

The Complete
EEBO-TCP
Unformatted
Puritan *and*
Non-Conformist
Collection v-2.0
Vol. 1
Adams pt.1

*Compiled & Updated by
David Jonescue, Logan West,
& Alex Sarrouf 2022-23*

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Project Note – V2

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The initial content of this document was downloaded from the Early English Books Online (EEBO-TCP) website. The books were transcribed in a character for character manner and since there was no standard spelling during that time, it can be a bit cumbersome to read, with variations such as "unlesse", "vnlesse", and "vnles" appearing regularly.

With that in mind, this project is intended to clean up those books as much as possible and make them more accessible to the interested reader. A list of variant spellings and their corrections was utilized to clean up the text, but this is only as comprehensive as the list itself. Because of the nature of the original transcription, some words have missing characters or places where the original language (e.g., Greek) was not transcribed. The original text also contained linked footnotes and these have not been incorporated. *Included in these works are some, but very limited text taken from other public domain sources.*

Although this is admittedly no substitute for a properly proofread and scholarly edition, we believe that the result is a body of work which is far more accessible, particularly for searching and reading, than its predecessor (though our thankfulness for EEBO-TCP cannot be expressed.) The documents have been cleaned and presented to the best of our present ability, in what we hope is a pleasing and useful format for the vast majority of Christian brothers and sisters who desire to access and read these spiritually nourishing works.

For the sake of this collection, it has attempted to take a traditional theological as well as historical approach to Puritan research, meaning that, while there were some Arminian Puritans, those have been omitted if observed, and also, while there were other Non-Conformists that were Catholic, Quaker, Brownist, Pilgrims, etc., this collection has tried to observe only works from theologically reformed Puritans; Baptist, Presbyterian, and Congregational Non-Conformists; as well as CoE or Anglican clergy that were sympathetic or assistive to the Puritan cause. Furthermore, this collection only contains works from the period between 1500-1700, not just because that is the standard historical period of Puritanism, but because this is also the limit of the works found on EEBO-TCP. This is not an exhaustive collection of Puritan/Non-Conformist works, but a collection of those pertinent works which were located on EEBO-TCP which enables the searching thereof by their conversion from facsimile to text. The reason the alphabetical flow of the authors in these titles are not perfectly in order, is because many names were added well into the compiling of these texts, and we had to choose between prolonging publication to start over, or continue and publish with the names somewhat out of order.

Finally, please forgive our eagerness in the midst of imperfection in offering such an errant publication. Given the sheer number of texts, time constraints, and other duties; this is the best we can offer for now; yet, knowing the spiritual treasures within these pages, we pray that this effort, though feeble, will still result in the edification of His Church, in the name of our Lord Jesus Christ, to the glorification of our Gracious God. ****All of the text and titles included in these works are in the public domain, and can be used in any way; for profit or otherwise, by anybody or entity. Only this specific derivative and creative work is bound by the creative common license listed above.* -- Soli Deo Gloria

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Table of Contents

Thomas Adams, fl. 1612-16535

P-TA-1. A commentary or, exposition upon the divine second epistle general, written by the blessed apostle St. Peter. By Thomas Adams - Adams, Thomas, fl. 1612-1653.....5

P-TA-2. A divine herbal together with a forest of thorns In five sermons. By Tho. Adams. - Adams, Thomas, fl. 1612-1653. 1787

P-TA-3. Diseases of the soul a discourse divine, moral, and physical. By Tho. Adams. - Adams, Thomas, fl. 1612-1653. 1848

P-TA-4. Eirenopolis: = the city of peace Surueyed and commended to all Christians. By Tho. Adams. - Adams, Thomas, fl. 1612-1653. 1891

P-TA-5. England's sickness, comparatively conferred with Israel's Divided into two sermons, by Tho: Adams. - Adams, Thomas, fl. 1612-1653. 1916

P-TA-6. Five sermons preached upon sundry especial occasions Viz. 1 The sinners mourning habit: in Whitehall, March 29. being the first Tuesday after the departure of King James into blessedness. 2 A visitation sermon: in Christ's Church, at the triennial visitation of the right reverend father in God the lord bishop of London. 3 The holy choice: in the chapel by Guildhall, at the solemn election of the right honorable the lord major of London. 4 The barren tree: at Paul's-Cross, Octob. 26. 5 The temple: at Paul's-Cross. August 5. By Tho: Adams. - Adams, Thomas, fl. 1612-1653., Adams, Thomas, fl. 1612-1653. Barren tree. aut, Adams, Thomas, fl. 11612-1653. Temple. Aut 1969

P-TA-7. God's anger ; and, Man's comfort two sermons - Adams, Thomas, fl. 1612-1653. 2049

P-TA-8. Heaven and earth reconciled A sermon preached at Saint Paul's church in Bedford, October. 3. 1612. At the visitation of the right Wor. M. Eland, Archdeacon of Bedford. By Tho. Adams ... - Adams, Thomas, fl. 1612-1653..... 2085

P-TA-9. Mystical bedlam, or the world of mad-men. By Tho: Adams - Adams, Thomas, fl. 1612-1653..... 2110

P-TA-10. The barren tree a sermon preached at Paul's cross October 26. 1623 - Adams, Thomas, fl. 1612-1653..... 2154

P-TA-11. The black devil or the apostate Together with the wolf worrying the lambes. And the spiritual navigator, bound for the Holy Land. In three sermons. By Thomas Adams. - Adams, Thomas, fl. 1612-1653. 2176

Thomas Adams, fl. 1612-1653

P-TA-1. A commentary or, exposition upon the divine second epistle general, written by the blessed apostle St. Peter. By Thomas Adams - Adams, Thomas, fl. 1612-1653.

A COMMENTARY OR, EXPOSITION UPON THE DIVINE SECOND EPISTLE GENERALL, WRITTEN BY THE BLESSED APOSTLE S^t PETER.

By THOMAS ADAMS.

1 PETER 5.10.

The God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you: To Him be glory and dominion, forever and ever, Amen.

[illustration] [printer's or publisher's device]

EX IGNE RESVRGIT VIRTVS

LONDON, Printed by RICHARD BADGER for IACOB BLOOME, MDCXXXIII.

TO THE TRULY NOBLE, AND WORTHILY HONOVRED, S^{IR} HENRY MARTEN KNIGHT; IVDGE OF HIS MAIESTIES HIGH Court of the Admiraltie, and Dean of the Arches Court of Canterbury.

Noble SIR,

THE Merchant that hath once put to SEA, and made a prosperous *Voyage*, is hardly withheld from a second *Adventure*. It hath been my forwardness, not without the Instinct of our Heavenly *Pilot*, the most Blessed *Spirit* of God, to make one *Adventure* before: For he that publisheth his *Meditations*, may be well called an *Adventurer*. God knows what *return* hath been made to his own glory: If but little, (and I can hope no less, though I have ever prayed for more) yet that hath been to me no little *comfort*. I am now *put forth* again, upon the same *Voyage*, in hope of better success. For my *Commission* I sue to *You*: who have no small power, both in the deciding of *Civil* differences, and in the disposing of *Navall* affairs, and matters of such commerce: being known well worthy of that *Authority* in both these *Ecclesiastical* and *Civil* Courts of Iudicature: That *You* would be pleased to bless my *Spiritual Trafficke* with *Your* auspicious *Approbation*. I dare not commend my own *Merchandize*: yet, if I had not conceived somewhat better of it, than of my former, I durst not have been so ambitious, as to present it unto *You*; of whose clear understanding, deep judgment, and sincere integrity, all good men among us have so full and confessed an experience. Yet besides *Your* own candid disposition, and many real encouragements to me *Your* poor servant; this may a little qualify my boldness, and vindicate me from an over-daring presumption: That my aim is *Your Patronage*, not *Your* Instruction; Not to inform *Your wisdom*, which were to hold a taper to the Sun: but to gain *Your* acceptance and fair allowance: That under *Your Honor'd Name*, it may find the more free entertainment, wheresoever it arrives: which (I am humbly persuaded) *Your*

Goodness will not deny. That Noble *Favor of Yours*, shining upon these my weak endeavors, will encourage me to publish some maturer thoughts, which otherwise have resolved never to see the light. The sole *Glory* of our most Gracious God, the Edification and comfort of his *Church*, with the true felicity of of *Your self* and *Yours*, shall be always prayed for, by

Your ever honor'd Virtues humble and thankful servant, *THOMAS ADAMS*.

AN EXPOSITION UPON THE SECOND EPISTLE GENERALL OF THE HOLY APOSTLE, Saint PETER. CHAP. I.

VER. I.

Simon Peter, a Servant, and an Apostle of *JESUS CHRIST*, to them that have obtained like precious Faith with us, through the righteousness of God, and our Savior *JESUS CHRIST*.

THE Books of the New Testament have been distinguished into three kinds: Historical, Doctrinal, and Prophetical. 1. Historical; such as contain the Birth, Life, Death, and Resurrection of our Blessed SAVIOR, with his Divine Sermons, and Miraculous Actions; written by the four Evangelists: Seconded by the memorable and famous Story of the *Acts* of his *Apostles*. 2. Doctrinal; such as concern our instruction in the knowledge of Christ, and teach us the way of salvation. These are the holy Epistles of Saint *Paul*, *S. James*, *S. Peter*, *S. John*, and *S. Jude*. 3. Prophetical; such as foretell the estate and condition of the Church militant to the end of the World: of which kind is the *Revelation of S. John the Divine* Yet doth not this distinction debar the History from altogether meddling with Prophecy, nor the Prophetical part from touching upon History, nor the Doctrinal part from the use of both the former. So the Evangelists, that wrote the story of Christ, do nevertheless abound with heavenly Doctrines, containing in them the life-giving Sermons of that Supreme Bishop of our souls: Neither are they without plentiful predictions; as of the destruction of *Jerusalem*, and the end of the world. So the holy Apostles, in their Epistles, together with their doctrines, by which they build up the Church, do also prophesy of future things: as *S. Paul* doth of the Calling of the Jews, and of the coming of Antichrist; and the last Chapter of this present Epistle, hath been aptly called, *Saint Peters Prophecy*.

Concerning which, there have arisen two ancient doubts, like clouds to obscure the light of the Truth. Some have questioned the authority of this Epistle: others, the Author. 1. For those that have contradicted the Authority of it, excluding it out of the number of the Canonical Books, *Eusebius*, *Nicephorus*, *Jerome*, and *Gregory*, make mention of them. They tell us of some such quarrellers, they tell us not their names: Such there were, but who they were, they do not say. Therefore, let their opinion be buried in the dust with them: for, this Book lives while they are dead. 2. For the Author, some have denied it to be *S. Peters*: and to this error, the supposed diversity of the style hath induced them. As if the same Author might not diversify his style upon due occasion, according to the difference of the matter, or argument upon which, or difference of the person to whom he writes. The Epistle to the *Hebrews* is of a more accurate style, than *S. Paul's* other Epistles: Yet by an universal consent it is agreed upon to be *S. Paul's*. Certainly, the Author of this must be some grand Impostor, if

he were not one of those three Apostles, that were present at Christ's transfiguration upon the Mount: where he solemnly professeth himself to have been. The three witnesses of Christ's Clarification there, were *Peter*, and *James*, and *John*: No man affirms *James* or *John* to be the Author of this Epistle, therefore it must be *Peter*. And if he were not the Author of it, with what impudence should another Secretary call himself *Simon Peter*, a servant and an Apostle of *Jesus Christ*? To allege, that *Paul*, writing to the *Galatians*, doth plainly testify, that he withstood *Peter* to the face, and that he was to be blamed: therefore it is not likely, that *Peter* would write so fair an *Encomium* of *Paul*, & ita admirandum praedicare. Such Critics are far from the sanctified spirit of an Apostle: for they, without respect to their private affections, or particular praises, sought only the truth of the Gospel, and the glory of their Master *JESUS CHRIST*.

The Majesty of the *HOLY GHOST* appears in every line of it; therefore the Authority is indubitate. The Name prefixed warrants it to be *S. Peters*, therefore we cannot deny the Author. It remains only, that we directly come to the matter: In which proceeding, the Spirit of Illumination direct me to write, and the Spirit of Sanctification direct you to read; that all of us, believing and living according to the holy Doctrine delivered, the Name of God may be glorified, and our dear souls everlastingly saved, through our Lord *Jesus Christ*, Amen.

Simon Peter, a servant, and an Apostle of *JESUS CHRIST*, &c.

WHerein we find a double description: 1. Of the Author, who sends; *Simon*, &c. 2. Of the Persons to whom this Salutation is sent; *To them that have obtained*, &c. First, the Author describes himself by his

- Name, *Simon Peter*.
- Condition, *a Servant*.
- Office, *an Apostle*.
- Master, *JESUS CHRIST*.

In nomine humilitas, in conditione sanctitas, in officio dignitas, in domino majestas. His Name shows him humble, his Condition holy, his Office gracious, by his Master who is glorious.

Simon was his proper name given him an his Circumcision. It is observable, that this *Simon* was commonly a happy name in the Scriptures. There was *Simon Zealots*, a zealous man: *Simon* a Tanner, this *Simon's* Host, a charitable man: *Simon of Cyrene*, that helped Christ to bear his Cross, a compassionate man: and *Simon Peter*, a sanctified man. Not that grace is tied to names; for there was a *Simon Magus*, a Sorcerer, a Witch, little other than a devil: but the favor of God makes any name as happy. No man hath now the mystery of his fortune written in his name. Names are not Prophetical, Much less magical. The Civil use of names is for distinction; *Nomen quasi Notamen*: the religious use hath by good antiquity been observed at our Baptism.

So oft as thou hearest thy own name, call to mind the Covenant between God and thyself in holy Baptism; when God promised on his part to be thy God; thou on thy part to forsake his enemies, and to dedicate thyself to his service. It is a wretched forgetfulness not to remember thy own name. What can he remember that forgets himself? It is pity the Sacramental water was ever spilled on such a face; as forgets himself to be a Christian.

Whatsoever thy name be, let thy heart be *Simon's*. It is said, to signify *Hearing*, or *Obeying*: so do thou confess, profess, love thy Master and Maker. Confess him *Ore*, with thy mouth: profess him *Opere*, with thy life: love him *Corde*, with thy heart. So, thou shalt have *Simon's omen*, though not *Simon's nomen*. Albeit thou be nor called *Peter*, thou shalt be saved with *Peter*. Thus shall Christ bless thy name with a good report upon earth: *The memory of the just is blessed*; with better reward in heaven, by *Writing it in the Book of Life*.

Peter, was his sir-name, given him by Christ himself, who was in this sense his God-father. When JESUS beheld him, he said, *Thou art Simon, the son of Iona, thou shalt be called Cephas, which is by interpretation a Stone, or Peter*. S. Matthew seems to insinuate that Christ gave him that name in allusion to that Rock of his confession. *Thou art Peter, and upon this Rock I will build my Church*: But then, *Peter* seems to be that Rock on which the Church is built? Not so; *Peter* in making this confession, *Tu es Christus; Thou art Christ, the Son of the living God*; either spake, *Prae caeteris*, as *Ambrose*, or *Pro caeteris*, as *Augustine*; before the rest, or for the rest: He was Prolocutor, or mouth of the rest. Therefore what was promised to *Peter*, pertained to the whole College of the Apostles. To this exposition runs the stream of the Fathers. *If thou confess with Peter, & tibi dicetur, Tu es Petrus: Petra, est quisque Christi discipulus*: If thou be Christ's disciple, thou art *Peter*, thou art a Rock *Petrus à Petra, non Petra à Petro: quomodo non à Christiano Christus, sed à Christo Christianus vocatur*. *Peter* is derived from the Rock, not the Rock from *Peter*: as Christ fetcheth not his name from a Christian, but a Christian from Christ. But, *we are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner-stone*; our foundation is in heaven. *Aristotle* said, that a man is *Arbor transversa*, a tree growing with the root upward: So the Church is, *Domus transversa*, a house turned upside down: for the foundation is above. *Other foundation can no man lay, than that is laid, which is, JESUS CHRIST*. *Peter* in this kind is not the Rock of the Church: time was, he seemed rather to be a wave, than a Rock, when Christ said to him; *Get thee behind me Satan, thou art an offense unto me*. Let *Peter* have his desire, and his Master shall not die; so *Peter* himself and the whole world had been lost. This defeats the Pope of his infallibility of judgment.

Thus *Peter* is a name of addition, imposed by our Savior on *Simon*. Diverse of the Papists have derived the authority of changing the Popes names from hence: Because the two chief Apostles had their names changed; *Saul* into *Paul*, *Simon* into *Peter*. But *Lorinus* the Jesuit denies this to be the ground of their mutation. Indeed there is a double difference, *in Autoritate & Effectis*, for Authority, the Apostles changed not their own names, but GOD; for effects, their natures were changed with their names: a Privilege that few Popes had the happiness to demonstrate. Though *Sylvius* elected Pope, could disclaim his wanton and idle books, and seem to promise future gravity: *Aeneam rejicite, recipite Pium*; forget *Aeneas*, and receive me a *Pious* father, yet the new names have not altered the old conditions: they have

proved the same men still. The first alterer of Popes names is held to be *Sergius 2.* whose proper name was *Os porci*, a Swines countenance: the name would have served, had he separated his swinish properties. Divers other followed, but they lost not their former vices. One of their own brings a testimony against them; that of all Christians Italians are the worst, of all Italians the Romans, of all Romans the Priests, of all Priests the Cardinals, and commonly the most lewd Cardinal is chosen Pope, yea, some have objected, and they stick not to grant; *Hominem non Christianum posse esse Romanum Pontificem*; a man that is not a member of Christ, may yet be head of his Church.

Though change of names import an excellency of grace, yet not a singularity, *James* and *John* were *Sons of thunder*: were none so but they? *Barnabas*, Son; of consolation; none so but he? *Peter* a Rock; no rock but *Peter*? *Israel* called so because he was *strong with God*; yet so was *Abraham*, and *MOSES*, whereas some observe that our Apostle puts in two words into the Epigraph of this Epistle, which he left out in the former; *Simon* and *Servant*. And that our SAVIOUR did usually chide him by the name of *Simon*, but commend him by the name of *Peter*, whence they observe, it was *Simon* that erred, not *Peter*, his Person, not his Office. So *Mark 14.37. Simon, sleepest thou?* And in his confirmation, *Simon thou Son of Jonah, lovest thou me more than these?* repeating that word *Simon* thrice. But they forget that *Matth. 16. Get thee behind me Satan*; not *Simon*, but *Satan*. Indeed *Peters* name was not changed, but only he had one added: he was still *Simon*, but withal *Peter*. *Abraham* was not afterward called *Abram*, but *Abraham*: But *Peter* still was called *Simon*. So here he stiles himself; *Simon Peter*. The Jesuits say, he was always after called *Peter*, I cannot call them the fathers of lies, that were to do the Devil wrong; but the sons of lying. I am sure, he is many times after called *Simon*.

But will they now disjoyne these two names in one man? I wonder, when *Simon* sinned, whether *Peter* was guiltless! If *Os porci* had been damned, what would have become of *Sergius secundus*? Thus the poor Shepherd said to the great Bishop of Coleine; admiring his Pomp as a Prince, when his calling was but a Bishop: some replied, that he wore not such robes as he was Bishop, but as he was Prince. I but, quoth the Shepherd; *Cùm damnatus fuerit Dux, quid fiet de Episcopo?* If the Duke should go to hell for pride, what would become of the humble Bishop? Their names cannot secure their persons, not though they were *Pii nominis*. And yet as their lives have commonly been ungodly, so the name of *Piety* hath been least usurped among them: for there have been but five *Pii. Res mira inter tot Pontifices solummodo quinque fuisse Pios*. Here observe three circumstances.

1 The Apostles did prefixe their names to their Epistles. Indeed neither did *Moses* set his name before his book, nor the Evangelists, *Matthew*, *Mark*, *Luke*, and *John*, before their Gospels: Because they *Praesentibus scribentes*, writing to those that were present, had no cause to put to their names. But the Apostles writing to those that were far off, could not well avoid it in their Epistles, but why then did *Paul* suppress his name writing to the Hebrews? *Quia non erant amico in Paulum animo*: that Apostle was not in their books, they had no good affection toward him: so that finding his name in the frontispiece they might haply have rejected the Epistle, and not vouchsafed to read it. The Apostles could not always instruct men by Sermons, as did the Prophets; nor by commentaries, as the Evangelists, nor

by Dialogue, as *Job*: but writing to remote persons and places, they were compelled to signify their mind by letters: and the form of an Epistle requires a prescription of his name that sent it. They prefixed their names therefore that it might be known, by what authority such letters were written, and with what certainty of credit they are to be received. For as no *prophecy*, so no Epistle of the Scripture is of any private motion, *Penna calamus, Scriba Apostolus, Dictator Spiritus Sanctus*: The pen a quill, the Writer an Apostle, but the Inditor the Holy Ghost. This binds us to believe and obey these sacred writings. *Qui scripta non credit, scripta sentiet*: He that will not believe what is written, shall feel what is written. *Lege historiam, ne fias historia*: Read the history, lest thyself be made an history, and an ensample to the reading of after-times.

2 The Apostles did prefixe, not suffixe their names, according to our custom in our familiar letters. Let no man herein tax them with a proud prelation: for where God's Spirit is the dictator, we must look for no complements. And though in themselves they were the most humble men upon earth, yet being to write *Apostolico jure*, in the name of JESUS CHRIST, and to signify themselves such as he had chosen to lay the foundation of the Evangelical Church; it was fit and necessary, they should premention their names and Office. *Paul* endured all reproach to his own person patiently, yet did still magnify his Office. *Ne contemptus Apostoli redundet in Evangelium*: lest the contempt of the Apostle should prejudice the Majesty of the Gospel.

3 They prefixed their names, though upon them stuck some blemishes; to show that albeit themselves were guilty of manifold infirmities, yet the Gospel they delivered was pure from all imperfection. The blots of the Writers were no blots to the things written. *Paul* was a great sinner, *Peter* a greater: Apostasy in *Peter*, was greater than persecution in *Paul*; the one a sin after knowledge, the other before; the one was done of ignorance, the other against conscience: yet *Peter* still speaks his name. Humane pens are dipt in the oil of ostentation, not Scriptural pens: they spit in their own faces. *Moses* wrote his own incredulity, *David* his own bloodiness, *Jonah* his own repining at that mercy without which he had been most miserable. As if they acknowledged themselves not only *humano more errasse*, to have erred after the manner of men; but even *impio more peccasse*, to have sinned after the manner of evil men. This they did; that none of GOD'S glory might cleave to their earthen fingers. Let this teach both you and us.

You of the Laity, not to patronize your sins upon the example of others: as if you would fortify your profaneness from the infirmities of your Teachers. *Lapsus Sanctorum ut non cadamus, non ut cadamus prabentur exempla*. The falls of the Saints are recorded, not as warrants to encourage our wantonness; but as cautions to prevent and retard our precipices.

1. Wicked men love that in the Saints, which the Saints never loved in themselves, vices: and shall a man make their foil his jewel, their shame his glory? 2. *Peccatum dicis, poenitentiam non dicis*. Thou speakest of their sins, but not of their repentance. When *Theodosius* excused a foul fact, because *David* had done the like; Saint *Ambrose* makes this answer; *Qui secutus es errantem, sequere poenitentem*: Thou that hast followed *David* in his exorbitance, follow him also in his repentance. Hath thy mouth denied with *Peter*, let thine eyes weep with *Peter*. 3.

They look on the evil of good men, whereas they should rather look on the good even of evil men. *Noah's* virtues are not *Chams* admiration, but his drunkenness is his sport. Like flies, that skip over all the sound parts of the body, and light upon sores and ulcers. The Cloud that waited on the Campe of *Israel*, was light towards themselves, dark toward their enemies; it saved them, drowned the Egyptians. Let every Christian follow the light part; that shall guide him, the other will deceive him. 4. By disregard of the Ministers person, they evacuate the force of this Doctrine. Therefore GOD usually plagueth the contempt of his Preachers, by the invaliditie of his own ordinance upon their souls. *When ye come to an house, salute it: and if the house be worthy, let your peace come upon it: but if it be not worthy let your peace return to you.* Let us rather take the best, than make the worst, of good men's lives.

Vs of the Ministry, to preserve zeal and humility. Take heed to thyself, and unto the doctrine. *Attend tibi & doctrinae: tibi, quomodo vivas; doctrinae, qualiter doceas:* To thyself how thou livest, to thy doctrine how thou teachest. But still after our best endeavors, to ourselves weakness and shame, to GOD the blessing and glory, *Cathedram habet in coelis qui corda docet:* he hath a pulpit in heaven, that teacheth the soul, that toucheth the conscience. It is he only that mellowes the heart, and softens it with fitness for the impression of any Sermon. Thus for his name; now for

His condition, a *Servant*. *Hugo* observes that he doth omit this Title in his former Epistles, which he inserts here: but I do not like his reason. Because, saith he, there he spake of persecutions and troubles, *quae non oportet serviliter ferri, cum sint dignitates*, which ought not to be born with slavish cowardice, being rather honors than miseries. Indeed Christ's Cross must be borne *Heroico animo*, with a courageous mind: but still this sufferance rather insinuates, than exempts *Service*; for they properly belong to all those that faithfully serve God. All that will live godly in CHRIST JESUS, shall suffer persecution. They are laid on them, as it were by a fatal kind of destiny, because they are the LORD'S Servants. For outwardly, *Sunt prosperi peccatores, miseri Sancti:* there are generally in the world poor Saints, and prosperous sinners. Neither is a filial service (*Patientiae impedimentum, sed ornamentum, sed adjumentum;*) a thing that does hinder patience, but beautify it and help it. This reason then wants the weight to be received.

Yet I confess there may be something in it, and a cause may be rendered, why the Apostle here useth that formerly omitted Title. True it is, that when GOD dictates *voluntas facientis, ratio facti;* the will of the Writer is a sufficient reason of the scription. But *in sacris literis nil casu fit;* in the holy Scriptures nothing is done by chance: every word, syllable, point, hath the efficacy: no blot ever fell from the pen of the Holy Ghost. There be reasons, though our shallow understandings cannot reach them.

1 Perhaps this may be a reason: our blessed Apostle wrote this *Instante obitu*, knowing his dissolution to be at hand: as he confesseth, Verse 14. Knowing that *shortly I must put off this my tabernacle*, as our LORD JESUS CHRIST hath shown me. Therefore he comforts his own soul in this title, as old *Hilarion* did after him; *These seventy years and upwards thou hast served the Lord, therefore now go forth my soul with joy, &c.* Thou hast served the LORD in life, in death

he will crown thee. LORD, now lettest thou *Thy Servant* depart in peace, according to thy word.

2 Perhaps in regard of others he useth it: for he writes of the coming of CHRIST to Judgment; which time shall be a blessed day to those, whose consciences can witness with them that they have served GOD. When rebels shall be cast to the prison of rebels; then *Euge bone & fidelis Serve*; Come thou good and faithful *Servant*, enter thou into the joy of thy LORD. Then all hearts shall confess; It was not in vain, nor without profit, that we have *Served the Lord*: for they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that *serveth him*. Then shall ye return and discern between him that *serveth God*, and him that *serveth him not*. *Servit Christianus, Servat Christus*; man serveth GOD, GOD saveth man, when the wicked shall acknowledge the godly, with groaning and anguish of spirit; we accounted his life madness, and his end without honor: now he is numbered among the children of God, and his lot is among the Saints. Thus as on earth, *Serviens ad Legem, saepe fit Index*; the Sergeant at law is often made a Judge: so that ye that have followed me in the regeneration, when the Son of man shall sit on his throne, ye shall sit upon twelve thrones, judging the twelve tribes of *Israel*.

3 Perhaps because the time of his *Service* was almost now ended; and therefore he might more boldly style himself the *Servant of Christ*. For, let not him that puts on his armor boast, but he that puts it off. He may now look sweetly both ways, with comfort to his life past, with joy to his reward to come. *Pulchrum est ante obitum consummari vitam*: It is good for a man to accomplish his life before he ends it. *Beatus juvenis qui bene vivit, sed magis beatus senex qui bene vixit*: The Young man is happy that lives well, but the Old man is blessed that hath lived well. Praise the Mariner that brings the vessel safe into the Haven: Blessed Soul, that hath past the apprenticeship of *service*, and is now gone to be made free in glory. There are two special observations involved in this Title *Servant*, Christ's excellency, and the Apostles humility.

1. This extolls the dignity of Christ, that so famous an Apostle creeps to him on the knees of lowliness; Lord, I am thy *Servant*. The world esteemed him without form or comeliness; and when they see him without beauty, that they should desire him. The Psalmist speaks in his person; I am a worm, no man: a reproach of men, and despised of the people. To the Jews a stumbling block, to the Greeks foolishness. But *Peter* stiles himself *Servum Crucifixi*, the servant of him that was crucified. Indeed the service of Christ is the honor of the Christian. Our Savior admitted and accepted this just honor: *Ye call me Master, and Lord*; and ye say well, for so I am. Many in the World arrogate great dignity to themselves, because so famous men are their servants. *Ahasuerus* might vaunt of his *Vice-roys*, the Turk of his *Bassau's*: But let all Scepters be laid down at the foot of the *Lamb*, all sheaves bow to the sheaf of *Joseph*; all crowns be subjected to him, that is crowned with unspeakable glory forever.

2. This is a clear remonstrance of Saint *Peters* humility; a famous Apostle; some have given him more, the primacy of the Apostles: yet what's his own Title, a *Servant of JESUS CHRIST*. The godly are no further ambitious, than to belong to CHRIST. There is great suit to be retained in the service of Princes: but the best is to serve the Prince of Princes. What need he

wait upon a channel, that may dwell by a whole River? Or serve him that serves, when he may serve him that reigns? A poor estimation of ourselves, gives us the richest estimation with God. When thou wast *little* in thine own sight, wast thou not made the *Head* of the tribes of Israel? When thou wast little I then made thee great. *Abraham* says, *non sum dignus*: I am not worthy, &c. God dignifies him to be *the Father of them that believe*; Act. 1.23. When the lot was to be cast for an Apostle to supply *Judas* room, two were appointed; *Joseph* and *Matthias*. *Joseph* *trinominis*, of three appellations: *Joseph*, the son of rest; *Barsabas*, and *Iustus*, sir-named so for his equity. Yea more, he was *Frater Domini* the LORD'S brother. *Matth.* 13.55. Are not his *brethren James and Ioses*, &c. that is, Christ's near kinsman. *Mathias* but twice named in the Scriptures; both times in that one Chapter, *Acts* 1. yet the lot fell upon *Matthias*. *Matthias* signifies a *little* one: so the Gospel appointed for the day of his feast and memory, commends little ones, *Mat.* 11.25. Thou hast hid these things from the wise, and hast revealed them to *babes*, to *little* ones. Notwithstanding the great titles and privileges of the other, GOD sent the lot upon the *little* one, it fell upon *Matthias*. He that seems little in his own eyes, is the greatest in GOD'S account. It hath been the humble and blessed acknowledgment of the Saints, that they are servants. Though we be new borne to our fathers Inheritance, yet now we are in our Nonage. The heir, as long as he is a *Child*, differeth nothing from a servant, though he be LORD of all. Men make difference of their friends, children, and servants; GOD none. His friends must *serve*. Ye are my friends, if ye do whatsoever I command you, children must *serve*, even the *Son* must serve him. Every Christian soldiers Scutchion must be *Patience*, and his motto, *I serve*: yea, not only Saints, but *Angels* are glad of this title. Are they not all *ministering* Spirits, sent forth to *minister* for them, who shall be heirs of salvation? when Saint *John* would have worshipped before the feet of the Angel, he replied, See thou do it not, for I am thy *fellow servant*. And let me go yet higher; the natural Son of GOD, and that by an eternal generation, put on him a serviceable nature; He took on him the form of a *Servant*. He was so formed, so habited to service, that he endured all sorrow, and fulfilled all righteousness. Art thou better than Apostles, better than Angels, better than the Son of GOD himself, Oh proud dust, that thou despisest the title of a *Servant*!

I cannot so briefly pass over that, wherein we must dwell all our lives, the *service* of GOD; let me consider in it three things; the liberty, the dignity the reward. The liberty must be weighed both in the will of the Agent, and in the freedom of the Action.

It is a voluntary *Service*; constrained obedience is not worth GOD-a-mercy. The wickedest reprobates, yea the very devils must needs serve GOD; but can expect no wages, but hell. We know there is a necessity, that shall draw him against his will, whom command cannot lead with his will. *A te fiet*, or *de te fiet*; but still *Fiet*. Either GOD'S will shall be done by thee, or be done on thee; but howsoever it shall be done in thee. Therefore the noble disposition is led, not forced: they are slaves, whom the fear of plagues only terrifies from rebellion. But this *Servant* willingly puts his neck into Christ's yoke: he denies his own lusts, his own gains, his own pleasures, his own self. Behold we have forsaken all, and followed thee. A good *Servant* hath these properties: a quick eye, a listening care, a ready foot, a working hand, an honest heart.

A quick eye; attending the least beck of his commander. As the eyes of servants look to the hands of their masters; so our eyes wait upon the LORD our GOD. *Paul* speaks of 〈 in non-Latin alphabet 〉 *eye service*. Col. 3.22. Servants obey your Masters, not with *eye-service*, as men-pleasers. This is a fault with men: but let us serve our GOD no longer, no further than he sees us: it is enough, his eye is never off our hands, our hearts, Whither shall I go from thy spirit? or whither shall I fly from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there: if I dwell in the uttermost parts of the sea, even there shall thy hand lead me: if I say, the darkness shall cover me, even the night shall be light about me. Heaven hath the presence of his glory, earth of his providence, the sea of his wonders, the darkness of his light, hell of his power; nowhere to avoid his sight. Heaven, earth, sea, hell; all places named but Purgatory; perhaps God is not there. If he fills all places, and not Purgatory; rather than doubt his Omnipresence, I will believe there is no Purgatory.

A listening ear; such a one as *Eli* taught *Samuel* to find, when God calleth; speak LORD, for *thy servant heareth*.

A ready foot: *Fidelis obedientia nescit moras*; an obedient servant makes no delays. God's spirit often useth the phrase of rising early: *Abimelech* rose *early* to tell his dream: *Abraham* rose *early* to sacrifice his Son: *Elkanah* and *Hannah* rose *early* to worship God: *Job* rose *early* to sanctify his children. We say with the sluggard; *Modo Domine, modo*; by and by, LORD: *Sed istud modo non habebit modum*: this same dilation hath no measure. *Gratia ab officio, quod mora tardat, abest*; the service shall find no thanks, that found no readiness. A good work, the longer it sticks in our fingers the less acceptable.

A working hand: the life of *service* is work, the work of a Christian is obedience. The Centurion describing his good *Servant*, said no more but thus, *Mat. 8*. I bid him do this, and he *doth* it. He that worketh not, is not God's laborer, but his own loiterer. We are all either Masters of servants, or servants of Masters; or servants to the State and commonwealth, or commanders of such servants: some may be all of these, all are some of these. We know what we require of our servants, what our Masters required of us. It were an easy thing to be a servant, if service consisted only in kissing our hands, in making curtesies, in taking wages and wearing liveries. Many wear Christ's livery, all live upon God's trencher: but most have gowty fingers, they will do no work in God's service. There is an habitual service; so the slave while he eats or sleeps, is in service still. But the actual service pleaseth God; which consists in holiness and righteousness before him. Many thus call themselves, but God doth not call them so. It is an everlasting rule, ye are his *Servants* to whom ye *obey*. There is much service in the world, but it is to a wrong Master; but such can God point out, and put out; and order it, like *Jehu*; when he inflicteth vengeance on the world; not one *Servant* of the Lord be among them. If any think to pass in the crowd, and press among God's servants, without their cognizance, the wedding garment, a question shall be asked them, whereat they shall stand *speechless*; *How came you in hither?*

An honest heart; and to make up this is requirable the accession of two things, Sanctitie and Resolution.

For Sanctitie; GOD that hath given thee a whole heart will not be served with a piece of it. Some make show *Servire*, when indeed they study *Saevire*; as *Herod*, let me come to worship the child, when he meant to worry the child. They are like the Philistines Temple; there is the Ark, but Dagon too. Or like the Temples of Egypt, fair without, but within full of Crocodyles. The eye is in the Pulpit, the heart in the Warehouse. Rotten kernels under fair shells: full of *Herod's* and *Naaman's* exceptives; In this forbear us. What show soever be made, *oportet aliquid intus esse*, there must be some hidden good within. The oake that is rotten at the heart, will never be good for building. Say to the hypocrite, as *Simon Peter* did to *Simon Magus*; Thou hast *no part* nor lot in this comfort: for *thy heart* is not right in the sight of God.

For Resolution; there must be no reasoning, no disputing; let no man dare *tospeak to the Almighty*, or desire to reason with God. It is too far, if with *Jeremiah*, any man put him to his *Wherefore*; wherefore doth the way of the wicked prosper? *Abraham* told not his wife, when he went to offer *Isaac*. *Paul* conferred not with flesh and blood, when he went to preach among the Heathen. The Jesuits commend blind obedience: and call the Novices that examine their impositions *Quae ristas*. They exact a condition of their inferiors, as *Nahash* did of the *Gileadites*, that they may thrust out their *right eyes*: otherwise allow them no covenant of peace: yea they put out both the eyes of their people. To God this blind obedience is good taken in that sense, without asking a reason. When man commands, enquire *Quid*, not *Quis*; what is bidden, not who bids. When God commands, consider, *Quis*, not *Quid*; who charges, not what is imposed. Believe what God saith, though in our thought impossible: do what he commands, though in our judgment unreasonable. *Galerius maximus* seeking to pervert that blessed *Cyprian* to idolatry, wished him before sense of punishment to bethink himself; *Cave ne perias*; take heed, you do not cast away yourself. His answer was short, but resolute; *In re tam iusta nulla consultatio*. the case is so clear that it refuses deliberation. Say, goods, liberty, life it self is hazarded, yet God can reward all. The Apostles were cited by Christ to Jerusalem, and commanded not to depart thence, but to wait for the promise of the Father, to receive the Holy Ghost: They never allege; Is not this that Jerusalem which was a provocation to anger from the first building? the slaughter-house of the Prophets? the common sink or sewer of all sins: yet wet with the blood of our Master Christ? why Jerusalem? Is not any other place fitter? no, they dispute not, but go thither with joy, what danger or unlikely hoods soever might affront them, they put on the resolution of *Hester*; *Si pereo, pereo*; if I perish, I perish. But there can nothing be lost, that we piously trust God withal.

For the liberty of this Service, know that God's servant is the greatest Freeman. He that is called in the Lord, being a *Servant*, is the LORD'S *free-man*. *Bonus etiamsi serviat, liber est: malus etsi regnet, servus est*: The good man is free, though he serves: the evil is bond, though he reigns. Nor is the vicious person the slave of one man: but *Quod gravius est, tot dominorum quot vitiorum*: which is more grievous; he hath so many masters, as he hath vices. *Vis ut serviat caro tua animae tuae? Deo serviat anima tua: Debes Regi, ut possit regere*; Wouldest thou have thy

flesh servethy soul, let thy soul serve God; thou owest to thy King the right of government. Serve therefore willingly, and be free continually.

For the dignity of this Office, the Saints have ever had a holy pride in being GOD'S servants; there cannot be greater honor than to serve such a Master as commands heaven, earth and hell: *Non reputes magnum quod Deo servias, sed maximum, quod ipse dignatur te in servum assumere*: Do not think thou doest honor GOD in serving him; but think how GOD honors thee, in vouchsafing thee to be his servant. *David* could not study to give himself a greater style, than O LORD, truly I am *thy servant*; I am thy servant, and the son of thy hand-maid: and this he spake, not in the phrase of a human complement, but in the humble confession of a Christian. Yea, so doth our Apostle commend this excellency, that (if we note it) he sets the title of *Servant*, before that of an *Apostle*: first *Servant*, then *Apostle*. Great was his office in being an *Apostle*, greater his blessing in being a servant of Jesus Christ: The one is an outward calling, the other an inward grace: *Damnatur Apostolorum unus, servorum nullus*; There was an *Apostle* condemned, never any servant of God: *Judas* preached to others, not to his own heart; he healed their bodies, not his own soul; wrought miracles upon others, not upon himself; cast out devils, yet himself was cast out as a devil. All which justifies that of *Samuel*, To obey is better than sacrifice, and to hearken than the fat of Rams. Prophets have been excluded; many say, Lord, Lord, we have *prophesied* in thy name; to whom it is answered, I never knew you; depart from me ye that work iniquity. But never were *Servants* excluded; for the other, their book and clergy cannot save them; It will be demanded of them at that day; *Non quid legerint, sed quid egerint, non modo quid dixerint, sed quomodo vixerint. Bern.* Not what books they have read, but what life they have led; not what they have taught others to do, but what they have done themselves. God by this title commends *Job*, the greatest man of the East: Hast thou considered *my servant Job*? *Paul* calls *James* the Lord's *Brother*, *Galath. 1.19*. other of the *Apostles* saw I none, save *James the Lord's brother*. *James* calls himself the *servant* of Christ, *I am 1.1*. *James* a *servant* of God, and of the Lord Jesus Christ; quite leaving out the remembrance of that other style If it were such a noble privilege to be a servant to *Caesar*, and free of the Roman State; that the *Captain* confessed, with a great sum of money he obtained that freedom: what an honor is it to serve the King of kings? The good Emperor *Theodosius* held it more noble, to be *membrum Ecclesiae*, than *caput Imperii*; to be a member of the Church, than head of the Empire. It is better to be God's servant, than Lord of all the world. This is the Dignity; now for

The Reward, it is immense and glorious. Bread, correction, and work are for a servant. For bread, God gives us our *daily bread*; we are all at his keeping. For correction, *Heb. 12*. he *chastiseth* us, because he loveth us. For work, *Matth. 21*. he sends us to *work* in his vineyard: we have from him Protection and Provision. For protection, *Rom. 8.31*. If God be *with us*, who can be against us? For provision, *Luke 15.17*. Even the hired servants of my Fathers, have *bread enough*, and to spare. But what is all this to that future glory, which was from everlastingness prepared for those servants! I know, they do not ever speed best in this world: out of a related story let me draw this conclusion in earnest. A servant convicted of some misdemeanor before a magistrate, besought some favor for his masters sake. Why, whom do you serve, said the magistrate? I serve God, said the delinquent: with that his

mittimus was quickly made; away with him, he scoffs at authority: not long after a great Lord sends for enlargement of this his servant: the magistrate upon the receipt of the letters, sends in all haste for the prisoner; of whom he frettingly demands, why he told him not that he served such a Lord: The servant answered, because I thought you cared more for the Lord of heaven: you say, this is but a fable: you count him a fool that makes it a moral. *O utinam tantummodo fictum, non factum diceretur*: would God it were but a tale, and that our courses did not justify it well though our reward be short on earth, let us look for it with comfort in heaven. Ambrose said on his death-bed, we are happy in this, we serve a good Master. Where *I am*, saith Christ, there shall my *servant be*: and if any man *serve* me, him will my Father *honor*. If we have done good and faithful service to him, we shall hear him say to us; Well done *good and faithful servants*, enter into the joy of your Lord: and this joy be to us all. *An Apostle*: here he specifies his office. Where observe two things:

First, he joins together *Service* and *Apostleship*; and that for two reasons: 1. To distinguish and exemplify his calling: for every man that is a servant of God, is not an Apostle of Jesus Christ. No man taketh this *honor* to himself, but he that is *called* of God. There must be a Calling; or else Sin will answer when it is questioned, as Satan did when he was conjured, *Act. 19.15*. *Jesus* I know, and *Paul* I know, but who are *ye*? Christ himself did not preach publicly, till he was declared by God to be *Doctor mundi*, the great Prophet of the world: and had his confirmation from heaven, with *Hunc audit*. Neither is it enough to say, we are all Priests, *Revel. 1.6*. so we might say we are all kings, and turn rebels. There must proceed a mission and commission; or else whosoever runs abroad, had better have stayed at home. 2. To show that *Apostleship* was a matter of service; as an honor, so a burden. None are called into God's harvest, but laborers: Christ never bade us pray for loiterers and lookers on. As earthly Kings have some servants in ordinary, other extraordinary: all Christians are God's sworn servants extraordinary; so vowed in holy Baptism, to serve him all the days of our life. By professing the true faith we wear Christ's livery, and by exercise of charity, the cognizance of that livery. By this shall men know that ye are my *Disciples*, if you have *love* one to another. Princes and Preachers are God's servants in ordinary: the Magistrate is (as it were) a finger of God's hand, the Minister a Steward in his house. Though in a large sense all are the Lord's Ministers: and it is usually said to those three States, *Tu supplex ora, tu protege, tuque labora*: The Prince must govern all, the Priest pray for all, the people work for all. Yet strictly this office, as it hath especially the name of Ministry, so it hath the nature, for it consists in *Service*.

Secondly, it was the custom of the Apostles to magnify their office. So *Paul* to the Romans. Inasmuch as I am the Apostle of the Gentiles, *I magnify mine office*. And this they did the rather to weaken the credit of false intruders. Am I not an *Apostle*? am I not free? have I not seen Jesus Christ? Our Savior himself accepted this honor. Ye call me *Master* and *Lord*, and ye say well: for so *I am*. Is the term [*Minister*] contemptible to any? That Christ who must save you, or you shall never be saved, calls himself a *Minister*, *Matth. 20.28*. The Son of man came not to be ministered unto, but to *minister*. If therefore men must *Honorare bonum Dominum, etiam in malo servo*, are bound to glorify the good master even in the evil servant: and not

only to know them, but *to esteem them very highly* in love for their works sake: Then much more let the *Elders that rule well be* (yes they are, but also be) *counted worthy of double honor.*

Of Jesus Christ: here he declares his master, where three collections arise:

1. They were Apostles of Christ, for none ever called themselves Apostles of God the Father: because Christ himself only was *Apostolus Patris*, the Fathers Apostle. He had other pastors under him, but he was that *Great Shepherd and Bishop of our souls.* He sent others, but *Him hath the Father sent.*

2. Christ only hath authority to make Apostles: he chose them to the work, that could enable them to the work. Therefore none ought to take this charge upon them, unless they be either mediately or immediately called of God.

Some have no calling either of God or men, but run on their own errand.

I have not sent these prophets, yet they *ran:* I have not *spoken* to them, yet they *prophesied.* Let them that set them on work, pay them their wages. He that entereth not in by the *door* into the sheepfold, but climeth up some other way, the same is a thief and a robber. Either like the Sodomites they cannot find the door: or like the Jesuits they will not find the door. These later have run so far as the Indies, but who sent them? *Impiger extremus currit mercator ad Indos:* these merchants went not to fetch sheep to Christ's fold, but to sheere their wool and flay their skins. They were not Apostles, but Alchemists, they went to fetch gold. I have heard much talk of their miracles; if I had *all faith,* even to *remove mountains;* I could not believe them. But whatsoever their miracles were, I am sure their moralls were naught. The poor Indian refused (after all their commendations of celestial glory) to go to heaven, if the Spaniards should be there.

Some are called of GOD without man, by an immediate vocation. So were the twelve Apostles by CHRIST in his state mortal, *Paul* in his state immortal. *Acts 9.*

Some are sent of men without God: so *Iason* and *Menelaus* sought the Priesthood by unlawful means of *Antiochus:* so *Jeroboam* made his priests. Alliance, Favor, Simony have brought men of bad learning and worse living into the ministry. Which made one to say, that horses were more miserable than asses; in that horses went post to get asses preferment.

Others are sent of God by man; so *Joshua* was ordained of God by *Moses,* *Timothy* and *Titus* by *Paul,* the Bishops in *Crete* by *Titus.* For how shall they preach, except they be *sent?* They that in these days go without this warrant, climb in at the window: and that we know is no fair possession of the house. *Qui ingreditur per fenestras, ejicietur e soribus:* he that enters in at the windows, shall be cast out at the doors. God seals his approbation of the Churches calling, and answers it in the conversion of many souls. So that an industrious Pastor may say to his people; If I be not an Apostle to others, yet doubtless I am to you: the Seal of my ministry are ye in the Lord.

3 They came not in their own name, but in Christ's; an *Apostle of Jesus Christ.* We are *Ambassadors for Christ,* and GOD doth beseech you by us. We are sutors, not for ourselves,

but for him: desiring to espouse you to *one Husband*, and to present you pure and chaste virgins to *Christ*. We preach not ourselves, but *Christ*, neither our own glory, nor our own gain. Not our own glory: God is glorified in our infirmities. Woe unto us if we arrogate that, whereof God is so jealous that he will not give it to another. Not our own gain, we would then take any profession rather than this. There is no calling wherein a man may not live better, and grow rich sooner. A cluster of Law is worth a whole vintage of any other profession. Indeed in Rome, and throughout the Papal Jurisdiction, where respect of gains, not of pains, guides men's dispositions; where little learning, and less honesty will serve to bear up, and to bear out much worship, more wealth: there great riches is in Clericall hands: It is their main policy, by blowing up other states to enlarge their own. Like the floods that made war against the woods; let us subdue them all, and make us more countries. But for conscience; not a Pope preached these nine hundred years; yet I hope they have not been poor. They have not *Peters* net to catch the souls, but *Peters* hook to take all the fishes that have silver in their mouths. It is said of *Leo 10.* that whereas others were only Popes but whiles they lived, he was Pope many years after he was dead *Sacra sub extremâ si forte requiritis horâ, Cur Leo non potuit sumere; vendiderat.* *John 22.* left behind him two hundred and fifty tun of gold: so that one wrote of him, *Erat pontifex maximus, si non virtute, pecuniâ tamen maximus:* Whatsoever he was in piety, he was the chief Priest in money. They inveigh against us for providing for our own lawful wives and children: yet admire themselves for providing for their harlots, and bastards, and minions. They come into the Church, *tanquam ad auream messem;* as it were to a golden harvest. The Friars were so long willful beggars, that they had beggared all the Christian world. The Jesuits hate all other Orders but the *Capuchin:* because the *Capuchin* asks nothing, the *Jesuit* would have all. Their artillery hath been thus wittily described; the *Capuchin* Friars shooting from the purse, the *Franciscans* a little wide off it, the *Jesuits* hitting it in the midst. I know who said, If we have sown unto you *spiritual* things, is it a great matter if we shall reap your *carnal* things? yet let us win your souls, though we, never have your purses: the gain of one soul is greater than the Indies: For what is our hope, or joy, or crown of rejoicing? Are not even *ye* in the presence of our Lord Jesus Christ at his coming? yes, ye are our *glory* and *joy*.

To them that have obtained like precious faith with us, through the righteousness of God, and our Savior Jesus Christ. Here he comes to the persons to whom this Epistle is written: wherein consider six circumstances:

The

- Generalitie of the persons,
- Qualification of this generality,
- Excellencie of this qualification,
- Equalitie of this excellency,
- Means of this equality,

- Ground of this means,
- *To them, all them.*
- *That have faith.*
- *Precious faith.*
- *Like with us.*
- *Have obtained it.*
- *Through the righteousness of God, and our Savior Jesus Christ.*

To them, all them; here is the Generalitie of the persons, for the word is indefinite. This is called a General Epistle; not in a metaphorical sense, as *Paul* calls the *Corinthians*; ye are our *Epistle* written in our hearts, known and read of all men: or as one calls Christ, an *Epistle* sent us from God the Father. Or as *August. in Psal. 90. conc. 2.* calls the Scripture, God's *Letter* or *Epistle* sent us hither, *de illa civitate unde peregrinamur*: from that City to which we travel. But in a proper and usual meaning; a letter of a friend sent to his friends. It is called a general Epistle; not only: 1. Because the doctrine contained in it, is orthodoxall and catholic. 2. Nor because the use of it is general; even to us, as well as to those to whom it was written. But, 3 because it was not directed to any one man; as those of *Paul* to *Timothy, Titus, Philemon*: of *John* to the elect *Lady*, and *Gaius*; no, nor to one particular Church, as those of *Paul* to the *Romans, Corinthians, &c.* But to all the Saints, and worshippers of Jesus Christ, howsoever distressed, wheresoever dispersed, or whensoever despised; to all them that with humble faith, and sincere repentance seeke our Mediator.

For with God is no respect of persons; Behold that Lamb, which takes away the sins of the world. Men and brethren, children of the stock of *Abraham*, and whosoever among you feareth God, to you is the Word of this salvation sent. There is no difference of country, of condition, of estate. All which are exemplified by our Savior Christ, *Matth. 8.* upon the Jew and the Gentile; the Leper and the Centurion. For Country, the *Leper* was a Jew, the *Centurion* a Gentile. For Condition, the *Leper* a man of peace, the *Centurion* a man of war. For estate, the *Leper* poor, the *Centurion* rich. I know the greater danger is to the rich, and the sweeter promises are made to the poor: yet let not the poor presume, nor the rich despair. The one may be *pauper in arca, pauperior in gratia*; poor in money, poorer in grace: the other may be *Dives in seculo, yet ditior in Domino*; rich for this world, yet richer for the world to come. There is neither Jew nor Greek, bond nor free, male nor female: for ye are all one in Jesus Christ. *To them all*, let no man deny his soul this comfort.

That have Faith. Here is the *Qualification*. The definition and excellency of this Grace I refer a little further. Here that we may a little conceive the nature of it, we find it often called a *Hand*; and that for two reasons: 1. As the hand fastens hold upon the object, to which the heart directs it: so faith apprehends Christ with his blessed merits, whereby we are only saved. 2. As the hand is fittest for operation, and doth execute that business which no other

member of the body can. So faith worketh godliness, and produceth those effects which no other grace in the soul can. For this purpose it hath an Instrument, *Galath. 5.6. Faith worketh by love.* The hand can receive a gift of it self, but it cannot cut a piece of wood without an Instrument: but by the help of that it can divide or fashion it to pleasure. So Faith can receive Christ into the heart, that most excellent gift of God the Father: but for the duties of the Law, Faith of it self cannot produce them. Join love to it, and then it can: for Faith working by love performs all duties to God and man. Now of this *Hand* there be five fingers, which for methods sake we may order according to the letters.

There is Fruitfulness, it is not barren: for faith without works is dead: Nudifidians are Nullifidians. We will never take her for a true Lady, that hath not her Gentleman-usher before, and her servants following after. If you see not Repentance going before Faith, nor works attending on her, know it is not she. *Opera pinguescunt fidem;* good deeds do batten Faith. *Fides appellata est ab eo quod fit.* Faith hath the appellation from doing. Two syllables sound when we pronounce *Fides*. *Prima est à facto, secunda à Deo.* The one is derived from Fact, the other from GOD. *Interrogo te utrum credas, dices Credo. Fac quod dicis, & fides est:* Doest thou believe? Yes, I believe. Do what thou sayest, and that is faith. We may call Faith a Vine, Virtues the Branches, Works the Grapes, Devotion the Wine. False faith is like a sandie earth; rain it never so much, no fruit ariseth.

There is Appropriation of CHRIST: by faith he is made ours, by love we are made his. It was a piece of the Philosophers meditation, that *Totum in se habet homo, qui se habet:* the believer adds, *Se habet qui Christum habet; Christum habet qui fidem habet, & in Christum credit.* That man hath all in himself that hath himself, he hath himself that hath Christ, and he hath Christ that hath true faith. This is the victory that overcometh the world, even our faith: yea, more, it overcomes Christ himself. The world is overcome by faith, because it cannot withstand it: Christ is overcome by faith, because he will not withstand it. Christ in a duel overcame the Devil, *Matth 4.* a Canaanitish woman so overcame Christ himself. He yielded, O woman, *great is thy faith; be it unto thee even as thou wilt.* This is able to smooth his countenance though it be frowning; to tie his hands though they be striking. The Lion of this world raged long, and still rageth, seeking whom he may devour. The Lion of the Tribe of *Judah* conquered him: now Faith conquers the Conqueror. *Quanta fidei vis, quae vincit Leonem, omnes & omnia vincentem?* How great is the power of faith, that overcomes him who overcame all? Thus is God pleased to let Faith have an holy victory over himself: he loves this sanctified violence, and bids Faith wrestle courageously with him, like *Jacob;* permitting his Almighty self *vinci, vinciri;* to be conquered and maniled from executing deserved vengeance. So *Job:* Albeit thou kill me, yet I will trust in thee; and because (saith God) thou dost trust in me, I will not kill thee. It were honor enough for faith to *subdue kingdoms,* but to achieve the kingdom of heaven! enough to *stop the mouths of Lions,* but to vanquish that roaring Lion, and to resist him! enough to *quench the violence of elementary fires,* but to deliver from the eternal fire of hell! enough to *escape the edge of men's swords,* but to escape the sword of GOD'S Justice. O the matchless virtue of Faith!

There is Imitation of Christ: Faith hath two eyes; one looks to Christ's merits that we may be saved; the other to his righteousness that we may be sanctified. In Imitation there be two things, Action and Affection. Action, for it is not enough to commend and admire the pattern, but we must follow it. Affection, for it is not enough to forgive because we cannot revenge. This is no sufficient imitation of Christ's love; for he can, if he please, bruise sinners to pieces, and *break them* with a rod of iron. But we must forgive with a mind to forgive, and give alms with the mind of charity. Faith doth not think that heaven will fall into the lap, but endeavors to work out salvation, not without fear and trembling: and seeks to follow Christ to blessedness, the same way that he went thither.

There is trust in Christ; for there can be no faith in him without trust and dependence on him. This point thoroughly examined, would call in question many men's faith. The covetous worldling dares trust Christ to raise his body, and to save his soul, and to give him the Kingdom of glory hereafter: but he dares not trust him for his daily bread here. The fowls are fed, and the flowers are clothed by him; and will ye vex your souls with solicitous cares? If ye do, may not Christ say truly, that ye are of *little faith*? Shall we trust God with our jewels, and not with the box? As if thou durst not commit thy children to his protection; thou scrapest up wealth with the hazard of heaven and eternal peace: yet if thou be questioned concerning thy salvation, thou answerest, thy trust is in Christ. This is a false and deceiving faith; take heed, lest whiles he doth grant thee that wherein thou dost not trust him, worldly riches; he take away that wherein thou dost trust him, everlasting joy.

There is honoring of Christ: no man ever believed on him, but he desired to honor him. It is fit he should look for glory from us, so well as we look for glory from him. We honor the King under whom we enjoy our own with peace: we honor the Physician that preserves the health of our bodies: we honor the Soldier that defends us from our enemies: O how much more should we honor him that saves our souls! we are bought with a price, therefore let us *glorify him* both in our bodies and spirits, for they are *his*. These be the five fingers of *Faith*, let us lay hold on Christ in life, he may lay hold on us in death, and bear us up in his holy hand to everlasting glory.

Precious Faith; Here is the excellency of this qualification. As *Athens* was called Greece of Greece, so Faith may be called the Grace of Grace. It is *Precious* in regard of the Object, the Subject, the Act, the Effect, the Use.

In respect of the Object; which in a larger acception is the whole Scripture, whereof every parcel must be believed, without diminution or addition. Strictly this is Christ, who is not only the Word of God, but God himself in the Word. *I am the way, the truth, and the life. Non est quâ ease nisi per me: non est quâ ease nisi ad me.* LORD, how shall we go? Thou art our way: whither shall we go? Thou hast the words of eternal life. There is no way but by him, no light but from him, no life but in him. CHRIST is a mutual hand; to the Father one, another to us. An hand to the Father, by which he reacheth us: an hand to us by which we reach the Father. The Fathers mouth whereby he speaks to us, our mouth whereby we speak to him: our eye to see by, foot to go by; our pillar of fire by night, and cloud by day, guiding us thorough the desert of this world. It is a *precious* faith that lays hold on this precious object. If thou confess

with thy mouth the LORD JESUS, and shalt *believe* in thy heart, that God raised him up from the dead: (not only *dead*, for so the Jews believe him; but *risen* again, for that is the faith of Christians: if thou have this *faith*) I tell thee from *Paul*, and *Paul* from GOD, to the comfort of thy soul; thou art presently justified, and shalt be everlastingly saved. *For the Scripture saith*, (it is not the promise of man, but the assurance of GOD) *whosoever believeth on him, shall not be ashamed*. God forbid I should rejoice in anything, save in the Cross of our Lord Jesus Christ. There is nothing wherein men usually rejoice, but the faithful find it in Christ. Doth any man glory *in knowledge*? I desire to *know* nothing among you, but Jesus Christ, and him crucified. This is the blessed knowledge; for it is *eternal life*. Doth any man glory *in honors*? It is Christ that hath made us *Kings*. Doth another glory *in Riches*? Christ is *a treasure never failing*; and of *his fullness* have all we received. In liberty? CHRIST hath *Delivered us out of the hands of all our enemies*. In Princes favors? The King of Kings accepts us in him; *He made us accepted in the beloved*. All good things are to be found in him; therefore he is a *Precious* object, and this a *Precious* faith.

In respect of the Subject; the seat of faith is in the heart; *with the heart man believeth* unto righteousness. It is not placed in the mind and understanding only, but in the will and affections. Faith as *Notitia*, a knowledge, resides in the mind; as *Fiducia*, an assured persuasion, in the will. It is not a prattle of the tongue: *Herod's* tongue belies his soul. *Dicitis quod creditis, non facitis quod dicitis*. Men say what they believe, do not always do what they say, nor is it a floating opinion of the brain, a contemplative speculation of mysteries: but a certain persuasion of the heart. There is a forged faith, and a forced faith: forged in heretics; who will believe no God, but one of their own making. They believe all that they do believe, *Sua side, non ecclesiasticâ, non catholicâ*; with a faith of their own, not with the faith of the elect, of the Church. No oracle, no article of holy faith, but they will conceive it, and receive it, their own way, or not at all. *Hoc non fidei, sed perfidiae*: this is rather an art of treachery, then of faith. Forced in devils; they acknowledge from their own horror, and against their wills, that there is a GOD. It was the relation of a reverend Divine concerning an Atheist in England. A young man was a Papist; but soon fell in dislike of their superstition. He became a Protestant, but that did not please him long: England could not content him, he reels to Amsterdam: There he fell from one Sect to another, till he lighted upon the Familists: the first principle they taught him was this; There is no God. As indeed they had need fear up their conscience, and damme up all natural light, that turn Familists. Hereon he fell to a loose life, committed a robbery, was convicted, condemned and brought to die. At the execution he desired some stay, uttering these words; Say what you will, surely there is a GOD; loving to his friends, terrible to his enemies. Even the lewdest reprobates, that spit in the face of heaven, and wade as deep as Jesuits in blood, yet they shall have a forced faith. Though perhaps they say for the time, as *Nero: Verebor esse cùm faciam, Deum?* When *Seneca* reprov'd him for his vices, and bad him live, *ut facta superi comprobarent*; that GOD might approve his actions: He answered, *Stulte, verebor esse cùm haec faciam, deos?* Thou silly man, shall I fear there is a God, when I go about my villainies? But they shall one day believe and feel: there may be Atheists on earth, there are none in hell: no sooner come thither, but they know to their endless sorrow, that there is a GOD. *Bellarmino* saith, that the faith of

reprobates and devils, *est recta & vera fides ex parte objecti*; is a right and true faith in regard of the object. And *Augustine*. comparing *Peters* confession, *Matth.* 16.16. *Thou art Christ the Son of the living God*: with the devils acknowledgement *Mark* 1.24. *I know who thou art, even the holy one of God*: saith, that though *Peter* for this was commended, and Satan expelled: albeit the same confession was beneficial to the one, and not to the other: *In utrisque tamen non falsa, sed vera; non neganda, sed agnoscenda; non detestanda, sed approbanda*. Yet the faith in both was not false but true; not to be denied, but acknowledged; not to be detested, but approved. Let this faith be granted true, so far as it goes; yet as it hath many other differences, so this one especially. The faith of reprobates and devils is compelled *ex evidentia signorum*, by the demonstration of the signs; faith of the elect *ex evidentia Spiritus*, by the evidence of the Spirit. Theirs against their wills, ours from the ground of our hearts; for that is the seat and subject of all approved *faith*.

In respect of the Act, it believes on Christ. There be three degrees or faculties of faith, as the School speaks out of *Augustine*. First, to believe there is a GOD; and this is a faith incident to devils. Next, to believe GOD; to credit the history of the Gospel, and to assent that what GOD saith is true. This is called an Historical faith, and may be in reprobates. Last, to believe on GOD, which doth *ex duobus prioribus emergere*; or as *Chemnitz* says, *presupponit est includit*: ariseth from both the former, and doth presuppose and comprehend both the former. The faith of a reprobate is a true faith specifically; a spark of fire is true fire, though it be not able to warm: a drop of water is true water, though it be not able to carry a vessel: a little sprigge may be a true Cedar, though it be not yet fit for timber. That fig tree which our LORD cursed, though it bare no fruit, was a true fig tree. As the Israelites required to go three days journey in the wilderness, before they did offer sacrifice: so faith hath three degrees before it come to that perfection, as may justify the soul. Saving faith in a man hath this precious act, to rely on GOD'S mercy in Christ for his salvation. He disclaims not his part in Christ, as the devils; *Quid nobis tecum? Mark* 1. What have we to do with thee, thou *Jesus of Nazareth?* nor loseth it; as reprobates, *John* 3.18. He that believeth not, is condemned already. But he challengeth his portion in the blood of Christ.. I am my *Beloveds*, and my Beloved is *mine*. His body is in heaven, there I shall find it mine: his divinity on earth, there I do find it mine: his Gospel in my ear, to beget him mine: his Sacrament in my eye, to confirm him mine: his Spirit in my heart, to assure him mine. Angels are mine, to sight for me: Prince mine, to rule for me: Church mine, to pray for me: Preacher mine, to feed me. Whether *Paul*, or *Apollos*, or *Cephas*, or the world, or life, or death, or things present, or things to come; all are ours, and we are *Christ's*, and Christ is *God's*.

This faith doth not only with reprobates, believe the *Major* of the Gospel, that Christ is salvation; but the *Minor* with *Mary*; that he is my Savior. The devils believe much; but *Reconciliationem suam non credunt*: they cannot believe their own reconciliation. Therefore saith *James*; *horrentes credunt*, they believe and tremble. *Timor infidelitatis filius*, saith *Basil*; Fear is the child of unbelief. Why are ye *fearful*, O ye of *little faith*? why are the Apostles called, 〈 in non-Latin alphabet 〉, timorous, but because they were 〈 in non-Latin alphabet 〉, of little faith? But being justified by faith we have *peace* with God through Jesus Christ. In whom we have *bold nesse* and access with *confidence*, by the faith of him. A Traitor

condemned to death, knows the King, and his prerogative royal, that he is able to pardon: his disposition, that it is mild and merciful: yea, he knows that the King hath forgiven many such offenders. But now for himself, he hath no friends to the King, no word from the King to warrant his pardon: no hope, if he should entreat favor, that himself was a fit subject for this exercise of mercy. Still he trembleth; *Sentit se miserum, etsi noverit Regem misericordem*: he feels himself miserable, though he know the King to be merciful. So the reprobate knows God's omnipotency; Lord, if thou wilt, thou canst make me clean: he knows his infinite mercy, that it reacheth unto the heavens, and his faithfulness unto the clouds: he knows GOD hath forgiven many, *David* for adultery, *Solomon* for idolatry, *Peter* for Apostasy, *Paul* for blasphemy. But for his own part, he hath no friend to God, no mediator betwixt God and him, no Christ to speak for mercy: he hath no word whereby he can apply this mercy: no hope, that mercy would come upon his submission and seeking. He wants that justifying faith, to do this *precious* act of application. A man is deeply in debt, *non solvendo*, in no case to pay: he hears and believes, that his Creditor is an honest man, that he hath dealt mercifully with others; remitted a third, half, the whole debt. But he hath neither promise from his creditor, nor persuasion in himself, that he will deal so kindly with him: for all this, he fears arrest and imprisonment, without baile, main prize, or any hope of deliverance. The wicked is deeply run into God's debt by his sins: (yea every man is taught to pray, *Forgive us our debts*) for which he is subject to convention, conviction, condemnation. He knows how this Creditor dealt with a servant. *Matth. 18.27.* because *Non habuit unde*; he had not to pay, the Lord was moved with compassion, and forgave him the debt. But this reprobate, through want of applying faith, hath no promise, no security, no hope that he shall be freed: but he fears the prison, where if he be once clapt up under the hands of that cruel Iailour, the devil; he cannot depart thence till he hath paid the uttermost farthing. It is then a *Precious* faith, that hath this powerful are to believe a man's own reconciliation.

In respect of the Effect, because it hath *precious* consequents. Amongst many, consider five sweet fruits.

1 Peace with God, which is produced by that faith which justifies us. Receive peace, and be blessed: *Crede & accepisti*, believe and thou hast received it. Upon our apprehension of Christ by faith, follows his satisfaction for us; upon this satisfaction we have remission: upon remission, reconciliation: upon reconciliation, peace. There is no quarrel against us in heaven; nothing but peace and joy, because we have truly believed.

2 Peace with our own conscience. When that stern Sergeant shall take thee by the throat, and arrest thee upon God's debt, pay that thou owest: let thy faith plead, I have paid it. How? Produce thy acquittance, that bloody acquittance, sealed in the wounds of thy Savior, and given to thy faith. This shall turn the frowns of thy conscience into smiles: and that hand which was ready to hale thee to prison, shall now embrace thee with joy, encourage thee with kindness, and fight for thee with conquest.

3 Victory, faith knows no other language but victory. I have kept the *faith*, now is laid up for me a *Crown*. *Itsubdueth kingdoms*, even *regnum Antichristi*, the kingdom of the devil, there's victory: *wrought righteousness*, though the world and sin withstood it, there's victory: raised

strength out of weakness, there's victory over nature: *turned to slight the armies of the aliens*, there's victor ie over malice and hostility: *raised the dead*, there's victory over the grave: with patience and greatness of spirit, it endured *mockings, scourgings, &c.* miseries worse than death, there's glorious victory. It overcomes the world, 1 John 5.4. it overcomes the Prince of this world; whom *resist steadfast in the faith*. It quencheth all the *fiery darts* of the wicked, Eph. 6.16. They are *darts* in respect of their sharpness, and *fiery* for their violence: one sin kindling another, drunkenness adultery, adultery murder. The whole world lieth wickedness; *Positus in maligno*, that is *in igne malo*: set on fire of the devil. Yet faith quencheth all: Though they were as fiery as the Gun-powder treason, yet this shall bear them off, beat them off, and infatuate their malice. It is a *Shield*, this faith: this shield covers all, head and heart; understanding and will: *ut non turbetur intellectus, ut non formidet affectus*; that neither the mind be confounded, nor the affection amazed. Yea, faith overcomes the King of heaven himself; appealing *a Deo irascente propter peccatum, ad Deum placatum propter Christum*; from GOD justly offended for sin, to GOD sweetly pleased for Christ. It is able to *remove mountains*; the great hills of distrust, the great heaps of iniquities; therefore *Precious*.

4 Good report: all those Saints *through faith* obtained a *good Report*. They say, *Non patitur ludum Fama, Fides, Oculus*: A man's credit, Faith, and his Eye, endure no just. Yet let thy faith be sound; and though injury wound thy eye, ignominy thy fame, yet thy faith shall make all whole. That man's righteousness, thorough all clouds, shall break forth as the Sun, and his integrity shine like the noon-day. All unjust aspersions are but as rubbish; they may seem to fully him for a while, that he may shine bright forever. *Frustrà condemnatur in terris, qui commendatur in coelis*: How little is that man hurt, whom malice condemns on earth, and God commends in heaven! Let the world accuse us, so long as our God doth acquit us. *I suffer these things, and am not ashamed: for I know whom I have believed*. For not he that commendeth himself is approved, but whom the Lord commendeth. Let God justify, and let all the friends on earth or in hell accuse.

5 It blesseth to us all other blessings: He that putteth his trust in the Lord, shall be *made fat*. Without this faith, we are accountant for everything we receive, to a bit of bread. There is no right to the creatures but by Christ, no right to Christ but by faith. Without this *Quantum honoris, tantum horroris*: as much horror, as honor: no less wretchedness than wealthinesse? But faith makes thy dignity comfortable, thy wealth helpful, thy wife, children, friends delightful: *Quia frueris in Domino, quibus uteris in seculo*: because what thou usest in the world, thou enjoyest in the Lord. Yea, it blesseth even crosses and curses: *Sine veste, non sine fide, &c.* Thou wantest a garment for thy body, faith gives thy soul a rich one, the righteousness of Christ: thou lackest a house to dwell in, thou dwellest by faith even in the Lord Jesus, and he dwells in thee. If thou want bread, it reacheth thee the bread of life: if friends, it assures thee the favor of God, and the inseparable company of the holy Ghost: if health, it performs to thee everlasting life. Let me say with *Seneca* in another sense; *Malo mihi successum deesse, quàm fidem*; I had rather want fortune, than want faith. Whatsoever worldly thing be lacking, faith can supply it: but if faith be lacking, who can supply that? Faith keeps us forever from that mourning note, *fuius felices*: we shall never say, we have been happy.

In respect of the use; faith clears our ways as we go; cheers our hearts as we work; perfumes the places where we rest; and refines our actions from that dross and feculencie, which would else make them odious in God's sight. For *whatsoever is not of faith, is sin*. Faith, like *John the Baptist*, pointeth to the Lamb of God, that taketh away the sin of the world. Without this, God is no hearing God, no helping God, no saving God, no loving God at all. The Spirit shall convince the world of *sin*, saith Christ; *because they believe not in me. Infidelitati retinentur omnia peccata, fidei remittuntur*. All sins are retained to unbelief, remitted to faith. Faith is the nest of good works, saith our Church: let our birds be never so fair, our actions never so glorious, they will be lost, except they be brought forth in faith, This is the *nest*, where the Sparrow and Swallow may *lay their young*, to keep them safe; even *Faith*, which is close by *thine Altars, O Lord of hosts*. Heretics and hypocrites may produce many goodly acts, and honorable deeds: but wanting this nest of faith, they have nowhere to lay their young. Therefore as the Lawyers speak, *moritur actio cum persona*; their works are damnable with their persons. A Recusant in coming to Church against his conscience; rather to satisfy the Law, than to sanctify his soul; is guilty before God, because that work was not done in faith.

Now that a short corollary, or recollection of all these scattered branches to their root; *Faith* is *precious*. Conceive it some precious jewel, thy cheeks are comely with rouse of *jewels*, thy neck with *chains* of gold. *Gregory Nissen* makes one of those chains to be sound and religious faith, which is made of the pure gold of divine knowledge. And to this pure and golden chain he applies, *Proverb. 1.9*. They shall be an ornament of grace unto thy head, and *chains* about thy neck. This is the richest collar that can adorn any soul. *Omnibus semper ornatibus ornamento est; quia sine hac nihil tam ornatum quod ornare possit*: It is an ornament to all trimmings, for nothing is so garnishing and gracing, that it can become us without this. It is a jewel given us out of God's own treasury: *aeterna aeternus tribuit*, &c. Though faith be not it self eternal, yet it shall make all those blessedly eternal that have it. It is brought by the best messenger, God's Spirit: not the worthiest man on earth, not an Angel from heaven, is dignified to bring this treasure: but only the Holy Ghost. It is laid up in the best coffer, in the sanctified heart: no treasure-house is good enough for this jewel; no cabinet but the heart. Lastly, it gives us the place it came from: it came from heaven, and it brings heaven with it. It is Christ's wedding ring; to whom soever he gives it, he gives himself with it. It is beyond all estimation *precious*; it brought us more lands and revenues than the whole Indies. This is *Mary's* choice, that better part that shall never be taken from us.

Like precious faith with us. I come to the Equality, or rather Parity of this Excellencie; *Like with us*. The faith of the poorest believer is as precious, as the richest. *Peter* is above them in office: in the effect and fruit of his office, they are like him. But *Peter* was thrice confirmed, and that by the mouth of Christ himself, to make him strong: how then could they have faith like him? The parallel is not drawn *à quantitate, sed à qualitate fidei: nec dicitur, tantum fidei, sed talem fidem*: The comparison is not of the quantity, but of the quality of faith: nor doth he say, they had obtained the same measure and degree of faith, which he had himself; but the same kind of faith: not so much, but such faith. The act of faith is to apply Christ to the soul: and this the weakest faith can do so well as the strongest, if it be true. A child can hold a staff as well, though not so strongly as a man. The prisoner thorough a hole sees the Sun,

though not so perfectly as they in the open air. They that saw the brazen Serpent, though a great way off, yet were healed. The poor man's, *I believe*, saved him; though he was fain to add, *Lord, help my unbelief*. So that we may say of Faith, as the Poet of Death; that *dominos servis, & scepra lignonibus aequat*; it makes lords and slaves, Apostles and common persons all alike acceptable to God, if they have it.

I confess, that this excludes not the degrees of faith: there is *a little faith*: and there is a *Great faith*; O woman, *great is thy faith*. God deals in spiritual proceedings, as in natural; *ad extrema per medium*; to extremes by the mean. *Non nascimur senes*; we are not borne old men: but first an Infant, then a man, then old. We are conceived of immortal seed, borne of the Spirit, so go on to perfection. There is first a seed, then a plant, then a tree. We get not at one jump into Heaven, nor at one stroke kill the enemy. A little faith doth not a little good at sometimes: as in the beginning of conversion, or in the storm of an afflicted conscience. *Peter* was strong, *John*. 6.68. When he resolutely protested his in fallible adherence to Christ; Lord, to whom shall we go? Thou hast the words of Eternal Life. *Peter* was weak, when he sate by the fire in the High Priests hall, and denied his Master: and when he dissuaded Christ from suffering for us; *Bee it far from the Lord*. But where God gives great means, he looks for great measure: according to his portion of grace, he expects our proportion of goodness. It is enough for them that see only a glimmering of the Gospel, to be but dwarfes in bele fe: We have the Sun-shine, and therefore must have growth; and be higher by the head, as *Saul*; if not than all the children of Israel, yet than all the sons of Rome: whose faith is so hood winked with enforced ignorance, that they cannot see further than their popish Doctors will give them leave. Thus there may be degrees of faith; *Adauge nobis fidem*; Lord increase our faith. *Him that is weak in the faith, receive you*. Endeavour that your faith be increased. Grow from faith to faith; yea, from one measure of faith to another. Yet the least faith, (shield it from weakness of truth, though it have truth of weakness) is as *precious* to the believers soul; as *Peters* or *Paul's* faith was to themselves: for it lays hold upon Christ, and brings eternal salvation. In this similitude of faith, we find three Observations:

1. The Universality of God's mercy without difference of persons; that admits all sorts of men without any acception or exception of sex, state, nation or condition; into the same covenant of mercy, and precious object of faith, that the glorious Apostles had. Here the unspeakable goodness of God is commended to our meditation: whereas he might in justice have left us in our superstitions and infidelity: of his infinite goodness he hath called us to the same profession of the Gospel; and to a faith *ejusdem pretii & praemii*, with his own choice servants: *In every Nation he that feareth God, and worketh righteousness is accepted of him*. Other lords cannot reward all their followers, as being poor and unable: or will not, as being base and illiberall. But our Lord is immense in Majesty, and propense in mercy: good in greatness, and great in goodness, of great goodness. Poor *Bartimaeus* begging, rich *Zacchaeus* climbing, old *Simeon* in the Temple, young *John* in the womb: covetous *Matthew* at the receipt of custom, the loving Centurion building a Synagogue, the people watching under the Cross, the thief hanging on the Cross; *This day thou shalt be with me in Paradise*. For, whosoever believeth on him shall not perish; *etiamsi crucifixerunt*; no not although they were of the number of his Crucifiers.

2. The Apostles humility and charity: he acknowledgeth the poorest Saints to have *like precious faith with himself*. Many *Miriams* are proud of the Spirit, despising their poor brethren: Saint *Peter* matcheth them with himself. They are as dear in the Masters blood, therefore as dear in the Servants love. *Gal. 6.2.* Bear ye one another's burdens. In other buildings, one stone lies upon another, all upon the foundation: so let us support the weight one of another; and the foundation CHRIST, support us all! The pebble must not envy the marble, nor the marble despise the pebble: the pin in the Temple serves for use, so well as the pinnacle. The members should have the *same care one for another*: Christian shoulders should bear the weakness of others. The rich and the poor are piled together in God's house: the burden of the poor is beggary, the burden of the rich his superfluous estate. Now if the poor lie upon the rich, and the rich be contented to sustain the poor: here the rich hath his burden lessened by giving, and the poor hath his burden eased by receiving. If a brother *be fallen*, do not you trample him down, but help him up; relieve and *restore such a one in the spirit of meekness*. When thou hearest thy brother to have lapsed into some grievous fault, pity him, pray for him, recollect him, saying, He fell yesterday, I may fall today. As *August.* when he saw a poor miserable man, took occasion to admonish himself and the company; *Aut sumus, aut fuimus, vel possumus esse quod hic est*: we have been, are, or may be, as wretched as he.

3 This comforts our fainting hearts: there are many gusts and storms, and floods that attempt the overthrow of our faith: be our house founded on the rock, it shall never be demolished. Sense of sin may be often great, and more felt than grace; yet not to be more than grace. A man feels the ach of his finger more sensibly, than the health of his whole body: yet he knows that the ach of a finger is nothing so much as the health of the whole body. The Sun under the clouds, is still a Sun: the fire in embers still fire: the sap is shut up in the root, and confined thither by the cold of winter; that it cannot show it self in production of leaves and fruits, as in the spring; yet is there still life in the tree. So in the distressed heart, during the storm of affliction, there is still *aliquid intus*, some hidden grace; some spark of fire in the smoking flax, which the Lord Jesus will not quench. Though thou be wounded with God's own arrows, that seem to drink up thy blood: although thy own sins be presented to the eye of thy soul; though the Serpent (to increase thy terror) put forth his dismal countenance: yet canst thou believe? Take comfort, there is more health in the seed of the woman, than there can be venom in the head of the serpent.

That have obtained the like precious faith: here is the means of this Equality, they have obtained it. Not by our own merits; there was no congruity of nature to receive this precious treasure. *Non nascimur, sed renascimur Christiani*; we are not borne, but new-borne Christians. It is indeed natural to everyone, like *Simon Magus*, to think himself some *great man*; either *the man*, or somebody. *Luther* was wont to say, that every man by nature hath a Pope bred in his belly, too great an opinion of his own worth: we are *Narcissus*-like, enamored of our own shadows. *Injustitiae fere fola causa justitia est*: righteousness is almost the only cause of unrighteousness: righteousness in opinion, of unrighteousness indeed: we think ourselves so just, that we make little reckoning of Christ, for want of whom we remain unjust still. But the highest Mountebank in his proffers, is the lowest Dwarf in his merits. Not by our own

purchase: many have so obtained Lordships and Mannors; as the Captain bought his Burgess-ship, *with a great sum of money*. Wert thou so glorious as an Angel, thy meat so good as Manna, thy garments richer than Aaron's Ephod, and thy breath sweeter than the perfume of the Tabernacle; yet all this could not get thee faith, nor give thee title to the kingdom of heaven. *Thy money perish with thee*, that thinkest the gifts of God may be bought with money.

But we obtain it by God's mercy: for it is *given* us for Christ's sake *to believe*. Faith is the fair gift of God; *Ipsium velle credere Deus operatur in homine*. Not only the grace of faith, but the very will of believing is God's work in us. If any ask, saith August. *Cur illi ita suadeatur, ut persuadeatur; illi autem non ita*: why this man is converted to believe, that man not convinced to believe. I answer with Saint Paul, Rom. 11.33. Oh the depth of the riches both of the wisdom and knowledge of God! *Cui ista responsio displicet, quaerat doctiores; sed caveat ne inveniatur praesumptiores*. If any man dislike this answer, let him seek better: but beware lest he find worse. *By the grace of God I am that I am*. Aug. *Omne bonum nostrum vel ipse, vel ab ipso*. All the good we have, is either God himself, or what comes from him. *Bona mea, dona tua: ipsum minus est munus*. All my goods, O Lord are thy gifts. *Quisquis tibi enumerat merita sua, quid tibi enumerat nisi munera tua?* He that shall reckon to thee his merits, doth no more but reckon thy mercies.

Have obtained; 〈 in non-Latin alphabet 〉 *Sortiti sunt*; so the Original imports; they have obtained it by lot. So it is said of Zacharias. Luke 1.9. 〈 in non-Latin alphabet 〉 ; *Sortitus est munus faciendi suffimenti*; his lot was to burn incense, &c. So, Col. 1.12. that we read, *He made us fit to be partakers of the Inheritance; ad verbum*, 〈 in non-Latin alphabet 〉 ; *unto the part of the lot* of the Saints in light. Not that we draw these blessings by a lotterie, or imaginary fortune; but by the ordination of God; for though the *lot be cast into the lap*, yet the whole disposition thereof is of the Lord. It is therefore called our lot, because the Lord hath destinated it to be our portion. Though the land of *Israel* were divided by lot, yet the Lord had decreed in himself, and told *Joshua*, what lot and portion every tribe should have. There is a threefold lot belongs to the faithful. 1 The lot of the Saints is the sufferings of the Saints. The rod of the wicked shall not rest *upon the lot of the righteous*. It is their lot to have the rod, not the rod of the wicked: or if it salute them, it shall not dwell with them. All that will live godly in Christ, shall suffer persecution: it is their inevitable *lot* to be chastised on earth, it is their lot to be saved in heaven. 2 The lot of the Saints is not only that light and happiness they have in this world. *Psal. 16.6. The lot is fallen to me in pleasant places, yea, I have a goodly heritage*. When *David* sate at the sheepfold, the kingdom of *Israel* was given him by lot from God. But more specially *Faith, Grace and Sanctification*; which gives them just right and title to the Inheritance of glory. Thus heaven is their lot now, a lot drawn out of the bloody side of Christ; though not in possession, yet in succession. They have the earnest of it: let them grow up to stature and perfection, and take it. The Inheritance is the eldest sons lot, even whiles he is a child. 3 Lastly, they have the *lot of faith*, that they may have the lot of salvation. Hell is the lot of the wicked: Behold at evening tide trouble, and before the morning he is not: this is the portion of them that spoil us, and the lot of them that rob us. Therefore it is said of *Judas*, Acts 1. that he went *in locum suum*, to his own place. Upon the

wicked God shall rain snares, fire, and brimstone, and a horrible tempest; this shall be the *portion* of their cup. But the lot of the righteous is *faith*, and the end of their *faith* the salvation of their souls. God gives them heaven, not for any foreseen worthiness in the receivers: for no worthiness of our own can make us our fathers heirs. But for his own mercy and favor in Christ, preparing heaven for us, and us for heaven. So that upon his decree it is allotted to us; and unless heaven could lose God, we cannot lose heaven.

Here then consider how the lotterie of Canaan may shadow out to us, that blessed land of promise whereof the other was a type. The allusion may be led on through three principal passages; the Preparation, the Qualification, the Possession.

For the Preparation: Canaan was not a new made Country, out of barren and uninhabitable deserts; but was already furnished to their hands: Nature had enriched it with commodities, and Industry beautified it with buildings and maturities; which were not done by the Israelites. They came to *goodly Cities* which they *built* not: to houses *full* of all good things which they *filled* not: to *Welles* digged which they *digged* not: and to *Vineyards* which they *planted* not. So heaven was prepared of old; *Mat. 25. Inherite the kingdom prepared for you from the foundation of the world.* That glorious City whose wall was of Jasper, and the fabric pure gold, the foundations of precious stones. *Rev. 21. Was neither formed nor furnished by the Saints; but the builder and maker was God.* So *Paul, 2 Cor. 5.1. it is the building of God, an house not made with hands. GOD made it for his chosen; and as the Canaanites were cast out, that the Israelites might enter; so the LORD hath thrown the devils out of heaven, that elect men might dwell there.*

2. For the qualification: as none had right to Canaan but the children of *Abraham* according to flesh, so none have right to heaven but the children of *Abraham* according to faith. This qualification stands in our Captain, and in our Combat. For the Captain they had *Joshua*, we have JESUS: though there were a Canaan, there would have been no lot, without a *Joshua*: though there be a heaven, there would have been no room for us in it without a *Jesus*. The lot of every Tribe was known to *Joshua*, the portion of every Saint is purchased by JESUS. *Joshua* had the City which *he asked* for himself: JESUS obtains whatsoever he asketh for us. *Psal. 2.8. Postula a me; Ask of me, and I shall give thee; though thy demand be more than Herod's offer, half my kingdom; though it be the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* For the Combat; Canaan was given to Israel by promise, yet they could not enter without a combat: they fought many sore battles, before they were settled in a victorious rest. So must the kingdom of heaven *suffer violence*, before it afford residence: and we must be content to war with greater Giants than the Sons of *Anak*, even with Principalities and Powers, before we triumph. Let us bear the Country in our minds, and we shall find courage in our hearts. *Caleb* dares fight with the *Anakims*, if *Joshua* give him *Hebron*: and complaining *Ephraim* enlarge his territories, if *Joshua* promise them the wood-country. *Josh. 17.18. If Dan complain of too little room, let him fight it out for more; let him conquer Leshem, and possess it.* Christians must not pine and repine, that others exceed them in graces; but buckle on the arms of faith; and with a reverent courage strive for more. Nor is it a good argument that we share the lot of faith, if we strive only for ourselves;

Christians thus truly qualified seek also the salvation of others. The *Reubenites, Gadites*, and half the Tribe of *Manasseh* had their lot allowed already; yet were they not suffered so to rest; but to *pass before their brethren armed, all the mighty men of valor*, and to help them. Nor is it enough for *Peter* and *Paul* to comfort themselves in the security of their own salvation; but they must labor the conversion and confirmation of their brethren. Thus are they qualified, to whom the lot of faith, and of eternal life by faith, is ordained. Heaven is not for everyone, but for the Saints: would any man have a lot in Canaan, let him be sure he be a true Israelite. It is not the bare hope and probability of a little, that can give the soul the satisfaction of comfort. For a man to stand to the courtesy of his Minister, for all the knowledge which he requires in heavenly blessings: had been for an Israelite to take it upon trust of the Spies, who were sent to view and report the goodness of the land; and never to enter it himself.

3. For the possession it self, no mortal eye hath seen it, nor ear hath heard it; blessed souls whose lot it shall be to enjoy it. But I leave this point to your meditation; for our Apostle speaks here of the preparing lot, not of the possessing lot. Let us get the lotterie of grace, and we shall be assured the lot of glory. But alas how slowly do we go about this holy business! *Joshua* was fain to chide the seven tribes; *Josh. 18:2*. for neglect of their Inheritance. *How long are you slack to go to possess the land, which the God of your fathers hath given you?* we may be all thus justly reprov'd; how long defer we to make sure our election, and to get the earnest of everlasting life?

Thus we have considered this *precious Jewel* of faith, and how we have obtained it: by no worthiness of our own, but by *lot*: that is, the free gift and disposition of God; who gives it, or denies it, according to his own good pleasure. If he have given thee this *lot* of believing, the thanks be to him: if thou draw a blank and doest not obtain it, yet he hath done thee no wrong: who shall command that independent proprietary to give away his own? *That have obtained it*: here is matter of correction, of direction. First, this corrects the errors of two sorts:

1. Such as have not obtained faith; who think that they may believe when they list: respecting only *Dei facultatem & facilitatem*, the sufficiency and indulgency of GOD: not regarding the obduration of their own hearts, and their indisposition to receive it. *Recipitur quicquid ad modum recipientis*: whatsoever is received, is received according to the measure and capabilities of the thing which receives. Stones and sand will not be leavened, but meal. There is matter in the rock to build a house of; not form and proportion till it be hewed out. Those five foolish Virgins, *Mat. 25*. thought they might get *oil* at their pleasure: but because their lamps were out, themselves could not be let in. Many think wheresoever they lost their faith, they shall find it on their death-bed. But *Nemo sibi promittat, quod non promisit Evangelium*: let no man promise himself that, which the Gospel doth not promise him. If they cannot find it in the Church, they will hardly find it in the chamber: if the ordinary means to beget faith have not wrought it, how shall it be taken when it is not offered? But saith *Augustine, Fides in potestate est*; faith is in a man's power: but that Father never meant that an infidel can believe when he list, but when God gives him that list, man's will is not compelled. As he adds, *Cùm vult quisque credit*: when a man's will is to believe, he does

believe: but whence hath he that will? the finger of GOD moves his will. *Fides est voluntaria certitudo absentium*, saith another: faith is a voluntary persuasion of absent things? But it is not of him that willeth, nor of him that runneth, but of GOD that showeth mercy. God must give the will, act, effect and all. The Fathers never averred, that an unbeliever can make himself a believer by his own power: but when God hath given him the power of faith, he can then believe. *Without me you can do nothing*, saith Christ: not *parum*, very little: but *nihil*, nothing at all. The members must be set in the body, before they can execute any offices for the body: neither are they members, because they are working; but are therefore working, because they are members. The tree brings forth the fruit, the fruit doth not bring forth the tree. Papists in their Congruities, and Libertines in their Potentials, run too much upon a very base figure, 〈 in non-Latin alphabet 〉, the cart before the horse; merit before mercy. Do not think, *To believe*, so easy a matter: the death of Christ darkened the Sun, shook the earth, clave the rocks, opened the graves, and raised the dead; yet did not put faith into the Jews hearts. It was a great miracle, *Deum nasci*, for God to be borne of woman: a great miracle, *Virginem parere*, for a Virgin to bear a child, and still to remain a Virgin: but the greatest miracle of all is *Fidem haec credere*, for a man's faith to believe these things. Bernard makes this to be the most wonderful mixture and composition of the three. First, *Deus & Homo*, God and man, a strange union; that *hominem esse incipit, qui Deum esse non desinit*; He should begin to be man, who is God without beginning, without ending: Divinity and Humanity in one individual Person; this is very mystical. Next, *Mater & Virgo*, a Mother and a Virgin: *Quod Virgo esset quae peperit, & Mater esset quae Virgo remansit*: That she should be a Virgin still, which was now a Mother; that she should be a Mother, which remained a pure Virgin; this was singularly admirable: maternitie and virginity at once in the same individual person. Lastly *Cor hominis & fides*, man's heart and faith; a natural understanding, and supernatural objects mixed together. Fire and water would sooner be reconciled then these two, without the supernatural combining work of God's spirit. This is the most wonderful mixture and mystery. This Faith is no easy thing to obtain. *Potes a te deficere, sed teipsum reficere non potes: ill reficit; qui te fecit. Augustine.* Thou mayest fall off, from thyself; not recover thyself: He only that made thee, can restore thee. Faith is God's gift; no man can obtain it, if he detain it.

2 Such as have obtained it, *ne Superbiant*, that they be not proud of it. What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it? Let not the most famous disdain the meanest nor the meanest repine at the mightiest. Insultation and malice are enemies to grace and faith. *Be not high minded, but fear.* Pride was the first sin that ever was in the world, and it shall be the last. As other infirmities decrease in us, so pride doth increase. *Mille virtutibus affluente, propter arrogantiam amisit faelicitatem*, saith Chrysost. on that Pharisee. *Luke 18.11.* Though he abounded with many virtues, yet he lost all by his self-conceitedness. *God I thank thee* (for he was not a petitioner, but a proclaimer) I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. Yet he was all these; an *Extortioner*, for in relying on his own merits, he did rob GOD of his glory, and extort that from him which he will not give to another. *Unjust*, in condemning the publican without due proof; so being himself a guilty person worthy to be

condemned, he usurps the office of a Judge, and censures another. An *Adulterer*, in being wedded to vain glory, and enamored of popular applause: leaving the humble and chaste love he owes to God he runs a whoring after his own proud inventions. Saint *James* calls them *Adulterers* that embrace the *friendship of the world*. Thus he did *verbis proferre virtutem, & factis destruere veritatem*: like a bad mill that keeps a great clacking, and grinds little. Howsoever all sins may be said to be in the devil *secundum reatum*, in respect of guiltiness: yet only pride is in him *secundum affectum*, in respect of his desire: saith *Thomas*. His darling sin, his character is *Pride*. Hens use to cackle so soon as they have laid their eggs, & by this means they are instantly taken from them. The proud man may do some good works, but by his clacking and boasting he looseth them. The pharisaical Papists have haply laid some eggs, but they so cackle them that they quite mar their market. *Insolens faelix, infaelix*. Poor men advanced, and growing proud, are like clouds drawn up on high by the Sun; and when they are there, they darken the Sun that drew them up. God may say to them, as *Sara* spake to *Abraham* concerning *Hagar*; I have given thee my handmaid, and now *I am despised in thine eyes*. But it is certain; they have least faith that think they have all faith. Men that make themselves so sure of heaven, that they will scarce change places with the departed Saints; may perhaps wish themselves one day in the poor Publicans case and place; *Lord be merciful to me a sinner*.

Thus much for the reproof of those two errors; one in the defect, the other in the excess: neither whereof have indeed *obtained faith*: Now for direction to those that have obtained it: this twofold.

1 Learn to acknowledge the author Hast thou obtained that precious Jewel denied to thousands, be the more thankful. As *Thales Milesius* asked no other reward of his readers, but *ubi mea legeris, me agnosce*; Where thou readest me, acknowledge me So God requires of his creatures, that where they find the benefits, they thankfully acknowledge the Benefactor. God hath kept nothing to himself but his glory, and this he will not give to another: as *Pharaoh* gave all to *Joseph*, only excepting the throne: yet in this glory we are too forward to be sharers. When the Babylonians heard the music, cornet, flute, harp, &c. they fell down, and worshipped the Idol. So men when they hear the music of their own praises, Idolize themselves, and worship a golden calf. The wife is bound to be chastely reserved to her own husband; and not with a tempting dress to invite adulterers. Vain glory tricks us up, not for God our husband, but for strange lovers; he will acknowledge no such wife. *Joab* sent messengers to *David*, that he should bring in his forces, and take *Rabbah*; his reason was, *lest I take the City and it be called after my name*: not *Joab* thy servant, but *David* the King must have this honor. So God cannot endure that his creature should divide the glory with himself; give him all willingly, or he will have all in despite of thee. *Ascendat gratia tua, ut descendat gratia sua*: let thy thankful acknowledgement go up, that his great bounty may come down.

2 Learn to preserve what thou hast gotten. *That which you have already, hold fast till I come*. This was Saint *Paul's* happiness, that having finished his course, yet he had still *kept the faith*. The loss of faith is a dangerous *shipwreck*: if it be possible, save your vessels, save your goods, save your wares, save your bodies; but though you lose all, save your faiths, save your souls.

Imagine thyself a vessel; the sea this world, thy freight *Faith*: there is a man of war against thee; the bark is Diffidence, the soldiers Atheism, Heresy, Schism, Prophanesse: the charged Cannons and ordinance are Pride, Lust, Hypocrisy, to which drunkenness is the master gunner, and gives fire. The Arch-pyrate is the devil, who so violently assaults us, and boards us with his temptations, that often we are fain to blow up our deckes, lose some of our necessary appurtenances; glad like the young man in the Gospel, *Relicto syndone fugere*, to save ourselves, though we leave our case behind us. There be also Rocks of persecutions, and Gulfes of errors; horrible gulfs in the *Sea* of Rome, dangerous swallows about Amsterdam. When opinion goes before us, it is a great question whether truth will follow us. Look to thy faith. *Perit navis, si pereat fides*; shipwreck thy faith, and drown thy soul. Cast *Judas* out of the ship, and take JESUS in: *Turbatur navis in qua Judas, servatur navis in qua Jesus*. That ship is troubled that harbours a Traitor: the ship is safe that hath in it the Savior: now he hath CHRIST, that hath faith. If therefore by faith thou be freed from the bondage of Satan; take heed lest by laying down this refuge thou be again captived. Let not the world like a crafty thief steal away thy faith: look to your faith ye covetous, forsake not the word to embrace the world. Be not like Plaices, which have a black side so well as a white: when their turns are once served by the white, they instantly, show you the black. Though the faith of Christ be in their mouths, the love of the world is in their hearts. Let no extremity of sorrows or sufferings enervate thy faith: When a lewd malefactor being condemned to die with just *Phocion*, raild at the Judge, the law, his enemies, and looked on death with terror and amazedness: he thus cheered him with encouragement: doest thou grudge to die with *Phocion*? O thou faint-hearted professor, dost thou grudge to die with Christ, or for Christ? keep thy shield of faith, and thou shalt victoriously march with the Saints on earth; and triumphantly sing with the Angels in heaven. Faith obtained, faith retained, shall without fail advance thy soul to eternal glory.

Through the righteousness of God, and our Savior Christ. Here is the ground of this means, the Justice of our redeemer. Some read these words *distinctim*, by disjoining them; *Dei, & Salvatoris; Of God, and Of our Savior*. This reading may stand where *Righteousness* is referred to God, as to the cause efficient: and to Christ, as to the cause meritorious. *Augustine* admonisheth us of the *Trinity* here and teacheth us to collect it from such places. *Sub Dei nomine Pater, sub Salvatoris Filius, sub Pacis & Gratiaevocis Spiritus sanctus exprimitur*: By the name of God he understands the *Father*, by Savior the *Son*, by Grace and Peace the *Holy Ghost*. But with Saint *Ambrose*, they are better read *Conjunctim*: and this is plain from the Greek context, where all are contained under one article. *Aquin* thus: *Of GOD, that is of CHRIST, Secundum Divinitatem effective: Of our SAVIOR, that is of CHRIST, secundum Humanitatem meritorie*. But I leave that as too curious and take the words to be construed only copulatively: answerably to that of *Paul*; Looking for the glorious appearing *of the great God, and our Savior Jesus Christ*. Here can be no distinction of Persons thought on: for it is the *Great God* that appears in judgment, but no Person of the Deity properly appears in judgment at the last day, but JESUS CHRIST. For the Father judgeth no man: but hath committed all judgment unto *the Son*: therefore CHRIST is there called the *Great God*. For the Mediator

betwixt God and man, is perfect God and perfect man; and yet not two, but one CHRIST. One not by confusion of substance, but by unity of Person, as *Athanasius*.

Here is then full testimony that CHRIST is God, against the Arians. But when I read that *Fevardentius* reports; how many of the Polonians have derogated from this eternal Deity of Christ, and that from the writings of *Calvin*, and other Reformed Catholics; I must sigh with *Polycarpus!* *O bone Deus, in quae me tempora reservasti, ut ista audiam!* Good God, what times do I live in, to read and hear such impious and impudent slanders! Let any indifferent man judge, whether they or we derogate more from our Savior Christ: we in resting our whole salvation upon him, or they in joining other Savior's with him. They say, that if God will bear half the charges in cooperation, we may merit our own glory, fulfill the Law, have works to spare for our neighbors: whereof Rome hath such store, that she can spare England some out of her super fluity, if we will pay for them. But that we think, as when one boasted how fair a she-slave he had bought for a pound, another answered that she was too dear of a groat: so if we should bestow our monies on such supererogatory stuff, every penny-worth would be worse than other. We teach that our best actions are full of sin, our satisfactions debts, that no merit can do us good, but the merits of Jesus Christ. Whether of us more wrongs our Savior? No, let them take their own egg out of our nest, we never laid it, we will never hatch it. *He is over all, God blessed forever: Amen.* He is the God of salvation, and he shall be found a God in judgment. *Qui negârunt in carne mortali, confitebuntur in igne immortali.* They that have denied it in their mortal flesh, shall acknowledge it in immortal fire. I cannot say logically, *Quid sit*, what he is; but *Quis sit*, who he is: there is no Logic sufficient to express Christ. *De lumine, non sine lumine:* No man can speak of the *Light*, but by the light. The best apprehension of him is negative: he cannot lie, he cannot die, he cannot deny himself. He is God of the Father, as a branch from the root, as fragrance from the Pomander, as words from the soul, as light from the Sun. Man of the Virgin, by *over-shadowing* of the Holy Ghost, who withal hath cast a shadow over this mystery. Man, not by taking man's person into his own nature, but by taking man's nature into his own Person. But in all this, *Mallem ignorantiam humiliter confiteri, quàm scientiam impudenter profiteri;* I will rather humbly acknowledge my ignorance, than proudly profess my knowledge. Therefore, as the Philosopher sitting on the bank of a River, and observing it to ebb and flow seven times a day; because he could not by Philosophy find out the hidden cause, he threw himself headlong into it, with these words; *Quoniam ego non capio te, tu capies me:* Because I cannot conceive thee, do thou receive me. So I offer myself in all humility to Christ, God and man, my blessed Savior; *Quoniam ego non capio te, capias me.* O Lord I cannot comprehend thee, do thou therefore comprehend me, forever!

Through the righteousness, &c. Upon this ground let me build five instructions, or conclusions which are naturally deduced from it.

1 All grace to our souls, all good to our bodies; all peace that may concern this life or that to come, is derived to us through the *righteousness of Christ*. Whatsoever good descends from God to us, is granted through Christ; whatsoever good ascends from us to God, is accepted through Christ. We are elected in Christ, redeemed by Christ, engrafted to Christ, saved for Christ. God gives to all *Dona*, gifts; but they are only true comforts to those that enjoy them

through Christ. *David* out of the great love he bore to *Jonathan*, which was *passing the love of women*, was also loving to *Mephibosheth* the son of *Jonathan*; he set him at his own table, and restored him all the land of *Saul* his father. *Mephibosheth* was lame and decrepit, yet *David* loved him for *Jonathan's* sake. Infinite is the love of God to his own Son, therefore he is called *the Son of his love*, *Coloss.* 1.13. In whom he is *well pleased*. We are lame and deformed, warped, wicked, wretched; there is nothing in us that he should desire us: yet he restores us all the lands our Father *Adam* lost, yea, and ten thousand times more than ever he was owner of; and will one day set us at his own table, yea, in *his very Throne*, *Revel.* 3.21. and make us partakers of his glory: so did *David* to *Mephibosheth* for *Jonathan* his Fathers sake, so doth GOD to us for JESUS his Sons sake. Consider man in a four-fold estate; *Confectionis*, as he was made; *Infectionis*, as he was marred; *Refectionis*, as he was repaired; *Perfectionis*, as he shall be accomplished: and see how all mercy still came to us through CHRIST. First, GOD made man happy, because holy; without misery, because without iniquity. This I have found, that God made man *righteous*, and in that righteousness he had *the Image of God*, *Ephes.* 4.24. If a glorious Heaven above him, a fruitful Earth under him, command of the creatures below him, the guard of Angels about him, the peace of conscience within him: if all this could make him happy, he was not scanted. He was created thus through Christ: *By him* were all things created that are in heaven or earth, visible or invisible, &c. Secondly, man stood not thus long; he fell from his holiness, so from his happiness; he lost the favor of the Creator, the service of the creature; a curse fell upon him for his sins. Loe now, he lies weltering in his own gore, who shall heal him? God redeemes him through Christ; So he loved the world, that he gave his *only begotten Son*; he sent him to do it. Behold him hanging, bleeding, dying upon the cursed Cross to save us. Thirdly, a Redeemer is come, what is man the better for it, if he hath not power to believe on him? Faith he can have none, if it be not given him through Christ. It is *given* to you in the *behalf of Christ* to believe. Again, Lord help; for Christ his sake grant us a third mercy; make us believers, or we are never the better; we had as good have no Savior, as not have him our Savior: and ours he cannot be, unless himself make us his. Lastly, for the state of perfection and immortal blessedness, it is through CHRIST. There is laid up for me, saith *Paul*, a *Crown of righteousness*; and not for me only, but for all those that love his appearing. Who shall give this to us! *The righteous Judge*; and that is Jesus Christ. Thus all good comes to us *through Christ*.

Again, all our good is accepted only through the *righteousness* of Christ. Our very persons are *accepted in the Beloved*: *Ephes.* 1.6. if our persons, then our good actions. If we pray, he chargeth us to do it, *Nomine meo, In my name*; then we are sure to speed; *God will give it you.* *August.* in *Psalm.* 85. *Orat pro nobis, or at in nobis, oratur à nobis.* He prayeth for us, as our Advocate: he prayeth in us, by his holy Spirit: is prayed to of us, as our *Everlasting Father.* *Oramus ad illum, per illum, in illo:* We pray unto him, we pray by him, we pray in him. I am the Way, the Truth, and the Life. *Venitur per me, provenitur ad me, permanetur in me.* I am the Way, you come by me: I am the *Truth*, you come unto me: I am the *Life*, you shall dwell forever in me. He is the Beginning of Salvation, therefore the *Way*: the midst of Salvation, therefore the *Truth*: the end of Salvation, therefore the *Life*; saith *Ferus.* *Via incipientium, veritas proficientium, vita perfectorum.* The way of them that begin, the truth of them that grow

forward, and the life of them that are perfect. In matter of disputation with Atheists or Heretics, concerning God's Wisdom, Majesty, Power, &c. exercise all thy wit and industry, to convince the Adversary. But when thou comest into another school, to wrestle with the Devil, with the Law, with Sin and Death, in the matter of thy Justification; then fix thy eye upon no God, but the person of the God-head incarnate; Behold the Lamb of God, that takes away the sin of the world. God's seat is said to be compassed about with a Rain-bow, *Revel.* 4.3. The Rain-bow was a sign of his covenant made with man; here doth signify his perpetual mercy to us in Christ. If he should *mark what is done amiss*, who is able to stand? If he *enter into judgment* with us, no flesh living shall be justified. But here is our comfort; there is a Rain-bow about the Throne; he can look no way upon his Church, but thorough the *Rain-bow*; through Jesus Christ. Hence it is, not to us a terrible Throne; but a *Throne of grace*, so full of mercy, that we may *boldly come* unto it. Though, verse. 5. out of the Throne proceed *lightnings*, and *thunderings*, and *terrible voices*; though there be *seven lamps of fire burning before it*: yet all is well so long as there is a Rain-bow about it. Thus all good things come to us in Christ: that we may humbly acknowledge, and heartily sing with *Paul*; *Of him, and through him, and to him are all things*: to whom be glory forever. *Amen.*

2 The faith of a Christian is well grounded, *upon the righteousness of Christ* For other foundation can no man lay, than that is laid, which is Jesus Christ. That house of faith only shall stand, that is built on this *Rock*. Neither, the *Rain* that falls in whole showers of prosperity; nor the voluminous *Flouds*, that roar out persecutions; nor the adverse *winds*, that blow with the loudest violence of opposition; shall overthrow that house, *because it is founded on a rock*. Thou art *Peter*, and upon this *Rock* (which thou hast acknowledged to be the Son of the living God) *I will build my Church*: and the gates of hell shall not prevail against it. Though *Stephen Gardiuer* apostated did read that Text with the Popes spectacles, in the days of Queen *Mary*; and made the Pope supreme founder of *Faith*. Yet formerly in the days of King *Edward* the sixth, he preached it otherwise, that the *Rock* was only Christ. *Non agnovit Petrum esse Petram, sed Petri Dominum. Domus Dei credendo fundatur*, saith *Augustine*. The foundation of God's house in man's heart, is *Faith*. First, place the foundation, then rear up the building; the Instruments of which edifice are the Word and Sacraments. Here is no place for Traditions of men, or Constitutions of Popes: the ground of faith is the *righteousness* of Christ, not our own merits: if in thy garden any grace or good works spring over the wall, and saucily challenge to it self a prerogative of merit; deal with it as the Gardener doth with superfluous branches, prune it off: or as *Torquatus* with his over-venturous son; cut it down with the sword of the Spirit for daring beyond the commission. The Justice of Christ is the sole compass of faith: our adversaries oppose this both with pens and tongues, violently in the Schools, invectively in the Pulpits: but come they to their death-beds, to argue it between God and their own souls; then Grace and grace alone; mercy and only mercy; Jesus and none but Jesus. This their great Bel-weather is driven to confess: By reason of the uncertainty of our own righteousness, and the danger of vain-glory, the safest course is *Fiduciam totam in sola Dei misericordia & benignitate reponere*; to put our whole trust and confidence in the only goodness and mercy of God. But perhaps *Bellarmino* spake this as a Jesuit; and afterwards being made Papable, he was willing to retract and unsay it.

God threatens, *Gen. 6.5.* to destroy the World with a Flood, *because the imaginations of man's heart were evil continually.* And *Gen. 8.21.* God promiseth no more to curse the ground for man's Take; *because the imaginations of man's heart are evil from his youth.* The same reason that is alleged why God will not spare the world; is also alleged why he will spare the world. It serves to prove, that not man's merit, but God's mercy is the cause why confusion is withholden. I am *the Lord,* I change not: *therefore ye sons of Jacob* are not consumed. Let them trust in their own works, our souls believe on this ground, the *righteousness* of JESUS CHRIST. This is the Faith, and thus grounded, that our Church commends, that God requires: in this we live, in this, and for this, (if need be) let us die, that we may live forever. Let the memory of her be blessed, even that our *Deborah,* whereof all true hearted English are glad to hear: She was truly the *Defender* of this true, ancient, Catholic, and Apostolic Faith: she reared up the Preaching of this faith, she maintained this faith, she lived in this faith, in this faith she died: applying to her own soul the mercies of God through the *righteousness* of Jesus Christ.

Let this teach every soul humbly to cast himself down at the feet of Christ, and to be beholding to him only for his salvation. Our best works are but blanks, and when they come before him, shall blush for shame. Let us then go out of ourselves, and know that we are only saved by the *righteousness* of our Lord Jesus.

3 We collect hence, that it is not *Faith* which properly saves us, but the *righteousness* of Christ whereon it is grounded. For *by grace* are ye saved *through faith:* by grace effectually, through faith instrumentally. The hand is said to nourish the body, not of it own nature and virtue, but because it is an instrument to reach meat to it. It was the blood of the Paschal Lamb, for which the destroying Angel passed over the Israelites houses; faith only sprinkles the posts. We are not justified for the only act and quality of believing: it is the Justice of Jesus that justifies us, which faith apprehends. Faith brings the Creeple to the Beautiful gate of the Temple, *Act 3.* to the Word are promises of the Gospel; and there it is able to receive (though with a sick hand, yet with an hand) the alms of grace, Christ's merits and mercies. It was the brazen Serpent that healed, not the eye that looked on it; yet without a looking eye, there was no help to the wounded party by the promised virtue.

4 Observe, that Faith had need of a good foundation, for it is an heavy and weighty building. All other virtues lie upon faith, as their *Basis.* Hope upon faith, for no man hopes for that which he not believes: *Patientia filia Spei, Spes Fidei.* As Patience is the daughter of Hope, so Hope is the daughter of Faith. Repentance lies upon Faith; for how should contrition for sin be admitted, if remission of sin were not believed. Charity upon Faith; why should we part with our goods for God's cause, if we believe not that God would with everlasting charity embrace us? Faith bears a great weight: yet the *righteousness* of Christ bears that and all. *Quanta vis fidei, quae tale sustentat pondus; quanta vis Christi quae talem sustentat fidem!* How great is faith that is able to bear up such a burden: how much greater is Christ, that is able to bear up faith?

Our sins are of infinite number and pressure: Doth any man extenuate them with a self-flattering mitigation; think that he hath but a few, and few shall not bring him to judgment? No, they are infinite in number, heinous in nature, swelling in measure: the sands of the sea,

hairs of our heads, stars of heaven, are sooner reckoned. No soul of it self is able to stand under them: the wicked shall one day find them so heavy, that they will think rocks and mountains far lighter; crying to the rocks, fall upon us; and to the mountains, cover us. Now Faith takes all this burden upon her shoulders, she brings it to Christ, and he takes it upon his shoulders: being confident of his fidelity, that it shall answer the invitation and promise of his mercy; Come to me all that are *heavy laden*, and I will give you rest.

Our miseries are many and mighty, dejecting us under the Load; we know not how to bear them. We bring this burden also, and lay it upon Faith, and Faith lays it upon Christ. Some are afflicted in reputation, ⁱ as *Susanna*; others in children, as *Eli*: some by enemies, as *David*; others by friends, as *Joseph*: some in body, as *Lazarus*; others in goods, as *Job*; others in liberty, as *John*. In all extremities let us send a messenger to Christ for ease; faithful Prayer. If Faith can but carry the burden to him, he will carry it for us, and from us forever.

Our cares are many and mighty; too great a load for ourselves to bear. Fear of what may come, expectation of what will come, desire of what will not come: no redress of all these in ourselves: what flesh and blood can support this burden? None; therefore Faith takes Christ's word, and lays all these doubts or sorrows upon his *righteousness*. *Vt qui invenit sollicitudinem in seculo, inveniat requiem in Domino*. That whosoever hath found trouble in the world, may find rest in the Lord.

Our sicknesses, our pains, our departures are heavy; *Sustulit Christus*. Christ hath borne our griefs, and carried our sorrows. We have all erred like sheep, and the LORD hath laid on Him the iniquity of us all. When death, that proud Champion; comes in his fearefullest shape to affront and affright us, faith hath recourse to the righteousness of CHRIST; and beseecheth him to help us with this burden; to ease the pangs, and sweeten the bitterness of death, and he doth it.

5 Lastly we infer, that our salvation stands sure in the Lord, because it hath this ground, the *Righteousness* of Christ. God doth not trust us with our own life, but hides it in his Son JESUS. Ye are dead, and *your life is hid with Christ in God*. Otherwise, if it were in our own hands, we should easily be tempted to sell it; as *Adam* did for an apple, and *Esau* for a mess of pottage. But *Ponitur in tuto, quia reponitur in Christo*: it cannot but be safe, which the LORD keeps. Happy soul, whose treasure is thus laid up; where no rust or moth can corrupt it, no thief break through to steal it. An English merchant that trades in Turkey, does not build or plant in Turkey, but transports all for England. The Burgesses of heaven may admit some slight traffic in this world, but they lay up all for their own country. *Quae nam est haec stultitia illuc reponere, unde iturus es: & illuc non praemittere, quo iturus es!* what folly is this for a man, to hoard up his treasure there, where he is sure he must not continue: and not to convey it thither, where is continuance forever? If earth should vanish and nature dissolve; yea if heaven pass away with a noise, and the elements melt with heat; *ruat orcus, & ortus*; I will look to the righteousness of my Savior Christ, and stand upright. Let all our enemies do their worst, the devil tempt, the world afflict, sin menace, death affright; yet faith shall vanquish all through the righteousness of Jesus Christ. He is righteous that hath promised: it is a righteous thing with God, to recompense tribulation to them that trouble you: and to you

who are troubled, rest; when the Lord Jesus shall be revealed from heaven with his mighty Angels. Let no man dare to call the righteousness of Christ into question: woe unto him that shall make God a liar. Shall he say, *whosoever believes*, shall be saved, and shall we doubt? Shall we annihilate his Cross, evacuate his blood, run into the fire from whence we are ransomed, and die past hope? GOD forbid it, and the faith of our own souls forbid it; there is assurance of salvation through the righteousness of Christ.

Ver. 2. Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord.

The Person saluting, and the persons saluted are considered, the salutation it self follows; *Grace and peace*, &c. This form of salutation is usual with the Apostles, and useful for us. Whereby they express the true exercise of their office, to bring Grace and Peace in their mouths. In the salutation consider:

The

- Matter, *Grace and Peace*.
- Measure, *Be multiplied to you*.
- Manner, *through the knowledge of God*, &c.

Grace and peace; this is the matter. It hath been an ordinary custom in the Jewish, Pagan, and Christian world, to begin their letters with salutations: and in these to wish their friends, that they thought the best good. Some wished prosperity, others health and Iovisance, others sum'd up all in a contented mind. Some wrote, *Cura ut been valcas*: others *Cura ut benê vivas*. One wisheth soundness to their bodies, another integrity to their lives. All those were far short of that true blessedness, which the Apostles saw to be in CHRIST JESUS: therefore *Grace and Peace* be to you; this *Satius*, and *Saris*: this was so good, there could be no better: this was so much, there need be no more. This is a short, but effectual prayer frequently used in the Scriptures, and not seldom in our Liturgy. Such are *Dominus vobiscum*; the LORD be with you, &c. Those over-devout and factious Pharisees, that love long prayers, and short good deeds, call these short ejaculations, shreddings. But one well answers them, that these shreddings and lists are of more value, than their northerne broad-cloth that shrinks in the wetting.

We are here taught the Christian use of salutings, blessings, and gratulations: such godly complements are not to be neglected. It is the brand of the Churches enemies. They that go by say not, *The blessing of the Lord be upon you*, nor *we bless you* in the name of the LORD: therefore they are cursed; Let them all be confounded that hate Zion. Good men have ever used them: *Boaz* to the reapers, *The Lord be with you*: and they answered him, *The Lord bless thee*. A glorious Angel •hus saluted *Gideon*. *The Lord is with thee*, thou mighty man of valor. An Archangel to a poor virgin; *Hail thou that art highly favored, the Lord is with thee; Blessed art thou among women*. St Paul spends a whole Chap. in salutations; Romans •he last. What people had

not their own forms of saluting: the Idumeans *Dominus vobiscum*: the Ethiopians *Pax vobis*: the Hebrews *Ave*, the Romans *Salve*. Superiors must perform this duty to inferiors. Inferiors in reverence to superiors, all in love one to another. There is a Generation of men that teach, it is unlawful to salute men with good day, God be with you, or leave be to you. They will salute none with a good wish unless they know his business. As if every man's business required so little hast, as to tarry the leisure of their acquaintance. If all men should pledge them in their own cup, they might pass their whole life without a God speed. They say, we cannot tell whether he goes, or about what: it may be he's going to the Tavern to be drunk. It's but a peradventure that he is going to be drunk, but without all peradventure thou art not sober; that darest so rashly judge thy brother. It is a rule in law and love; every man is to be reputed honest till he be disproved. *Charity thinks no evil*. In Freesland there was a false Prophet, one *George David*, who called himself God's nephew; and said, heaven was empty, and that he was sent to choose some to fill it. We have some Separatists such mad Prophets, that will elect and damn whom they please. But as themselves say, the Pope hath no authority to make Saints: so we say, they have no authority to make devils. As many of the Popes Saints are reprobates in hell: so many of their reprobates are Saints in heaven.

But they object, that Christ for *Greeting* taxed the Pharisees; *They love greetings in the markets*. I answer; he taxed their ambition, not their gratulation, he blamed not their affection, but their affectation. It was the direct charge; *When ye come into an house, salute it*. But Saint *John* forbiddeth the *Elect Lady*, to give some men the good speed. For he that biddeth them *God speed*, is partaker of their deeds. The answer is easy, the Apostle spake, of some notorious apostates, and dangerous heretics: now to salute such might induce some familiar conference, which he would not have the good Lady admit. So *Cyprian*, let there be no commerce with them; but *simus ab illis tam separati, quàm illi sunt ab Ecclesia profugi* Receive them not to thy private house, that will not communicate with thee in God's house. She might be weak and simple, they strong and subtle. For there are some that creep into houses, and lead captive *silly women*, laden with sins, and led away with diverse lusts: and then the best way is to shut them out of doors. But is every man an heretic, that we should so blanch him? But they plead further; we know not every passenger to be a brother. The greater their pride, that think themselves too good to brother with them that are baptized into Jesus Christ. Charity would presume all those, that are washed in the same Sacramental water with ourselves, to be our brothers. Indeed to declare them truly they think no man their brother, that holds with Ceremony, decency, and discipline. But Saint *Paul* tells them, that the true bond of unity, is not one ceremony, nor one policy, nor one discipline: but *One God, one Faith, one Baptism, &c.* There is difference between another discipline, and another doctrine. But lastly they allege, that in these short passages, men talk of God, but think not of him, and so take his name in vain. Nay but is not this rather to take God's name in vain, to avouch so uncouth an error? why shouldst thou think, that men think not of God. For who knoweth the things of man, save the spirit of man which is in him? yield that there is sometimes less intention in these short blessings, then in settled devotions; what then, shall we forbid men to pray, because their minds are often wandering; or children to say grace, because they do not perfectly understand? Certainly it is good to inure the mouth to

gracious speeches. Thus *Elisha* dismissed *Naaman*, *Go in peace*: though he did not approve his fact, yet he bids him farewell; *Go in peace*. If thou doest wish this good to an evil man; thou art never the worse, though he be never the better. First say, *Peace be to this house*: if the son of peace be there, your peace shall rest upon it: *if not, it shall turn to you again*. So *David* prayed and mourned for his enemies; and though he could not be heard for them, he was heard for himself: *my prayer returned into mine own bosom*. If the saluted be going about some bad enterprise, yet our blessing hath more likely hood to reclaim the error of our brother, then to proclaim any error of our own. If God be with him, his bad purpose will be diverted from the execution: our prayers shall not further, but hinder his intended wickedness.

We are further taught here to use good forms in saluting; *Grace and peace*, gracious not grievous, holy not hollow, blessings not curses: not an execration instead of a benediction. There be idle, profane, and unrellishing complements: either through Curiositie or Curialitie, Christian salutations are thought gross. Instead of God be with you, I kiss your hand, I am your slave, &c. these are the elegancies of our times. Indeed there is one salutation left us, and frequent with us; good in it self, if it had the luck to light into good men's mouths; it is *God save you*. But as it hath been Satyrically observed, these days are not altogether uncharitable: for whereas God chargeth men to love others as themselves, many love others better than themselves. You shall have a ruffian salute another with *God save you Sir*: but after some strange attestations, swear away himself with *God damn me Sir*. So he wishes his friend saved, himself damned. How wretched is it, and unbecoming the tongue of a Christian, when a curse comes instead of a blessing? When a Master shall curse his servants; as if GOD'S curse could not come to his house, but through his own lips. But when it comes to this, that parents curse their children, O fearful! The child kneeles for a blessing, the father gives it a curse. If we wish the plague and such noisome diseases to them that live with us, how should we scape it ourselves.

Let us always therefore wish well to our friends; *Grace, peace*, and salvation: yea to our very enemies; *Bless them that curse you*. For if Grace comes, *Quamvis antea mali Inimici, jam nec erunt mali nec inimici*: though before they were evil enemies, now they shall be neither evil nor enemies. You see now the sweetness of the Apostles benediction: *Origen* thinks no whit inferior to the blessings pronounced by the Patriarchs: as the blessing of *Noah* upon *Sem* and *Japheth*: *Melchisedeks* upon *Abraham*: *Isaac's* upon *Jacob*: because they blessed by the same Spirit. For *Saint Peter* might say with *Saint Paul*, *I think also that I have the Spirit of God*. Only it was not usual in the Old Testament to use this blessing of Grace: for the Law was given by *Moses*, but *Grace and Truth* came by JESUS CHRIST.

Grace and Peace: this is the voice of the Ministers of the Gospel: so CHRIST directed them. *Luke 10. Peace be to you*. The Prophets began with *vae*, woe. *Esa. 1. woe to a sinful nation. Hos. 4. The Lord hath a controversy with the land. Amos 1. For three transgressions, and for four, &c.* But the Gospel begins, *Fear. not*, for I bring you tidings of great joy that shall be to all people. We have not received the Spirit of bondage to *fear again*, but the Spirit of adoption whereby we cry *Abba Father*. They come not with bitter violence, like those two hot Disciples, whom nothing could content but fire from heaven. But is there not a time to reprove, as well

as to comfort? yes, there is a season when that *still voice* that came to *Elijah*, the *voice* that thou hearest *behind thee*; those low whisperings can do no good. And then God is content, we should derive from his Throne thunderings, and lightnings, and louder sounds. *Revel. 4.5.* When *Israel* in *Moses* absence had turned-beasts, and calved an idolatrous image: *Moses* did not dance after their pipe, and laugh at their superstitious merriment: but with great zeal reproved their folly, and with indignation confounded their Idol. Behold, *the whole earth sitteth still, and is at rest: the people sit down to eat and drink, and rise up to play.* If this be the worlds state, we should be false prophets to cry nothing but peace. If your lives proclaim wars against God, we must denounce God's wars against you. We would fain at every Sermon say nothing, but *Peace* to this Audience, but our God says, *There is no peace to the wicked.* We would sing with the Angels, *Peace on earth, and good will towards men:* But how shall we sing the Lord's songs in a strange land? we have preached honor, and peace, and salvation, and an incorruptible crown of glory; and were not regarded. What remains then, but to preach fire from heaven, mists, and clouds, and darkness, and torments for days and nights, and eternal generations of years? We have sung, *With thee O Lord is mercy, that thou mayest be feared:* now we change our note, with thee is vengeance, that thou mayest be feared. If the spirit of gentleness can do no good, a rod must come. If the songs of Zion cannot mollify, the thunders of Sinai must terrify. A man is desperately sick, another tells him of great riches, of Lordships and manners, and fair purchases; alas this is an unseasonable speech: he answers, first *Redde me sanum*, then *Fac divitem*: first restore me to health, then talk to me of wealth: me's souls are sick of sin, and at deaths door; never tell them of heaven and an immortal kingdom, till they be first recovered from the jaws of hell, and delivered out of the snare of the devil: first humble them by the Law, then revive them with the Gospel *Videamus Lacrymas*, let us see your humiliation, your repentance; let us hear your groans, we will then give your comforts: we dare not apply the oil of consolation, til we have scowred your festered wounds with the sharp wine of reprehension. When we behold your cheeks blubbered with tears, your hands beating your breasts, your cries resounding at heaven-gates for mercy: then is the time to say *Grace*, and *Peace* unto you.

Grace. To omit the diverse acceptions of *Grace*, by it is generally meant, the receiving of the sinner into the Covenant of mercy, into God's favor by Christ. It is our second Birth: our first was *ex libidine Carnis*, of the lust of the flesh: our second *ex aqua & sanguine*, of water and blood by the *holy Ghost*. Thus are we changed into other men: as in the Resurrection we shall be the same and not the same; *Caro eadem & non*, the same in substance, not in quality. So in our first resurrection by *Grace*, a man is *Idem & non Idem*, the same and not the same: the same for constitution, not the same for disposition. For before our hearts were proud, now they are made humble: before covetous, now charitable: before set on worldly delights, now on the righteousness of Christ, and the invaluable riches of a good conscience.

Christian virtues are not natural: a man is not more borne with grace in his soul, then with apparel on his back. There is none righteous, no not one. If there were, what need was there of a *new creation*? The Philosophers said that Nature had *Igniculos & semina virtutum*, the sparks and seeds of virtue in it. But Saint Paul says, *Novi quod in carne non est bonum*: I know that in me (that is, in my flesh) dwelleth no good thing: but if there be any good in me, by the

grace of God I am that I am. The Rhemists quarrel with Saint Paul, for calling concupiscence a sin, which he proves to be a breach of the last Commandment. *Rom. 7.7.* For I had not known *Concupiscence*, except the Law had said, *Thou shalt not covet.* They have in their Catechisms put out one of the former Precepts, and to make up again the Decalogue, and number of Ten, they have cut the last Precept into twain. There to serve their turns, they make of the last Commandment, two; here to serve their turns, they make of it, none. They are great patrons of Nature in their doctrines, and enemies of Grace: yet Nature is not so much beholding to them neither. For they take children from mothers, obedience of subjects from Kings; care of preservation from a man's self; hurry them into damageable, yea, damnable precipices; and dissolve all natural combinations. Their *Jupiter Capitolinus* must drink nothing but human blood. Yet they are all for Nature, as if they cared not for Grace.

There is *Gratia gratis agens*, a grace that works freely, but not effectually; which may be had, and lost; and this is short of the Apostles wish. There is *Gratia gratum faciens*, a grace that makes him acceptable to God that hath it; this the Apostle wisheth, and it can never be lost. It is the living fire of the Spirit, that can never be quenched. *Mittam Paracletum in aeternum:* I will send you a Comforter, that shall abide with you forever. But how did the Grace of this Spirit abide in *David* and *Peter*, in the midst of those fearful lapses; which might be called in respect of Manners, plain apostacies? *Spiritus concussus, non excussus: gratia mota, non amota:* The grace was shaken in them, not shaken out of them: it was moved, not removed. There was *Gratiae remissio, non amissio:* A weakening, not annihilation of grace. This is that Grace, which makes our bodies the Temples of the Holy Ghost; whereas sin renders them the Devils kitchens.

Grace; what need the Apostle wish this to them that already had it: for all they that have received the Gospel, have also received grace? To this we answer diversely: 1. By Grace in these Apostolical benedictions, *Ambrose* only understands the remission of sins: *Tollet Donum animae*, a certain gift of the soul which makes men acceptable to God: but no gift of the soul can make it acceptable to God, but only his favor in Christ. The Poets took Grace *pro venustate*, for a delectable beauty, sightlinesse, or trimnesse of behavior. But Divinity teacheth us, that it is the favor of God towards us in his Son JESUS; *By whom we have access into this Grace wherein we stand;* that is, the favor of God. It is his *Grace*, wherein he hath made us *accepted* in the *Beloved*. And we have redemption through his blood, even the forgiveness of sins, according to the *riches of his Grace*. In a word, Grace is *Bifrons*, like *John the Baptist*, it looks two ways, and is taken so especially. First, for God's favor whereby we are made just: then for the Gifts of the Spirit, whereby we are made holy: that's the mother, these the daughters: that 〈 in non-Latin alphabet 〉, these 〈 in non-Latin alphabet 〉. Now then here is Grace taken in the effects: as *Paul, Ephes. 6.24.* *Grace be with all them that love the Lord Jesus.* Now all they that love the Lord Jesus, have the mother grace, that's the favor of God: therefore the Apostle wisheth the multiplication and confirmation of the daughters, the blessed effects of this favor. If any man object, What needs man more than the grace of God? I answer, the grace of God that justifies hath neither *majus* nor *minus*, admits no latitude, as being absolute and perfect in it self: for a man cannot be more than justified. But the grace of God that sanctifies, needs continual increasing: the Talents entrusted by the Lord to his

servants, *Matth. 25.15.* are Graces given: the husbanding, trafficking, and thriving with those Talents, is the improvement of those graces. I hope there is no man hath so much grace in his opinion, that he will scorn or refuse another's appreciation; *The Grace of Jesus Christ be with thee.*

This is one answer; that Grace may be very well wished to them that already have it. But that distinction which Saint *Paul* himself implies, *Rom. 6.* betwixt being in grace, and being under grace; doth yet more contentfully satisfy. For as *Augustine* said; It is one thing to walk in the Law, another thing to walk under the Law: so it is one thing to be *sub gratia*, and another to be *in gratia*. To live under grace is opposed to the state of the Law: *Ye are not under the Law, but under Grace.* To live in Grace is opposed to the state of Sin. *Vers. 2.* How shall we that by grace are dead to sin, live any longer therein? There are four differences:

Some are

- In Grace, but not under grace.
- Under Grace, but not in Grace.
- Neither in Grace, nor under Grace.
- Both in Grace, and under Grace.

1 Many Prophets and holy men of the first times lived in Grace, but not under Grace. They desired to see the day of Christ, and to hear such things as we have heard, and were not suffered, yet were they saved by faith in the redemption to come, and led their lives in the grace of Christ.

2 Many in our times live under Grace, but they live not in Grace: hearing the Gospel, and receiving the Grace of God in vain. They have *normam gratiae* in their heads, and *formam gratiae* in their dissembling professions, but not *veritatem gratiae*, the truth of grace in their hearts. They are in the light, but the light is not in them. They have accepted the show, but denied the power of godliness: they say, they are Grac's, but grace is none of theirs.

3 The unbleeving Gentiles were neither in grace, nor under grace. Not in it, for they *walked after their own lusts*. Not under it, for they were *without Christ*, and *strangers* from the covenant of promise. The Sun was not risen to them, they could not see it.

4 They that now believe are both under grace, and in it. Under it, as released à *damnatione peccati*, from the damning power of sin; for *no damnation* to them that are in Christ. In it, as delivered à *dominione peccati*, from the reigning power of sin; that they no more *obey it in the lusts thereof*. The God of all mercy be blessed, that hath given us this grace; and may our thankful hearts ever acknowledge it. For we are no more strangers and forrenners, but Fellow-citizens with the Saints, and of the household of God. Christ now speaks to us by the mouth of his Ministers, Come servant, *Intra in Domini gratiam*; Enter into thy Masters Grace: one day he will speak by his own mouth, *Intra in Domini gloriam*, Enter into thy Masters Glory.

Peace, is also diversely accepted: here I take it specially for the tranquility of conscience; that which follows righteousness. For the Kingdom of Heaven consists in *righteousness*, in *peace*, and joy of the Holy Ghost. Being justified by faith, we have *peace with God*. In the latitude it may comprehend all those things that conduce to our well-being. It is a sweet nature; *Pacem te poscimus omnes*: who loves not peace? If any man hate peace; his neighbour-hood, his company, his breath, his very sight is offensive to men. *My soul hath too long dwelt with him, that hateth peace*. If some particulars be divided, and lose their peace, the General mourns. *For the divisions of Reuben there were great thoughts of heart*. Let it be the Epitaph of Antichrist, *Discords common Incendiary*, as of Pope Sixtus. *Non potuit saevum vis ulla extinguere Sixtum: Audito tandem nomine Pacis, obit*. No war, no contention could kill Sixtus: but when he heard the name of Peace, he swooned and died. But let it be a Simeons song; *Nunc dimittis in Pace*. Lord, let thy servant depart *in peace*. There is Peace external, Peace internal, Peace eternal. An outward peace of the world. If it be possible, as much as lieth in you, *live peaceably with all men*. An inward peace of the mind, consisting in the tranquility of well ordered affections, and in the conscience of a man's own innocence; *men's sancta, pax sancita*. An everlasting peace of God; when the Holy Ghost dwelleth with us, and in us. This comes not alone, but hath before it *Iugum meum, Matth. 11*. Take up my yoke, and you shall find peace. And *Crucem meam*, take up my Cross, and you shall have peace. And *Luke 2.29. Servum meum*, he must be my Servant: and *Verbum meum*, follow my Word: and then he shall have *Pacem meam*, my Peace. And so I come from considering this sweet pair of Graces asunder, to join them again together, as I found them: whence derive we three observations:

1 It is not enough to wish grace to the souls of our friends, but also peace; that is, health to their bodies, and other temporal blessings? Nothing but Grace? Yes doubtless. *Paul* begins his second Epistle to the Corinthians with Grace and Peace: and ends it with a *Farewell; Valete Fratres*. Which demonstration of love extends as far as all manner of prosperity; for heaven or earth, for soul or body. Our Savior's Prayer was not only for Grace, *Thy kingdom come*; but also for *daily bread*. *Saint John* to his well-beloved *Gains*, wished *above all things that he might prosper, and be in health, as his soul prospered*. He that wisheth not well to his brothers body, never wished well to his soul. The good man's desire is for both; *Vt sit men's sana in corpore sano*: That there may dwell a sound soul in a sound body. And this not in a formal complement, but an inward heartiness. For there are some that speak peace to their neighbors, but mischief is in their hearts. And *Judas* had an *Hail Master*, so well as *Gabriel* an *Hail Mary*. We pray for you, only do you wish well to yourselves: cross not another's prayers for your own good.

2 The Apostle puts Grace before Peace: so Nature told us in the mouth of her great Secretary, *Aristotle*; that Justice, is the elder sister to Peace. Agreement in evil is not love, but conspiracy: such men have only *Metum & noxam conscientiae pro foedere*: The terror and guilt of conscience for their combination. The Scripture tells us, that *Righteousness* and *Peace* have kissed each other. *Aug. Fiat justitia, & habebis pacem*: Live righteously, and thou shalt have peace. Depart from evil, do good, seek Peace, and pursue it: nay thou shalt not need to follow it, for it shall follow thee: Peace will come of it self to seek Righteousness. On the contrary, where is no love of goodness, there can be no goodness of love. We ask our Watchman, as

Jehoram did *Jehu*; *Is it Peace?* He must answer, Alas what peace, when there is no grace? There is many a *Dives* dreaming of nothing but ease and peace in his life; *Soul take thy rest, eat, drink, and be merry.* There is many a *Balaam* desiring nothing but peace in his death: but he must live in grace, that would die in peace. It is a vulgarisme; such a man died like a Lamb, though perhaps he lived like a Wolf. As though Consumptions might not spend men's choleric humors, Apoplexies stop the passages, which otherwise would not be fuller of pains than reluctations; as though palseyes might not take away speech, Lethargies dull, and Dropsies drown the vital spirits. There be many causes in Nature to make men die quietly, not sanctifiedly. *Sisera* after a draught of milk was no more sensible of *Iaels* hammer, than *Holofernes* after a tun of wine was of *Iudiths* sword. But true Peace will not sup, where Grace hath not broken her fast. Our peace below is a continual war against Satan: shall be above, an eternal victory over Satan. Be diligent, *that you may be found of God in peace, without spot and blameless.* You see the way to be found of God in peace; it is to be furnished with Grace, to be without spot and blameless.

3 The Apostle wisheth to us the best things, Grace and Peace. There be two Fiends that torment us, Sin and a bad Conscience. Now Grace delivers from Sin, and Peace doth quiet the Conscience. By these two mentioned, may all graces and blessings be Synecdochically understood: howsoever, where these are truly, the rest cannot be wanting *Jehoshaphat* gave all his children portions, and legacies, silver and gold: but he gave the kingdom to *Jehoram*: God gives the best to the best. Spiritual things from God in Christ are most to be desired of us, and they love us best that wish us these things. It is not pleasure our Apostle wished them; pleasures are like *Iairus* minstrels, music in a house of mourning: there is more need of *Lachrymae* and lamentations for our sins. Not security; for a wicked man's secure and untroubled mind is *mare mortuum*, like the dead sea; smooth and even at the top, but deep and deadly in the bottom. Not honor and advancement; this builds up many like *Babels* Tower, that their end might be confusion. Not riches; they are often like *Absalom's* hair, an ornament to hang himself: or an unruly Iade, that knocks out his masters brains, when he hath once cast him out of the saddle. No nor an outward pomp, and glorious pride of state and ceremonies: thus Rome hath lost the blood of her heart to paint her garments. These outward things may swarm together like those Idolaters to the house of *Baal*, 2 *King.* 10. But if you ask, as *Jehu* did there, *Is there not a servant of the Lord amongst them? Is there not one grace among all that rabble and throng?* No, never a grace: then must all the rest perish, as the worshippers of *Baal* fell by the sword of *Jehu*. None of these things our Apostle wisheth; but that which truly makes happy, and brings with it enough of other comforts, Grace and Peace. This makes men equal to Angels, and the want thereof casts down to devils. That which causeth a man to stand before Princes, is noble birth, honorable valor, abundant wealth, oraculous wisdom, eminent place and offices. But that which makes a man stand boldly before the Judgment seat of God, is only Grace and Peace, the free and eternal favor of the Deity in the merits of Jesus Christ. To conclude this; as we say we have grace, let us lead gracious lives: as we would have peace, let us decline unrighteousness which dissolves it. And then God shall fulfill in your hearts Saint *Peters* wish; the *Grace* of our Lord shall be with

you; and the *Peace* of God which passeth all understanding, shall preserve your hearts and minds in Jesus Christ.

Be multiplied unto you. I come from the matter to the measure of his wish; the increase and multiplication of these blessings. For the goods of this world the best point of Arithmetic is Division: *Beatius dare quàm accipere*, said our Lord Jesus. It is a better thing to give than to receive. But for heavenly and unperishing graces the best point is *multiplication*. As he that for worldly riches doth not divide whiles he lives, shall find an empty Quotient when he is dead. So he that for heavenly gifts doth not *multiply* in life, shall find his *Summa totalis* in death; poverty, vanity, vacuity. Here observe two inferences.

1 That there is no plenary perfection in this life, for we must still be in *multiplying* our graces. *Bern. Quomodo profitis, si jam tibi sufficis?* Who cares to thrive, that thinks he hath sufficient? The highest Saint on earth, is but like the Ark of the Covenant; a Cubite and a half high: perfectly imperfect when he begins, unperfectly perfect when he ends. When we have done all that is commanded us, we are not only confined to be, but also charged to call ourselves, *unprofitable servants*. There was a sect of Puritans, that thought themselves so full of grace, that they refused one Petition in the Lord's Prayer; *Dimitte nobis debita nostra*, Forgive us our trespasses. And *Philip Neri*us conceited himself so full of God, that he used to say, *Recede à me Domine*; Depart further from me Lord, for I am holy enough: perhaps he thought, if God should pour in more wine of Grace, it would burst the vessel; and that he was full before. He spake not with *Peters* intention, *Discede, quia sum peccator*; Depart from me, for I am a sinful man: but out of a plethory of pride; *Discede, quia sum sufficienter justus*; Depart, for I am sufficiently righteous. Nor as *Elias*, It is enough, take away my life from me, for I am no better than my Fathers: but, It is enough, take away thy hand from me, for I am better than all my fathers: cease thy bounty, stay thy hand from giving, I need no more. As *Cain* with his *Major iniquitas*, confessed his sin greater than GOD could forgive: so this man with his *Minor iniquitas*, esteemed his sin less than GOD need to consider. But as there is that maketh himself poor, yet hath much riches; so there is that maketh himself rich, yet is very poor. There is not a poorer wretch than *Laodicea*, that bragged, she *had need of nothing*. They that think to overcome God with a thousand of their good works, God will come against them with ten thousand of their sins; a huge army: and one thousand sins will bea down ten thousand good works. *Cant. 1.11.* We will make thee borders of gold, with studs of silver. The worlds fashion is to gild silver with gold, and to put the best side outward: but the manner of the Saints is to overlay gold with silver, and to be like the *Kings daughter*, most *Glorious within*. *Moses* had a glorious countenance, but he covered it with a veil: these have base and deformed minds, yet boast a shining perfection.

2 That we seek to multiply our grace and peace. *Qui sat habet, nihil habet.* He hath nothing, that thinks he hath enough. If Christ have healed thee of the palsy, he chargeth thee not to stand still, but Take up thy bed, *and walk*. We must like the Israelites, every day gather Manna till the Sabbath comes; be multiplying graces until our eternal Sabbath in heaven. In my Fathers house are many mansions; thither must a Christian arrive, before he can sue out his *Quietus est*. Every thing now is either *Vinculum* or *Vehiculum*; a Chaine or a Chariot, an

hindrance or a furtherance. O happy soul that can make *vincula vehicula*, his thwarters that cross him, become his Porters to carry him, to the place of his rest. And can climb up by the ragged rocks of afflictions, to the victorious garrison of heaven. *Crescite & multiplicamini*; as God said to the man and to the woman when he put them into the world; increase and multiply: so he blesseth his graces, when his holy Spirit sows them in our hearts. *Qui requiescit tempore laboris, laborabit tempore quietis*. He that rests in the time of labor, shall labor in the time of rest. Let them both grow together, saith God, of the corn and tares, until the harvest. *Matth. 13*. Now if the tares grow so fast for the fire, let the good corn grow faster for the barn. The vessels whereinto Christ miraculated wine, were *filled up to the brim*. The vessels of God's grace, which by a greater miracle are made to hold a celestial nature, must be full up to the brim. It is said of *Steven*, that he was full of the Holy Ghost: full? so was Christ only. The School answers, there is three degrees of fullness; *Apta, AEqua, Cumulata*. An apt or fit and meet fullness; as when a house is well furnished, we say it is full. An equal or measurable fullness, when it is even with the content of the receiver; so a vessel is full to the brim. A cumulate or heaped fullness, when it overflows the continent: such a fullness in Christ; in whom dwelleth *all the fullness of the God-head bodily*. This filled his humanity with fullness of grace, the oil of gladness *prae suciis*; above all his fellows, and for all his members: and of *his fullness* have we all received, grace for grace. Ours then is *Plenitudo sufficientiae*, his *Superabundantiae*; ours sufficient, his superabundant. Now this same *Apt* plenitude we may have in this life, but that *Equall* plenitude is only to be expected in heaven.

Seeing this *multiplying* to fullness is required, let us not content ourselves with a vacuity, or with little more than will cover the bottom. There are some utterly empty, and *void of the Spirit*. *Quantum est in rebus inane!* What an emptiness of grace is in many men's hearts! There are some that turn this grace into wantonness: as if God were bound to fill the vessel so fast as they empty it; or to multiply their peace when they spend it in riot. You shall see everywhere a fullness of iniquity: a measure so heaped, and pressed, and thrust together, and yet running over: that *Non habet ulterius quod eorum moribus addat Posteritas*; No after generations can exceed them. Where is a vacuity of grace, must needs be a plenitude of sin. *Inopem me copia fecit*, too much fullness keeps them empty. They have hands full, eyes full, mouths full, houses full, hearts full. Hands full of *blood*, and bribes. *Isaiah 1*. Eyes full of *adultery* and covetice: mouths full of *cursing and bitterness*: houses full of *spoils*: hearts full of *impletie*: they multiply sins like the sands; but diminish Graces. Two sorts he•e reprovab•e.

1 Temporizers, that never *multiply*, but stand at a stay; neither ebb nor flow, but just standing water between Religion and profaneness. Neither hot nor cold, but luke-warm: heat and cold have their uses, but between both is good for nothing, but to trouble the stomach. They go about many things, but bring about nothing. *Omnia pro tempore, nihil pro veritate, Optat*. They are all for the Time, nothing for the Truth. Like a Toppe, that goes always round, but never goes forward unless it be whipt. Like a Mill-horse that runs about in a circle all day, at night you take him out where you put him in. Or like a door, that rides all day on the hinges, and keeps out, or lets in visitants; but it self is never the nearer home at night. *Ephraim* is a cake not turned: their cake is dough, it will never serve for bread at GOD'S board. One propounded to *Athenaeus* this riddle: How a man and no man, with a stone and no

stone, should kill a bird and no bird, sitting on a tree and no tree? He resolved it; that the man was an Eunuch, the stone a Pumise, the bird a Bat, the tree a Fennell. The Temporizer expounds that riddle in himself; for he is a Christian and no Christian, like that man and no man: his courage is no courage like the Pumise, which is a stone and no stone: his profession is no profession, like that Bat, which is a bird and no bird: (wherefore let him cast away either his wings or his teeth, and so become either a bird or a beast) his conscience no conscience; like the Fennell, a tree and no tree. His whole religion is like adulterated Wine, some of the Bastards; when the guest asks the drawer what Wine it is, he presently replies; Sir, what would you have it to be? his religion is the same you would have it. The Mustard hath the least seed, but grows up to the greatest tree: this man you would take to be the greatest tree, but his fruit is so small you can scarce see it. These time-servers love to prey upon novelties, as *Atalanta* on the golden apples, and lose the prize. Among the unclean fowls forbidden; *Levite*. 11. one is the Sea-maw, which we call the Gull. Unclean, saith one; *Quia sicut ales volat, & sicut aquatile nat at*: Because it flies like a fowl, and swims like a fish. Not unlike the Syriphian Frogge, *Mthi terra lacusque*. We have such fowls and unclean Gulls; that fly in England with the wings of hypocrisy, and swim in the sea of Rome with the sins of Idolatry. These be straglers, far from hitting the mark of salvation. When *Diogenes* saw a bungling archer about to shoot, he ran as fast as he could to the mark: the lookers on demanded the reason, he answered. I stand here to make sure work that he may not hit me: for this fellow never means to come near the mark. It will be hard for him that observes the time, to preserve the truth.

2 Revolters, that do not *multiply*, but subtract; growing worse and worse; so far from acquiring graces they had not, that they lose them they had. Like *Nebuchadnezzar's* dreamed Image, the head might be of gold, but the feet was of clay and dirt; they have a muddy ending. In the Roman Indictions, the first year they paid gold as to the Crown: the second year, silver for the soldiers pay: the third year brass, for armor. So some have been in persecution golden Saints, in peace silver professors, at last brazen or leaden worldlings. I have read of certain trees, that on the Monday have been growing in the Forest, and before Sunday following, under sails on the sea. Neere to *Calipolis* there are by report, certain trees, that shoot up apace, and grow in a short time to such height, as a man may from their tops see the City *Ilium*; and then they presently wither. These men spring fast at first, and seem tall Cedars in profession: but when once they come to the sight of the City of God, then they waste away: not like the good tree, *Psalms*. 1. that brings forth his fruit *in due season*: but rather when the season comes wherein fruit is to be gathered, they elude the Masters expectation. Rome, that was once so *famous for the Faith*, yet apostated; *How is that faithful City become an harlot!* It is a fearful saying; It is impossible for them who have been made partakers of the Holy Ghost, &c. if they fall away, to be renewed again by repentance. I suppose he means a moral impossibility; so great a difficulty, that setting aside the almighty power of the Spirit, they cannot be recovered.

Let us then be like the Sun and the Moon; without retrogradations. There was an ordinance for the Israelites concerning their entry into God's house: He that entereth into worship by the way of the North-gate, shall go out by the way of the South-gate: he that entereth in by

the way of the South-gate, shall go out by the way of the North-gate: no man shall go out the same way he came in. So the Wise-men were charged, to depart into their own Country, *another way*. Teaching us a straight course, to go continually forward. It is but a Poetical fiction, how *Orpheus* went to fetch his wife *Euridice* from hell; which was granted him on this condition, that he should not look back upon her, till he had brought her to heaven. But, *Flexit amans oculos, & protinus illa relapsa est*; he looked back, and lost her. It is a Scriptural truth, that *Lots* wife for looking back to her desired *Sodom*, was turned into a pillar of salt. Therefore, *Remember* that woman, saith CHRIST: that pillar of salt, *ut te condat*; that it may season thee, saith *Augustine*. It is observable, *Ephes. 6*. That *Paul* describing the whole Armor of God, and numbering all the pieces; makes no mention of a back curet for the Christian soldier. There's a helmet for the head, a corselet for the breast, a shield for the fore-parts; but no guard, no regard of the back. It is a panoply, a complete Armor, yet no defense for the back. Teaching us that we must never show our back in God's wars: we must rather die than fly; continuing faithful to the end, not leaving the banner of Christ, till we have gotten the full victory. When *Bias* fell into the hands of his enemies, his soldiers flying, and crying: What shall we do? He answered with noble resolution; Tell ye the living, that I die fighting: and I will tell the dead that ye did escape flying. When *William* the Conqueror landed his Army in *Sussex*: he presently caused his ships to be sunk, that there might remain no hopes of running back again; they must stand to it. Let us all learn to multiply our graces: he that spends of the stock and never increaseth, shall come to beggary. Be not enticed with every vanity, to forsake your first love. Intemporall lendings, you think it scarce enough to have the surplusage of ten in the hundred: in spiritual things you think it enough and enough again to hold your own. You lend one money, if he comes and tenders the principal without interest, you grudge at it: yet God lends you grace, and you come at last, with *Domine ecce tuum*; Lord, behold thine own: You know the reward; *Cast that unprofitable servant into outer darkness*. No, but let him that is *righteous*, be righteous still: and let him that is holy, be more holy. Let us go from strength to strength, till we all appear before God in Zion.

Through the knowledge of God, and of JESUS our Lord. I have done with the matter, and the measure; nor come to the manner. 〈 in non-Latin alphabet 〉 . Which intends not *simplicem cognitionem, sed super agnitionem, sive posteram cognitionem Dei*: It is not a mere and simple knowledge, but an acknowledgement; a reflective and doubling knowledge. By 〈 in non-Latin alphabet 〉 they understand such a knowledge of God, as was in the Philosophers, Poets, and Naturalists; *Vi naturae congenita*; acquired by the light of nature. *That which may be known of God, &c.* But this 〈 in non-Latin alphabet 〉 is such a knowledge, as comes by God's word, which makes us wise to salvation. The word is accepted and read three ways. Ordinarily for *knowledge*: sometimes for *acknowledgement*. 1 Cor. 16.18. *Acknowledge* them that are such. Sometimes for *knowing again*: there is knowledge Mental, Sacramental, Experimentall. The first is by the light of Nature; the second is by the power of Grace, the third by the practice of life, and continual proving the favor of God: of this knowledge more largely hereafter: here only observe two things.

1 The means of multiplying grace and peace in our hearts is *knowledge* of God. This is eternal life to *know God*, and whom he hath send, Jesus CHRIST. They that *know* thy name; will put their trust in thee. The cause of sin and ruin is want of knowledge; *Hos. 4.1.* swearing, and lying, and killing, and stealing abound, because there is *no knowledge* of God in the land. Therefore Christ shall come in flaming fire, taking vengeance on them that *know not God*. The want of the Sun is the cause of darkness, the privation of knowledge the position of all ungodliness. Though it be true, that *Peccata scientium peccatis ignorantium praeponuntur*; The knowing offender shall be scourged with sharpest rods: yet *multi ut liberius peccarent, libenter ignorant*; many affect an ignorance not necessary, that they may sin with the more security. *Nondum scient? aliquando sentient.* Will they not know? they shall feel.

2 There is something in grace and knowledge still wanting, that must be multiplied and increased: for we know but in part. Therefore a man should be often perusing and looking over his own evidence; as we review our assurances of worldly possessions; that he may be sure of the whole and every part of it: for it is dangerous to have any flaw or defect in our conveyance of salvation: which albeit it be ever sound on God's part, is not so on ours. The falls of a regenerate man much darken his knowledge: therefore when we have sinned, it is not enough to renew our repentance, but we must rub over and polish our knowledge. Men may know much in their understandings by thinking of it; but we must double this knowledge in our affections and hearts, by feeling it. For there is no knowledge so comfortable, as the experimental certainty of God's favor. Mans heart is like a vessel, the means of conveying knowledge to it is like a pipe: the Spirit of God like the wheel that pours the water into the pipe, the Minister is the servant that opens the cock. Now the reason why our knowledge is so small; is either because the cock always runs not, or not in that measure, or rather because our vessels be stopped, or it runs out by leakage, or it runs over, by reason of the former fullness; and repletion with the lusts of this world: man's heart is so full of crackes and flawes, that it cannot hold the water of life.

And of Jesus our Lord. There is no knowing of God with comfort, but through Jesus Christ. No man knoweth the Father but the Son, and he to whomsoever the Son will reveal him. Otherwise we may know him *Fortem ultorem*, a just and omnipotent avenger: in Christ only *misericordem Patrem*, the Father of mercies, and God of all comfort. No man can see me, and live; saith God to *Moses, Exod. 33.20.* Woe to that man, who removing Christ will attempt to comprehend God in his Majesty. Without Him he that increaseth knowledge, increaseth his own sorrow, his own torment. In him are hid all the treasures of wisdom, and knowledge. By the Son is the Father known: If ye had known me, ye had known my Father also. Other religions begin at the highest, the Christian at the lowest; *God manifested in the flesh.* He that will climb to heaven, must ascend by this ladder: begin therefore as Christ began; in the womb of the Virgin, at the manger, then get up to the Cross, and lastly mount up to the Crown. Wouldest thou know God? run first to the cradle, embrace the Infant; behold him sucking, growing, roaring, crying, dying: and thou shalt thus arise from knowing God in Christ by faith, to know him in himself by glory.

It is observable, that our Apostle often gildeth his Epistle with the name of JESUS, and CHRIST. Twice in the first verse, once again in the second, four times after in the Chapter. He runs upon this note, as *David* did upon mercy, *Psal.* 136. Little difference; for no mercy but through JESUS, and JESUS is all mercy. It is the sweetest music; *Melos in aure, Iubilus in cord:* Angelical melody in the ear, Evangelical harmony in the heart. Saint *Paul* in his Epistles mentions the name of JESUS four hundred and sixty times, and upwards. Neither is this repetition only of love, but of necessity: for it is impossible that grace and mercy should be to us, but by JESUS CHRIST. *Si scribas, non placet nisi legam ibi Iesum, &c.* If thou writest, I like not thy letters, unless I find them beautified with JESUS: if thou conferrest, thy discourse is without relish, if it be without JESUS. *Mallem non esse, quàm sine Jesus esse:* I had rather not be at all, than be without JESUS. A reverend Father was so ravished with the sweetness, and transported with the zeal of this name, that he professed; I had rather be out of heaven with CHRIST, than in heaven without Christ. But our heart is far too narrow to comprehend this infinitely sweet Savior, therefore I will end with that end of a divine sonnet; O CHRIST, I would fain receive thee; but

Now I want space, now grace: to ease all smart,

Since my heart holds not thee, hold thou my heart.

Now as all grace and peace is from our LORD JESUS CHRIST; so let us ascribe all honor and glory to our Lord Jesus CHRIST; forever and ever *Amen.*

Ver. 3. According as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue.

The Connection shall be forborne a little, and give way to the distribution. The whole Verse may be distinguished into two generals; the Fountain; wherein observe the

- Hope of the Petitioner; *According as he hath.*
- Ability of the Giver; *Divine power.*
- Liberty of the Action; *Hath given.*
- Necessity of the Receivers; *Unto us.*
- Universality of the Gift; *All things that pertain to life and godliness.*

Cistern; wherein observe the

- Water of life; wherein consider
 - Who; *God.*
 - What; *Hath called.*
 - Whom; *Vs.*

- Whether; *To glory and virtue.*
- Pipe or Bucket to draw and derive all to us; *Through the knowledge of him.*

The whole being thus let fall into parts, let us proceed orderly to take up the first, and view it. This is the hope of the Petitioner; which with a remarkable dependence knits this Verse with the former; and begetteth this doctrine from the Coherence. The experience of former mercy, works a persuasion of future mercy. The Apostle desired the multiplying of their grace and peace; and he grounds it on this hope, because the LORD hath already given them much. He hath begun, therefore he trusts that he will finish. There is no stronger argument of God's infallible readiness to grant our requests, than the experience of his former concessions. So *David* reasons. The Lord that delivered me from the Lion and the Bear, will deliver me out of the hand of this Philistine. This is *argumentum a priori*, the voice of a strong faith, that persuades the conscience God will be gracious to him, because he hath been gracious. The Prophet thus often comforted his soul: Thou Oh God, hast enlarged me, when I was in distress, therefore have mercy upon me, and hear my prayer. So *Psalms* 86.13. Thou hast delivered my soul from the lowest hell: therefore Verse 16. O turn unto me, and have mercy upon me. Let the Iustitaries deduce arguments from their own present merits, my soul from God's former mercies. Thou, O Lord, madest me good, restoredst me when I was evil, therefore have mercy upon me miserable sinner, and give me thy salvation. Thus *Paul* grounded his assurance; because the LORD had stood with him, and delivered him out of the Lions mouth; therefore the Lord shall deliver me still from every evil work, and preserve me unto his heavenly kingdom. Hence was his *Novi, I know whom I have believed*. The Prophets distressed soul cried; Will the Lord cast off forever? is his mercy clean gone forever? hath God forgotten to be gracious? No, he recollects himself, Ver. 10. with the memory of precedent favors; I will remember the years of the right hand of the most High; I will remember the works of the Lord, and his wonders of old. Man useth to reason thus; I have been good to such a one, therefore he need not exact upon me, and over-burden my kindness. God thus; I have been liberal, therefore I will be liberal; *multa dedit, sed plura daturus. To him shall be given*; because the good he hath, is but an earnest of God's greater bounty. He takes up man's soul as a poor beggar at his door, strips off her tattered rags, gives her a suit out of her own wardrobe, adorns her with rich Jewels, and then as if all this were too little, loves her still better and better; lastly marries her to his own son, and so interests her to the inheritance of glory. You see the foundation of the Apostles prayer, the experience of God's sweet nature; who multiplies his graces. Let not this point part with us, till it hath taught us two things: to pray faithfully, and to live thankfully.

1 Let us pray in confidence that God will hear us, because he hath heard us. Come we boldly to the throne of grace, that we may obtain mercy. God's facility in his wonted grants, gives us strong consolation. A noble Princesse asked a Courtier, when he would leave begging: he answered, when she left giving. God never ceaseth to give, let us never cease to beg. Who can go with more courage to the King, than the man experienced of his goodness? But if we be so confident, how comes it to pass, that we sometimes fail of our suits, and return denied. I answer, the defect is in ourselves; God is the same in bounty, but we are not the same in

duty. We ask either *Mala*, or *Male*; either bad things to a good purpose, or good things to a bad purpose.

Evil things, either evil in themselves, or to the petitioners: in themselves one calls Prayer *Petitio decentium*, a Request of convenient things. What a good father will not give, let a good son not ask; not a serpent instead of a fish, nor a stone for bread. We must not beg a serpent, lest it should hurt ourselves, nor a stone, lest we should hurt others. *Non petitur in nomine Salvatoris, quod petitur contra rationem salutis.* August. That is not requested in the name of our Savior, that is requested against the rule of salvation. The Disciples asked many things, and had them: but when they asked fire from heaven, they had it not. If it be not fit for God to give, it is not fit for us to ask. The Lord hears ever *Quod finem*, though not ever *Quoad formam: audit ad sanitatem, if not ad voluntatem.* If our will be not according to our weal, God denieth the form of our requests, and gives us the end: he withholdeth the worse, and affordeth the better. *Paul* besought the Lord thrice that the thorn in the flesh might depart from him. God did not hear him in that particular, but heard him in the general; *my grace is sufficient for thee: my strength is made perfect in weakness.* He was not quite delivered from the temptation in himself, but he was fortified with the sufficiency of God. The man sick of the burning fever cries to his Physician for drink; he pities him, but does not satisfy him: he gives him proper physic, but not drink. So God, saith *Augustine*, *Non tribuit quod volumus, ut tribuat quod malimus:* he does not give us what we would have, but what we should have. Perhaps he crosseth us in our affection, but blesseth us in our salvation. The younger brother shall not have all his portion, lest he run to riot: nor the gallant ever enjoy health, lest he be too proud. *Saepe Deus facit opus quod non est suum, ut faciat opus quod est suum.* Thus a man is afflicted, that he may be humbled and many sores are on the flesh, that fewer sins may be in the soul.

Or when we ask good things, but to an evil purpose. So the envious begs honor, that he may revenge himself on his enemies. Young men ask health, that they may be strong for licentiousness. Others require great places and offices, and to have somewhat to do about the fire, that they may warm their own fingers. As if a man should be ambitious of the Pretorship in the City; that so with mulcts ameracements, warrants, and bribes, he may maintain his family, and never go to his coffers for money. Some desire learning, that they may be factious: others riches, not to serve God, preserve the state, nor relieve the poor; but to grow fatt with idleness, and domineer over their neighbors. Ye fight and war, yet you have not, because you *ask not.* Ask not! alas we beg continually, yet cannot speed: the error is not in the want of asking. Where is it then? ye ask and receive not, because you *ask amiss.* Ver. 3. you fail in your manner of requesting, therefore God doth not satisfy your desires. You ask and miss, because you ask amiss. No, we pray as earnestly, and with as devout affection as others, yet speed not. Look a little further into the Apostles words, and your own hearts: ye ask, *that you may consume it upon your lusts.* Heres the reason, you beg good things to be wanton with them; silver and gold to give unto *Baal:* corn and wine to riot. Perhaps you may faintly pray against that sin, which you would be loath to lose. This is to pray in jest; as *Augustine* speaks of his unconverted estate; that he desired God to cool the fire of his concupiscence; but *orabat extingui, malebat expleri:* his tongue besought an extinction, his

heart desired a satisfaction; he had rather have it pleased, then expelled. He prayed indeed, but as if he were afraid lest God should hear him.

2 Seeing that God gives more where he hath given much, let us be thankful: for how should God bless us with that we have not, if we do not bless him for that we have. Let me be a little bold to enlarge this point of praising God: there is a six-fold manner of praising him; mental, monumental, chordall, cordial, vocal and actual.

There is a mental praise, when we bear in our minds the favors of God; I will *remember* the works of the Lord. It was the wretchedness of Israel to forget his wonders. They soon *forgot* his works. What can he remember, that forgets the mercies of God!

Monumentall, when we erect trophies, pillars, and monuments, to continue the memory of God's deliverances. *This shall be written for the generation to come*, and the people which shall be created, shall *praise the Lord*. Thus *Abraham* and *Jacob* reared diverse pillars, which were dumb catechisms to the posterities unborne: answering the charge of God, and the practice of Israel; *Our fathers have told us, we will not hide them from our children*, showing to the generations to come, the praises of the Lord.

Cordall, I call that praise which is framed to God upon Instruments. *Psalm* last. Praise him with the sound of the Trumpet, praise him with the Psalterie and Harp, praise him with stringed Instruments and Organs. For this cause, musical Instruments are retained in our Churches; that they may elevate our drooping affections, to bless GOD: Let all our music, like *David's harp*, resound his praises.

Cordial praise, is that which enlivens all the rest, and comes out of a pure heart: not hypocritically for fashion, but sincerely for devotion. This is that form of thankfulness God requires: if a man looks into a pure fountain, he shall see there a reflection of his own image: in the pure heart God beholds an image of himself. If *Caesar* requires his own image in his coin, shall not God expect his Image in thy soul! He loves little, that can tell how much he loves. Let all thy powers of body and soul do their best to bless God; but let thy heart exceed all; and what they want in expression, let that make up in affection. Bless the Lord all that is *within me*; all that is within me, and all that is without me; but especially that *within me*, bless the Lord O my soul.

Vocall, let our lips praise him, and let not our tongues lie still. *Sing to the Lord a new song*; show forth his loving kindness in the morning, and his faithfulness every night. God's glory will make a good man speak, even when terror it self hath commanded silence. *Luke 11.14*. Our Savior cast out a dumb devil and when the devil was cast out, the dumb spake, and the people wondered. Many are possessed with this dumb devil: their mouths open not to sound forth God's praises: to hear one of them speak in CHRIST'S cause, would make all the *people wonder*. I know that Satan's children are talkative enough: there are gaping devils; like *Demetrius*, that think to carry it away, with *Great is Diana of the Ephesians*. For this cause I think, they were first called *Rorers* whom Christ may well conjure, as he did that devil. *Mark 1.25*. *Hold thy peace, and come out*. But *Gregory* answers; He that sins horribly, and confesseth not heartily; though he roars much, yet holds his peace. To hear blasphemers wound and

tear the sweet and sacred name of CHRIST would make a dumb man speak. *Herodotus* writes of *Croesus* his son, being borne dumb, yet seeing his father endangered in a battle; on a sudden cried out, O spare him, he's the King. So when God's glory is in question; what • dumbness, what a dumbness is it, not to say, O spare him, he's the Lord. The tongue that yields not this defense, is tied by Satan, not loosed by God.

Actual, is when our lives praise God. Let your conversation be honest, that they beholding your good works, may glorify God in the day of visitation. So the master had taught the disciple, as the disciple taught us. *Matth.* 5.16. we, like blind *Isaac*, cannot see your hearts therefore we say, *Let me feel thee my son*. If your lives be rugged, like the hands of *Esau*; we will not trust your voices for the voice of *Jacob*. Have you righteousness? seal it, and deliver it as your act and deed. *Aug.* *Noli gloriari quia linguâ benedicis, si vitâ maledicis*. Never say you praise God with your words, when you dispraise him with your works. *Honor the Lord with thy substance*, this is substantial honor. GOD gave *Samuel* to *Anna*, *Anna* gave *Samuel* back again to God. Return part of thy riches to him, that gave all to thee. *David* loved *Mephibosheth* for *Jonathan's* sake: is *Jonathan* gone? yet we have many *Mephibosheths*. The Lord disposeth his part of thy substance to his ministers to his poor members: he increaseth thy part, for shame do not thou diminish his.

His Divine power: we come to the next circumstance; the Ability of the giver. Here is *Power*, yea *Divine power*; not only Great, but Good. For mercy and Majesty must meet together in the donation of all things that pertain to life and godliness.

It is *Power*: God is Almighty. Whatsoever the LORD pleased, that did he in heaven, and in earth, and in the seas, and in all deep place. But is there nothing that God cannot do? yes, he cannot lie, he cannot die, he cannot deny himself. He is for potent, not for impotent works. *Aug.* *Dicitur omnipotence faciendo quod vult, non patiendo quod non vult*. His Almightyness consists in doing what he will, not in suffering what he will not. The doing of some things were an argument of weakness, not of power. For herein is a remonstrance of our might; not that we have ableness to sin, but to withstand sin. Therefore, *Augustine* wisheth; *Vt potestas non detur nisi contra vitium*; that no man had any strength, but against wickedness. Let every man desire such power; *Vt potens sit in seipso, & miro modo adversus seipsum, pro seipso*: that he may be strong in himself, and (after a strange manner) against himself, for his own good. For a dominion over ones self is greater than the grand Seigniorie of Turkey. To be strong to sin is no credit for man; as it is no discredit for GOD that he cannot sin. *Vae fortibus ad potandum*. *Esa.* 5. woe to them that are strong to drink. Dost thou pride thyself in this strength? thou shalt howl for that glory. This power is the greatest infirmity. There are that oppress a man and his heritage, because it is in the power of their hand. This *Potestas in malum*, strength to sin, is to be strong to go to hell. Commonly to beasts of the greatest power, is given the lest immanitie, and to those of the greatest immanitie the least power. The ox hath strength but tamenesse: the be wildness, but weakness. Either they have power to hurt, and not will: or will to hurt, and not power. This is happy for us, but it would be more happy in respect of our sins, if God should take away from us, *aut facultatem, aut voluntatem*, either our will or our ability to do mischief. They say, Lions do not prey on yielding things: that thou canst do

harm, and wilt not, is the praise of thy Innocence: that thou wouldest do harm, and canst not, is the praise of God's providence. *Saul* would kill *David*, and could not: *David* could kill *Saul* and would not. The two disciples would command fire from heaven, but could not: CHRIST could command fire from heaven, but would not. *Posse & nolle noble*.

It is *Divine* power, as for the mightiness, so for the mercifulness: his goodness doth sweetly temper his greatness. Not only a power; but a good, gracious, divine power. He abideth faithful, *He cannot deny himself*. If we desire worldly wealth, he may deny us, for that is not himself. If we desire preferment, he may deny us, for that is not himself. If we desire revenge, he may deny us, for that is not himself. But if we desire Grace, goodness, sanctity, mercy, he will not deny us, for that is himself; and he cannot deny himself. *No good thing will he withhold* from them that walk uprightly. Against this divine power there is no resistance: he is able to do whatsoever he will, yea he is able to do more than he will. Our God is in heaven, *he hath done whatsoever he pleased*. He can do more than ever he was or will be pleased to do. His divine power could have made many worlds, his divine will hath decreed but one. The passengers in mockerie bad CHRIST come down from the Cross: he was able to descend, and let the work of redemption alone, but he would not lose them to save himself, but rather lose himself to save them. The Father was able to have given him more than twelve legions of Angels for his rescue. *Matth. 26.53*. But he would not, but rather delivered up his son to his enemies, to save his friends. So *John the Baptist* to the bragging Jews, that pretended the father-hood of *Abraham*; *God is able* of these stones to raise up children to *Abraham*. His power is without limits, as his will is without injustice. His power teacheth us to fear him; his *Divine* and gracious power to love him: both together make for our humility and comfort.

The knowledge of GOD'S Power will humble the proudest heart: was he able to make thee of nothing; to bring thee back to worse than nothing; how darest thou displease him? It is a fearful thing to fall into the hands of the living GOD: yet there is no way to avoid it, but by falling into it; strive not to run from him by wickedness, but to run to him by repentance. Humble yourselves under the mighty hand of God: it is a mighty hand, humble yourselves under it, lest you be humbled by it. His power is so mighty, that it bootes not a man to strive with him, for he was never yet over-masterd. The wrath of a King is like messengers of death, and man quakes at his anger that can but kill the body: yet how little do we fear him that can destroy both body and soul in hell? *Do we provoke the Lord to anger? are we stronger than he?* saith the Apostle, do we challenge him that can confound us? we are like to get little by such bargains. *Let him take away his rod from me, and let not his fear terrify me; Then would I speak*. As if *Job* should say, there is no meddling with him so long as his sword is by him. First Lord take away thy weapons, and then let us talk together. It might be said of *Jove*, *Si quoties peccent homines, sua fulmina mittat Jupiter, exiguo tempore inermis erit*: if for every sin of men he should send down a thunderbolt, either *Vulcans* one-eyed *Cyclops* would be soon weary, or his flock of thunder soon empty. *Mars ultor gal'am quoque perdidit, & res non potuit servare suas*; *Mars* his sword might be wrung out of his hand, and himself disarm'd. But who hath resisted the Lord? who hath entered the lists with this divine power, and not measured his length on the ground? It is time for the poor child to quake, when he sees his angry father come with the rod. There is no struggling with it; the best way is to yield ourselves, and be silent; *I was*

dumb, and opened not my mouth, because thou didst it. God tells revolted Israel, that in *quietness* they should be saved; not by fight, nor by flight. Aaron was sorry for his two perished sons; but when Moses told him that God would be glorified before all the people; *Aaron held his peace.* Peter was accused by the Apostles, for going in to the Gentiles: but when he made his defense, and rehearsed the matter from the beginning, Acts 11.4. proving that he was directed to that course by a vision, Verse 18. *They held their peace,* and glorified GOD.

The knowledge of this *Divine* and giving power may comfort the most dejected heart: it gives us many consolations. 1. Concerning the salvation of others and ourselves: how desperate so ever we judge their estates, by reason of their continual habit of sinning, yet this divine power is able to convert them. No man can seem to be further lost than the Jews, who are cut off from CHRIST through infidelity, *Upon whom the wrath of God is come to the uttermost,* and a malice of 16 hundred years burning is not wasted in them: yet saith Paul, even they may be grafted into the Olive again, if they abide not still in unbelief: and his reason is; *Because God is able to graff them in again.* But alas, I have been frozen many years in the dregs of worldly lusts, and I do not find my heart yet thawed: I know this is a fearful case for a man to lie so long under the tyranny of the devil: yet despair not, apply the means of thy deliverance, strive to extricate and unwind thy soul from this maze of destruction, break thy heart with compunction for thy iniquities: this *divine power* is able to implant thee to the true vine, and make thee a member of Jesus CHRIST. Thou shalt feel the *working of his mighty power*; which he wrought in CHRIST, when he *raised* him up from the dead, and set him at his own right hand in heaven. What was the *power* which he wrought in CHRIST? When malice had spent it self upon him on the Cross, and insulting death began to triumph over him in the grave; even then this *mighty power* raised him up. We are as dead in sin naturally, as any man in the grave corporally; can neither move hand nor foot: there was a *power* that raised him, there is a *power* that can revive us. All our care must be to find in ourselves the *Power of his resurrection.* 2. This comforts us in the midst of all afflictions; we are weak in ourselves, unable to stand under the lightest cross: but there is a *Divine power* that strengthens us. Though it doth not nullify our sorrows, yet it doth fortify our patience, *we are strengthened with all might through his glorious power,* unto all patience and long suffering with joy fullness. 3. This comforts us in prayer: there is no speeding prayer but that is made in faith, and it is no easy matter to pray in faith: now the foundation of our faith is this *Divine power* of CHRIST. Let us speak confidently with the Leper *Matth. 8.* LORD, if thou wilt thou canst make me clean. After the wisdom of heaven had abridged all our necessities into six petitions; he binds up our faith with a reason, and bids us wait confidently, for the blessings craved heartily; *For (or because) thine is the kingdom, the Power, and (to thee be) the glory forever.* 4. This comforts us against all oppositions, even those Principalities that wrestle against us; the assurance of this divine power. *Non timeat Inimicum fortem, qui amicum habet fortiolem.* Let not him fear a strong enemy against him, that hath a stronger friend with him. If God be on our side who can be against us? Let their force and malice strive which shall be greater, we shall overcome them all by the *blood of the Lamb.*

Ye are of God, and have overcome them: whom? all the adversaries of your faith and manners. How? *Because greater is he that is in you,* that is Jesus, Christ by his *divine power: than*

he that is in the world, that is, the malignant spirit of temptation. Though I walk through the valley of the shadow of death; a place full of horror and amazedness; yet will *I not fear*: why so? because thou O Lord art with me; *thy rod and thy staff do comfort me*. Lastly, let this hearten us to cheerful liberality; because whatsoever we lack or lose, there is a *divine power* able to requite, it. Thus *Paul* encourageth the Corinthians bounty; because *God is able* to make all grace abound toward them, that they having *all sufficiency* in all things, may abound to every good work.

Hath given. I come from the Faculty of the Agent, to the Liberty of the Action: he *Gives*. He doth not set, nor let, nor sell, nor lend, but *Give*. The covetous Land-lord sets his tenements, the griping Usurer lets his money, the wasting Prodigal sells his estate, the charitable Neighbor lends his goods; but the most liberal God *Gives*. Thus doth God, Satan, and man, dispose their things. *Deus donat, Diabolus vendit, Homo retribuit*, God gives, Satan sels, and man restores. God and Satan have two several warehouses: we come to the Devils warehouse, look on his wares, like them well, they have a fair gloss. The gloss of drunkenness is good fellowship: the gloss of adultery is good affection: the gloss of covetousness is good husbandry: the gloss of murder is good courage: the gloss of sedition is good reformation: the gloss of treason is good religion. To make good this gloss, his shop hath two false lights; man's law, and man's example. First, human laws; so we shall never be able to prove sin to be sin, unless we have an act of Parliament for it. Next, human examples; and by that reason we shall never prove sin to be sin, till all great men become good men, and that will not be this two days. Well, men thus liking the warts, they come to the price; that's everlasting torment: dear, very dear! The Devil is no such frank chapman, to sell his commodities for nothing. No, did he not offer Christ kingdoms upon free gift? *Matth. 4.9*. No, they had a price set on them; *Si cadens adoraverit me*; it must be a crouch of his knee, he must *worship* the Devil for it. He makes show of *Robin-Hoods* peniworths, and may forbear his debtors until death; but then lays an heavy execution on them, and condemns them to an everlasting prison. *Munera magna quidem praebet, sed praebet in hamo*; he puts forth large baits, but there be damnable hooks hid in them. A worldling is beset with exigence, he complains his wants, Satan promiseth ready help: *Judas* shall have money in his purse, *Gehazi* new suits to his back, *Nero* a crown on his head: but thus he possesseth their wretched hearts, from whence he is hardly ever untenanted.

In God's warehouse we find wisdom at the door, crying for customers, *Isaiah 55. Come ye to the waters*, come buy *wine* and *milk* without money; yea, verse. 2. *Bread* and *fatness*. Let us see the wares. First is *Water*: water? alas a poor and plentiful commodity: cheap enough; every chanell affords it. No, for first literally; water was of great use in Palestine, a dry Country. Poor *Hagar* with her little Boy, were almost lost with thirst: how did her heart leap, when *God* opened her eyes, that she saw a *Well of water*? *Isaac's* heard-men strove with the heard-men of *Cerar*, about waters; therefore he called the name of the Well *Esek*, that is *Contention*. Israel mumured for water, and were plagued for it. Water hath a manifold use; it serves for drink, for medicine, for washing, for purging, for boiling, for quenching, for fructifying. Water was held by some the beginning of all other things; *Aqua, quasi A Qua omnia*. It was esteemed a principal preserver of life, therefore called living, *Gen. 26.19. Isaac's* servants found a *Well of*

Living water: it is translated, *Springing*; but the original gives it, *Living water*. But it must be here understood in a spiritual sense; so the *Water* that GOD gives is Grace. With joy shall ye draw *Water* out of the Wells of *Salvation*. I will pour *Water* upon him that is thirsty, (which he expounds of Grace) *I will pour my Spirit upon thy seed*. Whosoever is a-thirst, let him take the *Water of life* freely. Next is *Wine*; Is this so good? *Vinum lac libidinis*, Wine is the nourishment of lust; the *Manichees* called it, *Fel Principis tenebrarum*, the gall of the Prince of darkness. No, Wine is good, hath manifold benefits: it helps the stomach, nourisheth the body, whets the wit, cherisheth the heart, and cheers the whole man. CHRIST'S first miracle in *Galilee* mentioned, was turning water into *Wine*: and the last thing he used in the Sacrament was Wine. It is said *to cheer God and man*, Thirdly, *Bread*; this is called the Strength of man's life. It was a great curse God threatened to Israel; *I will break their staff of bread*. Lastly, *Milk*; the Tartarians were said to live with milk: Canaan is praised to *flow with milk*; therefore *Desire the sincere milk of the Word*. Bread necessary for life, oil for ornament, water for use, milk for nourishment, wine for delight. These are good wares; the water of *Regeneration*, the wine of *Compunction*, the bread of *Life*, the oil of *Gladness*, the milk of the *Gospel*: Who would desire better purchase? We like them well, what's the price? *Nothing*: a very easy reckoning. The Lord *Gives*, and that better things for nothing, than Satan will sell us for our souls. Those thriftie men, that try all shoppes for the cheapest penniworths, why refuse they those rich blessings which GOD gives for nothing, and pay such a hard price for vanity and vexation? Men might pay nothing for the best of things; they do pay the best of things for nothing. In vain doth foolish man exchange good for evil, when he may exchange evil for good.

You perceive how God *Gives*, Satan sells; now see how man restores: for that bounteous hand which bestows much on us, requires some restitution of us. Man should not sell, as Satan: he cannot give, as God: but he ought to restore, that is his part: this he may do, this he must do. To whom? to God for his own sake, to man for God's sake. To God, what is that? Thanks. *Quid retribuam Domino*? What shall I render to the Lord for all his benefits? I will magnify, and bless his Name. That is not *Magnum facere, sed magnum significare*: Not to make his Name great, but to declare it great. *Sing forth the honor of his Name: make his praise glorious*. How can man make his praise glorious? by singing forth the honor of his Name. This is a plain restitution, yet goes under the name of a contribution. So willing is God to accept man's duty, that he takes it as his bounty. The *Giver* is more blessed than the *Receiver*: in all other things we are the receivers, and he is the Giver: only in thankfulness we are the Givers, and he is the receiver. Respiration and Expiration are in their vicissitudes alike: we can draw in air no longer than we send it out. If we return no grace, we receive no grace.

To man: and this in matters either of Equity, or Charity. Of Equity: If I have taken anything from any man by false accusation, I *restore* him four fold. This necessity *Nehemiah* imposed on Israel: first by entreaty; *I pray you let us leave off this Usury*. Next by command, *Restore* to them their lands and vineyards, and the monies of your exactions: then by an oath, he took *an Oath* of them to perform this. Lastly, by a Sacramental curse to the refusers, shaking the lap of his garment; *So God shake out every man from his house*, that performeth not this promise: even thus shall he be shaken out and emptied: and all the Congregation said, *Amen*. The very Barbarians abhor the neglect of restitution: A great Lady being a widow, called to

her an English Merchant, trafficking in those parts, with whom she knew her husband had some commerce, and asked him if there were nothing owing to him from her deceased Lord: he after her much importunity acknowledged what, and shown the particulars. She tendered him satisfaction, yea (and after his many modest refusals, as being greatly benefited by the dead Barbarian) she forced him to take of her hand the uttermost penny: saying thus; I would not have my husbands soul go to seek your soul in hell, to pay his debts. Here was a fire in a dark vault, great zeal in blind ignorance: they saw by the candle-light of Nature. What Saint *Augustine* delivers for doctrinal Truth, *Non remittitur peccatum nisi restituatur oblatum*: Where is no restitution of things unjustly gotten, there sins shall never be forgiven. Of Charity; for even this is but a restitution: Give me, saith GOD, of that I have given thee: *De meo quaero, non de tuo*; I ask not for thine, but for mine own: Give and restore; *Petimusque damusque vicissim*; If we do not give alms according to our power, GOD will sue us of an action of Detinie. *Quare non dedisti? meo jure, tua dispensatione, Matth. 25*. Why did you not give things that were mine by right, yours only by use and dispensation; whereof you were not proprietaries and Lord's, but accountant Stewards? *Cyprian. Improbi dant multa propter cruciantem Diabolum, nos reddemus nihil propter salvantem Dominum?* Reprobates will part with many things for a tormenting devil, and shall we restore nothing for our saving God? most men think when they give, that God and man is beholding to them: not so; *Non tribuunt de proprio, sed retribuunt de alieno*: They do not give of their own, but restore some of that GOD hath given them. For restoring they shall have recompense, for detaining vengeance.

I am fallen upon a point of *Giving*; therefore, me thinks, I should not be niggardly in it. God give me a tongue to declare it, and give us all hearts to practice it. Two things it readily teacheth us:

1 How to judge of all we have; as the LORD'S gifts, not our own merits. *Bona mea, Dona tua, Domine*. It is a wretched thing, *Vti datis, tanquam innatis*: To use those things that are added to us, as if they had been bred in us. What hast thou, that thou hast not received? If thou didst receive it, why doest thou glory, as if thou hadst not received it? GOD, saith *Bernard*, is the Author of merit; *Qui & voluntatem applicat operi, & opus explicat voluntati*: For he both applieth the will to the work, and disposeth the work to the will. Thou doest good works; so much as is good in them is not thine, but GOD'S. Man for these things, *Magis Deo debitor est, quàm Deus homini*; is rather a debtor to GOD, than GOD to man. Thou canst not so much as give GOD *Gratias*, Thanks; unless GOD first give thee *Gratiam*, the grace of thankfulness. Thou canst not be patient under his hand, except his hand give thee patience. Why do we boast then? Seeing that *Quae non fecimus ipsi, vix ea nostra voco*: We cannot call those deeds ours, which we have not done ourselves. I labored more abundantly than they all: yet not I, but the Grace of GOD which was with me. Still if we do good, we are beholding to GOD for it, not GOD to us.

2 To follow GOD'S example, in being evermore giving good things. Beneficence is *munus regale*, a royal office. It is a poor degree of comfort wherein many bless themselves, to do no ill: for *Bonum in effectu, non in defectu: non virtus in non officiendo, sed in proficiendo*: Goodness consists in the effect, not in the defect: nor is virtue glorious in being innocent from harm, but in being beneficial for good. I wonder what hope the oppressor hath to be saved; seeing

he doth not imitate GOD in giving, but the Devil in extorting? There are that give something to the poor, that they may take away more: *Haec venatio, non donatio*: This is not a charitable giving, but a subtle hunting. It is *foenerare beneficium*, to put a good turn to usury. But give; this is GOD'S precept, and must be thy precedent. Yea, though thou have little, give of that little. GOD esteems the little gift of a poor righteous man, above the great alms of a wicked rich man. And that for two reasons; *Quia de justo, quia de parvo*. First, because it is of that, is justly gotten: so *Zacchaeus*; Halfe my goods I give to the poor; and restore to them I have wronged fourfold. Observe his words; *Do ex meis, reddo ex alienis*: I restore other men's goods, but I give mine own. Secondly, because he gives of a little; as the poor Widow did her two Mites, even all her substance. When the Monks complained of want, and that their revenues fell too short for their maintenance; the Abbot replied, that two companions came once together, to sojourn in their Monastery; they were entertained: their names were *Date*, and *Dabitur*; Give, and It shall be given you. Whilst these two lived amongst you, you all thrived: now you have thrust out *Date*, Give; and *Dabitur*, (it shall be given) will not stay behind.

Unto us. I come from the bounty of the Giver, to the need of the receivers:

To us, that were

- Worth nothing.
- Worthy of nothing.

To us, that had nothing; miserable beggars. And indeed what should be the object of mercy, but misery? Present thyself, O poor soul! *Miserum ante misericordem*; a miserable creature before a merciful Creator. Say not with *Laodicea*, 〈 in non-Latin alphabet 〉 , but 〈 in non-Latin alphabet 〉 ; not, *I have need of nothing*; but, I have nothing. God doth not only forgive us, because *non solvendo*, we have *nothing to pay*: but he gives us, because *non habendo*, we have nothing to live on. There are three sorts of poor and miserable men: some sing and are miserable, some cry and are miserable; some curse and are miserable. As the Italian says; *Thus go a begging; the Germans singing, the Frenchmen weeping, the Spaniards cursing*. Some are poor in the world, yet sing care away. When *Augustus* heard that a Gentleman in Rome, concealing his broken estate, died so far in debt; he sent to buy the pillow whereon he slept. *Hi non sunt solliciti ut solvant, sed ut debeant*. They do not take care how to come out of debt, but how to come into debt. Thus poor are many; yet they sing in Tavernes, and dance in Theaters; though wretched beggars in heavenly graces. As it is in this world for temporal things, so for the world to come in spiritual things; *Cantant paupers, lugent divites*: poor men sing, and rich men cry. Who is so melancholy as the rich worldling? And who sings so merry a note, as he that cannot change a groat? So they that have store of grace, mourn for want of it: and they that indeed want it, chant their abundance. Others are poor and cry: so did *Esau*, because he could not recover the *Blessing*, though he sought it *carefully with tears*. These mad dogs bite the stone, without regard to him that threw it. Sorrow like a needle, runs thorough their hearts, but hath no thread of faith in it, to sow them to JESUS CHRIST. *Miseriores, non meliores*: they are worse in the state of this world, yet not better in the state of Grace. If GOD touch a *Pharaoh*, he will roar: you shall have him howl to his ending, not to his mending. The

cloud of a corrupt heart, when it is squeezed and crushed with adversity, will haply pour down some drops: but to shed repentant tears in the midst of prosperity; this is like rain in Sun-shine. He that mourns for the cause of his punishment, shall mourn but a while: he that mourns only for the punishment, and not for the cause, shall mourn forever. Lastly, others curse and are miserable, as *Job's* wife counseled him; Curse GOD, and die. This is a desperate poverty, when men defy him that should make them rich. They answer GOD, as *Daniel* did *Belshazzar*; Keep thy reward to thyself, and give thy gifts to another. They have a long festered ulcer; the Physician offers to cure it: but they madly thrust their nails into it; no, it shall not be healed. Such was our estate by nature: some were poor and insensible, others sensible, but disconsolate; others sensible and desperate. We were all poor beggars, and had nothing, therefore had need of a *Giver*.

To us, that deserved nothing: it is no wonder that GOD loved the Angels, for they obey him: that he loved the irrational and insensible creatures, for they do not contradict him: but that he should be good to us, *Neque capientibus, nec cupientibus*; neither receiving, nor conceiving, nor desiring Grace: that had not only a rebellion of will, but a will of rebellion; this was the wonder. This was not *Dilectio quoniam*, a love to us, because we first loved him: but *Dilectio etiamsi*, a love to us, though we hated him. He loved us, because he loved us: in our creation when we could not, in our redemption, when we would not love him.

All things that pertain to life and godliness. I come from the necessity of the receivers, to the *Vniversalitie* of the Gift. *All things that, &c.* This is that extent and latitude of his donation; who gives 〈 in non-Latin alphabet 〉 ,to all life and breath, and all things. No silver in *Benjamins* sack, till *Joseph* put it in: no good in man till God infuse it. Worldlings ascribe things to the goodness of their skill, or greatness of their pains. Is not this great Babylon, which I have built *by the might of my power*? They sacrifice to *their nets*. But indeed every good and perfect gift comes from above, even from the *Father of lights*. It is in vain that you rise up early, and go to bed late: for *so he giveth his beloved sleep*. All that pertain.

To life. Where we may either by life understand our natural life, together with all things that may preserve it. He put a soul to our flesh, gave birth to the child, nourishment after birth; bread when we were hungry, drink when we were thirsty, &c. To the wise-man his wisdom, to the strong man his might, to the wealthy man his riches: wisdom, *Bonum mentis*, the good of the mind: strength *Bonum corporis*, the good of the body: riches *Bona fortunae*, the goods of fortune. He gives all, let us give him praise for all. *He giveth all things richly to enjoy*. This is a large field to survey, let your meditations supply the defect of my speech. Who cannot say, Thou art he that took me out of the womb; thou didst make me hope when I was upon my mothers breasts. And because *vita* is not only *Vivere, sed valere*; not to live, but to live in health; therefore *Job* calls God, the *Preserver of men*. Bless him in all, for all, that gives all; he gives us all things that pertains to life, and reserves only this Quit-rent. But by life, here I rather understand our spiritual life; whereby we live to him, and in him, and whereby he lives in us.

To godliness; whatsoever conduceth to grace and glory. By his grace we come to godliness, and by godliness to life. He provides not only temporally for us, that we may live here; but

eternally, that we may live forever. The things hereto belonging are the graces and gifts of the Spirit: some think that these principal graces are but seven: because said, *Revel.* 4.5. There were *seven* lamps of fire burning before the Throne, which are the *seven* Spirits of God: prefigured by the *Stone* with *seven* eyes: by the *seven* Lamps of one Candle-stick, *Zach.* 4.2. by the *seven* Horns of one Lamp, *Revel.* 5.6. which are the *seven* Spirits of God. Some have numbered and deduced them from *Isaiah* 11.2. The Spirit of wisdom, of understanding, of counsel, of might, of knowledge, and of the fear of the Lord. But to make up the number, they put in *The Spirit of Piety*; for it is not there expressed; there are but six according to our account: we may say of them, as of the *seven* Stars; *Quas septem dicunt, sex tamen esse solent*: Men say they are seven, but they are wont to be but six. But it is certain, this seven-fold number is put for an infinite number; all graces that belongs to life and godliness. No good thing will he withhold from them that walk uprightly. This is an immense fountain; the Lord fill all the buckets of our hearts at this Spring: and give us capable souls, as he hath a liberal hand.

But now is there such a receipt, and must there not be an Account? Yes, To whom much is given, of him shall be much required. If there be *Acceptio*, there must follow *Redditio*: and that both *in Quali*, and *in Quanto*; in Portion, the same; or in proportion, something answerable to it. If the thing given be 〈 in non-Latin alphabet 〉, much; the thing required is not 〈 in non-Latin alphabet 〉, little: and this shall be exacted in obedience, or extorted in vengeance. *After a long time* the Lord of the servants comes, and *reckoneth* with them, though it be long, yet at last to a reckoning. Whether the talent be hid in idleness, or wasted in riot; it shall be spoken. *Give account of thy stewardship*, for thou must be no longer *steward*. GOD is not like *Pharaoh* and his *Taske-masters*; that allow no straw, yet exact the full tale of bricks. He is unjustly taxed, to reap where he hath not sown, and to gather where he hath not strewed, *Matth.* 25.24. No, but if he hath planted a *Vineyard*, and dressed it with careful cost, he looks for *Grapes*. If GOD fill *Joshua's* heart with his Spirit, he will fill his hands with business. If *Saint Paul* hath abundant Grace, he must have abundant labors. Every gift is obligatory; and whatsoever benefits us, *ipso facto* binds us. Now what shali we answer for the interest, that have misspent the principal? Have we received all, and shall we account for nothing? yes, the books shall be opened, and there are set down all the particulars of our receipts and expenses. There is Item received Strength, and laid out oppression. Item received riches, and laid out Covetousness. Item received Health, and laid out riot and drunkenness. Item received garments, laid out Pride. Item received Speech, laid out swearing and lying. Item received Sight, laid out lusting. Or perhaps your layings out are more. Item so many score pounds laid out in malice and suites at Law: so many hundreds in lusts and vanities: so many thousands in building great houses. Item to the poor in our will to be paid at our death. 40, shillings: to the Preacher for a funeral oration to commend us, half a Sovereign. Will this Bill go currant, when God comes to cast it up? no, if these accounts be not mended in this life, we shall never have our *Quietus est* in the life to come. Let us then be good in our office, and make our reckonings even: that it may be said to everyone of us. Well done good and faithful servant, enter thou into the joy of thy LORD. Thus he that gives

us all things that belong to temporal life and godliness on earth, will also give us all things that belong to eternal life and glory in heaven.

Through the knowledge of him that hath called us to glory and virtue. We have considered the Fountain, let us come now to the Conduit: the means or meritorious cause, through which all these precious gifts are bestowed on us. This everflowing, and overflowing Conduit is CHRIST; *in whom dwells all fullness.* Now for us, *Quantum vas fidei capax afferimus, tantum gratiae inundantis haurimus.* The more capacious a vessel of faith we bring, the greater measure of grace we shall receive. In this Conduit observe two generals: the water of life, which is our effectual *calling to glory and virtue:* and the Pipe or Bucket to draw and derive it to us, *the knowledge of Christ.* In the former consider four circumstances; the Mover, the motion, the moved and the term: who, what, whom and whither.

1 Who hath called us, CHRIST: He only can call home sinners. *Luk 19.10. Mat. 9.13. I came to call sinners to repentance; I, not Man, nor Angels.* God only can make *filios Abrahami, ex lapidibus Iordani:* can of stones raise up children to Abraham. He that could turn stones into bread, can turn a stony heart into that mercy to give bread. He that could fetch water from a rock, can draw tears from our flinty hearts. Man may imprint a conceit, God only can work a consent. The Preacher may unfold the mysteries of the Gospel, and effect a knowledge in the brain: but *Cathedram habet in coelis qui corda docet;* he hath a pulpit in heaven, that preacheth to the conscience. To resign ourselves to the truth, here is the finger of God. You will say, it is easy to think; no, we cannot think a good thought of ourselves. Thought is free; no, the thought is God's bond-servant. It is easy to believe: no, for faith is the fair gift of God. Yet, it is easy to will: no, it is He that worketh in us, both *to will and to do,* at his good pleasure. *Phil. 2.13.* Mans will is a fugitive *Onesimus,* God must call home that runagate, subdue that rebel. Yet when we have begun, it is easy to continue: no, *perficit, qui efficit:* He that *begun* a good work in us, will *perform* it. *Phil. 1.6.* JESUS is the *Founder* and the *Finisher* of our faith, *Hebr. 12.2.* But we can suffer for him at our pleasure: no, *datur pati:* it is given to us to *suffer* for his sake, *Phil. 1.29.* *Without me ye can do nothing;* not *parum,* but *nihil.* But in him, and through him all things: I can do all things through him that strengthens me, *Phil. 4.13.* In ourselves we are weak Captives, in him more than Conquerors. But if ye consent and obey, you shall eat the good things of the land. *Esa. 1.19.* Yet is it neither of the willer, nor of the runner, but of God that shows mercy. *Rom. 9.* *With my whole heart have I sought thee:* Did he bend his own heart to it? No, but prays, O let me not wander from thy Commandments. *I will run the way of thy precepts,* but when? *when thou shalt enlarge my heart.* My Son, *keep thy heart:* yet it is the Peace of God that keeps the heart in CHRIST JESUS. God's imperative infers no potenciales, but an optative: *Da quod jubes;* Lord, give what thou biddest, and bid what thou wilt. *Lex imperat, fides impetrat;* the Law chargeth obedience, but faith obtains forgiveness. *Turn us, good Lord; so shall we be turned.* None comes to the Son, unless the Father draw him: and if the Father hath once given us into his hands, no devils in hell shall ever be able to pluck us out.

2 What is the Action; *Hath Called.* There was a time when Christ came personally to call; *He went out early in the morning to hire laborers into his Vineyard.* He went out; *liceat dicere, exiit à se, ut intret in te; imo ut te convertat in se. Pontan.* He went out of himself, that he might come into

thee, that he might convert thee into himself. He went out from his Majesty that is invisible, to his mercy that is manifested in his works. Now he calleth at divers times, in divers places, and after divers manners.

At divers times; all hours of the day he is calling. *Mat. 20.* At the first hour, the third, the sixth, the ninth, the eleventh. In all ages of the World; before the Law he called *Abel, Enoch, Noah, Abraham*: under the Law, *Moses, David, Isaiah, &c.* Under the Gospel, *Apostles, Martyrs, &c.* and now us, upon whom the ends of the world are come: this is *Hora novissima*, *1 John 2.18.* The eleventh hour at the least. He called some at the first hour; *Samuel, John the Baptist*, sanctifying them from the womb. Others in the third hour, their youth: as young *Daniel* and Saint *John* the Evangelist. *Discipulum minimum Jesus amavit plurimum, Ieron.* That little Disciple CHRIST greatly loved. Other, in the sixth hour; as *Peter* and *Andrew*: others in the eleventh, as *Gamaleel, Joseph of Arimathea.* Some not only at the last hour, but the last minute, as that one malefactor upon the Cross. One so, that no man should despair: but one so, that no man should presume. Thus *All the day long* he stretcheth forth his hand to call us: woe unto us, if none of these hours can reclaim us; for then the night follows, wherein is no more calling to grace, but to judgment.

In divers places; some from their ships, other from their shops. *Peter* and *Andrew* fishing on the sea, *Matthew* fishing on the land. It is a great matter to convert a mariner forth of his ship: but a greater wonder to convert a Publican forth of his shop. Some from the market, *Matth. 20.3.* some from the hedges, *Luke 14.23.* *Paul* in his fury. *Acts 9.1.* breathing out threatenings and slaughter: *Henry 8.* in his discontent: the Pope denies his just divorce, hereon he justly denies the Pope. Let none despair; he can call Gallants at the Court, Ruffians at the Tavern, covetous merchants at their warehouses; yea he can call usurers at their banks. But indeed these last he seldom does call; those baptized Jews seldom repent. You have seen drunkards, thieves, and adulterers weep at a Sermon; you never saw an usurer shed a tear.

After divers manners. First, by the preaching of the word; and herein he useth two bells to ring us to Church: the Treble of mercy, and the Tenor of judgment. Out of the Throne proceed lightnings, and thunderings, and voices. *Lightnings* that illuminate the dark air of the world: *thunderings*, the menaces against corruption and vices; lastly, the sweet *voices* of comfort that preacheth liberty to captives, and proclaims the acceptable year of the Lord. One said, our hearts are all of sin, but our ears are all of mercy: he that will please us with a song, must set it to the tune of the Gospel: we can hear nothing but *Pax vobis*: and see nothing but *Ecce Agnus*: as if the Law were of no further use, like an old Almanac out of date. But we know that *Moses* and *Christ* met upon the *mount*, *Matth. 17.* not the Law alone, nor the Gospel alone; but *Moses* and *Christ*, the Law and the Gospel are conjoined. Next he calls by his Iudgments: thus he heats our iron hearts in the furnace of afflictions: that *nocumenta* might be *documenta*; men's sufferings their instructions. *Quod leviter nocet, salubriter docet*, that which makes the body smart, makes the soul wise. Doth God afflict us? he calls us to repentance; for *Tribulation works patience.* Whilest we are thus exercised either *De malis illatis; vel de bonis dilatis*: with sorrows inflicted, or with hopes delayed; God calls us home to

himself. He often conveys holiness through the wounds of afflictions: the persecuted Church, *Cant. 2.14. flies like a Dove to the clefts of the Rock*; nestles her self in the wounds of Jesus Christ. Trouble is a messenger, that speaks thus to us; make your peace with God. Thou complainest that thou art afflicted on every side, groanest under thy burden, after many changed sides criest out of unremedied pain: alas, thou repentest not: trouble came on this message, to teach thee repentance: give the messenger his errand, and he will be gone. Lastly, by mercies, thus we have him frequently calling; he sows mercy upon us with a liberal hand now the patience and long suffering of God lead us to repentance. *Romans 2.4. God spares the sinner, but let not the sinner spare his sin. We have hard hearts, if the blood of the Lamb cannot soften them: stony bowels, if so many mercies cannot melt us. What was Pharaohs greatest plague? not the murraine on his beasts, nor the hail on his fruits, nor the blood in his waters, nor the blaines on his flesh, nor the first borne slain in his families; but Durum cor, a hard heart. They write of a northerne fountain, that turns all things it receives into stones: and a choleric stomach converts all meats into choler: so a hard heart turns even God's softest mercies into hardness.*

Thus God calls; for Christ his sake let us go. *It is the voice of my Beloved*; Let us run to him. In the last and great day of the feast, Jesus stood and *Cryed, &c. stood up, ut conspiratur*, that he might be seen: *cried ut audiretur*; that he might be heard. He is audible in his word, visible in his Sacraments, in both he calls. I stand at the door and knock. *Revel. 3.20. Ostium est & ad ostium pulsat*: he that is our door of entrance, knocks at our door for entrance. It is fit we should knock at his door, not he at ours. But if he does knock, let not him stand without, till his head be filled with dew, and his locks with the drops of the night. He is *In via veriteas, in veritat via, in utraque vita*: He is the way in the truth, and the truth in the way, and in both the life. He calls, yet complains, *Ye will not come unto me* that you might have life. Go we then to him; *Reficieris si accesseris, Deficieris si recesseris. Aug.* Come to him and live, depart from him and perish. Let not Christ call in vain, nor his Ministers say; We have labored in vanity, and spent our strength for naught. Faith and repentance are two short lessons, yet Israel was forty years before they could learn them. If God call upon us, and men will not answer: they shall call upon him when he will not answer. God shall say to the reprobates. Be it to you according to your deserts. To sin is to depart from God; therefore *Depart from me: you loved cursing, therefore depart ye cursed: the fire of anger, of malice, of lust hath burned in your hearts, therefore depart into fire: you would have sinned everlastingly, therefore depart into everlasting fire: you have harkened to the devils temptations, you must feel the devils torments; into fire prepared for the devil and his Angels.* Abuse not his calling, lest he swear in his wrath that thou shalt never enter into his rest. He send for us friendly, freely, frequently: let us make no excuses, lest he vow that none of those bidden guests shall taste of his supper. Many cry, O Lord why hast thou forsaken me? to whom he replies, *ô man why hast thou forsaken me!* they say to the Almighty, depart from us, we will none of thy ways: therefore God shall say to them, depart from me ye that work iniquity. They that forget God calling on them in health, shall be rejected calling on him in sickness. The groaning reprobate shall say, *Veni Domine ad solatium*, come Lord to comfort: but God to him, *veni improbe ad iudicium*, come sinner to judgment. Then as *Aeneas* for his lost wife *Creusa*, *Nec*

quicquam ingeminans iterúmque iterúmque vocabis; thou doubling thy cries, shalt call for him that will not hear. But to the faithful and obedient shall be a sweet voice Come for you desired to come; ye blessed, you loved blessing, and it shall be unto you, you have served, you shall reign; Inherit the kingdom prepared for you.

Whom hath he called? Vs, us miserable sinners; that were deaf, and could not hear him: lame, and could not meet him: blind, and could not see him: dead, and could not answer him. Vs, far enough off, without God, without hope in the world. It was not sufficient, that he paid himself our debt in the blood of his own Son; and made a glorious Treasury of his inestimable merits; but he must also call us to the participation: otherwise Christ might have been rich enough in merits, and God in mercies; and yet we still beggars.

To what? *To glory and virtue*: some read *By glory and virtue*, other *To glory and virtue*, 〈 in non-Latin alphabet 〉 , &c. The sense is good and receivable either way; a word or two of them both.

If we take it, *By glory and virtue*, the sum is this, CHRIST'S calling is so effectual, when he joins with the word of his grace, the grace of his word, that it shall work without control: it shall take *virtual* and *glorious* effects. God had a purpose to call the Gentiles, there were bars against it. *Go not into the way of the Gentiles: it is not meet to take the children's bread and cast it to dogs.* Yet when those children put from them the Gospel, and judged themselves unworthy of everlasting life, it came to the Gentiles: God did effect it by *glory and virtue*. God promised, *Romans 11.26.* that all Israel shall be saved: there were obstacles enough against it: the blood of Christ on their heads, they revile and curse him in their synagogues, they are wanderers on the face of the earth; yet they shall be brought to the fold, by *glory and virtue*. So it was with us, God had purposed the Gospel to England, sealed up many souls there to eternal redemption. Were there no impediments? Yes, *Queen Mary* made a stop, put out the light, smote the Shepherds, scattered the sheep, burnt the professors, leagu'd with the Spaniard, yielded all to the Pope: all is now bung'd up in ignorance, the devil is jocund, men's perdition as cock-sure as he would wish it, saving only he must stay the time of their coming to hell. Yet shall there be no elusion of God's will; even then the Patronesse of superstition died; *Queen Elizabeth* of blessed memory was advanced into the throne, all the clouds of error were dispersed. God now lifts his Church out of her swoon, dilates his kingdom, to save our souls, our fathers before us, our children after us; which the mercy of God continue to us and ours, so long as the Sun and Moon endure: all this *by glory and virtue*.

To glory and virtue, according to the common reading. How hath God already called us to *glory and virtue*? In two respects: *quoad inchoationem* in present being, *quoad perfectionem* in hope. First, for our present estate we must understand by *Glory*, the honor of being Christians: by *virtue*, the good life that becometh Christians: to both these we are called:

To glory; is there any glory in this world belonging to a Saint? any account of a man so mortified to temporal things are we not the refuse, and off-scouring of all things? well, we have still a great *glory* by our calling, albeit carnal eyes cannot see it; or will not take notice of it. For if there were ignominy in thralldom, then is there *glory* in freedom. Stand fast in

the liberty, wherein JESUS CHRIST hath made you free. We are not borne free, but new borne free. It is great glory for us (naturally) slaves, to be made by CHRIST free-men: but greater glory to be made *Kings, Revel. 1*. So we that believe are truly noble, for brethren and sisters to CHRIST, and so of the blood royal of God. To as many as receive him, he gives right and privilege to be the Sons of God. O happy Christians! Let others boast their Generation, we our Regeneration. This is the best ornament of blood, the noblest part of the Scutchion, the fairest flower in the Gentleman's Ga•land. The youngest brother bears the arms of the eldest; so we of our elder brother CHRIST. Not my blood, but my Christianity makes me noble, said that noble martyr. Now this greatness is got by our littleness, the greatest glory comes by humility. *Si gloriam cupis, gloriam despice: sic omnibus eris gloriosior, Chrys.* If thou desirest glory, despise it: so thou shalt be most glorious. The world hath the godly in derision, and a proverb of reproach: count their life to be madness, and their end without honor: as the filth of the world, and the off-scouring of all things. But *Nemo miser alieno sensu, sed suo*: no man is miserable because another so thinks him, but because he so feels himself. But the Lord hath called us to glory: and made us sons to a King, *John 3.2*. brothers to a King, *Heb. 2.11*. heirs to a King, *Rom. 8.17*. yea even to the king of glory. He were a poor for, that would be ashamed of the alliance which the King should challenge of him: yea poor is even that king that is ashamed of the Son of God, offering his brotherhood. *Despicit mundus, respicit Dominus*: men are ashamed of thy kindred, the Lord Jesus hath called thee to *glory*.

To *virtue*, as well as to glory. For God hath not called us to uncleanness, but to holiness. *All things are yours*; not to abuse with riot, but to use with moderation, and to enjoy with comfort, *1 Cor. 3.22*. Because (by faith) *ye are*, and by obedience you are known to be *Christ's, and Christ is God's*. The grace of God that brings salvation to us, teacheth us to live godly, righteously, and soberly: that is the virtue whereunto we are called; to despise the world, and please the Lord, *Magnae virtutis est cum faelicitate Luctari: magnae faelicitatis est a faelicitate non vinci, Aug.* Our virtue is to fight with vanity; and our great happiness not to be overcome of happiness. *Qui deficit sibi, ut adhaereat virtuti, amittit quod suum est, accipit quod aeternum est, Aug.* He that denies himself and sticks to virtue; loseth his own which he could not keep, and getteth that happiness which he cannot lose. Now CHRIST that calls us to virtue, gives it. Some body hath *touched me*, for I perceive that *virtue* is gone out of me. There is no virtue but it comes from him: the woman touched him, but it was not her finger, but her faith, that drew out that virtue. Nor was this virtue in his garments; for living they thronged him, dead they parted them, yet were never the better. So many now may *tangere panem Domini*, touch the bread of the LORD: yet not *contingere panem Dominum*, not touch that bread which is the Lord; because their faiths and their fingers go not together. Thou art called to this *virtue*, come and take it: throng upon CHRIST for it, let nothing keep thy faith back, *The whole multitude sought to touch him: for there went virtue out of him, and healed them all*. If the glory of virtue do not first enter into thee, thou shalt never enter into the virtue and triumph of glory.

Thus hath GOD already called us to glory and virtue, in respect of an inchoative fruition: hereafter we shall come to a perfect and plenary possession. The *virtue* there, is a pure white garment without spot: and the *glory* a golden crown of eternity. God's children have three

suits of apparel; black, red, and white. Here we are either in black mourning, or in red persecuted; there we shall be only in white glorified. A great multitude stood before the Lamb, *in white robes*, and palms in their hands. *White*, is *Symbolum innocentiae, laetitiae, beatitudinis*; is the symbol of Innocency, of Joyfulness, of blessedness: of Innocency, because it is neither spotted nor died: of Joyfulness, because opposed to black, which is the garb of sorrow: of Blessedness, because the state there is not subject to any change. It matters not what rags we were below, so we may be clothed with that *white* above: we now mourn in black; but those tears shall work a miracle through CHRIST, and change all our garments into *white*. Have *virtue*, if thou wouldest have *glory*: be we here conformed to CHRIST'S Image, and then he shall change our vile body, that it may be fashioned like his glorious body, by that mighty working whereby he subdues all things to himself. For the *Glory*, it is unspeakable: eye hath not seen, nor ear heard, nor have entered into the heart of man, the things which GOD hath prepared for them that love him, 1 Cor. 2.9. *August. Oculus non vidit, quia non est color: nec auris audivit, quia non est sonus: nec illa, intravit in cor hominis, quia cor hominis intrabit in illam.* The eye hath not seen it, because it is not color: nor the ear heard it, because it is not sound: nor hath it entered into the heart of man, because the heart of man must enter into it. *Enter thou into the joy of thy Lord*: for it is too great to enter into thee. If we durst pray with *Moses, Exod. 33.18.* LORD, *show us thy glory*: he would answer, *there is no man shall see me, and live.* Therefore Lord one day give it us: yes he will, for he hath called us to it. *Ibi vacabimus & videbimus, videbimus & amabimus, amabimus & laudabimus, esse quod erit sine fine.* There we shall rest and see, see and love, love and bless, that glory which is and shall be forever. *Quis alius noster finis, quam pervenire ad gloriam cujus nullus est finis?* what else should we propose for our end, than that glory which shall have no end?

Thus I have brought your meditations up into heaven, and now you say, *Bonum est esse hîc*; it is good being here, it is good leaving you there. *Satis*, enough and enough again; *Nunc dimittis in pace*, it is high time to bless you with a dismissal, or dismiss you with a blessing: we have opened the Fountain, but you know the Cock is behind, that must derive the water of life to your hearts; *Through the knowledge of Jesus Christ.* I know this point is too ample for the small remnant of the fugitive time, and therefore a while I suspend it. And now you may say, the Sermon is done: and yet would to God you could say so truly, that it was done. But as a learned Divine observed out of *Veri-dicus Christianus*, the Christian Tell-troth. When a great Lady asked her servants, whether the Sermon were done or not; they answered, it was done: she pleasantly replied; *Dicta, non facta concio*; it was spoken, it was not done. CHRIST hath called you to *glory* and *virtue*, to godliness here and salvation hereafter: if now your hearts come home to him in obedience, then the Sermon is done indeed. But if you cleave to the world; and care more to bring wealth to your purses, then CHRIST to your consciences; the Sermon is spoken, it is not done. It is spoken and done by the Preacher. God grant I may say, It is answered and done by the hearers. O how beautiful were it to behold! your growth and stature in grace confessing, and recompensing, the spiritual food which you have received.

Verse 4. Whereby are given unto us exceeding great and precious promises, that by these you

might be partakers of the Divine nature, having escaped the corruption that is in the world through lust.

I Should come immediately to these words, but that in the former building there was a piece of timber left out now to be inserted. It was the *knowledge* of our Caller. Now this point of *knowledge* (to avoid multiplicity of discourse upon the same argument) may fitly be considered in the word of connection, that knits the verses together; 〈 in non-Latin alphabet 〉, *whereby*. But first I will let the words fall into parts by distribution. In the whole verse we may observe:

A

- Conveiance, and herein the
 - Instruments, *whereby*.
 - Materialls, *Promises*.
 - Latitude of them for
 - Quantitie, *Great*.
 - Quality, *Precious*.
 - Form, a deed of gift; *Hath given*.
- Inheritance, *Partakers of the Divine nature*. This is qualitative, and may be exemplified in a seven-fold relation; as
 - Servants of a *Master*.
 - Subjects of a *King*.
 - Sons of a *Father*.
 - Fellowes of a *Society*.
 - Members of a *Head*.
 - Branches of a *Tree*.
 - Spouses of a *Husband*.
- Deliverance wherein consider the
 - Discoverie of danger, *The corruption that is the world through lust*.
 - Recoverie from that danger, *Ye have escaped it*.

Whereby. We begin first with the Instrument, and so are fitly met with the point which before escaped us. For this (*whereby*) stands like a *Ianus*, looking both to the matter past, and to come: the matter past was the *knowledge of Christ*, which was to this place reserved, that we

might have good occasion to perpend the virtue of it. *Whereby*. The sum of the point is this; The true knowledge of CHRIST is the means, *whereby* are conveyed to us all the promises of mercy. One was of opinion, that a Philosopher excels an ordinary man, so much as an ordinary man excels a beast: but every true Christian excels a philosopher as much as a philosopher does a dunce. They scarce knew God in his creatures, we know God in his CHRIST. *Ignoti nulla cupido*; as we say, uncouth, unkiss'd: we must look before we like, discern before we can desire. *Mine eyes have seenethy salvation*, says old *Simeon*; therefore *Nunc dimittis*, now lest thy servant depart in peace, My corporal eyes have seen thy man-hood, my spiritual eyes have seen thy God-head; which is *thy salvation: salutare suum*, as giving it: and *salutare meum, my salvation*, as receiving it. Neither is this *Salutare Singulare*; but whosoever hath seen and *known* this salvation, by his eye of faith, will earnestly desire it: as *Stephen* saw the Lord Jesus at the right hand of God, therefore longed to come to him, *video, venio*.

There is no pleasure so sweet as *knowledge*, no knowledge so sweet as that of religion, no knowledge of religion so sweet as that of CHRIST: for this is *eternal life to know God, and Jesus Christ* whom he hath sent. There is no entering into heaven without *doing the will of God*: there is no doing it without knowing it. If first *ye know* these things, happy are ye if *ye do them*, Ignorance is not then the mother of devotion, but the grandmother of irreligion. Let us never think that God will accept our verdict at the bar, when we give it up with an Ignoramus. Let us therefore use the means to get knowledge. 1. Read the Scriptures, that's God's will, there's knowledge, *John 5.39*. 2. frequent the Temple, that's his house, there's knowledge. I thought *to know* this, but it was too hard for me; *Until I went into the Sanctuary of God*, then I understood it. 3. Resort to the Communion, that's God's maundie, there's knowledge: *this shows the Lord's death till he come*. 4. Consult his Ministers, for the *Priests lips preserve knowledge*: there hear God's oracle: yet after all this, glory not in thy knowledge.

Quamvis Sceva satis per te tibi consulis, & scis,

Disce docendus adhuc.

Horat.

He that is proud of his knowledge, is a prodigy; for he hath the gout in the wrong end: others have it in their feet, he hath it in his pate. They that saw most of God, saw but his hinder parts: and in glory, when we shall see him face to face, it shall not be a *Comprehensive, but apprehensive knowledge*. It is not possible for men or Angels to know so much of God, as he knows of himself. Only the blessed Trinity fully knows it self in the unity of Deity. We have now *scientiam aptam* a fit knowledge: then *Scientiam adaequatam*, a knowledge proportionate to our perfection.

But every man pleads his knowledge; let him then show it in the effects. *Scientia conscientiam dirigit, Conscientia scientiam perficit*, knowledge directs conscience, conscience perfects knowledge. Abused knowledge will enhaunse judgment and punishment: for this, were the sins of the Jews, *caeteris paribus*, greater than the sins of the Gentiles: because *in Jury God was known*, and his *Name great in Israel*; it was *not so with other nations*, neither had the Heathen the knowledge of his laws. The sins of us Christians, other circumstances being matches, are

greater than the sins of the Jews, because our knowledge is more. They had but an *Aspersio*; line to line, *here a little and there a little*: we have an *Effusion*, Acts 2.17. I will *pour* out of my Spirit upon all flesh. Now after you have known God, how turn you again to those beggarly elements? will you swear, that know you should not swear? will you defraud, that know you should deal justly? *Ye have not so learned CHRIST*. If *Barbaria* wring her hands for knowing so little, beware least Christendom rend her heart, for knowing so much to so little purpose. Knowledge doth elevate or lift up the soul: but if it be abused, it shall give her the greater fall. Because the precipice is from on high, like stars that the red Dragons tail swoop'd from heaven; it shall fall like an Angel of light into utter darkness, *validiora exempla, quàm verba*: deeds prove more than words: never tell me your science, show to me the fruits of your good conscience. Albeit your words be never so loud, if your works be lewd: though you were sons of thunder; yet a crack in the Instrument will spoil the sound; as *Jupiter's* adultery did even among children discredit his thunder. Our knowledge without holiness is like *Uriah's* letters that contained his own death, 2 *Sam.* 11. To such they are letters of blood, commendations to Satan. As that servant in the Comedy; *Egommet tabellas detuli, ut vincirer?* Have I brought letters to bind myself? so these two, discoyned, commend a man to hell; *Go bind him hand and foot*, and throw him into utter darkness. Sin even in ignorance is a tallent of lead; but sin in knowledge is a millstone to sink a man to the lowest. *Bona noscere, et mala facere*; to know good, and do ill, makes a man's own mittimus to hell. Among arts the mathematickes are most commended, because they stand upon infallible demonstration, you think yourselves good artists in Christianity, and profess good knowledge in religion; let me see your mathematickes, some demonstration. *Shew me thy faith by thy works*; there's a demonstration. *Let your light so shine on earth*, to the glory of your Father in heaven; there's a demonstration. Feed the hungry, relieve the poor, there's another demonstration. Give me this mathematicall part of divinity, that consists in demonstration. *Non in fictis, sed in factis: non in lection sed in dilection*, Aug. This parcticall part is the object of man's eye: we cannot see the knowledge in your brains, but by the works of your hands. You must do, if you would be sure you know: and you must know if you would be sure of comfort.

Great and precious promises. From the Instrument we pass to the materials conveyed; *Promises*. This is the conveyance of the Gospel, therefore it is called a covenant; *Faedes promissionis*; the covenant of *promise*. The law gave monaces; the Gospel gives promises. It was the condition of the law, *Do this* and live: it is the *Promise* of the Gospel; *Believe* and thou shalt be saved. Indeed they had promises under the law, but not by the law: for whatsoever was promised in the Old Testament, belongs properly to the new. *Lex imperat, fides impetrat*: the law came by *Moses*, and by the Law death: Grace comes by *JESUS*, and by grace life, *Cajetan* says truly of the Law, that it does *claudere sibi subditos sub peccato; praecipiendo, non adjuvando*; That it shuts up all those are under it, under sin; by commanding, but not by helping. But the Gospel brings mercy; *Promittit, immittit; offert, affert*; to our houses, to our hearts. *Irenaeus*, to some of his time that asked, *Quid novi attulit Christus*; What new thing Christ: brought with him into the world; answered, *illum cuncta renovasse*; That he had made all things new, *Old things are passed away: behold, all things are become new*. He fulfilled the old Prophecies by his new works: ceased the old Sacrifices by his new Sacrifice: abolished the old Sacraments,

those bloody ones of Circumcision and Occision, by his new Sacraments: gave us a new Commandment, a New Testament: puts in the room of old menaces, new *Promises*. And these new things are *Virtute majora, utilitate meliora, actu faciliora, numero pauciora*; For virtue greater, for profit better, for use easier, for number fewer. Our faith is more lightsome to believe in *Christum missum*; theirs, more obscure, in *Christum promissum*, *Kilius*. But is the Law against the promises of God? God forbid. For if there had been a Law given, &c. whereto then serveth the Law? yes, it hath a civil and a religious use: Civil, to restrain us from, and chastise us for sins: and for this cause it is honored even of the Politicians of the world, who though they will not themselves believe the Gospel, yet would have other men observe the Law, for their own peace and tranquilities sake Religious, for it is our *School-master* to bring us to Christ, *Galath. 3.24*. Now the office of a School-master is double, *Dirigere, & corrigere*: so the Law doth direct to good works, and corrects for evil works. *Aret*. It reveals sin, that as in a glass we see our misery, and the penalty due to transgression. It is a corrosive laid to an old sore, not to heal the sore, that's not the act of a corrosive; but to eat out the dead flesh, to make it alive and sensible, that so our wounds may be healed by the Gospel. Therefore is not the Law contrary to the *Promise*; *Subordinata inter se non pugnant*; Things that are subordinate one to another, have a mutual office of serving, not of contrarying one the other. *Ideo datur praeceptum, ut praecipientis quaeratur auxilium, Leo*. Therefore is the Law given, that we finding our own disability to keep it, might have recourse to the Law-giver; to the sufficiency of Christ. For the Law so humbles a man with the grief of sin, and terror of Judgment, that it sends him packing to Christ, *If any man sin*, and the Law tells us, we have all sinned; *we have an Advocate with the Father*, and this the Gospel shows us, even Christ the Propitiation for our sins. It makes a man sing with *David, Sweet, O Lord, is thy mercy*. The Law may *Exprimere peccatum*, but it cannot *Supprimere peccatum*; express sin, not suppress sin. For that were to invade the office of the *Promise*: the office of the Law is to kill, the office of the *Promise* to give life. Thus we have in the Gospel *Promissum vitae*, the *Promise* of life: the Lord give us faith to apprehend *vitam Promissi*, the life of the *Promise* through JESUS CHRIST.

Great and precious. Here is the latitude of these materials, in their quantity and quality. They are for quantity *Great*, exceeding great: for quality, *Good*, exceeding good, *precious*. *Great*, for they promise a thing no less than greatness it self; the love of GOD, an immense kingdom, the world invisible; in comparison of whose greatness this world it self is a Mole-hill: *Precious*, for if this temporal life be held so precious, which we know time must determine; how precious is that life which is equal with eternity? If that life be so estimable, which is obnoxious to sin, and waited on with misery; in so much that all riches and jewels are rubbish in comparison of it. *Skin for skin, yea, all that a man hath, will he give for his life*; a truth from the father of lies: how precious is that life, where a man shall see nothing but what he loves, and love nothing but what he sees! The best way to exemplify the *Great Price* of these Promises, is to instance in some particulars. Hereof the Word of Grace is abundant: but a man that would commend a Spring-water, needs not drink up the whole fountain, one or two draughts is sufficient. Take a taste from *Math. 11.28*. *Come unto me all ye that labor, and are heavy laden, and I will give you rest*: a great and precious promise; if we consider the Mover, the moved, and the motive. The Mover is Christ, *Come unto me*; not to the Mother, but to the

Son; *Non ad Dominam, sed ad Dominum*, Not to our Lady, but to our Lord. Send not others, but come yourselves: come to no other but to me. The moved, *all that labor and are heavy laden*; that labor in your actions, are heavy laden in your passions, *Ferus*. That do not carry sins like corke and feathers, lightly on your shoulders, but groan under the unsupportable weight, and send forth prayers mixed with tears for ease. Come, not on your feet, but your faith; not on your legs, but your lives. The motive, *I will ease you*, or give you rest. What; labor and grievous labor; a burden and an heavy burden; and yet I will ease you? a great and precious promise! The Physician cannot say to his patient, I will cure thee: but thus far, I will spare no invention of wit, no intention of will, no contention of power to help thee: only the great Physician of heaven can promise absolutely, *I will ease thee*. Cast thy burden upon the Lord, and he will *sustain thee*. Take another: *Rom. 8.28. All things work together for good, to them that love God*. All things, not only God's good things, but even our evil things. Afflictions that are most bitter, shall make us better: the sharpest Rue shall be an herb of grace. Yea, even our sins; for such is the goodness of God, that *quod in poenam dedit, in salutem vertit*; what at first he inflicted for a penalty, he turns to a mercy. *Peccatum tristitiam peperit, tristitia peccatum conteret, Aug.* Sin first wrought sorrow, now godly sorrow shall kill sin: the daughter shall destroy the mother: They shall *work*, not like idle indifferents that do neither good nor harm; but the first movers and makers hand sets them a working. *Together*; not singly and apart, lest their divided forces should drop and faint in their operation; but *vis unita fortior*; they shall 〈 in non-Latin alphabet 〉, co-operate work together, for the surer expedition of their intended business. Not *in nocuum*, to their hurt, as all things concur to the wicked; for as the sea receives many fresh rivers, and sweet springs into it self, yet remains salt and bitter still; so the ungodly are not made the better by God's good blessings. Nor *in neutrum*, neither to their good nor harm; but to the glory of God, and the dear salvation of their souls. Here is a *great and precious promise!*

Now seeing these *promises* are such, let us affie them, and apply them: they deserve our faith and application.

For Affiance, if God so promise, let us trust him, *He is faithful that hath promised*: Woe to him that shall call God's faithfulness into question. Yet there is a generation of men that object; what nothing but *promises*? *Promissis dives quilibet esse potest*: Everyone can be rich in promising, though he be poor and beggarly in performing. Who can live by promises? These must, with *Thomas*, feel, or they will not believe: they are led by sight and sense, not by faith: unless they have an ocular view, they care for no oraculous testimony, no miraculous power: here is nothing in hand, but *nudum pactum*, a bare and naked *Promise*. Thus stands the case with them; man hath a precious Jewel to sell, it is his Soul: God and the world come both to buy it. The world first steps in, and thrusts his bags into his hand, here is present possession. God comes and out-bids the world, for he offers Grace, and Peace, and Glory: but withal he craves day for the greater part of it, and gives nothing in hand but his *Promise*, his word, and some small earnest of the bargain. The worldling cries, a bird in hand is best, hugs his money that he hath: God he thinks not so good a customer, he dares not trust him, perhaps he fears he will break. Yet this same man will rather accept a reversion of some great Office or Estate, though expectant on the tedious transition of seven years, or on the expiration of another's

life, than in present a Sum of far lessevalue. What folly is this, rather to take the idle vanities of this world in hand, than faithfully to wait upon God's *promise* for the glory of heaven! O but we can satiate ourselves with the profits and pleasures of this life, and yet take God's word for the Kingdom of Heaven too. But I say, if a man, if a Minister, if a Prophet, if an Angel should tell you so, believe him not: for the Judge of heaven and earth hath said otherwise. *Ye cannot serve God and Mammon. Difficile est servare utrumque, impossibile est servire utriusque.* It will be very hard for a man to keep both, it is impossible to *serve* both. The two Poles shall sooner meet, than the love of God, and the love of money. The very possession of the world is not half so sure as God's *promise*.

For applying; seeing these promises are so precious, store thy heart with them: that which way soever the blow comes, *Impavidum non improvisum feriat*; it may assault thee without fear, not without foresight. Art thou molested with troubles? remember the *promise*; In the world thou shalt have tribulation: but be of good cheare, I have overcome the world. And *Call upon me in the day of trouble*, I will hear thee, and thou shalt glorify me. All days are troublesome; *Man is of few days, and full of trouble. Job 14.1.* but some are worse than other. That aged Patriarch-told the King of Egypt; *few and evil have the days of thy servant been*: he had many evil days, but some worse; when he lost *Rachel* his wife, *Joseph* his son. The *Thames* hath always in it water enough to drown a man, but sometimes it is more tempestuous and raging than at others. As all times have their incident trouble, so there is one main day of trouble: *Jerusalem* is threatened her Day of visitation. What shall we do when this *day* of trouble comes? remember the *promise*; *Call upon me*, saith God; I will hear and deliver thee. Do thy friends leave thee? mayest thou complain with *David*, my neighbors hide themselves, and my acquaintance stood afar off? Consider the Lord's promise; *Heb. 13.5. I will never leave thee, nor forsake thee.* What was spoken to *Joshua* in particular, the *Apostle* interests every Christian in general; the infallible *promise* of God's inseparable presence. Art thou tempted? remember the promise; God will not suffer thee to be tempted above thy strength. If God remove not *Paul's* temptation, he will give him an equivalent help; *my grace is sufficient for thee. Tentari sinet, superari non sinet.* Doth the Law threaten thee with death for thy sins? remember the promise; *there is no damnation to them that are in Christ Jesus, Rom. 8.1.* Answer with *Luther, Dominalex*; Lady law thou comest not in season, I have nothing to do with thee: thou art a bitter lady, but I have a sweet Lord. There is death in thy looks, but there is salvation in the face of Jesus Christ: who is *fairer than all the sons of men*. The Law is all red, nothing but blood, death, and fire in her looks: Christ is white and red, of the purest complexion; *My beloved is white and ruddy*, the chi fest often thousand. White in his own innocence, ruddie with the sufferings for our sins. Such is thy mercy, oh blessed Savior! let the Law do her worst, be thou a true *S. Christopher*, and bear Christ in thy heart. In the Law is the menace of death, in Christ is the *promise* of life: we may say concerning any sinner, what *Martha* said of her Brother; Lord if thou hadst been here, my brother had not died. Doest thou suffer affliction? remember the promise; *if we suffer with Christ, we shall also be glorified with him, Rom. 8.17.* The Saints are called from bleeding under the hand of persecution, to the marriage supper of the Lamb. Well may we endure a bitter breakfast, even to blood and death, considering that this supper of glory shall close up our stomachs. GOD makes his Church three meals, a breakfast,

a dinner, and a supper. The breakfast was in the morning of the world, that's the Law, somewhat sharp; though they had assurance of Christ to come. The dinner is in the worlds high-noon, that's the Gospel: here is good cheare the fat calf killed, the *Messiah* slain; yet like the Passover, not eaten without sour herbs; we are fain to mingle our drink with tears. The supper at night shall be sweet, it is eternal glory: fitly called a Supper, because then begins rest forever. After breakfast a man goes to his labor, so after dinner, but after supper to bed. The servants of GOD under the Law, the sons of GOD under the Gospel, must both labor, and work out their salvation with fear and trembling: but at the Supper of glory works cease. Blessed are the dead that die in the LORD, for they rest from their labors. Lastly, doth the inevitable hand of death strike thee, must thou die? remember the promise; *I am the resurrection and the life*: whosoever believeth in me shall not die forever, *John*. 11.26. Let me ask thy conscience, as Christ there did; *Believest thou this?* If thy heart can answer; *yea Lord, I believe, &c.* Send forth thy soul with joy, thou hast a promise that Jesus Christ will receive it. Commit your soul into the hands of a faithful Creator in well doing. Here be *great and precious* promises; though thy memory cannot retain all that the Gospel proposeth, yet be sure to hold fast some: be not without some oil in thy lamp when the Bridegroom comes. Rich men that love themselves well, will have antidotes for sickness; their Cabinets stored with hot and precious waters against swoonings and sudden qualms. And lightly the poorest Cottager, though he cannot go to the price of the better extractions, yet will at least have some Aqua-vitae in the house. Now if thy heart hold not such store of these most *precious* promises as the richer Saints; yet be sure to have at all times Saint *Paul's* Aqua-vitae ready, *1 Tim*. 1.15. *This is a true saying*, and worthy of all acceptation; that Jesus Christ came into the world to save sinners. But do thy best to fill the Cabinet of thy heart, thou shalt have need enough of all. Remember who hath promised: *All God's promises are yea and Amen in Jesus Christ*, may they be Yea and Amen in our believing hearts.

Are given to us. Here is the fourth circumstance of the Conveighance; the *Form* of it, which is a deed of gift, *Are given us.* All worldly things are but lent us: our houses of stone wherein our bodies dwell, our houses of clay wherein our souls dwell, are but lent. Honors, treasures, pleasures, money, maintenance, but lent. We may say of them all, as he said of his axe-head when it fell into the water: *Alas they are but borrowed.* Only spiritual graces are *given*: of those things there is only a true donation, whereof there is a true possession. Worldly things are but a Tabernacle, a moveable; heaven is a mansion: whatsoever becomes of the former, if thou canst keep the other, say *Perdidi periturum, servavi aeternum*; I have lost that I could not keep, I have kept that I cannot loose. Happy Christians, though they have the least share of things lent, they have the greatest portion of things given. *Nos nihil in terris, illi nihil in coelis*: we have little on earth, they have less in heaven. GOD shall say to the wicked, I have lent thee an Office, give account of it, for thou must be no longer Steward. But to the faithful, *My peace I give to you, not as the world giveth*: how gives the world? *Dat aliqua, ut surripiat omnia*: it gives a little, that it may take away all: but the *Joy* that I give you, *no man shall take from you*, *John*. 16.22. Whatsoever is freer than gift; it makes a new proprietary of the same things: such gifts are God's 〈 in non-Latin alphabet 〉, *without repentance*. He may repent that he made man, *Gen*. 6. that he made *Saul* King; but he never repents that he made a man

repentant, or that he hath given him grace in Jesus Christ. But saith of him, as *Isaac* said of *Jacob*; *I have blessed him, and he shall be blessed, Gen. 27.33*. Here the Lord's bounty requires of us some duty; this threefold.

1. Call upon the Giver, as the beggar frequents the gates of bounty; and that in faith, *Ask in faith*, without wavering; for *Desinat orare, qui non sperat exorare*: let him spare to speak, that distrusts to speed. Faith is to GOD as *Bethshebà* was to *Solomon*; so in favor, that the *King will deny her nothing*. And when thou movest this bounteous Giver, beg the best things, such as are well worth giving. When we put to sea, we pray for a good gale; when we have sown, for a good spring; when we reap for fair weather: we may have all these, and yet be cursed: let us entreat for grace, this will bless all. God does us no wrong in taking away our temporal things, for they are but lent us: *Retrahit sua, non abstrahit nostra*: he takes back his own, he does not take away ours. It is an argument of love in the Father; when he takes away the child's knife, and gives to him a book. We cry for riches, it is a knife to cut our fingers: GOD gives us a Bible the riches of verity, not of vanity. *Magnum magna decent*: great works become a great nature: let us not be afraid to ask him a kingdom; for how unworthy so ever we are of things so far beyond us, yet he gives things worthy himself. When *Alexander* gave a whole City to one of his Favorites, he modestly replied; It was too great a fortune for a man of so mean condition. But the Monarch answered; *Non quaero quid oporteat te accipere, sed quid deceat me tribuere*. I examine not what is fit for thee to receive, but what is fit for me to give.

2 Be thankful to this Giver; not only for spiritual, but even for temporal things. It is not enough to take the whole loaves, but let us even gather up the fragments. Lay up in the Ark of thy memory, not only the Pot of *Manna*, the *Bread* of life; but even *Aaron's Rod*, the very scourge of correction, wherewith thou hast been bettered. Blessed be the Lord, not only *Giving*, but also *Taking away*; saith *Job*. God that sees, there is no walking upon roses to heaven, puts his children into the way of discipline: and by the fire of correction, eats out the rust of corruption, *Psal. 50.15*. God sends trouble, then bids us call upon him; promiseth our deliverance: and lastly, the all he requires of us is to *Glorify him*. God giveth to all men liberally, and upbraideth not. Never upbraids? How then doth he condemn Israel by the Ox and the Ass? *Isaiah 1.3*. How tell *David* of his favors to him, in deliverance from *Saul*, and advancement to a Kingdom? I answer, God never upbraids, but when our ingratitude enforceth him. The widow of *Zarephath* to *Elias*; *1 King. 17.18*. Art thou come to call my sin to remembrance? But it is our unthankfulness, that calls our sins to remembrance. *How is the faithful City become an Harlot?* God enquires not the means, but wonders at the matter. Unthankfulness is such a fault, that men think it a vice, Angels a sacrilege, Devils a monster, God himself a wonder. Gratitude pleaseth him: of the Samaritan that *gave him thanks*, Christ took notice. Of the ten cleansed none were found to give glory to God, but the stranger. The Leper praiseth God, Christ praiseth the Leper: *Mary Magdalene* gave Christ an unction of thankfulness, he gave her an unction of a good name; a thing better than ointment; for *A good name is better than precious ointment*. That wheresoever this Gospel should be preached, her work should not be forgotten: *Mat. 26.13*. the whole world should ring of her. God gives all *gratis*, I mean in the adverb, not in the noun; for they are not all thankful persons that receive it. Some are not made better by God's gifts, yea, many are made worse.

Give Saul a Kingdom, and he will tyrannize: give Nabal good cheare, and he will be drunk: give Judas an Apostleship, and he will sell his Master for money.

But if God gives all to us, let us give something to him. What shall I give him? *Quid retributam Domino? non mea sed me*; Not only my goods, but myself. Say as that Widow might, I am poor and have nothing to give, but my two mites; my body and soul; take them, and take all. When thou comest to offer thy sacrifice of thanks; do as Abraham was bidden; *Occide unicum, charissimum peccatum*: Slay (not thy dearest son, but) thy dearest sin. If we give our soul to GOD; as Abraham did Isaac, he will restore our soul to us with joy, as he did Isaac to Abraham: and that, as he did there to him, so here to us, not without the promises of life. There are that think everything too much that God receives: as Leonides a steward told Alexander, that he bestowed too much frankincense on his gods. When Mary gave JESUS that ointment, Judas cries, *Ad quid perditio haec?* Why is this waste? he thought it lost. But he that hath given himself to God, will not stick at the rest. It is the Apostles argument of God's liberality to us; *He that spared not his only Son*, but gave him for us, will not deny other things with him. So if thou have given him thyself, thou wilt never grudge him thy purse, or thy praise. It is a good desire of the soul, with that Father; *Quicquid mihi vult dare Dominus, auferat totum & se mihi det*; Whatsoever the Lord would give me, let him deny all and give me himself. So God requires of us, not thousands of Rams, nor ten thousand rivers of oil; not the son of the body for the sin of the soul: but man, give me thyself. This *instar omnium, super omnia*, instead of all, above all. As Seneca writes of Aeschines a poor scholar, to his master Socrates: *Dono tibi unum quod habeo, meipsum*; I offer thee that one thing I only have, myself. Others have given much to thee, but they have kept more to themselves: but no man gives more, than he that keeps nothing back. Socrates kindly accepted and answered; I will take care, *ut te meliorem tibi reddam quam acceperii*: that I may restore thee to thyself better than I received thee. So GOD deals with us, his return is better than our gift: we give to him ourselves sinful and wretched, he restores us to ourselves gracious and blessed.

3. Be not proud, arrogate not that to thyself which is God's gift. The Apostles restored a Creeple that was lame from his mothers womb: but least any of God's glory should cleave to their earthen fingers, they disclaim their own power and holiness, and give it to him that owes it, and will not give it to another; *the name of JESUS CHRIST hath made this man strong*. The blessed Virgin that was so full of grace, *in se not a se*; humbly acknowledged the fountain: even God her Savior. The Papists trust in our Lady, but our Lady did trust in our LORD. And albeit she was sanctified to be the mother of her Maker; though so good a woman that, *Non primam similem visa est, nec habere sequentem*; though all generations call her blessed; yet saith she, *Respexit humilitatem*: The Lord regarded the lowliness of his handmaid. They may tell us, that she doth, *Iure matris imperare*, but indeed she did *Fide filiae impetrare*: not command by the right of a mother, but obtain by the faith of a daughter. O praise the Lord! *make known his deeds among the people*: make known his works, but to his glory: for some make known his deeds, but to their own glory. Vain-glory easily creeps in even through the crack of our acknowledgement of God's goodness towards us. One says, such a Nobleman drank to me, shook me by the hand, discoursed with me: but hereby he insinuates to the hearers some worthiness in himself, for which he was so graced. So some in declaring GOD'S works

and favors to them, have a conceit of merit in themselves, deserving such respect. To meet with which pride, may seem CHRIST'S charge to the Leper. *Mark 1.44. See thou tell it to no man.* Which enjoined silence was not to smother God's glory, but to keep him from vain-glory.

Thus we have considered the Conveyance, in the

- Intent, *Whereby.*
- Content, *Promises.*
- Extent, *Great and Precious.*
- Patent, *Are given us.*

Now if all this be not a sufficient assurance, then give me leave to speak according to your capacity in the City; and to add-that it is signed, sealed, delivered, and bound with an oath, for your further confirmation. You are well acquainted with these words, with such deeds: I wish therefore, that as you know them in earthly things to your profit, so you may know them in heavenly things to your comfort.

They are signed, God hath put his hand to them in the Gospel. If a Noble man should send the gracious letters of preferment, and put his hand to them, thou wouldest credit it. If thy father taking a long journey, should first pen his own will, wherein he did make thee his heir, and bequeath to thee all his substance; and set his hand to it; thou wouldest joyfully and confidently embrace it. This Patent is the Testament and will of Jesus Christ. Father, *I will that they whom thou hast given me, may be with me where I am.* This he hath signed with his own hand: for the Evangelists were but the pens, it was the hand of Christ himself.

2. But it is not enough to have a writing signed, doth the law require sealing? These promises are sealed to us: there are two broad Seals, the two Sacraments. Baptism, whosoever believeth and is *baptized*, shall be saved: there is one broad-seal. The Lord's supper; whosoever *eateth the flesh* of Christ, and *drinketh his blood*, shall not perish; there is another broad-seal. For the Sacraments are not only *Signa, sed Signacula*; not bare signs, but Seals, so *Paul* called *Circumcisiona seal of the righteousness of faith*. There is also a privy seal, Miracles; wrought in the first rising of the Sun, but now in the glorious day of grace and knowledge, ceasing. Now we ask not for the privy seal of miracles; but the broad-seals of the Sacraments: herewith we are content, for by these instruments we receive Christ. *Verbum audimus, motum sentimus, modum nescimus, praesentiam credimus, Durand.* We hear the word, we feel the virtue, we know not the manner, but we believe the presence of JESUS CHRIST. The Romists abuse both these Seals: God's broad-seal in corrupting the Sacraments, God's privy seal in their false and lying miracles.

Is not this yet enough, to be signed with his holy hand, and sealed with his Royal arms, except still it be delivered? These are delivered to us: *Ye have received the spirit of adoption.* That you may be sure of this conveyance, it is put into your hands, into your hearts.

If yet the Subscription of GOD'S hand, and affixion of his sale, and delivery into your possession, be not sufficient; *Addit & Iuramentum*. GOD willing more abundantly to show unto the heirs of promise the immutability of his counsel, *confirmed it by an oath*. That by two unchangeable things, in which it was impossible for God to lie, we might have a strong consolation. In which two verses, that stand like two Turrets, there are eight fortifications; which all the powers of hell shall never be able to overthrow. He doth not say, but show; there's demonstration; not sparingly, but *Abundantly*; Extention: To, not servants, but sons and *Heirs*; if so, never to be disinherited; there's Adoption: Of *Promise*; not of man's birth or merit, but of God's promise, who never yet brake his word: there's ratification. The *Immutability of his counsel*; *ego Jehovah non mutor*: friends are inconstant, riches are inconstant, the world is inconstant, but *I the Lord change not*, Mal. 3.6. there's Determination. He *interposed himself by an oath*; wonderful mercy, that the Creator should swear to his creature! there's confirmation. These be *two immutable things*; therefore without alteration, *In which it was impossible for God to lie*: well may he deny sinners, but he *cannot deny himself*: there's impossibility of retraction. Now for the Corollary, or use of all these invincible arguments, it is our *strong consolation*: so strong a fortress, that if we do not betray it ourselves, all the engines of hell shall never endanger it. How much are we beholding to God that he will swear, but how little beholding is God to us, if we will not believe him when he swears.

We see the stability of these gracious *Promises*: which (to shut up the discourse with application) should not pass us without some profitable use. From the stability of GOD'S promises to us, let us learn to be constant in the performance of our promises to God, and to man.

1 To God: we have all made a promise to him in our baptism; let not us forget that, lest God forget us. Did we then promise, and do we now stagger? The true Christian is fixed on the poles of constancy, not carried on the wheels of change. Let us *continue in the Faith* grounded and settled, and be not moved away from the hope of the Gospel. So grounded, that if an Angel from heaven should preach another Gospel, let him be accursed, Gal. 1.8. The inconstant professor is scarce a Christian, but like *A grippa almost a Christian*. His Religion lies in wait for the Parliament; neither ebbs nor flows, but is just standing water, betwixt both. As a noun, he is only adjective; as a verb, he knows no tense but the present. One part thinks him theirs, the adverse theirs, he is with both, with neither; not an hour with himself. He might get to heaven, but for his halting; but he knows not what he should hold, he knows not what he doth hold. He is sure to die, but not what religion to die in. He cannot tell whether is best to say his Pater noster in latin or in English and so leaves it unsaid. He that hath promised, and not performed, is in worse case then he that never promised. The fedifragous Christian speeds worse than the barbarous Infidel.

2 To man; promises are due debts. There might happily have been no sin in not promising, there is a sin after promise in not performing. There is more alliance, than affiance in the world: *Frater quasi fere alter*, keep thy word with him as with thyself. But how should he keep touch with man, that breaks with God, with his own soul! If this point seem obscure, there are too many in this City whose lives may comment upon it. *Curant ut debeant, non ut solvant*.

They take care to owe, they think they ought not to pay. These are worse than the Prodigal; he lived on his own *portion*; these like the *unjust steward* live on another man's portion. They bear the name and wear the livery, but have not the souls of Christians. A debtor that can pay and will not, makes himself incapable of pardon. Such men think to set all on CHRIST'S score; and to say *Dimitte nobis debita nostra*, forgive us our debts, is sufficient: though they leave out the other part of the petition, *As we forgive others*. But God does not forgive spiritual debts where men have no care to pay temporal debts. Why but there is more virtue in the seed of the woman, than can be venom in the head of the Serpent; and repentance makes all reckonings even. But *be not deceived, God is not mocked*. If they mock him, he will mock them: he that sitteth in the heavens shall laugh, the Lord shall have them in derision: neither can there be repentance without restitution. A thief takes away thy purse, asks thy pardon, says he is sorry for it, but keeps it still: thou sayest he does but mock thee. If God could be coozened with tricks, how many political worldlings would go to heaven, whose portion is in the infernal depth.

Well, let us learn to put away lying, and to speak every man truth to his neighbor, for we are members one of another. There is *vetitum*, a thing forbidden, *Lie not: Iussum*, a thing commanded, *speaking truth: argumentum*, a reason for both, because we are *members* one of another. Let us be plain in promising, honest in performing. There are some that have double tongues, and speak their promises in a doubtful sense. Ambagious, equivocating terms; epicene and bastard phrases, as the devil gave his oracles; which must be true every way, certain no way. They beguile men's plainness, but in plain truth they beguile their own souls. For they that will over-reach others with the sin of deceitfulness, shall be over-reached themselves with the deceitfulness of sin. They sing the song of *Curio, vincat utilitas*; let gain prevail: they had rather be sinners than beggars. Thus according to *Daniel's* prophecy, *Prosternetur veritas*, truth shall be cast down: covetousness hath got the advantage of ground, and *Truth is fallen in the street*. Thus these two wrestle on earth, and truth falls: but one day when they shall wrestle in heaven, *Cupiditatem prosternet veritas*, truth shall prevail. Wine is strong, Princes are strong, Women are strong, but truth is stronger than all, 1 *Esdr.* 4.35.

But now where is this truth? I will tell you an apologue: four friends parting inquired where they should find one another again: the water, the fire, the wind, and truth. Fire said, you shall be sure to find me in a flint stone: Water said, you shall be sure to find me in the root of a bulrush: Wind said, you shall be sure to find me amongst the leaves: but poor Truth could not appoint no certain place of meeting: for *Terras Astraera reliquit*, no place for truth, what say you to Westminster Hall? indeed there is room enough, but small room for truth. What say you to the exchange? there be fair walks, but they may exchange away truth. Where is she then, in your shops? that were strange to find truth in shops. Is she then in the Courts? we behold there always *Sedem veritatis*, the seat of truth; but not always *veritatem sedentis*, truth in him that supplies that place. Perhaps she lurks in the Colleges of the Jesuits: Oh no, when the truth offered to come thither, equivocation repeld her. She could never abide their main Principles; *Iura, perjura, secretum prodere noli*: swear and forswear, rather than tell truth. What is she in *Scrinio pectoris Papalis*, in the Popes breast, that we should run to Rome for her?

no Antichrist cannot be a friend to truth. Is she not ferried over to Amsterdam? no, truth will never follow those that run away from the Church. You would wonder to find her in a Courtier, in a Politician; whose element and position is, *Qui nescit dissimulare, nescit vivere*: he that knows not how to dissemble, knows not how to live. Or in a country man's budget, shut up with snaphance: no, you shall have as much deceit under russet, as under velvet, though a little more bunglerly. No thanks to them, they would cozen as frequently, if they could do it as cleanly, you would smile to find her *in Pueris & Fatuis*; in children and fools: yet they say, children and foolestell truth. But if it be child-hood or folly to tell truth, I am sure we have but a few children, a few fools. Or in a drunkard; yet they say, *In vino veritas*, drink utters the truth. But take the Ale-bench without a malicious lie, or at least an officious lie; a very lie, or a merry lie, and make a Pew of it. Where then shall we find Truth? I hope in the Church, in the Pulpits: Oh God forbid else! yet often truth keeps only in the pulpit, and does not go down stairs with the man; but stays there till his coming up again. I hope in this scrutiny of truth you will not say, that I have favored ourselves: no, beloved, GOD give us hearts, to know that we are all untrue, deceitful upon the weights; and minds, to seek truth as precious treasure. *Omnis homo mendax*, God is true, every man a liar. There is no certain place to find truth, but in the word of God; there let us seek her, there we shall find her. Now the God of Truth give us the truth of God, in the knowledge of Jesus Christ.

That by these you might be partakers of the Divine nature. We are come to the second general part of the Verse; which we called the *Inheritance*, consisting in the *participation of the Divine nature*. And we may well call it so; for none can deceive us of it before we have it, nor deprive us of it, after we have it. It cannot be prevented; Fear not little flock, it is *my Fathers will* to give you a kingdom. *Ab initio decretum, diu secretum, plenitudine temporis perceptum*: determined from the beginning, concealed a while, possessed in due time: whatsoever our Lawyers distinguish between a free-hold in law, and a free-hold in deed; this is both. It is a free-hold in law, whereto even they have right, that have not yet possession. It is a free-hold in deed: on earth we have a purchase of the Inheritance, in heaven an Inheritance of the purchase.

That partakers, &c. Before I show you the vine, let me cut up two brambles: one whereof the *Manichees*, the other the *Familists*, planted (by force) on this ground: there went but a pair of sheeres between them: that of the *Manichees* was a dream, *Nos ex traduce Dei ortos*, that we came by traduction from the nature of God himself: and when this temporary life had run the course; we should return to the same ancient estate, and become a divine nature. They presupposed a commixion of God's nature with ours; as if they were mell'd together like wine and water. This is a blasphemous heresy, to think there is *Transfusio divinae essentiae in hominem, infinitae in circumscriptam*: a transfusion of the divine being into man, as if Infiniteness could be in a circumscriptable essence. A creature cannot be made of the essence of God, for it hath no parts, it is not divisible. The other is of some fanatical spirits, who think we do so pass into God's nature, that our nature is quite swallowed up of his. So they take *that place*, 1 Cor. 15.28. that at the last *God shall be all in all*. But certainly this delirement never came into the holy Apostles minds; that our natural being should be lost in the essence of God: they meant not that we should lose our nature, but the corruption of our

nature; and that by a sanctified renovation we should be made partakers of the Divine immortality and blessedness. Thus we are made *one with God, secundum modulum nostrum*, according to the capableness of our nature. The *Familists* say, we are deified: so as GOD became man, man becomes God: Their own words are, men are deified, and God hominified. These are new words, such as the ancient Fathers never taught nor thought. But those men thought it no treason to coin new words: and indeed it was necessary that they who would coin a new religion, should also coin new terms, new paradoxes. There were some held, that man's soul was part of God's own essence, *Virgil, Divinae particula aerae*. Indeed it is a breath of God, a work of God, not a part of God.

Things may divers ways participate others nature. *Omnes species sub eodem genere participant essentiam generis*: as Angel, devil, man, and beast partake the nature of a living creature. *Omnia individua sub eadem specie participant essentiam speciei*: as *Peter* and *Paul* of a reasonable nature: *Wolf* and *Lamb* of a Brute: *Cedars* and *Briers* of a vegetative. But to come nearer home, and to detain you no longer in the suburbes or entrance.

God's nature may be participated two ways; *Secundum qualitatem, secundum Aequalitatem*. For equality, this *Trium personarum solum*, as *Aquin*. It is only proper to the three persons of the blessed Trinity, and not communicable to any other. Our Savior CHRIST partakes both the Divine nature, and the Humane. The Divine *per essentiae Identitatem*, by the Identitie of his essence. The Humane, *assumendo hominem in Deum*; by taking man's nature into God. *Non desinit esse quod erat, sed incipit esse quod non erat*. He did not cease to be what he was, but he began to be what he was not. And this assumption of man's nature to the divine, did not make it God: it did rarely beautify it, not properly defy it. For as he was man he had not the essence of the deity in him, but he was in it. Yet did he so glorify it, that all the Angels of GOD worship it. *When he bringeth in the first begotten into the world, he saith; let all the Angels of God worship him*. Our neighbors of Rome tell us, that CHRIST was often worshipped as man: they urge these places, *Matth. 2 11. Matth. 8.2. Matth. 9.18. Matth. 20.20*. But here we doubt two things: first whether this was religious worship or civil. Next, if it were religious, whether their eye of faith saw not him God, so well as their eye of flesh saw him man. Indeed the flesh of CHRIST is to be adored for the union of the deity, because they be inseparable: but the *Arians* worshipped CHRIST as a creature only, not as GOD and man. *Confitemur adorabilem in corpore, non secundum corpus*. We adore him in his flesh, not according to his flesh: as the honor redounds to the King himself, that is done to the Crown on his head. But I durst here conclude against the Papists; that if it be unlawful to worship Christ as he is only man, then much more unlawful to worship his Image.

Thus we see how CHRIST who is God, partakes of our nature: now consider how we by Christ who is man, partake of the divine nature. Here the wicked begin to clap their wings, and boldly to infer, that they partake God's nature, because GOD partakes their nature. But if this were enough to save men, because Christ took our flesh, call *Cain* and *Judas* out of hell, yea let hell it self be as imaginary as is Purgatory. A father hath ten sons, nine of them are sick: do they all certainly recover because the tenth is sound? yet they come all from the loins of one father. All the house of *Cis* are not kings, because *Saul* is one. It is not enough that Christ

comes near thee in the flesh, unless thou come near him in the spirit. Though there be sap in the vine, congruent and potential to bring forth fruit in the branches: yet doth not this vine communicate his sap to Oaks and briars, albeit these partake of the general nature of wood. Yea after that the very branches of the vine are broken off and dead, the vine ministers to them no more sap, though they retain the vines species and nature. So that it is not our participation of Christ's human nature, that makes us happy; but of his divine: that partaking is by flesh, but this is by faith. It is probable that some were lost, who were even kin to Christ in the flesh: yet it must needs be granted, that to partake of the same blood, is a degree nearer, than to partake of the same nature. *Matthew* and *Luke* set down Christ's Genealogy; the one, his line royal, the other, his line natural. But Christ himself sets down another Genealogy, a new one a spiritual one: *my mother and my brethren* are they which hear the word of God, and do it. He affirms these to be as near to him in the faith, as his own mother in the flesh. And she was more blessed *Percipiendo fidem, quàm concipiendo carnem*; in being the daughter, than in being the mother of Christ. The Jews thought it a great privilege to be *Abraham's* sons: yet one that called himself son of *Abraham*, fries in hell. The damned churl could say; *Father Abraham* have mercy on me: the flesh was not made after the Image of God, but the spirit: therefore God is not called *Pater corporum*, the father of bodies; but *Pater spirituum*, the father of the spirits of all flesh, *John* 3.6. That which is borne of the flesh is flesh: but that which is borne of the spirit is spirit. *Esau* was not blessed because he was of *Isacks* flesh, but *Jacob* was blessed because he was of *Isacks* spirit *Paul* is said to travail of the *Galatians*, *Till Christ was formed in them*. Thus men may partake of one nature in Christ and yet be cursed: but if of his divine nature, they are blessed.

This participation then must be only qualitative: by *nature* we understand not substance, but quality: by grace in this world, and by glory in the world to come. This communication of the *Divine nature* to us, is by reparation of the divine image in us. This is cleared by the analogy of other respondent places, *Hebr.* 12.10. That we might be *partakers of his holiness*: so that to partake of the divine nature, is to be *holy* as God is holy, *Eph.* 4.24. Put on the new man which *after God* is created in righteousness and the holiness of truth. To be *created after God*, is to partake of God's nature; and this consists in justice and holiness, *Rom.* 8.29. God did predestinate us to to be *conformed to the Image* of his Son: the conformity to God's image, is the participating God's nature. This was not wholly unseen to *Plato*, who said it was man's chiefest good, *Deo fieri penitùs conformem*, to be made like to God. The sweetness of this benefit, and the multiplicity of comforts arising from it, I defer a little further: and here proceed to exemplify the relations, which may in some measure shadow out to us this *partaking of the Divine nature*. For it is in no-wise to be understood really, but by renovation. I propounded in the distribution seven respects, to exemplify the benefit of this participation.

1 As servants of a Master; not merely as creatures, so all men partake; *We are also his offspring*. With outward things he maintains all; the whole world almost these six thousand years at his own proper cost and charges. He feeds the Ravens, and the young Lions seek their meat at him. How few of the birds of the air lie dead at thy feet for want of provision! But alas as the *Canaanite*: old CHRIST; these like the *Dogs* eat only the crumbs; the faithful have the fat morsels; All our *Fathers servants have bread enough*. They are but servants, yet they have bread

enough. Thus we partake with God in being his servants, wherein indeed consists true liberty. For he that is called in the Lord, being a servant, is the Lord's freeman. Thou Israel art my *Servant* the seed of *Abraham my friend*, Vers. 9. *Thou art my friend I have chosen thee*. And this is a sure participation where can be no rejection. But how do GOD'S servants partake of these *divine* things? In five respects; in Liverie, Liberty, Dignity, Cognisance, Recompence. For their Liverie, it is the profession of the Gospel; that same *New man*, Col. 3.10. restored to the Creators Image. For their liberty, Gal. 5.1. *Stand fast in the liberty* wherewith Christ hath made us free. For their dignity, John. 12.26. If any man *serve* me, him will my Father *honor*. It is more credit to be a Porter of God's gate, than to command in the presence chamber of a King, Psal. 84.10. I had rather be a door keeper in the house of my GOD, &c. For their cognizance, it is both visible and invisible, visible in their Charity, John 13.35. By this shall all men *know* that ye are my Disciples. Invisible, as being sealed in their foreheads with the mark of the living God, Revel. 7.3. For their recompence: the world says, *It is in vain to serve God*: but they shall be *mine* saith the Lord, in that day when I make up my *Jewels*: of so high a value as his special treasure, Ver. 17. God does not, as great men commonly do with their servants; give them countenance, and let them shift for themselves. He gives not only protection, but provision: not only countenance, but maintenance. *Well done good and faithful servant*, enter into the joy of thy Lord.

This is the sweet: but not common to all. For all shall not have *Servorum omina* the rewards of servants; that have *Servorum nomina*, the name of servants. God hath many servants, but little service in the world. We do so trust and thrust his work one upon another, that still it is not done: they say, many hands make light work but is usually seen, that many hands make slight work. God's holy name is blasphemed, the hearer says, let the Magistrate look to it: the Magistrate says, let the Minister reprove it: the Minister says, let the hearer reform it: the company says, let the offender himself answer it: the offender says, *Curet nemo*, let no man mind it. The sea breaks in, all the borders contend whose right it is to mend the damme: but whilst they all strive much, and do nothing, the sea breaks further in upon them, and drowns the whole country. A Gentle-man having but one servant, thought him over-burdened with work, and therefore took another to help him: now he had two, and one of them so trusted to the others observance that they were often both missing, and the work was not done. Then he chose another, he had three; and was then worse served than before. Therefore he told his friend; when I had one servant, I had a servant: when I had two, I had but half a one: now I have three, I have never a one. GOD hath so many titular servants, that when his business comes to be done, not one of them can be found.

2 As subjects of a Prince, and thus we partake with the King of heaven in many benefits. We have *Defensionem legis*, the tuition of his Law; through a blessed Advocate. If any man sin, we have an *Advocate* with the Father, Jesus Christ the righteous. We are fain to sue *in forma pauperis*, therefore the great Judge of heaven hath appointed us a *Counselor* to plead our cause; Jesus Christ, we have *Tutelam Imperii*, the safe-guard of the Empire; not only the protection of the King, from which the wicked as out-laws are secluded: but also the keeping of Angels, to whom *He hath given a charge over us*, to keep us in all his ways. So nearly we participate of his *Divine* things, that we have his own guard royal to attend us. I know, that

Christ is king over all the world. *The Lord reigneth, let the people tremble.* This kingdom is material and formal. The material are his subjects, and these are both elect and reprobate: for all are under his kingdom, *sed diverso affectu, diverso effectu;* with a different desire with a different event. The will of the King *fit de malis, fit à bonis;* is done by the obedient, upon the rebellious. The form of his government is *Herile in illos, Paternum in istos;* to the wicked, the rule of a Lord over his slaves; to the faithful, the rule of a father over his sons. Accordingly he hath a double Scepter; there is *Virga Consolationis,* the Rod of consolation, *Psal. 23.4. Thy rod doth comfort me.* And *Virga confusionis,* the rod of confusion, *Psal. 2.9. Thou shalt break them with a rod of iron.* Christ's kingdom is eternal; he shall reign over the house of *Jacob forever,* and of his kingdom there shall be no end. And this not only *Formaliter,* in respect of the king: but also *Materialiter,* in respect of the subjects: for they *shall stand continually before him,* as the Queen of the South blessed *Solomon.* In the Persian army were ten thousand soldiers called *Athanatoi,* immortal: not indeed because they died not, but because that number was supplied, and continually made up. As a Divine handling a point of usury concerning a hundred sheep lent to a neighbor, with a certain rate or rent to be paid yearly for them, and the stock still at the years end to be made good; wittily called these *Immortal* sheep, for they never died to the owner, though to the borrower they all miscarried. But Christ says not as *Laban* did to *Jacob;* if any sheep die, thou shalt make them up *de tuo,* of thine own: thou shalt bear the loss of it, of thy hand I will require it. But rather like *David,* saves his sheep from the Bear and Lion, the world and the devil. As himself when he died, suffered not a bone of his own to be broken, and another put in place: so his subjects shall have no change: *those thou hast given me, I have kept, and none of them is lost.* Here shall be no *Interregnum,* not *Multi Principes;* nor is it enough to say, *Vivat Rex;* but oh king, live forever *Thine is the kingdom, power and glory forever and ever.* A King he is, yet he were but a poor king, if he had no subjects: but *they shall reign with him a thousand years, Revel. 20.6.* that is, forever. For if every day in heaven be as a thousand years, what is a thousand years of such days but Eternity?

He is our King, to make us blessed by his kingdom. *Augustus,* that day he had done no good to his subjects, in relieving their wants, said to his friends at night; *Hodie non regnavi;* I have not been a King today. It was proverbied of *Aurelianus,* that he was a good Physician, but he gave too bitter medicines. *Julian* used to stamp a Bull on his coin, whereupon the *Antiochians* inferred, that he purposed to goare the world to death. The breasts of some Kings have been stuffed with a thunder-cloud, their vapors always venting to the worlds terror. But we may say of our supreme King Christ, as (in due measure) of his Servant our royal Sovereign: if at least we may compare the peace of a Prince with the Prince of peace: as he is the fairest blossom that ever budded out of the white and red Rosary: so he hath brought together red and white; Christ hath reconciled Justice and mercy; anger red as blood, and compassion white as snow. He hath turned; our scarlet sins into white wool: and this by making himself ruddy in passion that was ever so white in innocence. My Beloved is *white and ruddy,* the chiefest often thousand. Thus we partake the blessings of his *Divine Nature* in being his subjects: let the heathen serve their tyrants, the Turks their *Mahomet,* the Romists their Pope, worldlings their lusts: Thou O Jesus Christ be our King forever.

3 As sons of a Father, thus we partake many things of the Divine Nature. 1. Children have from their fathers on earth Generation, we from our Father in heaven Regeneration; *We receive the adoption of sons*. We are not natural sons; so is Christ only: but naturalized, as I may say, made his own by adoption and grace. I will be a *Father* unto you, and ye shall be my *sons* and *daughters*. 2. We have nutrition, and that both natural and supernatural. *Isaiah* 1. I have *nourished* and *brought up* children. He gives bread to nourish, not stones to choke: *Beneficia, non veneficia*; Fishes not Serpents, *Matth.* 7. Thirdly, we have Education: earthly parents bring up their children to their own customs: *Rachel*, though she would go with her husband *Jacob*; yet would not leave her Fathers gods behind her *Our fathers worshiped* in this mountain; therefore so may we. That which comes by tradition, is held inheritance. *Videtur licitum, quicquid est consuetum*: That which is patronised by usualnesse, slips into the opinion of lawfulness. Thus many children are made Papists by the mothers side: and she is so her self, for no other reason but because her Grandame was so. Thus *materna sectantes, paterna perdunt*: whiles they follow the counsel of their mother on earth, they lose the blessing of their Father in heaven. But God brings up all his children after his own law: they are in a strange land, yet live after the laws of their own Country, their *conversation is in heaven*.

God deals with us, as *Bernard* observes, *Isaac* did with his son *Jacob*, *Gen.* 27. First, verse. 21. *Tangit manu approbationis*; Come near that I may feel thee my son. Then verse. 26. *Osculatur instinctu inspirationis*; Come near that I may kiss thee my son. *Cant.* 1. *Let him kiss me* with the kisses of his lips; that is, with his Spirit; for the Holy Ghost is *Osculum Patris*, the kiss of God the Father. Then verse. 27. *Benedicit*, he blesseth him; gives him a progress of grace, and that irrevocable; he shall be blessed. Lastly, he gives consolation, and full confidence, that we boldly cry, *Abba, Father*. This duplication, *Father, Father*, is pathological and mystical. Pathetical; and so it insinuates our Certainty; we are sure that God is our Father: And our Fervency, that we be importunate, not taking a denial at our Fathers hands. So *Martyr*. Mystical, as *Aug. Paul* in using an Hebrew word and a Greek, signifies that there is no difference between Jew and Grecian; for the same Lord over all is rich unto all that call upon him. Every Christian in the world may go *boldly unto the Throne of Grace*. It is for a *Saul* to say, *Pray for me*: but he that is God's son, dares go himself without sending others: let no terrors keep us from our Father. *Ibo ad patrem*, I will arise and go to my Father. To such a commer Christ will communicate good things; *Daughter, be of good comfort*, *Matth.* 9.22. *Daughter*, a word of great familiarity: *Be of good comfort*, a word of great security. *I ascend unto my Father, and your Father*. To his Father? what's this to us? Yea, also to your Father. *Aug.* He doth not say, *I ascend ad Patrem nostrum*, to our Father; but to *My Father*, and *Your Father*: *Aliter meum, aliter vestrum: meum naturâ, vestrum gratiâ*. He is in one respect my Father, in another yours; mine by nature, yours by grace.

Infinite good things we partake, if we be sons; but all lies in the assurance of this filialtie. When God gives a man sanctity, he seems to say; *Thou art my Son, this day I have begotten thee*: when man apostates; *Thou art not my son, this day have I lost thee*. What say you to the covetous worldling? Is he the son of God, that is not charitable to the sons of God? King *Richard* the holy warrior, having taken a Bishop in the field in Coat-armor, was requested by the Pope to release him; *Dimitte mihi filium*: Send me my son. The King sends not the Bishop,

but his Coat-armor to the Pope, with this question; *An haec esset filii sui tunica*; Is this thy sons Coat? alluding to that of *Jacob's* sons, when they had sold their brother *Joseph*, and dipped his garment in Goats-blood; *This we have found, know now whether it be thy sons coat*. The Pope being ashamed, returned his answer; *Nec hanc esse filii sui tunicam*; That this was not the Coat of any son of his. God's sons are known by their coat, that is, Charity. Satan lays hold on the covetous oppressor, and makes him his captive: if God should now say, *Dimitte mihi filium*; deliver me my son: he would straight show God the oppressors coat; his Injustice and Extortion, *Haecine filii tui tunica*; is this thy sons Coat? No, God's children wear no such kind of garments, let him either strip off such robes, or perish with them. Let others be ambitious of great and glorious parentages; only, Lord, make us thy sons and daughters in Jesus Christ.

4 As Fellowes, in due measure, with God himself, 1 *John*. 1.3. *Truly our fellowship is with the Father, and with his Son Jesus Christ*. We may have a society with man, this is requisite, for we are all of one mould: but to God, what all fellows? Yes, we have a fellowship with God; such is his mercy, not our merits. The proud Gallant scorns the poor Mechanicke; what, are you my fellow? Yet, *Mors sceptrum ligonibus aequat*, Death takes away difference between King and beggar, tumbles both the knight and the pawn into one bag. Well, let the world despise us, it is enough the Lord doth not disdain our fellowship. The grace of the Lord Jesus Christ, and the love of God, and the *Fellowship* of the holy Ghost, be with you all. Diverse sorts of fellowships.

Consortes, such as partake a mutual lot, as fellow-merchants in their adventures. We have thus a fellowship with God. If we rejoyce, he joys in us, with us, makes us indeed rejoyce in him. For Christ rejoyceth in the Christian, whensoever the Christian rejoyceth in Christ. That repenting son was not more glad that he had found his father, than the father was glad he had found his son, *Luke* 15. If we suffer, he suffers with us. *Saul, thou persecutest me*, saith Christ. *Patitur in nobis, qui passus est pro nobis*: He that did once suffer for us, doth still suffer in us. The Usurer oppressing thee, takes away the goods of Christ; and shall be called to a strict account. There is *Consortium*, the word by most translations here used.

Contubernales, Chamber-fellows, such as lodge together, *Come my beloved, let us lodge in the Villages*. Where the chamber is a sanctified heart, the bed a pure faith, the pillow is the peace of conscience, the curtains like *Solomon's*, Azure, Purple, and Scarlet. *Azure* or sky-color, noting our heavenly conversation; *Purple*, our zeal to God's glory: *Scarlet*, our charity; so Love is praised to have a *thread of Scarlet in her lips*. Thus now God is thy chamber-fellow, and inhabites thy holy conscience: and hereafter thou shalt dwell together with him in everlasting rest.

Conviatores, fellows in a journey, and thus we have CHRIST'S company. Whilest they walked and talked, *Jesus himself drew near, and went with them*. They that will walk to Christ, shall have Christ walk with them. He is the Truth, the Way, and the Life: they that faithfully seek *viam vitae*, the way of life, shall find *vitam viae*, the life of the way. The Papists have great Pilgrimages to Shrines, Christ doth not travel with them: he hath no fellowship with them, that gives his honor to blocks and stones. Let my soul on the holy feet of faith and obedience, travel toward Jerusalem; then Christ will say, *Vade mecum*, thou shalt have my

company. The good Christian cannot in any Country travel alone, he is sure of the fellowship of his Savior.

Collocutores, such as confer together; so we *partake* with GOD in a sweet and familiar discourse, *Come now and let us reason together, saith the Lord*. Tell me your griefs, saith CHRIST. Are you pained at the heart with true compunction for your sins? I will heal the broken-hearted. Are you smitten with vexations? I will bind up your wounds. Thus it is our part, *Agnoscere*, to acknowledge: his mercy, *Ignoscere*, to forgive. We speak to him by our prayers, he speaks to us by his comforts. We pour our grievances into his bosom, he pours his graces into our bosom. Many cannot hear Christ speaking comfort to them; no marvel, for they speak not for comfort to him. Strangeness doth lose acquaintance. We never came humble petitioners for grace to the Mercy-seat, but we sped: if the Lord hath at someone time been extraordinarily bountiful to us, shall we dis-wont ourselves from his presence, be proud of our own stock, as if we needed him not? This is the way to lose him, and all comfort with him. God loves to have us talk with him: if we forget to pray for good, why should not he forget to do us good?

Convivae, such as feast together; thus we *partake* with God, If any man open unto me, I will come in and *sup with him, and he shall sup with me*. Here is a mutual supper; the Confession of sins, that's our cheare: the Remission of sins, that's Christ's cheare. We give him meat and drink, he gives us meat and drink. Our dishes are all Sallets, Lilies, and fruits. My beloved is gone down into his Garden, to the beds of spices, to feed in the Gardens, and to gather Lilies, *Cant. 6.2*. the fruits of our righteousness. Our drink is penitent tears, though they be sharp to us, they are sweet to him. The tears of penitent sinners is the wine of Angels, says a Father: yea, wine for the Lord himself: not a tear falls, but he catcheth it in his own bottle: if we feast Christ, give him this drink. Let thy heart be a vine-grape, sorrow the wine-press, crush out this liquor, the Lord loves it. His meat to us is his own *Flesh*, his drink, his *Blood*: the bread of heaven, and the wine of blessedness. Who so eateth my flesh, and drinketh my blood, hath eternal life, *John. 6.54*. The Temple is his banquetting-house, or wine-cellar; *He brought me to the banquetting-house, Cant. 2.4*. There he broacheth to us the sweet wines of his Gospel and Sacraments. Here is another fellowship, and so are we fellow-commoners with Jesus Christ. Indeed all the good cheare is his: alas, what have we of our own to make such a guest welcome! He may safely discommend our provision: let us not say, as some do to their guests; welcome, but here is no good cheare for you, when secretly in their hearts they think there can be no better. Christ loves not so proud a mind when the tongue says, *Nihil est*, it is nothing: and the heart thinks, *Nimum est*, it is too much. But plainly acknowledge thy poverty: if thou have any grace to feast him with, thank him for bringing it, and say in this truly, that he is come to his own cost. Yet thus he is pleased to feed on his own provision, and to call it thine. He feeds on ours, *Cant. 5.1. I have eaten honey, and drunk milk*: we feed on his; *Eat O friends, drink abundantly O beloved*: drink liberally of it, for it is a Cup of *saving health to all nations*.

Convoti, sworn brothers: men, not brothers by nature of blood, are made so by vow of love. Here is another fellowship, Christ hath vowed himself thy brother. Both he that sanctifieth,

and they who are sanctified, are all of one: for which cause he is not ashamed to call them *Brethren*. Thou hast vowed thyself to Christ in Baptism, keep thy vow, make good thy fellowship, *ne sis foedifragas*, lest thou be a vow-breaker. Thy sin is no less than perjury, if thou become his enemy, to whom thou art a sworn brother.

Thus we *partake of the Divine Nature* (with all reverence be it spoken) as *Fellowes*. But not to deny the King his Supremacy; *Socii sumus in gaudio, not in solio: in loco regni, non in modo regnandi*; We are fellows with Christ in his joy, reserving the Throne to himself. Yet he is pleased to promise us a confession with him in his Throne: *To him that overcometh, I will grant to sit with me in my Throne, Revel. 3.21*. We have a partnership with him in the place of his Kingdom, not in equality of reigning. The King sets a subject at his own table: yet must this subject still acknowledge his Sovereign. Though we be co-heirs, let Christ be the elder brother. Though we be made *sicut Angeli*, like to the Angels; yet not *sicut Dominus Angelorum*, not like to the Lord of Angels.

The wicked know not, care nor for this fellowship: they do not like so divine company: they cannot be merry if God be by. Alas! none know the sweetness of this partnership, but the partners. *It is a new name, which no man knoweth but he that hath it*. But he that hath it is truly merry, and keeps *Hilary* term all his life. In thy presence is the fullness of joy, and at thy right-hand are pleasures for evermore, *Psalms. 16.11*. GOD'S company doth not only make us glad, but makes us good. *Seneca* said, that one special means to stay us from vice, was to think some grave men were in our company. *Semper eos tecum, quos verearis, habe*. But we have not only men and Angels, but even GOD looking on us, and associating us. *Peter* swore like a Ruffian, and forswore like a Renegade, till CHRIST looked on him, and then he wept. There be divers fellowships in the world.

There is a generation of men, that lavish their estates; as we say, fling the house out at the windows; that call themselves Good-fellows. But they cannot be *Boni sodales*, that are *mali homines*; Good-fellows and evil men are incompatible. They are like *Simeon* and *Levi*, sworn brothers, but *fratres in malum*, brethren in evil. Perhaps they have more society than honest men, but not so good society. Briars and thorns twine more together than good plants. God is not in this fellowship; you shall meet him at the Church, not at the Ale-house. But Satan puts in for a part: sometimes one drunkard plays the devil with another; in stabbing, or over-loading with drink: but if there be not always a personate devil, there is always a personal devil; Satan himself stands by. In this fellowship, Riot is the host, Drunkenness the guest, Swearing keeps the reckoning▪ Lust holds the door, and Beggary pays the shot.

There is another fellowship, a mystical one, a mischievous one; the *Society of Jesuits*: yet they write themselves, *Ex Societate Jesus*; Of the fellowship of Jesus. What, no meaner? Would not *Peter*, nor *Paul*, nor *Francis* serve? No, none worthy of these men's company but Jesus. I persuade myself, he will give them little thanks for their familiarity. But do they not rather derive their names *à contrario*? Jesuits, not because fellows, but enemies to JESUS. As the Romans took names from their Conquests: *Scipio Africanus*, because he conquered *Africa*. Call him not *Israel*, but *Jezreel*: call them not Jesuits, but Jebusites But *Peter* is the deputy of Jesus, and they are factours of *Peter*: indeed they uphold the chair of their imaginary *Peter*, and

blow up other states with Salt-peter. But sure Jesus was never a fellow-digger in their vaults, nor an Enginier in their fire-works.

Well, thus CHRIST to the faithful vouchsafes his fellowship: he is the *Rose of Sharon, and the Lily of the valleys*: not a Garden-flower enclosed, but he grows in the field; his company is easily had, if our faith invites him. If thou wilt be *concors*, of one heart; thou shalt be *consors*, of one fellowship with him. Let thy will and obedience agree with his Commandments; and then his sweet presence shall accompany thy conscience forever. Complaine not though other men blanch thee, so long as thou hast the fellowship of Jesus Christ.

5 As members of a Head, and thus we nearly partake of the Divine Nature. *Now ye are the body of Christ, and members in particular.* Christ is the head, the Church is the body, the faithful are the members. What doth the head impart to the body? 1. *Sense*: he gives us eyes, we see not the mysteries of salvation without him; *Lord enlighten mine eyes.* Ears; we may hear *Evangelium vitae*, the Gospel of life; but not *vitam Evangelii*, the life of the Gospel without him. *Lord, open mine ears.* Taste; for we may have the Cup of blessing held to our mouth, and yet cannot taste the sweets of grace without him: *Lord, make me to relish thy heavenly gift.* Feeling; man's brain is said to have no feeling in it self, yet to give feeling to all parts. But Christ hath a feeling of our infirmities, and gives us a feeling of our own. *Mortui non est sentire*; We are naturally dead, and cannot feel our misery: it is Christ our head, that gives the life of sense, and the sense of life. 2. *Intellectum*; the head is the seat of understanding; we can have no comfortable knowledge of God but by Christ; *Lord show us the Father, and it sufficeth us*: Do thou show us, we can see nothing but by thy light. This is the true light, that lighteth every man that cometh into the world, *John. 1.9.* Hence it is, that no member can be ignorant, because he is joined to the Head. Though they cannot *scire universa*, know so much as the Head: yet they shall *scire necessaria*, know so much as shall make them blessed. 3. *Motum*; Christ our Head gives us motion. When I am lifted up from the earth, *I will draw all men to me.* If the Head be gone before, the members must needs follow after. We have *Movere*, from God by nature, *Act. 17.28.* but *movere in bonum*, to move to that which is good, from God to Christ. 4. Lastly, *Vitam*, life it self; for we are members of his body, of his flesh, and of his bones. There is a quarrel between Philosophers and Physicians, about the principal seat of life; whether it be in the heart or in the head. But in Divinity the case is clear, for all our life is from our Head. *I live, yet not I, but Christ liveth in me: and the life which I live in the flesh, I live by the faith of the Son of God, Gal. 2.20.* *Vbi amat, ibi animat*; Our breath is in our bodies, the life of our souls is in heaven. Ye are dead, and your *life* is hid with Christ in God, *Col. 3.3.* *Corpore ambulantes in terris, cord habitantes in coelis, Anselm.* Our bodies move on earth, our hearts dwell in heaven.

Let us be sure we are members of Christ, then sure that we are partakers of the *Divine Nature*. Who is sure of that? Not the Adulterer; for he takes the members of Christ, and makes them the members of an Harlot; he hath lost the ligaments of purity. Not the Oppressor; he hath lost the ligaments of charity: for he that is not a good member of the Common-wealth, is not a true member of Christ. And if the Usurer can prove himself a good member of his Country, I will yield he may be a member of the Church. Not the Drunkard; he hath lost the ligaments of sobriety: our heavenly Head hath no staggering members. It will be very hard for a man to

reel into heaven. Not the Contentious; for he hath lost the ligaments of concord, and broken the *Unity of the Spirit*, which is in the *bond of peace*. That Religion that is derived from Christ, preserves unity with Christians. He that will not keep the peace of God, shall not be kept by the God of peace. Not the furious Striker; who if he receives *verbae*, words; returns *verbera*, wounds: he is no member of Christ, for one member doth not strike another. Not the Repiner; for the *eye says not to the hand, I have no need of thee*, 1 Cor. 12.21. The foot will not invade the office of the ear, nor the arms of the lips. The Magistrate will not administer the Sacraments, nor the Minister bench it. Not the Swearer; for he is no member that strikes the head. If we be members, the passion of others will work compassion in us.

6 As branches of a Vine, and so we partake of the Divine Nature. *I am the true vine*, saith Christ: a true Vine indeed: For, 1. He was set on a blessed ground, the womb of the Virgin, whom *all generations shall call blessed*, Luke 1.42. In this Fruit all nations are blessed. 2. He was cut and pruned, wounded for our transgressions; till there ran out the life with blood, that was to us the blood of life. 3. He was dunged, soiled with the filthy excrements of the Jews: his mouth prays for them, their mouths spit on him. 4. He was digged, his side opened with a spear, his hands and feet with nails; *Foderunt manus*; Psal. 22.17. *They digged my hands and my feet*. 5. As the vine is fastened to some wood or wall: so was Christ fixed to his Cross, till death and hell had done their worst. Yet there is still life in him, and he spreads this life to his branches, far and wide. *Sending out his boughs unto the sea; and his branches unto the river*. We are all naturally dry sticks, fit for nothing but the fire: but being engrafted into him, there is the living sap of grace derived to us. As the branch cannot bear fruit of it self, except it abide in the vine; no more can ye, except ye abide in me, *John*. 15.4. This saith Saint August. *Corda instruit humilium, or a obstruit superbiorum*: comforts the poor Publican, confounds the proud Pharisee. *Qui viret in foliis, venit a radicibus humor*.

Thus also we are partakers: there is a threefold divine union. 1. Essentiall, so God the Father is one with the Son and the Holy Ghost. 2. Personal, so God's son is united to human nature. 3. Mystical, so the faithful are united to Christ. *He that is joined to the Lord is one spirit*. This is infinite comfort: we cannot want Grace and felicity, unless Jesus Christ should want it. Whatsoever the *Divine nature* hath communicable to man, we participate by being branches of this vine. Perhaps he doth cut us till we weep and bleed; *he purgeth us*, but to do good purpose, that we might bring forth more grapes: for we are most fruitful under the Cross. Such is the piety of our heavenly father to us; that even his anger proceeds from mercy: he scourgeth the flesh, that the spirit maybe saved in the day of Jesus Christ, 1 Cor. 5.5. yea Lord, cut us even till we weep and bleed, so we may partake thy joy and glory in heaven.

7 As spouses of one husband, Christ: this is a near partaking. *A man shall be joined to his wife, and they two shall be one flesh*. The husband and the wife are one flesh, the believer and Christ are one spirit. This is an ineffable mystery, my heart feels it, no tongue can express it. Here all language is lost, and admiration seals up every lip: we may drowsily hear it, and coldly be affected with it; but let me say, principalities and, powers, nature and reason, men and Angels stand amazed at it. But what do we thus partake of the Divine nature, by this marriage to Christ. 1 We have *Oscula*, his kisses; and this is *arrha fidei & amoris*, the earnest of

love and faithfulness 〈 in non-Latin alphabet 〉 a kiss, of 〈 in non-Latin alphabet 〉 to love: whom God kisseth, he loveth: as the Father well-comed his returning son, *he fell on his neck and kissed him, Luke 15.20*. No token of affection more lively, more lovely than a kiss. 2. *Amplexum*, his embracings. His left hand is under my head, and his *right hand doth embrace me, Cant. 15.20*. God is said to have a right hand and a left, *Pro. 3.16*. with *Riches and Honors*, which are the gifts of his *left hand*, he lifts up my dejected head: with eternal life, which is the gift of his *right hand*, he *embraceth my sides forever*. Who so puts his trust in the Lord, *mercy embraceth him on every side. 3. Concubitum*, we sleep with him; *our Bed is green*. Make ready his bed, if thou wouldest have his company, sweep the chamber of thy heart from all the dusts of evil thoughts, and annoyance of lusts: give him fine linen, Innocence of spirit: a pillow of Charity, a covering of obedience to keep him warm; and let the down bed of thy faith be prepared; then he will lodge with thee. 4. He gives his spouse a Iointure or portion. As in the solemnising of a marriage on earth, the husband says to his wife; *with all my worldly goods, I thee endow*: so Christ endowes us with his riches of glory. *My beloved is mine and I am his*. Blessed exchange! he is ours, we are his: yea all ours are made his, all his is made ours. We brought him a portion of wickedness, of wretchedness; the fee-simple of sin, death and hell: he bore all those torments, and so took them that he took them away. He brings us another manner of Iointure or endowment; justification, sanctification, freedom, grace and peace on earth, glory and joy in heaven. Here's a blessed wedding: in our marriages we have these requirable things; the Bride-groome, the Bride, the Father to give the bride, the Priest to tie the knot, the witnesses, and the wedding ring. Here the bride-groome is Christ, the bride the Church, the giver God the Father, (who gives this poor beggar woman, man's soul to be married to this rich man, this Prince? God himself.) The Priest that makes the knot is the Holy Ghost, he is the sealer of this union: the witnesses are Angels, the wedding ring is our faith. Dost thou plead, thy soul is married to CHRIST? show me thy wedding ring, look well to thy faith.

The best way to reconcile two disagreeing families or enemy kingdoms, is to make a marriage between them: for the uniting of bloods ends all quarrels. We were all adversaries to GOD, and he was ready to fight against us with eternal death, how should peace be made but by a marriage! So *Hamor* persuaded the *Shechemites*: let us take their daughters to us for wives, and give them our daughters; so shall we have peace. Loe, the king of heaven gives his only son to mortal man's daughter, that is his soul; and though she were a miserable beggar, jointures her in his own kingdom. Be not then married to the world, its a misshapen stigmatic: not to lust, its a black and Leprous witch: not to the devil, he is a foul and ugly monster: run not a whoring after riches, pleasures, and wantonesses, remember thy chaste love to thy one and own husband. *I have espoused you to one husband, that I might present you a pure virgin to CHRIST*. Abhor bigamy, lest he divorce thee: have one husband; the bed brooks no rivalls. Raise thy affections above a common pitch, and let thy soul bear her self as the spouse of the great King. It is a wonderful joy that a man hath with the wife of his youth: *uxori non redditur aequivolens*: but it is a greater joy in being spouses to Christ; the faithful soul knows only the sweetness of his embraces. But the greatest of all is to be married to him in heaven; Blessed are they that are called to the *marriage supper* of the Lamb. Only that

marriage is the merry age, where shall be joy, great joy, eternal joy. Our music shall be the Choir of heaven, and our banquet everlasting glory.

I have been over prolix in this point of partaking the *Divine nature*: but it is tedious only to those that have no right in this participation. Let me excuse myself; my tongue followed my heart, and I could not but speak what was try comfort to feel. It hath given sweet content to my own spirit, God grant it may give no less consolation to others. This participation is not a transfusion of the divine essence or nature into us; but a communication of the manifold blessings wrought out by Christ. Of nothing, we have being, of being worse than nothing, we are restored to God's Image; formed with reason above the creature, and reformed with Grace above reason: now immortal in our souls, hereafter to be immortal in our bodies. What honor, what glory is this, that a man of dust, a worm creeping out of the mud; *audeat erectos ad sydera tollere vultus*; should look up unto heaven, and call the omnipotent God his Father! How gracious is this promise, how glorious this participation! Let not the blind judgments of the world trouble us: we believe and know, know and feel, feel and joy that we are partakers of the *divine nature*. We might here infer with *Athanasius*, that Christ is the same substance and nature with the Father; because they that are partakers of the Son, are also *partakers* of the *divine nature*. He says further, that the beginning of this partaking, is by the consignation of the holy spirit in our baptism. *Ambrose* refells the *Arians*, from this scripture, who condemn the voice of substance and nature in divine things: as if Christ could be the son of God, and not the substance of God. But if the name of substance or nature trouble them, let this text satisfy them. He adds, who can deny the Holy Ghost to be equal with the Father or the Son, when as it is his work whereby we get a participation of the divine nature. *Cyril* says, that the faithful communicant in receiving the Sacrament, is made partaker of the divine nature. *Leo* from hence takes occasion to exhort us to piety and holy life: remember whose thou art, the member of Christ, and temple of the blessed Spirit: *Noli tantum habitatorem pravis actibus de te effugare*; do not drive away so sweet an inhabitant by thy sins, and again subject thyself to the devils servitude. To the same purpose speaks *Cyrillus Alex. lib. 4. in Levite*. And *Origen in Levite. Homil. 4*. All of them striving to show us, that we by faith partake of Christ's flesh, by his flesh of his soul, by both of his spirit, by all of his Deity.

Thus you have seen the conveyance, and the Inheritance. In the one was *verbum Promissionis*, a word of promise: in the other *verbum promotionis*, a word of preferment. Now all these privileges we partake as we are true Christians. *Plato* said, he was beholding to nature for three things: first, that she had made him *Hominem non Brutum*; a man, not a beast: next, that she had made him *virum, non faeminam*; a man, not a woman: for *mulier quasi mollior*, or *mollis aer*: but *vires in viris, vera sedes virum, sexus solet esse virorum*. Lastly, that she had made him *Graecum, non Barbarum*; a Greek not a Barbarian. Well, in all these preferments he acknowledged himself but beholding to nature: and for all these we so well as he, are beholding to the God of nature. But there is a fourth thing, for which as he to Greece, so we must be thankful to Grace: that we are not only men and not beasts, Greeks, that is knowing, and not ignorants; or Philosophers, and not fools: but yet infinitely more, that we are Christians, and not Infidels. By this only we partake of the *Divine nature*; only glory in this. Let not the wise man glory in his wisdom, nor the mighty man in his strength, nor the

wealthy man in his riches: but let him that glorieth, glory in this, that he understandeth and knoweth me, saith the Lord. Nothing is more worthy thy pride, than that which will make thee most humble if thou hast it; that thou art a Christian. When an Ambassador told *Henry* the fourth, that magnificent King of *France*, concerning the King of *Spain's* ample dominions: first saith he, he is King of *Spain*: is he so, saith *Henry*? and I am King of *France*. But saith the other, he is King of *Portugal*; and I am King of *France*; saith *Henry*. He is King of *Naples*; and I am King of *France*. He is King of *Sicily*, and I am King of *France*. He is King of *Nova Hispanla*; and I am King of *France*. He is King of the *West-Indies*; and still, I am King *France*; He thought the kingdoms of *France* equivalent to all these. To what purpose is all this? yes, if thou apply it rightly. Another hath great learning and wit; well I am a Christian. Such a one hath great honors; I am a Christian. Another hath abundance of riches; I am a Christian. That man hath large dominions; well I have more in heaven, I am a Christian. He is of the blood royal, partakes the nature of kings; yet I partake of the nature divine, am of the blood royal of JESUS CHRIST, I am a Christian. Let them glory in their great and honorable relations, it shall content our souls that we partake of thy *Divine nature*, Oh JESUS CHRIST!

Having escaped the corruption that is in the world through lust. This is the third main point, our deliverance. It hath the last place in the words, not so in effect with us: we must first escape this *corruption*, before we can come to that divine *participation*. As you have seen what you are, Partakers of the nature of God: so now see what you were, soiled with the corruption of lusts, *Such were ye, but you are washed*, &c. In this deliverance we considered two general parts; a discovery, and a recovery: a discovery of great danger, a recovery from that danger. The danger discovered was the *corruption of lust*: the deliverance is specified, an *Escaping*. In the danger or wretched estate wherein they naturally stood, consider. 1. The Infection, *corruption of lust*. 2. The Dispersion, *through the world*. For the Infection, conceive in it two things. 1. *Tumorem*, the *Corruption*. 2. *Humorem*, the *lust*. The one that is bred, the other whereby it is fed. In all we shall find, that the greatness of the danger commends the greatness of our deliverance.

Corruption; this is the Tumour; *morbus epidemicus*, an universal disease. *All flesh hath corrupted their ways*. This monster is not coagulated all at once: but *Gradatim spargere vires; Prorsus & ex multis unum coalescere morbum*. Stone after stone, *Babel* is built: stick after stick, the burning pile is made up: from the confluence of many diseases, ariseth death.

First, it gets into the thoughts; that the *Imaginations of the heart are evil*. This we think little danger; but when it hath got the Citadel, it commands all the sconces, and forts, and guards. The Heart is a Castle, the outward senses are the gates, when it hath got into the castle. The watchmen were to blame, that let the enemy in. *Turpius ejicitur, quàm non admittitur hospes*. These be *Partus mentis, Primogeniti Aegypti*: if thou canst not hinder the conception of sin, but it must be borne: yet like the midwives of Egypt, dispatch it betimes, lest it dispatch thee. For lust when it hath conceived, bringeth forth sin: and sin when it is finished, bringeth forth death. Spare not the little Babylonians, lest they one day grow great enough to vanquish Israel. Kill the young wolves, and secure thy flock: destroy the brood of the viper; let it never come to this, I would I had prevented it. Sin is easily committed in act, if

admitted in thought. Labor first to purge thy heart from this corruption: let not thy *vain thoughts lodge within thee*, *Jeremiah 4.14*. Job, though he were well persuaded of his children, in respect of their outward demeanour, yet he doubted their hearts, *Job 1.5*. It may be my sons have sinned, and cursed God in *their hearts*. Keep thy heart with all diligence: the hands and feet must be well guarded and regarded, but especially look to thy heart. Let thy thoughts examine thy thoughts: thy conscience must not only extend to deeds and words, but even to secret thoughts. They that are accustomed to evil thoughts, can seldom bring forth good words, never good deeds. As the corn is, so will the flower be: if the meal be bad, the fault is not in the millstones that ground it, but in the miller that put in such base corn. All thy senses and members are but the millstones, the heart is the miller: if thy words and works be ill meal, thank the miller thy heart for such corrupt thoughts. As the wood is, so will the fire be: if it be wet and stinking wood, look for an unsavory and unwholesome fire: if the wood be sweet and dry, it will perfume the room with a sweet and pleasant air. Such fuel as you lay on your thoughts, such fire shall you have in your actions. There is a knowledge projected, which only looks upon outward things: and even beasts do in some measure participate this with men. There is a knowledge reflected, that inwardly beholds a man's self. Many men know many things, but they know not themselves. Mans knowledge should not be a gadding harlot, whose feet cannot keep within doors: but a good housewife to stay at home. When *Dinah* would be rambling abroad, to see fashions, and to observe the Ladies of the land; she was deflowered by *Shechem*: if our affections be noctivagant, night-walkers, they will easily come home quick with child.

Next, this corruption gets into the senses. It passeth through the eye, *Ier. 9.21*. *Death is come up into our windows*, and is entered into our palaces, to cut off the children from without, and the young men in the streets. *Mors per fenestras*; it hath terrible effects: it invades the Palaces, the secret chambers of the heart: *abscindit pueros*, it cuts off the little masculine virtues of the soul: yea even the young men the graces that begin to get strength in us. Al this death coms in at the window, that is the eye. *Cur aliquid vidi, cur noxia lumina feci?* Mine eye hath betrayed my soul. *Epiphanius* gives an apt moral reason, why in the old law when a dead corps passed by any house, they were commanded to shut their doors and windows. When *opus mortuum*, a work of death, abhorred sin, is proposed; shut both the doors, your mouths; and the windows, your eyes. It is said that *Iudiths* pantofles ravished *Holofernes* eyes, *Iud. 16.9*. *Her sandales took him*: what good men tread under their feere, that wicked men are seduced by. Therefore says *Solomon*, *Look not on the color of the wine, when it moveth it self aright*: be not tempted with the color or dancing of it in the cup. *Nimum ne creed colori*. That sense is accessory to the sin; that opens the door, and lets the thief come in. Iniquity is the thief, the eye is the gate: therefore says *Job*; *Pepigi foedus cum oculis*. I have made a covenant *with mine eyes*. Adultery is such an ugly monster, that it could never enter the city of the heart, unless it did first corrupt the watch. *Advert oculos*; Lord turn away *mine eyes* from beholding vanity. The ear is another passage; through that door Satan often sends in his errand. *Vae mihi quia audivi*; woe is me because I have heard, that which made me either angry or guilty. Keep him our, and be safe: stop thine ears to his charms, so shall he not touch thy heart. But he cries

to the porter, let me but come in, I will desire no more: do but give him the hearing, it is sufficient to take thy soul.

It stays not wholly in the senses, but gets also into the tongue; and this must needs babble the corruption. *Democritus* called speech the Image of life: and another used to say; *Loquere ut te videam*; speak, that I may know what thou art. *Totum spiritum suum profert stultus*; the fool uttereth all his mind. As wise men carry their mouths in their hearts: so fools carry their hearts in their mouths. Fools first speak, and then deliberate, they bluster out their follies. A wicked man bears his words in his mouth, as a dog doth an arrow in his ribs; never rests till it be drawn out. He is pregnant of slander or blasphemy; and either he must be delivered, or he will burst. *Ex ore tuo*, saith God; O evil servant, *out of thy own mouth I will judge thee*; God doth judge, and man may guess. *Diogenes* said, you will choose men to service before you hear them speak; yet will not buy an earthen pot before you try it by the sound. A bell may have a crack, and you cannot see it; but take the clapper, and strike it, you shall soon perceive it is flawed. The damsel told *Peter*, sure thou art of Galilee, for thy *speech bewrayeth thee*. Many lap the water. *Curvatis genibus*; none but a right *Gileadite* can without lispng pronounce *Shibboleth*.

Lastly, you shall find it in the hands too, and there it exceeds it self: in the heart it is but corruption, in the hands it is eruption. *Ex ungue leonem*; you may know a covetous Wolf by his paws. A troubled fountain sends forth unpure streams: an evil heart hath a most evil hand. If the hand grope for a bribe, as *Felix* did of *Paul*; there is a most unjust heart. If the hand scramble for wealth, there is a covetous heart. If the hand be still striking and stabbing, there is a bloody heart. The actions of the hands are so many characters, whereby we may spell the meaning of the heart. *Manus loquuntur*, the hands speak a man. What a man does, I am sure he thinks, not evermore what he says. *Saul's* tongue could say, *Prastiti mandatum*, 1 *Sam.* 15. Blessed be thou of the Lord, I have performed the commandment of the Lord. But *Samuel* heard the language of his hands; *What means* then the bleating of the Sheep, and lowing of the Oxen in mine errs? Verse 14. *Corruptio, quae reponitur cordibus, exponitur manibus*. The corruption that is secreted in the heart, is declared by the hand. The deaf man would think the air quiet, but he that hears it thunder, knows it is troubled. Many look fair and sky-coloured in their profession; but *Fulminant operibus*, they thunder in their works. They imagine mischief, and practice it, *because it is in the power of their hand*. They have breath as sweet as Sirens, but their deeds leave a stink behind them.

Now swell all these corruptions into one impostumated head; and here is not only the *corruption of the world*, but a world of corruption. As the Prophet calls *Jerusalem* and *Samaria*, not only sinners but *sins*: Or as *Lucan* speaks of a wonuded body; *Totum est pro vulnere corpus*; the whole body was as one wound. A land over-flown with sea is said to be all sea. So a heart over run with sin, is all sin. That is land still, and this is a heart still: but by reason of this deluge we say, that is all sea, this is all sin. And this corruption is so pleasing to the wicked, that they think it health it self. Men take such delight in this bestiality, that as *Pliny* reports, *Grillus* being transformed to a hog, would not endure to be turned to a man again. When God

offers the drunkard to make him sober, no he thanks him, he is better as he is. Doth he undertake to let out the usurers corruption by charity? no, he had rather bean usurer still.

Diverse uses are to be made of this proposition; which are generally twofold; concerning others, concerning ourselves. Concerning others, that we fly the persons in whom this corruption rages; as being willing to avoid the plague, we do balk the house wherein the infection dwells, miserable folly! we hate the plague which may kill our bodies, we love the plague which may spill our souls. The condition of sin is better than the condition of sickness. For if a man lie sick in the streets, others are dainty and shun him, walking a loofe. But let a rich man be an adulterer, a swearer, an usurer; we close with him: yet only of these we have a charge, *De non tangendo*, not to accompany them. Which of these corruptions, in your own souls, do you think the worst? To see this corruption, the Lord give us eyes, to let out this corruption, prick our hearts, and from this corruption, save our souls.

Concerning ourselves; *Leviùs ignorare morbum, quàm remedium*: better not know our disease, than no means to cure it. For this purpose, something must be done upon us, something by us. The thing to be done to us, which may properly get out this natural corruption, is *Salting*. For salt doth not only preserve from corruption, but also eat out corruption. It hath diverse effects, fit to shadow out the work of the spirit on us for this purpose. First it preserves from corruption and rottenness: the Egyptians used to wrap their dead bodies in salt. All are corrupted, subject to rottenness, and need salting: the Ministers of the Gospel are the *salt of the earth*. It is not enough to have *Sales*, quirkes of wit, but *Salem*, soundness of doctrine. They that preach not only *Nove*, after a new method; but *Nova*, new things; swell your brains, but leave your hearts empty, they do not salt you. That is good salt, which keeps your souls from stinking before God. Secondly it is searching, and goes to the quick: there must be acrimony in salt, else it is not good. Do we cut, and fret, and trouble you: remember we are salt; *Quo acriùs, eo meliùs*. Indeed a man may over powder, and there is discretion in salting. There are some that have had too much salt, till they are ready to throw the Church out at the windows: the name of a Bishop frights them, a surplisse makes them run: they fear a cross worse than the devil does. These are over-powdred, but with ill salt; they are corrupted must be new salted. There is no medicine profitable, but it is sharp: our acrimony is good, though there by we endanger the loss of your loves. This should not make you fret at us, but at your own sins. I rejoyce, not that ye were made *sory* but *that you sorrowed to repentance*. *Si haec audientes doleatis*, if you hear these things sorowing, give me thanks for it, saith *Chrysostom*. Shew yourselves *gratos non gravatos*. The Preachers reproof is like salt, it may bite: but better sharp corrosives, than festering wounds. I am most loved, where I am most salted, *Bernard*. At last you will say with *David*: *Blessed be the Lord God of Israel*, that God of all grace; *that hath sent thee to meet me this day*; with thy admonition. *Blessed be thy advice*, the doctrine thou hast preached: and *Blessed be thou which hast kept me this day from shedding blood*: even a benediction upon thy person, that hast been the Instrument of preventing my sin, by thy salting. There is nothing more against the grain of our affections at first: but when by this means we shall find ourselves preserved to heaven, where no corruption shall enter, for this salting we shall thank the Lord. Lastly, falt gives a taste or relish to another thing. *Nunquid insulsum sine sale edi potest?* *Job 6.6*. Can that which is unsavory be eaten without salt?

Corruption shall not inherit incorruption, 1 Cor. 15.10. Without this salt there is no taste in us. Vnsavoury meat is called foolish meat. *Ut sapiant fatuae fabrorum prandia betae*, Martial. Lib. 13. Ep. 13. One manner of God's entering into covenant, was called *Foedera salis*, Numb. 18.19. the covenant of salt, for the perpetuity of it. So were the sacrificers seasoned in the old Law, *Levite. 2.13.* so must every soul be relished in thr Gospel; *Mark 9.49. Everyone shall be salted with fire.* In that was *Foedera salis*, in this *Sal foederis*: there was the covenant of salt, here is the salt of the covenant. Love them best, that salt you most: had you rather stink than be salted, and so presented a service to God. The Sermon may delight us, but not better us, that hath no salt in it. *Nulla est in tanto corpore mica salis.* Catull If thou yet find no good by thy Pastor, yet love him *Spe futuri*, in hope of the good he may do thee.

Thus to get out this corruption we see what is to be done on us: now what is to be done by us? Two things; a vision of it, and a Provision against it.

First, we must endeavor to see it: Physicians say, if the disease be once known, the cure is half done. If we could see corruption in the true form, we would loath it. But as the conjured devil appears not to the necromancer in hideous and frightful shapes, but in some familiar representation: so vice shows it self in forms most delectable to flesh and blood. If half so much were known to man, as God knows, we would hang down our heads for shame. Mans heart is beyond all Geomerrie; *Deceitfull above all things, and desperately wicked; who can know it?* No man can measure it, but he only that spannes the heavens; *Lthe Lord search the heart.* It is a little piece of flesh, it will scarce give a kite her breakfast, yet fills the whole world with corruption. Therefore learn to see this corruption: sin in it self is not to be seen; therefore behold it *in concretis*: the Tyrant like a Lion, the Fraudulent like a Fox, the lustful a Goat, the drunkard a Hog, the oppressor a Wolf, the traitor a devil.

If we would see anything, it is requisite that the object be rightly placed; not behind us, not besides us. Not behind us, there we cannot see it. We hang other men's faults at the pummell of the saddle, put our own in the cloakebagge behind us. Like Barbaras that trimme all men but themselves. Not besides us; if thou wouldest plainly behold an object on this side of the room, thou must go on the other side. Wouldest thou see the corruption of pride? thou canst never do it so long as thou art proud, thou standest on the same side. Go on the contrary side, that is to Humility, then thou shalt: chold Pride in her gaudy and ridiculous colors. Wouldest thou see the corruption of adultery? thou canst not so long as thou art an adulterer; the harlot is on the same side with thee: go over the way to chastity, and there see the harlot in her proper and foul deformity. Desirest thou to contemplate the sordid corruption of drunkenness: thou canst never do it so long as thou art drunken; thou and thy cups are both of one side: go and stand *in opposito*, to sobriety; then thou shalt see a blear eye, a reeling foot, a stammering tongue; thou wilt abhor it. Wouldest thou grow into dislike of usury? never so long as thou art an usurer; go on the other side, to Charity; then see a covetous heart, an oppressing hand, an unquiet conscience. It is impossible to discern the tetricall and horrid countenance of sin, so long as thou sidest with it: set thyself against it by repentance, and thy dislike will be greater, than ever was thy love.

Next when thou hast discovered it, strive to expel it: this is not done by nature: for nature, according to the temperature of bodies, increaseth this corruption. The Italians have a proverb: If little men were patient, if great men were valiant, and red men were loyal; all the world would be equal. The same causes in nature that concur to such a constitution, concur to such a corruption. Therefore they say; from a white Spaniard, a black German, and a red Italian, *Libera nos domine*, good Lord deliver us. And we in England confess much trust or danger in men, according to their complexions. To a red man read thy read: with a brown man break thy bread: from a pale man still remove: from a black man keep thy love. But this is only according to nature: for grace can alter nature, and purge out this original corruption. When an Astrologer told a Cardinal, to what misfortunes he was borne: he answered, but I am new borne: and the good of my second birth hath crossed the bad of my first. Humours cannot be durable, because their prime matter is capable of so many forms and changes: but Graces having their root in the Deity, must needs be eternal, as is their author. Strive then to cast out nature by grace, corruption by CHRIST. Do not keep it in, but cast it out: a wicked man may restrain evil, as do the godly: but here is the difference; that man keeps in corruption, this kills corruption; only to refrain evil is to be evil still. *Haman* was angry for want of *Mordecai's* reverence, yet he smothered the fire of his wrath, which nothing but the last drop of every Jew's blood could extinguish. The good man doth not only check it, but choke it. If he cannot *Ejicere*, yet so he will *Dejicere peccatum, modo non noceat, modo non placeat*. If he cannot nullify it, he will mortify it; that this corruption shall never hurt him, shall never please him. And when he hath gotten this upper hand of it, he never loseth it: for if it be forborne, it will return. Corruption is like a candle new put out, it is soon lighted again: if Satan but blow upon it, the own heat enflames it. Let us therefore always be tilling the paradise of our souls with good works, that God may delight to walk there. 8. Will Christ himself become *Ianitor cordis*, he will be as ready to be the door-keeper of our house, to keep out our enemies; as *David* was willing to be the door-keeper of God's house, to let in his friends. It is only the Lord, who with the sweet breath and perfume of his holy Spirit, doth cleanse the air of our hearts from this corruption. We see our duty, to cast it out: now let me add two circumstances; when, and whence.

First, when we must cast it forth, and that; 1. Whilest corruption is young. Kill the enemy while he is young; *ut virtus ejus elidatur in semine*; that he may leave no posterity to hurt thee, *Hieron*. Sin long customed, is hardly conquered; *Acta confirmant voluntatem, tam in malo quàm in bono*; Frequent actions constitute an habit, whether in good or ill. He that hath done well once, shall more easily do it the next time. He that hath done evil once, shall more hardly resist it at the next assault. There are *mala innata*, and *mala inseminata*; evils that naturally grow in us, and evils that we sow in ourselves. Whatsoever grows of it own accord, let us strive to kill; but sow none. *Contere caput serpentis*, suppress the beginnings of evil. Sin is like a Nettle, the older it is, the hardyer killed. Well hath our Church ordered that preparative every Morning-prayer; *To day if ye will hear his voice, harden not your hearts*. 2. Whilest wear young: for Corruption grows the older the stronger, and man the older the weaker. *Iuvenis, admittis socium; Senex, habebis dominum*; Whom thou being young entertainest for thy play-fellow, when thou art old thou shalt find thy Master. Our Savior began the work

of our salvation whilst he was very young. The very first day, that great Prince was Courted in a Stable: he shed some blood in his Circumcision when he was but eight days old. And is it too early for us being young, to work up our own salvation? Shall Satan have the Rose-buds, and God only the stalk? Satan the veins full of blood, bones full of marrow, God a carcase? We vowed in our Baptism, all the days of our life to his service; for shame let us not, *Ananias-like*, keep *back part of the price*. If ye offer the blind for sacrifice, is it not evil? if the lame and sick, is it not evil? The governor of your bodies will none of it, will the Governor of your souls accept it? Serve God in old-age? a sweet piece of service! If God come in youth, and find no fruit, beware the fig-trees curse; *Never fruit grow on thee hereafter*. The sealing of a bond without a time set, makes the debt presently due. God doth not bid the drunkard abstain when he can drink no more: nor the Usurer leave oppressing when his bags be full. To leave sin, when sin leaves us, will never pass for true repentance.

Next, whence we must cast it forth; out of the heart. For as in generation, so in regeneration, *Cor primum vivit*, Life begins at the heart. Now to cast it quite out from thence, that no dregs remain, this is not possible on earth; but the strength and principality of it. As when many birds are caught in a net, if a Pelican or some great fowl can break the net, and get out; all the little birds follow. So cast out the grand-corruption, that is most predominant; as Lust in the Adulterer, Covetousness in the Worldling, Pride in the haughty; then all the inferior will follow. As if the master be dead, all the servants will attend the funeral. If it cannot wholly be now buried, it shall be one day: GOD suffers sin in his chosen till the last, that then they may have a full triumph. When the five Kings were hid in a cave at *Makkedah*, *Joshua* charged the soldiers to pursue their enemies and consume them: for the Kings he brought them out at evening, and then made his men of war set their feet on the necks of them. So at evening you shall set your triumphant feet on the necks of these tyrants, having first captivated them, and slain your enemies with the sword of mortification. Yea, GOD *shall shortly tread Satan himself under your seete*, and give you a full victory in CHRIST.

Lust; we perceive the tumour that is bred, now look upon the humor whereby it is fed: *Lust*, Concupiscence in it self, as it is a faculty of the soul, and gift of God, is not sin; but may be the hand of virtue, or the instrument whereby she works. Keep her at home, and set her on work, to light the candle, and sweep the house; let her be under the correction of grace, and she may prove a chaste Virgin, fit to meet the Bride-groome at his coming. Lust is in it self, as they write of the Planet *Mercury* in the Horoscope of man's nativity; if it be joined with a good Planet, it makes it better; if with a bad one, it makes it worse. There is a *Lusting* of the Spirit; for the *Spirit lusteth against the flesh*. But it is most commonly taken in the worse sense, and so two ways; Strictly, and largely, or in the full scope.

Strictly, it is taken for the sin of uncleanness; which albeit God hath in so many places threatened to confound; yet that filthiness hath the Bauds; Whores are not without their patrons. Such are first Libertines, and they will have Scripture for it. *Hosea* was commanded by GOD to take a wife of Whoredomes, *Hos. 1.2*. Som answer, this was *Fictum non factum*, a figure, not a fact; not an history, but a mystery. That God would cast off his old wife, the Church of the Jews for their Whoredomes, and choose a new one, even a wife of Fornications,

the Church of the Gentiles: that he might *sanctify* it, and *present* it to himself a glorious Church. So the not believing wife is sanctified by the husband, 1 Cor. 7.14. But grant it an history, yet was not the Prophet to be blamed, that *Ex impudica meretrice castam fecerit uxorem*; of an impious strumpet he made a chaste wife; but rather they that of chaste wives make impudent strumpets; which is the condition of those times. Howsoever, to the Prophet this act was commanded, to all us, the like is forbidden.

The other defenders of incontinency are the Papists; and that not only with arguments, but with authority. Their common plea is, that in hot countries they are necessary evils: but by their leave Israel was a hotter climate than Italy; yet *There shall be no whore of the daughters of Israel*. But they cite *Augustine, Aufer meretrices & turbarveris omnia libidinibus*: take away whores, and ware your wives; that were the way to make stews of your own houses. This might *Augustine* say, but *Saint Augustine* never said it. Such a gallant he might be in his unruly youth: but after that same *Tolle and lege*, when he lighted upon that Text, *Rom. 13.13*. no more *chambering and wantonness* now, but he put on the LORD JESUS, and disclaimed *the lusts of the flesh*. He confesses; Indeed I did once beg of God the gift of continency; but to tell truth, I desired that he should not hear me; *malebam expleri, quàm extingui*: I had rather it might then be satisfied, than mortified. But we justly abandon that remedy, that is worse than the disease. As an Emperor said of the means prescribed him to cure his Leprosy, which was the blood of Infants; *Mallem semper aegrotare, quàm tali remedio convalescere*; I had rather be sick still, than be recovered by such a medicine. Thus they that put away honest wives, and go to harlots; deal as wisely, as he that cuts off his own legs, to go upon crutches. *Causa patrocinio non bona pejor erit*.

This Lust is a sin hardly subdued: old *Lot*, whom all the fire that consumed Sodom could not touch, yet *uritur igne suo*; he was enflamed with his own heat. *Ambrose* saith of *Sampson*; *Strangulavit Leonem, non suffocavit libidinem*: He could choke a Lion, not his lust. Another of *Hercules*; *Lenam non potuit, potuit superare Leaenam; Quem sera non valuit vincere, vicit Hera*; He found the Lioness weaker than the Bawd, and no beast so savage as his Whore. Lust is an hellish fire, whose fuel is fullness of bread and idleness, evil words the sparks, infamy the smoke, pollution the ashes, the end hell. For this sin GOD rained fire and brimstone upon Sodom; *Gehennam misit e coelo*, He sent down Hell out of Heaven, *Salvian*. The delight is short, a minute determines it; the torment is everlasting, no worlds of ages shall end it. *Plutarch* writes of *Lysimachus*, who being besieged, himself and all his people ready to perish by thirst, gave up the keys of his City to the enemy for one cup of cold water; when he had tasted this cold comfort, he cried out, O that far so short a pleasure, of a King, I should be made a slave! So *Brevis est voluptas fornicationis, perpetua est poena fornicatoris*, *Hieron*. The pleasure of adultery is short, the punishment of the adulterer is everlasting. Consider this lust in the body, as a pot boiling on the fire: it may be two ways cooled.

First, by taking away the fuel: uncleanness is the daughter of surfeit. *Saturitati, tanquam matri, omnes ascribuntur libidines*; That Harlot breeds bastards, and lays them at the Rioters door; the soul stands charged to answer what the body does. When the mouth is made a tunnel, the throat a wine-pipe, and the belly a barrel, wantonness *bien venù*, *Rom. 13.13*. After

gluttony and drunkenness, follows chambering and wantonness. *Gregory* observes, that *Coquorum princeps*, the chief of the Cooks, which was *Nebucaradan*, first overthrew the walls of Jerusalem, and first put fire to the Temple. By the chief of the Cooks, he understands Gluttony; by the walls, our senses; by the Temple, our heart: Riot gives the first overthrow to all these.

Secondly, the pot is cooled by pouring cold water into it: only abundance of sorrowful tears can put out this unruly fire. The Amalekites had spoiled *Ziklag*, and taken their wives and their children prisoners: which when *David* and his people found, they wept till they could weep no more. *David* asked counsel of the LORD, and upon his direction followed them, and smote them from the twilight till the evening of the next morrow. So there escaped none, save four hundred young men that fled upon Camels. Conceive Lusts to be these Amalekites, they spoil our *Ziklag*, sack our City, captivate our wives and children, our Senses and affections: now let us cast cold water into this pot, weep till we can weep no more; lament we day and night. Then let us pursue these brutish Amalekites, so shall we overcome our untamed lusts, and smite them from the twilight of our youth, to the evening of our old-age. Some young men may escape, some vain words and unclean thoughts may remain in us: but for the old Amalekites, gross and foul faults, we shall conquer them. So recover we our wives and daughters, our affections so dear to us: and they that were the prisoners and drudges to Lust, shall now do good service to GOD. *The Land is full of adulterers*, and because of oaths it mourneth. Shall the Land mourn for the Inhabitants, and not the Inhabitants mourn for their sins? We have preventions, lawful marriages. The *Garamantes of Libya* have all their women common; wicked Infidels! No marriage, no chastity; we have marriage, but not chastity. *Intolerabilius peccatum, ubi tale remedium*. The more unsufferable their impiety, that have such a remedy. Though we cannot quench this fire, we will weep upon it; we will mourn for these lusts. Let the offenders use this remedy, and by God's assistance they shall get the victory. *Thou breakest the heads of the Dragons in the waters*. The heads of the Dragon are broken in the waters, great lusts are drowned in a flood of tears. *Moses* in zealous indignation did drown Israel's sin: he drowns the Idol, lest the Idol should drown the people: as the Philosopher did with his wealth; *mergam te, ne mergar à te*; so beat your lustful affections to dust, drown them in your tears, and let your souls drink those tears, as the Prophet says, *My tear have been my drink day and night*. These shall so blot Satan's accusation and bill of complaint against us; that the Court of heaven will not read it. There was an hand-writing against us, but it was engraven in brass; no *Aqua-fortis* of our tears could eat out that: only Christ's blood did expunge it, *Col. 2.14*. The Devil still puts up new declarations and quarrels against us, but they are written (as it were) in paper; if we weep on them, we shall easily blot them out. *Antipater* wrote to *Alexander* a long Epistle, containing accusations of his mother *Olympias*; to whom *Alexander* shortly replied; Alas, doth not *Antipater* know, that *Vna matris lacryma multas delebit literas*? That one tear of a mother will wash out many letters of an accuser? So one tear of the child of God, shall obliterate all the indictments of the Devil. Thus penitently, *Peccata dolere, est peccata delere*: for God esteems sin in deed repented, as if it had never been indeed committed. Weep therefore here, that thou mayest not weep

hereafter. One remorsefull tear shed on earth, is better than whole buckets in hell. Weep here, and weep never; weep there, and weep forever. *They that sow in tears, shall reap in joy.*

All this while we have considered *Lusts* in the narrowest bounds; as a particular effect of that grand beldame Concupiscence. But *Lust* is of a greater latitude, and is not only to be taken for the desire of fleshly company, but for the whole general corruption of our nature, prone to all sin. There is in the world the *Lust* of the flesh, the *Lust* of the eyes, and the pride of life: therefore it is called *Concupiscentia mundi*; the lust of the world. Saint *John* divides the world into three parts, and gives lust two of them there: all in the next verse; *The world passeth away, and the lusts thereof.* Whatsoever is in the unregenerate will of man, that is *Lust*. The works of the *Flesh* are manifest; that is, of *Lust*, it is all one. When they are conjoined, as *Lusts* of the *Flesh*; then flesh is as the mother, and lusts the daughters: when they are found in several places, know they are but diverse names of one and the same thing. *Paul* in reckoning them up, mentions many, and concludes more; with *And such like.* He says first they are so *manifest* that he need not, and last so *manifold* that he cannot reckon them all up. Now if Saint *Paul* numbering the sins of his times, was fain to break off his catalogue with an *& caetera*; how shall we in these days deliver up a true inventory of them? Alas, we have now those sins, to which they then wanted names. Theirs were Serpents, ours are dragons: the first were evil, but the last are worst of all. The consummation of times and sins are met together upon us. The world, like that Image, had a head of gold, there was some purity: his shoulders of silver, there the metal declines: his arms of brass, baser still: his legs of iron, yet more rusty; but now come to his feet, they are all of clay; nothing but earth, earth. And as commonly in a diseased body, all the humors fall down into the legs or feet, and make an issue there. So the corruption of all ages hath slid down into the present, as into the feet, and there *Lust* hath made an issue, to the annoyance of all the world.

This *Lust* is a friendly *Judas* within us, a familiar devil: She is indeed the mother of all wickedness; yield the father-hood to the Devil, *Lust* will challenge the mother-hood to her self, *When Lust hath conceived, it bringeth forth Sin: and Sin when it is finished, bringeth forth Death.* Saint *James* seems to speak of a womb; *Lust* conceives: of a Birth, it bringeth forth: of a Growth, it is finished: of a Death, it lastly kills, *brings forth death.* The Psalmist describes the bringing her to bed, *Psalm. 7.14.* First, she *conceives* mischief, and grows quick with child. Then, she *Travels with iniquity*; there's her labor. Lastly, she *brings it forth*, there's her delivery. The Prophet gives her a quicker dispatch; *She conceiveth mischief and bringeth forth iniquity.* She doth but conceive, and presently bringeth forth. Let me take leave to follow this significant allegory. We have found out the mother of sin, *Lust*; but can she be with child without an husband, or one instead of an husband! sin must have a father, so well as a mother: though it be an illegitimate bastard, it must have a father. You all know the Father of sin, that's the devil. We have now a father and a mother: the father begets, and the mother conceives: she is big with child: but how shall she do for a midwife? she cannot be delivered of her burden without a midwife. There is one ready at her call, that's consent. We have now a father, a mother, a midwife: suppose the child is begotten, conceived and borne; how shall we do now for a nurse? it will otherwise die for want of keeping. *Lust* is some great Lady, and scorns to nurse her own children. There is a nurse provided too, and that is, Custom. Here are all

things too fit and ready for the production of this monster. The devil is the father, Lust the mother, consent the midwife, and custom the nurse: if consent bring it forth, custom will bring it up. When sin was first brought forth into the world in that first human person that ever sinned, *Eve*, this was the proceeding. Concupiscence the mother kept company with the devil the father, and he suggested to her his seed, that was temptation. Presenting a fair fruit to her eye, and dissuading from confidence in the truth of God's charge: upon this seed she begins to conceive, *Gen. 3.6*. She saw it *pleasant* to the sight, and *desirable* to make one wise. After this conception in the thoughts, she knew not how to be delivered but by consent: *she did take and eat*. Now the child is borne, lest it should perish for want of keeping, *Lust* puts it forth to nurse. Dame *Custom* takes it to keeping, and promiseth to bring it up. And she hath been so good as her word; so nurse it, and nourished it, that it is now past a tender stripling: *Paul* calls it an old man, *Eph. 4.22*. *Put off the old man*; above 5000 years old, and yet it is not only alive, but lively and lusty to this day.

First, for the father of sin, whom all confess to be the devil, *When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it*. CHRIST calls him the father of lies, not of liars, for *all men are liars*. Now as *Omne mendacium est peccatum*, every lie is a sin; so some have observed that *Omne peccatum est mendacium*, every sin is a lie: because it is done against the truth. If so, then he that is the father of all lies, is the father of all sins. And by a lie he engendered all sins. GOD had said, In the day thou eatest thereof thou shalt surely die: *Eve* first, receiving Satan's seed, reporting this, corrupts it; and says only, ye shall not touch it, *Lest ye die*. Satan says peremptorily, *ye shall not die*. So God's plain affirmation, *ye shall die*; was first turned to a dubitation, *lest ye die*: at last, to an impudent negation, *ye shall not die*. *Deus affirmat, mulier dubitat, diabolus negat, Bern.* God affirms it, the woman doubts it, the devil denies it. Thus he is the father of sin. In the devil there be some good things: *Substantia, immortalitas, fides, aliquando veritas*. Substance, for he is good as a creature, not as a devil God made him an Angel, he made himself a devil. *Deus non odit peccatum causâ diaboli, sed diabolium causâ peccati*. God does not hate sin for the devils sake, but he hates the devil for sins sake. Immortality; for he is a spirit and cannot die. Faith, the *Devills believe and tremble*. Truth; for they confessed *Jesus* to be the son of the living God. But these two last are enforced, not voluntary. His whole purpose is to beget sin, and by sin to beget death. God made not death, *Wisdom 1*. how then came it into the world? It entered by sin: how entered sin? by the malice of the devil. This Satan works in a double spite.

In a spite to man; because he is God's Image: he cannot hurt God, therefore have at his Image. Besides; man is to be advanced to that heaven, from which he is hurled down forever. If therefore he possibly can, he will pluck him to hell where himself must be forever. Thus Satan gave life to sin, that gave death to all the world. In a spite to Christ; for Christ and Satan were never friends. The Lion of *Judah*, and the Lion of this world, were never at peace. The devil doth what he can to bruise CHRIST'S heel, in hurting his members; and CHRIST hath thoroughly burst his head. In CHRIST'S birth Satan set hard to kill him by *Herod*, in the wilderness he tempted him, he never rested till he had brought him to the Cross: he had him then where he would. But as the devil came to destroy CHRIST, so CHRIST came to destroy the devil, ^t *For this purpose was the Son of God manifested, that he might destroy the works of the*

devil. But as Christ resisted him when his living body was on the pinnacle of the temple: so he overcame him when his dead temple hung on the pinnacle of the Cross. *Scaliger* writes, that the Cameleon when he spies a Serpent shading under a tree, gets up and lets down a little thread, not unlike a spiders, breathed out of his mouth: at the end whereof their hangs a little drop as clear as christall, which falling on the serpents head kills him. So Christ mounted on the tree of his Cross, sends down from his side a thread of blood, that fell on the old serpents head, and forever slew him. Now if thou wouldest prevent this generation, infatuate the father of sin, disable the devil. Allow him no bed of fornication in any member of thy body, or corner of thy soul. Would he beget adultery in thee? afford him not the bed of an unclean thought. Would he beget revenge? afford him not the bed of anger. Would he beget usury? allow him not the bed of covetousness. *Tolle concubitus*, debar this copulation, prevent this conception and thou shalt never have that bastard laid at thy doors.

We have had much ado with the father of sin, we shall yet be more troubled with the mother. I could not be blamed for accusing him, that accuseth all the world: neither must I be partial to the Beldam, *lust*. An old decrepit woman, growing on a pace to six thousand years, and yet she is not past children. This lustful mother is ready to conceive, as that devilish father is forward to beget. *Pugnabit primo fortassis, & (Improbe) dicet: Pugnando vinci se tamen illa volet*: she wrestles with a desire to be overcome. I will consider how this is done in some particulars;

An offense is done you, the devil comes, and joining with concupiscence, suggests the adulterous seed of anger: *lust*, the mother conceives malice, she travells with the pleasure of revenge, she grows big with conspiracy, and at the last, she brings forth murder.

There is beauty in a woman, God's admirable workmanship, rich colors upon a piece of clay. By some wanton look, lascivious speech, or light behavior, the devil suggests the seeds of unchastitie. *Lust* conceives desire, she travells with expectance of opportunity, grows big with immodestie, at last, brings forth adultery.

In another, the devil suggests the seed of Pride; *Lust* conceives it by thinking on honor, she travells in the imagination of high places: how great things she might do, how bravely quit her enemies, if preferred to some dignity: he grows big with an office, and at last brings forth scorn and tyranny: now still she runs upon *Pompey's* motto. *Semper ego cupio praecellere, & esse supremus*.

Satan suggests the seed of discontent: *Lust* conceives a child, like Ice, it begets the mother again. Wine begets lust, and lust begets a desire of wine. *Bacchus* and *Venus* are near neighbors; only voluptuousness hath a house between them.

This is the mother, and thus prone to the forbidden bed: what shall we do? because we know the dishonesty of the father, let us be sure to keep in the mother; restrain *Lust*, and so sue a divorce betwixt the devil and concupiscence. The only way is to put enmity between the seed of the serpent, and the seed of the woman: that though the devil be never so busy in suggesting, yet concupiscence may be kept from conceiving. There are two good herbs to make this woman barren, *Agnus Castus* and *Lettuce*; Prayer and fasting. If this kind of devil

have adulterated with *Lust*, he goes not out but by prayer and fasting. It is fasting spittle that must kill this serpent. If this take not effect, present to thy mind a spiritual crucifixe, *memoriam crucifixi*, the remembrance of him that died on the Cross for thee. Think thou doest see Jesus coming toward thee; his head crowned with thorns, his hands, his feet, his side, his heart bloody; his eyes full of tears. Behold him: <1 page duplicate> <1 page duplicate> adultery sits not in those eyes: those feet were not made to please *Herod* with a measure: those arms were wonted to no wanton embraces; but to embrace the cross with patience, our souls with comfort. For thee, *Lust*, for thee have I died; thou only didst murder me: do not make these wounds bleed a-fresh: open not my side again, to let forth new streams of blood: pull me not from my throne in heaven to the grave again. Wouldest thou keep *lust* from the adulterous company of Satan? set in the view of thy conscience, JESUS CHRIST crucified.

The next is the midwife, *Consent*: well might the child be conceived by suggestion, but without consent it could never be borne. The devil suggests into *Absalom's* heart pride, his *lust* conceives a crown, *Consent* of will is his midwife, and delivers him of treason. The devil suggests into *Demas*, gain; his *lust* conceives heaps of money, ease, the pleasure of the world: *Consent* of will is his midwife, and delivers him of apostasy. Satan comes to a young beginner, one newly set up for himself, and suggests the sweetness of being rich: *lust* conceives all ways of gain and propounds being one day an Alderman: *Consent* of will plays the midwife, and brings forth fraud and lying. If thou wouldest prevent the birth of sin, deny *lust* her midwife, *Consent*. My son, if sinners entice thee, *Consent thou not*. Could artisans and women master great difficulties & *tu non poteris?* saith *Augustine* to himself. It is no easy achievement: It was as great a miracle that *Joseph* in the arms of his mistress should not burn with *lust*; as it was for those three Saints to walk in the fiery furnace without scorching, *Luther*. If *lust* will yield, and sin must be bred, yet be sure to lock up the midwife; that it may be an abortive brood, stiffied in the womb, still-borne. He was a great Prince, that on the difficulty of his Queens deliverie; when the midwife put him to the choice, whether the mother or the son should be saved, seeing one of them must on necessity be lost: the king answered, save the fruit, though the tree fall; preserve the son, albeit you lose the mother. But in this case do the contrary; save the mother and let the child perish: kill sin, and preserve nature alive. Thou art tempted, *consent not*; allow no midwife, and the child shall never be borne. We have all *lust* about us; a verybody of death: the father is ready, the mother is willing; keep away the midwife; that though sin be done upon us, we may have this comfort, we *consented not*.

The last is the Nurse, *Custom*: this feeds, sustains, and brings up the bastard. Though it be borne, it could not batten, thrive, and grow to stature, but by sucking on the breasts of *Custom*. The curse that the *Cretans* used against thir enemies, was not fire on their houses, nor a sword at their hearts: but that which in time would bring on greater woes; *ut mala consuetudine delectentur*; that they might be delighted with an ill custom. If I have done this, if there be iniquity in my hands, &c. *Then let the enemy persecute my soul, and take it: yea let, him tread down my life upon the earth, and lay mine honor in the dust.* *Hugo Cardin.* on those words of the Psalm comments thus. *Let him persecute my soul*, by suggestion: *take it by consent*; *tread down my life* by action; and *lay mine honor in the dust* by custom. This is not only a grave to

bury the soul in, but a stone rolled to the mouth of it, to keep it down. Sin but now borne, *Iniquitas est; matura, natura fit*: when it is ripe, it becomes a nature. *Desinit esse remedio locus, ubi quae fuerunt vitia, mores sunt*. The disease is incurable, when vices are made manners. *Incipit esse licitum, quod solet esse publicum*. Custom is not only another nurture, but another nature. Lawyers say, *Quod est consuetum, praesumitur esse iustum*. That which is done by many, is at length thought lawful in any. Take an Apologue: four things meeting, boasted their comparative strength; the Oke, a Stone, Wine, and Custom. The oke stood stoutly to it, but a blast of wind came and made it bow; the axe felled it quite down. Great is the strength of stones, yet continual drops wear them; *Gutta cavat lapidem*: a hammer breaks them to pieces. Wine overthrows Giants and strong men, Senators and wise men; & *quid non pocula possunt?* yet sleep overcomes wine. But *Custom invicta manet*, remains unconquered. Many would not endure JESUS CHRIST, because he came to break their customs. The Masters of the *Pythonesse*, Acts 16.21. objected this against *Paul and Silas*; that they did *teach customs not lawful for them to receive*. For this cause was the up-roar in *Ephesus*; the cobby-hold of *Diana* was touched: and the town clarke had no means to appease the tumult, and deliver the Apostles; but by saying, *These men are no blasphemers of your goddess*; they come not to break your customs. Tell a Papist, that his two meals fast makes the third a glutton, he defies you for a breaker of his *customs*. Tell a country man that it is unlawful to keep his town-wake on the Sunday; he hates you as a Puritan, that comes to break his *Custom*. It is *Custom* that hath undone our Church: when the Pastor comes to demand his tithes; he is answered, as the man of Romney-marsh did his Minister from Scripture; *Custom to whom Custom*. But the Minister well replied; *The Churches of God have no such custom*. This is the nurse *Custom*: and so you have all four; the father, the mother, the midwife, the nurse. And here is the generation of that monster, sin: borne from the womb of that concupiscence, which my Text calls *Lust*.

Now God hath given us means to conquer all these. The father is Satan, *Whom resist steadfast in the faith*. Faith in the Lamb shall put this roaring Lion to flight. *They overcame him by the blood of the Lamb, Revel. 12.11*. For the mother, overcome her by mortification, *Mortify your members which are on the earth*: not only lay her a sleep, but lay her dead. The midwife is *Consent*; disable her, by resolution *not to obey her in the lust of the flesh*, Let not sin *reign* in your mortal body. He says not, let not sin tyrannize: but let it not *reign*. Be not sin's voluntaries: if you be only pressed against your wills; it is not you that offend, but sin that dwelleth in you. The devil will suggest, and concupiscence will admit, but take away the midwife, consent not. There will be *Sensus*, let there not be *Consensus*. When the fair *Lucrece* was ravished by *Tarquin*, *Augustine* observes; *Duo fuerunt, & unus adulterium admisit*: there were two persons, and but one adulterer: a conjunction of bodies, but a distraction of minds. A regenerate man's case is like that of *Lucrece*; sin is rather done on him, than of him. But lastly, let us all confess, that the father hath begot, and the mother conceived, and the midwife brought forth sin in us: we have gone too far in this birth: yet in the fear of the Lord let us not put it to nurse; not accustom ourselves to it: but break off sin by repentance; otherwise, *Lust when it is finished, brings forth death*.

That is in the world: we have seen the infection, let us now look upon the Dispersion; *Through the world*. The world is taken two ways; for the frame and constitution of the world: and for

the men and Inhabitants of the world. Now this corruption extends it self to both: the content hath corrupted the continent: men's sins have infected the world, as the plague in persons infect the very walls of the house. The latter acception is here strictly meant: yet let us see this corruption in both.

First, for the men of the world; for this is rather *corruptio morum quam elementorum*: a depravation of manners, rather than of elements. *The Prince of this world shall be cast out*. Not the Prince of the great world, for that is God; but of the little world, evil man: the wicked are his vassals, because they are sins vessels. The devil is called *the Prince of the power of the air, the spirit that worketh in the children of disobedience*. *Christ was in the world, and the world knew him not*. What world knew not CHRIST? The heavens knew him, for the sun was eclipsed at his death, and that *in Plenilunio*: the earth knew him, for it shook and quaked with fear: the stones knew him, for they rent and cleave in sunder The world that knew him nor, was man; not *substantia*, but *Incola mundi*. *Vnumquidque illud est quod amat*: everything is that which it loves: so the wicked are the world, because they affect the world. But if the world be ever taken in the worse sense, how then is it said; *Sic dilexit mundum*; So God loved the world? when *Donatus* opposed that, *1 John 5.19*. *Positus est in maligno; the whole world lieth in wickedness*: *Augustine* answers him with, *1 John 2.2*. Christ is the propitiation, not for our sins only, but for the sins of the whole world. And God was in Christ *reconciling the world to himself*. Here *Qui been distinguit, been docet*: a distinction shall make all clear. Where world is taken in an evil sense, it is meant of evil men, where in good sense, of good men. Where in a general sense of all men. The godly are called the world, but *medulla mundi*, the marrow of the world: when this marrow decays, the world will perish. *Help Lord, for the godly man ceaseth: and the faithful fail among the children of men*. If the godly be diminished, now help Lord. *Chrysostom* says, many things are spoken *De agro*, that shall not be fulfilled but *in horreo*. *Distingue tempora, & concurrent scripta*. But the wicked are properly called the world: for though they be reasonable men, and have souls from heaven; yet they are corrupted by and corrupting the earth There is a river in Spain full of fishes; but those fishes are corrupt and unwholesome, by reason the river runs three or four leagues under the ground: so the wicked though they had some sparks of natural goodness, yet by running through the earth, they become loathsome, *Many walk, that are enemies to the Cross of Christ*: if many in *Paul's* time, more now. For Satan who was then bound, is now loosed again out of prison: and *hath great wrath, because he knows he hath but a short time*. So tetricall and horrible is this, that a man would think the whole world were turned devil. Therefore pray we with *David*; *From men of the world, good Lord deliver us*.

Secondly, the world in the very frame and substance of it is thus corrupted; *all in vanity*. A man that would taste the saltness of marine waters, needs not drink up all the sea: it is enough for me to give you a taste of this world. In the creation of every days work, God saw that it was good: but in the sixth day, having done all; *Erant valde bona*: viewing all in the harmony, *They were very good*. The things of the world were made good for man, but he made them evil to himself: so that now *the whole creature groaneth under this corruption*, *Ro. 8*. So it labors, as if it desired release, and rest: so it is corrupted that it must perish. *Communis mundo superest rogas*. The heavens shall pass away with a great noise, &c. *Non minùs certum*,

quia dilatum: the differring doth not discredit the certainty. If the world it self be so perishable, what think you of all the pomp and vanities of it? *Corrupta sunt, & corrumpentia*: they are corrupt themselves, and corrupting others. *Love not the world*: what is this world? The Apostle expounds it to be *lust of the flesh, lust of the eyes, and pride of life*. *Beatus qui explicatur, miser qui implicatur*. Blessed is the man that is delivered out of them, wretched is he that is wrapped in them.

There's only one way left, not to admit

The worlds corruption; to be none of it.

Now shall I wrap up both these worlds into one bundle, and teach you how to loath it? This you will do by considering the villainy, misery, Inconstancy, Insufficiencie of it.

The villainy; *The world shall hate you*, saith Christ. Then Christ hath not told us truly, or the world will use us hardly. As *Tertullian* observes on *Nerva's* epistle to *Pliny*: he would not have Christians sought for, *quasi Innocentes*, as if he confessed them innocent: yet being found he would have them punished, *quasi reos*, as if he professed them guilty. Good men commonly find as much favor of the world, as *vitellius* shown *Julius* the Senator: when the Emperor *Commodus* commanded he should be slain with the sword; *vitellius* in favor did beat him to death with cudgells. Plead what they can for their own innocence, the Wolf will answer the Lamb; Indeed thy cause is better than mine, but my teeth are better than thine, I will devour thee. There are not wanting, that like *Fimbria* of Rome, who meeting a Citizen that he hated, in the street, gave him a deadly thrust into the body with his sword: and the next day entered an action against him, that he had received but part of his blade into his body, and not all, as he meant it. *Sic nocet innocuo nocuus*: what can the Lamb expect else of the butcher? Indeed sometimes the world useth a man, as *Jerome* notes, the Praetor handled a soldier, to make him renounce CHRIST. First he imprisons him in his own house, allows him a chamber well furnished, soft lodging, dainty cheare, wine, music, all delights. When this course would not take, (yet Lord, how many are thus tempted to leave their Savior!) then he casts him into a dark dungeon, loades him with irons, starves him with the hungry allowance of husks and puddle-water. When nothing would do, he burns him. If the devil cannot win men to hell as he seems an Angel of light, he will strive to accomplish it as he is a spirit of terror; if not transformed to another shape, then deformed in his own shape.

The Miserie: so soon as CHRIST was baptized, and the Spirit descended on him, presently Satan had a-bout with him. No sooner do we give our names to CHRIST, and receive the holy spirit, but instantly the devil rages and roars against our poor souls with might and malice. If we begin to please God, we displease the world: if God be our friend, that will be our enemy, when we were come into *Macedonia*, our flesh had no rest, but we were troubled on every side: *without were fightings, within were fears*. When we once put our endeavors to godliness, expect no quiet. *Nunquam bella bonis, nunquam dissidia cessant: Et quocum certet, men's pia semper habet, Prosp.* Say we then with *David*; *Oh God my heart is ready. Paratum ad sublimia, paratum ad humilia: paratum ad prospera, paratum ad adversa, paratum ad universa*. Ready for good things, ready for evil things, ready for high things, ready for low things,

ready for all things, *Bernard*. 1 *Sam.* 6. The king of *Bethshemesh* might low after their calves at home, yet they kept one path, and turned neither to the right hand nor to left. So although we mourn for parting from our temporary delights; yet let us keep the way of truth, that will bring us to the end of our faiths, the salvation of our souls. Scrape not then on the dunghill of this earth for pearls, where nothing will thrive but toad-stools. *In me you have peace, in the world you shall have tribulation: leave me to affect our own misery.*

The Inconstancy: at most we can get but the figure or fashion of this world, and *Figura transit*, the fashion of it perisheth, *Ier.* 17.11. The Partrich may sit on eggs, and hatch them: but then (because they are none of her own) the true mother calls them, and they flieaway. The worldling is this brood-goose, hatcheth chickens, gathers riches: but when God calls them, they run away from him, and leave him *a fool*. *Thou fool, this night shall they fetch away thy soul from thee*, then whose shall these things be? Swallows will not build in houses ready to fall: yet we more unwise, build our nests in this perishing world. Sea-passengers have written, that about the Teneriffe there be certain Islands, called the flitting Islands: they are often seen, but when men come near them, they flitte away. The world it self is such, a flitting Island: today thou thinkest it *Tuum*, thine; tomorrow it shall not find thee *Suum*, his: thou art quickly gone from that, or that from thee. *Solvat amicitias mors ingrattissima vestras.* O blessed place, where peace hath no change!

The Insufficiencie; it can never content us. They that have most, crave most: the richest usurers are the poorest beggars. He that loveth silver shall not be satisfied with silver. As the poor man cries, *Quid faciam, quia non habeo*, what shall I do because I have nothing? so the covetous cries as fast, *Quid faciam, quia habeo*, what shall I do because I have so much? *What shall I do because I have no room to bestow my fruits?* But whats this? have we any hope to cast out worldlynesse? No: indeed your judgments here can make no resistance, but your affections cannot be brought to it. Most men desire *Esau's* blessing, the fatness of the earth: they care, not for *Jacob's*, yet he went away with the Covenant. *Cain's* outlawed stock were yet excellent in worldly things; *Iabal* in cattle, *Iubal* in music, *Tubal* in brass and iron; they were the fathers of those professions. What worldly thing is there, but some reprobates have had it? For beauty, *Absalom* was very fair; and the daughters of men by beauty ensnared the sons of God, *Gen.* 6.2. For strength, *Goliath* was very potent; for swiftness, *Hazael* was a swift runner; for wealth, *Nabal* was very rich; for honor, *Saul* was a King: In man one dram of grace, from God one drop of mercy, had been better than all these. *There appeared a woman clothed with the Sun, and the moon under her feet, and upon her head a crown of twelve Stars.* The Sun is Christ, the twelve Stars the twelve Apostles, the Moon is the world, and that is under the Churches feet. We that have the earnest of the Spirit, and the first-fruits of salvation, while we are awake, know and acknowledge this to be the best of all. Yet if a little rest of quiet, or ease of health, or luggage of wealth be missing, we mutter as if God had done nothing for us, and are often ready to leave, the music of Zion, and to run back to the world. *Strabo* hath a tale of a Musician, that had got together many delighted hearers, whom with sweet charms he held by the ears; they praised his music, he was well pleased with their company. On a sudden the market-bell rung, away they ran all, and stayed not so much as to give him thanks: only one somewhat deaf stayed behind. The Musician heartily thanked him

that he would tarry with him, when all the rest went away at the ringing of the market-bell: why, but hath the market-bell rung indeed, says he? Yes, quoth the Musician; away trudges he too. You can apply it. Preach we never so well against worldliness, when the charms and chimes of the world ring, it is hard to keep your minds from running. O how difficult is it to conquer this world? yet faith can do it, *This is the victory that overcometh the world, even our faith*. Every true Christian is greater than *William the Conqueror*, greater than *Alexander the Great*, greater than *Pompey the Great*, greater than the great Turk. For they conquered in many years but a few parts of the world; but the Believer in one hour with one act only, subdues the whole world, with all things in the world. *Terra fremat, regna alta crepent, ruat ortus & orcus; Si modo firma fides, nulla ruina nocet*; Art thou a Christian? hast thou vanquished the world, that vanquisheth all the wicked? Bless God for this conquest: the King of Spain's over-running the Indies was nothing to it. Merchants would give much to know a short cut to those remote places of traffic, without passing straits, or fetching bouts: the shortest cut to the riches of the whole world is by their contempt. Here is a short description of the worlds vanity, by reason of this corruption: but what can he expect that speaks against the world? When Christ himself came to dissuade men from the world, he had ill luck in that point. He might preach; Make to yourselves friends of the *Mammon* of unrighteousness: and verse. 13. You cannot serve GOD and *Mammon*. But *when the Pharisees that were covetous, heard all these things, they derided him, verse. 14.* he had but a flout for his labor. But let those that have hope of heaven, cease to love this world: and know that if Christ make us to deny this world, he will give us a better; we shall be no losers by him, he vouchsafes us the kingdom of heaven. *For if in this life only we had hope in Christ, we of all men were most miserable*. Take this corrupted world that like it; let that glorious world be ours.

Having escaped the corruption. We have considered the Infection, and the Dispersion, and therein the Discovery: now one word of the Recovery, we have *Escaped it*. I call this a Deliverance; for we have *Escaped*; not by our own power, but by his grace that hath delivered us. Our soul is *Escaped* as a bird out of the snare of the fowlers; the snare is broken and we are *Escaped*. The snare of the fowlers were the lime-twigs of this world: our soul was caught in them by the feathers, our affections: now indeed we are *Escaped*, but the Lord delivered us. We that were once taken captives of Satan at his will, are now freed. There is a four-fold manner of freeing captives: 1. By manumission, a voluntary making free of a bond-servant: so we are escaped from the service of Satan into the glorious liberty of the sons of God. If the Son shall make you free, you shall be free indeed. 2. By Commutation, we were prisoners by sin to Death. God therefore made a change with Death: Take thou my Son prisoner, give me my servants free. Death and Hell were forced to exchange: So they killed Christ, and we escaped. 3. By price; when a ransom is paid: now Christ *gave himself a ransom for all*: no silver or gold could serve; but the *Precious blood of that immaculate Lamb*. We are bought with blood, and this is the blood of God. So *Tertullian, Sanguis Christi non redemisset ecclesiam, nisi fuisset sanguis Dei*; No blood could have saved us, but the blood of him that was God. Here was mercy, great mercy: Christ to have mercy upon us, had no mercy upon himself: the price is paid, and we are escaped. 4. By violence; thou hast plucked my feet out of the snare, when they were too hard for me: with a strong hand and out-stretched arm, God hath delivered us

out of this Egypt. As *David* delivered his sheep from the Lion, so the LORD hath *delivered us*, 2 *Tim.* 4.17. *Ejecit daemonia*; CHRIST did cast out devils: like *Alexander*, he stood not to untie the knot, but he cut it. By all these ways we are escaped, may our thankful hearts give praise to our Deliverer Jesus Christ.

But did GOD all this for us, and shall we do nothing for him, for ourselves? Alas, we shall then soon again be entangled with the *Corruption* of this world. Here we learn the due and true use of Faith and Repentance; Faith to lay hold on the blood of CHRIST, to cleanse our souls from this *Corruption* of lust and Repentance by true remorsefull tears to purge ourselves continually. *Nulla dies sine maculis, nulla dies sine lacrymis*; No day is without sins, let no day pass without sorrows. These showers shall kill the weeds of lusts, and spring up the herbs of graces. When he over-waters earth, there follows temporal plenty: when earth waters heaven, there follows spiritual plenty. Let me now give you the picture of Repentance; which I desire not to be set up in your houses, but to be laid up in your hearts.

She is a Virgin fair and lovely, but sorrow seems to do violence to her beauty; yet indeed increaseth it. You shall ever see her sitting in the dust, her knees bowing, her hands wringing, her eyes weeping, her lips praying, her heart beating, her lungs panting. She comes not before GOD with a full belly, and meat between her teeth, but her soul is *humbled with fasting*. She is not gorgeously attired, Sack-cloth is her garment. Not that she thinks these outward forms will content GOD, but only are *moeroris Insignia*, the remonstrances of pure sorrow within. And indeed at that time no worldly joy will down; only pardon and mercy in JESUS CHRIST. She hangs the Word of GOD as a Jewel at her ear, and tyes the yoke of CHRIST as a chain about her neck. Her breast is sore with the strokes of her own penitent hands, which are always lifted up toward heaven, or beating her own bosom. Sorrow turns her *lumina* into *flumina*, *frontem* in *fontem*; her eyes into fountains of tears. The ground is her bed; she eats the bread of affliction, and drinks the water of anguish. Her knees are hardened with continual praying, her voice hoarse with calling to heaven: and when she cannot speak, she delivers her mind in groans. There is not a tear falls from her, but an Angel holds a bottle to catch it. The windows of all her Senses be shut against vanity: she bids Charity stand the Porter at her gates, and she gives the poor bread, even while her self is fasting. She would wash CHRIST'S feet with more tears than *Mary Magdalene* and if her estate could reach it, give him a costlier unction. She thinks every man's sins less than her own; every man's good deeds more. Her compunctions are unspeakable, known only to God and her self, and to no creature else. She wisheth not only men, but beasts, trees, and stones to mourn with her. She thinks that no Sun should shine, because she takes no pleasure in it: that the Lilies should be clothed in black, because she is so appaeled: that ths Infant should draw no breast, nor the beast take food, like the *Ninevites*; because she hath no appetite. She hath vowed to give GOD no rest, till he have compassion upon her, and seal to her feeling the forgiveness of all her sins. Now Mercy comes down like a white and glorious Angel, and lights on her bosom. The message which Mercy brings from the King of Heaven is this; *I have heard thy prayers and seen thy tears*. The HOLY GHOST comes with an hand-kerchiefe of comfort to dry her eyes. Lastly, she is lifted up to heaven, where Angels and Cherubims sing her tunes of eternal joy: and GOD bids Immortality set her in a Throne of glory.

Verse 5.

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge, &c.

The former part of the Chapter is spent in comforting: Now he comes to exhorting. A father does not only promise his son, I will make thee mine heir: but withal imposeth on him some duties, by performance whereof, he may assure himself of Inheritance. If we should speak nothing to men Instructively, or reprehensively, but all comfortably; it were the next way to send them comfortably to ruin. *Sat Deus; at nobis quaedam facienda reliquit;* It is not fit that Heaven should take all the pains to bring Earth to it; Earth must do somewhat to bring it self to heaven. God's bountifulness is beyond our thankfulness: yet thankfulness is not enough, there is matter of labor and *Diligence* in it. He that lies in a dark pit, will yet offer his hand to him that will help him up. *Jeremiah* did put the cords under his own arms, that *Ebed-melech* let down to draw him out of the dungeon. If the Lord of a Manour have given thee a tree, thou wilt be at the charges to cut it down and carry it home. He that works first in thy conversion, hath in wisdom made thee a second. Thou seest God's bounty; Now look to thine own duty.

This is taught us by the

- Quality, *Diligence*.
- Quantitie, *All diligence*.

Give diligence: Here first for the Quality. There is no matter wherein we hope for good in the event, accomplished without *Diligence* in the act. He that expects a royalty in Heaven, must admit a service on earth. The good man is weary of doing nothing, for nothing is so laborious as Idleness. *Bernard* calls it a dull numbness of the soul, which neglects to begin, or is weary to prosecute any good work. Deny Sloth not only continuance, but countenance. *Quanto magis occupatum Diabolus invenit, tanto minus occupat.* Satan's employment is prevented, when he finds thee well employed before he comes. *Thomas Becket*, no good man, in no good cause, when he was admonished to be less stirring in State-matters; answered, that he sate at the stern, and therefore ought not to sleep. This is a Christians case, Is the world tempting, the Devil attempting, my flesh betraying, and shall I sleep? Do I steer the helme of my own vessel, wherein my soul is the passenger, and my hope of blessedness the fraught; and would you have me to sleep? *Jacob* complains, that the sleep departed from his eyes: so careful was he to make his reckoning even with his master. I am sure we have a greater charge, greater Master, greater account, and yet we sleep. *Lepidus* lies in Harvest under the cool shade, *Vtinam hoc esset laborare;* I would this were to take pains: so some stretch themselves upon their Ivory-beds; and invite their curious morsels with rich wines: and O that this were the way to heaven! *Augustus* hearing that a Roman far in debt, slept quietly during his life: sent after his death to buy his pillow. It is a strange pillow whereon some slumber, that owe so much to GOD and man. When the Oyster gapes, the Crab throws into her a little stone, which hinders her from shutting again, and so he devours her. Satan watcheth our idle gaping, throws in his bait; lust or drunkenness, and so preys upon us. It is observable, that albeit the Romans

were so idle, as to make *Idleness* a god; yet they allowed not *Illi ignavo numini Templum intra urbem*; That idle Idol had not a Temple within the City, but without the walls. It grieves me to think that our Suburbs abound with so many worshippers of this lazy Devil: yet I still pray that none may be within the walls. Let us deal with Idleness and wantonness, as *Philip of Macedon* did with two such persons; cause *alterum fugere, alterum fugare*; the one to drive the other out of our coasts. The old world snorted when the great shower came: Sodom slept, but her damnation slept not. It was *Gogs* presumption, I will go to the land of unwalled Villages, I will go to them that are at rest. So Satan presumes to set on the sluggish as an undefenced city, *Otia pulvinar Satanae*; the Devil shoots in a slug, and hits none so soon as the sluggish. The unjust Steward out of office, fore-casts, *I cannot dig, and to beg I am ashamed*. We have those can dig, yet are not ashamed to beg. Many one says not *Fodere nescio*, but *Fodere nolo*. It is mercy to give them three thing; correction, work, and meat. A generous spirit is of *Maximinus* disposition; *Quo major sum, eo magis laboro*; & *quo magis laboro, eo major sum*. Our gallants would not endure that father, that should charge his *eldest son to work in the vineyard*. *Jacob* got the blessing, but it was under the name of *Esau*, which signifies working, *Ambr*. We must have the hands of *Esau*, if we look for the blessing of *Jacob*. There are three marks and helps of *Diligence*; Vigilance, Carefulness, Love.

Vigilancie: a serious project, which we can hardly drive to our desired Issue, takes sleep from our eyes. The best plot is to be saved, to appease God's anger, to get remission of our sins: yet we are *supini* and *sopiti*, fast asleep, though this be undone. Christ said unto *Peter, Simon, sleepest thou? Is Judas* waking, the Pharisees walking, the soldiers banding, the devils urging, the Son of man betraying, the great work of redemption accomplishing; and Sleepest thou? So is Satan provoking, thy flesh ready to yield the fort, sin at the door, and Judgment not far off, and sleepest thou O Christian? When *Abraham* received the wofullest charge, that was ever given to father, concerning his only son; herose *early* to do it. On the week-days every man riseth early to his trade; on the Lord's day, when the business of their souls is specially in hand, men usually sleep their fills.

Carefulness, *Eccles. 5.1*. Keep thy foot when thou goest to the house of GOD. Thou hast a foot, walkest with that foot, even to the Temple; but look to it. *Res est solliciti plena timoris amor*: If thou lovest GOD, thou wilt be fearful to offend him, careful to please him. *Gideon* smote the host of *Zebah*, and *Zalmunna*, and returned from the battle before the Sun was up. Satan finds us careless, smites us in the night of ignorance, and carries us away captives before we perceive it. The World says to a man, as the Priests and Elders did to the Soldiers; here is store of money, *We will secure you*: Money is able to make thousands secure. But, *Magna securitas, maxima tempestas*. The Spies of *Dan* returning, told them that the people of *Laish* dwelt secure, quiet and careless: so they took them, so they smote them, and burnt the City with fire, *Judge. 18.7*. No man perfectly knows his own heart: you think all well, this may be not assurance, but secureness. *Invadunt urbem somno vinóque sepultam*; When they shall say, *Peace and safety*, then cometh on them sudden destruction. Every man thinks ill of his sins, but perhaps he thinks too well of his good works: the servants of God mistrust their own righteousness.

Love: this *Diligence* must fetch the life from affection, and be moved with the love of virtue. They are most, whom fear correcteth from evil, they are best, whom love directeth to good, August. We refuse the dainty morsels of a churl's table, because we have them not with love. GOD regardeth not the mammoakes of our sacrifices, the scraps of our perfunctory obedience, when the awe and law of man brings us thither; not the love of GOD. Constraint makes a thing easy in its own nature, to become toilsome; love makes a difficult thing easy. He that is banished his native Country, thinks every step tedious: let his own will call him forth, his travel is pleasant; else men would not cross the seas to see fashions. There was a man so well affected to his own City, that in fifty years he never went a league out of it; as if like a fish he must needs die, if taken out of his own element. Not long after his luck was to commit an offense; whereof being convicted, and liable to severe punishment; the favoring Judge, intending to mitigate it, because this was his first error; confined him on the pain of death to the limits of that City. Now what was to his opinion formerly a delight, becomes a bondage and vexation; nothing in the City pleaseth him, all his desire is to gad abroad. How many miles can we ride and run in a day to see one beast pursue another! The unevenness of the way, the uncertainty of the weather troubles us not, because we have a love to the sport. If the charge of a Superior commands us to measure over so many miles, we soon complain of weariness. The Sabbath finds many in the fields, walking to the neighbor Villages, for wanton delights. If they were commanded to travel so far to Church, and to serve God, they would say with *Jeroboam*, it was too long a journey. All negligence in good things is from the want of love.

Well, God requires our diligence; *Vult & non vult piger, Bed.* He would have honor, but no labor: *Delectant praemia cum promittuntur, deterrent certamina cum praemittuntur;* The promises delight them, the combats affright them. O foolish man! thousand thousands stand about thee, and dost thou presume to sleep? *Bern. Mallem mihi esse male quàm molliter, Sen.* I had rather be sick than slothful: by that, the mind is stirred up, by this, effeminated. I use, saith that Philosopher, short sleep; it is enough for me to have forborne watching. *Aliquando me dormire scio, aliquando suspicor;* Sometimes I know I sleep, sometimes I suspect it.

But enough of *Diligence*, unless we were taught also rightly to dispose it. For there be many that weary themselves for very vanity. Even *Israel* would go back to Egypt for the Garlick and Onions: Things, saith *Gregory*, that provoke tears in them that eat them. *Manna* makes the heart merry; but they must have Garlick; as if they were weary of joy, and desired again tears and sorrow. *The Statutes of the Lord are right, rejoicing the heart.* But *Contemnunt habere unde spiritualiter gaudeant, & desideranter appetunt unde carnaliter gemant.* Men confess this world troublesome, yet love their own vexation, above the Peace of GOD, which passeth all understanding. Our minds are so scattered among these visible things, that we forget how the state stands within us. Like him that looks to the outside of his house, loames, washes, paints it, while the rotten timber drops down within. While men hunt after the world's venison with *Esau*, they are in danger to lose their Fathers blessing.

I have given three helps of *Diligence*; let me yet add a fourth, Study; so some here translate < in non-Latin alphabet > , what good work can be done without study? Indeed the main is

confessed: *Study to show thyself approved unto God.* But we think inferior offices need no such studious diligence: what easier thing is there than to keep the peace? yet the Apostle says, *Study to be quiet.* Mans nature is so apt to revenge, that it is no easy matter to be peaceable, Says the Philosopher, *Te studeto,* study thyself. What is easilier known than a man's self? No, says *Job,* *Non novi animam meam,* I know not mine own soul. Mans self is a good book to study: *I am fearfully and wonderfully made.* Read this book in *Folio,* in thy prosperity: read it in *Quarto,* abridged by calamity: read it in *Octavo,* made less by penury: read it in *Decimo-sexto,* made contemptible by ignominy: read it in *Nihilo,* made nothing of this world by death. The Lawyer will not answer a declaration without study; or he builds more on his fortune and favor, than on his wit and fidelity. The Poet can tell the Gallant that buys Love-sonnets; I study for your pleasure. The Advocate studies his pleading, or talks idle. When a vain-glorious Orator asked his friend, How liked you my speech? and preventing the answer which he expected applausive; believe me says he, I did it on the sudden, without study: so I believe says the other, for it did not savor of the Study. For us, what dare we do without study? Perhaps you think not so; but that we come with the same preparation to speak, that you come to hear. So we might all be accused be accursed, for doing God's business negligently. You think, because it is easy for you to come to Church when the Bell hath tolled an hour, it is as easy for us on a nights warning to preach. If there be anything in the world that bewrays this Cities ignorance, this is it: I will tell you a paradox: I call it so because few will believe it, but it is true. It is more difficult to hear well, than to speak well. To hear, say you? I can hear the gravest Bishop in the Land, and never study for the matter: But I say, if thou wilt be so good a hearer as he is a Preacher, thou must study for it more than he. Good reason: he goes along with the meditations conceived in his own breast; thou must go along with his speech; he follows himself, thou must follow him. It is easier for a Hare to run her own course, than for an Hound step by step to hunt her out. Our SAVIOUR says, *Take heed how you hear:* there is a certain art or cunning in well hearing. In a certain Country, every man was to plead his own cause: he was allowed an Advocate to put his mind in good terms, but himself delivers it. One had his turn thus fitted, paid the Lawyer, took the copy, liked it admirably, studied it by heart. But after often reviewing it, he fell into dislike of it, and returned it back with his *Non placet.* The Lawyer asked him the reason why he now disliked that, which at first he so applauded: why says he, now I have read it often over, and find the weaknesses; at once reading it seemed very good. And, quoth he, shall the Judges hear it above once? Let this touch upon the infirmity of common hearers.

Beloved, you cannot hear well without studying how to hear; do not think we can preach well without it. Indeed there be enthusiastical Preachers, that run away with a Sermon, as horses with an empty cart: you are not worth your ears, if they cannot distinguish. But to conclude, if no great work can be done without study, then surely not the salvation of body and soul without it. It is well, if with any study we may have it. When an Astrologer told *Agrippina,* that *Nero* her son should be Emperor; but first he must untie a knot by art, that was tied by nature: he meant, that he must artificially dissemble himself honest, though he were naturally a villain. She answered, he shall untie any knot to have an Empire. It is enough for us that we may have the Kingdom of Heaven, though we untie a knot by the art

of Grace, that was bound by the corruption of Nature. We are borne unclean, have made ourselves guilty; given to lust, avarice, pride; there's Nature's knot: let us untie this by grace; *Such were ye, but ye are washed, but ye are sanctified*; and the Kingdom of Heaven shall be ours. To this let us give all study: some Astronomers have beaten their brains with much study, to find out the space betwixt Earth and Heaven: and have given it up for above three hundred thousand miles. How great was their study? how uncertain their account? how vain the fruit? know it is a great way, not a journey over to France, or to India; study how to get thither. For this we study to preach, for this study you to hear, let us all study to practice; and when we have given all *Diligence*, still LORD be merciful to us.

Give diligence; not a pragmatistical business in others affairs; but rectify thy diligence, confining it principally to thyself. Dresse thine own garden, lest it be over-run with weeds, *Sen.* I know not with whom I had rather have thee be, than with thyself. *Vbicunque sum, mecum sum: rebus enim humanis me non trado, sed commodo*; I lend myself to other men's occasions, I give myself to mine own. We may say to Worldlings, as CHRIST to *Martha*, you are troubled about many things; but *one thing is needful*, mind that. They think when they have gotten store of riches, they shall then sleep in quiet; no then is least quiet of all. The rich man resolves when he hath filled his barns; then *Soul rest*; no, then Soul come to Judgment, to everlasting unrest; *Luke 12.* It is in vain, men rise up early, and go to bed late, and eat the bread of sorrows: for upon better conditions *God giveth his beloved sleep.* *Pyrrhus* boasted to his friend *Cineas*, that he would invade Italy, and hoped to achieve it: *Cineas* asked him, Sir, what will you do then? Then we will attempt Sicily, and so at last get Carthage and all Africa. And what then Sir? Then saith *Pyrrus*, we will rest and be merry. Alas, saith *Cineas*, may we not do so now, and save all this trouble? Then *Otium*, I will take mine ease? No, then *minus otii*, least ease of all: for besides hazard of blood in getting, there will be continual trouble in keeping. *Non minor ill labor, quàm quaerere, parta tueri.* *Eutropius* in the Poet, to one that asked how he might be revenged on his enemy; gave this counsel; *Facito divitem*, make him rich; so lay on him *Sarcinam curarum*, a burden of cares. The rich Land-lord envied his poor tenant, because he heard him sing every day at his labor, that had scarce bread for his family; while himself wanting nothings was full of discontent. One advised him to convey cunningly into his Cottage a bag of money; he did so. The tenant finding this mass, so great in his imagination, left off his singing, and fell to carking and vexing how to increase it. *Crescentem sequitur cura pecuntam*; The Land-lord fetcheth back his money, the tenant is as merry as ever he was. God is our Land-lord, while we his poor tenants have but little, we are content with a little: but if riches increase, cares increase with them; and till our Land-lord take back his burden, we have no ease. We may say of worldly wealth, what *Solomon* of worldly knowledge; he that adds it, adds sorrow with it. *Diogenes* laid himself to sleep in his cell, and his purse by him; a thief spies it, and watches till he was asleep. About mid-night when he thought himself, he ventures to steal it. To whom the subtle Cynicke; *Tolle infaelix, ut facias utrosque dormire*; Take it wretch, so we shall both sleep. Thou couldst not sleep till thou hadst it, nor I till I lost it. The very Camel is glad to be eased of his burden: When *Aesop* with the rest of his fellow-slaves were put to carry burdens to a City; one chose to bear this merchandize, another that, everyone had his choice, and *Aesop* chose to carry the victuals. Everyone laughed at this, that

he being the weakest, had elected the heaviest burden. Away they went together; and after some miles they went to breakfast, his burden was the lighter by that. Then to dinner, it was lighter still: then to supper, now it was easy: the next day they had eaten up all his burden, and he went empty to the City, whither they being loaden could not reach. Let the covetous choose gold for his burden, the proud rich garments, the ambitious mountains of honor, every worldly his several luggage; let my choice be that of Saint *Paul*, If I have food and raiment, therewith to be content; I shall go the lighter to heaven.

All diligence: here's the quantity, *all*: and that for two reasons:

1 The working up of salvation is no easy labor; thereto is requirable *All diligence*. *Talis diligentia respicit tantam rem, tanta res requirit talem diligentiam*. Such a diligence respects so great an object, and such an object requires so great a diligence. Refuse no labor for such a reward, *Ieron*. The best things are the hardliest come by. *Qui cupit optatam, &c.* he must be frozen with cold, and sweltred with heat, that accomplishes so great a work. This equity must needs be granted, that if we cannot attain to worldly trash without labor, then much less to heaven without *all* diligence. *The kingdom of heaven suffers violence*: but rest alone, try if you can extort this by force. Spare no invention of wit, no intention of will, no contention of strength about it. If you will needs use violence, oppression, extortion, here violate, here oppress, here extort: wrestle for this though with *Jacob* you lame your limbs; get it though you lose your lives. When *Dionysius* saw what heaps of wealth his son had hoarded up in his closet; he asked him what he meant to let it lie there, and not to make friends with it to get him the kingdom after his decease? *O fili non est in te animus regni capax*, Son thou hast not a spirit capable of a kingdom. So knowing a rich man's piles of bags and whole countries of revennues; and finding no works of piety, none of charity; we may justly tell him; *Non est in te animus regni coelorum capax*: he hath not a soul capable of thy kingdom of heaven. In heaven there is gold tried in the fire. Will we adventure our estates, our lives; to find out new lands where may be gold: and spend no diligence for that where we are sure is gold, and such as cannot perish? In all other things the difficulty of obtaining whets thy mind, and spurs the actions forward: only for heaven which we confess best of all, we use labor least of all. It is a hard task, therefore give *all* diligence.

2 God requires *Totum hominis*, the whole duty of man; that is God's due. What nothing left for this world? yes, moderate providence; the saving of souls hinders not provision for bodies; but furthers and blesseth it. First seek the kingdom of heaven, then these things shall be added to you, *Matth. 6*. other things shall come into the bargain *Paul* calls them *Adjectanea*, *CHRIST Adjectiva*; there is no substance in them. *Sequere tu Christum, caetera sequentur te*. Follow thou Christ, the rest shall follow thee. The world says; *Insequeris? fugio: fugis? insequor*. Dost thou follow me? I will fly thee: dost thou fly me? I will follow thee. Besides there is a mass of corruption in us, *all* diligence is little enough to expel that. A tyrant boasted that he had turned a great stream in two days: yet quoth the Philosopher, but you have been turning another stream this twoscore years, and yet have not done it; your own evil disposition.

A Christian is like a common wealth; Grace is the Queen, religious thoughts the subjects, lusts the rebels: these war against the Queen *fight against the soul*. If they grow to a head, they

will make a mutine in our hearts: our best policy is to keep them bare and low: though we cannot take away *velle*, their will; yet let us prevent them of *Posse nocere*, power to hurt us. To this let us give *all* diligence, and the Lord give a blessing to that diligence.

Besides this, add, &c. Thus much for the addiction, now to the addition. Wherein we find a concession, an accession, that he requires; *Add.* You have done something, yet there is a *Praeterea*, a *Besides*. *Profectionem agnosco, Perfectionem requiro*: I yield a beginning, I ask a proceeding. Sit not down with your *Satis*. knowledge you have, and faith you have; yet there's an *Adhaec, Besides these*. *Leaving the principles, let us go on to perfection. Nihil praesumitur actum, dum superest aliquid ad agendum.* We cannot say, that work is finished, whereof any part remains to be done. None were fit to fight the battles of God, but they that lapped water out of their hands; (like the dogs of *Nile* for fear of the *Crocodyles*) still going forward, *Judge. 7.5.* As God himself is said to drink, *De torrente in via; of the brook in the way, Psal. 110.7.* this man *lifts up his head*, and goes on. Christ hath sprinkled all the way between heaven and earth with his blood, and hath made it *aliving way*: like good hounds, let us trace him by the foot, and *runafter him in the smell of his garments*; not resting till we rest with our Master. Thou hast done many good works, assurest thyself of some growth; yet *forget that is behind, and reach forth unto the things before, Phil. 9.13. Non sufficit Christum sequi, sed cōsequi*: there is still a *besides*. They go from strength to strength, *till everyone appear before God in Zion*. When thy soul hath tasted some crumbs that fall from thy masters table, some drop of blood that ran from thy Lord's side; yet still think of a *Praeterea*, somewhat *besides*. *Beda* observes on *Num. 33.29. They went from Mithcah, and pitched in Hashmonah*: that *Mithcah* signifies sweetness, and *Hashmonah* swiftness. *Mithcah* and *Hashmonah*, sweetness and swiftness must be joined together. They that in *Mithcah* have tasted of the Lord sweetness, will remove to *Hashmonah*, come toward him with swiftness.

When the young man asked CHRIST, what he should do to be saved, he pointed him to the law, *keep the commandments*. But he replied; *All these have I kept from my youth up: what lack I yet?* Verse 20. yes, there is a *Praeterea*, a *besides* he never dreamt of; *If thou wilt be perfect, sell all thou hast and give to the poor*. This last *besides* almost put him beside himself. In natural things we still covet a *Praeter*. If we have wit, we covet more wit: we will seek to be more wise than we can be, though we be found less wise than we should be. But in worldly things our desires have an everlasting *Praeterea*. Hath *Ahab* a kingdom? yet *Naboth's* vineyard is another *Praeterea*. Hath he bought the Manor, he must have the poor man's cottage *besides*. The rich man had exceeding many flocks and herds, the poor nothing but one only Lamb; well this one Lamb is his *Praeterea*, he must have it. Hath another put out the hundred to usury? yet there's a *besides*, when the ten pounds come in for interest, out with that too. The widow had filled all her vessels with oil, yet she calls for another vessel, theres a *Praeter* still. The rich man, *Luke 12.* had his barns full before; but now he must enlarge them according to his desires; there's another *Praeterea*: *besides*, all this he must have more. O the insatiate desire of this world! but for heavenly things, a small scantling serves us. I believe that CHRIST died for me, I am sorry for my sins, I hope to be saved; heres enough, no *Praeterea* now, no *besides* is thought on. Nothing satisfies us for this world, we are quickly gluttet with Jesus Christ.

Besides this. GOD that hath done enough for us; leaves us somewhat-to do for ourselves. He hath given us *all things* that pertain to life and godliness, Verse 3. enriched us with *great and precious promises*, made us *partakers of the Divine nature*, Ver. 4. there's *Opus meum*; God's work. But *besides this add to your faith virtue*: there's *Opustuum*, thy work. The blood of Christ cleanseth us from all sin; yet he that hath this hope, purgeth himself, 1 *John* 3.3. there's thy *Praeterea*. Behold, I stand at the door and knock: if any man will open to me, I will come in, &c. *Revel.* 3.20. God knocks, thou must open, that he may enter: do thou open, that's thy part: God will enter, that's his part. *David* calls God his *Helper*: now as *Saint Augustine* observes; *adjuvari non dicitur, qui nihil sponte conatur*: he is not said to be helped, that never concurred with his endeavor. *Beza in loc. Non Trunci aut stipites sumus*, we are not blocks and stones: and withal he infers upon, 1 *Cor.* 3.9. we are *laborers together with God*: that we do *Gratiae primae* 〈 in non-Latin alphabet 〉 : and he that denies it, denies the efficacy of the first grace.

This we affirm without fear of falling into the Popish doctrine of free-will too. Three things concur in a sinners conversion; the word of God persuading, the spirit of God prevailing, and the will of man consenting. Thou art created without thyself, not sanctified without thyself. The father begot the child without the child's will: then it had none, for it was not: but he cannot bring this child to any art against his will. I will not dispute God's power; he can, but he will not save us against our wills. Some Romists strongly build their paper-house of freewill on such places: but a man may smile to read how bitterly they oppose us in the frontispice, and how consentingly they jumpe with us in the conclusion. *Castifica te ipsum*, says *Fevardentius*, there is free will: yet he concludes, *Castificas te non de te, sed de illo qui habitat in te*; there's no free will. *Make strait steps to your feet*, and turn you to me, saith the Lord: therefore can they turn themselves? Here they cry out louder than oyster women in the streets, victory, victory: but they sing their own 〈 in non-Latin alphabet 〉 , put the crown on their own heads. But what's the conquest? they have gotten what we never denied. They prove here freedom of our will to add to our own endeavors: right, so say we to too: but they forget that God had made us first partakers of the divine nature: now *if the sun make us free, we shall be free indeed. Acta fit activa voluntas*. Did *Saint Peter* write this to wicked men, or to Saints? If they would prove that unregenerate men can will their own conversion by nature of themselves, it were worth their prize and praise: otherwise they have taken great pains for a thing not denied them. As I have heard of that wise man, who challenged his neighbor for impounding that very horse, which himself at the same time was riding on.

Indeed God chargeth us with a *Praeterea*; yet saith CHRIST, *without me ye can do nothing. Bonum debet esse ex integra causa*; and that is only God's grace. But we are not allowed to be idle, *Psal.* 132.11. God hath sworn in truth unto *David*; *of the fruit of thy body will I set upon thy throne*: there is God's covenant. *If thy children will keep my testimony*: there is our condition. *Lex data ut gratia quaeretur: Evangelium datum ut lex impleretur*. The law is given that we might have recourse to the. Gospel: the Gospel is given that we might be enabled to perform the Law. God is the principal Agent, but thou hast thy *Besides*. Implore his aide, put to thy own endeavors. *Qui instat praecepto, praecurrit auxilio*. Confidence of salvation, doth not contradict wariness of conversation. He that is most sure of heaven, is yet afraid to do that may deserve

hell. Add the oil of thy diligence to the kindled Lamp of God's grace, thy oil doth not enlighten the Lamp, but feeds it. *Frustra oramus, pro quibus non laboramus, Augu.* In vain we pray for that blessing, which our endeavors never seek. The Philosopher wanting shoes, and the King giving him leather; yet he thought it not enough unless the King would also put them to making. God is so beholding to some, that he must do all for them, if he will have them. But when he hath called thee to the truth, that might have suffered thee to die in ignorance and infidelity, thou hast thy *Besides*. Bee not so much thy own enemy, as to frustrate GOD'S mercy by thy sluggishness. Lose not, through want of some labor to amend thy life, the hope of eternal blessedness.

Add: we are fallen upon a point of Arithmetic; a special good point if it be confined to good things. Of the four main parts; Addition, Subtraction, Multiplication, and Division; the world embraceth three, and casts out a fourth, for worldly things: so GOD commands three of them, and casts out a fourth, for heavenly things. The world bars division, and God forbids subtraction. Give me leave to follow this metaphor so far, as it may give light to my present intention. Let us first see the worlds arithmetic, then God's.

Addition, especial of sin to sin is a frequent point. *Herod* had done many foul mischeefes; yet he had his addition; *He added yet this above all*, that he had shut up *John* in prison: yea afterwards he slew him in the prison, *Mark* 6.17. To Incest he added tyranny; to tyranny murder. That other *Herod* had such an addition: *He kissed James*; and because he saw it pleased the Jews, *he proceeded further, to take Peter also*. Many such additions; to *swearing* they add *Lying*, to lying killing, to killing stealing, to that adultery; until *blood toucheth blood*. Their reward shall be proportioned: because their (added) sins for length *reach up to heaven*; therefore GOD shall *double* unto them *double* according to their works.

Multiplication goes beyond addition, *Esa.* 56.12. *To morrow shall be as this day, and much more abundant, Eccl.* 7.17. *Be not over much wicked*. In youth men sow those cursed seeds in the ground of their hearts, in age they reap a multiplied crop. Let usury be a demonstration of this point: the usurer says to his monies, as God said once to his creatures; *Encrease and multiply*. A monstrous and unnatural brood: other cattle and plants have their appointed seasons to engender and bring forth: money brings forth today, and begins a new travel tomorrow. Yea, the young brood brought forth today, begins it self to bear tomorrow. Other creatures the sooner they begin to bear the sooner they leave off: usurious monies begin betimes, and multiply without end. It is an unhappy point of arithmetic multiplication by usury, and shall be punished, as God threatened *Eve*; *I will multiply sorrows*. But *vae accumulanti non sua*; woe to him that multiplies that which is not his, *Hab.* 2.6. *For three transgressions of Israel and for four, I will not turn away the punishment thereof*. Upon him that will multiply his sins, God will multiply his plagues.

Subtraction is another point of the worlds practice. They covet houses and fields, and *take them away* by violence. *Jezebel* was cunning in this point against innocent *Naboth*; she took away his living and life too. How could so many flantit in their caroches, but that they live by subtraction? the tenth and right of the Church maintains it. O the pity of God and man! that maintenance should be taken from the poor Minister who wants bread, and be given to feed

the unsatiate guts of pride and luxury. If a robber takes a purse, he dies for it: but let others subtract from the poor their commons, from laborers their wages, from the Church her endowments; and this Arithmetic passes. This made *Socrates* laugh, to see little thieves riding in carts to the galhouse; and great thieves in coaches to condemn them. *Minuta puniuntur, magna in triumphis feruntur*. A poor sea-captain being brought before *Alexander* for pyracie; thus confessed his fault. Indeed I am a pyrate because I robbed some few fisher-men in a cockeboate: but if I had scowred the seas as thou hast done, and spoiled all the world, with a Navy, with an army; I had been no pyrate, I had been an Emperor. The malefactor could say, I die for a few trifles of petty theeverie: but if I had robbed the poor by giving their bread to dogs; or the Church by Simony and detaining her tenths; or the commonwealth by ingrossings, inhauncings; I might have been a Justice of peace or an Alderman. Thus as in a throng, a dwarfe comes to be lifted up above the shoulders of the tallest, and made a laughing stock, that kept least a do: so in the crowd of this world, the least sins are exposed to the sharpest censures. Well, if any man will practice subtraction against the poor, God will use it against him, and take his name out of the book of life. *Si in ignem mittitur qui rem non dedit propriam, ubi mittendus qui invasit alienam?* *Augu*. If he be damned that gives not his own, what shall become of him that takes away another man's? *If judgment without mercy shall be to him that shows no mercy; where shall subtraction and rapine appear?* *Psal*. 109.11. Let the extortioner catch all that he hath, and let the strangers *spoil his labor*. There is one subtraction; his estate, *Vetse* 13. let his posterity be cut off, and in the generation following *let his name be blotted out*. There's another subtraction; his memory, *Verse* 12. let there be none to *extend mercy* unto him, neither any to favor his *fatherless children*. There's another subtraction; a denial of all pity to him and his, *Verse* 7. Let his *prayer become sin*: there's another subtraction; no audience from heaven, *Verse* 8. Let *another take his office*, there's a subtraction of his place. Let his *days be few*, there's a subtraction of his life, *Psal*. 69.28. Let him be *blotted out of the book of the living*, and not be written with the righteous; there's the last, the subtraction of his soul. This is a fearful arithmetic: if the wicked *add sins*, God will add plagues. *Add iniquity unto their iniquity*, and let them not come into thy righteousness, *Rev*. 22.18. *God shall add unto them the plagues written in the book*. If they subtract from others their rights, God shall subtract from them his mercies.

Now let us come to GOD'S Arithmetic, and this principally consists in addition. Whosoever shall compel thee to go a mile, *go with him twain*. To give every man his own is but equity, but the addition of charity makes blessed. *I was hungry, and ye gave me meat, &c.* *Mat*. 25. *Come ye blessed, &c.* To remission add restitution, to restitution charity, to charity, piety. How oft says *Peter*, shall I forgive my brother? till seven times? yea saith Christ, and more: to seven times, add seventy times. We must all give an account; blessed are they that can bring in this bill of reckonings; *Addition of good to good*. *Let us not be weary in well doing*, *Gal*. 6.9. there is our bill of reckoning. *Fear God and keep his commandments, for this is the whole duty of man*: there is our total sum. Now as Addition teacheth us to add grace to grace: so there is a multiplication required, to increase the effects of those graces, in a multiplicity of good works. *Non aucta scientia cessat*: knowledge not improved will be impaired. Hast thou faith, but no stronger than many years ago? Is not thy zeal more fervent, thy charity more compassionate, thy

humility brought lower? *Lord, thou deliveredst me five talents: behold! I have gained besides them, five talents more.* To him that hath shall be given: but from him that hath not, shall be taken away that he seemed to have. If here be no usury, we shall lose the principal. God is a father that loves to have his children thrive: he gives them a stock, and looks they should not be unthrifths: if they do well, they shall have the whole inheritance. As in generation, so in regeneration, we must be growing up to a full stature in Christ, *Eph. 4.13*. As a traveler passeth from town to town till he come to his Inn: so the Christian from virtue to virtue, till he comes to heaven. God hath sown some good seeds in our hearts, let us manure the ground with repentance, and mature the fruits by obedience, that they may grow up kindly, to his honor and glory.

Now because I am moved to move your charity at this time; let me be bold to teach you another point of GOD'S Arithmetic; it is Division. *Give a portion to seven, and also to eight.* Geometricall division is Justice; to give everyone his own. There is an arithmetical division, Charity; to give somewhat to all that want: not all to one, this is no division: but some to all, this is to divide well. *Da omni petenti, non omnia petenti, Aug.* He that will not divide while he lives, shall find an empty quotient when he is dead. The bread of the poor is like the way of the rich; he that hords it from him is *a man of blood*. We find means of Division, but they are not good. Upon the least quarrel we divide all among the Lawyers: the Common-pleas and the Chancery drinks up the poor's portion. Among Ruffians a word and a blow; among civil men a word and a writ. I hear the proud neighbor speak of his equal; go to, I have a hundred pound to spend with him; I hear him not speak of the poor beggar, I have a hundred pence to give him. Even the Lawyers themselves count you mad: I have heard that a Lawyer dying bequeathed all his goods to Bedlam: saying, among mad-men I got it, and let mad-men spend it, *Luk 12.13*. There were two covetous brethren strove for the Inheritance, they strove not who should be most charitable. There are that divide a part to Tailors for strange disguises, a part to panders for their female damnations, a part to corrupt officers that sell truth for bribes; and if they have any left divide it among their children; but I find no portion left for the children of GOD.

What men charitably divide, they shall only find: of all, what I gave, that I have. This division is not loss but gain: it is sent before to be kept safe in the best coffer. The bread cast upon the waters, shall be found again after many days. The truly rich man is not discerned by his plate, nor bags, nor wardrobe; but bounty: not by multiplication but by division. Other men possess riches as sick men fevers which indeed rather possess them. Good alms are like Ambassadors, sent liegers abroad to secure the rest at home. We have many of Saint James's Almoners, *James 2.16*. God bless you; but they bless you without a cross: would I were able to help you; able! herein they wish well to themselves only. As the Tenant said to his Land-lord; would I could give you this farm? what then said the Land-lord? you should never have it, quoth the Tenant. They wish themselves *Facultatem non voluntatem*; money not mercy. The poor may say to them as the beggar said to the Bishop: if such wishes were worth a halfepeny they would not be so liberal. Well, divide it thyself, or it shall be done for thee. *Accumulationem dissipatio sequitur*: the father could not be more cunning at the rake, than the son will be at the pitchforke. The moneys that were formerly chested like cag'd birds, will

wing it merrily when he sets them a flying. ^c *He begetteth a son, and there is nothing in his hand: if at least they be not gone before he comes at them, Luk. 12.20.* Thou fool, then *whose shall these things be?* yea, whose shalt thou thyself be? and that is the harder question. ^f When he dieth he shall carry nothing away: but death comes and there's a Division indeed. Read *James 5.2.* The moth shall divide his cloth, the rust his gold: this is not all; the world shall divide his goods, infamy his name, the earth his body, terror his conscience, and hell his uncharitable soul. Wilt thou not divide, O worldling? thou shalt be divided. Your twenty in the hundred will not believe this, but a hundred to twenty he shall feel this. But let us divide our goods by charity, and Christ will gather up our souls in mercy.

It follows; *Add to your faith, &c.* The motives are done, come we to the materials. Here be eight in number, all excellent in nature. Under this number of eight (though I put no divinity in numbers) the Scripture hath often commended to us the graces of God. So *Colos. 3.12.* The induments we must put on, are eight: first is the linings, *bowels of mercies;* next kindness, &c. *Paul* does not there begin with *faith*, but he ends with *Charity*, as our Apostle here. So *Phil. 4.8.* he commends to us gracious qualities by the number of eight. *Whatsoever things are true, &c.* To both these gradations he propounds the same eminent corollary. *Col. 3.15.* *The peace of God, and the God of peace, be with you. Ezek. 40.41.* *There were eight tables whereon they slew their sacrifices:* upon these eight tables we must slay our sins, that we may make our souls acceptable sacrifices to God. *Ezek. 40.31.* The ascent to the Temple had *eight steps:* by these eight degrees we must clime up to heaven, or not come thither. There were but eight souls saved in *Noah's ark:* without these eight graces no soul shall be saved: Our SAVIOUR CHRIST prescribed eight steps for our ascending to blessedness, *Mat. 5.* his Apostle hath delivered the same number. *Eight* beatitudes, *beatus numerus.* It were no impossible thing to find our SAVIOURS text in his Apostles gloss. *Christ* begins with *Poorenesse in spirit,* *Peter* with *Faith:* this sees it self poor, and therefore apprehends *Christ's* riches. 2. *Christ* commends *mourning,* and *Peter,* *Knowledge:* now he that knows his sins will mourn for them. 3 *Christ* praiseth *Meekness,* *Peter* *Temperance:* it is no hard thing to find meekness in temperance; which is a virtue neither to distemper a man's self, nor to disturb others. 4. *Christ* blesseth the desire of *Righteousness,* *Peter* of *Virtue;* which is a rule to live righteously: *Christ* magnifieth *Mercy,* *Peter* *Charity:* and who are charitable but the merciful? 6. *Christ* persuades to *Pureness in heart,* *Peter* to *Godliness,* and godliness makes the heart pure. As it is true charity *esse misericordem,* to be merciful: so it is true piety *esse mundicordem,* to be pure in heart. 7. *Christ* exhorts to *Peace-making,* *Peter* to *Brotherly kindness;* and who can distinguish between *Peace-makers,* and those that are *Brotherly-kind?* As *Abraham* said to *Lot,* let us not strive, for we are *Brethren.* Lastly, *Christ* encourageth to suffer *Persecution for righteousness sake,* and *Peter* *Patience:* now *Tribulation worketh patience.*

Conceive all this a glorious house, the building up of a Christian. Let *Faith* stand for the foundation: *Virtue* for the walls: *Knowledge* the windows, that let in the light of God's truth to illuminate it. Let *Temperance* be the mortar, that keeps off the violence of wind and weather; for temperance diverts corruption. Be *Patience* the pins and stays that hold together the frame; for patience will not be moved. Let *godliness* be the perfect form or module of it, that the structure may mock the rage and resistance of hell. Set *Brotherly kindness* for the lodging

chambers, built to entertain friends. *Charity* is the roof, as *Saint Augustine*: says of God's house in man's heart; *Diligendo persicitur*. Thus as God brought *Moses* to the mount, to the top of *Pisgah*: and shown him the land of Canaan, *Deutronomy* 34.1. So I have brought your meditations to the top of the mount, and shown you the fruitful valley standing thick with the graces of God. Now to the first material.

Add to your faith virtue. Faith is the first, and I have drunk deeply to you in this cup before: yet I would have you sick of an holy ebriety, and still to thirst for this drink, *Cant.* 5.1. *Bibite & inebriamini*, drink abundantly of this cup. To your faith, I cannot omit four things naturally arising out of the words. 1. The necessity. 2. The singularity. 3. The propriety. 4. The society of Faith.

First, the necessity of Faith: our Apostle to build his house of Christianity, lays this the foundation. That would be a poor house that hath no foundation: the hope of too many, is a castle in the air, that wants the foundation of faith. Philosophy lays her ground in reason, Devinitie in faith: the first voice of a Christian is, I believe, *Ille apud Deum plus habet loci, qui plus attulit, non argumenti, sed fidei*. He hath most respect with GOD, not that is wisest in reason, but strongest in faith. Now the necessity of faith appears in three respects; *Ration Dei, Diaboli, tui*.

In respect of God; *For without faith it is impossible to please God*. Every man's desire should be to please God, without faith it is impossible to do it. *How shall they call on him in whom they have not believed?* It was faith that made *Abraham* titled *God's friend*. He that thrusts into God's presence without faith shall be examined; *Quomodo intrasti; friend, how camest thou in hither?* Believe and welcome; *As thou believest, so be it done unto thee*.

In respect of the devil: he is a roaring Lion, we have no means to resist him but by being *steadfast in the faith*, 1 *Pet.* 5.9. He is too strong for thee if thou meetest him with thy virtue, or with thy good works; for he will object sins enough to outwaigh them, *Solon* cannot meet him with his justice, nor *Solomon* with his wisdom; every poor sinner can overcome him with his faith. This *quencheth all the fiery darts of the wicked*. Temperance is a good buckler, that he shall not wound thy body: honesty a good buckler, that he shall not wound thy name: patience, that he shall not disturb thy mind; but if thou want faith, he will for all these wound thy soul. This is an invincible shield against an implacable enemy.

In respect of thyself: thou art ignorant, there is no understanding of GOD but by *saith*, *Esa.* 1. The vulgar reads; *Nisi credideritis non intelligetis*; unless ye believe, ye shall not understand. *Quomodo capitur Trinitas*, how the Trinity may be comprehended in understanding, thou askest well: *quomodo creditor Trinitas*, how the Trinity may be believed in faith, thou askest not well. *Ideo been creditor, quia cito non capitur*, *Augu.* It is therefore to be believed, because it cannot be understood. Thou art originally co•rupt, naturally hateful to God: nothing canst thou do to please him, till thyself be first made pleasing to him. The doer is not acceptable for the deed, but the deed is acceptable for the doer. Hadst thou all the succeeding graces, and not this foundation of faith; whereby thy person is made *accepted in the Beloved*; when thou art judged, thou couldst not be saved. Nature may do works to glorify ourselves, *faith*

doth works to glorify God. We are not justified by the works of the Law, but by Grace, say we. But are not the works of the Law, the works of grace? yes, every good work of the Law is a work of grace; as every sin is a breach of the Law. Grace and the Law are not thus opposed, but grace and nature. In the root of a tree appears no beauty, no show of leaves or fruits: yet *Quicquid in arbore pulchritudinis est ex illa procedit*: what beauty so ever is visible in the tree proceeds from the root. So in the humility of *faith* we find small luster, no pleasure discernible to the eye of man: yet whatsoever luster or grace fullness shines in our works, is derived from that root. Thus *Faith* is the Queen that shall speed: let *Ahasuerus* be never so angry, to his *Esther* he will hold out his golden scepter. To this *faith* God allows entrance; *Let us draw near with a true heart in full assurance of faith*. As *Adoniah* to *Bethshabe*, *I know the king will deny thee nothing*. The Eunuch to *Philip*, *Acts 8.38*. See here is water, *what hinders me to be baptized. Believest thou? yes; then nothing hinders*. Upon the knowledge of my *faith*, I ask, what hinders me to be loved, what hinders me to be blessed, what hinders me to be saved? now as *Philip* to the Eunuch, so *CHRIST* answers us; *Nothing, Fiat tibi secundum fidem tuam*: be it unto thee according to thy *faith*. Look we a little further into the necessity of *Faith*: it is taken two ways in the Scriptures; either Objectively or Actively. Objectively or materially, *Pro veritate fidei*, for the truth of *faith*. Actively or Formally, *Pro vita fidei*, for the act of *fai•h*, which is the life of *faith*. For the object to be believed, and the act of believing.

The object or doctrine of *faith* is that, which *GOD* by his Prophets and Apostles hath delivered; or what is naturally and by good consequence deduced from this, or reduced to this. For inference and connection of Scripture is Scripture, as the root of a tree is the tree though it be hid in the ground. But to deliver rules of *faith*, no writing hath power but the Scripture: therefore none may speak authoritatively of the doctrines of *faith* since the Apostles: men's assertions have no power to oblige the conscience. What the Scripture forbids, fly it: what it affirms, believe it: what it reproves, mend it: what it commands, do it. *And as many as walk after this rule, Peace be on them and mercy, and upon the Israel of God*. There are some things *Libere credenda*; some conceive them this way, others that way: *Vnusquisque abundat sensu suo*. Some things are *Pie credenda*; as that of *Mary* lived and died a virgin, albeit it be not there expressed: for who durst touch that vessel which *God* had sanctified to bear his own son? Others are *necessario credenda*, all things revealed in holy writ, be they plain and easy, or dark and mystical. All I say, *in praeparatione mentis*, in the readiness and intention of the mind, when we shall come to understand them: as the mystery of the Trinity, *CHRIST'S* incarnation without sin, &c. Though we cannot conceive, we must believe. Now there is a difference of things objected *Fidei salvificae*, to our saving *faith*. *Primaria credendi*, such are the Articles of *faith*: *Secunda credendi*, whatsoever thereof is necessarily inferred. The want of this *faith* excludes from heaven; yet the having of it without further degree doth not bring all thither. *Athanasius* doth not say, whosoever doth believe this shall be saved: but whosoever doth not believe this shall be damned.

Therefore there is no binding men's *faith* to that the Scripture avers not. The Papists do bind to things. 1. *Citra fundamentum*, besides the foundation; as Traditions, untemperd mortar daubed on the walls of truth to hide it. 2. *Circa fundamentum*, to things about the foundation, such as endanger it: as denial of Scripture to Lay-men. This is a wretched sin, to obtrude for

matter of faith, that it is not lawful to read the Scriptures which are the rule of faith. 3. *Contra fundamentum*, to things against the foundation; as the sacrifice of the mass, distinction of mortal and venial sins, Justification by works, &c. What is against that which is necessarily to be believed to salvation, is against the foundation. But it is necessary to trust in CHRIST'S blood and merits only because there is *no other name given under heaven whereby we may be saved*. Therefore to trust in others, to let Angels or men share part of our faiths, is against the foundation. Indeed they boast, that they only hold the foundation: but *I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing*. If you join your own merits with Christ's merits, he shall profit you nothing. Thus for the matter of faith.

As we see the necessity of faith, in respect of the doctrine to be believed; so see the necessity of it, in respect of the act of believing. The Schoolmen in defining this faith, are defective. First, they forget the name of CHRIST, who is the *special object* of faith: that light which makes the eyes of faith to see. Secondly, they leave out *Fiduciam*, Confidence or affiance; an immediate effect or act of faith. For *we have boldness to enter into the Holiest*. Thirdly, they make it a speculation, not a practice; but *Fides in agendo est*, Faith is operative and busy, in applying Christ, in lifting up the soul to Christ, in abhorring that many offend Christ, in doing that may please Christ. *Quo itur?* whither go we? to God. *Quà itur?* how go we? by Christ. *Quo pede?* on what foot? on our faith; for faith is still walking. There be three acts of faith concerning Christ, Prehending, Apprehending, Comprehending of Christ. Prehending of him is by knowledge; we know him a Savior: this is the first step, but not far enough, to heaven: the wicked know, the devils have this faith. Apprehending of him, by appropriation of his merits: we know him our Savior; *my Lord*, and *my God*. Comprehending of him is a full possession in the heart. The other often doubts; such a faith had *Peter*, when he cried out sinking, *Lord save me*. While he believed, he trode the sea safely: when he doubted he began to sink. When *we comprehend with all Saints*, and *know the love of Christ that passeth knowledge*; this is the fullness of faith, *Tit. 1.1. According to the saith of God's elect*: there is a faith of the Elect, therefore the reprobates may have a faith by themselves. Their belief is in the Elect, but the belief of the Elect is not in them. They may have *fidem veram*, a true faith; but not *fidem salvificam*, a saving faith. This is of necessity to heaven; and as it depends upon Christ, so it is given by the Spirit of Christ. Our Apostle says before, *Sortiti sunt fidem*, they obtained it by lot. *Jacob* prophesied the division of Canaan, yet was it done by lot. Faith is not gotten by wit or diligence, but by God's lot, that is, God's gift. If this lot be thine, thou hast drawn well, and shalt never look blank. The abridgement of all godliness, or sanctity in the root of sanctity, that's, this *Faith*. Now seeing (necessarily) we cannot be saved without it, in all our hearts good Lord plant it.

Secondly, we are to consider the Singularity: the Apostle says not *Faiths*, but *Faith*. He writes to many, but he speaks of no pluralitie of faiths, *One Lord, one Faith*. *One ration objecti*, which is Christ; not *one ration subjecti*; for every believer hath his own faith But his meaning is that all true believers have one and the same faith: *vestra fides, your faith*. There is but one faith in the Church, as but one Church in the faith. *Vna fides specie, non una numero*; One faith in nature, not one in number. We may say of faiths, as of faces: *Facies non omnibus una; Non diversa tamen*; One light, many rays: one fountain, many streams: one tree, many branches.

The Church is a Pomgranate, that hath many kernels: an ear of Wheat, that hath many grains. Every man hath his own faith, yet all have but one faith. *Paul* speaks of some that *have erred from the faith*; and of others *reprobate concerning the faith*; that have prevaricated from that faith which the Church in unity professeth: *Wherefore rebuke them sharply, that they may be sound in the faith*. Mans body, as Physicians say, is subject to two thousand diseases: the eye to two hundred: but faith, which is the souls eye, is subject to more. There be so many errors concerning the Faith, that they are not to be numbered. Almost so many Sects as Cities, so many Creeds as heads. Christ says, when he shall come to Judgment, that he shall *scaree find faith on the earth*: but if he come now, he shall find too many faiths. *Majorem inveniet quàm velit esse fidem*; I pray God the pluralitie of faiths among many, hath not brought a nullity of faith in the most. So our Savior's prophecy will still be true; *Inveniat inter tot fides nullam fidem*: among so many false faiths he shall scarce find any true faith. Not so much need to pray now with the Apostles, *Adauge no bis fidem*, Lord increase our faith; but *Diminue nobis fides*, Lord decrease our faiths. Lessen the number of our false faiths, increase the measure of our true faith. We know how some believe this year, we know not how they will believe next year. *Incerta fides, certa infidelitas*; Where belief is uncertain, unbelief is certain. The vanity of some men, the curiosity of many men, the inconstancy of all men, make many faiths. As the Levite served his ravished Concubine, *Judge. 19.29.* he divided her into twelve pieces, and sent her into all the coasts of Israel▪ so poor Faith hath been cut into twelve thousand pieces, and scattered all over the world.

The Papists exclaim so far as the world is Christened, that the variety of faiths sprung from us. *Ex uno Luthero multae fides*; Out of one *Luther* came many faiths: as out of the belly of the Trojan horse, an army of soldiers. They call us *Novangelicos*, new-Gospellers; and *Quinti Evangelii professores*; Protestants of a fifth Gospel. All their malice is to black and grime the face of our Church: which still, maugre all their spite, looks fair in the eye of her Husband *Jesus Christ*. All their aspersions and calumnies are but rubbish to scour us, and make us God's brighter vessels. A *fifth Gospel*, say ye? No, remember your own book, which the monks of Paris wrote, and called it *Evangelium Aeternum*, the Everlasting Gospel: there was a *fifth Gospel*. But the want of our union with the Pope, or unity with ourselves, doth not disprove the truth of our faith. *Sicut Dei una Jerusalem, sic Diaboli una Babylon, August.* As Jerusalem is at one, so Babylon is at one; the children of hell are at peace. Satan divides not his kingdom; one crow will not pecke out another crows eyes. *Omnis unitas non est veritas, omnis dissensio non est falsitas*. As every union is not truth, so every dissention is not falsehood. *Melius est dissidium pietatis, quàm pax iniquitatis*; Better are the troubles and differences of righteousness, than the peace of wickedness. *Non est veritas unitatis, ubi non est unitas veritatis*; There is no truth of unity, without unity of truth. Agreement in evil is not unity, but conspiracy. Indeed our neighbors of Rome are subtle, their quarrels are not in the streets, all their jars keep within doors. The Inquisition keeps Papists in the unity of heresy; Yet some of them secretly know their own errors, their own distractions. *Ludovicus Vives* writes of a great one among them, persuaded to go to one of their conventicles; who answered, *Come, Eamus ad communes errores, quia sic vultis*: Let us go to the common errors, seeing you will have it so. Where was their union in the time of their Anti-popes; when there were three at

once? which was the Head? Was it a body without a head? or a body with three heads? The one were defective, the other monstrous. What was the unity of their faith, when their heads were condemned heretics? some of them sacrificers to devils? Yea, even now they agree not in the *Faith*. The Dominicans abridge man's free-will, the Jesuits contradict this: this quarrel fills the world with books. The truth is, there are more differences of faith in the Romish religion, than in all the world besides. A reverend Divine of ours hath collected from *Bellarmino's* own pen, many hundred differences among them; yet these men boast their unity of *Faith*. But as no unity is so strong as that *Fidei*, of faith: so no dissention so violent as that *fideûm*, of different faiths. *Faith* is a whet-stone that gives edge to the instruments of war.

The Papists on the left hand: Their Divines conclude that none of us can be saved; one heaven cannot hold the Pope and *Calvin*. Some of ours say so of them: if Rome be Babylon, then all that have the mark of the Beast, must burn in hell. So plainly, *Revel.* 19.20. They instance in many particulars, wherein the Roman Church doth rase the foundation. Therefore they say, Babylon will be served, as she wished to Jerusalem, *Psal.* 137. She cried of that City, *Rase it, Rase it, even to the foundation:* her reward shall be proportionate; *her little ones shall be dashed against the stones.* But this may be too far on both sides; a Fever of zeal.

Schismatics on the right hand; for faith suffers, as Christ suffered, in the midst of her enemies. *Fides laceratur utrinque;* These invent a new Faith, a new Church. As the heathen made a piece of wood a god, and then adored it: so these set up a new creed of their own forging, and then worship it. If it be appealed, they cry louder than the Ephesians for their *Diana*, with such a noise; Great is *Diana* of the Ephesians. If they live among us, we ought to compel them to unity. A woman not contracted, must not be forced to marry, because she is free; but if she be willingly contracted, and afterward dislike, she may be justly forced by the Law. These are contracted to the Church, therefore may be justly compelled; *Compel them to come in, that my house may be full.* But can Faith be constrained? *Nil minùs est fidei quàm fidem cogere, Tertul.* It is against the nature of Faith to be compelled; *Probitate coactâ, Gloria nulla venit.* How then? *Quid jam nisi vota supersunt?* There is no help left but our prayers: let us desire that as at first, *Vniversa terra erat unius linguae,* the whole world was of one language; so that it were now, *unius fidei,* all of one faith. Let us beseech *Dominum fidei,* to send us *Dominam fidem:* pray our Lord of Faith, to send us our Lady Faith. That everyone may have faith in his own heart; and all our faith may be one in Jesus Christ.

The third point is the Proprietie; *Your* faith. The faith of all is one, as it reflects on our Savior Christ: yet every soul that will go to heaven, must have a particular faith in it self. All of us believe one thing, yet the act of thy faith cannot save my soul; it must be my own faith. No man can be saved by a common faith in any religion. *Vna fides cum reliquis Sanctis, tamen propria fides cujus{que} Sancti.* For the substance, it hath a community with the rest of the Saints: for the availableness, it hath a propriety to every believer. One bird cannot fly to heaven with another birds wings. Now it is called *Your* faith two ways, *Ex aequitate juris, ex proprietate usus.* By the right and interest you have in it, and by your proper use of it.

1 Your faith, because you have a right and interest to this faith. As Saint *Jude* calls it the *Common salvation*, so it may be called the *Common faith*. If no Christian be excepted from the right of salvation by Christ, then none is excepted from the right of faith in Christ. The faith that *God delivered to the Saints*, is *Your faith*: take your handful out of this sheaf, your portion is in this common stock. It is *Aeque pretiosa fides*, saith our Apostle, *verse, 1. Like precious faith*: not appropriated to *Peter* or *Paul* only, the rest secluded; but common to all the Saints. *Qui se excipit, se decipit: qui alium excipit, Christo injuriam facit*. He that excepts himself, deceives himself: he that excepts others, doth wrong to Christ. There is a woe to such; *Woe to you Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men*. They have a bridge over the gulf, whereby themselves are escaped; and then take it way lest it should help others. But *When thou art recovered, strengthen thy brethren*. Shew others the mercy thou hast tasted: teach them to escape damnation by that way thou hast escaped it. So *David, Psal. 66.16*. Come and hear all ye that fear God, and *I will declare what he hath done for my soul*. Woe to them that engross faith, that enclose God's Commons, that make that several and peculiar, which the Lord hath laid open, and made common. Thus the Pharisee despised the poor Publican; yet went home less justified. The Pharisees reproached them; Have any of The Rulers believed on him? *But this people who knoweth not the Law, are cursed*: but themselves were more cursed. Shut not the door of heaven against thy brother, lest God shut it against thine own soul, *1 Cor. 12.29*. Divers gifts are appropriated to divers men; but faith is general to all the elect. There is a part of the body for seeing, a part for hearing, a part for smelling, a part for tasting, a part for walking, a part for speaking; but all are Feeling. The eye feels, the ear feels, the tongue feels, &c. Faith is like that sense of feeling, common to all. All are not seeing parts, nor all hearing parts, nor all smelling parts; but all are feeling parts. *Are all Apostles? are all Prophets? are all Teachers? are all workers of miracles?* Others may have particular graces, faith is a common grace to all. It is a devilish malice to grudge another man faith. When one wished that none might go to heaven, but himself, his wife, and his daughter, another replied, it were far better that none might go to hell, but thyself, thy wife, and thy daughter.

2 Your faith, because everyone must have a proper and peculiar use of faith. Thou canst not see CHRIST with another's eyes, nor walk to heaven on another's feet. Get true faith of thine own, though little, let it be true. If it cannot be so great as the best, let it be so precious as the best; a little piece of gold is so good gold as a great piece, excepting the quantity. Keep thy faith, though thou bear about in thy body the *marks of the Lord Jesus*. Where-soever thou art maimed, let thy faith be sound. If a man receive a wound, he is glad it is not to death, if he have sickness, that it is not mortal. So keep faith, and keep life: lose not thy faith, and thou shalt never lose Christ.

The fourth and last point is the Society. *To your faith*; *To*, implies some accession. Faith is a great Queen; it is base to let her go without a Court and a train The Queen shall be brought to the King in raiment of needle-work: *The Virgins that be her companions shall follow her*. The virgins are Virtue, Temperance, &c. *Nuda fides, nulla fides*: Let us not be Solifidians, as the Papists call us, lest we be Nullifidians, as they are. Faith is of *Rebecca's* humor; *Give me children, or else I die. Languescit fides fine bonis operibus, malis operibus moritur*. The want of good

works makes Faith sick, evil works kill her out-right. Good deeds are such things, that no man is saved for them, nor without them. Thou hast need of thy faith, or thou canst not be saved; Christ hath need of thy works, or he will not save thee. Not that he needs them for himself, *Psal. 16.2. My goodness, O Lord, extendeth not to thee:* but for his children, *ver. 3. But to the Saints that are in the earth.* So that in this respect, *Matth. 20.3. Loose the Ass and the Colt, for the Lord hath need of them:* unbinde your covetous desires, be free in the works of mercy; for the Lord hath need of them. You ask, why should I part with my goods, seeing my faith serves my turn, and is sufficient to save my soul? Yes, but the Lord hath need of them. Use for himself, because need for his; and what you lay out *to these little ones*, he takes it to himself, *he will pay you again.* Thus Faith, like that Queen of the South, comes not alone to Solomon; she brings her train after her. Faith is this Queen; let Repentance be her Usher to go before her; and good works the Court that follow her: so let her come to the King of Mercy, the Presence-chamber of Jesus Christ.

To your faith virtue.] We have laid the foundation, and are now come to the walls of this spiritual house. It were a foolish cost of a foundation without walls; then said in dirision, *This man began to build. Virtue*, this is a special material. It is fit, *ordiri à definitione*, to begin with the definition: but we must first see what is the virtue here meant, before we can define it. *Jeremiah* says that *Virtue* in the Scripture is sometimes taken for the great power of God; as the Prophet speaks, *Virtutes Domini nunciabit in Insulis:* And *Psal. 46.* he is called *Dominus virtutum.* The Philosopher called *Virtue, Bene vivendi formam & normam;* the rule or method of living well. *Psscator* understands *Virtue* here *Iustitiam erga proximum*, righteousness towards others, where-after they that live are called good men. In a word, *Virtue* is taken in a double signification. 1. In the Latitude; so for all graces and good endowments; as *Philip. 4.8. Whatsoever things are true. &c. if time be any virtue, any praise.* Thus understood here, it is but the *Genus* to all these succeeding graces; *Knowledge, Temperance, &c.* all are *Virtues.* 2. In a restrained sense, it intends some special habit, directing a man to lead a good life, *Tit. 2.12. soberly, ration tui, righteously, ration proximi, godly, ration Domini.* First therefore we will consider *Virtue* in the copious acception; and so we may deduce this general doctrine.

Faith without virtue can neither make a man good in himself, nor just before the Lord. *Faith, non otiosa, sed officiosa;* it must have virtue with it. God requires grapes of the Vine, (implanted to Christ by Faith) *in fidei nostrae testimonium:* not for his own diet, but in testimony of our faith. If faith have engrafted us into the Vine, we must be bearing branches. And though we shall not be rewarded *Propter opera*, for our works; yet *secundum opera*, according to our works: *Virtue* must wait at the heels of Faith. There is a great sea of difference between the Papists and us, about good works; which, God knows, are scant and cold among us all. We both agree that they are to be done; both our doctrines persuade to well-doing; but when they talk of merit in them, here we part company: they travelling to heaven by their works, we by our faith; which of us speed best, rests in the conclusion to prove. They cavil that we hold not good works necessary; we hold them as necessary as they, but in another kind of necessity. They in a necessity of priority, we in a necessity of posterioritie. They *in Demonstratione a causa*, we *in Demonstratione a signo.* They *Ut merita*, we *ut debita.* They to bind God to us, we as already bound to God. They to make him our debtor,

we in acknowledgement of a debt due to him: even our alms is not a gift, but a debt. Therefore it is said, that no man hath a right in his own, but only the use and disposition. As the wealth of the seven plentiful years, supplied the want of the seven barren: so the wealth of the rich is given to supply the necessity of the poor. *Tua superflua, aliorum necessaria*. Our alms brings not God accountant to us, but helps us in our account to God. The Papists hold them necessary, *Tanquam a servis merce nariis*; they look for wages for them: we *Tanquam a filiis ingenuis*, as of children disposed according to the nature of our father.

But if we be only justified by faith, why are we rewarded according to works? works are of two sorts; *Intrinseca* or *Infusa*; such as God works in us: these are here virtues, Theological or moral; as Patience, &c. *Extrinseca* or *Acquisita*; these we draw out of the former, or rather God out of us. The former are as the principal, these the interest. Now God doth not so much call us to account for that he gives us, but for the employment and increase of it that should be made to his use. Therefore he that buried his talent, was condemned, though he had it. The other were rewarded, not because they had their talents, but because they had employed them, and gained by them. One came with *Domine, ecce tuum*; yet he was answered with, *Cast that unprofitable servant into utter darkness*. But the other, *Lord behold, thy five talents have gotten five moe?* then; *Euge bone*, well done good and faithful servant; *Enter thou into the joy of thy Lord*. God calls him *faithful*; because he used his *Faith* to the producing of good works. So *Matth. 25*. not according to the internal habit of virtues or vices; but according to the works proceeding from them, is the reward bestowed. Christ says not, you have *believed*, but you have *done*; come ye blessed.

Two things fall necessarily here to be observed; The Invaliditie of merit in our *virtuous* works; The necessity and commodity of these *virtuous* works in themselves. Here is faith preceeding and works proceeding. *Antecedit fides justificandum, Opera sequuntur justificatum*.

1 The insufficiency of our virtues and their effects, which are good works; to merit or to justify our souls before God. It is a silly illation of the Romists; that because we must *add* to our faith *virtue*, &c. therefore faith cannot alone justify We do not commend a solitary faith, you see her required company. The eye alone of all parts of the body doth see; but the eye that is alone, or separated from the body, doth not see. We pronounce that to be no justifying faith which is without virtue and works. But that faith qualified with works, doth notwithstanding justify without works; this we maintain against men and Angels. We separate not faith and works in *Iustificato, sed in justificando*: not in the person justified, but in the act of justifying. In fire though light and heat cannot be divided the one from the other; yet the one may be considered without the other. But how shall Saint *Paul* and Saint *James* be reconciled; the one saying, we are justified by *faith*; the other, by *works*? Is the spirit of unity and truth divided? No; the one speaks of a Justice of justification, the other of a Justice of testification. The one acquits before God, the other approves before man. The one is without us, lent: the other within us, inherent: the one we receive, the other we return. *Paul* like a Doctor in the Schools reading, *James* as a Pastor in the Pulpit preaching. The one establishing a real faith, the other confuting a verbal faith. *Piscator* doth thus clear it: he says that Saint *Paul* and Saint *James* did handle two diverse questions. *Paul*; *Quod fides justificat*: *James*; *Qualis*

fides justificat. The one, that faith doth justify: the other, what kind of faith doth justify. The one properly teaching Justification, the other sanctification.

Virtue as a servant follows *Faith* her Mistress, but when she comes to answer the Justice of God, *virtue* runs behind the door, with a Lord be merciful to me a sinner: and so leaves the burden on *faiths* shoulder, which only answers it in the blood of JESUS CHRIST. *Faith* is like *Rachel*, and *virtue* her maid *Bilhah*: though *Bilhah* supply the defects of *Rachel*, yet still let her remember that *Rachel* is her Mistress. CHRIST is our husband, and we his spouse: now it is fit the Bridegroom should be alone with the bride in the secret chamber; all the servants and attendants being shut forth: but when the door is opened, and the Bridegroom cometh into the waiting-room, then let all the servants and hand-maids attend: then enter *virtue*, *temperance*, &c. *Extra causam justificationis opera satis laudari non possunt: ad causam hujus admitti non debent.* Out of the point of Iustificati-works cannot be sufficiently commended: into the cause of Justification, they must not be admitted. *David* had a great army of soldiers at his back, yet he slew *Goliath* alone; had none to help him. *Faith* alone conquers Satan, but it hath an host of seconds with it. *Faith* like *John* that *beloved Disciple*, leans on CHRIST'S breast; good works with *Peter* follow CHRIST. The story of *Judith* proceeding with *Holofernes* may be here entertained for a fit similitude. *Bethulia* is in danger of *Holofernes*, the terror of the East; as we of the Justice of God. *Iudiths* undertakes for the safety of the *Bethulians*, *faith* for the safety of Christians. All *Bethulia* being too weak to encounter him, as all our obedience is too little to answer God. *Judith* goes accompanied with her hand-maid, *faith* with *virtue*. The hand-maid waits on *Iudeth* all the way: yet in the act of deliverance *Judith* is alone, and her hand-maid attends without the door. *Virtue* is ever waiting upon *faith*; but in the mighty act of deliverance she dares not come in, but lets *faith* alone with the whole business. It is she that goes to the throne of grace with confidence, and obtains mercy through the mediation of her sweet Savior Christ.

2 The necessity of virtuous actions. The law though it have no power to condemn us, hath power to command us. *Lex datur ut gratiae quaeretur, Evangelium ut lex impleretur.* The law sends us to Christ to be saved, and Christ sends us back again to the law to learn obedience. The former is plain; *The Law is our School-Master to bring us to Christ, that we might be justified by faith.* The other is as manifest: *If thou wilt enter into life, keep the commandments, Tit. 2.11. The grace of God that bringeth salvation to all men, hath appeared.* There is the grace of God, and salvation with it: whither doth it send us? *To the denial of ungodliness and worldly lusts*, that we should live soberly, &c. He that believes will keep the commandments. Now the keeping of the Law is twofold; legal, evangelical. Legal; so *Adam* might have kept it, so Christ did. Evangelical, Christ's righteousness imputed to us: he kept it for us, and we strive to keep it in him. That is true *faith, which worketh by love.* A man is a perfect Christian inwardly through *faith* before God, who hath no need of our works; outwardly before men by his works; for our *faith* profits them nothing. We call a painted man *aequivoce*, a man: some painters are so skillful in casting their colors, and can paint a fire so lively, that at the first blush you would think it to be a fire indeed. But try it by the effects, hold your hand to it, to feel some warmth, it is but a cold board or block. Many can thus lively paint their *faith* with the colors of profession: that God is their God; and though few be saved, they are sure to be of the

number; excellent fire! But let the poor come near to be warmed with works of mercy; or others look for the light of *virtue*; there's neither light nor heat in it; a mere painted fire. A Pigmaleons block; faced only like faith. But the Gospel that gives salvation, chargeth us with the laws obedience. *Esther* being brought up in her young years under *Mordecai*; though she was afterwards married to king *Ahasuerus*, and an Imperial crown of gold set on her head; yet was still obedient to *Mordecai*, as before. *She did the commandment of Mordecai, like as when she was brought up with him*. When he charged her to speak to the king, albeit with hazard of life; she obeyed; *if I perish, I perish*. We were under the rudiments of the Law, as she under *Mordecai*: now we are freed by the Gospel, married to the great king JESUS CHRIST; crowned with his grace, enriched with the royal apparel of his righteousness: yet still we must be obedient to the Law, as Queen *Esther* to *Mordecai*. *Epaminondas* gave his soldiers leave to feast and sleep, while himself walked and watched about the army. Christ will not deal so with us; but rather as *Abimelech* said to his soldiers; *what you see me do, do ye so likewise*. Though in Justification, *Fiat ubi secundum fidem tuam*; be it unto thee according to thy faith: yet in salvation; *Reddetur unicuique secundum opera sua*; every man shall be rewarded according to his works. *Blessed are the pure in heart for they shall see God*. They must lead virtuous lives on earth, that ever expect in heaven to see the Lord JESUS.

All this while we have considered *virtue* in the larger acception; comprehensive of all the rest. Strictly Saint *Augustine* defines it to be nothing else, but *Diligere diligendum*; to love that is to be loved. Thus it hath a sweet reference to all the graces following. *Id diligere, Scientia est, &c*. To love this is *knowledge*; not to be seduced from it by allurements, is *Temperance*: not to be removed from it by calamity, is *Patience*: to do this for God's cause, is *Godliness*: to communicate it to others, is *brotherly kindness*: to dilate it to all men, is *Charity*. *Ambrose knowledge* seeks *virtue*, *Temperance* finds it, *Patience* suffers for it, *Godliness* possesseth it, *Charity* communicates it. These are so linked together with a golden chain of harmony; like the Tabernacles curtains of blew silk; that pull one, pull all. Hath any man *virtue*? he must have *knowledge*: *In nesciente non est virtutis habitus*: the ignorant are not capable of the habit of *virtue*. If there be *knowledge*, *temperance* will follow: for folly is the mother of Surfet, and digges the own grave with the teeth: but abstinence is the daughter of wisdom. If *Temperance*, then surely there will be *Patience*: *Temperantia injuriam non facit, Tolerantia patitur*. *Temperance* doth no wrong, *Patience* suffers it. He that abhors to hurt others, will much less hurt himself. If *Patience*, there must needs be *Piety*; for the *Thanke-worthy patience* is that, which *for conscience toward God*, endureth wrongful grief. If we be content to suffer evil for God, surely we will do for God. If *Godliness* go before, *fraternall kindness* will follow after. For no man can love the invisible God, and hate his visible brother, If *kindness* to our *brother* in CHRIST; then *Charity* to all. A heathen will be kind to his friends, a Christian must be charitable to his enemies. This is a golden chain: the wicked have a chain, their *pride* compasseth them about as a *Chaine: Funas peccatorum*, the cords or chain of their sins; one end whereof reaches to hell. But this chain is tied to heaven by the one end thereof; fasten the other end to thy conscience, it shall draw thee up thither.

The Papists say, Images are the books of Idiots, but the Prophet calls them *Teachers of lies*: and all know that they are occasions of sin. Let me give you a Picture without the offense;

behold an Image without sin. It is of *Virtue*: you shall not sooner see the medalls but you will strait know the face. Conceive her a virgin *Intemeratae pudicitiae*, of an unspotted chastity; fair, yet never courted with a lascivious language. She hath a face white as is heaven mixed with some lovely red; White with her own innocence, ruddy with blushing at others naughtiness. Of her Savior's complexion; *My beloved is white and ruddy*. She hath a brow clear as Crystal, wherein God hath written *Sapientia, Wisdom*. This is her courage; she may be affronted, she cannot be affrighted. She hath eyes that never sent out a wanton look: those casements were never opened to let in vanity. She is not poring with them on the earth; but *Nititur erectos ad sydera tollere vultus*; directs them to heaven where they shall one day see her desire, even the glory of GOD, *Thou hast ravished my heart, my spouse, with one of thine eyes*. The LORD loves those eyes. She hath *lips like a thread of scarlet, and her speech is comely*, Cant. 4.3. She hath the tongue of Angels; when she speaks, she ministers grace to the hearers. She discourseth the language of Canaan most perfectly: and never opens but the first air she breaths, echo's with the praise of her maker. Her ears are like the *Sanctum Sanctorum* of the Temple; none but the high Priest must enter there. They are stopd to the songs of any Siren, open to the mournings of any poor. What gracious words she receives in at those doors, she sends them like Jewels to be laid up in the Cabinet of her heart. She hath two hands; one of equity, another of of charity, none for injury. She gives everyone his due for Justices sake, some more than their due for mercies sake. She gives, forgives, does that to others which she expects at the hands of CHRIST. She hath bowels of mercy; the members of Christ are as dear to her, as her most inward and vital parts. She feeds them, as considering what it were to have empty bowels her self. Her knees were never stiffened with pride: she can easily bow them to give her Superior homage: but throws them down at the foot-stool of her maker: yet still her heart is lower, and she never riseth without a pardon. Her feet are still travelling the ways of piety, and running the race of salvation. She knows this life is a journey, and no time to stand still, therefore she is shod for the purpose, with the *Preparation of the Gospel of peace*: she never rests, till she is gotten within the thresholds of heaven. She hath a white silken garment, the snow of *Lebanon* is black to it: not woven out of the bowels of worms, but out of the side of her Savior. She is clothed all over with his righteousness, which makes her beautiful in the sight of her maker. She is girt with the Girdle of *Truth*: and sins not, not because she cannot, but because she will not. For *virtus non est non posse peccare, sed nolle*; Augu. She hath a Crown promised, blessedness: her Redeemer, even the King of heaven, did bequeath it her in his will, and she shall wear it in eternal glory, And let every soul, that knows and loves her on earth, or hopes to enjoy her reward in heaven, call her Blessed.

To your virtue, knowledge. Virtue without knowledge were like a beautiful damsel blind: or a fair house that hath not a window in it, virtue is like a pearl in the shell; there must be knowledge to break the shell, or we cannot come at the pearl. Ignorance is dangerous: *Non repugnant, qui impugnari se nesciunt*. Thus the devil carries many to hell, as falconers carry their hooded hawks, without baiting. *Quis non senserit illum miserabilem, qui se nunquam sensit miserum?* There is no wretchedness so pitiable, as that which is not known to the sufferer. *Qui Dominum nesciunt, a Domino nesciuntur*: If men will not know God, God will not know them. *Scire Dei, est approbare; nescire, reprobare*. Therefore he sends away the wicked with a *Nescio*

vos, I know you not: but *Novit qui sui sunt; the Lord knows them that are his, Hos. 8.4. They have made Princes, and I knew it not: that is, I did not approve of it: wilt thou not know? thou shalt not be acknowledged.*

The work of regeneration begins at illumination. The first thing that sunk in our first parents, was *knowledge*: now where the wound began, there must begin the medicine. Thou seest in a tree buds, leaves, flowers, and fruits and bark and pith: yet all these are but the juice diversely digested and sent forth. So here in a Christian, *Faith, Virtue, Temperance, Patience, Charity, Godliness*: yet all these are out the *knowledge* of Christ diversely concorded: *knowledge is lux virtutis.*

The Papists indeed magnify Ignorance: good reason, for Ignorance magnifies them. Our way to heaven is *knowledge*, perhaps they have a way by themselves. Like Owls, they keep a whooting in the dark, but are blind in the broad day; never ask them poor souls, as *Philip the Eunuch; understandest thou what thou readest?* but doest thou read at all? No, we may not be suffered to read. It will be very hard for a man to stumble over the threshold of heaven, or to go blindfold to salvation.

Concupiscence though ever sinful, yet could not bring forth sin without the consent of reason: and this would never consent so long as the eyes were open. For sin is a thing so ugly and deformed, and so like the father the devil; that it is unreasonable for a man's soul to yield to it. Hence *Paul* calls sin a *work of darkness*: for Satan doth hide it from us in the *Birth*, and would hide it from us in the *Growth*, only on our death-bed and anguish of soul, he shows it us in the *Fruit*. In this sense, that may rightly be understood, *Nemo sciens peccat*; that no man sins knowingly, at the very instant of the committing. Though he have the habit of knowledge in the general, yet hath he lost it in the particular. As we say of the Coward; There is fear in his heart, even while he feareth not; in regard of the habit. And the slave hath an habitual service upon him, even when he sleeps: he serves though he takes his ease. There may be the habit of *knowledge* in the mind, yet not the use of it in some special act. The devil to utter his damned commodities, dealeth as some trades-men about their bad wares; puts out the true lights, and sets up false lights in their stead. In the time of Superstition he put out *verbum Praedicatum*, the word preached; that man did scarce know sin in general. In these days of profaneness, he puts out *verbum applicatum*, the word applied, that few consider what sin is in practice. So that now, he that coming from the mount as *Moses*; and hearing the worlds confused noise; would think it the noise of war; conquering or conquered: but being among them, he finds it the noise of joy and dancing, revelling and roaring. Not because men do not know these sins in general: but they will not know them in these particular facts. Lust like a thick smoke dimmes the eye of *knowledge*.

Now the means to prevent this wickedness, is to keep open the eye of *knowledge*. This is done both by the doctrine of *Truth* in general: and the application thereof in special. The general knowledge of truth is more easy; for which of us is ignorant what sin is *knowledge* while she walks in generals, is in her own Jurisdiction: sense and affection hath nothing to do with her; but she may freely give her sentence. Loe then she dares calls usury, usury; and not a moderate improvement of money: Pride, pride; and not handsomenesse: Covetousness by

the own name, and nor thirstinesse. But when she descends to particulars, wherein all actions do consist and disputeth whether this or that special act be sin or not; here sense and affection put in for a part, challenges an interest, and overweighs. And as it is in an ill pick'd (or as we say) pack'd Jury; whereof there is one wise man, another honest man, five knaves and five fools: the greater part over-rules the better part, these ten over-bear those two. The five senses, and as many Affections, are the knaves and the fools; Science is the wise man, Conscience the honest: now neither Science the wise, nor Conscience the honest, can be heard, nor give in their verdict; but all goes with the mad senses and frantic affections.

Here we see the use of Preachers, who may speak freely, and help us to retain the truth in particular. Admonition is called by the Greeks *κατανοησις* (in non-Latin alphabet); as it were a restoring or putting of the mind in order. When the understanding is (as it were) besides itself, and out of joint; transported with some sudden passion, or prevented by an evil custom, this repairs it. So Paul delivers the use of it, *Eph. 4.12*. *κατανοησις* (in non-Latin alphabet); the putting again in joint of luxate members. This continual public Preaching is necessary; as a Taper set on the table to give light to all in the house. If this light wast itself, what hurt does it to thee? yea if it go out in the own stench, yet it lightens thee so long as it lasts. But thou sayest; *Consilium mihi non det, qui sibi non dat*: let not me take counsel of him, that gives none to himself. Yet he might build an Ark for Noah, that was himself drowned in the flood: he may light thee to heaven, though himself go darkling to another place. *Woe to him if he do not preach*: if he do preach, take thy portion. *Quod bene dicit, tuum est; quod male vivit, suum est*. But if he preach not, thou mayst perish. Where if you had good eyes and thankful hearts, you would see and acknowledge how God hath blessed you more than the Romanists. The devil was feigned to send a letter of commendations to the Popish Clergy. Amongst many other things he thanks them for their ignorance; but especially for their silence. For settling our estate we require a learned Lawyer; for our sick body a learned Physician: and for the soul that is most precious, shall we not desire a learned Divine? In law thou canst but hazard thy estate; in Physic thou ventur'st but a mortal life: but here thou mayest lose thy soul. The body dies, the Physician is paid: let the state be lost, thy Lawyer hath his Fees before. But if the Minister save thy soul, yet he is not regarded, not rewarded: if he lose it by willful negligence, he hath lost himself. Thus requisite are Preachers to give the light of Knowledge. But yet if in this night of sin we will do any profitable work, we must either ourselves have a particular light of our own in our hands; or if we cannot, we must get another to hold the candle to us, that we may see the deformity of sin; lest Knowledge being blinded, and Lust leading the way, we both fall into the pit of destruction. John the Baptist was Christ's Harbinger, and went before him, that is the glory of heaven. Knowledge is like John, that shining Lamp, without that, we cannot find the way to the glory of heaven, nor be brought to CHRIST. Thus in general; now let us further observe five conclusions.

1 That by Knowledge is here meant an insight into heavenly things. Indeed Augustine distinguisheth between Knowledge and Wisdom; *Ad Sapientiam pertinet aeternarum rerum cognitio intellectualis: ad scientiam temporalium rerum cognitio naturalis*: Wisdom, saith he, is an intellectual apprehension of eternal things: Knowledge a natural apprehension of temporal

things. But there is no true *Knowledge*, but that which can make the knowers blessed. Christian wisdom seems the worlds folly, *Greg.* What is more foolish than *mentem verbis ostendere*, to declare a man's meaning in his words? to bless them that curse us? *Mala libentiùs ferre quàm sacere*, to suffer rather, than to do evil? not to resist our oppressors? Yet this is Christ's commended wisdom; and he that is *Sapientia Patris*, the *wisdom of the Father*, shall one day crown it: Yet there may be a holy knowledge in these lower things. *O would to God thou wert wise, and wouldest understand and know the last things! Vt Saperes quae Dei sunt, intelligeres quae mundi sunt, praevideres quae inferni sunt, Bern.* That thou wert wise in the things of God, wouldest understand the vanities of this world, and fore-see the torments of hell. *Profecto Inferna horreres, superna appeteres, quae ad manum sunt contemneres.* Thou wouldest abhor the plagues of hell, desire the joys of heaven, despise the temptations of earth. The great affection we bear to the world, shows that we *know* it not.

2 The Apostles earnest exhortation to *Knowledge*, intimates that naturally we want it. *Aristotle* compares our wits at the beginning to a fair table, whereon is nothing written, but it is apt to receive all forms and figures. But he is deceived, for it is a dark vault, wherein is no light of Grace, and no more of the light of Nature than the little spark or snuff affords. *The natural man receiveth not the things of the Spirit of God.* By nature he is subject to two enemies of knowledge, Ignorance, and Error. By Ignorance we know not things necessary, by Error we know them falsely. Ignorance is a privation, Error a positive obliquitie. All ignorance cannot be helped, all errors cannot be escaped. From ignorance comes vice, from error Heresy. Many striving to expel ignorance, fall into error: as an Empiricke to cure one disease, causeth a worse; so quenching thirst with a draught of poison. Some are *tantae fatuitatis*, so deeply possessed with folly, that they scarce differ from beasts. Hence we see that *Knowledge* is not easily had; *Veritas in profundo latet.* In the West-Indies, they that by digging, follow the veins of gold, run under high mountains and stony rocks, many miles: yet the interest of Oare sufficiently defrayeth the expenses of labor. But knowledge is attained not without greater difficulty: for the soul in the body, as a prisoner in a dungeon, takes in nothing but thorough the grate; sees only thorough windows and cloudy spectacles. *The wisdom of the world is foolishness with God.* Therefore the first way to *Knowledge* is, *Scire quod nescias*, to know thine own ignorance. *Qui se diligit stultum, non proficiet ad sapientiam: nec fiet quisque qualis esse cupit, nisi oderit qualis est, August.* He that doates on his own folly hath no hope of wisdom; nor can a man become what he would be, unless he hates being what he is. They can never come to true wisdom, whom the opinion of their own false wisdom deceiveth. Let no man deceive himself, 1 Cor. 3.18. *If any man among you seemeth to be wise, let him become a fool that he may be wise.* Confess thy Ignorance, this is the way to get knowledge.

3 That *Knowledge* is not the cause of sin, but Ignorance: for *Virtue* is begotten and nourished by *Knowledge*. *Scientia praecedit virtutis cultum, Chrysost.* Knowledge must go before virtue: for man desires not that he knows not: *Et malum nisi cognitum non timetur;* Vnknowne evil is not feared. Indeed there may be a disjunction of these two in respect of their moral parts. So there may be *Virtus sine scientia*, and *Scientia sine virtute*. The Heathen had virtue without knowledge, and we have knowledge without virtue. But as theirs was not true virtue, *absent sapientiâ*, without knowledge; so, nor is ours true knowledge, *absent virtute*, without virtue.

There may be a servant that knows his masters will, and doth it not. And this shall ggravate his wretchedness; *Scire quod sequi debeat, & nolle sequi quod sciat*; To know that he should follow, and not to follow what he doth know. The Sun does not heat all men to whom it shines; nor doth knowledge, when it hath taught men, *Quid sit faciendum*, What is to be done; *Continuo accendit ad faciendum*, presently inflame or enable them to the doing of it. *Aliud est divitias scire, aliud possidere: nec facit divitem cognitio, sed possessio*; It is one thing to know where riches are, another thing to be master of them. It is not the knowledge, but the possession of them, that makes rich. But to say that knowledge is a spurr to wickedness; is all one as if a father training up his son to be an archer; another should tell him that by aiming most fairly, he should miss most foully. No certainly; there is no *Virtue* can batten or thrive, but that which sucks on the breasts of *Knowledge*.

4 Seeing we must join with our *Faith Knowledge*, it is manifest that an ignorant faith is no faith. The Papists stand hard for their implicit faith; it is enough they say. Their proof is *Matth. 8.26. Why are ye fearful, O ye of little faith!* As if there were no difference betwixt *Exiguam & Implicitam fidem*; between a little faith, and an implicit faith: between a little man and a great Elephant: the little one is a man, and the great one is a beast: Between a little Star, and a great cloud: that is true light, this is very darkness: that turns to water, this remains fire still. A little faith with knowledge is true and saving: a great presumption with ignorance is damning. A small tree is better than a great shadow: that may bear fruit, this is nothing. A juggler could never show more tricks, than they with this involved faith: they are very like; for these also cast a mist before men's eyes, and juggle away their souls, when the Devil comes with his fiery darts, their shield of faith is so wrap'd up that they cannot find it. It is like ware in a Pedlers-pack, mislaid; he hath it, but he knows not where it is. It is truly called *Fides carbonaria*, the Colliers faith: the Devil catechiseth him; how doest thou believe? I believe as the Church believes. How believes the Church? as I believe: this man was saved, say they; but for all that, I do not think that the Devil and the Collier so soon parted. Sure if he had no better weapons, Satan would have another boat with him, and such a one as would cost him his soul. Believe as the Church believes, we ask you no more: this and the sign of the Cross is sufficient: O the multitude of souls they thus beguile! But add to your faith *Knowledge: Fides nescia is fides nulla: They that know thy name, will trust in thee*. They that know not what they should believe, cannot believe to their own comfort.

5 Lastly, this *Knowledge* must be added to *Virtue* also. The Romists love all blind graces: they commend *Caecam fidem, caecam obedientiam*; A blind faith, a blind obedience, a blind devotion, whose mother is ignorance. But the Apostle bids us add *Knowledge* to these: and *Virtue* it self, luster it with what gloss of obedience and devotion they can, I say not, *Pede claudicat uno*, goes halting toward heaven: but *Oculis orbat utrisque*; is like a sicled Dove, it would mount to heaven, and hovers upward; but strikes at a tree, and falls; if it want knowledge to direct it. But why should I say, *Virtue* without *Knowledge* is blind, when indeed it is not at all. A man may do *Bonum*, good, and not know it: but not *Bene* well; true virtue is not without knowledge. But as some do ill, and yet think it good: so others do good, and yet think it ill. For the former, *Whosoever killeth you, will think that he doth God service*. For the latter, *Joseph's* mistress meant him a shrewd turn in betraying him to prison, which was *Joseph's* step to

promotion. Or as the thief wounded a passenger, and intended to kill him, yet with his stroke cut and let out an ulcer, whereof he was ready to die: neither of these can be called virtue. For good and well must in all actions meet: wicked is not much worse than indiscreet. *Knowledge* without *Virtue*, makes a man's *Mittimus* to hell. *If ye were blind, you should have no sin: but now you say, we see, therefore your sin remaineth.* Like the woman, *Luke 15.8.* that hath a *Candle in her hand:* but as the Romish vulgar did read it, instead of *Domum everrit, Domum evertit:* so these, instead of sweeping the house, pull it quite down. So much light abused on earth, so much darkness inflicted in hell. *Virtue* without *Knowledge*, is either like *Laodicea*, proud, and knows not whereof; or mad, and knows not what to do. I conclude, *John. 9.6.* Christ made a medicine for the blind man's eyes, of his own spittle, and the earth's clay. The first, signifying the knowledge of Christ by his Word, that comes out of his mouth: the other, the knowledge of ourselves, who being made of earth, do naturally favor of nothing but clay. Now of both these materials Christ made one lump, tempering them together: so both these knowledges must be so mell'd together, that they be not severed. To have the *Clay*, knowledge of ourselves; without the *Spittle*, knowledge of Christ; were to cast us down to desperation. To have the *Spittle*, knowledge of Christ; without the *Clay*, knowledge of ourselves, and our own unworthiness, would puff us up with presumption. Both do well together, that we may know our own selves in ourselves wretched; yet in the grace and comforts of God, everlastingly blessed.

Will you now take a short character of the *knowing* man? He desires to know all things, but first himself; lest having acquaintance in every place, he should die a stranger to his own heart. And in himself, nor so much his strength as his weakness. To know our own virtues makes us proud; our own vices humbleth us. Both his eyes are never at once from home: one keeps house, while the other goes abroad for intelligence. He is blind in no man's cause, but best sighted in his own. He confines himself to the circle of his own affairs, and thrusts not his finger into needless fires. His hearts desire is to know God; and he knows there is no better way to know him, than through Jesus Christ. Herein consists his happiness, for so he makes sure-work for his soul. It is the best, and therefore first regarded; and he never rests til his faith be built on assurance, that God hath pardoned his sins, and given him a place in heaven. The world he so far seeks to know, that he may abhor it. He sees the falseness of it, and therefore learns to trust himself ever, others so far as not to be damaged by their disappointment. He knows this to be a short and miserable life, and therefore studies the way to a blessed and eternal one. That this world shall perish, therefore is loath to perish with it. That money may make a man richer, not better; and therefore chooseth rather to sleep with a good conscience, than a full purse. He had rather the world should account him a fool, than God: therefore desires no more wealth than an honest man may bear away. He knows this world's delight consists of crotchets and short songs, whose burden is sorrow: only heaven hath the best music, where glorious Angels and Saints sing forever to the Lord of Hosts. He knows his own ignorance, endeavors to science; and for what he cannot apprehend, he begs wisdom of God; not of everything, but only of so much as may make him blessed. He knows how to make his passions, like good servants, to stand in a diligent attendance, ready at the command of Reason, of Religion. If any of them forgetting their

duty, be miscarried to rebel; he first conceals the mutiny, then suppresseth it. He will not see every wrong done him, knowing he hath done more to his Maker. After continual acquaintance with the Scriptures, and humble familiarity with the Holy Ghost; he knows the way to heaven perfectly, and runs apace till he gets into the arms of his Savior.

Verse 6.

And to Knowledge, Temperance.

This grace of *Temperance* may be here diversely understood:

1 For such a discretion as may season all these graces: so taken it is, *Sal omnium virtutum*, the salt of every virtue. Devotion without discretion, is like an hasty servant that runs away without his errand. Profession of *Faith* without Temperance, is turned into hypocrisy, or such a preposterous zeal; that is, like fire not on the hearth to warm, but in the top of the chimney, to set the house on a flame: *Virtue* without it is folly: *Virtus cum indiscrete tenetur, amittitur: cum discrete intermittitur, plus tenetur*; A man may so indiscreetly hold *Virtue*, as to lose it: another may so discreetly forbear meddling, that he doth more firmly hold it. *Patience* without discretion wrongs a good cause: a man must bear his own injuries patiently, but not GOD'S nor the Churches. *Moses egit causam populi ad Deum precibus & lacrymis, causam Dei adversus populum gladio & vindictis*; *Moses* pleaded the people's cause to GOD with prayers and tears; but GOD'S cause against the people with sword and vengeance. *Godliness* without Temperance, is Devotion out of the wits. *Gregory* observes on the vision of the four Cherubims, *Ezek. 1.10*. That the first proportion of those creatures faces, was *vultus hominis*, the countenance of a man, which saith he did *Rationem denotare*; signify discretion or this temperance. See them allegorized: the Just man by mortification of the flesh becomes a *Calf* ready to be sacrificed: by fortitude in his spiritual war, *fi Leo vincens*, he is a conquering *Lion*: by contemplation of the celestial glory, *Aquila triumphans*, he is a triumphant *Eagle*: *Per rationem Temperantiae homo exemplaris*; By reason of his Temperance, he is an exemplary *Man*. *Brotherly kindness* without Temperance, is brotherly dotage. So kindness runs into cruelty: thou feedest thy friends sensual appetite, flatterest him in his lusts, concealest his faults, followest his humors; all in kindness: this is to spill his soul in kindness. *Charity* lastly, without Temperance, is Prodigality: it gives *Expansâ manu, sed caeco oculo*, with an open hand, and shut eye; and so a man may for his charity go to the Devil, when instead of God's friends, he rewards his enemies. Thus hath Temperance relation to all these graces.

2 For such a Discretion as may moderate *Knowledge*; and qualify that heat to which it is addicted. *Knowledge puffeth up*. Some men so bluster on their knowledge, that they hold all the world dunces besides themselves. There is somewhat of poison in it, without the Corrective of Temperance. Hence comes singularity of opinions; Some conceit themselves so wise, that all the sober and peaceable spirits of the Land are mere fools to them. Poor souls! Who does not pity their blind madness? One cries, *Secreta mea mihi*; My mysteries be to myself: another replies, *Stultitia tua tibi*; thy foolishness be to thyself: the former is the Schismatic, the other the Libertine. An indifferent man might decide; *Nec uni, nec alteri, sed*

dividatur: let not all the folly be to one, nor all to other, but let them both part it betwixt them. One is so wise that he cares for no Preacher at all; another wills that such a factious one shall teach him, and nobody else. Whether is the madder of the two; he that will altogether fast, or he that will feed on nothing but bones? *Modus rei tribuit decorem, ordo modum, discretio ordinem*. The grace of an action is the Manner, the grace of the Manner is Order, the grace of the Order is Discretion. Temperance is not so much a virtue it self; as *Quaedam moderatrix & auriga virtutum*; as a Marshall or Moderatour of virtues. It is not enough to do a good work; *Nisi illud suo loco, modo, tempore feceris*; unless the due place, fit manner, and convenient time, be observed. If not in the right place, it is as a man lights a taper, and puts it beside the candle-stick. If not after the right manner, it is as one that is gone a good part of his travel; but must come back again, because he hath mistaken his way. If not in due time, it is like him that would never water his garden, but when it rained. If not to the right person, it is like a man that forgetfully salutes his friend ever by the wrong name. If nor to the right end, it is like *Julian*, that never was bountiful, or did a man a good turn, but to damn his soul.

3 It is taken for such a moderation of the mind, whereby we so demean ourselves, as neither to surfeit on fullness, nor to despair on want. Not that the most temperate man can so master his passions, but that at sometimes he may over-joy his content, or over-grieve his trouble. When the most equal weights are first put into the evenest balances, there is a little swaying on both sides, and appearance of some inequality: yet after a little motion they settle themselves in a just poise. This Temperance is a steady and habitual firmness, that hath no critical sins. The frantic, though he be sober eleven moons, if he rage one, cannot avoid the imputation of madness. When there is no disturbance, to be quiet, is not worth God-a-mercy. The husband told his wife, that he had one ill quality; he was given to be angry without cause: she wittily replied, that she would keep him from that fault, for she would give him cause enough. It is the folly of some that they will be offended without cause, to whom the world promises that they shall have causes enow. *In the world ye shall have tribulation*; when this cause of disquiet comes, then to be resolved and peaceful, this is *Temperance*. The balances that are most ill matched in their unsteady motions, yet come to an equality, but stay not at it. The perverse worldling may restrain his passion; yea, may be so well composed, that ordinary things shall not stir him; but when a new and unlooked for cross comes, then he is out of *Temper*, hath lost *Temperance*. Like a Fencer, that stands upon his usual wards and postures, and plays well in his school: but abroad he meets with a new trick, a blow that quite puts him from the rules of his art, and so is beaten with shame. Indeed the best man's *Temperance* may fail in one particular act, but this doth not take away the habit from him.

This *Temperance* must guide our conversation. *God's Sacrifice* and *Service* must be *Reasonable*. *Cum fervor discretionem erigit, & discretio fervorem dirigit, Bern*. Let Zeal inflame *Temperance*, and *Temperance* qualify Zeal. *Nimia remissio nutritiva criminum, nimia districtio parricida virtutum*. Too much remissness nourisheth vices, too much strictness killeth virtues. Without this moderation, Fear passeth into Despair, Griefe into Bitterness, Love into Flattery, Hope into Presumption, Joy into Dissolutenes, Anger into Fury: The want of *Temperance* instead of

cherishing, destroys: like the Idolater so rap'd with the fair Image of the Goddess, that coming to kiss it, he bit it. It altogether over-does. *Be not righteous over-much, neither make thyself over-wise. Qui plus posse putat sua quam natura ministrat: Posse suum superans, se minus esse potest.* But enough of this kind of Temperance; men are not so hot that we need to cool them; but rather so cold that we had need to heat them. Few among us are so over-zealous to out-run Christ, it is well if yet we will follow Christ. We need not so much add temper to your zeal, as zeal to your temper; and wish you so much of both, as may bring you to salvation.

4 Lastly, *Temperance* is taken for a moderate use of outward things; and comprehends in it Abstinence, 〈 in non-Latin alphabet 〉 : when we eat no more, drink no more, go no braver, than natural equity and moral decency requires. Now if the first degree to Virtue be *vitium fugere*, to avoid the contrary; behold the beauty of this fair grace, by viewing the blackness of the opposite sin, Intemperance. Generally it extends it self to all immoderations; but especially it is appropriated to four. There is Intemperance: 1. In Lust, so it is called Incontinence. 2. In apparel, so it is called Pride. 3. In meats, so it is called Gluttony. 4. In drinks, so it is called Drunkenness. All which are but the effects of *Intemperance*.

First, Incontinence: to this Intemperance all are naturally prone, but in a different sort. Some quite expel and mortify this desire by grace: for he that is *One spirit with Christ*, will scorn to be *one flesh with an Harlot*. The virginity of the body may be lost, and yet the soul preserve her maiden-head. *These are they which were not defiled with women, for they are virgins.* This is not intended against marriage, there is no defilement in that. *Marriage is honorable among all men, and the bed undefiled, Hebr. 13.4.* Our Adversaries call it a Sacrament; what, and a defilement too? Do they use to make Sacraments of pollutions? They might be married, yet not *defiled with women*; neither with carnal nor spiritual harlotrie, nor with adultery nor idolatry; and so remain spiritual *virgins*. Others there are that keep in this corruption by civil modesty; they will not express it, yet have it. Many heathens could thus suppress their corruption, not mortify it. Their Intemperance is to them like a mad-brained wife to a sober man; he locks her up, and goes abroad without trouble; but when he comes home he is wearied with her scolding. Others there are that care not to let their Intemperance burst out, but they want opportunity: now the thief cannot rob till he come at a bootie. So the sin is in them, even while they forbear the act, and they are intemperate persons. There is a sort that shame not the eruption of this sin, without respect (I say not of conscience, but) of credit: *Quorum luxuriae meretrix non sufficit omnis*; That in the lust *offed horses neigh* after women. The means to avoid this Intemperance, is:

1 By subduing the body to the soul; *I keep under my body, and bring it into subjection.* The body is that part, which is against the LORD. The body will beg, but let a shameless beggar have a shameless denial. When the body does what the good soul dictates, there is a breathing Saint: when the soul consents to the bodies appetite, there is a blind man led by his dog. Because the Serpents head had led the way so long, now the repining tail would needs lead; but then the whole ran into mischief. When lust undertakes to guide a man, and reason is fain to follow, there is a precipice to destruction.

2 By debarring the flesh all lust-provoking meats and drinks. It is wretched to have this noisome fire, wicked to feed it with fuel. *Sodom* found that *Fullness of bread* was the mother of unnatural filthiness. High diet is adulteries nurse: *Raro vidi continentem, quem non vidi abstinentem, August.* You shall seldom see a man continent, that is not abstinent. The heat is taken at a Tavern, that is, laid at a brothel-house. Abstain then, for it is fasting-spittle that must kill this tetter. He that will ever be running for fuel, never meant to put out the fire.

3 By avoiding beautiful temptations. *Flee fornication:* Resist other sins, flee this. Stand not to try thy strength, but run away. *Parthus tutus ab host suga est.* *Joseph* stood not to bandie terms, and dispute with his mistress, but fled from her. If thou wilt endure conference with an Harlot, she will conquer. Like *Vlisses*, stop thine ears, her charms shall not take thee. *Many have run out of their wits for women, 1 Esdr. 4.26.* Satan having conquered the woman, never came at the man, but left the woman to do that; he thought she would be devil enough to tempt man. *Solomon* with all his wisdom, *Sampson* with all his strength, were thus master'd. One overcame a Lion, yet a Lioness overcame him. The other could find out the Harlot from the true mother; yet a Harlot found out him, and made him forget his Maker. *The people began to commit whoredom with the daughters of Moab.* The daughters of *Moab*, light by nature, for they were begot in Incest. *Lots* daughter lay with her own father while he was drunk, and called her son *Moab*; which signifies, *The son of her father.* Impudent strumpet, not to be ashamed of so foul and horrible a fact! Thus they were light, and that by nature; they had it by kind, it cost them nothing. Even the sons of GOD were tempted to folly by the *daughters of men, Gen. 6.* A woman fair is man's snare: think them thy she-devils, sent and taught to seduce and spill thy soul. *Meretrix quo pulchrior, eo perniciosior, Aug.* A Harlot the more beautiful, the more baneful. *Rara concordia formae & pudicitiae;* It is rare to see a woman chaste that's poor and fair. *Stat quaevis quavis meretrix mercabilis art.* Bring gold enough, a little cunning shall serve for whoredom; the Devil makes his high-ways easy. Perhaps all do not sell their bodies, that sell their souls; some sin, but set no price on it. I am persuaded that no one Inducement so soon turns women to Popery, as their Indulgence to this sin. *Venialia dicunt, sed vaenalia sunt;* If God would afford pardons on the Popes rates, this sin would be infinite. But *non sic respondetur Domino:* His Justice will not be so answered.

4 By meditating on the punishment. If in the act of thy lust thou couldst see into the dark doors of hell, and behold the adulterers and their harlots embracing flames, quenchlesse flames; howling, and shrieking, and cursing their glasses, their tires, their Bawds, their Panders; bound to eternity of insufferable horrors: this would cool thy heat. For lustful kisses, kissing of fire; for soft beds, beds of despair; for wanton songs, gnawing their tongues; for heating delicates, everlasting famishment; for silken curtens, to wish a Rock for their pillow, and a *Mountain* for their coverlet: this, O this would slacken thine intemperance. What men think most pleasing, is most plaguing; to have their lusts granted: *So I gave them up unto their own hearts lust.* They desired it, they had it; this was the greatest plague. Think thou seest beyond thy beauty old-age, beyond old-age sickness, beyond sickness death, beyond death Judgment, beyond Judgment hell, beyond that no limits of time or torments, but all easeless, endless. Thou criest, God be merciful to me; but be also merciful to thyself: weep for thy sins, and beseech God to mortify thy lusts by the death of Christ.

2 The second kind of Intemperance is in Apparel, Pride, Pride? why there is no such sin, all is but fashion. Indeed Pride hath lost it self in the name of Fashion. This was wont to be called the woman's sin: *The daughters of Zion were hautie*, &c. there is Pride and her wardrobe. But now it is a question whether the women keep their Charter still: the men have endeavored to be as proud as they; not that the other are excusable: innumerable are their boxes, and powders, and paintings; how they daub their mud-walls with Apothecaries mortar! It is a sign that they love a vizzard better than a face. *God shall smite thee, thou painted wall*: painting is for walls, not for faces. If Natures defects and furrows cannot be filled up with these colors, yet art shall supply all with rich attires. As that Painter should have drawn *Venus* very beautiful: but when his cunning failed in her face, he drew her in exceeding rich apparel: *Pulchram non potuit, divitem pinxit*; Because he could not make her fair, he made her rich. They die their hairs too; but this seems to be no new fashion. For *Cyprian* writes of it in his time: *Foeminae crines suos inficiunt malo praesagio: capillos enim sibi flammineos auspicari non metuunt*. They got a flame-coloured hair, an ill presage; it is not safe coming so near to that color. They spend more time betwixt the comb and the glass, than betwixt their family and the Church. They metamorphose their heads, as if they were ashamed of the head of God's making, proud of the Tire-woman's. Sometimes one tire is half the husbands rent-day. This is the monstrousnesse of our pride; *and what shall we do in the end thereof?* *Jezebel* was the daughter of a King, the wife of a King, the mother of a King, yet her painted face and proud heart threw her out at the window, and she was trampled under horses feet. But *Jehu* would bury her; no, the dogs had done it to his hand. O the greatness of our lands Intemperance this way! we have learned all things of our neighbors but this, to be proud good-cheap. Hospitalitie and noble attendance is changed into a vessel that runs on four wheels: It is a fashion to build great houses, as the *Estriches* lay eggs; and then to leave them. When the poor come thither for relief, there's none but *Daws* to chatter to them; the Lord or the Knight is at London; their *Mercers* and *taylors* share the poor's due. Great men gather up their wealth and their credit nearer about them, than in former times. Then it consisted in good house keeping and many servants: now in two or three trunkes of apparel and a boy to brush them. Many follow *Absalom's* fashion, to carry a forest of hair on their heads: as if that were their grace, which God hath forbidden as ungracious. *CHRIST* says, the *body is more worth than raiment*: but some strive to make their rayments more worth than their bodies: like birds of paradise; their feathers are better than their carcasses. To pull down, if it were possible, the height of this pride, consider.

1 Thy beginning; *remember the rock from whence thou wert hewn*. *From following the ewes great with young*, he brought him to feed *Jacob* his people: *David* was not ashamed of his beginning. Say thou art borne noble; yet art thou not made *de meliore luto*, of any finer clay or metal than the meanest. We have all one common mother: and the proudest dust once dead, shall putrefy and stink for all his perfumes so soon as the poorest. Though all have not *vestem communem*, yet all have *Cutem communem*.

2 Thy progress: what can thy brave rags better thee? a golden bridle makes not the better horse. If thy coat be made of wool, the sheep wore it before thee: if of silk, the silly worm may pull down thy pride. The bowels of worms hath clothed thee, and thou shalt feed the

bowels of worms. Because thou flourishest with the flags of vanity; thou thinkest it is thyself, like the fly on the coach wheel, that makes so glorious a dust: so let *Heliogabalus* boast of his silken halters.

3 Whatsoever the outside be, look to the linings. *Men's cujusque is est quisque*. The body is more worth than the raiment; therefore the soul is more worth than the body; for the body is but the raiment of the soul. Why despisest thou thy poor brother? I have more lands: haply, and more sins. I have braver apparel: a neat outside, and a sluttish inside. I am fairer; perhaps in face, and fouler in heart. Thou art rich in the poor commodities of this world: and poor in the rich commodities of the other: peacocke look down to thy feet.

4 There is only one garment worth having and saving. *Put you on the Lord Jesus Christ*: this is *Stola prima, the best robe*. The Papists buy the beggarly righteousness of sorry Saints, and neglect this. We have worn our own innocence to rags, let us put on Christ's. Though our garment of inherent righteousness be very thin; yet if it be lined with Christ's imputed righteousness, it shall keep us warm: if embroidered with his, it shall make us acceptable to God. If we love a silken garment woven out of the bowels of a worm: how much more should we love the garment woven out of the bowels of Jesus Christ! Thus hath God allowed to some a great measure of honor, a great measure of riches, a great measure of prosperity; but to none one dram of pride.

The third kind of Intemperance is in meats; in making those things *Detrimenta corporis*, injuries to the body; which God ordained to be *Nutrimenta corporis*, conservatives of the body. Good meat which is the creature of God, is offered to the art of the Cook, who makes work for the mouth, which makes work for the stomach, which makes work for surfeit, which makes work for death, which makes work for the devil. A sin so genuine and natural to this nation; that pride is not more proper to Spain, nor lust to France, nor drunkenness to Germany, than gluttony is to England. For methods sake, let me deswade you from it, by considering the manner, the measure, the matter, the Effects, the End of it.

1 For the manner, this is merely circumstantial, and may thus be expressed. Too soon: too late, too daintily: too fast, too much, Is gluttony Too soon Woe unto thee Oh Land, *When thy Princes eat in the morning*: but blessed art thou Oh Land, *When thy Princes eat in due season, for strength and not for drunkenness*. Woe unto them that rise up early in the morning to follow riot. Their mattins is their lunkets, and their morning sacrifice is offered to their belly. Too late, such are midnight revells: *Nullum tempus occurrit ventri*: Intemperance makes no difference of times. Too daintily; above the estate: and herein the poor may fault as soon as the rich; *Tam late*, if not *Tam laute*. Indeed men have *Talem dentem, Qualem mentem*. Everyone hath an Eves sweet-tooth in his head, that longs for forbidden things. Too fast, that is with voracitie; we call it *Caninum appetitum*. *Greedy dogs that can never have enough*. Too much: *Qui minus tradit corpori quàm debet corpori, civem necat: Qui plus tradit corpori quàm debet corpori, hostem nutrit*. He that allows his body less than he owes it, kills his friend: he that allows his body more than he owes it, frankes his enemy. Give it *Quantum sufficiat naturae*, not *Quantum place atgulae*. The wise man will distinguish between his body and the lust of his body: his allowance therefore shall be such as may preserve nature, not please intemperance.

2. For the measure; it is an insatiate desire of delicacies. So the rich man said; *Soul eat, for thou hast, &c.* not only body eat, but soul eat, and satiate thyself. The belly is no troublesome creditor; it is contented with a little: *si das quod debes, non quod potes, Sen.* If thou givest it what it should have, not what thou canst give. It is not the constitution of nature, but the concupiscence of lust, that longs for abundance. This invented sawces; *Non tam condimenta, quàm blandimenta.* Here is a study to be sick, when men are cunning in gluttony. *Vt saturitas transeat in esuriem, natura mutatur in artem.* This made *Philoxenus* wish his neck so long as a Cranes; to prolong the sweetness of his meats. This is not *Necessitatem supplere, sed aviditatem explere.* Such are to be reckoned in the number of living creatures, not of men, *Seneca.* *They make their belly their god:* for that they like best, and love most, is their god. The heathen had a god of drunkenness, but I never read that they had any of gluttony. To make the belly a deity; how base is this Idolatry! yet *Hugo* thus describes their luxurious worship. The belly is their god, the kitchen their Temple, their lungs the organ-pipes, the Altar their table, the cookes are their priests, flesh roasted, boiled, or broiled, their sacrifices, and their Incense, the odour of their sawces. But this sacrifice is to the devil; whose belly is filled with the froth of luxurious gluttons; instead of graces, sawces: instead of praising God, belching blasphemies. They have these virtues our Apostle speaks of, but in a strange way They have *knowledge;* which dish best pleaseth their appetite. *Patience;* to sit four hours at one meal. *Fortitude;* to encounter with an Ox ready prepared. *Peace;* till they have filled their stomachs. Yea faith, hope, and charity too; their faith warms in their kitchen, their hope lies in their mess, and their love boils in their kettle. This is the measure of gluttony, which indeed cannot be measured. All is to satiate curiosity; to fill more than the belly, even their eye. But as too much rain drowns the fields, which moderate showers would make fruitful: so this plethory of diet instead of conserving nature, confounds it.

3 For the matter, it is great feasting. *Jerome* wrote to *Eustachius* in the desert; If I did eat anything boiled, *Luxuria fuit;* so great was his temperance, All our art is too little to please our palates: we have piles of dishes to make barricadoes against the appetite. Feasts indeed have their just allowance: our Savior himself honored a great feast, with his presence and miracle, *John 2.* But they must not be unseasonable. as to feast whence need to fast; when God calls to mourning, then to revel, *Amos 6.* GOD threatens plagues, they fall to dances; therefore Verse 7. *the banquet* of these joviall fellows shall be *removed.* Not excessive: *Nabal* the churie made *a feast like a King;* you know a churles feast. He feeds his family with the mouldie remnants a month after. Not profane, such was *Belshazzars,* when the temple was ransack'd to furnish his cupboard of plate. *Nehemiah* read the Law of God every day of the feast: if men did think of that Law, they would not make God and *Belial* meet at one board; *Joseph* and *Mary* went up to *Jerusalem* to the great feast with *Jesus,* but there they left *Jesus,* *Luke 2.* Twelve years they could keep him, yet at a feast they lost him. *Beda* says; the men went in one company; the women in another: the children sometimes with the father, sometimes with the mother: betwixt them both CHRIST was lost: so easily is CHRIST lost at a feast. It is observable, Verse 46. that in the Temple they found him: they lost him at a feast, but they found him again in the Church. The end of such feasts is commonly the beginning of a fray. Upon the Sodomites feasting, heaven rained down fire and brimstone. Upon *Job's* children

feasting the house fell down. Against *Belshazzar* feasting, the finger on the wall wrote characters of destruction. What *Dives* hath dined, the devil takes away. If gluttony be the founder, Satan is the confounder. The host provides meat for the belly, the guest a belly for the meat: death destroys them both. *Meats for the belly, and the belly for meats: but God shall destroy both it and them.* Paul says, *Phil.* 3.19. that *their end is damnation.* It is heavy, that their end is damnation; but it is worse, that their damnation is without end. Let us evermore suspect these riotous meetings; among them that *Feed themselves without fear.* It is written of good *Job*, that he feared his children at a feast. *It may be that my sons have sinned, and cursed God in their hearts.* Let us be like the deer, who are ever most fearful at their best feeding. Beware lest *Indulgentia gulae*, be *Suffocatio gratiae*; be jealous of a great feast. But I shall hold you too long at a feast, unless my cheare were better: I therefore pass to

4 The effects; which are manifold and manifest. The throats pleasure did shut up Paradise, sold the Birthright, beheaded the Baptists; and it was the chief of the Cooks; *Nehuzaradan* that first set fire to the Temple, and rased the City. These effects are, 1. *Crassitudo*, grossness; which takes away agittie to any good work: which makes a man move like a Tunne upon two pottle pots. *Caesar* said he mistrusted not *Anthony* and *Dolabella* for any practices, because they were fat: but *Casca* and *Cassius*, lean hollow fellows; who did think too much. The other are the devils cramm'd fowls; like *Esops* hen, too fat to lay. Indeed what need they travel far, whose felicity is at home? placing Paradise in their throats, and heaven in their guts. 2. Macilencie of grace: for as it puts fatness into their bodies, so leanness into their souls. God fatted the Israelites with quail, but withalsent *leanness into their souls.* The flesh is blown up, the spirit doth languish. They are worse than 〈 in non-Latin alphabet 〉, for 〈 in non-Latin alphabet 〉: they put a plurisie into their bloods, and an apoplexy into their souls. 3. Consumption of their estates: for it is *regius morbus*, a costly disease: it makes way for either a writ or a mittimns. *Gula gurges*, their patrimony runs through their throat. Man that is the Lord of all creatures, hath the least mouth of all creatures: *malum non imitari quod sumus.* When *Temperance* that just steward is put out of his office, all runs to decay and ruin: if satiety go before, beggary will follow after. 4. Sicknesse to their bodies: they wrap up diseases in their full morsels, as pills in pap. Men desire strength of body, and length of days: *sed prohibent grandes patinae.* Gluttony was always a friend to *Aesculapius*. But for the throats indulgence, *Paracelsus* for all his *Mercury* had died a beggar. Aches and ay-me's are incident to intemperate houses: Gowtes, plurises, dropsies, &c. *Quae nisi divitibus nequeunt contingere mensis, Horat.* We complain the shortness of our lives, yet take the only course to make them shorter.

5. Lastly, the end is rottenness and death: why dost thou feed that flesh so fat, that must feed the worms? The daintiest of flying, swimming, or running creatures *nostris sepe iuntur ventribus*; are buried in our bowels. *Seneca.* *Quaeris car tam subito morimur? ex mortibus vivimus.* Dost thou ask why we die so soon? we live upon deaths. The best diet shall leave thee *Putidum & putridum cadaver.* The finest food shall make no better dust. When moderation it self cannot avoid dying, how thinkest thou to prop up thy tabernacle wiht surfeit? lay hold on *Temperance*: the Physician says, nothing is better for the body than *temperance*: the Lawyer says, nothing is better for the estate than *temperance*: the Philosopher says, nothing is better

for the wits than *temperance*: the Divine says, nothing is better for the soul than *temperance*. It is good for the body, good for the brain good for the estate, good for the soul: readily therefore admit *temperance*. For further help against Intemperance, take these four considerations.

First that abstinence is man's rising, as Intemperance was his fall. We that have lapsed from the joys of Paradise by meat, let us recover it again so well as we can by abstinence, *Gregory*. I speak not here for fasting only; though that have the due use, the due place. It hath a time and place in the midst of sorrow: for Repentance comes not before God with a full belly, and meat between the teeth. The use of it, is to prepare the soul for goodness, not to merit by it. The Papists hold it not *Tanquam adminiculum*, as a help of piety; but an immediate part of God's worship; to be satisfactory. But I commend in abstinence three rules. 1. That it be not too much, for it is better to abstain every day a little, than some days wholly. They are moderate showers that make the ground fruitful. And easy shaking roots the young plant faster; an hard shaking roots it up. 2. Remember the poor in your abstinence. *Wherefore have we fasted, and thou seest it not?* complain the hypocrites: God answers, *because in your fasts ye exact your debts; you show no mercy to the poor Iejunium quod te affligit, alterum laetificet*. Let the abstinence that makes thee look pale, beget blood in another's cheeks: let thy fast be the poor's feast, *Am. 6.4*. They eat the Lambes out of the flock, and the calves out of the stall: that's sometime bad enough, but Verse 6. *they forget the affliction of Joseph*; that's worse; this enhaunceth their damnation. Your tables abound with dishes, their bowels sound like shawmes: take away here, and bestow it there. Bate a mess at thy table, and send it to the poor's table. *Nehemiah* allowed some liberty to the rich, so it were joined with liberality to the poor *Go your way, eat the fat, and drink the sweet: but be sure to send portions to them, for whom nothing is prepared*. Think it is CHRIST that hungers, while thou riotest. *Godfrey* of Boloigne would not be Crowned with Gold in that place, where his Master had been Crowned with thorns. Do not thou pamper thyself, when CHRIST starves. CHRIST is hungry, and he must satisfy you: It is CHRIST that begs of you, and he must give you: it is Christ that lies at your gates, and he must let you into the gates of heaven. *Advocatus pauperum, qui Iudex divitum*. True feasts of charity are not only *Convivia*, but *Sacrificia*; *withsuch sacrifices God is well pleased*. 3. Abstain from all sin; *Commendatio Iejunii, emendatio vitae*: the praise and crown of abstinence is amendment of life. When you fasted and mourned, did yet at all fast unto me, *even to me, saith the Lord? Zech. 7.5*.

2 Consider, it is God's blessing that makes fat, and not meat. *Man lives not by bread, but by the word of God*. *Daniel* looks as fair with his pulse, as the rest with their liberal portions of the kings meat. If God's blessing be separated from those edible materials, they yield no nourishment. He that could turn stones into bread, can turn bread into stones: and make wine infatuate, not exhilarate. He can rot the grain in the clods, blast it in the ear, wither it in the blade, consume it in the barn: yea when it hath past the flail, the mill, the oven; he can make it gall in the palate, in the stomach poison. He can either give thee meat and no stomach, or stomach and no meat. Be temperate then, and bless God; for every creature *issanctified by the word of God, and prayer*. Passe not by his blessings with shut eyes, as not

glorifying the creator, nor look on them with dotting eyes, as too admiring the creature. Commend moderate meat to thyself, and thyself to the blessing of God.

3 Consider, that if it be so wicked to devour meats gluttonously, what is it to devour men? *to swallow up a man and his house, even a man and his heritage?* Such devourers were the Pharisees; and under the color of long prayers. These are monstrous Epicures: the poor man's bread is his *life*; and he that takes it from him is *vir sanguinum*, a bloody man. The usurer keeps a slender diet, but his stomach holds abundance of mortgages, forfeitures, and is oppressed with such oppressions. *He hath swallowed down riches, but he shall vomit them up again: God shall cast them out of his belly, Job 20.15.* God shall one day say to such men; *Reddite quod devorastis*; restore what you have devoured. When the Chirurgicalian opens the Epicures dead body, he finds undigested crudities: when God shall unrip the oppressors dead conscience, there will be found five or six impropriated Churches, there a depopulated town, there thousands of acres of decayed tillage; there the lands of Orphants, and the dowries of widows. *Multi in hac vita manducant, quod postea apud Inferos digerunt.* They devour that on earth, which they shall digest in hell.

4 Lastly if thou wilt riot, let me show thee a banquet, *He brought me to his banqueting house, and his banner over me was love: Eate O friends, &c. John. 6.58.* This is that bread which came down from heaven: he that eateth of it, shall never die. This is *Panis verus*, though not *Panis merus*. As he is both the Physician, and the medicine in respect of his blood: so he is both the Pastor, and the food in respect of his body. He feeds his Lambes, not on his grounds, but on his wounds. All men eat *Panem Domini*, the bread of God: the Saints *Panem Dominum*, the bread that is God himself. They that have ransacked sea and land, for rarities, never found such a dainty. Here satiate, here be intemperate: think your souls can never feast enough on this dish: with this only immoderation GOD will never be angry. Blessed are they that hunger and thirst after righteousness: for they shall be satisfied. CHRIST is *vita quâ vivimus*, and *vita quam vivimus*: the life whereby we live, for *in him we live, move, and have our being, Acts 17.28.* And the life which we live; *Now live not I, but CHRIST liveth in me, Gal. 2.20.* Let Epicures boast their delicacies, this be the food of our souls.

I come to the last kind of Intemperance: and this in drinks, we call it drunkenness. My theme is still *Temperance*: wherein I confess, that as Physicians coming to their patients, often catch some of their diseases: so you may say, that I fall into the vice I reprove, and that against excess, I speak excessively. But it is a sin, I durst not lightly or slightly pass over: a disease the whole world is sick of, and I would also put in my Ingredient to cure it. All drunkenness is not with wine, *They are drunken, but not with wine: they stagger, but not with strong drink.* There is a threefold ebriety. 1. Of wine; *Eph. 5.18. Be not drunk with wine wherein is excess.* 2. Of forgetfulness, *Esa. 29.10. God hath poured on them the spirit of deep slumber.* 3. Of lust to sin, *Esa. 28.7. They have erred through wine:* which I take there not so much to be intended against this corporal, as that spiritual drunkenness: for it is said, *They were in vision, and stumble in judgment.* I am not to deal with that dry drunkenness; but only with the first, and haply the worst.

Man hath a threefold appetite: Natural, which is common with plants: this insensibly covets nourishment. Animall, common with beasts: this sensibly desires needful nourishment. Rationall, proper to man: this reasonably desires fit and proper nourishment. All these appetites desire drink: without which the spirits natural, vital, animal, would consume the firmamentall heat; that would wast up the primogeniall humiditie; and so the spark of life would burn out; as the Lamp is extinct without supply of oil. The veins suck the stomach dry of moisture; hence comes emptiness; upon that sense of that defect; upon that, the desire of repletion; and this is Thirst. Drink is the good creature of God, whether it be wine, &c. It serveth Alimentally for the bodies strength, *Drink no longer water but use a little wine for thy stomachs sake, and thine often infirmities*. Physically, to refresh body and mind. *Give strong drink to him that is ready to perish: and wine unto those that be of heavy hearts. Vinum moderate sumptum, medicamentum: plus justo, venenum, Augu.* moderate wine is physical; immoderate, baneful. *Iucunditati, non ebrietati creatum est*. It is made for pleasure, not for fullness. It is givento make glad the heart of man. Civilly, for show of honest gladness, and maintenance of amity. So our Savior supplied the want of wine at a wedding, *John. 2. Nehemiah* bids the people at their feast; to eat the fat, and to drink the sweet, *Neh. 8.10*. It was ill done of *Lycurgus* to cut down all the vines: and false of *Mahomet*, to say that in every grape there is a devil. Only in temperance makes the sin, abuseth the creature, offends the Creator: only against this bends my discourse. Herein for method, I desire only to consider two things; the damme and the Littour. Yet first before I show what brood this monstrous mother brings forth, consider how she is bred her self.

Drunkenness is produced from the concurrence of many causes. The main is an inordinate desire of drink: the original of all vices is from ourselves: there is a harlot within, which commits all these whoredoms a broad; concupiscence. Not he that drinks wine, but he that inordinately loves wine, is the drunkard. *They count it a pleasure to riot in the day time*. Their soul danceth in the cup, and their eye delights in the color of the wine, *Prov. 25.31*. now *Vbi amor, ibi oculus*. Their life is the life of frogs; like flies, *suctu vivunt*; they live by sucking. As it was said of *Bonosus*, *Non ut vivant, sed ut bibant nati*: they are not borne to live, but to drink. They drink not for necessity, but luxury; not for society, but for satiety: indeed not for their friends sake, but for the drinks sake. He is not so much a drunkard, *qui de improviso cadit*, that is overtaken unawares: as he that loves and frequents it, though he carry it away more strongly. Not he *qui potu vincitur, sed qui potibus vincitur*, that is tied to his cups. Therefore, *Esa. 5.22. Vae fortibus ad potandam*; woe to them that are strong to drink: a strong body without strong grace, is stronger to sin; *Fortior in viribus, fortior in vitiis*. Thus the strongest is the weakest; strong to commit sin, weak to resist sin. They drink not once against dryness, nor a second time against sadness, but continually for madness. This love of drink is the Beldam, there are also other concomitances. Evil company; *Come, I will fetch wine, and we will fill ourselves with strong drink*. They will urge a man with 〈 in non-Latin alphabet 〉 : but God dischargeth such men our society. *1 Cor. 5.11*. And healths; *Accusationis causa est, per adjuratum Caesarem non frequentius bibisse, Ieron*. He that will not be drunk for the King, is no friend to the king. Here is a professing from the bottom of his heart, to the bottom of the cup, that such a great man's health shall be pledged, perhaps it must be done on the knees;

rank idolatry! wherein men make gods of others, beasts of themselves. For this purpose they have their she-saints, their mistresses, sometimes little better than strumpets. Here's the little difference betwixt a Papist and a drunkard: the one hath his will worship, the other his wine-worship. It was a noble answer of a Prince, when one told him how deep a health he had pledged for him; Do not, saith he, drink my health, but pray for it.

Look now upon the damme, drunkenness. *Aquinas* disputing whither drunkenness be a sin or not, objects that no vice is opposed to it: as to temerity cowardice, to prodigality avarice; therefore it is no sin, but he answers, that there is a vice opposed to it, though it wants a name, because it is so unusual: as the forbearing of all sustenance. It is questioned also whether a sick man may drink medicinally for his health, and be drunk with it: but we may affirm, that there is no medicinal cup to the body, that is poisonfull to the conscience. It is folly to think, that the cause of many sicknesses, should be physic for one: or that the endangering the soul can be good physic for the body: no good physician will prescribe it, no divine will allow it: say with *Constantine*; *Malle semper aegrotare, quàm tali remedio convallescere*. It is better to be still afflicted with our disease, than be recovered by such a medicine. This vice is the plying of the pot: *Nocturno torpere mero, torpere diurno*. *Mantuan* the poet, *Eccl. 9.* rehearseth the drunkards seven draughts.

Funde iterum: potare semel, gustare: Secundus

Calluit os potus: calefacta refrigerat ora

Tertius: arma siti, bellumque indicere Quartus

Aggreditur: quintus pugnat: victoria Sexti est:

Septimus (Oenophili senis haec doctrina) triumphat.

The first draught doth but taste the wine: the second washeth the mouth: the third cooleth it: the fourth threatens war against thirst: the fifth fights with it: the sixth overcomes it: the seventh triumphs over it. All this is taught by *Oenophilus*, a lover of wine, an old drunkard; this is the drunkards doctrine. Let us hear the Philosopher somewhat more sober and stayed. *Aristotle* makes seven degrees of it: 1. Necessity, a man must drink. 2. Commodity, man should drink. 3. Pleasure, he may drink. 4. Fullness, he may not drink. 5. Satiety, and that is bad. 6. Ebriety, and that is worse. 7. Madness, and that is worst of all. Here be the deadly draughts, to which drunkenness runs headlong. *Fertur equis auriga, nec audit currus habenas*. The sea knows his bounds, but not the deluge of drunkenness. We see the Damme, let us look upon the Littour or effects; which are many and hideous.

1 It makes room for the Devil: all sins break in at the loss of the Sconce or Capitol; Reason: thence the enemy commands the whole Town. The eyes are wanton, the tongue blaspheming, the hands stabbing: all mischiefs. *Invadunt urbem somno vinoque sepultum*. So were the Trojans conquered: and for this cause, I think, ever since, drunkards are called true Trojans. It is a *mare mortuum*, no fish can live there, no virtue thrive here. It is the root of all evils, the rot of all goodness: The Devil could find no rest in *dry places*: he loves the low

countries, the wet ground; moorish and marish souls. The great *Behemoth* loveth the *Fennes*. Of all reasonless creatures, he chose the drunken Hogs, *Mark 5*.

2 It overturns the estate: *The drunkard shall come to poverty, Prov. 23.21*. He consumes more in a day, than he earns in a week. He lies open to others plots, and hath no rule of his own spirit, but *is a City without walls, Prov. 25.28*. He is his own thief, he needs no other oppressors, for he is a caterpillar to himself. He rails on cormorants, yet devours himself. He throws his house out of the windows, it is fit his house should throw him out of the doors.

3 It poisons the tongue; swearing and lying are the ordinary effects of it: *The drunkards made songs upon David*. It thinks it self a *Caesar*, and falls a taxing all the world: *Quicquid in cord sobrii, in lingua ebrii, Fulgent*. O but *In vino veritas*: it is false, for no man's good name is spared. If he be *multa bibens*, he is sure *Plurima dicens*: he often utters that in a moment, whereof he is driven to repent all his life. *Arcanum demens detegit ebrietas*: A drunken inveigher against King *Pyrrhus*, being brought to his answer for those criminations, said; We spake all that is objected, and would have spoke more if the wine had not failed us. Such a one will speak of God most, when he thinks of God least: but the mouth inured to blasphemous or scurrilous speeches, is no fit trumpet of God's praises.

4 It intoxicates all reason. *Bacchus* was called *Liber pater*; but his sons are not *Liberi*, Free-men, but slaves; bound to sleep. *They are out of the way with strong drink*: they are either out of the way, or reeling in the way. Wine and women will make men of understanding to fall away: *Apostatare facit sapientes*. We keep our doors shut against thieves: yet let in this thief that is worse. O that a man should voluntarily let a thief in at his mouth, to steal away his wits! Young *Cyrus* refusing to drink wine, gave this reason to his grand-father *Astiages*; I took it to be poison; for I have seen it spoil men of wit and sense. *Alexander* that overcame all, was overcome by wine, *Aug*. If the body chide the foot for stumbling and hurting it, the foot may lay the fault in the head for not guiding it. *The people sate down to eat and drink, and rose up to play*. We have them that sit down to drink, till they cannot rise to play: they must sleep as they lie. *Sine timore, non sine periculo*: they are *ashe that lieth down in the midst of the sea, or sleepeth on the top of a mast*.

5 It enervates the strength: *Vinum ab implendo venas, Isidor*. Instead of filling them with blood, it drowns them. It brings rotten teeth, stinking breaths, trembling hands, running eyes, gowts and dropsies. All these are the waiters on drunkenness: all strive which shall bring a man soonest and lothsomest to the grave. He is gone in his standing, gone in his understanding, gone in strength to help him self: we commonly say of the drunkard, he is gone. *Cum absorbet vinum, absorbetur à vino, August*. If his belly be made a tomb of drink, drink will make his body a sepulcher of his soul. *Crebro ebrii cito senescunt*; It is somewhat, that it alters the complexion: *Vino forma perit, vino corrumpitur aetas*. But worse, that it dissolves the constitution: for how should his firmamentall lamp burn, that is ever drowning it in deluges of riot!

6 It is the bawd to incontinence, *Rom. 13.13*. After *Drunkenness* follows *chambering and wantonness*. *Pro ordine membrorum, ordo vitiorum, Hieron*. *Ambrose* says of Lust; that it is fuelled

with junkets, enkindled with wine, inflamed with drunkenness. It is *Fomes libidinis: Vina parant animos veneri, Ovid Nunquam ebrium putabo castum, Hieron.* I will never believe the drunkard to be chaste. Drunken Lot became incestuous Lot: hence sprang the Moabites and Ammonites, those mortal, almost immortal enemies to the Church. Whom the vices of Sodom could not taint, Lust infected. *Vritur ebrius flammis mulierum, quem sobrium sulphurea flamma non attigerat, Origen.* The flames that destroyed Sodom, hurt him not; his own fire scorched him. In this sense it may be said; *Vinum lac libidinis.*

7 It is an Incendiary to quarrels and homicides. *Bacchus ad arma vocat.* Drunken Alexander killed Clitus, for whom sober Alexander would have killed himself. The Danes and Norweges once purposing for England, fell drunk on shipbord, and so slash'd one another, that there was the end of their voyage. We often hear of such riotous meetings, that *In praelio trudit inermes;* Some dropping dead in the midst of their sins. Be they never so protesting their kindness; yet *Tutius est ebriis abstinuisse locis:* They may be kind at first, will be cruel at last. Drunkards kiss when they meet, and kill when they part; *Haec faceret non sobrius unquam.*

8 Lastly, besides all other plagues, it is a woe to it self. *Who hath woe? who hath sorrow? who hath contentions? who hath wounds without cause?* The merry madness of an hour, is paid with the afflictions of a tedious age. *Woe to them,* saith the Prophet, *Isaiah 5.11. Woe to the crown of pride, to the drunkards of Ephraim, Isaiah 28.1. Cùm infunditur, grave; cum turbat stomachum, gravius: cum refunditur, gravissimum:* When the carouser powers in his wine, it troubles him; and he would give somewhat to avoid it: when it offends the stomach, it troubles him worse: when it comes up again, it troubles him worst of all. One *Fornerius* writes of a Monk at Prage, who having heard at shrift the confession of drunkards, wondered at it, and for experiment would needs try his brain with this sin; so accordingly stole himself drunk. Now after the vexation of three sick days, to all that confessed that sin, he enjoined no other penance but this; Go and be drunk again. Sure his meaning was like *Seneca's; Sceleris in scelere supplicium;* It is a torment and affliction to it self. You see the Damme and her littour, learn we now to avoid it, because we are men, because we are citizens, because we are Christians.

Because we are men: while the wine is in thy hand, thou art a man; when it is in thy head, thou art become a beast. The drunkard cries to his fellow; Do me treason: but the drink answers, I will leave thee no reason; scarce so much as a beast, for they will drink no more than they need. *Diogenes* being urged to drink immoderately, cast the drink on the ground; being reproved for that loss, he answered, If I had drunk it, *non solum liquorem, sed meipsum perderem;* I had lost both the drink, and myself.

Because we are citizens, and therefore should lead civil lives: drunkenness is an uncivil exorbitance. It was a good Persian law; *That no man was compelled but every one did according to his own pleasure.* Here was no compulsion, but it was left arbitrary, *Vt bibat arbitrio pocula quisque suo.* It were somewhat if but so much moderation were observed at our feasts: *Vt qui inebriari abhorret, in compulsus discederet incompulsus discederet.* We fault in those very *Ethnicke* observances; and think it a discourtesy not to be intemperate for company.

Because we are Christians, *Thou, O man of God, fly these things*. The grace of God that brings salvation, *teacheth us to live soberly*, *Tit. 2.12*. We are children of the Day, let us cast off that *work of darkness*, *Rom. 13*. The *Rechabites* forbore wine in awe of their earthly Father, *Ierem. 35*. And shall not we forbear drunkenness in awe of our heavenly Father? Yes, lest that curse fall on us, that *our table be made a snare before us*: yea lest we be not admitted *into the kingdom of God*, *Gal. 5.21*. Let not your hearts be over-charged with surfeiting and drunkenness, and so that day come upon you unawares: drink every draught, as if it were thy last draught. The poor woman would appeal from drunken King *Philip* to sober King *Philip*; so will any man from a drunken Christian to a sober Heathen.

Thus in some poor measure I have described this monster of Intemperance. A sin so odious, that it is abhorred of God, despised of Angels, derided of men, pleasing only to devils, *Aug*. Yet have we small hope to subdue it; for it is insensible: *They have beaten me, and I felt it not*. *Bernard* calls it a gross Devil; he that is possessed with it, *falls into the fire, and into the water*, gnasheth and fometh, *Matth. 17.16*. Now as all the Disciples could not cast out that Devil; so nor all the Preachers this. It is an habit hardly put off. When a Gentleman heard that his son was given to dicing, he answered, the want of money will make him leave it. After he heard that he was given to whoring; yet saith he, marriage or old-age will allay that fury. But when he heard that he was given to drunkenness, he was hopeless; for he knew that sin would increase with years. A gamester will hold so long as his purse lasts, an adulterer so long as his loins last, but a drunkard so long as his lungs and life last. A Philosopher once chancing into a company of drunkards, where a Musician ruled the lascivious riot; presently charged him to change his harmony into a Dorion. By this means he so wrought them, and brought them to sobriety; that casting away their garlands, they were ashamed of all they had done. But our drunkards have not the patience to hear such music. *Saul* was vexed with an evil spirit, but *David's Harp* expelled him. O that we knew that Instrument or lesson, which could work such a reformation! We would double and treble that note, which might effectuate such a cure. But the drunkards noise is louder than the Preachers voice: the sound of the pot drowns all reprehension.

Verse 6.

To your Temperance add Patience.

PATience is that virtue, *Quae mallet mala non committendo ferre, quàm non ferendo committere*, *August*. Which had rather suffer evil and do none, than do evil and suffer none. It hath these degrees; It does not wrong; it receives it, not with stupidity but sense: it does not vex him that offers to vex it: it returns not wound for wound: it does not hate the offender: it loves him: it does good unto him: it intreats God for him, *Chrysost*. For *Patience* consists not only in bearing injuries, but in forgiving the injurers.

But why doth the Apostle next to Temperance annex *Patience*? *Quos delitiae non emolliunt, saepe injuriae frangunt*. Temptations of pleasure move not in many, whom the sense of injuries enrageth. Men may refrain from hurting others or themselves; therein is

Temperance: but others will hurt them, to bear this with a quiet mind is *Patience*. A Christian may live without doing wrong, not without receiving wrong. *Objectum malitiae est non malus*. The Wolf will not worry a Wolf, so long as there is a lamb in the field. This virtue is better understood than practiced: like *Cassandra*, better known than trusted. Therefore admitting that you understand it, I will apply myself to the affections, that you may embrace it. This let me endeavor by leading you thorough certain gradual considerations.

1 That it is the condition of mankind to suffer. When thou considerest thyself, there is presented to thee a man, a naked man, a poor man, and a miserable man, *Bern. Luges hominem, erubescis nudum, contemnis pauperem, doles miserum, lacrymas miserabilem*; Thou mournest thy mortality, blushest at thy nakedness, despisest thy poverty, weepest for thy misery. Now, *quod ferendum est, feras*; what thou must bear, bear patiently.

2 That miseries are not only incident to men, but more proper to Christian men, *All that will live godly in Christ, shall suffer persecution*. This was Christ's prognostication; *In the world you shall have sorrow, John 16*. This the Apostles prediction; *Through many tribulations you must enter the kingdom of heaven, Act. 14*. What Saint was ever crowned before he had combated? *Jerome*. Search the whole Bible over; *Et quem legisti in coelis triumphantem, quem non legisti prius in terris tolerantem?* But it is said; *The Churches had rest thorough-out all Judea, &c*. And there was peace in the days of *Solomon*; peace in the days of *Constantine*; peace in the milken times of *Queen Elizabeth*; and yet still greater peace under the reign of our present Sovereign, that King of peace. Yet though we be freed from public oppressions inflicted by Magistrates, not from private molestations. In the most Halcyon days we find bitterness: *Sine miseria vixisse miserrimum est*. If there be not an *Esau*, there will be an *Ishmael*: if the hand of mischief cannot reach us, yet *Penetrabunt spicula linguae*; The arrows of slander and contumely will stick in our ribs. All men are necessitated to miseries, that bend their course toward the kingdom of heaven, *Aug*. Hence it is that *S. Paul* gives a piece of armor to the feet. *Let your feet be shod with the preparation of the Gospel of peace*. Our feet are naturally tender: if they be bare, clods, flints, thorns will gall them. Our affections, if they be not shod with *Patience*, will be so pricked with crosses, that we shall be weary of our journey to heaven. It is no unusual stratagem in war, to stick the way full of thorns, and ends of pikes, to wound and dis-rank the adversary. So the Devil besets our way of peace, that we had need of leg-harness, *Patience*. Though all parts be armed, yet if the feet be naked, Satan will wound us there: as *Achilles* was wounded in the heel, when all other places of him were invulnerable. Thus was *Job* armed, *I am. 5.11*. *S. John* speaking of great war, and greater victory, concludes; *Here is the patience of the Saints*. Therefore *Paul* expressly, *Hebr. 10.36*. *Ye have need of patience, that &c*.

3 That all afflictions come by a supreme providence, therefore be *patient*. *Shall we receive good at the hand of God, and not evil?* What ever be the Instruments, he looks to the high Agent; *Deus abstulit*; The Lord hath given, and the Lord hath taken away; *Blessed be the Name of the Lord*. So *David*, *Remove thy stroke from me; I am consumed by the blow of thine hand*. Whatsoever is the weapon, it is *thy blow*. So he snibbed the sons of *Zerviah*, concerning the blaspheming of *Shimei*; it may be *the Lord* hath said to him, *Curse David, 2 Sam. 16.10. Deus jussit*. So our Savior told *Pilate*, Thou couldest have no power at all against me, *except it were given thee from above*.

GOD'S providence is *mater necessitatis*, the mother of necessity: now *Patience* makes a virtue of this necessity. Other creatures modestly and silently obey, and shall man vex himself with impatience? *Quicquid Superi voluere, peractum est*; To wrestle with Fate, is to provoke Fate to wrestle with us; and then who falls? Who is he that saith, and it cometh to pass, when *the LORD commandeth it not?* *Lam. 3.37.* Murmure not my son, thy Father did it. We strike at God, and he says to us, as *Caesar* said to *Brutus*; Is it thou my son? Well may he strike us, and let us only say, *Tu Pater*, it is *Thou my Father*, and be silent. *These things hast thou done, and I kept silence*, saith the Lord. Wicked men strike the just God, and he holds his peace: the just God strikes wicked men, and they murmur.

4 Think thy crosses meant for thy blessings: punishments are good for none but the *Patient*, to them only they are signs of favor. *David* not only concludes thus; *By this I know thou favourest me, because mine enemy triumphs not over me*: but also thus; *Because thou hast afflicted me, therefore I know thou lovest me*. If ye be without chastisement, *then are ye bastards, and not sons*, *Hebr. 12.8.* This only frees us from bastardy; or rather secures us, for indeed Adoption frees us. Whom God smites not, he loves not, *Aug.* Let the Christian understand; God his Physician, tribulation his physic: being afflicted under the medicine, thou criest, *Non audit medicus ad voluntatem, sed ad sanitatem*; The Physician hears thee not according to thy will but thy weal. Thou canst not endure thy malady, and wilt thou not be patient of the remedy? Let it not be true of us, that *Nec mala nostra, nec remedia ferre possumus*. A man is sick of a Pleurisy, the Physician lets him bleed, he is content with it: the arm shall smart, to ease the heart. The covetous man hath a Pleurisy of riches; God lets him bleed by poverty: let him be patient, it is a course to save his soul. These are not *in vindictam, sed in medicinam*: *Pereat voluptas carnis, ne amittatur eternitas salutis*. When we are judged, we are chastened of the Lord, that we should not be condemned with the world. We speak for the flesh, as *Abraham* did for *Ishmael*; O that *Ishmael* might live in thy sight! No, God takes away *Ishmael*, and gives *Isaac*: He withdraws the pleasure of the flesh, and gives delight to the soul. God threatens not to punish the wicked: I call it a threatening, for promises come from mercy, but that is a grievous punishment. *Why should you be stricken anymore?* Let me have none of that mercy! Art thou afflicted, why complainest thou? that which thou sufferest, is not thy damnation, but thy castigation. Refuse not the rod, as thou wouldst embrace the inheritance, *Nec attendas quam poenam habeas in flagello, sed quem locum in Testamento*. Regard not so much what portion thou hast in the punishment, as what interest thou hast in the Covenant. He that knows he shall reign in heaven, will patiently suffer upon earth.

6 That all crosses are deserved, and come not upon us against equity. Equity, I say, considered in respect of God, not in respect of men: they come from a just Author, though from an unjust instrument. Thy sins have procured it: *Thy way and thy doings have procured these things unto thee*: *Nulla homini noceret adversitas, si nulla dominetur iniquitas*; No misery had afflicted us, if no sin had first infected us. Wherefore doth a living man complain, a man for the punishment of his sins? *Lam. 3.39.* That man may well suffer patiently, that knows he suffers justly. *David* felt the spite of his enemies, *Psa 38.* yet he acknowledgeth his sin the cause; ver. 18. *I will declare mine iniquity, I will be sorry for my sin*. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it,

ye take it patiently, *this is acceptable with God*. But a man is often punished for that he never did? I answer, in that act for which he suffers, he may be innocent; yet in others, guilty. David could clear his innocence in respect of Saul, not in respect of God. For Saul, *Lord, if I have done this, if there be iniquity in my hands*. But for God; *If thou shouldest mark iniquity, Lord who shall stand?* *Psal.* 130.3. Let them be evil, be sure thou suffer either for, or (at least) with a good conscience. For he refuseth to be an Abel, whom the malice of Cain doth not exercise, *Greg. Rosa quae redolet, crescit cum spina quae pungit*; The sweet Rose grows among sharp thorns: *As the Lily among the thorns*, so is my love among the daughters.

Therefore overcome evil with good, *Rom.* 12.21. Be so far from snatching God's weapons out of his hand, that thou rather master unkindness with kindness. This Saint Paul makes to be the work of *Patience*; *See that none render evil for evil*, *1 Thess.* 5.15. We think it ignominy and cowardice, to put up the lie without a stab, a wrong without a challenge. But Solomon says, (to whose wisdom all wise men will subscribe) that *It is the glory of a man to pass by an offense*. It is more honor, *Injuriam tacendo ferre, quàm respondendo superare*, *Gregor. Satius & tutius injurias perferre, quàm infer aut refer*. The greatest magnanimity is *Patience*. Yet, O into what infortunate times are we fallen, when every wrong must be answered with blood! How hath the Devil bewitched us to glory in our shame! That the wretchedest and basest cowardice should ruffle it out in the garb of valor! Yet if the gravest Bishop in the Land do preach this, our impatient gallants will not believe it. Indeed how should they credit man, who will not be persuaded by God himself! O yet that our tears could wash off the guilt from men's souls, as easily as we can convince them by arguments! we would then with *Jeremiah*, wish our heads fountains, and our eyes spouts; to cleanse our Land from the blood thus shed, and the brave opinion of shedding it. *Apud Christianos non qui patitur, sed qui facit injuriam, miser est*, *Hieron.* Among Christians he is only the wretched man that does wrong, not he that suffers. It is a great virtue not to hurt him that hath hurt thee; *Magna gloria, si cui potuisti nocere, parcas*, *Hugo*. This was in those days truly noble; now nothing but revenge. *Job* is counted a fool, and *David* a coward. With them it was valor, *Audire noxia, & respondere placita*; To bless those that cursed them: we think that *Degeneres animos patientia arguit*; that patience is an argument of baseness. What is the difference? *There was the faith and patience of the Saints*: here is the infidelity and impatience of sinners. Let such men know:

1 That God shall condemn them for invading his office; for *vengeance is His*: and that they call courage, he shall judge outrage. Then it will be but a poor plea, to say such an one wronged me: who gave thee leave to quit thyself? Is not God able to punish? Thou art cruel, and wilt carve too deep: let God alone he is merciful and just.

2 To what purpose are Magistrates, if every man may be his own judge? Thou mayest complain to the deputy, not with thine own hands punish the injury. *If a man have matter against another, the Law is open, and there are deputies; let them implead one another. Sic certent causae, ut non certent pectora*; Let men's causes fight a while, that their souls may be in peace forever. *There is utterly a fault among you, that ye go to law one with another*, *1 Cor.* 6.7. That is a fault: but some so abuse the Law, that *Quae datur in compensationem injuriae, vertitur in injuriam*: That which should redress wrong and mischief, is perverted to be the greatest

wrong and mischief. Whom their hands dare not strike with blows, their purses shall vex with suits. We may say of such Citizens, as it was of some Popes; they are not *Vrbani*, but *Turbani*.

3 Remember that the LORD JESUS shed his blood to make thee friends with GOD, and wilt not thou be friends with thy brother? Cannot the blood of CHRIST, that bought a whole Church, of GOD, buy the forgiveness of one wrong at thy hands? Take heed, lest for not showing mercy, thou find no mercy.

4 GOD is patient towards thee, though *he be provoked every day. Ad Patientiam vocat, qui patientia est*; He invites us to be patient, that is, *Patience* it self. *Sustine tu, sustinet Deus*; Do thou bear with others, God bears with thee. Is there a Too much, which thou canst suffer for so patient a Lord? How wouldest thou endure wounds for him, that canst not endure words for him? A man reviles thee, thou art impatient: how wouldest thou afford thy ashes to CHRIST, and write *Patience* with thine own blood?

5 The examples of the very Heathen may put such impatient Christians to the blush. When that *Tarentine* was angry with his faulty servant; *Sumpsissem inquit supplicium, nisi tibi iratus essem*: I had stricken thee, had I not been angry. He had rather *Impunitum dimittere, quàm per iram plus justo punire. Xenophon*, to one that railed on him, replied; *Didicisti tu maledicere, ego maledicta contemnere*; thou hast learned to reproach, and I to contemn thy reproaches. When *Metellus* inveighed against *Tacitus* in the Senate, he answered; It is easy to find fault with him that is not willing to reply. *Potentia tua, non Patientia mea, accusanda est*; The blame lies on your malice, not on my patience. When one told *Diogenes*, *Vituperant te multi*; many <1 page duplicate> <1 page duplicate> <1 page duplicate> <1 page duplicate> despise thee; he returns; So wise men must suffer of fools. *Lingua illum meliorem esse indicat, quem carpit*. The same envious tongue that would speak a man worse, doth indeed confess him better: for the object of entire is goodness. Another being reproved by his friend, because he did not correct his provoking servant answered, *Quia alium, quem potius castigarem, inveni*: because I have found one I have more reason to correct, that is, myself. Thus for morality they excellently commended this virtue: we have the seal of God put upon it, *Be shod with the preparation of the Gospel of peace*. Nothing but the Gospel of peace can give true *patience*. Theirs was an opinion to stupefy men's senses: *Minùs im patienter, non minùs infaeliciter ferre*: but the knowledge of peace in heaven is the soul of *patience*. Hereby we have a resolution that nothing shall hurt us: for sin is the sting of all troubles; pull out the sting, and deride the malice of the serpent. Sin makes our burden heavy: take away that, all is tolerable. Sin turns the grave into a dark dungeon; which remitted, is a perfumed bed of quiet rest. Sin shows the Devil horrible, God a severe Judge: let the Gospel remove that, God is thy Father, the devil his and thy slave. Therefore the Prophet well annexeth *Blessedness* to the *Remission* of sins. Blessed is he whose transgression is forgiven. And our Savior says to the man sick of the Palsy; *Be of good cheare; for thy sins be forgiven thee*, yea more, we are resolved that *all things shall work together to our good*: All things, then even our sins. Not that sin is good in it self: but as *Bernard*; *Miro quodam modo etiam ipsum peccatum justo in Iustitiam operatur*. The miraculous hand of God disposeth our very unrighteousness, to help us to righteousness. And that first

in respect of God, manifesting and magnifying his mercy in forgiving it: *where sin abounded, grace did much more abound, Rom. 5.20*. And in respect of ourselves; working in us a sorrow of repentance, not to be sorrowed; an humility to be honored, a faith to be crowned. *Humiliores effimur & cautiores, Bern*. Thus God casts us into the fire, not to be consumed as dross, but refined as gold. That at last we may resolve, not only to die in the Lord, but for the LORD JESUS.

6 Consider that all sufferings shall have an end. The rod lies now on the godly, but it is not in the right place, *ubi manendum est* At last CHRIST shall lay it where it shall abide even on the wicked, there it must rest forever. *The rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands unto iniquity. So Abraham told Dives of an exchange: before Lazarus had sorrow, thou hadst pleasure: now therefore you have changed turns, and places; he is comforted and thou art tormented, Luk. 16*. To the godly ease shall come; *Patientia filia Spei*. Hope is the Mother of patience. The *Wise man* rejoiced to find the *Star*, the woman to find her piece of silver, our Lady rejoiced to find our Lord: Christ always returns with increase of joy. *The righteous is delivered out of trouble: and the wicked cometh in his stead, Prov. 11.8*. Here is the vicissitude. *The wicked shall be a ransom for the righteous, and the transgressor for the upright*. Here is the redemption or ransom; misery like a Vulture, must have somebody to prey upon; the world destines the, righteous to it, and for a while they suffer: but God ordains the unrighteous to it, and they must suffer forever. GOD shall speak to sorrow, deliver me my servant, let that man go whom thou now afflictest; and take this reprobate in his stead, torment him forever, *Hebr. 10.36*. *Ye have need of patience; why should we be patient? Because ye have so short a time to suffer, Verse 37. Yet a little while, and he that comes, will come, and will not tarry. Why, what shall he do when he is come? I will see you again, and your heart shall rejoice; and your joy shall no man take from you. The Lamb shall lead them to the fountain of living waters; and God shall wipe away all tears from their eyes, Revel 7.17*. But how are we sure of this? Because *it is a righteous thing with God, to recompense tribulation to them that trouble you: and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty Angels. Jacob served seven years patiently for his wife Rachel; and shall not we serve longer for our dear husband Jesus? Love suffers all things, 1 Cor. 13*. he loves not the Lord, that will not suffer for him. *Omnia passus amor, nec se vult dicere passum. Be patient therefore unto the coming of the Lord: lift up your heads, for your redemption draweth near, Luke 21.28*. If these meditations could sink and soke into our hearts, they would be mollified with *patience*. It is truly said concerning the wicked; *Breve est quod delectat, aeternum quod cruciat*: their pleasure is short, their pain everlasting. The contrary is as true concerning the faithful: *Breve est quod cruciat, aeternum quod delectat*: their pain is short, their joy eternal. The hope of the righteous shall be gladness: but the expectation of the wicked shall perish. Upon *Shimei's* execration, *David* thus comforted himself; *It may be the Lord will look on mine affliction, and will requite good for his cursing this day, 2 Sam. 16.12*. *David* suffered much of *Saul*, before he wore the promised Crown: no matter what we suffer on earth, so we may be crowned in heaven.

Lastly, consider that CHRIST our LORD suffered all patiently for us: that Lamb was dumb before the fleecers and Butchers. Such Lambes must we be, that have neither horns to dash

nor nails to tear, nor teeth to bite, nor flight to escape; but patiently to submit ourselves to the will of our shepherd. Such Lambes were the Martyrs; their persecutors were more weary *feriendo*, with striking; than they *Ferendo*, with suffering. But none ever suffered like the Lord Jesus: *Iustus pro iujustis, ab iniustis*, 1 Pet. 2.21. He is not only our Redeemer, but our example he taught us both in his doing, and in his dying. *Ought not Christ first to have suffered these things, and to enter into his glory?* As he was *Unctus oleo laetitiae prae sociis*, so *oleo tristitiae prae caeteris*. As he was anointed with the oil of gladness above his fellows so first with the oil of sadness above his fellows. Indeed the Deity suffered not, yet he that is GOD suffered. *Deitas in Dolente*, though not *in Dolore*. Now all this is to teach us patience, *Hebrews* 12 2. Let us look unto Jesus the founder and finisher of our faith; who endured the cross and despised the shame, and is now set down at the right hand of the throne of God: therefore *Let us run with patience unto the race that is set before us*. By death Christ came to us, by death let us not grudge to go to Christ.

Patience you see, is an excellent virtue; you have heard many commendations of it: if it had no other, this were enough to praise it, that it easeth our griefs. Many cannot away with other graces; because *voluptatem prohibent, voluntatem cohibent*; they curb the will, and abridge delight, and impose hard things to the flesh. They cannot away with *Charity*, because it takes out of the purse: nor with *Abstinence*, because it restrains the appetite: nor with *Himilitie*, because it abates pride: nor with *Chastity*, because it debars lust. But me thinks each man should love *Patience*, because it easeth his pains, and mitigates his sorrows. Natural men care no more for virtue, than that cruel Judge did for equity: yes if they knew a virtue that would ease their burdens, and qualify their griefs, they would love it. Me thinks, even wicked men should use this virtue, and make much of it: though for no other purpose than *Pharaoh used Moses*; to remove the Judgments. Our proverb hath it; *Of sufferance comes ease*: let us be *patient* then, if but for our own benefits.

VERSE 6.

And to patience, Godliness.

BEfore we come to the definition of Godliness, let us conceive some reasons of this connection, and immediate adding of *Piety* to *patience*.

1 Because the pillar of *patience* is *godliness*; it cannot stand without it, <1 page duplicate> <1 page duplicate> <1 page duplicate> <1 page duplicate> it is firm being upheld by it. For true *Patience* cannot befall a reprobate; (stupidity may as to *Nabal*) not by an absolute impossibility, but by the indisposition of his heart to receive it: as a spark of fire falling upon water, ice, or snow, presently goes out: which fasting on wood or such combustible matter, kindles and burns. The food whereupon true patience lives, is faith in the Gospel of peace. *Saul* was a moral man, yea a zealous man, while he was *Saul*, and *Gamaliels* scholar but when he was made a Christian, he was called *Paul*; he was not a *Paul* before. So *Patience* in *Ethnikes* is not rightly named: as *Silvius* when he was chosen Pope said; *Aeneam rejicite, recipite Pium*: forget *Aeneas*, and accept me your *Pius*. So to suffer before conversion, was but stupidity in

quiet: now *mutato homine, mutato nomine*, the persons being changed, change also the name; call it *Patience*.

2 Because *Godliness* teacheth a man patience: it is the Imitation of God and our God is patient. Now if we feel this mercy from God, let us show it to them that are his. He that will not tolerate man, *tolerari a Domino se facit indignum*; makes himself unworthy to be borne with of God. *Deus habet in manu vindictam, mavult in usu patientiam*. God hath in his hand vengeance, in his heart patience. We pray for pardon as we give pardon: we would be loath to have our own lips condemn us.

3 Because patience will do the soul no good with *godliness*: the glory and comfort of all suffering, is gods cause. Neither is the reward given for suffering, but for suffering well. *This is thank-worthy, if for conscience toward God, we endure grief*. Tribulations are the marks of CHRIST; but then they must be borne for CHRIST: herein *Paul* delighted himself; *I take pleasure* in reproaches, in necessities, in persecutions, in distresses, *for Christ's sake*. Thus being prouder of his iron fetters, than a bragging Courtier of his golden chain. The departures of the Saints are not *Mortes, sed Immortalitates*. If *Julian* so honored his soldiers dying in the wars; *celebri potius laude, quàm luctu*: how much more shall CHRIST honor his! *Precious in the sight of the Lord is the death of his Saints, Psal. 116.15*. such as undergo in Christ's cause Christ's Cross. No death is comfortable, *nisi in Domino, vel pro Domino*: and that man's life is well bestowed in suffering death, when to *Patience* is added *Godliness*. Our life is the Lord's by many dear titles: therefore not too good for him when he requires it. Thou art a depositary, to whose trust is committed a precious Jewel: perhaps thou hast much ado to keep it from the subtleties of tempters, and violence of attempters: yea hast a corrupt desire, unthriftilly to spend it upon profits or pleasures, surfeits and vanities: and thou never art in true quiet, till he that delivered this Jewel, thy life to thee, doth reassume it. But then thou must tarry till he calls for it: for God refuseth the soul that comes to him before he sends for it. When the Indians, to avoid the Spanish slavery, grew to a practice of killing themselves: the Spaniards dissembled a killing of themselves also: threatening upon their meeting in another world to afflict them there more than before. Indeed, if the troubles and anguishes of this world so despair thee, that thou castest away thy own life: those very same in a far heavier measure shall find thee out in the other. *Miseriam non effugis, sed adauges*. There is no comfort in suffering death, except *Godliness* bless our patience. *Aelian* writes that among the Grecians there was a Law, that if a sick man drank wine without the advice of his Physician; though he saved his life by it, he should be put to death for it; because he did that was not permitted him. Bitter then must be their punishment, that take not wine but poison: that precipitate their lives into certain destruction: having no command from God, that he requires it; no promise that he will reward it. Our Savior teacheth us, *being persecuted in one City, to fly into another*: if we willfully run into unnecessary death; he will say *who required this at your hands?* who bad you run from England to Rome for poison; and from Rome back again to England with treason? you may have *Patience*, but here's no *Godliness*. The good sheep knows the voice of his Shepherd, and stays for his call. Those glorious Martyrs that now have a permanent triumph in heaven, were not so madly prodigal of their bloods, as to throw them away without a warrant. They that possess this Lawrell, *washed their garments,*

not in their own bloods only: so they might have been still red and stained: but *in the blood of the Lamb*, that changes them into *white*. Therefore they are before the throne of God, and he that sitted on the throne shall dwell among them. That sinful Mary wasted and bathed herself, not in her own blood but in her tears: saith *Chrysostom*. And of Saint Peter he asks this question; when he had denied his Master; *Nunquid sanguinem fudit?* did he shed out his own blood? No, but his tears, and so washed away his sins. We are not sent into this world to suffer, but to do, and when we do suffer, to add to Persecution Patience, to Patience *Godliness*. The way to triumph in secular arms, was not to be slain in the battle, but to keep their station. In the Roman warlike discipline; *Ius legionis facile; Non sequi, non fugere*: this was the rule; not to follow desperately, nor to fly basely. So it is in our Christian battle; not to invite danger, not to shrink from it. Indeed God betimes in the world called for this bleeding witness: he sealed his acceptation of *Abel's* sacrifice, by accepting *Abel* for a sacrifice; who before all example, first dedicated Martyrdom, *Chrysost*. And as soon as CHRIST came into the world, after the receiving of the wise men's oblations; he would immediately be glorified with that hecatombe of Innocents. But to offer this without God's asking, shall bring but a poor reward. For while piety is not preserved, the Crown of patience is lost. Wherefore let them that suffer *according to the will of God*, commit the keeping of their souls to him *in well-doing*, as unto a faithful Creator. Put not *Piety* from thy *Patience*, thy wounds shall be healed, and thy soul rewarded.

4 Because patience without *Godliness*, when it receives injury of man, may do more injury to God. Let us write the wrongs to ourselves in the dust, to forget them; that is *Patience*: the wrongs we have done to God in marble; to remember them; that is *Godliness*. To bear meekly with thy persecutors, is commendable patience: to be silent at God's dishonor, is condemnable baseness. It is no less than treason; thy silence makes thee guilty. Thou pleadest thyself to be the son of God: he is a very bad son, that can hear his righteous Father blasphemed with patience. Cursed is that *Patience*, that hinders a man from *Godliness*. CHRIST is thy brother, he bought thee with his blood, thou art his coheire: canst thou behold him gored with new wounds, and hold thy peace? Thou believest not; for then thou wouldest speak: as the Psalm hath it: *I believed and therefore I spake*: no defending of faith, no faith. The *Inhabitants of Meroz* took not part with God's enemies, yet were they cursed for not taking part with friends, *Judge*. 5.23. Indifference in God's cause is damnable: not to oppose them, that oppose God, is to be his enemy. How easily are we moved at our own injuries? how patient at God's? Let our own credits or riches be troubled, we rage like Lions let God's honor be questioned, we are as tame as Lambes. If the aspersion of scandal lights upon our names, there is suite upon suite, from Court to Court; all to beggar the raiser of it. Let the Lord's dreadful *Name* be blasphemed, we are so far from spending a penny, that we will not speak a syllable. Like *Jonah*, we are more moved for the loss of a gourd, than for all *Nineveh*. *Moses* can brook *Miriam* despising him, and go away silent, because himself only was interested, *Numb*. 12. But when the people had Idolatrized, he brake the sacred Tables in passion, burned the Calf, scattered the dust on the waters, and in detestation of their wickedness made them drink it. We have patience enough, but *piety* is thrust out of doors. Such infortunate and apostate times are we fallen into, that to uphold God's honor is held

uncivil tartness: such men are saucy, and such sauce is too sharp for proud and vicious stomachs: this dissolves the knot of friendship. Let it; *Ideo misit Deus bonam separationem, ut malam rumperet Conjunctionem*: better a holy discord, than a profane concord. Care not for that mirth, which must grieve the Holy Ghost: disclaim that peace, which must be at war with Christ. If they refuse thee, thou knowest who will receive thee, *John. 9.35*. When they had excommunicated him, CHRIST welcomed him. *Fear not them that kill the body, &c.* It is worse losing the Lord's favor, than thy Land-lords: better part from thy cottage in earth; than thy Inheritance in heaven.

Necessary therefore is the accession of *Piety* to *Patience*. It is an abhorred sin to temporize: when a Chaplain must measure his speech by his Lord's humor, the truth of the Lord of hosts is abused. Against oppression he dares not speak, because it is his Lord's fault; not against Pride, because it is his Ladies: not against riot, because it is his young Masters. He must not meddle with the ulcers that stick on his great ones conscience: hell will take that patience. Let them be ashamed of Christ, that care not for his being ashamed of them. For us, let us plead God's cause, for his sake that pleads our cause in heaven.

Godliness is taken by the Philosophers in a threefold relation. For Religion towards God, which they held a devout adoration of their Idols. For religion towards their country: when any died for their country, they were said *Pie mori*. For religion towards their parents: so *Aeneas* was called *Pius*: and for this they gave those additional names of *Pii*. Our Apostle meant it not in this latitude: it must here import some particular grace, as appears by the rank. Yet let us a little consider it in the larger acception. So it is such a gracious habit, as prefers God's glory before all things, and refers all things to it.

For the former, *Godliness* aims immediately at the Lord's honor, *Matth. 8.21*. There was one following Christ, but hearing of his Father's death, he first desire leave to bury him: perhaps he gaped for an executorship, or meant at least to thrust in for an administration. No saith CHRIST; *let the dead bury their dead*: thou hast a living father, (let the dead go) that can give thee a better inheritance. But to bury ones Father is *Godliness*: yes, but saith *Jerome*; *Pietatis genus est, impium esse pro Domino*: to neglect our very Parents when God requires it, is piety. Himself testifies; he that loves father or mother better than me, is not worthy of me. This falls heavy on some: the voluptuous loves his wife better, *I have married a wife, and therefore I cannot come*. *Vxori plus datur quàm Christo*: the uxorious husband obeys his wives precepts, sooner than God's. The covetous parent loves his child better than the Lord: oppressing God's children to enrich his own. So his young ones be warm in the nest, let CHRIST shake with cold. Love the Lord, and love thy children, or friends: but if necessity enforce the loss of one; *In suos odium, est pietas in Deum, Hieron*: whatsoever thou lovest, lose not the Lord Jesus. Another said, Lord I will follow thee, but let me first go bid them fare-well that are at home, as if any friend were to stand in competition with CHRIST. But we have always somewhat to do when we should follow him: as *Elisha* said to *Elijah*; let me first kiss my father and my mother; then will I follow thee, *1 King. 19.20*. *Uriah* was so earnest of fighting the Lord's battle; that he would not go down to his house, nor sleep with his beautiful wife. Such a zeal, as prefers God's service before all other things, that is *godliness*.

For the other; it refers all to God's honor: in all things that it does, speaks, or suffers, it declares a purpose of heart to glorify the Lord. All things and actions are *Ordinabilia ad deum: deus finis*, all else *ad finem*: what should man desire more than to serve that God who preserves him? *Whatsoever ye do, do all to the glory of God*. This is the end of our creation, the beginning of our salvation, the perfection of our happiness. Hast thou wisdom? refer it to the glory of thy maker: otherwise like the Moon, when thou art lightest to the world thou art darkest to heaven. Hast thou strength? use it to resist Satan, to conquer (nor another, but) thyself. *Vae fortibus ad peccandum*; woe be to them that are strong to sin. Hast thou old age? let thy life grow white with thy hairs: lest thou be *Satur Dierum*, full of days and fuller of sins. Hast thou honor? employ it to honor him that hath honored thee. Hast thou authority? draw not this sword in thy private wrongs, let it not be sheathed in the Injuries of the Gospel. Hast thou riches? spend them upon *Godliness; Pro Pietate sumptum facere, lucrum est*. Say not with *Judas, Why is this wast?* but with *David; I will not offer to the LORD of the which costs me nothing*. To this general *Piety* there are two enemies, Profaneness and Hypocrisy.

Profaneness: there are two characters of a man truly *Pious*; understanding and will: the one in his Science, the other in his Conscience: commonly this vice bewitcheth them both. As thou dost see thy own face in thy heart, so others do see thy heart in thy face. If a drunkard dare number his ebrieties: the lascivious, how often he hath been at the house of sin; who can blanch this ungodliness! But indeed wicked men have more boldness to appear ill, than the godly have to appear good, *For he that departeth from evil, maketh himself a prey*; or as the original imports, *is accounted mad*. Any man that carries his face toward Zion, is held an hypocrite: he that is ashamed to do ill, shall be ashamed for his good. This is not a grain of ungodliness, but ungodliness in grain. Can you lament your losses on the seas, the wrack of goods in your ships; and not the shipwreck of a good conscience in your shops? The spider never builds, but where are flies: Satan never placeth his nest, but where is store of these ungodly lusts. Let them banish profaneness, that ever expect the comforts of piety.

Hypocrisy; *Have not I chosen you twelve and one of you is a devil?* I, not another; emphatically, I, 〈 in non-Latin alphabet 〉, the very *Wisdom* of GOD. *Chosen*, not entertained offering your service, nor admitted as sutors, but *Chosen*. *You*, not the refuse people out of the high ways, nor the great Personages of the Land; but you, whom I have elected to propagate my Gospel, how many? *Twelve*; a little number: Christ's is the least College. *Yet one of you is a devil*; lay these particulars together, and sum up a hypocrite. *The congregation of hypocrites shall be desolate, Job 15.34*. The hypocrite is like *Hose's* dough-bak'd Cake, *Hosea. 7.8*. Only hott on the visible side. Seeing the fire of GOD'S Altar, the zeal of the Temple cannot heat them, they are reserved to be baked thoroughly in the Oven of hell.

Endevour then to store thy heart with *Godliness*: for worldly things, say as he did of Eloquence: *Si adsit, non sperno: si absit, non desidero*: if they be present, I will use them, if they be absent, I do miss them. *Sequere tu Pietatem, caetera sequentur te*: follow thou *Godliness*, other things shall follow thee. *First seek the kingdom of God and his righteousness*, then shall *all these things be added to you*. While a man hunts after his own shadow, his back is upon the sun, and still his shadow is unovertaken before him: let him turn his face to the sun, and travel

toward it; his shadow shall follow him. The profits and delights of this world are but a shadow, while a man hunts after them his back is upon Jesus Christ, that *Sun* of righteousness; and he can never overtake them: if he could, yet they are but a shadow. Set thy face and thy faith toward Christ, all these shadows shall wait upon thee. A Painter had drawn *Jove's* picture, *Juno's*, and another man's that was his friend. That friend cheapned the other two, and last of all, his own. Nay, says the Painter, buy the other two, and take the last into the bargain. Be sure of *Godliness*; riches, honors, and pleasures; all those counterfeits of true happiness, shall come into the bargain.

Our discourse hath thus far dwelt on *godliness* in the latitude. In a stricter acception, I find it especially consisting in two things; Adoration and Imitation of GOD.

Adoration of the true God in a right manner, is *Godliness*. Nature hath written in every heart, that a Superior power is to be worshipped; though it could not declare, *Cui debitum*; what power that was which might challenge it. Out of this Ignorance sprung that multitude of imaginary gods; which Saint *Paul* calls *Dumbe Idols*. Now he that is dumb, is also commonly deaf: they could neither speak nor hear, *Psal.* 115.5. *They have mouths, and speak not: they have ears, and hear not.* To avoid this sin, God gave an express Law; *Thou shalt have no other God's but me.* Which negative precept especially forbids four things. 1. The having no God at all, as the Atheists; *The fool says in his heart, There is no God.* 2. The having strange gods, and not the true; as had the Gentiles: gods according to the number of their Cities: every twinkling star was held a deity; yea, many so gross and base gods, that there were not worse creatures in the world, except themselves. 3. The having strange gods with the true, as had the Samaritans; *They feared the Lord, and served their own gods,* 2 *Kin.* 17.33. *they sware by the Lord, and they sware by Malcham,* *Zeph.* 1.5. They choose new gods; then was war in the gates. 4. The having the true God, but not a-right, according to his will and Word, as Heretics. For this is the main difference between Heresy and Idolatry, that serves the true God with a false worship, this serves false gods with a true worship: Both hateful.

Now seeing the principal part of our *Piety* stands in the due and true worship of God, it is Satan's main stratagem to subduce it. If it were possible, he would have it himself, and draw us *A Cultu dei debito, ad cultum suimet indebitum.* He is proud still: *amisit celsitatem gloriae, non superbiae*; He hath lost the height of his happiness, not the height of his pride. He would be a god, though a hellish god: a Prince, though it be a prince of darkness. Good Angels refuse to be worshipped; when *John* fell at the Angels feet to worship him; he said to him, *See thou do it not.*

But evil Angels desire it: to this the Devil persuaded Christ; *to fall down and worship him*; he durst be so bold with the Son of God himself. Devillish impudence! to request him that is worshipped of the Angels of light, to worship an angel of darkness. But Christ soon choked him; *Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve,* *Mat.* 4.10. But howsoever he cannot bring men to worship himself immediately, yet he effects this often mediately. If Israel will but make a golden Calf, the Devil finds his own worship in that: If a Papist bows to his crucifix, even here finds himself honored. Albeit they say, we give the Image no worship, think it no god: no more did the Israelites think that

Calf their deliverer out of *Egypt*; yet was this a cursed sin. They say, they worship God before the crucifix; but God rejecting that worship, it stays in the crucifix. Such another policy had the devil to wound Israel; when he presented to them the whores of *Moab*, *Numb.* 25. Was only Adultery his aim? No, but Idolatry also. *They have beguiled you in the matter of Peor, and the matter of Cozbi, ver. 18.* The matter of *Peor* was wrought by the matter of *Cozbi*; *They went to Baal-peor, and separated themselves to that shame. They joined themselves to Baal-peor, and did eat the sacrifices of the dead, Psal. 106.28.* *Baal* was the Moabitish Idol, *Peor* a mountain: there they worshipped, and feasted, and ate the offerings of the dead. Not of dead men, but of Idols, which are dead things: for God is 〈 in non-Latin alphabet 〉, *the living God.* But could Satan effectuate this Idolatry in such a people? We read, *Numb.* 24. *Balaam* itching after *Balaks* gold, hereon he practices, and shifts ground; as gamesters do their standings for better luck; and would fain curse; but spite of his teeth he blesseth. Now he sees, there is no way to make God forsake his people, unless they were first brought to forsake him. Therefore it is likely that upon *Balaam's* advice, the daughters of *Moab* and *Midian* were brought before the Israelites; light houswives, dancing, frisking, and flaring; their carriage promising tractableness enough, if the other would come on: so were they tempted to wantonness with those professed strumpets, and by that means to offer up to *Baal-peor*. This was the devils trick to effect that *Art*, by fraud, w^{ch} he could not *Marte*, by open war. Let me a little increase your detestation of idolatrous worship, that you may more sincerely worship God.

1 It is a pleasing sin, therefore more pernicious: few that love it, can be brought to acknowledge it. A Turk believes nothing less, than his *Alcoran* to be Idolatry. A Monk at his Mass is so far from thinking himself an Idolater, that he calls himself a Spiritual man. Though nothing be more reprov'd in God's Word, and punished in his works, than Idolatry; yet there is in corrupt nature a strange proclivitie to it. The Prophet calls Idols, *Delectable things: Their delectable, or desirable things shall not profit them.* The Idolater is like a woman inflamed with love toward some proper young man: her affection is so set, that forgetting all modesty, she sends for him, and brings him to the bed of love: *Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.* Such a whore is the Church of Antichrist, *Revel. 17.* Whose doctrine like the wine of fornications, goes down merrily, to the intoxication and poison of souls. Only the Gospel hath brought this Land a remedy, no other than the blood of Christ to purge it.

2 It is an impudent sin, and goes to the furthest line of condemnation. It sticks not to take God's blessings with the left-hand, and gives them away to his enemies with the right. So the Israelites received of God *Manna*, food from heaven; and then sacrificed it to Idols. For it is likely that in the Desert they had no better cheare to feast the Devil with, than *Manna* and water: their beasts being hardly sufficient to maintain their daily sacrifice to the Lord. God gave them Jewels from the Egyptians, as wages for their service; they melt them to make a *Calf*. Yea, Children, that are the chief Inheritance on earth; *Happy is the man that hath his quiver full of them: they shall not be ashamed, when they speak with their enemies in the gates: children, the divided pieces of themselves; so dear, that Rachel mourn for them, and would not be comforted, because they were not: even these they sacrifices to Moloch: Yea, they sacrificed*

their sons and their daughters unto devils; and shed innocent blood of their sons and daughters, whom they sacrificed unto the Idols of Canaan: and the Land was polluted with blood. But, what will ye do in the end thereof? Ier. 5.31. What? Therefore was the wrath of the Lord kindled against his people; insomuch that he abhorred his own inheritance, Psal. 106.40. Ephraim is joined to Idols, let him alone, Hos. 4.7. Let him alone? O fearful: when God takes away correction, damnation enters the doors. Sin shall now be the wages of sin, that death and destruction may be the wages of both: Because Ephraim hath made many altars to sin, altars shall be unto him to sin. This is fearful; therefore I conclude this point, as Saint John doth his first Epistle; Babes, keep yourselves from Idols: Yea, Lord keep us all from them by the grace of thy Spirit.

You see the danger of will-worship, let this contain us in the true adoration of God. Worship is twofold; Civil or Religious. Civil, to men, in respect of their degrees in the Church, Common-wealth, or private family. In regard of Age, give reverence to the gray-head: of gifts, so *Elisha* revered *Elijah*: of place; in Church: so Ministers are to reverence their Bishops: in Common-wealth, so subjects must give reverence to Magistrates: in private family, so children owe reverence to their parents, servants to their masters. To God only is due religious worship: they write that to the King of *Benin* the people give such reverence, that we scarce give more to God. They fall flat on the ground before him, covering their faces, and depart without turning their backs. But to all men give *Summa, sed Sua*: to God only religious worship; who is so jealous of his honor that he will not give it to another. Be ye never so great, stoop to the Lord: honor him that hath honored you: it is no discredit to your worships to worship God. Christ stooped low for our sakes; *He made himself of no reputation, but took upon him the form of a servant, and was made in the likeness of men.* What the Barbarians dreamed of *Paul* and *Barnabas*, *Act. 14.11. Dii descenderunt similitudine hominum;* The gods are come down to us in the likeness of men. We found true in Christ; *God is come down among us in the likeness of man;* Yea, indeed, a true man. GOD said once, *Gen. 3.22. in derision of our folly; Behold! the man is become as one of us.* But we may say truly, GOD is become as one of us. He that was so low, is now and was ever the most High: Let us adore that blessed JESUS. The LORD saith, when he bringeth in the first begotten into the world; *Let all the Angels of God worship him.* Do the blessed Angels of heaven, and shall not men on earth worship him? I speak not only of a corporal adoration, though that also be due. *At the Name of JESUS should every knee bow, of things in heaven, in earth, and under the earth.* Neither do I think the bowing of knee, at the Name of JESUS, to be a fruitless but harmless ceremony. As for their exception, that the bowing more at this, than at other Names of GOD, may breed an error of advancing the Son above the Father and Holy Spirit. We answer, that the truth of the Sons equality with the Father and the Spirit, is a mystery so hard for mortal wits to apprehend; that of all errors, that which may give them the most honor, is less to be feared. *Bellarmino* observes, that most Heretics have denied the Son, none ever denied the Father to be God. But why not bow we as well at the name of Christ? if any name be greater than other, it seems to be Christ: for he is called *Domini Christus, Luk. 2.26. The Lord's Christ.* *Bernard* answers; Of all names given to him, still JESUS is the sweetest. Other are names of Majesty, this of Mercy: the Word of God, the Son of God, the Christ of God; all titles of glory; JESUS, of Grace and Redemption. The contemptible name, which *Pilate* so scoffed at; JESUS of

Nazareth, is so preached and praised; that against all Infidels it hath gotten the preeminence above every name. The condemning then of this honor due to JESUS, is rather an argument of spite, than an evidence of the Spirit; as it hath been said truly. To this *Name* all shall bow: in heaven, Angels and glorified Spirits: on earth, Men: under the earth, those that be now dead: for all shall appear before his Tribunal with bended knees. Perhaps by *under the earth*, are meant even devils and damned spirits: though they bow not *spontaneae genua*; yet they shall give an extorted adoration. Glorious Angels, blessed Spirits, and good Men, have a voluntary geniculation: but the wicked on earth, and fiends in hell, shall be forced to it against their wills. So was *Judas; I have sinned in betraying the innocent blood*. So *Julian; Thou hast overcome, O Galilean!* So the devils; *What have we to do with thee, Jesus thou Son of God? Matth. 8.29.* That evil spirit said; *Jesus I know, Act. 19.15.* for even the devils believe and tremble. Wicked men now trample his blood, but shall one day submissively acknowledge his Dominion; *Lord, when saw we thee hungry, &c. Matth. 25.* But this extorted Confession shall be to their Confusion; *Depart ye cursed.* Thus as every knee should bow, so every knee shall bow; if not out of faith, yet out of fear. *I have sworn by myself: the word is gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, Rom 14.11. He is God, and shall be worshipped.*

This I thought good to urge, because as if we had been taught to be proud, there is little reverence among us: I am ashamed to speak it; many sit in the Church as at a Theater: their hands are too idle to uncover their heads, their knees too stiff to bow to Christ. Even to the Gospel, which must save them, or they shall never be saved, their regard is little better than contempt. For shame of men, and Angels, where is our reverence? Do you come hither to give God a blessing, or to take it? Will a Petitioner sue to a Peere with a covered head, or an unmoved knee? *Ye shall reverence my Sanctuary, I am the Lord.* If the Law challenged such reverence, what doth the Gospel? If the blood of goats had such respect, what requires the Lamb of God, the blood of our Lord *Jesus*? What is this, but to *give the sacrifice of fools? Eccl. 5.1.* God will dwell with him, *that trembleth at his Word, Isaiah 66.2.* We tremble like mountains; yea, *the mountains quake at God's presence*, saith the Psalmist: we are not moved. But as for me, I will come into thy house in the multitude of thy mercies; *and in thy fear will I worship toward thy holy Temple* O for one dram of this reverence! But indeed it is in vain to bend the knees, with unbended souls: it is a poor worship, to move our hats, not our hearts. But he doth best, that expresseth before men his zeal by his reverence, and commends before GOD his reverence by his zeal. It is fabled, that when *Juno* on a day had proclaimed a great reward to him that brought her the best present; there came in a Physician, a Poet, a Merchant, a Philosopher, and a Begger. The Physician presented a hidden secret of nature; a prescript able to make an old man young again. The Poet an Encomiasticke Ode of her bird, the Peacock. The Merchant, a rare hollow Jewel to hang at her ear. The Philosopher, a book of strange mysteries. The poor quaking Begger, only a bended knee, saying, I have nothing worth acceptance; *Accipe meipsum*, Take myself. Some come hither with prescripts of their own; they have receipts enow already, they care for no more. Other like the Poet, come to admire Peacocks, the gawdie Popinjays, and fashionists of the time, blustering in their painted feathers. Other like the Merchant, present Jewels; but they are hollow: come with

critical or hypocritical humors: like Carpes, to bite the net, and wound the Fisher; not to be taken. Some like the Philosopher, bring a book with them; which they read without minding the Preacher, saying, they find more learning there, than he can teach them. But *blessed are the poor in spirit*; that like the Begger, give themselves to God. *Juno* gave the reward to him, God gives the blessing to these. *He hath filled the hungry with good things, but the rich he hath sent empty away.* A reverent heart shall carry away the comfort: *Godliness* in the humble dust of Adoration, shall be lifted up by the hand of mercy.

Imitation of God follows: for what else is *godliness*, but to be like God? We were all made after his Image; that was lost: now our regeneration is nothing else but the repairing of that Image. *Be ye therefore followers of God, as dear children.* True children will imitate their parents: if we do not follow God, we are bastards. Follow thy Father, as *Ascanius* did *Aeneas*, though *non passibus aequis.* It is written, *Be ye holy, for I am holy,* 1 Pet. 1.16. By nature a *Noah* may beget a *Cham*; *Abraham* an *Ishmael*: but in grace, the most Holy begets no children but Saints. *He that saith he abideth in him, ought himself to walk even as he walked.* He is no member that walks a contrary way to his head. If *Jesus* go unto the Mount to pray, and *Judas* to the Pharisees to betray, he is no Apostle, but an Apostate. This is *my way*, saith Christ, the *light of Truth*: if you will go by *darkness*, because your *deeds are evil*; we shall never meet, till we meet in judgment. *Be you merciful, for your Father in heaven is merciful.* God loves mercy; they that love it not, are not *Godly*. I wonder what hope; oppressors of their poor tenants; Usurers with their forfeitures; contentious men with their Law-vexations; the malicious with their injuries, can have? The Father of mercies hath no children but the merciful. *Judgment merciless shall be to him that shows no mercy,* 1 am. 2.13. The poor man that hath smarted with their cruelty, may taste the sweets of God's mercy: Wretched they! this cup shall never touch their lips. Have mercy on me, says the poor wretch to his living oppressors; no. Have mercy on me, saith the dying oppressor to God: No, *Go ye cursed*; you had no mercy on others, there is no mercy for yourselves. If thou seen a man unmerciful, be bold to say he is *ungodly*.

Thus Piety consists in the imitation of God: *Pii nomen non meruit, qui Dei exemplum non coluit.* Indeed this name is often usurped, seldom justified. There are some things, wherein it is no *Godliness* to ambiguate a likeness to God. Contend not to be like him in the Arm of his power, for this *Nebuchadnezzar* lost his kingdom: nor in the finger of his miracles, for this *Simon Magus* was cast down, and broke his neck: nor in the face of his Majesty, for this *Lucifer* was thrown out of heaven: nor in the Brain of his wisdom, for this *Adam* was driven out of Paradise. But in the bowels of his mercy; according to this we shall be everlastingly rewarded. Never did, or shall, Man or Angel offend, in coveting to be like God in meekness, in goodness, in charity, in mercy. Imitate his Morals, not his Miracles.

To conclude, let me set this mark upon *Godliness*: Prove yourselves *Content* and I will assure you *Godly*. *Godliness with contentment is great gain,* 1 Tim. 6.6. The Apostle seeing such universal labor for small gain, thought to win men with *great gain*. But what is that? *Godliness*? Here's a paradox will hardly be received: he had need of good Logic, for this is a hard position. The whole world thinks gain to be *godliness*, and doth *Paul* say *Gcdlinesse* is gain? *Michaiah* had not so many opponents, four hundred to one, 1 King. 22. He shall have merchant with his

adventures, Land-lord with his fines, Patron with his Simonies, Usurer with his obligations, Lawyer with his cases; all striving to confute this, crying out for gain, as the Ephesians for their Goddess; Great is *Diana* of the Ephesians. Indeed all men cannot, and many men will not, receive this saying. You will not believe it, though it be told you, *Habac. 1.5*. This saying may, like the Lord, *Psal. 14.2*. Look down from heaven, to see if any will regard it: None, no not one. It may go from Court to City, from City to Country, and scarce one of a thousand will yield to it. But as the Bride was decked for her Beloved, *Psal. 45*. in garments of needle-work, and a vesture of wrought gold, with jewels and ornaments: So God trims up *Piety*, sweet and beauteous in her-self, with rich endowments of honor, pleasure, peace, and happiness; as it were Letters of Commendations, that all might love her. No worldly gain can satisfy man's heart: Israel murmured as much when they had Manna, as when they had it not: and rich men are as troubled with that they possess, as poor men for that they want. *Jacob* gave *Reuben* a blessing, but added, *Thou shalt not be excellent, Gen. 49*. So God gives the worldling riches, but says, *Thou shalt not be satisfied*. But when *Piety* cometh, Content follows it: you found small peace in the world, you shall have great peace in conscience. When Christ brought salvation to *Zacchaeus*, his mind altered: before he did nothing but scrape, now he was all for giving. This was not the first day that he seemed rich to others, but this was the first day he seemed rich to himself. Riches bring contention, *Godliness* brings contentation. Gaine hath often hurt the getters, *Piety* is profitable to all men. Wealth comes, and a man is not pleased: honor comes, and yet he is not pleased: the lusts of the flesh are fulfilled, and yet he is not pleased: but when *Godliness* comes, his cup is full: *The lines aye fallen unto me in pleasant places, I have a goodly heritage*. As *Philip* said, *Lord, show us the Father, and it sufficeth, John. 14.7*. So Lord, give us *Godliness*, and it sufficeth. What the rich man falsely usurped, this certainly affordeth; *Soul rest, sat habes*, thou hast enough. *If the Son make you free, ye shall be free indeed: If Godliness make you rich, ye shall never be poor*.

Verse 7.

To *Godliness* Brotherly Kindnesse.

FOR better method of proceeding in the description of this next Grace, let me guide my discourse and your attention through these five particulars. The Connection, Definition, Distinction, Conclusion, Application.

First, for Connection and Dependance, we must consider the reasons why the Apostle joins immediately to *godliness, Brotherly kindness*. We have three reasons.

1 Because *Brotherly kindness* is the daughter of *Godliness*. He that loves God for his own sake, will love his brother for God's sake. *Peter loveth thou me? feed my lambes*. What you have done to these little ones, ye have done to me, *Mat. 25*. *Ille been agit quae justa sunt, qui novit prius servare quae pia sunt, Greg*. He may best be good to his brother, that hath first learned to be good to his Father. *Rivus charitatis ducitur de fonte pietatis*. The river of charity springs from the fountain of piety.

2 Because *Brotherly kindness* is the moderatour of *Godliness*. Some men's piety runs an impetuous pace; so fast that it forgets to salute their brother by the way. Those two Disciples were so hot for Christ, that they would needs have fire from heaven upon their brethren. As *Judas* would have hindered *Mary's* piety by show of Charity: so the Pharisees overthrew Charity with the shows of Piety, *They devour widows houses, and for a pretence make long prayer.* God loves not such mad zeal, that so fixeth the eyes on heaven, that it despiseth to look on their poor brother on earth. Indeed when such an opposition meets us, that either we must forsake Christ, or our brother; then himself teacheth us to leave all, and so follow him. But when there is no such necessity, God is often contented to depart from his own right, that we may succor our brother. *Go learn what that meaneth; I will have mercy and not sacrifice, Matth. 9.13.* Merciful works to thy brother, are *Pro sacrificiis, Heb. 13.16.* and *Prae sacrificiis, Hos. 6.6.* God will forgive the omission of piety, upon good cause of fraternall charity. He will spare the wife from Church to comfort her sick husband; the mother, to relieve her distressed child. We have those will run so fast to a Sermon, that they will not stay to give a poor orphan a penny. The true Catholic hath a catholic care: and sets not the two Tables at variance; both which look to God's obedience, as the two Cherubims to the Mercy-seat. I know there is a Great Commandment, and another (but) like unto it, *Mat. 22.38.* But let not sacrifice turn mercy out of doors, as *Sara* did *Hagar*: nor the flames of Zeal consume the moisture of Charity, as the fire from heaven drunk up the water at *Eliahs* sacrifice. *Godliness* works by *brotherly kindness, Gal. 5.6.* No man must look so high, that he overlook his brother, *Isaiah 58.3.* You fast and mourn, and I regard it not, saith the Lord; *because ye exact upon the poor: Pietatem hanc ego nolo;* Charity is the Kings high-way to heaven: Zeal like *Cushi* runs apace, but love like *Ahimaaz*, gets first to the King, because it *runs by the way of the plain, 2 Sam. 18.23.* Only that *Godly* man which is *kind* to his *brother*, comes with best speed to his Maker.

3 Because *Godliness* is proved by *brotherly kindness*; this is our demonstration that we love GOD. With one and the same Charity we love both GOD and our brother: the difference is in the degrees and respects; God for himself, others for him, and in him. There is nothing more easy than to ostent the love of GOD; but the lack of charity, is the conviction of hypocrisy, *1 Cor. 13.1.* There be many donations of the Spirit: *Though I spake with tongues of men:* so many tongues as that divine Poet wrote of Queen *Elizabeth*:

That Rome, Rhine, Rhone, Greece, Spain, and Italy;

Plead all for right in her nativity.

Yea, of Angels, Si quae sint Angelorum linguae, Ieron. If at least the Angels have any language. Yet if we have not charity, we are as sounding Brasse or a tinkling Cymball. Like *Balaam's* Ass, that spake to better her master, not her self. Or the Sermon-bell that rings others to Church, while it self still hangs in the steeple, and hears nothing. *Though we had the gift of prophecy;* so *Balaam, Saul, Caiaphas* prophesied; yet wanting Charity; the first loved gold more than God: the second, his lusts more than his obedience: the last condemned JESUS CHRIST. *Though we had all knowledge,* yet wanting Charity; we might like the Pharisees, open the door for others, and not go in ourselves. *Without Charity we are nothing; nothing In esse Gratiae,* how great

soever *In esse Naturae, Aquin.* Yea, though we gave our bodies to be burned; though we not only speak but suffer; not do, but die. Of all sufferings death is the most terrible, of all deaths, *Burning.* Now *Si tradidero*, If I give; not by compulsion, but of mine own accord; as it is said of CHRIST; *Tradidit seipsum, Ephes. 5.2.* He gave himself. *Si tradidero corpus*, If I give my Body: not only suffer loss of goods, and that is much; *To take joyfully the spoiling of our goods:* but calamities in our body; as the father of lies spake truly in this: Skin for skin, yea, all that a man hath, will he give for his life, *Job 2.4.* *Si tradidero corpus Meum*, if I give My body: not my childes body, as Abraham offered Isaac's, not only flesh of my flesh, but flesh that is my Flesh. *Si tradidero morti*; If I give my body to Death, not only to pain and passion. Yea, not to a natural death, this law must pass upon all men; but to a violent death. Lastly, to a death so violent, that there is not a greater torment; to be roasted and consumed in the fire; *to be burned.* Here be many acts of patience, of Piety; yet if we hate our brother, all is lost. Therefore *Stephen*, when he died for godliness, forgot not *brotherly kindness.* Lord lay not this sin to their charge. As if the want of this would discredit the cause, or endanger the reward. So did other Martyrs, fetching this example from the Head: *Father forgive them, for they know not what they do, Luk. 23.34.* Thus necessary is this connection: he that saith he is in the light, and hateth his brother, is in darkness still. If there could be a godliness destitute of this, it should never be welcome to Christ.

Secondly, for the definition of this *Philadelphia*; It is a love to the faithful; to such as profess the same faith with us, and by that faith are adopted heirs to the same God, through the brother-hood of the same CHRIST. It is distinguished from charity by the nearness and dearness. By nearness, I mean not local, but mystical: *Charity* hath a great latitude, and is like the heaven that covers all: *brotherly kindness* like the sun that shines upon the one half at one. The firmament sends influence to more than the sun, but the sun comes nearer to that object it blesseth, than the firmament. By dearness, for the bond of nature is not so strong as the bond of Grace. Our creation hath made us friends, and given us amity: our Redemption hath made us brethren, and given us unity, *Gal. 3.28.* *We are all one in Jesus Christ.* Therefore though we are formerly bound, *to do good to all;* yet here by a new bond, *especially to them that are of the household of faith.* Be good to every man, more good to a Christian, most good to a faithful Christian; for thou art tied to him in the bond of the nearest fraternity.

Consider then here the ground of this *Brother-hood*, which is the bond of Adoption. Which if it have power to bind God to man, and man to God; then much more to bind man to man. Religion is a binder, *Evangelium colligit:* the Gospel hath a combining power, to gather into one fold all the sheep of CHRIST, wandering on the mountains of the broad earth. Friendship is a great uniter; it knows no other language but *Tuus sum totus;* I am wholly thine. It is ready to exclude those possessives, *Meum* and *Tuum*, from being any parts of speech, and to drown all propriety. Marriage is a great uniter, stronger than friendship, by God's ordinance: it knows no other method but composition. Among Pagans it brought two into one lawful bed: the bride could challenge on her wedding day of the bridegroom; *Vbi tu Gaius, ego Caia;* where you are master, I must be mistress. Among Christians it goes further; not only to bring two into one house, but two into one flesh. As God by creation made two of one, so again by marriage he made one of two. But the principal attractive, congregating, and combining

power in the world, to draw together heaven and earth, sea and land, East and West, Jews and Gentiles; and to make one of two, of ten, of thousands, of all, is the Gospel; the bond of our Christian covenant; which makes us all one in the LORD JESUS. Thus we are compact under the government of one Lord, tied by the bond of one faith, washed from our sins by one layer, nourished by the milk of one Gospel, feasted at the supper of one and the same Lamb, assumed by one and the same spirit, to the Inheritance of one and the same kingdom, and shall be brought all to one and the same salvation.

In the third place we come to the distinction: there are three sorts of *Brethren*; by Race, Place, and Grace.

By Race; and: that either by Birth: such as have the same parents; so *Jacob* and *Esau* were brethren. Or by blood; so *Abraham* and *Lot* were called brethren, *Gen.* 13.8. So our blessed Savior was said to have brethren and sisters, *Mark.* 6.3. *Mary* his mother was a pure virgin, as well as after his birth, as before his conception. *Hebridius* the heretic abusing that Text, *Matth.* 1.25. *He knew her not, till she had brought forth her first borne son:* held that *Mary* had more children because Christ was called her first borne. But so, *Hebr.* 1.6. He is called *Primogenitus Patris*, the first begotten son of the Father: yet, *John.* 3.16. he is *Vnigenitus Patris*, the one begotten son of his father. So he is called the first borne of his mother, not that she had: any child after him, but because she had none before him. This word [*Until*] only doth negatively exclude the time past, no ways affirmatively insinuate the time to come. So *Matth.* 28.20. I am with you always, even *Till* the end of the world: he doth not mean to leave us then, but to be with us forever *Act.* 3.21. The heaven must receive Christ, *until* the times of restitution of all things: what no longer? yes, and after that restoring also, *2 Sam.* 6.23. *Michal* had no child *until* the day of her death; and it is certain that she had none afterward. Therefore *James* and *Ioses*, *Judah* and *Simon*, were Christ's brethren *Cognitione*, by kindred, *Gen.* 29.15. *Laban* said unto *Jacob*; *because thou art my brother, &c.* *Laban* was his Master, his Vnkle, his Father, yet he also calls him *brother*. This is one kind of fraternity.

By Place, such as are of the same nation, *Deut.* 17.15. Thou shalt choose a king from among thy *brethren*, that is of thy own nation; not a *stranger*, *Deut.* 23.20. unto a *stranger* thou mayest lend upon usury, but not unto thy *brother*, *Rom.* 9.3. I could wish myself separated from Christ, *for my brethren, my kinsemen according to the flesh*. So all Englishmen are brethren; all in nation, not all in affection. For some of them were so brotherly kind, that they would have powder'd us: and they have left their spawn behind them; that if their power were answerable to their will, they would, in kindness, cut all our throats.

By Grace; and this is either common or special, that is spiritual; by generation or regeneration. In the former respect all men are brethren: *God hath made of one blood all nations of men*. We are brothers by the mothers side, they call it the surer side: all our bodies are from the womb of one earth, returneable to the bowels of one earth. Brothers by the fathers side; all our souls are from heaven, inspired by the breath of one Creator. In the latter respect, we are all brethren in Christ. By creation we have a brother-hood with the creatures; so *Job* calls the worms his *sisters*, *Job* 17.14. By renovation we have a brother-hood with the Angels.

You see the kinds of this *Fraternitie*; let us now come to the fourth point of the method; to draw some conclusions from it. Here consider two things, the necessity and the practice; wherefore we must have it, and wherein it consisteth.

The necessity is great: our Apostle would not have given it a room among these principal graces, if he had not found it, *Et in se dignum, & aplerisque dedignatum*; worthy in it self, and yet generally neglected. It is worthy in it self: that virtue which is ranked with *Godliness*, must needs be honorable. Here behold God's great goodness and mercy; who doth not only provide for his own glory, but man's good. A man would think, so long as he is served by *godliness*, what should he care whether we serve one another with kindness? yes; he esteems no man his servant, that is not his brothers friend: if we be not kind to our brethren, he values not our *kindness* to him. *David* would little respect the peace-offers of the Ammonites, who had so villainously entreated his servants, 2 *Sam.* 10. God abhors the Israelites challenge of his paternitie, when they had beaten his servants that demanded his rent, and slew his son. Our *Faith, knowledge, temperance, patience*, concern ourselves: our *Virtue and Piety*, God: only these two last. *Brotherly love* and *Charity*, hath he put in for men. See his goodness: of eight he hath given four to thyself, allowed two for thy brother, and hath reserved but two immediately for himself, that owes all. Now albeit this grace be worthy in it self, yet we are apt to neglect it: therefore our Apostle in his two Epistles urgeth it four several times, 1 *Pet.* 1.22. Chap. 2.17. *Love the brother-hood*. Chap. 3.8. *Love as brethren*; and lastly here in my Text. Saint Paul in his writings thrice, *Romans.* 12.10. *Bekindly affectioned one to another with brotherly love*, 1 *Thes.* 4.9. *Hebr.* 13.1. *Let brotherly love continue*. Diverse of the fathers in their several Apologies highly commended this virtue. This inculcating doth insinuate both the precious necessity, and the common disestimation of it. All ages have complained the want of it The Poet wrote long since; *Fratrum quoque gratia rara est*. The Prophet; *Take ye heed everyone of his neighbor, and trust ye not in a brother: for every brother will utterly supplant*, *Ier.* 12.6. *Even thy brethren, and the house of thy father, have dealt treacherously with thee*. Our Savior; *The brother shall betray the brother to death*, *Mark.* 13.12. The Apostle; 1 *Cor.* 6.8. *you do wrong, and defraud, and that your brethren*, *Gal.* 2.4. He tells them of *false brethren, privily coming*, &c. He reckoneth it as none of the least exigence he was driven to, to be *in peril of false brethren*, 2 *Cor.* 11.26. now what is so frequently taught, at last let it be learned.

Let us come now to the practice, wherein this *Philadelphia* consisteth; and this we must consider negatively and positively; *in non officiando, in proficiendo*. First, what it forbids and debarres, as opposites to it, and murderers of it.

First, contentious litigation, 1 *Cor.* 6.6. *Their is utterly a fault amongst you, that brother goeth to Law with brother*. How unnatural is it, for one hand to strike another. Hath CHRIST made thee friends with God, and wilt thou not be friends with thy brother? *Non erit tibi concordia cum Christo, si sit discordia cum christiano*. So *Abraham* entreated *Lot*; *let there be no strife between us for we are brethren*. So *Moses* endeavored to pacify the two Hebrews, *Act.* 6.28. *Sirs, why do ye wrong one to another, for ye are brethren?* Art thou a Christian, and seekest to undo thy brother? It's one of the *Abominations*, which God's very *Soul hateth*, *Prov.* 6.19. But the more

busy such devilish engines and Incendiaries are to separate us, the more constantly let us hold together.

Secondly, an inveterate hatred; which is a most degenerate passion; to hate the son of a man's own mother? As *Joseph's* brethren *hated* him, because his father *loved* him, *Gen.* 37.4. a fault that cost them dear afterwards. God loves all his children, wilt thou hate him that God loves? *My delight is in the Saints*, saith that royal Prophet, *Psal.* 16.3. Let all brother haters know their wretchedness; *he that hateth his brother is in darkness*. That is miserable enough, to live in darkness, hellish darkness: but this is not all; for he lives in death, *1 John* 3.15. *whosoever hateth his brother, is a murderer*: and a murderer cannot enter into the kingdom of heaven. So that, whosoever hates another, condemneth himself: and is lost in a voluntary blood-guiltiness.

Thirdly, even anger it self is a traitor to this virtue: for as hatred is a long anger, so anger is a short hatred malice is nothing else but inveterate wrath. *The causes anger is in danger of Judgment*. A choleric disposition is no excuse: for as every man is either a fool or a physician: so every Christian is either a mad-man or a Divine: a mad-man, if he gives his passion the reins, a Divine if he qualifies it. When a railing fellow reviled *Pericles* all day, and night in the same tune followed him home to his gate: he all this while not returning a word, now commanded one of his servants with a torch to light the brawler home to his house. Thus did an *Ethnicke*: therefore if a brother offend upon ignorance, neglect it: if upon infirmity, forget it: if upon malice, forbear it: upon what terms so ever, forgive it, as thou wouldest be forgiven of God.

Fourthly, oppression is a horrible breach of this *Fraternitie*. *Let no man over-reach or oppress his brother*. Even the Jew that might take usury of a heathen, might not take it of *his brother*. Thus our usurers common distinction is taken away: for all Christians are *brethren*, and I think they deal not with Infidels. Unless they help themselves thus, that they may take usury of Christians because themselves are none.

Lastly, a proud dedignation and contempt of their *brethren*. *Thou sittest and speakest against thy brother, thou slanderest thine own mothers son*. So the Church complains, *Cant.* 1.6. *My mothers children were angry with me*. Wilt thou despise him that is CHRIST'S brother? Is he vile in their eyes whom the Lord Jesus bought so dear? We all grow up together a perfect *man, unto the measure of the stature of the fullness of CHRIST*, *Eph.* 4.13. The poorest soul of this brother-hood must concur to make up the perfection of CHRIST. Comfort thyself thou faithful spirit: they blush at thy acquaintance, scorn thy company: but the Lord thinks himself not perfect without thee.

Thus privatively, now positively. This *brotherly kindness* is shown in reprehending those we love. *Non minima pars dilectionis, reprehendere delictum*. Thou shalt *rebuke* thy brother, and not suffer sin upon him; thou shalt not *hate* him in thine heart. So that not to rebuke him, is to hate him. *Non fratri irascitur, qui peccato fratris irascitur*, *Aug.* He is not angry with his brother, that is angry with the sin of his brother. Hate not *virum* but *vitium*. The best brotherly love is to the soul: love to his body is but the body of love: the soul of love is the love of his soul.

Why did *David* so mourn for *Absalom*, wishing to have died for him; but in love to his soul? Now much of this love stands in a mild reproof: so let us live brothers on earth, that we may forever live together brothers in heaven; and be so kind as to help forward one another's salvation. There are many other offices of this brotherly love, but they are no strangers to you; it is enough to have named them. Such as helping their poor estates: for the *love of God is not in him*, that hath, and refuseth to give to him that hath not. All are for the brother-hood, but few for their brothers good. Praying for them; this the very first words of the LORD'S prayer teacheth us; *Our Father*; not *my father*, but *our*: we desire others should fare as well as ourselves. Some only pray for themselves and their families; as the Athenians offered sacrifice for none but themselves, and their neighbors of *Chios*. But we have all one father; and therefore he that speaks must plead the cause of the rest of his brethren. *I pray not for these alone*, saith Christ, *but for all them*, &c. *John*. 17.20. Pray we for others, others for us, as Christ doth pray for us all.

I come to the last point, that is the application; let this *Philadelphia* dwell ever among us. There be diverse brother-hoods.

The Papists have their fraternities, yea their paternities, their maternities, and their sister-hoods. Jesuits will not be called *Fratres*, but *Patres*; holy fathers. But in mean time they neglect their own fathers, they must not know them, nor call them so. They say to him that enters their order; *Quid tibi cum patre?* what hast thou to do with thy father? thou hast no father but the Pope *Quid tibi cum matre?* what hast thou to do with thy mother? Thou hast no mother but the Church of Rome. *Quid tibi cum fratribus?* what to do with thy brethren. Thou hast no brethren but these of the same order; or haply the Friars, &c. *Quid tibi cum sororibus?* what hast thou to do with thy sisters? these now are only the Nuns. Here's a brother-hood.

The Schismatics have a brother-hood, and they hold themselves the only pure brethren in Christ: but they have ill luck in it, for nobody else holds them so. It seems they dwell by neighbors that have little cause to love them, who are thus fain to commend themselves. They are so brotherly kind, that they turn charity quite out of doors. They will feed at your tables, though they will not brother with you; and they have scripture for it; that *Elias* refused not the meat brought by an unclean raven. But if all rich men (for those burrs stick to no others) were of my mind, such pure, proud, factious and scornful brethren should go seek their dinners. Albeit they take us for Ravens, I am sure they are no *Elijah's*. You shall never come to taste their dishes; and they have Scripture for it, *Not to communicate*, not to drink with them that are not their brethren; (they mean) at home, and at their own cost. He that cannot rail against Church government, is not a guest for their tables. Every morsel they cut, they wish it were a bishopric. Here is a brother-hood, but it is a bad one, a mad one. These are *Nigri fratres*, that love to foot and grime the face of their mother. They are so linked to the fraternity, that let another man fall into their hands, there is no mercy to be expected. Forfeitures fall to them by providence; and it is the man's unworthiness for which they undo him. Impudent wretches, that dare father their wickedness upon God's allowance! But they that thus despise the brother-hood of Christians, shall be found no brothers to CHRIST.

Libertines and profane persons have a brother-hood too: but commonly it is an ale-house brother-hood, and their kindred comes in by the pot. And this is no wonder, for briars and thorns embrace and twine more together than good plants. Saint *Peter* says, *love brotherly fellowship*: but these two, brother-hood and fellowship have ill luck, they are continually seeking one another, but they seldom meet. For most men are either brothers and not companions, or companions and not brothers. Schismatics are all for the brother-hood, and nothing for society: Libertines are all for society, and nothing for brother-hood. Neither of these do well asunder, happily well both together.

I might touch upon diverse other brother-hoods brothers of the *Rosy-Cross*, Brothers of the *Reconciliation*, brothers of the *Elixar*, chiming, cheating, rather couzens than brothers, more foolish than Popish, and more knavish than either. But let them be buried in oblivion, whose very names make a stink.

If all these have their brotherhoods, let not us Christians be behind them. We have all one father, *Mat. 23.9. Call no man father, for one is your Father in heaven.* All one mother *Jerusalem above is the mother of us all.* All one elder brother *Who is the first borne among many brethren.* For our Fathers sake, for our mothers sake, for our brothers sake, for our own sake, let us hold together as brethren I cannot say with *Paul, Touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another.* There is two much need, there was never more Saint *John, Revel. 3.7.* mentions a whole Church, called *Philadelphia*, brotherly-love Saint *Augustine* thought it a fit name for all christendome: for how far so ever believers are dispersed, they are all brethren. All are brethren, but we that live together in one country, are twins. It is therefore a most fit name for England and the Lord make England *Philadelphiam*; that everyone of us may love another, and Jesus Christ may love us all.

To brotherly kindness, Charity.] We are now gotten to the roof of this spiritual house, *Charity.* This is the highest round of the ladder: there be eight steps, this is the uppermost; as nearest to heaven. It hath a further extent than *Philadelphia*; that is only to brethren in the same faith, this is to all, even to our enemies, *Matth. 5.44.* All men love their friends, but Christians love their enemies, *Tertullian. Beatus qui amat te, & amicum in te, & inimicum propter te. Aug.* It is greater than *faith*, and hope, *1 Cor. 13.* Faith shall bring in vision, vision shall thrust out faith: Hope shall lead in possession, possession shall cast forth hope. *Above all things put on Charity:* here are three particulars; the Action, *put on:* the Affection, the robe of *Charity:* the preeminence; *Above all.* We find a preeminence, if we read *Super haec omnia, above all:* a necessity, if we read *Ad haec omnia, To these all.* Put it on, as either clothes for covering, or armor for descending. It is a good armor against Satan's temptations to sin, or accusations for sin. Of all men, seldom is any great sin fastened on the charitable: how should he speed ill, that hath so many prayers! It is a good covering, *Job* professes that he had *warmed the poor with the fleece* of his sheep, *Job 31.20.* That charity which keeps the poor receivers body warm, keeps the givers soul warmer. Whether it consists *in donando, or in condonando:* in bearing and forbearing, in case of wrong: in beneficence and giving, in case of need. *Put it on: wisdom and treasures hidden are unprofitable;* this must not be hidden as a night-gown, or closset-robe, but worn: *Yea, keep it on;* it must not be a loose garment, soon on and soon off. *Charity, some*

think, is a vesture that will quickly be worn out; therefore they seldom wear it, unless it be on high days, and then they give a little to a collection. But it should be rather like the Israelites clothes in the desert, lasting forty years. If this grace be wanting, all the former are lost: *brotherly love is not, Godliness vanisheth*, there is no place for *Patience, temperance is worthless, knowledge is obscured, all Virtue pineth away*. Oh that now your hearts, like those two disciples going to *Emaus*, had this doctrine of *Charity*, burning within you. Here for methods sake consider we the motives to it, and the materials of it. The motives are deduced from the necessity, the dignity, the commodity, the danger of neglecting it. The necessity must be considered in respect of God, of ourselves.

The necessity of it in respect of God, appears by his charging us with it, both in the Law and in the Gospel, *Levite. 19.18. John 13.34*. But how then does CHRIST calls it a *New Commandment*. It is answered; *vetus ration veritatis, novum ration usus*. It is old in regard of the truth, new in regard of the use. Papists think it too new; they will be brotherly kind to their own tribe; love none but those that love them. They affect some new things, dethroning of Princes, &c. but not this. Sectaries think it too old, they will none of charity: they love no old thing, but *Adams* old sin of disobedience. Poor charity cannot find a bosom to rest in; it is too new for some, and too old for others. *Paul* bids us *put it on*; but some think it too costly a garment, and will not become them. The Poet hath a fable, that an old man travelling with his little son, and having but one beast between them; the father did ride and the child went a foot: then the people exclaimed and said he was an unkind father, who being of able limbs would take his ease and put his tender form to trudge by him. Hereon he set up his son, and went a foot himself: then they called him kind dotard, that would let a young boy ride, while his aged father travelled by him. Hearing this, he got up with his son, they did both ride: now the people railed on him for an unmerciful man to his beast; saying, they might ride by turns. Then they lighted both, and would neither ride; now the people began to laugh at them, that both would lead an empty beast, and go on foot themselves. Lastly when he saw that nothing could please them, he went and drowned his beast; and loe, now he was derided most of all. This is *Charities* luck: the old man tells the young that he ought to be charitable, because he is coming into the world, and hath his fortunes before him. The young man, tells the old, that he ought to be charitable, because he is going out of the world; that he may well spare his clothes that is going to bed. The father and son conclude, that if they should both be givers, this were the way to over-load charity; to make others rich, and themselves beggars. When neither of them gives, but leave charity empty, the world curses them for miserable wretches. Lastly, they consent to drown poor charity in the gulf of covetousness: and make open profession to the world, that they will not be troubled with such a virtue. Because thou canst not content all men, wilt thou refuse to please God?

The necessity of it follows, in respect of thyself. Things of greatest use should be of greatest estimation. Thou wouldest know if thou breathest Christian; the sign of it is thy *Charity*. This is the pulse of *Faith*; *Saint James* his demonstration: *Shew me thy faith by thy works*. This is the best testification of thy love to God, saith *Saint John*. True religion must be considered both *Quoad extra*, and *Quoad intra*: so it is defined, *I am. 1.27. Pure religion and undefiled before God is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the*

world. Here is a description of it; *Quid in se, quale in alios*. In it self it is *Religion*, a binding quality; and hath three proofs: by nature, it is *Pure*: by quality, *undefiled*: by object, *Before God*. Now *Quoad extra*, for the effects; these are two: *Innocence* in ourselves, *Charity* towards others; relieving the widow and Orphant. Religion is not only contemplative; but the greater part of it, like the Mathematickes, is in demonstration. There can be no assurance to thy soul, that thou art in GOD'S favor without *Charity*. Indeed faith is the life of a Christian; but the breath whereby he is known to live, is *Charity*, *Though I bestow all my goods to feed the poor, and have not charity, it profiteth me not nothing*. But may there be a giving away of our goods to the poor, without charity? Yes; observe in those words five degrees: 1. *Si impertiam*, it is a good man's part to lend, *Psal 37.26. He is merciful and lendeth*: but here *though I give*; whereas most men open their hands only to take: *give*, and give freely without expectation of repayment. 2. *My own*, not another's: for many will cut large shivers of another's loaf: but *my goods*, *Eccles. 11.1. Cast thy bread on the waters*. 3. *All my goods*; not a little superfluity, not a competent portion, no nor yet a great sum; but *all*, *Mat. 19.21. Behold, we have left all, and followed thee*. 4. Not to the rich, but to *the poor*, such as have need, with a discreet election of objects for bounty, *Isaiah 58.7 Break thy bread to the hungry*. 5. *To feed the poor*, not to feast them; not superfluously, but necessarily. Yet a man may do all this out of ostentation, curious ambition, or idle prodigality; and not from the internal habit of charity, which is a gracious love to Christ and his members: and the *Hoc aliquid, hoc multum, hoc totum nihil est*: This somewhat, this much, this all, is nothing at all with God. Thus necessary is *Charity*, without which *Aut non habentur caetera, aut frustra habentur omnia*; A man hath nothing in substance, or all things without comfort. A certain King of Northumberland in that great controversy about Easter; some alleging for *Peter*, others for *John*; bethought himself that *Peter* was the Porter of heaven-gate; therefore resolved to take that side, saying, he would make the Porter his friend, that when he came thither he might be sure to get in. Whatsoever he dreamt of *Peter*, do thou by *Charity* make Christ thy friend: he is *Ianua vitae*, the door of everlasting life; he must let thee in, or there is no entrance for thee. Yea make him thy friend, for he is the Lord of the kingdom. Thus also are the poor madethy friends, ready to receive thee into everlasting habitations.

The Dignity follows. It is *munus regale*; yea, *opus divinum*▪ a royal office, a divine practice. Mercy or charity is the sole work communicable to man with God. The Lord is content to acknowledge himself the charitable man's debtor; *He hath lent to the Lord, and he will pay him again*, *Prov. 19.17*. But still this payment is not deserved of man, but conferred of God. It must needs be an excellent thing, that brings God to an acknowledgement. There is an Usury in the world much applauded, more defended, most of all practiced; the very shame of Christendom. It was a shame for a Galatian to be a circumcised Christian: it is more shame for a Christian to be a baptized Jew. It is a Jewish sin, send it back to the owners: we traffic many things, it were a blessed ship that could quite transport Usury. I will tell you of a lawful Usury, (not that the world runs mad upon, but rather runs from) a practice that needs no patron to defend it, it will reward and protect it self. *Foenerare, non fratri, sed Domino: hae enim usurae regnum, illae gehennam preparant*, *Chrys*. Put forth thy goods for usury to God, not to thy brother: that Usury shall bring thee a kingdom of peace; the other shall procure thee

a place in torment. Below perhaps thou contentest thyself with ten in the hundred, above thou shalt have an hundred for one. Now if it be true, that *the borrower is a servant to the lender*; then by lending to him, in charity to his, after a sort we have a hand upon God himself. And this is the dignity of charity, the great acceptation with God: so Christ honors it, *Matth. 25. Come ye blessed* &c. excellent grace, that is so gracious with Christ!

The Commodity of it follows; It secureth all, it increaseth all, it blesseth all. It secureth all; like an Ambassador by lying Lieger abroad, it makes all safe at home. It deriveth from the poor this prayer; God bless your store: it deriveth from God this blessing, *I will abundantly bless thy provision*. It increaseth all: it makes friends; praying friends; as they beg of thee, so they beg of God for thee. For a benefactor is a petty creator: thou givest a penny, it is his patrimony. Their devotions are sent up to heaven for thy blessing: and as the Bishop told *Monica* weeping for her seduced son; *Fieri non potest, ut filius istarum Lacrimarum pereat*: It cannot be that the son of those tears should ever perish. So be comforted in thy charity. *Fieri non potest ut filius istarum precum pereat*; It cannot be, that they for whom are sent up so many prayers, should ever perish; it leaves behind thee an everlasting memory; living thou art honored, dead well reported; *He hath given to the poor, his righteousness endureth forever*. Thus Charity, says *Chrysostom*, is *Ars quaestuosissima*, the most gainful art; it is a field sown, the crop is thine. *He that sows bountifully, shall reap bountifully*: How bountifully? Christ answers; a measure heaped, and shaken, and pressed together, yet running over. It blesseth all: a main act of piety in the Law was Sacrifice, a main act of piety in the Gospel is Charity. This is an Evangelical Sacrifice, with which God is pleased, *Heb. 13.16*. Now the poor are the altar whereon we must offer this sacrifice. Charity sanctifies all: *Give, and all shall be clean to you*: you shall have *new bags*, which wax not old, *new garments*, which shall never be worn out, *new gold*, which cannot be rusted, *Luke 12.33*. God is loath thou shouldst lose thy wealth, therefore bids thee trust him with it: *Non erit remotius, sed certius*; It shall not be further from thee, but surer to thee: The Omnipotent shall keep it for thee that art impotent: no thief can break into heaven, to steal it from thee: it is out of the reach of the most merciless oppressor. Thou sayest, I trust in Christ to be saved: now darest thou trust him with that precious jewel, thy soul; and not with thy base worldly trash?

Lastly, the danger of neglecting Charity, is the Curse; *Go ye cursed*, you did not relieve me, *Mat. 25*. If thou being rich wilt not give to the poor, he that is the most *Rich* will give nothing to thee. He that stoppeth his ears at the cry of the poor, shall cry himself and not be heard, *Prov. 21.13. Shouldest thou not have had compassion on thy fellow servant, as I had pity on thee?* *Matth. 18.33*. There is judgment merciless to the unmerciful, *I am. 2.13*. If any man think the omission of this duty to be too severely judged; *Chrysostom* answers, that as it is a kind of homicide to take away from the poor; and he that doth it is *vir sanguinum*, a man of blood. So not to give to the poor is little less: for two ways is a lamp put forth; either by blowing it out, or by not pouring oil into it. He that can save, and will not, kills: so that the very want of charity is murder. This danger will be found great, *Matth. 25*. they are not arraigned for want of justice, nor for want of wisdom, nor for want of temperance; but for want of *Charity*. Now when a scholar is to be opposed for his degree, and but one question to be asked him; if he knew it before, he would perfectly study that. We know that one question will then be asked

us; it is concerning our *Charity*; let us study that thoroughly, that we may answer it well before the Judgment-seat of Jesus Christ.

I come from the Motives, to the Materials, wherein this external and practical part of *Charity* consists. They are these; who, what, to whom, whereof, and how.

Who must give charitably: it seems this charge belongs only to the rich. *Charge them that are rich in this world, &c.* There is none simply rich, but God. *Crassus* thought himself not rich, till all Rome was poor to him: yea unless *Ex fructibus*, he could maintain an army of forty thousand men, out of the very revenues and surplusage of his estate. But as *Nemo miser nisi comparatus*; So none is properly rich, but in regard of the poor. Some think they are called *Divitiae Iniquitatis, quasi Inequalitatis*; The riches of Iniquity, that is, of Inequality: some have more, some less: let them that have most, give most; let them that have little, give of that little. A rich Pharisee may give abundantly, but the poor widow must cast in her two mites. A man may be, not *Dives in seculo*, yet *dives in Domino*. So he is that layeth up treasure for himself, and is not rich towards God: Whereas other may be rich in good works, 1 Tim. 6.18. If there be a willing mind, it is accepted according to that a man hath, not according to that he hath not, 2 Cor. 8.12. Therefore the laboring-man is not privilege'd from this duty; *Let him labor with his hands, that he may give to him that needeth*. Though he may plead, that wife and children are bills of expenses; yet Luke 3.11. *Let him that hath two coats, impart to him that hath none*: Not one out of a whole wardrobe, but one of two. If thou have little, be not afraid to give according to that little, Tob. 4.8. Thy family shall not want, but be kept warm with the blessing.

What must be given, not words, but deeds: a charitable heart hath a helpful hand. The good man's charity should dwell, as it is said of the Dutch-man's wit, at his finger-ends. They for exquisite works, we for merciful works. To good deeds only stands open the gates of Heaven.

To whom extends our charity; this munificent part of it to the poor. We favor and feast those who are recommended to us by their own greatness: Who feasts those that are recommended by CHRIST? When thou makest a feast, call the poor, lame, blind; and thou shalt be blessed, for they cannot recompense thee: but God will, at the resurrection of the just. *To do good to them that do good to us*, Luke 6.33 Such kindness a man may take up in the streets of Turkey. But how if they be vagrants and lewd persons? yet be charitable to them, for these reasons: 1. It is better one unworthy creature should receive, than ten worthy should miss. The gracelessness of some beggars is too true, but many make this a general excuse to spare their purses. Thy own conscience in this is thy best guide. 2. Thy reward is not lost, though thy gift be fallen like good seed upon bad ground. Thy harvest is not in the man, but in Christ; not on earth, but in heaven. As our Savior said, Luke 10.6. When ye come to an house, say, Peace be to this house. If the Son of Peace be there, your peace shall rest upon it: *If not, it shall turn to you again*. So if the poor man be good, thy alms shall do him good: if not, thy charity shall turn to thee again. Howsoever the man be evil, yet the Lord is good. The unworthiness of the receiver, takes not away the reward of the giver. When they were sick, I humbled my soul with fasting; and my prayer returned into mine own bosom. I prayed for them, I was heard for myself. If thy charity do them no good, it shall do thee good. 3. Duty binds us to give obedience to evil Princes, in conscience of GOD'S ordinance.

And as an evil subject serves GOD for his Princes sake, so a good subject serves his Prince for GOD'S sake. Thus obedience is given, if not *Principi*, yet *Principatui*; If not to the Person, yet to the Office. So because GOD commends and commands charity, we must give though to evil men: *Do homini, non moribus*: We give to the man, nor to the manners. He is a man, his Maker will requite me: he is a Christian, I know where to fetch my reward.

Whereof must we give, not evil gotten things, but our own. *Quod dedistis, dicitis; non quod abstulistis. Quaerit Deus dona, non spolia, Ambros.* You talk of what you have given, not what you have taken away: GOD requires gifts, not spoils. As the Jews bought a burying place for strangers with the blood of CHRIST: so many build Hospitals for children with their fathers bones. Thus one laughs that receives, but another weeps that loses: And perhaps his imprecations that is impoverished, will come sooner to God's ears, than his appreciations that is relieved. I would not have one poor man's just curse, for many poor men's good prayers. *The cries of the poor* against their oppressors, *enter into the ears of the Lord of Sabbath.* This cry comes from the more sensible soul; not always from the spirit of bitterness, but from the bitterness of spirit. When the oppressor hath built his Alms-house, and hopes by their perfunctory devotions to be admitted to heaven; the curses of the undone wretches knock him down to Hell.

Lastly, how we must give, and this may be considered in five circumstances.

1 Cheerefully; *As thou hast gotten, give with a cheerful eye, Eccles. 35.10.* A good countenance refresheth the poor man's mind, as well as the alms doth his body. Those liquors of oil or wine that pour out themselves, and drop of their own accord and maturity from their native places, are better than they that are pressed, and squeezed out by violence. Give without pressing; *the LORD loves a cheerful giver.* This is *Duplex eleemosyna; & quia damus, & quia hilariter damus*: The good is doubled by cheerfulness.

2 Discreetly, not with confusion. *Quod quotidie fit, moderate fiat, Sen.* Give so today, that thou mayest give tomorrow. Confine not thy charity to the twelve days. The charitable man keeps Christmas all the year; gives so at once, that he may give still: as we sow the furrow, not by the bushel, but by the handful,

3 With a right intendment; not for thy glory, but for God's glory, *Chrys.* The Pharisical giver, *Dat sibi, non Domino*; gives to himself, not to God: he aims at his own praise: what reward can he look for? Let him pay himself.

4 Opportunely: for *Quantum morae addis, tantum dono detrahis, Sen.* The more delay in giving, the less honor in the gift. It is an uncharitable charity, when men will give nothing to the poor, but what they cannot make use of themselves. The mouldiness gives their bread, the Fly gives their meat, the Moth gives their garments. CHRIST hath not their *Superflua, sed reprobata*: though it be course, let it be wholesome; know thy best things come from Christ.

5 Lastly, before thou give thy goods to the poor, give thyself to God. No man's works can please God, unless the person of the worker be first acceptable to him. So *Cain* offered to God *Suae non se*, his goods not himself. *Non tua des, & teipsum detineas*: do not afford thy riches, and

with-hold thyself. *Ananias* kept back part of the portion, he had better have given nothing. He could never find in his heart to bestow his estate on the poor, that denies to consecrate himself to CHRIST. Some pretend that they have given themselves to GOD, but they will not part with anything of their estates: but the Devil confutes them, *Job 2.4*. Thy riches are nothing to thyself: spare one, spare both. By charity, give part of thy wealth to the poor, by faith, give thy whole self to Christ.

Now shall I live to eat the labors of mine own hands, to see this Sermon performed? I will not flatter you with the worlds age, as man doth himself with his: but say, it is old, exceeding old, white hairs are upon it. Why? *Charity is cold*. Give them, O Lord; what wilt thou give? Give them dry breasts and a miscarrying womb. We have dry breasts, there is no milk of charity in them: and a barren or miscarrying womb, not able to bring forth the comfortable issue of good works. *Charity* is a new commandment, and most men think it a new fashion. The Jesuits say we have translated *Charity* out of our Bibles: but this is their old figure of lying; we find it frequently in our Bibles: I would to God neither we nor they had translated it out of our hearts. The Romist have a She-Saint, called Saint *Charity*: they beg for her, and get fair Ditions and Additions of patrimonies to her Temple, or rather indeed to themselves. Let me beg for *Sancta Charitas*, no woman but a divine and heavenly grace, and that not more for her selves-sake, than for your own souls. We build great houses, but not for *Charity*: many build as *Vacia* did, a corner for himself, desolate places where they may *Latere*, not *Vivere*. Great men convey their charity out of the Country, in a Caroch up to the City: and here contrive it into three or four inhospitable rooms. Perhaps they keep solemnly their own birth-days, like *Herod*: but at Christ's Birth-day they are gotten aside. They honor their own memories, whose lives are not worth a smile: but not his without whom they had better never been borne. *Rapit aula, rapit alea*: Yea, with some the chimney of *Charity* is made a moveable, and carried in their pockets. *Charity* is dead, yet let us mourn for her, though it were us *Rachel* did for her children, not to be comforted because she is not. And albeit she never return, let us give her a Fare-well; *Vale Charitas*, Fare-well sweet *Charity*. Though we never see thee again on earth, we shall one day meet thee in heaven, and find thee in the bosom of Jesus Christ.

VERSE 8.

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful, in the knowledge of our Lord Jesus Christ.

Our Apostle hath led us from virtue to virtue, as one directs a traveler from rowne to town, till he comes to the desired City, *They go on from strength to strength, till everyone of them appeareth before God in Zion*. H hath shown us a golden chain, the first link whereof is *Faith*, and the last is *Charity*. Now we say that we have them all: have you? then know that *If they be in you, and abound*, they shall keep you from *unfruitfulness* in your profession. To prove *Sanctimonium cordis*, being *Testimonium operis*: let your outward life witness your inward grace.

Me thinks, I find in this verse three mystical members of a Christian: his *Heart*, his *Hand*, and his *Head*. 1. *If these things be in you and abound*; there is his Heart. 2. *They make you that ye shall not be barren nor unfruitful*: there is his Hand. 3. *In the knowledge of our Lord JESUS CHRIST*: there is his Head. His Head conceives CHRIST, his Heart contains CHRIST, his Hand brings forth CHRIST. 1. His Head, like *Mary*, conceives the *knowledge* of devotion; being illuminated by the Holy Ghost. 2. His Heart travels in birth of it, growing in grace, and growing in spirit, till he be delivered. 3. His Hand, that is his life; like a mid-wife, helps him to bring forth that blessed issue. His Head is enlightened, his Heart is enlarged, his Hand is enlivened.

If these things be in you and abound. I will not Martyr the Text, but begin as the Apostle begins, with the Heart. Wherein I conceive four particulars; the seed, the ground, the sowing, and the growing. 1. The seed, 〈 in non-Latin alphabet 〉 , *these things*. 2. The ground, 〈 in non-Latin alphabet 〉 , *In you*. 3. The sowing, which makes them 〈 in non-Latin alphabet 〉 , to *Be in you*. 4. The growing, 〈 in non-Latin alphabet 〉 : so in you that they *abound* and thrive. First, for the seed, and herein observe two things.

First, we make choice of our seed, and allow it good; or else expect no good harvest. He that sows cockle, looks not for wheat: of tares cast into the ground, we think it impossible to find barley. *Whatsoever a man sows, that shall he also reap*. Who can wonder to see him reap a curse, that hath sown a curse! Thus it often cometh to pass, that the matter of sin is read in the punishment; as the crop is a remonstrance of the seed. Doth *Adam* sow the seed of ambition, aspiring above a man? he is brought so low as to be beholding to the beasts for apparel; there's the crop. *Cain* would not offer *Abel* a resting place on earth, therefore the earth shall allow him none. *Rehoboam* would make his finger heavier than his fathers loins: therefore his loins shall be made lighter than his fathers finger. *Samuel* hewing *Agag* in pieces, shown him the harvest of his own seed: As thy sword hath made woman *childless*, so shall thy mother be *childless* among women. If *Gehasi* will take *Naaman's* iniquity he shall take *Naaman's* leprosy, *King*. 22.38. The dogs licked up *Ahab's* blood; why? *Ahab* had so served *Nabaoth*, *Hos*. 4.12. You have gone a *whoring* from your God; therefore, Ver. 13. Your daughters shall commit *whoredom*, and your spouses *adultery*. When they shall say, wherefore doth the Lord these things unto us? they shall be answered; as in their own land they did worship *deos non suos*, *strange* God's: so they shall worship their own God *in terra non sua*, in a *strange* land. Whosoever sows evil seeds, either *in Quali* or *in Quanto* shall reap evil fruits.

Therefore the seed must be *these things*: let us sow holiness of life, that we may reap the life of holiness. It is God's mercy that every sin is not *Benoni*, the death of the mother; that the seed of lust does not burn up the ground: that earthiness does not like a grave bury the soul: drunkenness like a deluge, drown the spirits; and Epicureanism like an infected air, choke the vital breath. It is a wonder that the very element of God's fight not against him, whose sins fight against the maker of elements. *Paul* tells us, 1 *Cor*. 15. that we must all die, and all rise again: and compares us to seed sown in the spring that is reaped in the harvest. If therefore thou wouldest reap a glorious body, sow a gracious body. *These things*.

Secondly, we must have *These, All* these; not one or two but all. It is not enough to have faith, and leave out virtue; not knowledge without temperance, nor piety without charity. If thy journey be eight miles, and thou give over at the second or third; thou wilt fall short of heaven. Many will be contented with some, but few will embrace all. Men deal with God, as for their Tythes, so for their lives, Let him that is taught communicate to his Teacher, *in all his goods*. 〈 in non-Latin alphabet 〉 ? *In all?* nay put out (*In omnibus*) this *In all*, and we will compound with you, *Deut. 5.33*. You shall walk in *all the ways* of the Lord. *In all?* nay put out this same (*All*) and we will consent to you. There are few that say; *All that thou commandest us*, we will do. *Vende omnia*, Sell *all* thou hast, and give to the poor; this the world thinks most unreasonable. He that hath not all saving graces in some measure, hath none in any measure. The Romists are so slaved to their superiors, that they will do all they are commanded by them. As a desperate Roman said of *Catiline*; whatsoever he bids me, I will do. But says another, how if he should bid thee fire the Capitol? he answers, *Catiline* will not bid it; but if he should, I will do it. So they must do all the Pope chargeth them: but how if he bids them fire the Senate, blow up the Parliament? they secretly reply, he will not command it; but if he should we will do it. They give not this obedience to God: he chargeth them not to *touch his anointed ones*; against this they have their exceptives. But against the Popes *mandamus*, there is no question, no exception, and from it lies no appeal. How insatiable man's desires are of this world! give *Alexander* kingdom after kingdom, he will not rest till he have all. If a covetous man had all the houses; if a City given him, he would rifle for the goods in them: if he had all the Gold and Jewels, he would also require the garments: if he had the City, he would also challenge the suburbs: yea, All could not satisfy him. But how little grace contents us; one or two, as *Joash* stroke the earth but thrice. *2 King. 13.18*. we take insatiably of earth, very moderately of heaven; as if we were afraid to have too much grace, and that it would but trouble us.

In you. We see the quality of the seed, now let us consider the nature of the ground. Mans heart is the ground for God's seed: holy seed requires holy ground. This seed is cast in by the ear: for *Nisi prius Deus fuerit in aure, non erit in ore, non in cord*: unless God first come in by the ear, he will not be in the mouth, nor in the heart. But if it stay in the ear, and go no further, it will not fructify, *Math. 13*. The ear is like a pipe, made to convey water, not to contain it. The heart is that home where it should dwell: as *Mary* laid up CHRIST'S sayings *in her heart*. But as *cord mobili nihil mobilius*: so *cord nobili nihil nobilius*: an inconstant heart is the basest of things, a faithful heart the noblest. Every heart is not fit ground for this seed: therefore (seeing I am fallen upon the metaphor) be pleased to consider how this ground is prepared: and to speak in the phrase of husbandry; it must be fallowed, stirred, and laid up, before it be sowed.

It must be fallowed: the word preached is the plough to break it up. It is broken up by the Law, sowed by the Gospel: break it up by *Moses*; sow it by JESUS. There is by nature grown over every heart a thick and hard crust: the menace of judgments must break this rough and tough mould. To this purpose, there is an Information by doctrine, and a reformation by discipline. There are some tender hearted; as *David* was snibb'd with a word, *Peter* with a look. Some are quickly corrected; soft hearted children that weep at the least chiding.

Others are harder, like nettles; if you touch them gently, they will sting you. Therefore if the golden scepter cannot win them; the iron scepter must break them. But as we plough upon the fallowes, so we must cautelously take heed of plowing where the harrow hath gone before, so faith the Prophet; *Break up the fallow ground*; the unbroken heart: but spare the already *broken spirit*. In you, in yourselves: some can plow furrows on others backs: so do persecutors on the Church. *The plowers plowed upon my back: they made long their furrows*. The slanderers harrow men's good names, *Psal. 50.20*. They sit and speak against their brethren, and slander their own mothers sons. Usurers harrow the estates of the poor; yea harrow and *grind their very faces*. Arrant and arrogant hypocrites harrow and furrow their neighbors simplicity: but the Pharisee is no fit husband-man to plow up the Publican. But plow thyself, find some corner of thy heart to break up still. Satan is founderd, and cannot walk upon rugged ground. The fallowed or or broken heart he cannot abide; but God respects it. *A broken and contrite heart, O God, thou wilt not despise*.

It must be stirred. Our backwardness requires continual provocations. To be good is a thing hardly gotten, quickly forgotten. The art of bringing men's hearts to God, hath many passages, takes many courses, tries many experiments: as indeed there are many sorts of servants. A Land-lord had summoned his tenants to do him some service: yet being done, and they all present, the steward demands, which of them came for love, and which for money. They that came *gratis* for love, were feasted in the Parlar, they that came for reward had courser fare in the Hall. One amongst the rest would choose neither of these places, but walks by himself. The steward asked him his motive of coming, whether, for love or money; that his placce might be assigned accordingly. He replied; I come for neither love nor money, but for plain fear, and therefore I choose a place by myself. Thus some approach to God for reward, as *Saul* loved him for his kingdom. Some for love, as *Mary* that brought CHRIST a precious unction because she loved. him. Others for fear, *Ahab* was humbled under fear of the vengeance. Now all our endeavor is to plant in men's hearts the love of God; that they might say with *Peter*; *Lord thou knowest that I love thee*. But this is effected, sometimes by promise of reward, that they may be led by profit, *Esa. 1.19*. *If ye be willing and obedient, ye shall eat the good of the Land, Rom. 2.20*. There is glory, honor, and peace, to every man that worketh good. Sometimes by threatenings, that they may be won by fear, *Rom. 2.9*. Tribulation and anguish upon every soul that doth evil, *Hebr. 12.29*. *Our God is a consuming fire*. Now though perfect love cast out servile fear; as Saint *John* speaketh: yet filial fear brings in perfect love, *There is mercy with thee O Lord, that thou mayest be feared*. It hath been said of base fear; *Degeneres animos timor arguit*; that it is an argument of a base and cowardly spirit. But of this fear it is true; *Regeneres animos timor arguit*; that it is the argument of a regenerate and gracious spirit. He never loved God, that fears him not. With some of these the heart must be continually stirred.

It must be laid up, that is the husband-man's next course. Now the heart is laid up by faith: when a man believes, he is then fitted to receive any seed of goodness. As the Eunuch said; *I believe, what hinders me to be baptized?* So I believe, what hinders me to be loved, what hinders me to be blessed, what hinders me to be saved? Not; *be it to thee according to thy faith*. Humility, patience, charity, are now sown with fortunate success: faith hath laid up the

heart, *Cor paratum*, says David: speak Lord, for my ear is open; sow Lord, for my heart is ready. *Paratum ad prospera; ad adversa, ad diversa, ad universa*. If adversity comes, sow any heart with patience: if thou take back the goods which thou once gavest me, sow it with contentedness: if prosperity comes, sow it with thankfulness: if sin, sow it with penitence: against Satan's temptings, sow it with piety: against all malicious courses, sow it with charity. As wax to receive the impression of a seal, so the heart is softened and tempered to receive the Image of GOD. Blessed is the ground, which the Lord hath enclosed for his own garden.

Be in you: this is the sowing; GOD must first prepare the ground, and then sow his seed in it. It is he that unlockes the heart, to entertain these graces. There are six keys whereby things are opened or shut, that GOD hath entrusted into the hands of no other, Angel or Seraphin. The key of rain, *Deut.* 28.12. The Lord opens the heaven to give rain to the Land in his season. The key of food, *Psal.* 104.28. Thou openest thy hand, and they are filled with good. The key of the womb, *Psal.* 113.9. He maketh the barren woman to be a joyful mother of children. The key of the Grave, *Revel.* 1.18. *I have the keys of hell and of death*. The key of the mouth, *Psal.* 51.15. *O Lord open thou my lips*. The key of the heart, *Act.* 16.14. The Lord opened the heart of *Lydia*. In all these he openeth, and no man shutteth: he shutteth, and no man openeth. Now when he hath thus opened and prepared the heart, he sows in it this spiritual seed. Graces like good herbs, will not grow of themselves: vices like weeds, need no sowing. Man is no more borne with virtues in his soul than with apparel on his back. It is not generation, but regeneration that sows this seed. The seed is good, the sower is God, *Gal.* 5.22. Indeed there be ministerial deputies; so *Paul* plants, and *Apollo* waters, but still God gives the increase. This takes away from our best works all possibility of merit. A meritorious work must be *Ex proprio*, and *Ex indebito*. First, it must be our own: but every good gift is from the *Father of lights, I am.* 1. *Omne bonum nostrum, vel ipse, vel ab ipso*. Secondly, it must be beyond our duty and debt: but alas, having done our best, we are unprofitable servants. Heaven is indeed often called a Reward; not factive, but pactive; of covenant, not of merit: God gives it us, not because we have earned it, but because he hath promised it. *Iustitia nec vestra, nec vera*: woe to us if we had no more comfort than we deserve, *Matth.* 20. The last received, as the first, *every man a penny*. Not because they wrought harder, that came in later: as *Paul* that came in after the rest, yet abounded in labors above them all. But to show that God respects not *Quantum* but *ex quanto*; the love, more than the work. And that the reward is not of merit, but of mercy: for if it were of merit, he should have begun at the first: if it be of mercy, he may begin where he will. Thus he gives all grace to us, that we may give all glory to him.

In you, not about you, not on you, but in you. Not behind you, as Libertines that *cast God's laws behind their backs*. They run so fast to the *Samaria* of riot, that they leave Jerusalem behind them. As CHRIST said to *Peter*, *get thee behind me*: so these to goodness, keep behind me, I love not to see thy face. Not before you, as worldlings that send religion afore them to threescore, but never overtake it. It keeps before them indeed, but the length of *Gracious-street*; and they like *Solomon's fool* never come nearer it than the *Stockes*. *Moses* saw *Canaan* before him, and desired it: these see it, and desire it not; they like the world better. Not about you; as profane persons in holy places; *inter sanctos non sancte*; live in the midst of virtues without virtue. That proverb is too often justified; nearer to Church, further from

God. It seems to be taken from the Jews; who having the greatest light, had the darkest life: the nearer they were to the Sanctuary, the further from sanctity. Such a man may say, *Inopem me copia fecit*: like foolish Indians, that have store of Gold, and trucke it away for rattles. An empty vessel bung'd up close, though you throw it into the midst of the sea, will receive no water. The Monastery is a place of devotion, the Monk is in the Monastery: yet perhaps the Monastery it self, as soon as devotion, may enter into the monk. A man may be in a holy place, yet if holiness be not in his heart, it is not where it should be. *Ishmael* was an unbeliever in the house of Faith, the family of *Abraham*. Not on you, as hypocrites; that have a show of sanctity on them, but no substance of sanctity in them. Outwardly lambes, there is innocence *on them*: inwardly Wolves, there's no innocence *in them*. Hypocrites cover their spotted hides with the Lions skin of *Judah*, Sanctimony; so they beguile their brethren. They are always proudest, that have the least cause. The utmost ambition of *John* the Baptist, was but to untie Christ's shoe: of that other *John*, the beloved Disciple, but to lean on his breast: but *Judas* the traitor will dippe with him in the dish, yea kiss his sacred lips. But there was never holiness without humbleness. Dyers can set on their colors the fairest glosses with Logwood, but they will not hold; when a shower comes, the gloss is gone. The gloss of profession without sincerity will off in a storm; we must be died in grain to hold, and have these graces *in us*. The parts of ostentation are like loose corn, which the fowls pecke up. As *Jerome* said of the Scripture, so I may say of godliness: It is not *In superficie & verborum foliis, sed in medulla cordis*: not read in superficial leaves and letters, but in the marrow and substance of the heart. An Hypocrites profession is in *Folio*, but his sincerity is so abridged, that it is contained in *Decimo-sexto*; nothing in the world to speak of.

But *In you*; what indeed hath a Christian to enjoy, but that which is in him? He may use the world, and that's without him; but he enjoys the Lord, and he's within him, 1 *John*. 4.16. Hast thou Christ? then he is within thee: *Jesus Christ is in you*; or you are reprobates. Hast thou the Spirit? He is within thee, 1 *Cor*. 3.16. *Know ye not, that the Spirit of God dwelleth in you?* Hast thou peace or joy? *Rom*. 14.17. they are within thee; little without. Have ye the Kingdom of Heaven? Christ says, it is *within you*. The heaven that is on earth, is within us; though the heaven that is in heaven, be too great to enter into us. Therefore is it said; *Enter thou into the joy of thy Lord*: for it is too immense to enter into thee. Yet so much as thou art capable of, shall be *within* thee. Many presume there is much goodness within them, but through their own blindness they are deceived. One writes of a widow, that being thick-sighted sent for a Physician to cure her: he promised her good sight, she him, good money. He comes and applies medicines, binding them over her eyes: and still as he departs, he carries away with him some of her best goods. Thus he continues her pain, till he had robbed her house of all her substance. At last the cure being done, he demands his covenanted pay: but she looking about her house, replied that he had not cured her: For whereas before she could see some goods of her own, now she could see none: before she was thick-sighted, now poor-blind. It is so with us; while we were dim-sighted, we imagined many goods of grace in us: but now being truly enlightened, we confess ourselves poor: and hence fall on our knees to the Father of mercies, to supply us with his saving graces.

And abound:] this is the Growing; 〈 in non-Latin alphabet 〉 . After the ground is prepared, and the seed injected, by the Spirit of Grace fructifying is expected: they must increase, multiply and *abound*. Where two things are necessarily implied:

First, these things must *be in us*, before they can *abound*, *He that hath my Commandments, and keepeth them*, saith Christ, we must first have them, before we can keep them. Therefore auditors in hearing Sermons, should bring intention. It is ordinary with many, to commend the Lecture to others ears, but few commend it to their own hearts. It is morally true, what the Christian tell-troth relates: A servant coming from Church, praiseth the Sermon to his master; he asks him, what was the Text: nay quoth the servant, it was begun before I came in: what then was his conclusion? he answered, I came out before it was done. But what said he in the midst? Indeed I was asleep in the midst. Many crowd to get into the Church, but make no room for the Sermon to get into them. Open thy heart so well as thine ear: if this seed be not sown there, it will never *abound* with fruits to everlasting life. You come not to a banquet to look on, but to eat: hither God calls, but then *Eat O my friends*, *Cant. 5*. they are sullen guests that depart away hungry. *Ezakiel* was bidden to *eat the roll*, *Chap. 3*. You may *taste of the heavenly gift*, *Hebr. 6*. and feel no sweetness; but eat it down, and it will be pleasant. Worldly things we seek to swallow down: therefore Christ calls the riches of the Pharisees; 〈 in non-Latin alphabet 〉 , things within them: he hath swallowed down riches. But instead of nourishment they have taken a vomit. The adulterer lays lust next to his heart; the covetous lays usury, the malicious hatred next his heart. *Their inward part is very wickedness*. But for spiritual things some Out-house serves; as Christ himself could be allowed no room in the Inn; the stable is held sufficient. But do you afford better things better places; let them *be in you*. Not only in your books: (and yet if these things were in the worldlings books, he would burn his study) nor only in your heads; for some have much science, little conscience. Not in your mouths only, for many have *Gravitatem in sermonibus, pravitatem in moribus*; an ill course of life, with a good discourse of language. But in your hearts, a holy closet fit for such heavenly Jewels. Be sure first you have them, then next that you have increased them.

Secondly, it is not enough to have them, but to have them in *abundance*. The heart is but a little piece of ground, yet hath room enough in it for many seeds. God calls for this increase, *2 Cor. 9.8. Rom. 15.13. Ephes. 4.15. Vera virtus tempore non clauditur, semper justior esse contendit, Bern.* true virtue is not temporal, but is still ambitious of improving it self. The Spouse of Christ must have many jewels, *Cant. 1.10*. A jewel at the ear, attention to the Word: a jewel at the foot, Humility: a jewel on the forehead, Modesty: a jewel on the hand, Charity: a jewel on the head, Constancy: a jewel on the heart, Fidelity. He that hath a good number of these jewels, shall be admitted into the number of God's jewels: *They shall be mine in that day, when I make up my jewels*. Take the *whole armor* of God, *Ephes. 6*. one piece will not secure us; we know not which way the blow will come. If we have only *Brest-plate*, the blow may light on the head: if only the *Helmet* of salvation, it may light on the breast. Therefore take *the shield of faith*, that covers and defends all. *Mars* was called *Gradivus*: every Christian soldier should be *gradivus*; go to heaven by degrees.

For our bodies, no *care* can add to their stature, *Matth.* 6. But we may add to our spiritual stature, *Ephes.* 4.13 growing up to the measure of the stature of the fullness of Christ: for God's family admits no dwarfs. The rich man grows easily richer, the good man easily better. Rivers at the first head may be covered with a bushel, which after a few miles fill large channels. A drop of true grace works it self to Rivers of living water. So is it said of our Savior, *Luke* 13.32. *The third day I shall be perfected:* Perfection it self grows to perfection; and shall not we that are imperfect strive toward it? *In my Fathers house there are many mansions:* not in the wilderness, not in *Horeb*, not on the Mount, where *Peter* would build Tabernacles, nor in any part of this life; but in heaven: therefore still labor to grow and *abound*, till you come thither. If a man cast a stone into the water, circle begets circle; so one true grace will beget many. We reckon of a Physician that hath *abundance* of medicines; a Lawyer that hath abundance of tricks, an Usurer that hath abundance of monies, a Merchant that hath abundance of wares: we affect *abundance* in all perishable things: O then let us *abundantly* love grace, that Christ may *abundantly* love us.

They make you, that ye shall neither be barren nor unfruitful. I come from the Christians Heart to his Hand; wherein we perceive the efficacy of *Grace: Shall make you.* Not persuade, nor entreat, nor move, nor allure, but *make you* fruitful, by a lively and strenuous operation. If *Patience* be in you, it will *make you* overcome injuries. If *temperance*, it will *make you* abhor riot. If *Faith*, it will *make you* believe above sense. If *Charity* *make you* beneficial to the poor. Evil may show the good they have not, but good men cannot hide the good they have. It is like fire within us, it will *make us* speak *Psal.* 39.3. So powerful, that it can neither be suppressed nor expressed. This seed shall *proferre fructum*; one blessing is the father of another; therefore Christian every blessing *Joseph*, upon *Rachel's* faith and argument; *God will add to me another son.*

Here is a kind of certainty in this (〈 in non-Latin alphabet 〉) constitution: as sin will make a man fruitful in naughtiness, so piety in holiness. As there is a relation betwixt this life and the next, by an unchangeable ordinance of God. Mischiefe in this world, misery in the world to come: no repentance here, no salvation there: a devil on earth, no Saint in heaven. But holiness in the seed, shall have happiness in the harvest: if the course be gracious, the end shall be glorious. Whatsoever good thing any man doth, the same shall he receive of the Lord. So there is a relation in this life betwixt the disposition and the actions. If the heart be full of lust, the tongue will be a trumpet of impudence, the eyes windows of temptation, the gestures so many remonstrances of ready prostitution: all the wheels being like apt enginers, employed on the wills business. If avarice sit in the heart, like an Epicure to feast on gold; oppression shall be the purveyor to provide it, Brokage the Cater to fetch it in, Usury the Cook to dress it, and destruction the stomach to digest it. What evil seed is within, will appear without. And so if grace have *Existentiam*, a being: it will have *apparentiam*, a manifestation. Hath *David* Hope? he will write for a kingdom in the extremity of persecution. Hath *Abraham* faith? he will not deny to God, his only son. Hath *Job* patience? he will brook all crosses with an unmoved quietness. Hath *Daniel* temperance? he will not be enticed with the Kings dainties. Hath *Joseph* chastity? he will never come near his mistresses chamber. Hath *Paul* fortitude? he dares fight with beasts at *Ephesus*. Hath *Stephen* a faithful

resolution? he will be content to die for CHRIST, and be rained to death with a shower of stones. Needs must that virtue be *fruitful* that is stirring, and needs must that be stirring that is living, and needs must that be living that is quickened by Jesus Christ.

Neither barren nor unfruitful: here is a double effect; expressed negatively, but implying an affirmative or positive consequent; Pregnancie and fertilitie. 〈 in non-Latin alphabet 〉 . For if those privatives, barrenness and unfruitfulness be taken away; there will necessarily follow a position of those contrary habits. It may be they both signify one thing, I am sure they intend both one sense. Yet I will take leave to resolve, them into a double metaphor; Pregnancie of the womb, fertilitie to the ground.

Not barren; the barren womb hath ever been held a curse and a reproach. So *John's* mother insinuates: The Lord hath looked on me, to take away *my reproach* among men. When *Rachel* bore *Joseph*, she said, *God hath taken away my reproach*, Gen. 30.23. Whether carnal barrenness be a curse or not, I am sure spiritual is no less. *Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts*. When God gives salvation, he is said to take away barrenness. *Sing O barren, thou that didst not bear*, Esa. 54.1. Now only GOD can open both the wombs; of *Rachel's* flesh, and of *Lydia's* heart, Gen. 30.22. Act. 16.14. If the Lord propagate *Abraham's* carnal seed, much more his spiritual; who are borne, not of blood, nor of the will of the flesh, nor of the will of man, *but of God*. It is often observable in the scripture, that the children of women long barren proved most famous and excellent. Of *Sara*, *Isaac*, from whose loins such multitudes were deduced. Of *Rachel*, *Joseph*, that wonder of men and Angels. Of *Anna Samuel*, that great Prophet and Priest of the Lord. Of *Elizabeth*, *John the Baptist*; of whom the Lord himself testifies; *Among them that are borne of women, there hath not risen a greater*. So these Saints that have been begotten of spiritual barrenness, and converted *from a sinful* life wherein they were habituated; have proved most notable instruments of God's glory. As *Mary Magdalene* that was dispossessed of seven devils, was so honored as to preach the first Sermon of CHRIST'S resurrection, and to have her memory propagated with the glorious Gospel, *Matth. 26.13*. *Zacchaeus*, a Publican, an extorting Publican, a rich extortioner; yet how gracious was he to CHRIST, yea how gracious was CHRIST to him! *Luk. 19*. *Paul* borne out of due time, *1 Cor. 15*. yet outstripped the rest; and was *in labors more abundant than they all*, ver. 10. Thus *ultimi* have been *optimi*, as the last grapes make the sweetest wine. When GOD opens the barren womb, he brings forth the excellentest children to CHRIST. Many that are first, shall be last, and the last shall be first. The last of all prove not the least of all, yea often the best of all.

Now to take away barrenness from the spiritual womb, there is required this proceeding: by preparation, by conception, by pregnancie and by birth.

First, the womb must be prepared: for barrenness is upon all souls by nature. Therefore let us desire of God, as *Rachel* begged of *Leah*: *give me, I pray thee, of thy sons mandrakes*. Little *Reuben* had gathered sweet flowers in the field: *Rachel* hath a mind to them: *Epiphanius* thinks, to help her barrenness. *Pererius* observes out of *Avicen*, that the seed of it doth purge *Locum conceptionis*. Some have taken those mandrakes for Lilies, and some for Violets: but certainly they were amiable flowers, such as they wont to strew on the bridal beds. Beseech

we the Lord to strow the beds of our hearts with such mandrakes, *Cant.* 7.13. *The mandrakes give a smell:* those holy seeds of grace will take away our barrenness, and prepare our souls for a holy conception. Yea CHRIST must intercede for us, as *Isaac entreated for Rebecca, because she was barren:* and the Lord will be entreated of him, *Gen.* 25.21.

In the second place follows conception, and this is by illumination and sanctified knowledge. Ignorant Papists gloriously boast their famous progeny of good works: but can a woman bring forth before she hath conceived? Such a progeny were a prodigy. Therefore first, *Teach me thy way O Lord,* and then *I will walk in thy truth.* And *Psal.* 119.27. *First, make me to understand the way of thy precepts: so shall I talk of thy wondrous works.* If they were examined as *Philip* questioned the Eunuch, *Act.* 8. *Vnderstandest thou what thou readest?* their negative answer would declare their soul not to be with child of grace. Thou mayest have a swelling, as the Pharisee, (*Luke* 18. *I am not as other men,* &c.) imagine thyself pregnant, provide thee a midwife, that's ostentation, to deliver thee; and Gossips, flatterers, to witness for thee: but all is but a Timpanie: when death, that infallible midwife comes; thou art delivered of nothing but wind, vain-glory. CHRIST calls himself the *Way, the Truth, and the Life.* He that by understanding conceives not the way cannot in heart bear the *truth,* shall not in success bring forth everlasting *life.* You shall have a Pharisaical Benefactor call together his Gossips with a trumpet in the Synagogue, as if he would ring them to Church with a Saints-bell; to behold what? his deliverie: of what? of alms. Alms? very well; let us have some more such travails: nay, all is but some windy exhalation. Perhaps he hath got in some desperate forfeiture, and now he will glase a Church window with it; and that's all. *Spectatum admissi risum teneatis?*

Thirdly, after conception appears pregnancie, Grace is borne in the heart by faith and is sensibly felt. If therefore thou hast conceived it, thou shalt feel it move in thy soul: as *John* sprung in the womb of his mother at the salutation of *Mary,* *Luk.* 1.41. The pregnant woman hath many qualms; the soul in this plight feels many pangs; and is in *Rebecca's* case, when the twinne-brothers *struggled together within her.* If *Esau* had been there alone, there had been no contention: but when she hath also conceived a *Jacob,* that is Spirit; *Esau* the flesh will oppugn it. Nature can agree with it self, but not with grace. The *flesh* lusteth against the *spirit,* and the *spirit* lusteth against the *flesh:* and these are contrary the one to the other. No soul bears grace without sorrow, and compunction of heart for her sins. *A woman when she is in travail hath sorrow.* Mans first and second birth begins in crying, *John* 3.3. *Except a man be borne again, he cannot see the kingdom of God.* Except a man be once borne, he never can see the light on earth: except he be twice borne, he never can see the light of heaven. There is *Dolor in utroque partu,* but here's the difference: after the sorrow of the first birth, comes more sorrow: after the sorrow of the second, comes eternal joy, *Gal.* 4.19. My little children, of whom *I travail in birth again,* till CHRIST be formed in you. *Dolet Pater ministerialis,* &c. Thy spiritual father hath pain in begetting, thy spiritual mother in bearing, and dost thou the child borne expect indolencie and immunity from sorrow? yea all plead conception, I ask you for your pangs: when stood your eyes full of tears, your hearts painting with groans, your prayers beating at heaven gates with importunities? Shew your *maternos nixus:* mothers have *timores, ante partum, dolores, in partu, languores post partum;* fears before their deliverie,

sorrows in their deliverie, languishments after their deliverie. *Mary Magdalens* soul had no sooner conceived grace but she wept, and washed Christ's feet with her tears.

Lastly, comes the production or bringing forth, which is done by active obedience. Conception is *Gratia infusa*, Pregnancie is *Gratia diffusa*, bringing forth is *Gratia effusa*. Dost thou presume in thy soul the conception and pregnaneie of grace, and yet ledest a profane, covetous, or dissolute life? Thou sai'st no; I have thy word to the contrary: but thy life says yea, I have not thy work to the contrary: whether thou say, No or yea, God and thy own heart knows the contrary. Shall we say with the Prophet; *It is brought to the birth, and there is no power to bring forth?* No, though it be often so with the body, it is never so with the soul: if the heart have conceived, it will bring forth. The penitent malefactor on the Cross no sooner had his barrenness taken away, but presently he brought forth fruit: he condemneth himself, reproveth the other, justifieth CHRIST, glorifieth God. Store of good children are not naturally borne on the sudden: but *shall I bring to the birth, and not cause to bring forth, saith the Lord?* Saving grace hath more validity than nature he that gives strength to conceive, denies not strength to bring forth: that soul shall be *a joyful mother of many children*. Yea God can give *Partum sine dolore*, birth without pain, *Esa. 66.7. Before she travailed, she brought forth: before her pain came, she was delivered of a man child*. We read of *Cornelius* his good works, we read not of his tears, *Act. 10*. Indeed this is a great wonder, *Esa. 66.8. Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day, or shall a nation be borne at once? for as soon as Zion travelled, she brought forth her children*. Nor ear hath heard, nor eye hath seen the like: yet God is the worker of such miracles. That a soul which hath long been barren, shall in one day be set a teeming, and produce gracious fruit to CHRIST.

But where not be our Births! *Leah* in her old age groweth barren, and ceaseth to bring forth children to her husband CHRIST. Our Savior delighteth himself with his *Rachel*, the Church triumphant in heaven, now almost complete. *Leah* the Church militant ceaseth to bear, and will so continue; except she give her sons mandrakes for her husbands company, *Gen. 30*. for sake her worldly pleasures wherewith she is surfeited. I confess, these are breeding days: and as we say, that the means of begetting hath more increased mankind, than the end: so there be spiritual births enough, but they are bastards: our sons are our sins. As one writes of the Popish Clergy; who refuse a lawful wife, to abuse an unlawful harlot: *Deus in ira abstulit filios Diabolus in nequitiâ dedit nepotes*. God in his just anger took away their children, the devil in his wickedness hath given them bastards. So also are we barren souls to produce *Natos*, lawful children, good works: plentiful to produce *Nothos*, unlawful fruits, wicked sins. Legitimate works are few, illegitimate many. The Romans had their *Nothiâ*. Legacies and inheritances given to their bastards: so we dedicate and bequeath all our desires, and delights, and means, to our iniquities. *Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Lust when it hath conceived, [there is the Conception of sin] bringeth forth sin, [there is the Birth of it.] Sin when it is finished, [there is the Growth of it] bringeth forth death, [there is the End of it.]* It hath a father, a mother, a mid-wife, a nurse. The Devil by suggesting, begets sin as the father: Lust, by imagining, conceives sin as the mother: Consent, by agreeing, brings it forth as the mid-wife: Custom, by indulgence, brings it up as the nurse. Here is now no barrenness! The Devil was never more busy to beget sin:

Concupiscence never more pregnant to conceive it: Consent never more ready to act it: Custom never more strong to continue it. Such a brood you have, *Psalm: 7.14*. There is longing, conception, birth. Such another, *Job 15.35*. *They conceive mischief, bring forth vanity, and their belly prepareth deceit*. Here is a quick dispatch; they are no sooner delivered, but their *belly prepares deceit*; to it again incontinently. These are monstrous births; it is pity that they are not abortive, and never suffered to see the light. Such a mother may curse the fruit of her own womb.

You see we are not *barren*: but better no light than that which burns us: better no children than bastards. Let us never give life to that, which gives death to us. *Leah* said of *Reuben*, *This son shall comfort me*: We may say of our iniquity, *This sin will afflict me*. Many souls are pregnant, but they bring not forth a son of grace, but a daughter of the flesh: it is a daughter, not a son. The Jews have often been deluded in expectation of their *Messias*: among the rest I have heard this story reported for one. A Christian was exceedingly in love with a Jews daughter; who also so over-affected him, that though she might not marry him, yet suffered her self to be begot with child by him. This being perceived, according to their law she must be put to death for it. Her betrothed lover desiring to save her, addrest himself like a shining Angel, and taking the benefit of the Moon, called to them in a shrill voice, to spare her: affirming that she was with child of the *Messias*. This was easily credited, her fault acquitted, her life spared. Now when the time of her delivery approached, the expectant Jews swarmed thither in multitudes. Delivered she was, but to their mockery and shame, not of a son, but of a daughter. At nine months end, that virgin-Iewesse was brought to bed of a Florentine daughter. After such a manner many timpanous spirits in the world do travail; but when the child is borne, it is not a Son of the Spirit, but a daughter of Concupiscence. *Parturiunt montes, excurrit ridiculus mus*.

If this be the progeny, barrenness is rather blessedness: God make us all *barren* of sins, but *fruitful* of graces, pregnant of salvation: that we may conceive, bear, and bring forth Christ. Indeed he had but one carnal mother, but many spiritual. *He that doth my Fathers will, is my mother*. Indeed this is a conception which the world never conceived; but it is true from the mouth of Truth it self. Doest thou believe and obey? thou art Christ's mother. When a woman said, *Luk. 11.27*. *Blessed is the womb that bare thee, and the paps which thou hast sucked*: he answered; *Yea*, thou sayest true, she is blessed indeed, and all generations shall call her blessed. But I will tell thee *who are rather blessed; They that hear the Word of God and keep it*. *Mary* her self was *Beatior percipiendo fidem, quàm concipiendo carnem Christi*, *Aug*. She was more blessed in receiving the faith of Christ, than in conceiving the flesh of Christ. Otherwise he might have been her Son, and not her Savior.

Not unfruitful. Fruitfulness is that inseparable effect, which GOD expects from every tree planted in his Garden. Is Zion his ground? it must be fruitful, *Isaiah 5*. Is the man of Judah his plant? he must be fruitful? Is the Church his Vineyard? He goes thither to gather fruits. The effect of sanctified knowledge, is fruits, *Phil. 1.11*. Art thou the Spouse of Christ? thou art fruitful, *Rom. 7.4*. *We are married to Christ, that we should bring forth fruit unto God*. Hast thou the Spirit? it appears in the fruits, *Gal. 5.22*. *The fruit of the Spirit is love, joy, peace, &c*. Hath a man

known Christ? it is seen in the fruits, *Luke 6.44. For every tree is known by his own fruit.* Good works are compared to fruits, for two special resemblances; Odor and Taste.

For Odor, God is pleased with the smell of our graces. *See, the smell of my Son is as the smell of a field, which the Lord hath blessed, Cant. 7.13. The Mandrakes give a pleasant smell.* Not that our good works smell fragrantly of themselves, but in the merits of Christ, *Cant. 1.3.* The virgin souls espoused to Christ, get their husbands flowers: his perfumes make them sweet. *All thy garments smell of Myrrh, Aloes, and Cassia.* Thy Garments: our clothes hide but a rotten carcase, perhaps a rotten conscience: Christ's garments are truly sweet. *Thy garments: our best righteousness is loathsome rags, Isaiah 64.6.* All thine, thy justice, thy mercy, thy grace, thy satisfaction, thy obedience: *All;* there is not a hem of thy vesture, but if it be touched with the hand of faith, is healing and saving. *They smell of Myrrh, Aloes, and Cassia:* they are comfortative, *Psal. 94.19. In the midst of my sorrows thy comforts delight my soul.* Purgative; *Heb. 9.14. they cleanse our consciences.* Sanative; *1 Pet. 2.24. By his stripes we are healed.* In his merits our Mandrakes give a pleasant smell. Now that this sweet Odor may be in our works, we must be sure to take out the sent of Adam, the ill savor of our native corruption. Our prayers are as *Incense, and the lifting up of our hands, as an evening sacrifice:* Yet, *Non speciosa laus in ore peccatoris;* Praise is not seemly in the mouth of a sinner. It is like *Samson's* honey out of the mouth of a dead beast. *if you walk contrary to me, I will not smell the savor of your sweet Odours* But if it be sanctified, it is *an odour of a sweet smell, a sacrifice well pleasing to God, Phil. 4.18.* If charity toward some, be separated from equity towards others; That sacrifice of alms is mingled with blood; as *Pilate* served those, whose *blood he mingled with the blood of their sacrifices, Luke 13.* The form of a work is the life of it: and God may say, as the Poet did to the harsh repeater of his verses; *Quem recitas meus est, &c.* The good matter is mine, the corrupt manner is thine.

For Taste, some fruits have a sweet smell, but a bitter relish. The actions of the Pharisees smelt well, but when they came to be tasted, they were Rue and Worm-wood. The Gospel calls for relishable fruits; not such as impiety produceth, *Rom. 6.21. What fruit had you then in those things, whereof you are not ashamed?* But *verse. 22. fruits unto holiness, the end whereof is everlasting life.* It is not enough to avoid barrenness, but to manifest *fruitfulness, 1 Pet. 3.11. To eschew evil,* that is the first lesson of Christianity, but not all: *to do good,* is the perfection, *2 Tim. 2.19. Let everyone that calls on the name of the Lord, depart from iniquity:* that is one step, but not high enough: we must also *do the will of our Father.* The forbearance of sin doth but bring Christ unto our doors; it is *fruitfulness* in good, that settles him in our hearts.

In the knowledge of our LORD JESUS CHRIST. It is saving knowledge that takes away barrenness, and makes us *fruitful* in the works of obedience. *Who planteth a vineyard, and eateth not of the fruit thereof?* We expect this of the earth that hath only nature: and shall not God expect it of us, who have sense to govern nature, reason to govern sense, grace to govern reason, JESUS CHRIST to govern all? The knowledge of our blessed Savior is sweet and public: now after this confessed sweetness, how bitter would that question be, if I should dispute whether this knowledge be truly in us or not? We say, we know him: but *Hereby we know that we know him, if we keep his Commandments.* And now the question grows bitterer and bitterer; from Worm-

wood to Gall. Let us appeal from men's lips to their lives: he that obeys him not, knows him not, 1 Cor. 2.8. *If the Princes of this world had known, they would not have crucified the LORD of Glory.* If we know him, we will not again crucify our blessed Savior; and take upon us their office, whom we so condemn; *Judas* his to betray him, *Pilate's* to condemn him, the soldiers to crucify him, *Heb.* 10.29. If he that despised *Moses Law*, died without mercy; what punishment is he worthy of, that *treads underfoot the Son of God?* Profane Christians are worse than the Jews: they threw CHRIST down, but did not tread upon him: these tread under feet that sacred blood. When the Jew wounded him, out came blood: when the Gentile wounded him, out came blood and water: when the Christian shall wound him, out will come blood and fire. *Paul* calls Christ *That Rock*: when *Moses* smote the rock, out came water: if we strike it, out will come bloody water: not to purge us, but to judge us; at that day when we shall see him whom we have pierced. We attain that now by the Spirit of the Gospel, which we could not by the letter of the Law. The Apostle calls that a *killing letter*; so it was *mortua*, dead: and *mortifera*, deadly: for sin was by the Law, and death by sin. But if faith do not give us Christ, we are still under the Law; and if our obedience do not testify our faith, the Law was not more deadly than is the Gospel to us: for it enhaunceth our condemnation, *Matth.* 21.44. Christ calls himself *That Stone*: we may be built on it, we may be spilled by it, according to our usage of it.

Circumstances of a sin give aggravation to it; *Non quod dissimilis res sit, sed persona*; The action is varied according to the person. We expect better things of well-promising professors, than of impudent and prostituted libertines. Shall an Officer that reformes the Tap-house, be himself found in a Brothel-house? Were it not strange that the Witch should tell the Juggler, he hath a bad conscience? Or that the Hypocrite should rail at the Player? Or the Usurer challenge the thief? Or the Lay-Parson with his sacrilegious Impropration, blame the poor Vicar for looking narrowly to his poor remnants? It is all one as if he that hath taken away my house, should find fault with me for putting on my cloak. The dissolute shall speed better than the hypocrite; and lukewarmnesse is more offensive to God's stomach than frost-coldness. The Thistle in the forest shall not fare so ill, as the barren Fig-tree in the vine-yard. Therefore, *though Israel hath played the harlot, let not Judah transgress.* The offering brought with unhallowed hands, is worse than none at all. *Sole & Sale nihil utilius*; Nothing more useful than Ligh• and Salt. Yet for the *Light*, *Matth.* 6.23. *If it be darkness, how great is that darkness!* And for *Salt*, *Matth.* 5.13. *If it have lost the savor, wherewith shall it be salted?* Though men be never so profound in knowledge, if they be profane in conversation, their Salt is lost. Salt keeps other things from putrefaction, but if it be putrefied it self, what should season it? A sweet singer delights us all: but *Quis medebitur cantatori à serpente percusso?* If a Serpent hath stung him, who shall recover his voice? If the eye be out, what shall look to the eye? The Manna kept, and not spent, rotted: good gifts smothered will come to nothing. *Sampson* lost his strength in *Delilah's* lap, the strength of grace is lost in idleness. If Jerusalem forget her first love, presently *her right-hand forgets her cunning*, *Matth.* 5.13. There are three things observable in the infatuated Salt. 1. The difficulty to be recovered, *Wherewith shall it be salted?* 2. The unprofitableness; *It is good for nothing.* 3. The contempt and scorn, *It is cast out and trodden underfoot of men.* Neither is the unprofitable Minister only this unsavory salt; though

Christ directed that speech to his Apostles. If they be *tenebrosae lucernae*, dark lanternes; if any fault be in those lights, the whole Parish is full of snuffers: But also even every professor of godliness, that hath *denied the power thereof*, 2 Tim. 3.5.

Such an one like lost salt, is *good for nothing*. For, *Ad nihilum valet, quod non valet ad finem suum*; That is good for nothing, that is, not good for the end and purpose why it was made. If a knife be not good to cut, we say it is good for nothing; yet it may be put to some other use. If a plough be not good to break the ground, we say it is good for nothing; yet it may stop a gappe. If a hound be not good to hunt, we say he is good for nothing; yet he may in the night give warning of a thief. But if a Professor be not good for honesty, he is indeed good for nothing. *Corruptio optimi pessima*: The dead body of a man is more offensive than the carcass of a beast. Putrified flowers stink worse than weeds. A surfeit of bread (though it be the staff of life) is the most dangerous surfeit. *Son of man, what is the Vine? Shall the wood thereof be taken to do any work? or will men take a pin of it to hang any vessel on?* The Vine fruitless, is of all trees most useless. Though it be compared to divers noble and worthy things: the Tribe of Judah is called a *Vine*, Isaiah 5. The good woman a *Vine*, Psal. 128.3. *Vxor tua sicut vitis abundance*; Thy wife shall be as a fruitful Vine. The best man a *Vine*, John 15.1. *Ego sum vitis*: though it be the Vine that *cheereth the heart of God and man*, Judge. 9.13. Yet if this Vine be fruitless, it is good for nothing, not so much as to make a pin to hang a hat on. Oaks and Cedars are good for building, Poplars for pales, very bushes for hedging, doted wood for firing: but the fruitless Vine is good for nothing.

It is observable that the refuse of other things have their uses. Sour wine will make vinegar; old rags paper; lees are for Dyers; soil and rubbish is good to fat the ground; pot-sheards and broken tiles to mend high-ways; yea, they offer to sell combing of hairs; Ladies and Gentlewomen know, if they be good for any purpose. But the fruitless Vine, the savourlesse salt, the lightlesse lamp, the graceless Christian, is good for nothing. Let all yield to him, if he be *fruitful*; let him yield to all, if he be *barren*. The daughter of Zion would never have been so notorious a harlot, had she not been first so rare a virgin. *Julian* had been less damned, had he never been a Christian.

Consider the fearfulness of their judgment, John 15.2. and 6. where you find seven degrees of their fall: 1. *They bear no fruit*, this is their first step to hell. 2. Bearing no fruit, *They are cut away from the Vine*: Insition is blessed, but Abscission most wretched. *Cut it down, why cumbereth it the ground?* To be excommucated from JESUS CHRIST, is most accursed. 3. Being cut from the Vine, *They are cast out of the Vineyard*: The prayers of the Church are not heard for them, nor are they suffered to *suck on the breasts of her consolation*. 4. Being cast out of the vineyard, *they wither*: needs must that branch wither, that receives no life of sap from him, that gives the sap of life unto all. 5. Being withered, *they are bound into fagots*, like the *Tares* into bundles, Matth. 13.30. Not all knit into one, but many several fagots. An adulterer with his adulteress make one fagot. A drunkard with his pot-companion, another fagot. A Seminary with a traitor, another fagot. The Extortioner and his Broker, another fagot. The Whoremaster and his Pandar, another fagot. All shall not be punished in the same degree, albeit in the same torment. 6. Being thus fagotted and coupled together, *They are cast into the fire*; the

most terrible of all tortures. 7. Lastly, being cast into the fire, *they burn and frie* in those quenchlesse flames, *Mark 9.48. Where the worm dieth not, and the fire is not quenched.* In comparison whereof, our earthly fire is no more than if it were but painted. They are ever frying, never dying: in universal and eternal anguish. Universal upon every part of body and soul. For the body, *Matth. 22.13.* They are *bound hand and foot, and crowded into a prison of outer darkness:* like bricks in a fiery furnace, not able to wrinch; having not so much as a chinke where any cool wind may enter in to refresh them. Their seeing, affrighted with ugly Devils and darkness: their hearing, with hideous outcries: their smelling, with the odious stench of the filthy bodies under torture: their taste, with a raging thirst: (begging one drop of ungranted water, *Luke 16.24.*) and a ravening hunger, biting their tongues for anguish: their feeling, afflicted with insufferable torments, *In a lake of fire burning with brimstone.* And now if the pain of the body be but as it were the body of pain; the soul of torment is the torment of the soul. The fantasy distracted with horrid imaginations, like a melancholy man's frightful dreams, *Wisd. 17.3. Being horribly astonished with strange apparitions; sad visions appearing to them with heavy countenances.* The will is vexed, that it must have the will in nothing. The memory with a fixed recordation of passed things; what it once enjoyed, what it now suffereth, and what it must suffer forever. It can think of nothing to administer comfort: that it was once happy more afflicts it. Now as the reprobates *commit two evils, Ierem. 2.13.* forsaking the fountain of living waters, and fall to the broken cisterns of their own digging: as there is in sin an aversion from the Creator, and a conversion to the creature: so there is in punishment; for aversion, *Paena damni*, the punishment of loss, a privation of all blessed comforts; for conversion to the creature, *Paena sensus*, a punishment of sense, a position of all possible plagues. This is manifest by the rejection, *Matth. 25.41. Depart from me; from me your Redeemer, from me that made myself man for your sakes, from me that received such wounds for your remedy, from me that invited you with pardon, but you would none.* Therefore depart from *Me*, from my friendship, from my protection, from my presence, from my Paradise, from my kingdom, from my sight: and from all those that go with me, Quires of glorious Angels, communion of blessed Saints: this is the privation. *Into everlasting fire,* theres the postion: a fearful place! God grant we may never know more of it than by hearesay. I have been content to urge the danger of unfruitfulness, that you may prevent it: as *Nineveh* overthrew the message of her overthrow by her repentance: her sins were destroyed and her self stood. So may our provision of those torments in thought, be the prevention of them in sense! *Saepe Deus minatur quod faciat, ut non faciat quod minatur.* God, in his mercy, threatens before he punish; that he may not punish as he threatens. What *David* said of his enemies, *Let them go down quick into hell;* we may in another sense wish to ourselves, our best friends. Descend we every day into hell by meditation, that at the last day we may not descend thither by condemnation. Let us often go to hell while we live, that we may not come thither when we are dead. Recollect we ourselves, and become fruitful trees; that when GOD transplants us from this nursery, he may set us in his own glorious garden. The fruits of the earth spring, bud, grow green, grow ripe, and then wither: but the fruits of the spirit shall never decay. If they have filled GOD'S vineyard on earth, they shall flourish in his Eden of heaven forever.

In the knowledge of our Lord Jesus Christ. The object of our knowledge here is our blessed Savior comfortably described to us in four Attributes. 1. *Our.* 2. *LORD.* 3. *JESUS.* 4. *CHRIST.* *Vt Dominus potest, ut Jesus vult, ut Christus facit, ut noster debet.* As he is *LORD* he can, as he is *JESUS* will, as he is *Christ* he doth, as he is *Our* he should, save us. *Lord, ecce potestatem,* consider his mightiness. *Jesus, ecce suavitatem,* consider his sweetness. *CHRIST, ecce voluntatem,* consider his willingness. *Our, ecce bonitatem,* consider his goodness that gives us interest in himself, and vouchsafes us to challenge his mercy. *Lord, ration Dominionis,* in regard of his Dominion, *The Lord reigneth let the people tremble:* he sitteth between the Cherubims, let the earth be moved. *Jesus, ration salutis,* in regard of his salvation; *He that is our God is the God of our salvation;* who came into the world to save sinners. *Christ, ration Promissionis,* in regard of the promise. God did promise him, and the Jews expected him under the name of *Christ,* *John. 7.26. Do the rulers know indeed that this is the very Christ? ver. 41. This is the Christ. Our, ration appropinquationis,* in regard of his appropriating himself unto us, not taking on him the nature of Angels, but the seed of *Abraham,* *Hebr. 2.16.* He took our flesh, that we might take of his spirit; and thus gave us an interest in himself. *Our Advocate,* *1 John. 2. We have an Advocate with the Father, Jesus Christ the righteous: Our LORD, Our JESUS, Our CHRIST.* Again *Jesus in facto, Noster in pacto.* *Lord* in his power, his works declare him to be the Lord; who doth what he will in heaven, in earth, in the sea, and in all deep places, *Psal. 135.6.* The same works that the father doth, doth the son also. *Jesus* in being made; he that is the *LORD* the Creator, was made *Jesus* a creature, *Gal. 4.4. made of a woman, John. 1.14. The word was made flesh. Verbum, quid potentius? Caro, quid impotentius? factum, quid mirabilis?* The word, what more powerful? *Flesh* what more feeble? *Made,* what more wonderful? *Christ,* in being sacrificed and crucified for us: *broken for our transgressions,* *1 Cor. 11.24. Take, eat, this is my body which is broken for you.* The Israelites did eat *Agnum assum,* a Lamb roasted: we *Agnum passum,* the Lamb of God crucified. He was *broken* for us: breaking is taken from an alteration of the good estate of the body. So it is said, age breaks a man. *Moses* was 120. years old when he died, yet was not his natural force broken, *Deut. 34.7.* It was recorded as a matter of admiration, *Psal. 38.8. I am feeble and sore broken:* sorrow breaks a man. *Our Savior* though he was young, and of a most excellent constitution, yet was thus *broken.* *Nec color nec decor in eo;* no form or comeliness in him; why because he was *Vir dolorum;* a man of sorrows, *Esa. 53.* But what is age, sickness, and sorrow, to the hand of God? *The Lord did break him,* *Job 13.25. Wilt thou break a leaf driven to and fro? As a Lyon, so will he break all my bones, Psal. 51.8. make me to hear of joy and gladness; that the bones which thou hast broken may rejoice.* *Christ* was broken in all parts of his flesh, his head with thorns, his back with scourges, his hands and feet with nails, his side with a spear: only (that the scripture might be fulfilled) *not a bone of him was broken.* *Our* in respect of the covenant, *Novum faedus,* *Hebr. 8.10. Ero Deus vester,* I will be your God, and you shall be my people. Infinite mercy; the *Lord's Christ.* is become *our Jesus.*

The sum of the Instruction is to teach us how to know our Savior; as *Lord* as *Jesus,* as *Christ,* as *Our LORD JESUS CHRIST.* He is *LORD,* let us know his Majesty: *Jesus,* let us know his mercy: *Christ,* know his Office: *Ours,* know our own interest in him.

LORD, in this title consider his power: know him *Hominem verum*, but not *Hominem merum*, Rom. 9.5. He is of Israel concerning the flesh, but also over all, God blessed forever, Amen. Col. 1.2. Grace from the Lord Jesus; from him as God, as the Fountain of Grace, 2 Pet. 1.1. Grace and Peace Through the Lord Jesus; through him as mediator, as the Conduct-pipe to derive it to us. LORD, this title is given him to distinguish and declare his power: as in weighty Proclamations Kings set down their names with their titles. So Exod. 34.6. *The Lord, the Lord God, merciful, gracious, &c.* Whatsoever the father did to us, Christ did also, to prove him, LORD. Did the father create us? so doth the son, Col. 1.16. *By him* were all things made; by *him*, that is there called the *Image of the invisible God*, and first borne of every creature. Doth the father uphold the world by his providence? so doth the son, Hebr. 1.3. *He upholdeth* all things by the word of his power. Doth the father regenerate us? so doth the son, Col. 2.13. Doth the father raise the dead? so doth the son, John. 5.21. As the *Father quickeneth* them, so the *Son quickeneth* whom he will. Therefore is the son called *Pater aeternitatis*, Esa. 9.6. *The everlasting Father. Deus tantus in filio, quantus in seipso.* God is as Almighty in his Son, as he is in himself. This is a mystery; *Praesumptio inquirere, pietas credere, aeterna vita cognoscere.* To search too far into it, is presumption: to believe it, is godliness: to know it, is everlasting blessedness.

JESUS, in this contemplate his mercy, Mat. 1.21. He hath not name for no cause: the Angel gives the *For*: Thou shalt call his name JESUS; *For* he shall save his people from their sins. JESUS is his name, and *salvation* is with him. He that truly knows this JESUS, knows him both God and man, one Person, our Savior. The word JESUS hath but three terminations among the Latins; JESUS, IESU, IESUM. Take the three last letters, and they make *SUM*, I Am, the incommunicable name of God. Therefore as the Apostle did in their Epistles, so let us in our hearts, evermore join JESUS with God the Father. 1. Because he that *honoreth not the Son, honoreth not the Father*: he that dishonors one Person of the Trinity, dishonors all. 2. Because all good from God to us is by JESUS: for otherwise we may have riches, and honors, and worldly possessions; but not have them as mercies. No man comfortably knoweth God but by *Jesus*: there is no safe venturing on that infinite Justice, without mercy at the right hand of it.

CHRIST, in this, meditate on his office, and the purpose of his coming, which was to redeem us. For God sent not his Son to condemn the world, but that the world through him might be saved, John. 12.47. *I came not to judge the world, but to save the world.* For this end he was appointed and anointed, Luk. 4.18. *The Lord hath anointed me to heal the broken hearted, &c.* Now let not God's purpose be frustrated: *Deus misit quem promisit*: do thou entertain him into a pure heart. When *Martha* told her sister *Mary* secretly; *The Lord is come; she as soon as she heard it, arose quickly, and came unto him.* The *Messias*, the Christ, the Redeemer is come; that blessed high Priest that offered up himself an expiatory sacrifice for us; now arise, let us go and meet him.

Our Lord Jesus Christ, in this observe his performance, and free donation of himself to us. He is not only The Lord, and the Jesus, and The Christ, but *Ours*. Whatsoever he did or suffered, was for us, Dan. 9.26. *The Messiah shall be cut off; but not for himself*: not for devils, not for Angels, not for himself: for whom then? for us men and for our salvation; the lost sheep, the

sinners, the rebels, *Esa. 9.6. To us a son is given, Luk. 2.11. To us a Savior is borne.* This *Our*, is a possessive: in knowing him a Lord, there is fear: in knowing him a Jesus, there is comfort: in knowing him a Christ, there is hope: in knowing him *Ours*, there is assurance.

Our; God loves these appropriations of mercy, if they be of the breed of Faith. So he taught us to pray, *Our Father*: not by an epithet; Holy Father, Righteous Father, Omnipotent Father; but by a pronoun, *Our Father*. Yea he admits every particular hand of faith, to take his own handful out of this sheaf, and to turn *Nostrum in Meum, Our into Mine*. Though he be the God of all, yet *Paul* says; *My God, Phil. 4.19. My God shall supply all your need.* Though he be Lord of all, yet saith *Thomas, My Lord, John. 20.28.* Though he be the Savior of all his people, yet saith *Mary, My Savior, Luk. 1.47. My soul rejoiceth in GOD My Savior.* Though he be the Father of the spirits, of all flesh; yet he chargeth a faithful soul, *Ier. 3.19. Thou shalt call me, My Father.* If God say unto thy soul, *I am thy salvation*; why mayest not thou say to him, *Thou art my God?* The Romists challenge us of over-boldness, and peremptory arrogance, to say *My God*, as if we did engross Christ; but indeed, they engross him, that confine him to Rome. But why? because the frantic Merchant stands on the Key, and cries, All the ships are mine: may not therefore a sober merchant stand there, and say, This ship is mine? Is there no *Jesus* to be had unless we fetch him from Rome? The Lord commands this voice of faith, *Hos. 8.2. Israel shall cry unto me, My God, Psal. 118.28. Thou art my God, and I will praise thee. Non est praesumptio dicentis, ubi est autoritas jubentis.* There is no presumption in the speaker, where there is authority of the commander.

But now that we may assure him *Ours*, let us assure ourselves his. *Marce, ut ameris, ama.* The best demonstration of our possession of him, is to find his possession of us. *My beloved is mine, and I am his*: wouldest thou know the certainty of this marriage, and uniting of thy soul to Christ? when there is doubt made concerning a marriage, we search the Register, and take out a certificate or testimony under the Curates hand; and that satisfies the Court. So here go to the Register, thy Heart: there it is recorded, if it be at all, under the hand of the Holy Ghost: for, *Rom. 8.16. The Spirit witnesseth with our spirit, that we are the sons of God*: exhibit this in the Court of thy conscience, and all the doubts are cleared. Are thy affections knitte to Christ? art thou where thou lovest, rather than where thou livest? is the desire of thy soul with God? this is a blessed fruition! *A bundle of myrrh is my well beloved unto me, he shall lie all night betwixt my breasts*: let him lodge in thy heart forever. When thou art thus ravished with him, he will be also ravished with thee, *Cant. 4.9. Thou hast ravished my heart, my sister: thou hast ravished my heart.*

The Instruction is cleared to our faith, how we ought to know our Savior; as Lord, as Jesus, as Christ, as *Ours*. Now for our affections, let us make some use of it, and so conclude with application. For use, the true knowledge of Christ according to these four terms, meets with four temptations. 1. *Lord*, meets with our pride. *Si sis sub Domino, quare abuteris ministerio?* If thou be under a supreme Lord, why dost thou insult and domineer as if thou wert no servant. 2. *Jesus*, meets with our despair. *Nil desperandum Christo duce, & auspice Jesus.* Who can despair that knows he hath this Jesus for a Savior. 3. *CHRIST*, meets with our disregard and neglect of his hests: if he be the Holy one of GOD, let us reverence him. 4. *Our*, meets with our

covetousness and worldly affections: let us not fly from that which is ours, and fly after that which is none of ours.

LORD. Art thou provoked to pride and presumption? humble thyself, there is a Lord above thee. When the Apostles strove about matter of superiority, Christ rebuked them, *Luk. 22.31. And the Lord said to Simon, &c.* He is not (there as in other places) called Jesus, but *Dominus, The Lord*. But why was his speech directed to *Simon*? because he was most likely to be too confident, having most audacity, and being the chief speaker. The greatest gifts most endanger a man to pride. A father loves all his children well, but is most tender to the sickest child: perhaps *Peter* was most sick of this disease; I am sure his usurping successors are incurable. Humble thy haughty mind, there is a Lord above thee: and such a Lord, as *resisteth the proud*, and giveth grace to the humble, *1 Pet. 5.6. Pharaoh* cries, *Quis est Dominus*, who is the Lord? who? even he that drowned *Pharaoh* in the red sea. The slave durst not boast himself, if he were sure that his Lord heard him. When a great Prelate durst write, *Ego & Rex meus*; I and my King: the King subscribed in act; *Ego & servus meus*, I and my slave: and quickly took down the main mast of his ambition. To question the Titles of Kings, hath ever been held treason: why then dare any presumptuous spirit oppose the word of this LORD? No, *Dic verbum Domino, Matthew 8.8.* Say the word, O Lord, and my servant shall be healed.

Jesus. Art thou tempted to despair? *Jesus* is a name, *in quo nemini desperandum*, in which a faithful soul vanquisheth desperation. Despair is a sin that never knew *Jesus*. The drowning man would never sink, if he knew and felt an infallible stay in his hand. Desperation is like that beast, *Dan. 7.7.* that had no name given it. There were three specified, a Lion, a Bear, a Leopard: but the fourth hath no denomination. To those four terrible beasts are likened four heinous sins: Presumption to the Lion, Persecution, to the Bear, Oppression, to the Leopard: and to the nameless fourth, desperation. The Lion, presumption hath been conquered, in *Mary Magdalene*. The Bear, persecution subdued, in *Paul*. The Leopard, oppression tamed, in *Zacchaeus*. But desperation without distinguishing the kind; is *dreadful and terrible, and exceedingly strong: it had great iron teeth, it devoured and brake in pieces, and it had ten horns*. It hath horns enow to push at God with blasphemy, at man with injury, at the own soul with distrust of mercy. Other sins are fearful enough and have the rage of Lions and Bears and Leopards, to make man's soul miserable. But the final ruin never to be recovered while there stands a seat of justice in heaven, is desperation. Well, yet before any man fall into this gulf, let him look up and know *JESUS, John. 1.19. Behold that Lamb of God, that takes away the sins of the world*. Behold the Lamb of GOD, ye that are Lions to your own souls! hath his death put sense into rocks and stones, and can it not persuade you? Is the blood of *Jesus* shed for you, and will you in an impatient fury throw your own blood into the air with *Julian*, or spill it on the ground with *Saul*, or sacrifice it on a tree with *Judas*? Shall he open heaven, and will ye shut it! He pull you out of the fire, and you run into it again? He drunk to you in a cup of Passion, and you should pledge him in a cup of salvation; singing with that melodious Prophet, *Psal. 116.13. I will take the cup of salvation, and bless the Name of the Lord*. Will you then take a cup of death and despair, blaspheme his name, evacuate his merits, tread his blood under your feet, and die past hope? God forbid it; and the prayers of your lips, the tears of

your eyes, the groans of your hearts, and the hope of your souls heartily forbid it. No man can despair, that truly knows our good Lord Jesus.

CHRIST. Is not the great benefit of redemption yet thoroughly apprehended of thy soul? art thou tempted to distrust or disregard a work of such infinite price? Behold him, he is *The Christ*, the expectation of the Jews, the consolation of the Gentiles, the salvation of all. *A light to lighten the Gentiles, and the glory of thy people Israel*. The creation by God's hand, was *magnum opus*, a great work; but the Redemption by CHRIST'S death a greater work. In the Creation he made man like himself: in the Redemption he made himself like man. *Granat. Illic participes nos fecit bonorum suorum: hîc particeps est factus malorum nostrorum*. There he made us partakers of his good, here he makes himself partaker of our evil. There he only *Spake the word*: here *Dixit magna, fecit mira, pertulit dira: passus est dura verba, duriora verbera*: he did not only speak words, but suffered wounds: he wrought wonders, he endured thunders; what heaven, earth, and hell, could inflict upon him. There man was made in the Image of God, here God is made in the Image of man. The creation was a work of his finger, *Psal. 8.3*. When I consider the heavens, the work of *thy fingers*. Redemption a work of his arm, *Psal. 98.1*. His *holy arm* hath gotten him the victory: yea it was a work of his heart; even that bled to death to accomplish it. Now if it be true what the school speaks: *Bonum Gratiae unius majus est quàm bonum naturae totius universi, Aquin*. If the saving of one soul be greater than the making of the whole world; and the goodness of Grace doth so far transcend the goodness of nature. Then be thankful to God for his Creation, but much more bless him for his CHRIST. *Si totum me debeo pro me facto, quid jam addam pro me refecto? Bern*. If I owe my whole self for my creation, what have I left to pay for my Redeemer? I will serve thee O Lord, because thou hast given me myself: but much more honor thee because thou hast given me thy Son Christ.

Our. Are we led aside with worldly affections, and a having covetousness? know, nothing is *Ours* but JESUS CHRIST. *I determined not to know anything among you, but Jesus Christ, and him crucified*. This was that blessed Apostles resolution. Love him above all: *nil contra eum, nil supra eum, nil sicut eum, nil praeter eum, nisi quod propter eum*. Affect nothing against him, nothing above him, nothing like him, nothing besides him, but what only for him. Behold, saith Peter, *we have left all and followed thee, Matth. 19.27*. they lost nothing by it, *Uer. 28*. *When I sit on my throne, ye shall sit on thrones with me*. If CHRIST, be ours, all is ours, *1 Cor. 3.22*. *All things are yours; whether Apostles, or the world, or life, or death, or things present, or things to come. All are yours, and ye are Christ's, and Christ is God's*. In this heavenly conveyance, there is. 1. The Tenure, of great Latitude; *All things*. 2. The Tenants, of great happiness, *Ours*. 3. The Heir, of great excellency, CHRIST. 4. The Land-lord, of great majesty, *God*. It is said of the wicked, *Ion. 2.8*. that they *forsake their own mercy*. Their own, as proper to them, more certain than the skin to their flesh, if they would have kept it: but as Christ said to the Jews, *Noluistis, you would not. Qui relinquit suum, ut arripiat alienum: retinebit nec alienum, nec suum*. He that forsakes his own to snatch away another's, shall neither keep another's nor his own. See what you do ye covetous: you leave *your own CHRIST*, for the world that is not yours; the substance for the shadow: and you shall lose both shadow and substance. *Ours*: this is the encouragement of faith and obedience: why do we so labor to be *his*, but because we are sure he is *ours*? every man loves his own; let us never forsake *our own* Jesus.

You see now the use of this fourfold knowledge of our Savior. *Quosdam sua confidentia fert ad praesumptionem; agnoscant Dominum. Quosdam sua diffidentia fert ad desperationem; agnoscant Iesum. Quosdam sua temeritas fert ad dedignationem; agnoscant Christum. Quosdam sua cupiditas fert ad tergiversationem; agnoscant Nostrum.* Some men's pride lifts them up to presumption; let them acknowledge him a Lord. Some men's distrust casts them down to desperation; let them acknowledge him a JESUS. Some men's carelessness lulls them in security; let them acknowledge him a CHRIST. Some men's covetousness drives them to apostasy; let them acknowledge him *ours*. Consider him *Lord*, and be not proud: consider him JESUS, and be not desperate: consider him CHRIST, and be not dissolute: consider him *ours*, and be not runegates. Thou hast made thyself *ours*, make us all *Thine*, O dear Savior of the world.

Now for application, to bring all yet nearer home to our consciences? He is LORD, give him obedience. He is JESUS, and requires our Hope. He is CHRIST, and requires our Faith. He is *Ours*, and requires our Charity.

Lord: this challengeth our obedient service, *Hunc audit, Matth. 17.5. Hear him, Act. 3.22.* He is that great Prophet of the Lord, whom we are bound to *hear in all things. Swear not*: who commanded it? *The Lord, Matth. 5.34. Bee not angry unjustly*: who forbad it? *The Lord, Ver 22. Be merciful* who imposed it? *The Lord, Luk. 6.* Who obeys this *Lord*? now this Lord forgive us. *If I be a Lord, where is my fear?* He may ask indeed, where is it? and who can answer him with a demonstration? The Lion Roares, but who trembles? *Qui non timebunt in verbis, dolebunt in verberibus.* He that will *nottremble at his words*, shall feel his wounds. But if he be our *LORD* to govern us, he will not be our JESUS to save us.

JESUS: this requires our Hope: for in whom is our hope but in Jesus. When we are exercised with worldly troubles, with great molestation, we labor to extricate ourselves, and faintly say, we hope in Jesus: but concerning heaven, we all hope well enough for that. Yet when death comes with his offer to help us thither, where is our hope? alas amazement hath mated it. We are like little children, that all the day complain, and yet when the medicine is brought them at night, they are not sick. Or like those that run all the week up and down the house, crying out of the pain of their teeth: and at last seeing the Barbar come to pull them out, presently feel no more torment. Or as tender bodies in a pricking pleurisie, call and cannot stay for a Surgeon: and yet when they see him whetting his Lancer to help them, pluck in their arms, and hide them in the bed. The true reason hereof is want of hope: but he that knows his Jesus, is comforted in hope. If in this life only we have hope in Christ, we are of all men most miserable. For this life and forever, repose we our hope in Him.

CHRIST: this term exacteth our faith: knowest thou Christ? thou wilt trust him. *They that know thy Name, will put their trust in thee.* Knowledge of Christ, and faith in Christ, are inseparable. *I know whom I have believed, 2 Tim. 1.12.* My faith is not built upon ignorance, I know him well. Indeed though salvation belong to all men, yet all men do not belong to salvation. None pertain to it, but such as take benefit by it: and none take benefit by it, (no more than they did by the brazen serpent) but they that fixe the eye of their faith upon it. He is Christ, the Lord's anointed, sent for that end, to save us: how great an injustice is this, not to trust to our salvation on him, that was from all eternity appointed for that purpose.

Ours: therefore let us give him our love: the knowledge of a propriety challengeth an earnest affection. The good son loves his own parent, the brother loves the son of his mother: the chaste wife loves her own husband. Christ is *our* Father, *our* Brother, *our* Husband: *ours*, let us love him. *Whom have I in heaven but thee, and on earth, none besides thee?* Let me lose all, so I may reserve thee. A Philosopher could thus comfort himself when the Tyrant threatened him: I will take away thy house; yet thou canst not take away my *peace*. I will break up thy School; yet I shall keep whole my *peae*. I will confiscate all thy goods: yet there is no *premunire* against my *peace*. I will banish thee thy Country: yet I shall carry my *peace* with me: for the wise man's home is wheresoever he is wise. So let the world take from us our riches, yet we have *Christ*: let it take from us our friends, yet we have *Christ*: let it take from us our liberty, yet we have *Christ*: let it take from us our wives and children, dear comforts; yet we have *Christ*: let it take from us our life, yet we have *Christ*; that is, to us both in life and death *an advantage*. When *David* said to *Mephibosheth*; *Thou and Ziba divide the Land*: he answered; *Yea, let him take all, seeing my Lord the King is come home in peace, 2 Sam. 19.30*. Thus let the world take all, so we may enjoy *Jesus Christ*.

The sum and heart of the Text concerns the fruitfulness of our knowledge of Jesus Christ. What Nation ever had the knowledge of him more abundantly propagated? I may say to you, as Christ said to his Apostles: Blessed are your eyes, for they see: Blessed are your ears, for they hear: but I cannot say, Blessed are your feet, for they walk; blessed are your hands, for they work: blessed are your hearts, for they embrace. Our eyes and ears do their office, all the fault is in our hearts: now the Lord open our hearts. We have knowledge, and it costs us nothing: bestow but the gathering of your Manna, and it is yours. *Aaron's bells* give you music by day; as your *City-waits* by night: music in the streets, whereof they partake, that pay nothing for it. A man needs not say to his brother, *Know the Lord: for all shall know me, from the least to the greatest*. Our knowledge is universal, or at least should be universal, for God hath not scanted the means, *Act. 2.17*. God hath poured out his Spirit upon all flesh: our sons and our daughters prophecy, our young men see visions, and our old men dream dreams. They see visions, and tell you the visions they see. Your wise-men desire not, like deep streams, to run silent to themselves; but in a sweet murmur sing you the songs of Zion. We have knowledge, and need not travel for it: you wander not from sea to sea, nor run from North to East, to seek the Word of God. To run to Rome for accomplishment of knowledge, is to go into an infected house, to fetch out a rich suit: or to put the finger into a fiery crucible to take out the gold. What travel our young Gallants for? to hear news: *Tully* said he could better hear the news of Rome at *Antium*, than at Rome. *Paris* cannot tell more news of France, nor *Madrid* of Spain, than your Exchange in London, of both. I am sure that England stands as near to heaven as Italy: and the good tidings of Zion is here safer and sooner, and sounder learned. It is then for knowledge: they that cross the seas to fill their brains with knowledge, travel Northward for heat, and seek the candle that they carry in their hand.

The Cimerians that live in perpetual darkness, though they deny a Sun, are not condemned of impiety, but of ignorance. But *Anaxagoras*, that saw the Sun, and denied it, is condemned not of ignorance, but of impiety. How great is our condemnation, if we know the light, and yet choose darkness? *John. 3.19*. Former times were like *Leah*, blear-eyed, but fruitful: ours

like *Rachel*, fair, but barren. We give so general acclamation to the Gospel, and the salvation by it, that we forget to observe the Law. As upon some solemn Festivall, the bells in all steeples are rung, but then the Clockes are tied up: there is a great untun'd confusion and clangour, but no man knows how the time passeth away. So in this universal allowance of Liberty by the Gospel, (which indeed rejoiceth our hearts, had we the grace of sober usage) the Clockes that tell us how our time passeth, Truth and Conscience, which show the bounded use, and decent form of things, are tied up and cannot be heard. Nay, there is rather a general acclamation to licentiousness, than true liberty, *Act. 19.34. All with one voice for two hours together cried out, Great is Diana of the Ephesians.* They cry só loud for their *Diana's* gain, that *Paul* the Preacher cannot be heard; he must be put to silence. *Moses* and *Joshua* heard a noise; *It is not the voice of them that shout for mastery, nor of them that cry for being overcome: but I hear the noise of them that sing.* You would think it the Praising of God, no it was the blessing of an Idol, *Cant. 2.12. The flowers appear on the earth, the time of the singing of birds is come, and the voice of the Turtle is heard in our Land.* Peace and Prosperity are our *Flowers*, and we sing like birds; but *Non audita est vox Turturis*, the voice of the *Turtle* is not heard among us. All are merry, but who mourns for the abominations of Israel? All this while the Lord is angry, and would destroy us, as he once threatened Israel; had not *Moses* then, did not *JESUS* now, stand in the *Breach* for us.

Alas! where is our *fruitfulness*? we so confidently hope for our salvation by faith, that there is little honesty or true dealing amongst men. We have either left *Faith* naked, as Idolatry stripped the Israelites, *Exod. 32.25.* or cut off half her garments, as *Hanun* served *David's* Ambassadors, *2 Sam. 10.* left her a rag of perfunctory service at Church, but cut off obedience as superfluous. Or if we have left her any covering, it is such as *John the Baptist* wore, a coat of Camels hair, some refuse and cheap outside; and a *Leatherne-girdle*, a string of hypocrisy to hold it together: her food is *Locusts*, mere speculation; and *Wilde-honey*, only table-talk. Some only care, *Quid faciunt, non quid credunt*; What they do, not what they believe; they are Natures Moralists. Others care only, *Quid credunt, non quid faciunt*; What they believe, not what they do; and these are most frequent. We all plead ourselves, by faith to be Christ's sheep, but where is our wool? In a good sheep we require not only flesh to feed on, but also wool to keep warm. In a Christian we require, not only faith for himself to live on; but also good works, a fleece of charity to warm others. You shall have a Country-man profess conscience, but he dares not wish *Job's* wish, *Job 31.38. If my land cry against me, or the furrows thereof complain: let thistles grow instead of Wheat, and cockle instead of Barley.* You shall have a Courtier profess integrity: but if he should say with *Job*, *verse. 26. If I beheld the Sun when it shined, or the Moon walking in brightness: or if my mouth hath kissed my hand; this were to deny the God that is above: sin enough to decourt him.* You shall have a Citizen profess charity, but dares he say with *Job? verse. 19. If I have seen the poor without covering, and have not clothed him: if I have lift up my hand against the fatherless: Then let mine arm fall from my shoulder, and be broken from the channel-bone.* If all should make such wishes, and have them granted, I fear the whole City would be an Hospital. It is no great wonder to see a *Fruitful Land* turned into barrenness: but it is a miracle of mercy to see *Dry ground* turned into *water-springs*: to see our barren lives made fruitful of good works. He only that can turn stones into bread, can turn

our stony hearts into that mercy to give bread, *Psal 148. Praise the Lord mountains and all hills, fruitful trees and Cedars.* I make no question but fruitful trees will praise him; but Cedars and mountains? Yes, if stout Cedars be bowed to obedience, and proud mountains to humility; they shall praise him. Yea, *verse. 7. Dragons and all deeps:* The very Dragons of our oppressions being turned to mercies, shall praise him. *The Dragons and Estriches, the beasts of the field shall honor me, Isaiah 43.20.* The deeps, even the deeps of our stratagems being turned to simplicity and innocence, shall honor the Lord. Saul did not more speak against Christ, than Paul speaks for Christ. Thus we that were dry sticks by nature, fit for nothing but the fire, may be made fruitful trees by grace, *to keep his commandment without spot unrebukeable, until the appearing of our Lord Jesus Christ.* Which he work in us, *who is the blessed, and only Potentate, the King of Kings, and Lord of Lord's: who only hath immortality, dwelling in the light which no man can approach unto: To whom be honor and power everlasting. Amen.*

VERSE 9. But he that lacketh these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.

YOY have seen their honor and happiness, that beautify their faith with good works: that as by the one GOD justifies them, so by the other they may glorify GOD. Behold now their miserable estate, that boast of a naked and lean faith: *He that lacketh these things is blind, &c.* But, the Apostle dis-jynes them from fruitful professors, by a word of Exception or separation; *But.* Whom doth he reject? *Cui haec non adsunt,* The man that Lackes these things. What if he wants one or two of those graces? They may come in time: but if he lack *These, All these.* In what state is he? *Blind;* his eyes be not like the Eagles, but the Moles. Is he stark blind? No, perhaps he may see, *quae ante pedes sunt,* things fast by him; but not *Far off:* he wants the Optickes, to see so far as Heaven. How is he proved to be thus thick-sighted? Because he *hath forgotten.* Why, they that are blind, have commonly the best memories? This is true indeed, concerning secular objects, the natural things of this world: but willful spiritual *Cecitie* is punished with *Oblivion.* But there is a good *Forgetfulness,* *Philip. 3.13. I forget those things that are behind:* Nay, but this man hath forgotten his *own purgation,* how he hath been formerly cleansed: as the Swine when she runs to the mud, forgets that she came out of the clear streams. Wherein consisted that *purgation?* He was washed *from sin,* the most sordid pollution and feculencie. What, from all sins? No, but *from his old sins:* for he commits new ones that bring him to the speedier damnation. Now as Saint Augustine calls *Psal. 41. Scripturam pauperis,* the poor man's Scripture, and *1 Tim. 6. Scripturam divitis,* the rich man's Scripture: and *Luke 18.11.* the proud man's Scripture: and the book of *Job,* the afflicted man's Scripture: so this Text may be called *Scriptura coeci,* the blind man's Scripture. Who is described by his

- Penury, *He lacketh these things.*
- Cecitie; *He is blind and cannot see afar off.*
- Apostasy; *Hath forgotten, &c.*

The Sum is: whosoever shall trust his salvation upon a starved faith, and not order his life by the pre-mentioned rules, errs in darkness, and holds not that way which the light of the Gospel hath directed him. He that hath the true knowledge of Christ will be *fruitful*, *verse 8*. He that is unfruitful, vainly presumeth the knowledge of Christ, *verse 9*. So from the connection of both these verses, we find that true knowledge must precede sanctity of life. He that hath not these things is *Blind*: and he that cannot see well, cannot walk well, *1 John 2.4*. Ye obey not, why? because ye know not, *1 John 3.6*. Whosoever sinneth, hath not seen him, nor known him. You sin, why? because you know not, *2 Tim. 3.6*. Why are they laden with sins, and led away with divers lusts? Because they know not the truth, *Ephes. 4.18*. Why are they strangers from the life of God? Because their understanding is darkened. The Romanists pretend, that they will help men to heaven by ignorance, and by ignorance they shut them out. They keep the keys, and neither enter in themselves, nor admit others. Every Christian in his Baptism hath taken press-money of Christ, to be his soldier, and to serve him in the field of this world, against his and our enemies: now he will fight poorly without weapons: he must have *Gladium verbi*, and *Clypeum fidei*; the Sword of the Spirit, and the Shield of Faith. And he must have these in his own hand: for he shall be smitten in his own person, therefore should resist in his own person: now shall he be content to bear the blows, and let another wear the sword? But, say they, there are many hard things in God's Word, past common reach: true, and many easy enough, within their reach: there is milk for weak stomachs, and strong meat for abler digestions: there are fords for Lambes, and depths for Elephants. In the most champian places, some mysteries are as hillockes, higher than the rest: in the steepest hill there is some footing, whereby we may come to that height, to discover the Land of Canaan.

But, say they, this takes away the glory of the Church, when every man may control his Teacher. Nay, rather let them know the truth, that they may avoid such as teach against the truth. Because some have been seduced; shall all be deprived? Then away with Preaching, for it is the savor of death unto many: away with the Sacraments, for some eat CHRIST'S flesh to choke them: away with CHRIST himself, for he is the *fall of many in Israel*: and a Stone to crush their bones to perdition. Then let the Lamb cast off his fleece, because the Lion hath worn it: Because some quarrel in the army, therefore let no soldier have a sword. Then put out the candle, lest it burn the house. But, say they, put not knives into the hands of children: but the Scripture admits no such comparison: we rather put good swords into the hands of men. Discharge us of the Lord's service; or it is against the law of arms to take away our weapons. Indeed there is cause to commend the policy of their Clergy, but not the honesty. For how should they have sold their bad wares, unless they had first put out the people's eyes! As thieves first out with the light, that they may rifle the house more safely in the dark. Otherwise the merchandize of Masses could not so easily have been vented abroad, but would have lien rotting upon their hands at home; if men were suffered to bring the light of truth into their pack-houses. But, say they, we have kept it from hogs and dogs; yea, and from sheep and lambes too. Besides, all that have some uncleanness in their lives, are not to be reputed hogs and dogs: this is their mercy, but the mercy of GOD is more. They have a contrary spirit to CHRIST: for he often preached in the known hearing of dogs, the Scribes and Pharisees: and would do so, rather than the children should want their bread.

But, said they, some by searching the Scripture diligently, have erred shamefully. This is as good a reason, as if one training up a child to be an Archer, should give him this principle and rule; that by aiming at the mark most fairly, he should miss most foully. No, *John* 5.39. *Search* that you may not err: not, be content to err, rather than search. But now at last being ashamed of this, and convinced by common equity, that the truth is not wholly to be withheld; they have published a part of it, the New-Testament, with their Rhemish Commentary: Not, say they, upon any absolute necessity, but to avoid corruptions by reading other translations. They found the people would no longer be made such fools, as when that universal mist was over the face of the earth: therefore they gratify them with a parcel of it. But as the people's curses before ran thorough their ears into their souls, for ingrossing into their hands the grain of life: so their curses follow them still, for selling them such musty and mildewed corn. Their wickedness is no less now in poisoning them, than it was before in starving them. How blessed are we that freely enjoy that Gospel, which can take away blindness, and give us the saving knowledge of JESUS CHRIST!

But.] Here is the Diversitie; this dis-joins these blind and barren professors from the former, by a manifest opposition. As the future life shall put an everlasting difference between the elect and the reprobate, *Matth.* 25.46. the one going to eternal pain, the other to eternal peace. Here they are scarce distinguished; but then there shall be *agreat gulf fixed* between them. So even on earth the Scripture dis-joins them with a *But*. The adversaries of *Stephen* gnasted on him with their teeth, *Act.* 7.55. *But* he himself was *full of the HOLY GHOST*: *Stephen* was under them for outward condition, but far above them for inward consolation. The waves may foam against the rock, and exercise their vain malice, but the Rock is immovable, *Psal.* 1.6. The LORD knoweth the way of the righteous: *But* the way of the ungodly shall perish, *Psal.* 32.10. Many forrowes shall be to the wicked: *But* he that trusteth in the LORD, mercy shall compass him, *Psal.* 5.11. Destroy thou the wicked: *But* let all those that trust in thee, rejoice. There was darkness in Egypt, *but* light in Goshen. The Tares are suffered to grow up with the Wheat; *but* in the harvest they shall be severed. *Slay utterly* old and young; *But* come not near them that have the *mark*, *Ezek.* 9.6. In the tenth of the *Proverbs*, the first fourteen verses, have their *medium* distinguished with this *But*. Indeed most of them are but paires of cross and thwart sentences, manifesting the contrariety of good to evil: 1. This is both in regard of a former ordination, *Rom.* 9.13. *Jacob* have I loved; *But Esau* have I hated. Some are of old ordained to condemnation, others to life. 2. And in regard of a present disposition, for the faithful love the things above, the wicked dote upon terrestrial objects. The Saints would but lodge in Samaria, their faces are toward Jerusalem: the ungodly do but lodge for a night in Jerusalem, their faces, their hearts are toward Samaria. 3. And in regard of their future condition; the wicked are brought to a destructive end in a moment, *Psal.* 73. *But* mark the upright man, and behold the just; for the *end* of that man is peace. This is a secret and unseen distinction; there is little difference in outward show: vessels of dishonor have often the most credit; whereas the vessels of honor, elected to shine as stars in heaven forever, are here sullied and kept under. Yet there is an invisible difference; *But* between them. Among men where all reputation is measured by the acre; *melior qui ditior*; we enter

rich men into our books, but refuse to trust the poor. But God in his book records *Lazarus*, and forgets the Rich-man's name.

He that lacketh these things. It is a received maxim, that God and Nature hath wrought nothing in vain: no part or faculty of the body can be well spared. Thou hast two eyes, two ears, two hands, two feet; thou canst spare none of them. Man hath five senses, if he lose any of them, the very want will tell him the worth of the habit. The father that should sell one of his children, to buy bread for the rest, and redeem them from famine; looks over them all, and at last concludes he can part with none. What part of thyself after much study couldst thou lose? yet a man may lack some, and be saved too, *Mark 9.* with loss of a hand, foot, an eye, he may enter into heaven. But what speak I of our members; we are loath to spare the superfluities of this world: those same *Adjectiva*, as Christ calls them; *Adjectanea*, as *Paul* says. Our very delights have their set vicissitudes, and not one is omitted for fear of beaking the rank. Covetous worldlings will hardly spare the poor some of their fire to warm them, some of their water to drink, some of their ground to lodge on; though it were no more hurt to them, than the lighting of a candle at their torch. We can lack nothing for this world; but for heaven, O the mercy of GOD! *Quantum est in rebus inane!* We can quietly lack things that conduce to our eternal peace. What is the reason? *Superna in fastidio, terreas in desiderio. Ignoti nulla cupido:* A man never misseth what he cares not for. If a man *Lacke* riches, he complains; *Who will show us any good?* If he *Lacke* honor, he is glad to hear a friend in the Court say to him, as *Elisha* to the Shunamite; wouldst thou be spoken for to the King, or to the Captain of the Host? Few would answer with the Shunamite; *I live among mine own people;* I had rather dwell at home. If he *Lackes* children, he is ready to say with that Patriarch, *Genes. 15.2. What wilt thou give, seeing I go childelesse?* If an *Ahab* have a whole Manour, yet he *lacks Naboth's* Vineyard; that very nooke disfigures his Lordship. If *Haman* have *Ahasuerus* favor, yet he *lacks Mordecai's* knee and cappe; and is angry that other men thinks him not so good as he thinks himself. Though *Joab* have renown with *David*, yet a word of disgrace from *Abner* troubles his stomach: he can neither swallow it down, nor vomit it up. Because another is not his friend, he resolves to be his own enemy. Let the Engrossers barns and granaries be never so full of corn, yet if he *lacks* price for it in the market answerable to his desire, he is ready to hang himself; and be epitaph'd on as that Pope; *Vixit lupus, moritur canis.* He that desires much, wants as much as he that hath nothing. The drunkard is as dry as the sweating traveler. The Apostles said, *Silver and gold have we none, Act. 3.6.* The Devil says; *All these are mine, Luke 4.6.* And the Rich-man, *I have much goods laid up for many years, Luke 12 19.* Now take thy choice; whether hadst thou rather *lack* with those Saints, or abound with these Devils? Say with *Paul, Philip. 4.19. My GOD shall supply all my need:* And as *Abraham* answered *Isaac*, complaining for a sacrifice; *GOD will provide. LORD, thou art my portion:* and he is too covetous that JESUS CHRIST cannot satisfy, *Psalm. 23.1. The LORD is my Shepherd, I therefore can lack nothing.* A man may lack outward things, yet come never the later to heaven; yea, the sooner, the surer: but woe to him that *lacks these things.* This is the want now least feared, and this shall be the want most lamented, *Matth. 6.33.* First seek the kingdom of heaven, then other things shall come in due place and time. *Sequere tu pietatem, te caetera sequentur pium.* Follow thou righteousness, the rest shall follow thee. There was a young man that

thought well of himself, *Matth.* 19.20. All these have I kept: *What lack I yet?* What? it is answered, *verse.* 21. *If thou wilt be perfect, give all to the poor:* it is better lack all the rest, than lack Charity. Terrene opulency is a mere titular thing; as *Petrus Blesensis* wrote to *Innocentius*, Bishop of Rome, concerning an Ecclesiastical dignity in England; *Draco non habens vnde possit vivere, nisi à vento;* A preferment standing upon naked and pure supposals. But grace is solid and real; for the *Blessing of God maketh rich, and he addeth no sorrow with it.*

Pray then to him that is only able to supply these wants; as *Paul*, *2 Cor.* 12.8. *For this I besought the Lord thrice.* What then? *Si ter pulsanti nemo respondet, abito?* If after thrice praying, we feel no full concession: shall we give over? No, pray still, and GOD will answer; *My grace is sufficient for thee.* What is wanting in our endeavors, GOD shall make up with his sufficient mercies. We have need to sacrifice: Do we lack fuel? the LORD supplies us with penitence and patience, faith and love. Yet we lack fire: he gives us Zeal, an immortal fire from heaven. Yet lack we an altar? he gives us a *pure heart.* Is there yet wanting a sacrifice? *Immola teipsum;* offer up thyself. *He will fulfill the desire of them that fear him.* The Lions do lack, and suffer hunger: but they that fear the LORD, shall not lack any good thing. Then *Domine, tolle omnia, & da mihi teipsum:* Lord take away the rest, and give me thyself. If we can hold Christ, *No good thing shall be withholden from us.* Whatsoever we lack, let us not *Lacke these things.*

Is Blind.] We come from the Penury and want, to the Cecitie or Blindness, wherein his understanding suffers. Blindness is nothing else but a privation of sight; so ignorance is a destitution of knowledge. The School makes three sorts of this spiritual Blindness. 1. Ignorance negative, that is, *Purae negationis, or nescientia.* The not knowing of impertinent things is tolerable: as we need not know how oft we have breathed, &c. To this knowledge we are not obliged. 2. Ignorance privative, which is *Merae & simplicis Privationis;* and *caentia scientiae debitae inesse.* This is considered in necessary things, and concerning ourselves. And is *Non tam peccatum, quàm supplicium: miseria potius quàm transgressio;* It is not so much our sin, as our punishment for sin: an affliction as much as a transgression. 3. Ignorance corruptive; which is *perversae dispositionis;* a refractory and desperate averseness from knowledge: the other was *morbis mentis,* this is *morsus serpentis.* This is wretched, for a man to be ignorant of his own ignorance: *Laodiceas* disease, *Revel.* 3.17. to be blind as *not to know her own blindness.* Such an eye is not dark, in the concrete; but darkness it self in the abstract. Now if the light be darkness, how great is that darkness! *Matth.* 6.23. It is both a sin and a punishment, a sin, *Matth.* 15.14. *Esa.* 56.10. a punishment, *Deut.* 28.28. *Esa.* 59.10. Blind are we all by nature; like the man that sate by the way side begging, *Luk.* 18.35. sitting by the way, not seeing the way: begging but he knows not of whom. Now there is also a contracted blindness, an affected ignorance: and there are diverse causes, as of the corporal, so of the spiritual cecitie.

By abundance of rheum the eyes are harmed: so factious singularity is a hot scalding rheum to blear the eye of the soul. *Qui sapere voluit ultra rationem, insipere solent ultra moderationem.* We have many such rheumatic spirits, that will go a new way, or no way. They care not for *Noah's Ark,* the Church: but climb up to a mountain apart, a private conventicle by themselves. They are blind, and see not the danger of the Flood.

By a violent blow, or such accidental hurt. The eye is tender, and therefore hath two lids to defend it. *Non patitur ludum, fama, fides, oculus.* The devil blinds this intellectual eye by a sudden blow given to the soul, 2 Cor. 4.4. *The God of this world have blinded their eyes that they believe no.* How is this? Rom. 1. by filling them with vain imaginations and turpitudes? lusts darken the mind.

By dust thrown into them: the dust of this world makes many blind. They dignity like moles into the earth and there lose the sight of heaven. *Gifts blind the wise.* Such men may sit on benches, be taken into councils, have their eyes of policy quick as Eagles; and yet be blind. Perhaps they have the proud scorn of the Pharisees; *Are we blind also?* To whom it is answered; *If ye were blind, ye should have no sin: but now ye say, we see; therefore your sin remaineth.* These that have so much knowledge to heap up wealth, who dares call them fools for heaven. He that dares justify it, Luk. 12.20. *Thou fool;* this night shall thy soul be taken from thee. He could see to *fill his barns* but not to get salvation. The devil labors to keep men *blind* during the presumption of their lives: and only opens their eyes in the desperation that waits on their deaths: like the *Syrians*, whose eyes were never opened till they were in the midst of their enemies. *Oculos, quos culpa clausit, paena aperit.* Sin shuts up men's eyes, but punishment opens them. For he that will be *Caecus in peccato*, blind when he sins; shall be made *Sapiens in supplicio*, wise when he suffers.

The sum is this; he that lacks Grace, lacks knowledge: *Qui malus est moribus, caecus est oculis.* They that wander in by-paths declare themselves ignorant of the right way: so if a man be lewd in his manners, we conclude him *blind* for the way of salvation, Rom. 3.16. If their works be full of cursedness, murder, and destruction, we infer; *The way of peace they have not known.* O the infinite number of *blind* souls? if all that be ungodly, live in darkness, how few of this world have eyes! or if they that have, they see not, Esa. 43.8. *Bring forth the blind people, that have eyes.* Everyone indeed is ready to tax another's ignorance, not his own. If two blind men rush one upon another in the way either complains of others blindness; neither of his own. O that this *blindness* were a little removed, that by a self-inspection we might see our own hearts. If the sinner would look into that secret cloisture, how would the spectacle amaze him! He should find a will more warped than a bow: affections more perverse than an unbroken dromodary: a soul bleeding with unstanch'd wounds, a chamber full of fiends; one holding down the reason, another dulling the memory, a third tempting the will, a fourth fearing the conscience. Thus they possess the Citadel, his heart; possessing they vex it, vexing they laugh at it, laughing they destroy it, and after destruction they torment it. How lies the poor ravished soul panting under these adulterers; slaved in the chains of a most miserable bondage; where the bread of life, and blood of CHRIST is kept from her: beholding with *Ruth* her dear children, her affections, faculties, and addictions to good, butchered before her eyes; expecting the fatal hour, when her self must be hailed to the great tribunal, and receive her eternal doom Let us all therefore now look inward; be not longer *blind* at home, strangers to our own bosoms. Now he that opened the eyes of *Paul*, open ours; and rescue our soul from destructions, our darling from the Lions; and ourselves from the hour and power of darkness.

And cannot see a far off. The original is 〈 in non-Latin alphabet 〉, *Lusciosus*, thick-eyed. It signifies *Pati affectum* 〈 in non-Latin alphabet 〉, and that is derived *quasi* 〈 in non-Latin alphabet 〉: *claudere oculos non penitus, sed parumper*. Some translate it, *Connivere oculis*, to wink, *Prov. 6.13. he winketh with his eyes*. Others thus; *Oculos aperire non valens*; one that cannot open his eyes. But to take it, as we here read it; *one that cannot see a far off*. Now to the former word, 〈 in non-Latin alphabet 〉, this seems to be subjected *per quandam correctionem*: he is *blind, aut si non prorsus caecus, caecutit tamen instar lusciosi*. It is a voluntary darkening the eye to heavenly things. *Lusciosus* is such a one as sees a little at the day dawning, worse after the sun rising, never a whit after the sun setting.

A far off. What are those things *a far off*, that he cannot see? He sees the Sun, the Moon, the Stars; and these are a far off So do the beasts, and some of them more clearly. What, is it meant of a physical remoteness; that he cannot see *In ultima naturae*, into the deep secrets of nature; not perceive how to derive benefits *a fonte*, from the fountain head? If he would have bread, does he not know to deduce it by a natural course? As first to till his ground, then to sow his seed, then to reap and carry it into his barn: and when he hath it there, to bring it under the Flaile, the Fan, the Mill, the Oven, and so to perfect it into bread. If he would have clothe, and not to go to the shop for it; knows he not to sheare his sheep, to spin his wool, to weave, full, and color it, and to fit it to his own wearing? Or, is it meant of terrene objects, distanced off by a local interjection. Why he hath then a perspective glass, to represent a remote thing, as it were at his foot. Or some opticke instruments, to stand on a Tower and read a book lying in the streets. Or some political eyes, that by intelligence he may know in his chamber, the state affairs of foreign kingdoms. Or demoniacke eyes, whereby he can see in a glass things as far as *Iudia*; by a cunning delusion. So *Saul* was persuaded that he saw *Samuel*; who indeed was as far off him as heaven from earth. What, is it then meant for a searching into the secret purposes and fetches of men? *But the heart of man is deceitful above all things, and desperately wicked; who can know it?* The worlds principal study is to keep their meanings a far off, as the Fox preys furthest from home. The Labyrinth had a way out, but man's heart is more intricate, and fuller of windings than *Meander*. You may travel with a man as far as the Indies, and yet still find the way into his heart a farther Journey. These things are *far off*, but we must look further: not to the things *beneath*, but to them *above*, *John. 8.23.*

Those remote things which this man cannot see, are such as be separated from human sense; whereof flesh and blood was never an eye witness. *For we walk by faith, not by sight, 2 Cor. 5.7.* The natural man receiveth not the things of the spirit, neither can he know them, because they are spiritually discerned. He may see *Carnalia mundi, quia praesto sunt*; the sensual things of this world, for they are at hand but not *Magnalia Dei, quia procul sunt*; not the great mysteries of Godliness, for they are far off. But doth not the Gospel bring heaven near us? and doth not CHRIST say *Matth. 12.28. The kingdom of God is come unto you?* Yes, it may be near to men, and yet men far from it. Indeed the Saints that were once by nature *far off, are made nigh to him by the blood of Christ, Eph. 2.13.* But unbelievers, and impenitents are far off still.

Heavenly things are *far off* from carnal sense: he that will believe no more than he sees, shall be forever *blind*. The best things are *Invisible* to human eyes: *Invisibilis Deus*, Heb. 11.27. Moses saw him *who is invisible*. *Invisibilis Lux*, 1 Tim. 6.16. God dwelleth in the *Light*, which no man hath seen, nor can see. *Invisibilis Christus*, John 14.19. *Yet a little while, and the world seeth me no more*. It was a great miracle that dying *Stephen* should see him at the right hand of his Father: and so wonderful a vision to *John*, to behold him in that glorious majesty, that *he fell dead at his feet*, *Invisibilis Spiritus*, like the *wind*, the sound whereof we hear but see not whence it cometh, nor whither it goeth. *Invisibilis potestas*, His *Power* and *God-head* are called the *Invisible things* of God. *Invisibile Regnum*, John. 3.3. Except a man be borne again, *he cannot see the kingdom of God*. The best eyes see but in a riddle, 1 Cor. 13.12. *We see now through a glass darkly*. Here faith supplies all defects; For *fides est credere quod non vides, cujus merces erit videre quod credis*. It is the office of faith to believe that we do not see, and it shall be the reward of faith to see that we do believe, John 20.29. *Blessed are they, that have not seen, and yet have believed*.

These are the remote objects: in every pious thing there is somewhat *affare off*, to human eyes. In devotion or worship of God, the prostration of the body is seen, not the humility of the soul. *Eli* could see *Hanna's* lips pay their tributes to God, he did not see the zeal of her heart: but *she spake in her heart*, and *Eli* thought she was drunk. In the sacrament, bread and wine are seen of reprobate eyes, but there is an invisible thing *far off* to them; the body and blood of CHRIST, that nourisheth the soul to everlasting life in the Gospel, how near is the history, how *far off* the mystery! In the word preached, the world perceives, *Sonum, non sensum*, the audible sound, not the profitable sense. As an ignorant man sees the painted Images of virtues; he says they are goodly pictures, but he knows not what they mean; the moral is *far off* from his apprehension. As little children, who look upon the babies in a book, regard not the matter therein contained. Concerning a Christian, the world can see his house well furnished, his grounds well stocked, his barns well filled, his purse well money'd, if these things be: but the joy of his spirit, the peace of his conscience, the grace of his heart; these are things *afar off* from the world. The peace and prosperity that accompanies the Church, they delight to see and taste; that every man may sit under his own fig tree, and drink the milk of his own flock: but the remission of sins, the effusion of grace, the Communion of Saints, the possession of comforts; those spiritual privileges, more glorious than the States of kingdoms, are invisible and too *far off*. Let us not look at the things that are seen, but at the things that are not seen: *for the things that are seen, are temporal: but the things that are not seen, are eternal*.

O that your eyes could look a little beyond the earth: there are two several countries *afar off*: they lie beyond the Poles; yet undiscovered, farther than the Glass of the Scripture presents to the eyes of faith. The Countries are Heaven and Hell: there are two ways to them, which be near and Visible, Piety and Profanesse. There are two doors to pass, before men arrive to either of them; Death and Judgment. Many think these *far off*, Amo. 6.3. *They put far away the evil day*: and say, *The vision that he seeth is for many days to come, and he prophecietieth of the times that are far off*. Men oppress, riot, lust, blaspheme, as if the Judgment were *far off*: as that malefactor being asked by whom he would be tried, answered deridingly, By CHRIST and his twelve Apostles: it was replied, that they were in heaven: no hast, quoth he, I am content to

tarry till they come. But the *End of all things is at hand*, 1 Peter 4.7. And let them read and tremble, *Revelations 22.12. Behold, I come quickly, and my reward is with me. Senior esse solet vindicta severior.*

If you could see so *far off* as Hell below: if the smoky gates of that bottomless pit were opened to give you but a glimpse of the damned spirits under torture; those flames, those shrieks, those fears and horrors; that palpable darkness mixed with unquenchable fire: the reprobates ever boiling, never consumed: ever dying, never dead: ever crying never pitied. Where the covetous Churl, that would not give a bitte of bread, begs as fast for a drop of water: yet if rivers should run into his mouth, what were it to quench those rivers of brimstone that inflame it? where there is no intermission of complaints, no breathing from pain; after millions of sorrowful years, no possibility of comfort. If the stroke of a temporal misery be so smart, that often death is wished to ease it; what is the full violl of God's wrath? If the rack of a gout, convulsion, or strappado be so cruel, what is everlasting torment? If this sight so *far off* might be admitted us, how would we weep and bleed for our sins, how incessantly pray for pardon, how rectify our crooked and cursed steps; that we might never come to such a place, as to see *Abraham afar off*? Luk. 16.23. *O that we knew these things in this our day: but alas, they are hid from most men's eyes.* If men's fore-sight were but half so sharp as is their sense, that would be their greatest fear, which is now their chiefest pleasure. Let *Dives* come out of hell to his former riches, the sensible world shall admire his charity. Let *Judas* be ransomed out of hell, he will no more betray. Let *Esau* find that favor, he will never again sell his Birthright. *Nabal* then would no longer be a churl, nor *Achitophel* a false counselor, nor *Ahab* a bloody tyrant, nor *Cain* fratricide. There is not a piece of a line in the Scripture, which speaks of that lake of fire and brimstone, but by a hundred thousand parts it importeth more than it expresseth. Believe that you cannot see, lest you feel that you would not believe.

If you could see so *far off* as heaven above, or might be admitted to look into that glorious house! Kings use not to dwell in cottages of clay, but in royal Courts fit for their Majesty: what is then the Court of the King of Kings! This world seems glorious, such a Carbuncle as the sun to luster it, stars far more precious then Chrysolites, a pavement checkerd over with various colors, adorned with innumerable delights: now if God hath provided such an habitation for his enemies; what a one is that he hath ordained for himself, and his friends? Earthly Princes have dwelt in Cedar and Ivorie: but the palace of the highest hath a wall of Jasper, a building of gold, a foundation of precious stones, and gates of pearl. We see now but the pavement of it: O how goodly is it stuck full of lights, more sparkling then diamonds? Did the Centurion say, *Non sum dignus, ut tu*, &c. *Matth. 8.8.* I am not worthy that thou shouldst come under my roof: and yet CHRIST was than but in his humbled estate? Do thou say, *Non sum dignus ut ego*; I am not worthy to enter into thy shining and glorious house. It was said, he that hath been once at *Ormus*, will never love his own country again. He that hath had a glimpse of heaven, how poorly will he think of this earth, which many lose their own souls to purchase? LORD, lift up our eyes to see thus *far*: let the scales of earthly affections quite fall off; carry us up to thy glory. Thou that didst lay clay upon the blind man's eyes, and so open them: take away this clay of earthliness from our eyes, whereby they are shut. Cast into us the beams of that celestial glory: and because we cannot yet ascend to that, let that come

down upon us. Ravish our eyes with thy own beauty, that like Eagles, we may disdain all objects but the sun. Thou that hast prepared heaven for our souls, prepare also our souls for heaven, *Act. 17.27. Thou art not far from everyone of us: thou art near to us, bring us also near to thee O God, show us thyself, and we shall love thee: let us see thee, O blessed JESUS, now with the eyes of grace, and hereafter with the vision of perfect glory.*

And hath forgotten that he was purged from his old sins. We see the curse that lies upon his understanding; *he is blind:* now for that lies upon his memory; *he hath forgotten.* To pull the words a sunder, were to martyr the sense: they must be considered *Sensu composito*, in composition. As they are, they describe a wicked Apostate: lyet separate them, and all signify good. There is a *forgetfulness*, this may be good, (as to forget a wrong:) there is a *purging*, this may be better: there is a *purging from sins*, this may be best of all: but put them together; he hath *forgotten* that he was *purged* from his sins; there is the misery. The earth, water, and man, are all safe while they keep *Loca sua*, their own proper places, but when the water overwhelmed the earth, there was evil to man: the mixture and confusion spoils all. Good simples are often marred in the compounding, a good sentence lost in the mispointing. So here, *purgation*, and *purgation from sins*, and *purgation from sins by the blood of CHRIST*; all lost by the ingratitude of *forgetfulness*. This same (*he hath forgotten*) is the confusion of all the rest. It is said of *Achitophel*, that seeing his counsel neglected, *he saddled his Ass, and rose; he prepared himself for a return; that was well: he gate him home to his house that was better: he put his household in order, that was best of all: but when he hanged himself, and became his own executioner, preventing the mercy of David, the mercy of God; this was the bane of all. If after purging from old sins, this man had preserved the mercy in memory, and answered it in piety, he had been happy. But he gets new corruption, and forgets his former purgation: therefore God forgets his righteousness, and takes him away in his wickedness, Ezek. 18.24. In the sin that he hath sinned, he dies.*

Forgotten; the original is *ad verbum*, 〈 in non-Latin alphabet 〉, *ut qui oblivionem ceperit:* one that did voluntarily attract forgetfulness to himself: the author of his own mischief; courting his own destruction: forgetfulness did not so much take him, as he did take forgetfulness. The Poets wrote of *Lethê*, a certain Stygian river; that whosoever drank of it, forgot presently all passed things. He willfully ingurgitates this Lethean drink, and calls in *oblivion* to lodge in his heart. The ungodly as if they were impatient at the delay of their own vengeance, hasten to have their *sins go before unto judgment*. They scarce stay the devils leisure to tempt them, therefore do it themselves. They tarry not till oblivion and ingratitude be offered to them, but they snatch it like revenous stomachs, that will not endure till their meat be dressed. This forwardness is expressed, *Prov. 1.16. Their feet run to evil, Mic. 2.1. They rise early to put it in practice, Esa. 5.18. They draw it on with cords and cartropes.* They do not accept it as being offered, but extort it as being prohibited. This saves the devil a labor, when men call iniquity to themselves. *The soul of the wicked desireth evil:* if it comes not, they will fetch it, fly to it: but they had better have crept like snails. For mischief comes soon enough, there is no need to seek it: it is more easily found, than avoided, *I am. 4.7. Resist the devil, and he will fly from you.* Give to God obedience, to the Prince allegiance, to our Superior reverence, to the weak assistance; only to the devil and sin *resistance, Eph. 4.27. Give not place to the devil:* for the devil

hath no place but where it is given him. I like not that Jesuits humility, that sitting in a chair, and seeing the devil approach, rose up to give him his seat; because he said, he was more worthy of it than himself. But *Give him no place*, saith Saint Paul: admit no conference with him. He was a fool that went up and down the earth to find *Senectutem*, old age: which, if he sate still at home, would be sure to find him. Sin will come fast enough; let us not hunt it, nor snatch it: but rather strive to resist it, to expel it.

The points I am to speak of are four: there is

- The corruption of the heart *Sins*.
- The danger of that corruption *Old sins*.
- The deliverie from that danger *Purged*.
- The unthankfulness for that deliverie *Forgotten*.

The greatness of his Miserie, (*Sin Inveterate*) commends the goodness of God's mercy (that had *Purged* him) and condemns the vileness of his ingratitude (that hath *Forgotten* it.) There is. 1. a Sickness. 2. a Lightning. 3. before death *Old sin* was a lingering sickness: *Purging*, that is his lightning: but *Forgetfulness* of it, is his death.

First, for the corruption, *Sin*: this is the most sordid feculencie in the world. *Lazarus* lay full of sores at the rich man's gate, yet was he not so foul and noisome as the rich man himself within doors. Death takes away the bodies filthiness; and CHRIST shall *change our vile body*, that it maybe like his own *glorious body*, but he that dies in his *sins*, shall find his sins ever living in himself. Blessed is he whose sins die before his body: death can do that man no harm, though it rot his flesh to dust. The traveler that is pursued by a Lion, throws off his cloke, and runs nimble into his house, from the window whereof he beholds the Lion tearing his garment, but rejoiceth that himself is safe. Death can but tear thy coat, and bloody it, as *Joseph's* was, but they self art safe. There are many things we loath which are not detestable; as our brothers Leprosy, &c. but that which is indeed most odious, is held most delectable. We shun sickness with hate, we follow wickedness with joy. Which consideration caused *Nazianzen* to say, that *Melior est conditio vitii, quàm morbi*: Sin is in a better condition than sickness. For at a *Lazarous*, Leprous, diseased man, we stop our nostrils, and turn away our eyes; yet here is God's Image. But to a Prodigal drunkard, a rich usurer, a proud courtier, we insinuate ourselves: yet only for these we have a charge, *De non tangendo*; and there is the Image of the devil. A man will not enter the house where he knows the plague is, for fear of infection: yet he will venture on the place where GOD is blasphemed, and never prepend the danger, saying with *Abraham*, *surely the fear of God is not in this place*; Saint *John* would not tarry in the bath where *Cerinthus* was: there is no pestilence so deadly a sin. What a blessed turn is it then to be purged from sin? *Psal. 51.2. Wash me thoroughly from mine iniquity, and cleanse me from my sin.* The breaking of his bones, the soreness of his flesh, he complained of; but nothing so troubled him as his sins. Therefore there is no such comfort as the remission of sins: *David* entitleth the 32. *Psalm* his *Learning; Maschil*, or *Giving instruction*. Why, what great learning is in it? Yes, the *remission* of sins *ver. 1. Blessed is the man whose sin is*

forgiven: there is no learning more sweet and blessed. For this CHRIST taught us to pray continually; *Forgive us our sins*. The Lord's prayer in that one petition teacheth, *Nos esse quotidianos peccatores, & ut tota vita sit paenitentia*; that we are daily sinners, and that our whole life should be nothing else, but a Lent to prepare ourselves against the Sabaoth of our rest, and the Easter of our Resurrection. The *Creed* teacheth us to believe the *Remission* of our sins; and that God will blot out all our transgressions. Yea, that they are so remitted, as if they never had been committed. The Lamb of God takes them away. *Dimittendo quae facta sunt, & adjuvando ne fiant, & perducendo, ad vitam ubi omnino fieri non possunt*: by pardoning sins past, and preventing sins to come, and bringing us to that place where sin can be no more: ô blessed place where is no sin! *Coelum est, ubi cessat culpa*. Heaven begins, where sin ends. We cannot be so quit of it yet: it is well, saith *Luther*, if as God told *Rebecca*; *Major serviet minori*: the elder shall serve the younger. Our enemies are older, our sins greater than we, yet they shall serve for our good: for they must needs be comprehended within that universal and indefinite number of *All things*, that shall work together to our best, *Ro. 8.28*. Thus if we could see the irksome filthiness of our sins, we would think our *Purging* the greatest happiness. As *David* of his enemies, so let us comfort ourselves concerning our sins, *Psal. 118.12*. *Though they compass us about like bees, yet in the Name of our Lord Jesus we shall destroy them*.

Secondly, consider further the danger of this corruption; *Old sins*. That we translate, *A veteribus peccatis*; 〈 in non-Latin alphabet 〉 ; must be thus supplied; 〈 in non-Latin alphabet 〉 *a peccatis jam olim commissis*; from sins that he hath done of *old*. This aggravates the danger of corruption; for an old ulcer is hardly cured. Long nurture is another nature. When a certain man had brought his possessed son to the Disciples, and they could not cure him; he comes to Christ himself: and he demands, *How long is it ago since this came unto him?* The father answers, *Of a child*; therefore, *Sipossis aliquid*; If thou canst do anything, pity us, and help us. A disease bred from a child is hardly cured; a sin of long continuance hardly purged, *Psal. 129.2*. *They have afflicted me from my youth up, yet they have not prevailed against me*. If sin have infected us from our youth up, it is a great wonder that it prevails not still against us. The Physician coming to his patient, enquires *Decubitum*, the time when he took his Layre; if he have been long infected, it poseth his skill, *John. 9.1*. There was a man *blind from his birth*: but if so long blind, none can cure him but CHRIST, *verse. 32*. It was never heard since the world stood, that any man save CHRIST, opened the eyes of one borne blind. The same Physician found a patient sick of an infirmity eight and thirty years: he comes to him with a *Visne sanari, Wilt thou be made whole?* Alas, he despairs it: yet Christ performed it; *Rise, take up thy bed, and walk*.

Old sins. How far must we look back to find out this antiquity. First, as far as the time of their perpetration; *old sins*, because done long ago, in the wilderness of youth, *Psal. 25.7*. *Remember not the sins of my youth, Job 13.26*. Thou writest bitter things against me, when thou makest me to possess the sins of my youth. Youth hath a hotter aptitude and proclivitie to sin: their blood is sooner stirred to choler, their heat to lust, their strength to intemperance. *Nequitiae cursus celerior quàm aetatis*: their sins out-run their years: and they are discerned to be the children of *Adam*, before their faces have discovered their sexes. Therefore it was the Wiseman's counsel; *Remember thy Creator in the days of thy youth*: And *S. Paul* charged *Timothy*,

to fly youthful lusts. The new earthen pots will retain the savor of their first seasoning, *Prov. 22.6. Season their youth with the fear of God, as Obadiah said, I fear the Lord from my youth. As Timothy knew the Scriptures from a child, 2 Tim. 3.15. Quae fuerunt inania juventutis gaudia, haec sunt acerba senectutis gravamina.* The vanities of youth, prove the vexations of age, and if there be any grace in us; that is now matter of repentance, which was then matter of jovisance. It is enough to terrify the soul, the respectation into *old sins*.

Yet let us look a little further back, to find this *age of sin*: even as far as the original, from whence comes all the copy of imitation. Be they never so new in act, they are *old* in example, *Psal. 106.6. Peccavimus cum patribus nostris; We have sinned with our fathers.* God tells them, they had rebelled of old, *Act. 7.51. As your fathers did, so do ye.* Antiquity is no infallible argument of goodness: though *Tertullian* says, *Perfectiora quae prima;* the first things were the best things: And *Quo minus ab ortu aberrant,* the less they distanced from the Beginning, the purer they were; but he must be understood only of holy customs. For Iniquity can plead antiquity: he that commits a new act of murder, finds it *old* in the example of *Cain*: drunkenness may be fetched from *Noah*; contempt of parents from *Ham*; women's lightness from the daughters of *Lot*. There is no sin but hath white hairs upon it; & *valde senescit,* is exceeding old.

But let us look farther back yet, even to *Adam*; there is the age of sin. This is that *Saint Paul* calls the *Old man*: it is almost as old as the root, but older than all the branches. Therefore our restitution by Christ to Grace, is called the *New-man*. There is a relation, or rather an opposition, between the *Old-man* and the *New*, *1 Cor. 15.22. As in Adam all die, so in Christ shall all be made alive.* The first *Adam* was made a *Living soul*, the last *Adam* was made a *Quickening Spirit*. Therefore he that makes all things new (*Rev. 21.5. Ecce, nova facto omnia*) can also make us new. *That as we have borne the image of the earthy, so we may bear the Image of the heavenly.* *Adam* was made in God's Image, but he begat a son in his own image, not in God's. The corruption of our nature is the image of the *old Adam*; the renovation of our minds is the Image of the *New*. Therefore, *Put off the Old-man,* and cast it away; as *Joseph* forsook his coat rather than his faith: or as the young man, that *Relicto syndone aufugit,* left his linen garment and fled. For, *Meliùs perit tunica quàm anima;* Better lose generation, than regeneration; better part with thy old corruption, than miss thy new hope of salvation.

Of *Old* things, some are pleasant, some unprofitable, some pernicious. Pleasant, is an *old* friend, *Proverb. 23.10. Thy old friend and thy Fathers friend forsake not:* A good old servant, an old monument of honor, old truth, the *old way*, unprofitable; an old tree past bearing, an old house past inhabiting, an old ship in danger of sinking, an old garment past mending, an old ill custom past curing. Pernicious; such is Satan, that *old Serpent, Revel. 20. Old sin, Nah. 2.11. The old Lion* devours terribly, an old dog bites sore, that old Serpent stings deadly, *2 Esdr. 5.53. A woman when she is old, brings not forth so goodly children, as in her youth: she ceaseth teeming. But Concupiscence, the older she grows, the stronger she is to bear the children of unrighteousness. The world is old and weak, man old and sick, sin old and more infecting, the Devil old and more prevailing. The only way to evade their danger, is to become new; to talk with new tongues, Mark 16.17. and walk in new ways, Matth. 2.12. then*

shall we have *new names*, Revel. 2.17. put on *new garments*, and have a portion in the *new Jerusalem*.

That he was purged from his old sins.] We have considered the corruption and inveteratenesse of sin; now observe what measure of mercy was extended to him in the delivery from it; *He was purged*. This place seems not so easy at the first blush, as upon better search it will appear difficult. *He was purged*, yet he is granted an ungodly person: Now how can a reprobate be said to be purged from his sins? For this is a sure ground; *Deus remittit omnia peccata, vel nulla*: If God remit some sins, he retains none: if no sin be remitted, that man is not purged. If he be purged, how can he forget it? If he have forgotten it, how was he purged?

Some understand it thus; that this purging is meant by the shedding of CHRIST'S blood, whereby the whole world is purged, *John* 1.29. But that all men are purged by CHRIST'S blood, is neither a true position in it self, nor a true exposition of this place. The blood of Christ only purgeth his Church, *Ephes*. 5.26. And there are none admitted to stand before the Throne, but such as have *washed their robes, and made them white in the blood of the Lamb*. If any soul be thus washed, he shall never be confounded. If this man were thus purged, how could he forget it? *God was in Christ reconciling the world to himself*. Yet no man thinks that the whole world shall go to heaven; for then were hell mad to no purpose. *So God loved the world, that he gave his Son; yet the whole world lies in wickedness*. Thus it is clear; Expiation was offered for the world, and offered to the world; but those that are blessed by it, be separated from the world, *John*. 15.19. *I have chosen you out of the world*. Salvation may be said to belong to many, that belong not to salvation. Now the reprobate forgets, that a purgation was made for him, by the shedding of the *Messiah's* blood, which is a wretched thing, to forget so great a ransom?

Go to the Garden, and there behold thy Savior groaning under the weight of sin, heavy enough to have pressed to death millions of Angels, legions of men, the whole world; sweating drops of blood, as if he were cast into the furnace of God's wrath that melted him. Behold him offering that mouth, which spake as never man or Angel spake, to a traitor to kiss. *Quod Judas vendidit, & Iudaeus emit*; What the traitor sold, and the murderer bought, thou hast obtained: he is thine, not the Jews that purchased him: now hast thou gotten him, and yet forgotten him? That which tickles thy heart with laughter, made the heart of thy Savior bleed; and hast thou forgotten it? His soul was pressed to death with the sins we never shrink at: his eyes wept tears of blood, ours flow with tears of laughter: he felt those torments we cannot conceive: we cannot understand what he did stand under. Were we so foul, that nothing but his blood could purge us, and do we forget that purging? Do we forget that cry, whereat heaven and earth, men and Angels, stood amazed, *My GOD, my GOD, why hast thou forsaken me?* The very senseless creatures did not forget it: the heavens were hung with black, the Sun did hide his face like a chief mourner, and durst not behold his Passion. Now, *Solus homo non compatitur, pro quo solo Christus patitur?* For man alone was all this passion, yet in man alone is least compassion. I know thou condemnest *Judas*, and that worthily; who sold CHRIST a man, there was murder: CHRIST his Master, there was treason:

CHRIST his Maker, there was sacrilege. Murder is a crying sin, Treason a roaring sin, Sacrilege a thundering sin.

Thou condemnest the Jews for buying him: they bought him not to possess as their own; they should so have made the best purchase in th world, to have bought Him that bought them. But they bought him to sell him again, as *Simon Magus* would have bought the HOLY GHOST; given money for him, to have got money by him. *Buy the Truth, and sell it not.* They bought him to bind, abuse, mock, spit on, scourge, crucify him. Thou condemnest these; and shall not these, and the GOD of all condemn thee, if thou use thy SAVIOUR after the same manner? They crucified *Iesum humilitatum*, Christ in his mortality: thou crucifiest *Iesum glorificatum*, Christ in his immortality. Thy sin is, and thy judgment shall be greater; because thy knowledge, and his glory is more.

Hath he suffered all this to purge us, and will we not yet let him alone? Shall we not suffer the Son of God to be at rest in his heaven? Shall we blaspheme and swear him quite over, open his wounds with our oaths, give him new potions of gall with our drunkenness, pierce him again with our oppressions, defile him again with our lusts, run him into the heart with our homicides; and still *forget* all this? Take we heed, for he feels it, and therefore does not forget it: the lewd Christian may come to see him, even whom himself hath pierced. Do we offer violence to that glorified SAVIOUR; and with a presumptuous hand lifted up to the heaven, pull him down from his Throne to his Cross? Is it not enough that he died once for us? Are those pains so light, so slight, and have we so soon *forgotten* them, that every day we should redouble them? Is this the recompense of those infinite torments? In vain thy tongue cries *Hosanna*, when thy hand crucifies him. How darest thou receive the Sacrament with that hand, that is so imbrued in his blood whom thou receivest! He that sells that for a little pleasure, which CHRIST bought with so much pain; *Stultum reputat Christum mercatorem*; Thinkes CHRIST but a foolish buyer, and that he had a hard penny-worth: but indeed *Stultum se praebet venditorem*; he proves him a foolish seller; and with *Esau*, will repent his bargain.

Now hath Christ done so much to purge us, and can we forget it? Can such a benefit die in our memories? No, *Toto nobis figatur in cord, qui totus pro nobis fixus in cruce, August.* Let every redeemed heart, remember his Redeemer. Forget not the Passion of thy Savior, O my soul: but *Totus sit fixus in me, qui totus est crucifixus pro me*; Let him be wholly fastened in me, that was wholly fastened to the Cross for me.

Some understand by this *Purging*, true Regeneration: in this Exposition the Romanists are confident and peremptory. But so taken, it is mistaken: for if he were regenerate, he could never forget it. Upon this collection they build, that a man may fall away from grace, and that without distinction, even totally and finally. Here they cry *Vicimus*, we have conquered; the Calvinians are confuted, confounded: but this trumpet might be blown with a straw. Their Logic is too hasty; they force theit conclusion to ride post. As in their Indulgences and Pardons they move men to presumption: so in this they drive them to desperation; any way serves their turns to deceive. If this their position were true, they must needs be false, *John. 13.1. Whom he loves, he loves to the end:* and that *Rom. 8.38. Nothing can separate us from the love of God in Christ:* And *Heb. 13.8.* then were Jesus Christ *not the Same, yesterday; and today, and*

forever. But the Spirit of Adoption is an *everlasting Spirit*: and God's mercy, like his Majesty, endures forever: and the gifts of grace are *without repentance*: God will never retract them, for he is no changeling. *I the Lord change not*. Man is inconstant, riches are inconstant, honor is inconstant, friends are inconstant, a wife is inconstant, the world is inconstant: only *Ego Jehovah non mutor*; I the Lord change not. He doth not today love dearly, and tomorrow hate deadly; but whom he blesseth, *shall be blessed*. CHRIST will not quench the smoking flax, but inflame the least spark of grace. *Fides concussa, non excussa*: the light may be eclipsed, not extinguished. But they object, *Matth. 18.32. I forgave thee all the debt*: yet *verse. 34. he cast him into prison, till he should pay all that was due unto him*: The debt remitted, is again required. I answer, that the scope of that parable is to show, that God will no otherwise forgive us, then we forgive others. For certainly if a man be once acquitted, he can never for that debt be damned. God's covenant depends not on our obedience, but our obedience depends on God's covenant. We are not therefore loved, because we are holy: but we are therefore holy, because we are loved. If this *purging* had been absolute Regeneration, it could never be *forgotten*: for *all the promises of God are Yea and Amen in Jesus Christ*.

Some expound it thus; *he was purged*, that is, he thought himself purged: he was only clean in his own opinion. So CHRIST calls the Pharisees *Just*, because they justified themselves, *Luke 15.7*. This opinionative *purging* easily revolteth to profaneness: he that never had but the case of a sheep, may very well be a Wolf. They slumber, and suppose themselves good Christians: their faith is but a dream, their hope but a dream, their charity but a dream, their obedience but a dream, their whole religion but a dream; and so their assurance of salvation is but a dream. They have regeneration in conceit, repentance and righteousness in conceit, they serve GOD well in conceit, do the works of piety and charity in conceit, and they shall go to heaven only in conceit. Get better assurance than only to think thyself good: pure and naked supposalls bring no man to eternal life.

Others; as *Luther*, refer this *Purging* to Baptism: which exposition may carry a probable and profitable sense. This Saint *Paul* calls the *Laver of Regeneration*; but *Metanimesis*; he means the sign or seal of it. Our purgation by CHRIST'S blood is not only granted to us in the Charter of the Gospel, but also confirmed in the Sacramental Seals. In the Old Testament there was Circumcision, *contra peccati reatum*: and Occision, or the Passover, *contra peccati poenam*; as the School speaketh.

Answerable to these we have Baptism and the LORD'S Supper: now it is the general consent of the Fathers, that in the most complete Baptism sin is not so taken away, *Quod non sit, sed quod non obsit: non quoad actum, sed quoad reatum*; Sin is still within the faithful, but it shall not be destructive to them in whom it is. Indeed if we consider the inward baptism of the Spirit with the outward, there is a true purging. The laver of regeneration cleanseth from the guilt of all sins, *quae vel humana traxit nativitas, vel contraxit iniquitas, August*. So *Lactantius* sings of the baptized Infant: *Candidus egreditur nitidis exercitus undis: Atque vetus vitium purgat in amne novo*. *Aquinas* says, this Sacrament is a Commemoration, a Demonstration, a Prognostication: a Commemoration of Christ's Death, that is past: a Demonstration of CHRIST'S grace, that is present: a Prognostication of CHRIST'S Glory, that is to come. Thus can the GOD of Power

effect his will by weak means: as the aspersion of blood on the doors without, shall save the effusion of blood in the house within. *Naaman* must wash in Jordan, the blind in *Siloam*, the lame in *Bethesda*, we in the sacred Font. As none entered the Sanctuary, but they first washed in the golden laver: so ordinarily none enter the Church, but they are first washed in this holy fountain.

Now to this, outward Baptism is necessary, *necessitate conditionata*, with a conditional necessity: inward, *necessitate absoluta*; with an absolute necessity. Baptism *purgeth* not, *Vt pharmacum, aut opus expiatorium, sed ut Sacramentum, foederis obsignatorium*; It healeth not as a medicine, by it own inherent virtue; but as a seal of his mercy, by whose grace we are saved. Not *necessitate medii, sed mandati*; the necessarinesse of it is derived from the Commandment of GOD. A man may have it, and yet be lost: as *Magus* had *Sacramentum virtutis*, but not *virtutem Sacramenti*; the Sacrament of grace, but not the grace of the Sacrament. Another may want it, and yet be saved: as that penitent malefactor was never washed in Jordan, yet received into Paradise. Sacraments then save not, *Efficienter, sed efficaciter*; not necessarily, but ordinarily. *Vnde tanta vis aquae, ut dum corpus lavet, cor abluat? non quod dicitur, sed quod creditor, August.* Whence hath the water such virtue, that washing the body, it should purge the soul? Not because it is so said, or, so sprinkled; but because it is so believed. It is not therefore enough to have *Sacramentum fidei*, but *Fidem Sacramenti*; Not to have the Sacrament of faith, but the faith of the Sacrament. *He that believes, and is baptized, shall be saved.* He that is thus baptized, is truly *purged*: and as upon CHRIST being baptized, the HOLY GHOST descended: so the Spirit, which once *moved on the face of the waters*, shall work with the water upon his soul. And as there came a voice to CHRIST from heaven; *This is my beloved Son, in whom I am well pleased*: So doth GOD the Father secretly spake to the baptized Infant; Thou art my beloved child; with whom (though before I was angry) I am now well pleased. Before thou wast a child of wrath, an heir of perdition: but now *thou art my son, this day have I begotten thee.*

If this wicked man had been so *purged*, he could never have forgotten it. But he had only *Baptismum Fluminis, non Flaminis*; The Baptism of water, not of the Spirit. And is not this a miserable and damnatorie sin, to forget a man's Baptism? Not to remember that his name is Christian? It is pity that ever the water of Baptism was spilled upon his face. Wert thou borne in sin, *non prius natus quàm damnatus*; A stranger to the life of GOD? And loe, then did thy parents bring thee to the sacred Font; and when thou couldest not answer for thyself, was not GOD pleased to take sureties for thee, witnesses of thy future obedience? Did the Church open her bosom to receive thee to her Mother-hood, GOD to his Father-hood, CHRIST to his Brother-hood, Angels to their guard and society, all the Elect to their prayers and charity; and canst thou forget all this? Wilt thou disclaim Christians, despise the Angels, deny thy Brother, defy thy Mother, reject thy Father, and run a course crosse to piety and eternal life? Shall not, at that great day, men forsake thee, devils accuse thee, Angels repudiate thee, the Church be ashamed of thee, thy Father disinherite thee, yea, even thy Brother now become thy Judge, the LORD JESUS condemn thee? What can save thee, if thou forget thou wert a *purged* Christian?

Beloved, think of the end of your washing; it was that you should no more foul yourselves, *Acts 22.16. Bee baptized, and wash away your sin, calling on the Name of the LORD.* The Eunuch being baptized, became a Saint: *Descendit Ethnicus, resurgit Christianus:* He went down into the water a Heathen, he came up a Christian. The cruel Gaolor, baptized, became a zealous professor. Baptism is *in poenitentiam, Matth. 3. to amendment of life.* Therefore say with the Spouse, *Cant. 5.3. I have washed my feet, how shall I defile them?* Forget not that Sacramental vow made to God, in the presence of men and Angels. Did it fly up to heaven, and does it not stay there to testify against thee? Thou vowed'st thyself a soldier, not a neuter: to fight for the Lord, not to stand still and look on; much less to fight against him: for *Cursed is he that takes not the Lord's part.* Thou must fight: thou doest fight; but against whom? not against the world, thy own lust, the power of Satan; but against thy brethren. Upon every slight occasion we must to Law: like Cockes of the game; that fight neither *pro patria*, nor *pro domo*: so we contend not *pro cure, jure, thure*; not for the title of inheritance, not for the right of the poor, nor for the cause of Religion: but *Quia alter alteri cedere non vult*; but because one will not yield to another. Turbulent Lawyers are the abettors that set them on; the Cock-pit is Westminster-Hall; and when they have pecked out one another's eyes, they pull their feathers. Is this to fight the LORD'S battle? No, it is to be on the Dragons side. Do we war against the world? No, we fight not like *Alexander*, to subdue it to ourselves, but to subdue ourselves to it. Run thorough the shoppes of this City, and you may know by their weapons; false measures, false balances, false lights, false tongues; what they fight for. O the mercy of GOD! Have we forgot our names? Is there no memory of our Christianity left? We had but some prints and relics of it at first; and may we now say, as of Jerusalem; *Etiam periere ruinae?* Is there no ruin nor stone left, to tell a man's self; This building was a Christian? It is reported of *Orbilius*, a Grammmarian, that he forgot not only the letters of his book, but even his own name. We forget both the prints and letters of the Gospel, and withal our own names; that we are Christians. As GOD said to that evil servant; *Ex ore tuo te judico; Out of thine own mouth I will judge thee:* So he will speak to this Apostate, *Ex nomine te damno;* By thine own name will I condemn thee: Thou namest thyself Christian, yet shamest the profession. Now the Spirit of God *purge* us from this forgetfulness, and grant us never to *forget* our purging. Let us never forget such a benefit, that we may never be forgotten by the Author of it.

He hath forgotten that he was purged. Here is his unthankfulness for this deliverance. What, *blind*, and *forgotten* too? How comes this to pass? Blindness should ever have the best memory: what is taken from one sense, is divided among the rest. The ear retains what it is entrusted with, the better; when the eye wants occasion to direct it. The memory is like a cage, the ear is the door of it, the eye the window: good doctrines are put like birds in at the door, and fly out again by setting open the window. Indeed the defect of corporal sight hath often mended the memory; but it is not so for spiritual, *Mark. 8.18. Having eyes, see ye not? and do ye not remember?* They neither saw, nor remembered. A carnal heart is blind to conceive, ready to forget, *2 Timoth. 3.7. Ever learning, never able to come to the knowledge of the truth:* slow to get, apt to forget. As *Nescitis, know you not*, was a word often used by Saint Paul: so, *Do you not remember*, was frequent from our SAVIOUR CHRIST, *2 Tim. 1.13. Hold fast the form of sound words; that good thing which was committed to thee, keep.* An auditor should not be like the

sponge, that holds all water both good and bad: nor like the sieve, that holds no water, neither good nor bad: nor like the boulder, that keeps in the course branne, and throws out the fine flower: but like the scribe, that keeps in the good seed, and casteth out the dust and unprofitable darnel. One said of our Country, that it had fair houses, but bad chimneys, because they have so little smoke of hospitality: so we have excellent ears, but bad memories: quick conceptions, brittle retentions: not a Nation under heaven hears so many good Sermons; not a Nation under heaven sooner forgets them. Many arts are taught among us, of quick reading, of short writing; where by brachigraphical characters they will take a Sermon *verbatim*. But there is one art, I would some good body would teach it us; it is the art of memory. That as Sermons are taken word for word in our papers; so they might be written sense for sense in our hearts

Now if my power were answerable to my will, I would teach you this art. *Posse mihi Is tribuat qui mihi velle dedit*. To dispose this discourse of memory into some method, lest it be confounded in that should teach it. The object of memory specified in the Text, is double; the estate of *sin* wherein we lay polluted, and the estate of *cleansing* wherein we stood recovered. So that the point is here confined to sins or good works. For our *sins*, let us first learn how to remember them, and then how we may forget them.

First, for their remembrance; *Chrysostom* says, nothing more helps us forward in a good course, than the frequent recognition of our sins. *David* specially entitleth the 38. *Psal. a memorandum. A Psalm of David to bring to remembrance*. Upon good reason saith *Euthymius*, because he made it when he called his sins to remembrance. *Cum commissa olim a se delicta memoria repeteret, Uer. 4. My iniquities, &c. Paul* thus remembers his former sinfulness of life; *I was a blasphemer, &c.* and so he became more zealous to save sinners than before he had been furious to kill the godly. *Quod fecit Saulus, patitur Paulus*: of a violent persecutor, he became a valiant sufferer. Our sins are innumerable, *who can tell how oft he offendeth*. Thou rememberest not the sins of one day, how great a mass have many days made up! too great a bottom for one hours sorrow to ravell out. *Have you forgotten the wickedness of your fathers, and your own wickedness that you are not humbled even unto this day?* If we forget our sins, God will remember them. The wicked man would put out the eye of knowledge, & stupefie the memory of infinite comprehension: *He says in his heart, God hath forgotten*. But, *These things hast thou done, and I kept silence: therefore thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes*. The forborne debtor may forget, but the forbearing Creditor remembers: every parcel is set down in his book. *Ahab* had forgot *Naboths* blood, but God remembers it. *Joab* had forgot the murder of *Abner* and *Amasa*; but *David* chargeth *Solomon* to remember it: *Let not his hoary head go down to the grave in peace*. But if we remember our sins in the day of repentance, God will forget them in the day of vengeance. He will answer as *Cato* to him that stroke him in the Bath, and afterwards submitted himself to his mercy; *Non memini me percussum*; I do not remember that I was smitten. *Ananias* pleaded against *Paul*, *Act. 9.13*. Lord remember how *much evil he hath done to thy Saints*: but the Lord answers, *Oblitus sum*, he is my *chosen vessel*. *The times of this ignorance God winked at*, but now he commandeth all men everywhere to repent. Repent then, and all shall be forgotten. *At what time soever, what sinner soever, shall turn from what sin soever,*

heartily; I will put all his wickedness *out of my remembrance*: the Lord will forget it, *Heb. 8.12*. I will be merciful to them, and *their sins I will remember no more*. But it is the Holy Ghost, *that brings all things to our remembrance*. Now this holy spirit of memory, teach us thus to remember our sins: that we may think of them with penitent sorrow, and God forget them to our eternal joy.

There is a way also for us to forget them: as we remember them to repentance, so we must forget them in respect of continuance. Otherwise the memory of them doth not reduce us to life, but forward us to death. This is to fetch poison out of a dunghill formerly cast forth. He that remembers his sins in sorrow, falls like *Abraham*, forward on his face to God: he that remembers them to practice, falls like the Jews, backward from JESUS CHRIST. If thou be on the mountain, have no love to look back to Sodom. If thou be in the Ark, fly not back to the world, as the Raven did. If thou be set on for Canaan, forget the fleshpots of Egypt. If marching against *Midian*, forget stooping to the waters of *Harod*. *Judge. 7. Mark. 13.15*. If on the house top, forget that is below thee: *Luk. 9.62*. If thy hand be put to the plow, forget that is behind thee. *Themistocles* desired rather to learn the art of forgetfulness, than of memory. Philosophy is an art of remembering, Divinity includes in it an art of forgetting. The first lesson that *Socrates* taught his Scholars, was *Reminiscere*, Remember: for he thought that knowledge was nothing else but a calling to remembrance of those things the mind knew, ere it knew the body. But the first lesson that Christ teacheth his Scholars, is *Obliviscere*; Forget, *Psal. 45.10. Forget thine own people, Matth. 4.17. Repent, 1 Pet. 3.11*. First, *eschew evil*

They which die cloth, do not immediately change one contrary into another; but first turn white into an azure, then make it a puke, &c. so we can never hold color, or have our integrity died in grain, but by mediate degrees. *Nisi dediscimus been, quod dicimus non been, Lirinens*. What we did ill get, we must well forget: and happily unlearn what we did unhappily learn. They that work in wax, cannot form a new impression, but by defacing the old: till Satan's image be extinguished, CHRIST'S cannot be imprinted in us. We must forget the wilderness, that we may dwell in Canaan. Faith is that fair *Helen*, which drinks to us in a cup of *Nepenthe*, and says; *There shall be no more sorrow*; for *vetera transierunt, the former things are passed away*. The hearty draught of the living fountain, shall make a man not to *remember the days of his life*; because *God answereth him in the joy of his heart*. The Scripture is full of this language, *Esa. 43.18. Remember not the former things, neither consider the things of old*. There are some dissolute persons, that laugh at the memorial of their sins: shall they not weep tears of blood for those smiles? *Woe be to them that thus laugh, for they shall weep*. When they are past committing, they applaud themselves in recounting, in reporting their aspersions of fraud, blood, or lust: *they glory in their shame*. They remember that on earth laughing, which they must remember in hell howling. This is a cursed commemoration; when an old man shall glory in his former whoredoms, boast his homicides; yea perhaps (if it be possible) make himself worse than ever he was. Some men lie to save their credits; and that is as if one should wipe his mouth on his sleeve to spare his napkin. But this man tells lies to increase his discredit; and to fill up the measure of his torments. As if his damnation could not otherwise be heavy enough, his tongue shall make up the weight which his hands failed to

accomplish. Here is a damnable remembrance of sin; not by penitence to cleanse the soul, but by impudence, more to foul it, *Psal. 52.1. why boastest thou thyself in mischief.*

No, but if thou hast had a fluxe of malice, as that woman a fluxe of blood, 12. years; now being cured, forget that bloodiness. If thou hast been depressed with worldliness, as another woman with a *spirit of infirmity*, 18. years. Now being rectified, forget that crookednesse. Though *blind from thy birth*, as the man *John. 9.* now having thine eyes opened, forget thy former cecitie. Though formerly deaf and dumb, upon CHRIST'S *Ephata*, forget those orbities. Though thy charity were dried up, like that man's *withered hand*, *Matthew 12.10.* yet now upon the restitution of it, forget all dryness and niggardice. Though thou wert a creeple from the womb, yet now being recovered, forget all limping and halting with God. Though buried in the grave four days, yet now being revived, forget all deadness in sin. Though before tormented with seven devils, as *Mary Magdalene*; yet being dispossessed, forget the devil and all his works. Forget *Babylon*, but remember *Jerusalem*, *Psal. 137.5. If I forget thee, O Jerusalem; If I do not remember thee;* let both my hand and mouth miscarry, and forget their offices. Forget thy old sinful life; *So shall the King greatly desire thy beauty.* Forget not the mercies of God, lest *God forget to do you good:* but forget all the injuries of men: write the wrongs in their dust, and cover all offenses done to you with a mantle of charity. The Sum of all is; remember your sins to repent of them, forget to practice them: that God may forget them in judgment, and remember you in mercy and salvation.

This be the method of memory in respect of sin; now for the works of grace; I do not mean such as GOD hath wrought in us, but such as ourselves by his grace have done. There is a rule how they may be remembered, and how they must be forgotten.

Our virtues and good works may be after some manner remembered. *Quàm immensa est laetitia de recordatione transactae virtutis!* Our conscience is exceedingly comforted by the memory of our zealousnesse to serve God. The kingdom of God consists in righteousness, peace, and joy in the Holy Ghost. Now, if there be *knowledge* of righteousness, then certainly there will be peace of conscience; and these cannot be without joy of the Holy Ghost. *Job* hath a whole Chapter of these holy remembrances. Chapter 31. *If I have walked, &c.* and he concludes; *My heart shall not condemn me for my days.* So sick *Hezekiah* cheered himself. *Lord, remember how I have walked before thee with a perfect heart.* So *Obadiah* after a sort justified himself to *Elias*, *1 King. 18.13.* Diddest thou not hear, how I saved the Prophets of the LORD from *Jezebel*? The purpose of this repetition, is not to boast merits, but to seek mercies. Neither must this line of remembered goodness be there cut off, but extended forth still: like a man that counts his miles past, but yet goes on his journey. *He that is holy, let him be holy still, Revelations 22.11.* The further men fetch their careere backward to take their run; the further they leap forward when they have run. So a sober recognition of our former obedience, remembering what peace of conscience we had in that service, encourageth our future constancy. There are some who looking to this Record, find their own names blank. What, no good deeds yes, but they have lost their memories: they cannot call to mind where, or when, or how they performed them. Like the drunkard who sought all the Inns in the town for his horse, when indeed he came thither on foot. These men may blame their bad

memories, but the fault is in their bad hands and hearts. Some have their good deeds written upon Hospital walls; perhaps lest God should forget them. But we will charitably construe it; that they were recorded there rather by the gratitude of the receivers, then by the popular desire of the contributors. Howsoever, it is somewhat that they have good deeds to remember. But too many have none at all: will you blame their memories? no, God amend their lives.

In another course, our good works are to be forgotten, and not mentioned: let them be remembered to enliven our obedience, and comfort our conscience: but rather than we should arrogate merit by them, oblivion take them. He that in pride remembers his virtues, hath indeed no virtues to remember; because he wants the mother virtue of all, humility. Here is one difference between good and evil men: both remember virtues; *Pii aliorum, impii suas*: good men remember the virtues of others, evil men their own. They think on others virtues as ensamples to imitate, these on their own as miracles to wonder at. The way to have God remember them, is for ourselves to forget them. *Abraham* was content to offer up *Isaac*, but then he forgets it, therefore God remembers it, *Gen. 22.16. Because thou hast done this thing*: there is the general: what thing? the particular follows, *And hast not withheld*; not thy servant, but *Thy son*: and not only thy son, but thy *only son*; therefore in blessing, I will bless thee. *Mary* shown to CHRIST great kindness; but when she had done, she thought it not worth remembrance: therefore CHRIST repeats it, and amplifies it from point to point. *Simon*, thou gavest me neither water to my feet, nor kiss to my mouth, nor oil to my head; but she hath washed me with tears, kissed with her lips, and anointed my very feet.

Who dare boast himself to God! If in a brave theomachy, thy memory produceth a thousand good works, God's memory will bring forth ten thousand of thy sins, to knock thee down. Therefore let us cast down our most flourishing *branches*, and our most glorious *Crowns* at the feet of CHRIST. If *Sennacherib* have conquered kingdoms, you shall hear him crack it, *Esa. 37.13. Where is the king of Hamach, &c.* If *Nebuchadnezzar* have built a stately palace, he must brag of it; *Is not this great Babylon, I have built for the honor of my majesty?* *David* himself could not be content with the multitude of his people, but he must needs *number them*, *2 Samuel 24.2.* If *Hezekiah* have rich treasures, he must needs *show them*, *2 Kin. 20.13.* victorious *Sampson* must glory in his conquests, *Judge. 15.16. With the jaw of an asse have I slain a thousand men.* But for us, though we give alms, let us sound no *trumpets*, *Matth. 6.2.* though we fast twice a week, let us make *no words of it.* God best likes of those good works, that be covered under the fleece of humble silence. So the Lord that seeth in secret, will reward openly, *Matth. 6.4. Humilitas animi, sublimitas Christiani.* The Christians glory is his humility. *Saint Paul* was in *nothing behind the very chiefest Apostles*; yet he accounts himself *nothing*, *2 Cor. 12.11. I labored more abundantly than they all*, *1 Cor. 15.10.* yet he forgets it. *I speak with tongues more than you all. I speak wisdom among you that are perfect*, *1 Cor. 2.6. I fought with beasts at Ephesus after the manner of men*, *1 Cor. 15.32.* yea he calls all the former sufferings, *things without*: he had a thing within that troubled him; *The care of all the Churches.* He was wrapped up to the third heaven, and perfected his knowledge among the Angels. Yet he esteems, *hoc aliquid, hoc magnum, hoc mirum, hoc totum, nihil*; He forgets all this in regard of merit, as if it were nothing. Whereas we, if we have done one thing well, or at one time well, think we have

done enough. *Orpheus* going to hell to fetch out his wife *Euridice*, had her granted him on this condition, that he should not turn back to look upon her till he had brought her forth. But being forward a good way, in an excessive love, *Flexit amans oculos, & protinus illa relapsa est*: he looked back and so lost both her sight and her self: but perhaps when he considered better of the matter; he was willing to be rid of her. This fiction is not without the moral, if we have any virtue, though it be as dear as a wife unto us, let us not dote on it with a self-loving admiration; lest by too much looking, and too well liking, we lose it▪ let us not be too memorious of our good works; it is enough that God will not forget them. *This deed shall be told for a memorial of her*. We had better have one written in heaven, than a thousand in earth: whosoever forgets them, the comfort is, they shall be remembered of Christ.

The sum of all is this; unthankfulness is even forgetful. This is the first degree of apostasy. *They forgot his works, and remembered not his hand*, nor the day when he delivered them from their enemies. *Nathan* taxed *David* with this forgetfulness, 2 *Sam.* 12.8. How much hath God done for thee, yet hast thou forgotten it, and despised his Commandment? So *Pharaohs* officer forgot *Joseph*, when he came to his preferment. *Joash the King* remembered not the kindness of *Iehojada*, but slew his son. Hath God delivered, purged, blessed us, and can we forget it? *Beware lest thou lift up thine heart, and forget the Lord*. *David* would not suffer the blessings of God to lie in *tenebris*, unseen of men, unremembred of his own heart, but he proclaims them, *Psal.* 66.16. Come all ye that fear the Lord, and *I will tell you what he hath done for my soul*. Let others write the kindnesses of their friends, I will relate to you the mercies of my God, *Psal.* 40.10. and 71.15. Of all faculties of the soul, the memory is most delicate, tender and brittle, and soonest decayeth: and of all objects of memroy, *Primum senescit beneficium*, a benefit soonest grows old. Yet it is an easy work of memory, to think on him that made us: here is no over-charging it with numerous objects; to remember only one thing, the mercy of thy God. It is no weakening to thy body, no decay to thy store, no emptying to thy purse; O then be thankful! And yet all thy riches, thy fatlings, thy first fruits, thy best oblations are not so acceptable: it is more welcome than the *Bullock that hath horn and hoof*, *Psal.* 77.9. Hath God forgotten to be gracious? He hath then left his old wont: No, *David* had forgotten the richnesse of his mercy; therefore he recollects himself, *verse.* 10. *This is mine infirmity; but I will remember the years of the right hand of the most High*. Not the moments, nor the hours, nor days of a few short afflictions; that his left-hand hath dealt to me: but the years of his right hand; those long, large, and boundless mercies wherewith he hath comforted me. *When they forgot the Lord, he sold them into the hand of Sisera, and to the Philistines*- They that forget the Lord, shall be delivered into the hand of *Sisera*, Captain of the enemies host, that is, Satan; or to the *Philistines*, the Lusts of the *Flesh*; or to *Moab*, that's the world. Consider this ye that forget God: though you forget your own country, and your fathers house: though you forget the wife of your bosom, and the fruit of your own loins: though you forget to eat your bread, and take your sleep: yet remember your sanctification, forget not that you were purged by the blood of CHRIST. If you have treasures and Iemmes, you desire a Cabinet to put them in: I have shown you a Cabinet for all the Jewels of grace you have gathered, the *memory*. If you have received any good, there preserve it. *Paul* tells the *Hebrews*, *Hebr.* 12.5. *You have*

forgotten the exhortation: let it never be said of you, that ye have *forgotten* the exhortation spoken to you.

Forgotten that he was purged. There remains yet one degree more of application and amplification of this point. Consider we the price of our *Purgation*, and we shall more willingly part from our corruption. If the blood of God's son was spilled and spent to discharge us of sin; how odious should sin appear to us! Oh let no sin be held so dear as to be retained, when God retained not his dearest son for us. When *Abraham* offered up *Isaac*, God said; I see *thou lovest me*: but when God offered up his son for us, (that were, not as God to *Abraham*, a friendly Creator, but) enemy creatures, we may well say; LORD, we see that thou lovest us. *Abraham's* offering *Isaac* was a grievous trial; both for the matter and the manner: that *Talis, Talem, Taliter*. 1. That the sacrificer should be a father. It is contranaturall and execrable for a son to slay his father; to give death to him, that gave him life. *Herodotus* writes of some that held it impossible for a son to kill his father. A great law-giver made no Law for it, as a thing never to be done. If any were suspected or accused for it, they would conclude that either he had not done it, or that he was a bastard; they could not be persuaded that any son would commit parricide. But now it is more strange for a father to slay his son: for love more descends than ascends. We have read of young ones that killed their own damme, we never read of a damme that killed her own young ones. But here *Isaac* is doomed to die, not by the hand of an enemy, not by a stranger, not by an executioner, not by a murderer; but by a father; a mild, gentle, holy, loving father. *O utinam tantummodo moriturus, non patris manu moriturus!* *Abraham* might say, Oh that it were only his destiny to die, and not to die by the hand of his father. 2. That the sacrifice should be his son, his *Isaac*, his joy: not only his son, but his only son. Not one of many; yet *Jacob* cannot spare one of twelve, he weeps for *Joseph*, he is grieved to part with *Benjamin*. Yea, that it must be that son, from whom the *Messiah* was to come; the hope of salvation to himself, and all the ends of the earth. 3. That he must die after such a manner: a sacrifice to GOD, who delights not in the blood of men: and this himself not standing by, but with his own hand. Since he must die, ô that *alienâ manu, non propriâ*; that another hand might do it, and the father not see it! *Si fleres filium mortuum, quid si jussus occidere?* doest thou lament thy son dying, what wouldest thou do if thyself were commanded to kill him? God remembers this faithful service with an oath. *By myself have I sworn*, that I will bless thee for it. Sure he was loath his tender son to kill: but much more loath to break his fathers will.

But now to what purpose is all this? Yes, *Abraham* puts us in mind of God the Father, *Isaac* was a type of CHRIST: either gives up his only son, but with great difference: *Abraham's* duty was but a shadow of God's bounty. 1. *Abraham* at God's command was bound to do it, as a creature to his maker; but who could command God? Children are commanded by parents, their parents by magistrates, those magistrates by Princes, those Princes by God, God himself by none. 2. *Abraham* did this for a loving friend, God did it for hating enemies, *Rom. 5.10. When we were enemies, he reconciled us by the death of his Son.* 3. *Abraham tradidi filium moriturum, Deus filium immortalem morti.* *Abraham* offered a mortal son sure to die, God offered an Immortal son to death indeed. The one must have died though his father should

never kill him: the other could never have died, unless the father had delivered him to death. Besides, he that was mortal scaped, he that was immortal died.

Now wherefore did God all this? to *purge* us from sin. *Sic filium crucifixit, ut peccatum occideret*: so he killed his son, that he might kill our sin: he was crucified that iniquity might be mortified. Ponder them, and weigh the reasons why our Savior died: *Sampson* suffered his heir, his strength, to be lost for *Delilah*: CHRIST suffered himself to be betrayed and murdered for us. *Jacob* endured fourteen years service for *Rachel*. CHRIST above thirty years passion for us. *Rachel* was fair, therefore *Jacob* loved her: we were foul and polluted, yet CHRIST loved us. *Tollere peccatum mundi, intermisit gloriam caeli*: he did descend from his own royalty, to deliver us from misery. Diverse Kings have left their regal seats for a monasterie: CHRIST forsook heaven for earth, a crown of joys for a crown of thorns. *Exemplum sine exemplo!* Many refuse heaven for earths sake, because they know not those supernall joys; CHRIST knew heaven, for it was his own. All this for sin: fie filthy sin, that any soul should hereafter love thee! for this cause turn from iniquity to righteousness: do thou for GOD'S sake not spare thy dearest sin; when GOD for thy sake did not spare his dearest Son. Fall not back to wickedness and pollution; remember thou art *purged by Jesus Christ*.

VERSE 10. Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

The scope of this verse is persuasive and hortatory: wherein the Apostle labors to reduce Christianity to practice; That as men have a plentiful hope of salvation, so they may show a liberal argument of sanctification. *For everyone that hath this hope purgeth himself.* 1 John. 3.3. And he that is freed from damnation *walks after the spirit*, Ro. 8.1. Neither can there be a sound testimony of conscience, that we are in God's favor; if it be not joined with the integrity of life. That which from everlasting stood sure in heaven by God's decree of election, this make sure to yourselves on earth by your conversion from evil, and conversation in goodness. As God hath his *Statutum est*, so must you have your *Probatum est*. CHRIST hath bequeathed to all believers a legacy of glory, entitle yourselves to it by your faith and holiness; *make your election sure*. It was ever sure in GOD'S prescience, now make it sure to your own conscience. Which when you have done, be stablished in your hearts; *Ye shall never fall*. He that hath a grant from the King under the broad-seal, and hath also interested and strengthened himself in this grant *Robore Legis*, and hath approved himself *Coram facie Iudicis*; wants now nothing but possession, which the Sheriff cannot deny him. So the Christian having both these made sure to him, when death shall manumitte him, the Angels shall bring him to the Inheritance, and the gate of glory shall give open way, the Porter not being *Peter*, but the LORD JESUS himself. A man in your City is to be made free by his fathers copy: you demand proof that he is such a man's son: he proves it by testimony, you cannot deny his freedom. The Father of heaven makes all Christians free by CHRIST'S copy, *John. 8.36. If the Son make you free, shall you not be free indeed?* Thou comest and demandest thy freedom: where is thy testimony that thou art such a fathers son? here, my

faith and some measure of obedience. Christ will answer, *Matth. 25.21. Well done thou good and faithful servant: enter thou into the joy of thy Lord.*

Wherefore the rather brethren, &c. The whole Verse may be distributed into:

- An Exhortation; *be diligent to make your election sure.*
- An Confirmation; *If ye do ye shall never fall.*

The Exhortation contains in it:

- An Induction; *Brethren, be diligent.*
- An Instruction; *Make your calling certain.*

In the former there is a word:

- Of Connection; *Wherefore.*
- Of Affection; *Brethren.*
- Of Direction; *Give diligence.*
- Of Election; *Rather, to this than other things.*

In the other is considerable:

- The Matter expressed; *Make your calling and election sure.*
- The Manner implied; *How it may be made sure.*

The Confirmation offers to be considered by:

- A Qualification; *If ye do these things.*
- A Ratification; *You shall never fall.*

The first branch of the first particular of the first general, is the word of connection; *Wherefore.* This word infers a consequence on the premisses, or is a reason of the precedent speech. The Apostle had formerly discovered the danger of such as *forget their own purging.* But there are many that forget not that they were purged by the redemption of Christ, but remember it too much: and from this derive encouragement of a licentious life, quitting themselves from all sins by his passion. But *Non sic didicistis Christum, Eph. 4.20.* You have not so-learned Jesus Christ. Was your first lesson Christ's Cross, and did you so conster it, *Rom. 6.1. Shall we continue in sin, that grace may abound?* He that thus spells Christ, hath but small literature of religion. *Thou art made whole: sin no more lest a worse thing come unto thee.* Here is a Cure, a Dyet, and a Danger. *Thou art made whole,* there's the cure. *Sin no more,* there's the diet. *Lest a worse thing come unto thee,* there's the danger. Let everyone that calls on the name of the Lord Jesus, depart from iniquity, *2 Tim. 2.19.* Art thou a Christian? *Sit illi dominatio, a qu• denominatio:* acknowledge him thy Lord, of whom thou hast thy name and

title: do not usurp that name unless thou lead an answerable life. Otherwise though thou carry a while the name of a Christian: thou wilt find at last the reward of an Infidel. *If ye call God, Father;* pass the time of your sojourning here in fear, 1 *Pet.* 1.17. Shall we acknowledge a Father, and deny him honor? The end of our conversion, is to amend our conversation: and that word which sounds peace and joy and remission of sins; leaves this lesson behind it; *Sin no more.* As upon a general pardon granted at a Royal Parliament, the prisons are emptied; yet the prisoners and malefactors have three memorable words spoken to them; *Exite, gaudete, Cavete;* Go forth, rejoice in your liberty, but beware lest your sins bring you back again. He that draws arguments of presumption and riot from CHRIST'S death and passion; hath not perhaps *forgotten* his Savior, but remembers him to the improvement of his own damnation.

Brethren. This is a word of relation, betwixt the persons to whom, and the persons from whom, this admonition is sent. This declares in the Apostle two virtues; his Humility, and his holy Policy: both attribute to us some dignity, and require from us some duty.

For his Humility; he prefers not himself to the rest of God's Saints, but calls them all *Brethren.* How contemptibly would he judge of the Popes arrogated Primacie! What sacrilegious pride would be take it, to be called *Pater omnium*, the Father of all men; which is incommunicably proper to GOD himself? Indeed GOD bestowed upon *Abraham* this title; to be called *The Father of all them that believe.* But this was *Paternitas exempli, non causae;* A fatherhood of example only. He might be a Father in respect of generation to the Jews; he can be Father in respect of regeneration to none. Himself was the son of Faith, though called the *Father of believers.* But *Isaiah* 63.16. *Doubtless, O LORD, thou art our Father, though Abraham be ignorant of us.* And this our title, to the Father-hood of GOD, and brother-hood of Christians, is through CHRIST: who is both *Pater noster*, and *Frater noster;* Our Father, *Hebr.* 2.13. *Here am I, and the children which thou hast given me.* Our Brother, *Hebr.* 2.11. *He is not ashamed to call us brethren.* See here then, the different Spirit of Saint *Peter* and the Pope: one calls himself the *Brother*, the other the *Father* of the Saints. Indeed the Pastor may call his people, Children; and *Paul* calls *Timothy* his son, when he commends himself to him, 1 *Tim.* 1. *Unto Timothy my own son in the faith:* when he commends him to others, he calls him *Brother,* *Hebr.* 13.23. *Our brother Timothy is set at liberty.* But, saith our Savior; *Call no man father; for one is your Father in heaven.* Christ doth not there forbid natural, civil, moral relations. Not natural; *Jacob* may call *Isaac* Father. Not civil; the servants of *Naaman* spake unto him; *My Father.* Not moral; as *Elisha* said to ascending *Elijah;* *My Father, my Father,* 2 *King.* 2.12. Things that are subordinate one to another, do not oppose one another: we have one Father in heaven, yet may have many ministerial fathers upon earth: but none in that sense that GOD is our Father. *Pater Ecclesiae*, the Father of the Church, the Pope cannot be called without wrong to GOD. This title he challengeth in Saint *Peters* right; but Saint *Peter* himself thinks it wrong. CHRIST, say they, meant to turn over his right to *Peter;* as if he were to be his only heir; *Upon this rock I will build my Church.* But the Church had a foundation from the beginning of the world; I hope *Peter* was not it. He calls us *Brethren*, to show that he had but the privilege of a brother, and did no otherwise than all the rest; bear the arms of the elder; he gives them all equal privilege. The Old Testament began in fraternity; *Moses* and *Aaron:* so doth the New; *Peter* and *Andrew,* *James*

and *John, Simon and Jude, Philip and Bartholomew* are also taken to be brethren: so among the twelve Apostles, to be four pair of brethren. *Ex aequo fundavit Ecclesiam*. And as CHRIST took them from an humble condition of estate, so he gave them an humble opinion of themselves. For condition; he took no Gymnosophists from Indy, nor Philosophers from Athens, nor Orators from Rome, nor Rabbi's from Jerusalem; but men of no learning. When he purposed to bring down the proud hearts of men; *Non per oratorem quasivit piscatorem, sed per piscatorem lucravit Imperatorem*; He did not choose Orators to persuade Fishers; but Fishers to convert Emperors For disposition; though they were dignified to be Apostles, yet they remain still humble *Brethren* to the poorest. *Non principandi superbiam, sed providendi vigilantiam tenent*; They had not a lust of Soveraigntie, but a zeal of charity. If therefore *Peter* had any Primacie, it was *non dignitatis, sed ordinis*; not of honor, but of order. Howsoever as *Matthias* for succeeding *Judas the Traytour*, was never the worse: so the Pope for succeeding *Peter the Saint*, is never the better.

For his Policy; he desires to win their souls, and therefore insinuates himself into their loves. We begin our letters to men of honor with, Honorable: to kindred, with titles of Affinity: to friends, with terms of Amity: the Apostles with the best band, *Brethren*; beloved in the best Beloved, Jesus Christ. The phrase of [*Brother*] begins almost to be worn out: whether through Curiosity, or Curialitie, such Christian salutations are thought too gross. But the Apostles wanted to let in their holy counsel by the sweetness of their affection. Notwithstanding their Apostolical authority, and beauty of graces; yet they took all courses to insinuate and work into their hearers hearts. Even when they came with a rod, yet was it not without the Spirit of meekness. In reprovng of sins, they did it without passion, not without compassion. You may therefore well pardon us, if with points of Humanity, we illustrate points of Divinity: if according to your capacities, from earthly things we reason to heavenly. So did our Savior; *If ye being evil parents, can give good gifts to your children; how much more shall your heavenly Father give good things to you?* Philosophers were enemies to the Gospel; give us leave to confute them with their own reasons; to cut off *Goliath's* head with his own sword. All this while we give to secular learning praise, but no more than it deserves. It is a learned ignorance; yet if we can make it, like *Balaam's* Ass, speak to purpose; you have no wrong. In all our courses we seek, *non vestra, sed vos*, not yours, but yourselves: we love your souls, let your souls accept of our loves. If you will answer God in obedience, you answer us in the desire of our hearts.

Brethren: this title ascribes to the people some dignity; that by faith in Christ they become *Brethren* to the very Apostles, and have the fraternity of the heavenly Saints. Alliance to Princes is held a noble happiness: but let us bless him that hath by the cement of his blood, allied us to those glorious and triumphant Saints in heaven. Be thou never so poor, if a true believer; *Peter and Paul*, yea, JESUS CHRIST himself is thy *Brother*.

Again, this term is not without some requirable duty. Is the Minister thy *Brother*? hear him. If God had spoken only by Angels, or by some raised from the dead, or by himself in thunder; this had been terror: but by thy *Brother*; this is the sweetness of familiar mercy. *The Lord doth raise up unto us Prophets of our own brethren, Act. 3.22*. But take heed lest God's gentleness be abused by thy contempt: it is the Word of thy Judge and Maker, though *in ore fratris*, in the

mouth of thy brother. I know that worldly greatness doth easily run into this scorn; what, shall such a poor man reprove me? Yes, *Ier.* 1.10. *I have set thee over nations and kingdoms, Act.* 9.15. I have chosen him to bear my Name *before Gentiles and Kings. Revel.* 10.11. Thou shall prophesy *before people, and nations, and Kings.* If thou be the Shepherd, suffer none to pollute the fountain whereof the sheep should drink. I know that the poorer sort are presumptuous enough, but they want teeth and horns: *The sons of Zerviah are too hard for us.* If our conscience and the salvation of our souls lay not upon it, it were better for us to hold our peace. I speak not only concerning the pains: if a man knew the burden, it would take away his stomach. *Jerome* on those words of *Paul*, *1 Tim.* 3.7. *He that desires the office of a Bishop, &c.* Alas, who doth not desire it? But to be a Bishop, was then the first step to persecution: if it were still so, to be prick'd for death, few would so much affect it. But I speak concerning the opposition of malice, rather than the imposition of labor; herein consists our sorrow and trouble. The shepherd having a lamb stolen out of his flock, vowed to God if he could find the thief, to sacrifice a Ram to him. But when in the pursuit he found a Lion preying on it, he made a new vow; that if God would deliver him from the Lion, he would not only content himself with the loss of his lamb, but also sacrifice a Bull to him. If a sheep be endangered, we vow sacrifice of thankfulness, if we may recover it: but seeking the lost lamb, we meet with a Lion, some great Tyrant, that hath perverted him to feed his own humor, and sensual lust: we are now fain to return without our lamb, and glad to escape the Lion. The sick man loathes the cup wherein the potion was brought him, though it qualified the malignancy of his disease: so many for private quarrels hate the vessel, the Minister, though he brings them the water of life. It is Satan's master-piece, or special trick; to put jarre betwixt the Pastor and the people. Our *feet* should be *beautiful*, and we do what we can to gain your affections, to draw you on with sweet allurements to everlasting peace: yet still, as the Prophet speaks, there are some that will *contend with the Priests.* You give the Physician leave to tell the disease of your bodies: the Lawyer to show you any flaw in your estates: your horse-keeper shall tell you the surfeits of your horse: your huntsman the surrances of your dogs: only we must dissemble, and conceal from you the sickness of your souls. We will not do it; we will pray for you, and honor you, and love you: but your sins we will reprove, and what God hath bidden us, that we will speak. And for you that come hither, to fetch seeds of lust from the Temple, to seek out the Devil in God's house, as if you could not find him in the places of prostitution: you that come hither to detract and tra••ce, and think to enhance your credits of learning and wit by disgracing the Preacher: you come not as *Brothers* and *Saints*, but as enemies and worse. If there be any such present, my admonition is well spent: if none at all, it is well and happily 〈◇〉 .

Give diligence. Studete, Satagite, 〈 in non-Latin alphabet 〉 . Terrene profits, though *tanto non digna labor*, come not without diligence. Doth a man reap without sowing? The Apostle says, *Ephes.* 4.28. *Give to him that needeth: and Above all things put on charity: yet he says withal; He that labors not, let him not eat.* Doth he here put off that charity, which he bids us put on? No, *indulget viro, non vitio:* he would have us favor the person, not the fault: and relieve *Egentes*, such as want; but withal *Agents*, such as work. The Philosophers thought the world was immortal and eternal; for otherwise, say they, God were idle, and should have had nothing

to do before the creation. They knew not the divine contemplation of his own Essence in three Persons; they considered not that incomprehensible delight; nor that infinite business of rest, and rest of business, that he had in himself. They were deceived in that, but not in this; that Idleness is not incident to God. How much less should it be in man, his servant; that begs of this God his daily bread? Until we come to the threshold of heaven, there is no rest of travel: but then we shall *rest from our labors*. The idle person may seem to be God's outlawry: slothfulness is a *Remora* that sticks to our sides, and hinders the Bark from the voyage of bliss. God built his Temple on a *Threshing-floor*: there must be labor in that place, though after a different manner. As Christ did not wholly put his Apostles out of their trade: *Non mutatur piscatio, sed intentio*; He made them still fishers, but of souls.

It is a true maxim in Philosophy, Art and Nature bring forth nothing suddenly: and is it not so in Divinity? Doth any man think, that hath lived all his years profane, to be made at his last hour a Saint? Never tell us, that one malefactor sped so; for then we tell you, that one Ass did speak: yet never was Ass or Ox heard speak since: *Gratia semet sumpta, ne sit semper prasumpta*; Grace that is presumed, may be missed. You have not wealth from the clods without digging, and would you have blessing from the clouds without working? The labor of our bodies for this world, was but a curse; the labor of our souls for heaven, is a blessing. We may ignorantly give our bread to the slothful: God hath too much knowledge to give salvation upon such terms. If the righteous scarcely be saved, where shall the ungodly appear? He that gives all *diligence* to enter into heaven, finds great difficulty; but he shall get in: but he that lies sleeping in his sins, must tarry without. The foolish Virgins knock at the door, but were denied entrance, *Matt. 25.12*. Would you needs sleep? sleep your last. When *Jupiter*, in the Fable, had invited all living creatures to a banquet, the Tortoise came at the taking up of the table; whereat he storming, the Tortoise excused himself, that his house troubled him: hereupon angry *Jove* adjudged him forever to keep in his shell. So when God calls, we have an house that hinders us; some lower, domestical, and earthly content; beware lest all our happiness be confined thither.

Give diligence. This exhortation, presupposeth no proper strength of our own to do this; for it is God's work in us. *Augustine* says, Sometimes I would have done this or that good thing; and I had will, but I wanted power: and again I had power, but then I wanted will: either *voluntas* or *facultas* were missing. Will and Power, like the Sun and Clouds, would fain meet: the Clouds strive to come to the Sun, but they are too weak and soluble, and melting: the Sun would embrace the clouds, and call them near to himself; but then his beams are so hot, that they disperse them: these two could never meet till they were brought together by the wind. So our Will to goodness, and our Power of performance, cannot meet, till they be brought together by the Spirit, that holy *Wind which blows where it listeth*. The wheel runs round, not because it is made round, but because it is moved round. In the Commandment, perceive what thou oughtest to have: in Sin, perceive what thou hast not: in faith and prayer, perceive where it is to be had which thou desirest, *August. Psal. 119.32. I will run the way of thy Precepts, when thou hast set my heart at liberty*. By nature our feet are tied with the fetters of corruption, we cannot run. Wilt thou run with thy feet, before thou have eyes? Or with thy eyes and feet, without thy heart? Or with thy heart, before God hath freed it? Canst thou run

the way, without *the way*, which is Jesus Christ? We know whither our *Diligence* must run for help: entreat Christ to entreat his Father: for he is delighted with his prayer, and requires it of him. *Postula à me, Psal. 2.8. Desire of me, and I will give thee.* It was but hyperbolic in *Trajan*, it is true in our God: *Citius esse desinit, quàm benefacere:* He can as soon cease to be, as to be good to his. God's hand was never shut from giving, if man's mouth be not shut from asking. Misery is the best orator for mercy: God loves to be solicited; *Call upon me in the day of trouble, I will deliver thee.* He that inviteth all to come in mercy, will receive all that do come in justice. Yet cannot our petitionary *Diligence* deserve this: it is obtained not *Prece, sed Pretio;* by the precious blood and merits of Christ.

Rather, 〈 in non-Latin alphabet 〉, *Potius.* Let not the goodness of God, which without your desert hath chosen and called you to the profession of CHRIST, forgiving and purging your former sins, make you idle and careless. But *rather* strive to answer this mercy in your faithful conversation: lest you fall into that pit of destruction, from whence by his death he hath redeemed you. *Ambite benefactis Dei;* let your obedience consent in a sweet harmony with God's mercies, that you may be capable of his promises; and not cut off like withered and fruitless branches. *The rather.* He doth seem to encourage this endeavor, *A Beneficio, à Periculo, à Praemio:* Partly by the Benefit, partly by the Danger, and partly by the Reward. The first whereof incites our gratitude, the next our fear, the last our hope. 1. *The rather*, because you have received such a benefit, as cleansing from sin by CHRIST'S blood. O what sin should be so dear to us, as God's only Son was to him! 2. *The rather;* for fear lest a recidivation overthrow all your happiness. As *Demas* lost himself, by *loving this present world*, *2 Tim. 4.10.* Seven worse spirits may make a re-entry, when upon the expulsion of one there is found a vacui•e. *Lots* wife had as good have dwelt in Sodom still, as to look back after her deliverance, *Ezek. 18.24.* If the righteous turn away from his righteousness; in the sin that he hath sinned, he shall die. A man hath been dangerously sick, is now something recovered▪ if by misgovernment he fall into a relapse, he exasperates the disease. The first sickness of the body feeds upon ill humors, the relapse on the vital spirits. For a wound half cured, to come to a new incision, is more painful than ever. It would grieve a traveler, got half-way forward his journey, losing all that, to return, and begin again, *Gal. 3.3. Are ye so foolish, that having begun in the Spirit, ye will be made perfect by the flesh?* No, *rather* give all diligence to continue: and call upon God for perseverance; who alone can keep us from the griping paws, and grinding jaws of that roaring Lion. It is said, *Zach. 4.9. that the hands of Zer•b•did lay the foundation of the house: and his hand shall also finish it.* So it is God that begins the good work in us, and God that accomplisheth it. Indeed he chargeth us to give *diligence*, *Psal. 68.28. Thy God hath commanded thy strength:* but he may command and go without, unless himself effectuate it, as it follows; *Strengthen, O God, that which thou hast wrought for us.* I know that God's elect may for a time lose some good means, and some great measure of grace; many have fallen foully, and fully, none finally. It is only God's mercy that up-holds us; giving us grace prevenient, subsequent, co-operant; grace before grace; grace after grace. It is not of ourselves, that we persevere to the end, and in the end; but *but we are kept by the power of God unto salvation.* 3. *The rather*, in respect of the reward: thus shall you be sure that you are written in heaven, never to be blotted out. There is no assurance in this world like it: wert

thou sure to enjoy more kingdoms than ever the devil shown Christ; to be more healthful than Moses, to live longer than *Methushalem*: yet this is the end; *Misero dormire sepulchro*, to lie hidden in the silent dust. Plot and project what you can; the best plot of all is salvation; and the best assurance, to live with Jesus Christ forever.

To make your calling and election sure.] We have done with the Induction, and are now come to the Instruction: and herein first to the matter expressed; the making sure of our election and calling. Which we will first look upon; *Quoad ordinem*, then *quoad cardinem*, if I may so speak: first what is their order, then what is their dependence. For the Order, the Apostle puts Vocation in the former place, which yet in propriety is the latter. For Election is before all time, Vocation in time, *2 Tim. 1.9. His purpose was toward us in Christ Jesus, before the world began.* Calling comes afterward, *2 Cor. 6.2. This is the accepted time, now is the day of salvation.* But this is a right form and method of speech; *Vt subjiciatur quod praeponderat*; To set that last, which is worthiest and weightiest. Besides we pass by things nearer, to things more remote; first, we must look to our *Calling*, and by our calling come to assurance of our *Election*. For Dependence, we must know that our calling depends upon our Election.

The determinate counsel of God doth not take away second means, but disposeth those passages into order. These two, *Election* and *Vocation*, are like *Jacob's Ladder*, whereupon the Saints ascend like Angels to God: *Election* is the top, *Vocation* the foot. *Jacob* wrestled with the Angel at the foot of the Ladder, we must not be so proud as to wrestle with him at the top. To the height of *Election* there is no climbing, unless we begin at *Calling*, which is the lowest round. To say, If I be saved, I am saved; without further care, is the Devils divinity. There is no certainty in that: look to thy *Calling*, thus it is *made sure*. Otherwise to presume, is to pull down the Ladder, and think to jumpe into heaven: never had man yet such luck. *Frustra creditor, quod nunquam conceditur*; If *Magus* offer to fly up to heaven, there is a Spirit to cast him down head-long. When our Savior was on the pinnacle, Satan thought with a *Scriptum est*, to break his neck, *Matth. 4.6. It is written, He shall give his Angels charge concerning thee, &c.* But he left out a material point; *In omnibus viis tuis; In all thy ways.* That the people might know him to be the *Messias*, he persuades him to show them an unwarrantable miracle, to cast himself down in a bravery: but that was none of *his ways*: he might descend by the stairs without such a precipice. This cunning he still practiseth on his members: he sets them upon the high pinnacle of Predestination, and persuades them there to a desperate precipitation; with *If I am elected, I am elected, &c.* But this is none of GOD'S ways, or prescribed means, whereby we may be acquainted with our own *election*. *Hosea 2.21. I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, wine, and oil; and they shall hear Jezreel.* There is a course and order for fruitfulness. So *Election* in heaven calls to *Vocation* on earth; *Vocation* calls for corn, wine, oil; that is, the fruits of a good life; and these tell our hearts with comfort, that we are elected. God works by Christ, Christ by his word, his Word by his Spirit, the Spirit certifieth our hearts, our hearts stand fast by faith, faith lays hold upon Christ, and now back again, Christ presents us to God.

There are six ascents to heaven, as there were to *Solomon's Throne*. The first and lowest is *Vocation*, *John 6.44. No man can come to me, except my Father draw him.* The second is *Repentance*;

when God hath called the heart from sin, it melts into tears, and is smitten with a holy remorse. The next is *Faith*, which believes the pardon of repented sins, and the adoption through Christ to peace. The Fourth is the *Testimony of the Holy Ghost*, Rom. 8.16. *The Spirit beareth witness with our spirit, that we are the children of God*. Albeit this Spirit works before, and begetteth the former graces; yet now it is especially felt. The next is *Peace of conscience*; all the clamours of sin, and terrors of the Law, being quieted: *Being justified by faith, we have peace with God*. The last is *Good works*, the fruits of a sanctified obedience, and effects of the former graces, which concur to the making up of this *Assurance*. Thus here is, as in some great Princes Court; first the Gate, that is *Vocation*: then secondly, we must come to the Fountain; *Repentance*, to be baptized in our penitent tears. Then thirdly, to the Common-hall; *Faith*, which gives us entrance to the Throne of Grace. Fourthly, we come to the Kings special Favorite, his bosom counselor, the *Holy Ghost*. Fifthly, to the Presence Chamber, *Peace* and *Security* of soul. Lastly, having passed all these, we come to the Glorious Chair of Estate, the *Presentiall Majesty* of JESUS CHRIST: thus by degrees we enter the doors of joy.

We know there is a Sun in heaven, yet we cannot see what matter it is made of, but perceive it only by the beams, light, and heat. *Election* is a Sun, the eyes of Eagles cannot see it; yet we may find it in the heat of *Vocation*, in the light of Illumination, in the beams of good works. It is a principle in reason; a perfect action is not received at first but imperfectly; an habit is not gotten at the first; salvation is not wrought on a sudden. The path of the just is as shining light, *That shineth more and more unto the perfect day*. Saint Paul considers the chain of our Salvation, depending on four links, *Election, Vocation, Justification, Glorification*: the first whereof hath no beginning, the last no ending. Here is the kindness of a Father, that singles out some special children, to whom he bears greatest affection, and intends most good; and in this consists *Election*. In good time he declares his affection, and makes his love manifest to them; there is *Vocation*. Then he conformes them to his own Image, gives them place in Court, the honor of children, the earnest of his Spirit, in token of *Assurance*: there is *Justification*. Lastly, he bids them enter into their fathers joy, makes them co-heirs with his eldest Son in the possession of bliss; there is *Glorification*. God hath chosen us before the world, created us with the world, called us from the world, justified us in the world, and he will save us in the world to come. He that chose us when we were not, and called us when we were naught; and hath justified us being sinners, will glorify us being Saints. The Husbandman of heaven chooseth out a plot of ground at his own pleasure; there is *Election*: he sows this with the immortal seed, by his Word; there's *Vocation*: he waters it with the dew of *Hermon*, the graces of his Spirit; there is *Sanctification*: when it is ripe, he reaps it from the earth, and carries it into the Barn of heaven; there is *Salvation*.

The head of Nile cannot be found, they say; but many sweet springs issuing from it are well known. The head of our *Election* is too high and secret to be found; yet we may taste the springs, our *Calling, Holiness, Justification* and *Vp-right life*: and he that runs along by the bank of these rivers, shall be brought at last to that fountain head, even the place and Book wherein his own Name stands written. *Joseph* may be a fit type to us of our spiritual deliverance. Consider him sold into *Egypt*, not without the determinate counsel of God; who preordained this to good: *God did send me before you to preserve life*. Here is the difference; the

brethren sold *Joseph*, we sold ourselves. Consider us thus sold unto sin and death; God had a purpose to redeem us; there is *election*. *Joseph* was delivered out of prison, and we ransomed out of the house of bondage; there was Redemption. *Joseph's* cause was made known, and himself acquitted, We could not be found innocent in ourselves, but were acquitted in Christ; wherein consists our justification. Lastly, *Joseph* was clothed in glorious apparel, and adorned with golden chains, and made to ride in the second Chariot of Egypt, So our last step is to be advanced to high honor, even the glory of the celestial Court, *Such honor have all his Saints*. The creation of the world is a shadow of the regeneration of a Christian. First, there was an earth without form, void; and a darkness upon the face of the *deep*. Predestination is this great deep, which cannot be discovered or discerned. There the light was separated from the darkness; here knowledge is separated from ignorance in the soul; there is *Calling*. Then was the Sun created; so here the bright beams of grace are diffused into our hearts, which fill us with spiritual joy; there is sanctification. Lastly, *Adam* was created after the Image of God, and placed in Paradise: so the new man is conformed to the Image of CHRIST, and shall be reposed in the Paradise of everlasting glory.

1 But if election stand wholly and only in the will of God; [Objection.] and that purpose be so long since and irrecoverably past; then cannot I alter it. Therefore if I be *elected* to salvation, howsoever I live, I cannot frustrate it: and if I be appointed to confusion, what care soever I take, I cannot prevent it. A devilish speech, not to be uttered with mouth, nor harboured in heart! God is not the cause of thy condemnation, but thyself, *Wis. 1.13*. God made not death, neither hath he pleasure in the destruction of the living. *Bis interimitur, qui suis armis interimitur*. No, the surest way to the Sea, is to take a river by the hand. If a man would know whether the Sun shine or not, he need not climb up to the sky; for he may behold the beams on earth. So wouldest thou know whether thy name be written in heaven, never assay to get the view of God's own book, thou shalt find the beams of that grace in thyself Consecrate thy ears to hearing, thy tongue to praying; thy hand to working, thy heart to desiring, thy body and soul to obeying; this is the course to make it *sure*. Yet are not these the efficient causes that make it to be decreed, but the means that make it certain to thyself. So *Ambrose; Neque merito suo qui salvantur, &c.* Not by the merits of them that are saved, nor by their worthiness by whom they are called; but this is done only by the mercy of God in Jesus Christ.

It is a true rule; God that hath predestinated the means, hath not left out the end: *Uno proposito utrumque*: with one and the same purpose he determined them both. Though man lives not by bread only, yet he that will not eat, shall not live. There was a son that held his desperate opinion, to the great grief of his parents: one day he came to his father to borrow a horse, saying that he must be at Rome by such an hour. The father replied, if you must be there, you shall be there though you stir never a foot. Whereby he convinced him, that if he could not get to Rome without a horse, how should he get to heaven without motion? There is another story of an *Italian*, so opinionated of Predestination; If I be elected, I shall be saved; if rejected, I shall not be recovered. He received a dangerous wound, and sent to the Surgeon to help him. The Surgeon being made acquainted with his impious assertion, told him; It shall be needless for me to use any means for you: for if your time be not come, you shall escape without medicine: if it be come, medicine cannot restore you. The Patient

smarting with grief, and seriously pondering the Surgeons speech; that God sends no help without means; penitently recanted his error, humbly submitted himself to means, and so was cured of body and soul at once.

The Rhemists object; We believe our salvation *sure*, therefore it is madness in us to pray for it. For were it not madness to beg the creation of the world, which we know to be past already? Yea, it were madness not to pray for salvation: for the creation we know our own election we know not but by our assidual prayers for the assurance of it. If we neglect this duty, we lose all certainty. *Ad Deum omnes ire volunt post Deum pauci*. All men would come to the glory of God, but few will follow after the grace of God. *Beatus vult homo esse, etiam non sic vivendo ut possit esse*. Men would come to happiness, even by running that course which directly leads to wretchedness. He must be a Saint, that will enjoy the communion of Saints. If thou wilt be saved with those that are saved, thou must be sanctified with those that are sanctified. Take thy Journey by holiness, if thou wilt come to happiness. Keep the coast of faith, if thou desire to arrive at the Holy Land.

2 But this makes a man slothful in God's service, the *certainty* of his own *election*. What need the heir take so much pains, that is borne to the Inheritance; as the hired servant? Nay, but rather this spurs him up to an extraordinary carefulness saith; as the Apostle saith; *The rather give diligence*. Doth God tell me; I shall never know mine own *election* without piety of life; then if I neglect piety I make myself incapable of *assurance*. I am sick, I fain would know of the Physician whether I should live or die: he tells me, that if I refrain such unwholesome diet, and take such a prescribed course, I shall live.

If *Eve* fly to the forbidden fruit, she is sure to die for it. My father hath determined that I shall be his heir: he will not tell me so much in express terms, yet gives me a sign how I shall know it, by-observing him with obedience. So God elects some men to be his heirs, this purpose he conceals in his own bosom: yet allows them certain signs and remonstrances whereby they may apprehend it; as faith in CHRIST, obedience to the Gospel, &c. If we obey his will, and prove those effects of *Election* in our consciences; we make that *sure* to ourselves, which was *sure* before in his decree through Jesus Christ.

3 But suppose a vicious person assumes, or rather presumes; I am sure of my election? Indeed there cannot a greater honor be done to God, than giving confidence to his promise. But what? demonstration of ungodlness, and evidence of salvation, found together at once? This holds like a sick man's dream. The wicked man's tongue may say this; but there is a bird within sings another note; the Conscience. It is impossible for an ill liver, to retain any *sure* hope of his *Election*. The hypocrite is divided, and lives not together: his tongue walks Gracious street, but his heart is a Pest-house. His profession is like *White Chapel*; but his conscience is as foul as the common Sewer. His talk gives him rich in grace; but mark what gold comes out of his coffer; none but slip-coin; light or counterfeit metal. He is just as sure of heaven, as a galley-slave is of the Empire of Turkey.

4 But now alas, saith the humbled soul; my godliness is so small, that I even despair of *assurance*. Be comfortest; strive against thy corruptions, and by the spirit of Jesus Christ,

thou shalt overcome *Paul* was sanctified man; yet he complains, *Rom. 7.15. What I would, that do I not: but what I hate, that I do. O wretched man that I am who shall deliver me from the body of this death?* Albeit he groaned under the weight of his infirmities, and felt the buffets of Satan; yet he knew that nothing could separate him from the love of God in Christ, *Rom. 8.39. Thou canst velle bonum, will that which is good; then hear God speak comfort, 2 Cor. 8.12. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.* Indeed where there is want of grace, content in that want, love of that content, indulgence to all these; there is neither ornament nor sanctification, nor argument of salvation. But doest thou feel thy wants; hath that feeling bred sorrow? that sorrow desire? that desire prayer? that prayer increased faith? faith shall bring down mercy. In thee there is the sense of infirmity, in the other is the infirmity of sense. The feeling of sin doth not annihilate the assurance of salvation. We feel the ach of a finger more sensibly than the health of the whole body; yet is the health of the whole body far more than the ach of a finger. Sanctification is it self, though joined with some imperfection. He that desired help for his unbelief, was accepted for his faith. Thus *Ahijah* answered *Jereboam's* wife concerning her sick son. *1 King. 14.13. He only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord.* Some good thing, some grace, though it be no great measure, shall be accepted. God regards not so much the Quantitie, as the quality: not how much, but how true. Though our Savior did chide his Apostles for their *little faith*, yet he never rejected them that had any at all. Indeed if a man be not best at last, he was never truly good: therefore increase the oil in thy lamp, and then be sure to enter into the Bride chamber of Jesus Christ.

5 But if one man may know himself elected, why may not another know himself reprobated? *Resp.* No, for God hath prescribed rules for the one, not for the other. Diverse Saints knew themselves written in the book of life, no man ever knew himself rased out. But did not *Cain* know this, when God set a *Mark* upon him? I do not think on the one side with *Josephus*, that this mark was a token that God was appeased by *Cain's* sacrifice, and for gave the punishment of his fratricide▪ that is frivolous. Neither do I think on the other side, that this was a sign to himself of his eternal damnation. But only a mark of God's evident curse for this life; to deter others from such bloody attempts. I know that despair is ever ready to judge it self reprobated: but this is to requite God's mercy to thee, with unmercifulness to thyself. Turn over thy book of his revealed will; if thou canst find thy name there written reprobate, believe it: but believe it not til then He hath shown thee how to assure thyself of heaven; he never told thee that thou art doomed to hell. Though his Justice be equal to his mercy, yet he is pleased to magnify his mercy over all his works. We are commanded to believe, *1 John. 3.23. This is his Commandment, that we should believe on the Name of Jesus Christ.* Now to believe, it not only to put affiance in him, but to trust that we are justified by him: if we be justified, we shall be glorified: if we be glorified, certainly we are elected: for *Election* is the foundation of all the rest. And this faith is not left arbitrary to our choice, but we are commanded to have it. We are bound to believe our Adoption, if our adoption, then our *Election*: for the elect are predestinate to the adoption of children.

God knows those that are his, yea and he makes them to know it. Satan knows not who are his, nor can themselves otherwise than conjecturally know it. The Judgment of a reprobate

belongs not to man, but upon special revelation. So *David* in the 69. & 109. Psalms, prays not only against their sins, which we may do: but also against their persons, which we may not do. So *Paul* against *Alexander* the coppersmith: *The Lord reward him according to his works.* And *Saint John* seems to allow the Church such a judgment; *there is a sin unto death; I do not say that he shall pray for it.* And *Paul*, 1 Cor. 16.22. *If any man love not the Lord Jesus, Anathema Maranatha.* And the Primitive Church with one consent prayed against *Julian* the Apostate. But this is to be done exceeding rarely; for who knows them that sin unto death? And never absolutely; for they may repent, and turn to the love of Jesus Christ. There is no prescribing to God's infinite mercy: it is true indeed, that the Scriptures threaten damnation to continued sin; yet the Gospel promiseth mercy to repentance. God often saves *inter pontem & fontem*; and turns ravening Wolves into mild and gentle Lambes.

To conclude; in *Election* we behold God the Father in choosing: in *vocation*, God the son teaching: in *Justification*, God the Holy Ghost sealing: in *salvation*, the whole Deity crowning. God chooseth of his love, CHRIST calleth by his word, the spirit seals by his grace: now the fruit of all this; of God's love choosing, of Christ's word calling, of the spirit's grace sanctifying; is our eternal glory and blessedness in heaven. In *Election* God bestows on us his love, in *Calling* he grants the blessing of his word, in *Justifying* he communicates to us the sweetness of his spirit; in *Glorifying* he doth wholly give us himself. We see *fa•re* with our bodies eye, *sense*: further with the mind's eye, *Reason*; furthest with the soul's eye, *Faith*. The Rationall eye doth not so far exceed the sensual, as the spiritual exceeds the rational. *Calling* illuminates the mind with knowledge; *Sanctifying* seals up the heart with spiritual comfort: *salvation* crowns all, even the soul with immortal bliss. This gradation of *assurance* is sweetly contracted by *Saint Paul*, Rom. 8.30. *Whom he did predestinate, them he hath also called: whom he hath called, them also he justified: and whom he justified, them also he glorified.* Wherein the Fathers have found the four causes of our salvation. In *predestination* the efficient cause, which is God's love. In *calling* the material cause, which is Christ's death, delivered in his word that doth call us. In *Justifying* there is the formal cause, a lively faith. In *glorifying* there is the final cause, that is everlasting life. Paradise had four rivers that watered the earth: these four springs come from the *Eden* of heaven, and run through the earth: and howsoever neglected by many, they *make glad the City of God*. So *Bernard* sweetly. *Conceditur in Praedestinatione, promittitur in vocatione est •••tur in Justification, percipitur in Glorificatione.* Eternal life is granted to us in *Election* promised in our *Vocation*, sealed in our *Justification*, possessed in our *Glorification*▪ Conclude then faithfully to thy own soul; I believe, therefore I am justified▪ I am justified, therefore I am sanctified: I am sanctified, therefore I am called: I am called, therefore I am elected: I am elected, therefore I shall be saved. O settled comfort of joy, which ten thousand devils shall never make void! So I leave you to th••, which can never leave you; the certainty of this comfort.

These questions being resolved the Doctrinal points that follow are two: first, that our election may be *assured*: secondly, how it may be *assured*.

First, that it may be *made sure*: there is a Rule, *Nemo tenetur ad impossibile*: no man is bound to an impossible thing: the Apostle would never set us about th•• work, which could not be

done. It were uncharitable tyranny to impose that task, whereof there is no possibility of performance, The ground of this assertion is the stability of God's purpose, *Rom. 9.11. That the purpose of God according to election might stand.* But how then is it said, *Revel. 3.11. Hold that fast which thou hast, that no man take thy Crown.* Now saith, *Augustine; Si alius possit accipere, tu potes perdere.* If another may take it, thou mayest lose it. The answer is easy; the Crown of outward profession may be lost; but the Crown of eternal *Election* stands immovable, to whomsoever it is decreed. The *Soul that is bound up in the bundle of life with the Lord*, cannot be lost. To say the elect may fall away, and be damned, is a comfortless doctrine, *Luk. 10.20. Rejoice because your names are written in heaven.* Saint Paul speaking of *Hymenaeus* and *Philetus*, who were fallen from the faith; lest the Church should be discouraged by the apostasy of two such notable pillars, as they were thought; comforteth them thus, *2 Tim. 2.19. Nevertheless* (albeit those men fell off from Christ to their own damnation, yet *Nevertheless*) *the foundation of God standeth sure, having the seal, the Lord knoweth them that are his.* His *Election* is a foundation that shall never be removed. But Paul calls the *Thessalonians, Elect*; yet they fell away, I answer; they are called elect, not from the greater, but the better part. It is called an heap of corn in the barn, though the bigger part of it be chaff. Again, by the Law of charity we grant all those that profess Jesus Christ to be elect. But David prays, *Psal. 69.28. that his enemies may be blotted out; blot them out of the book of the living.* This was not *Precantis votum, sed Prophetis vaticinium*: not the desire of a petitioner, but the knowledge of a Prophet: blot them out, that is, I know they were never written there. But *John. 6.70. Have I chosen you twelve, and one of you is a devil?* This is to be understood of an election, not to everlasting life, but to the office of Apostleship, which was changeable and temporary, *2 Cor. 13.5. know you not your own selves, that Jesus Christ is in you, except ye be reprobates?* Whence two things necessarily follow: first, if Christ be in $\langle \diamond \rangle$, we are no reprobates: secondly, we may know this; *know you not.*

The Certainty of *Election* is a point wherein Rome makes some show of coming near to us; yet there is a great difference. They say, a man may know it by divine revelation, so say we. They say, that men may have a certainty of hope, we stand for a certainty of faith. Theirs of hope is conjectural, ours of faith is infallible. Hope is an affection of the will, faith is a persuasion of the mind. Whatsoever God commandeth in the Gospel, that a man must and may perform: but God commandeth a Christian to believe his own salvation; therefore he may, yea ought to believe it, *1 John. 3.23.* Indeed the Law did command that which we could not do; but this is the difference between the Law and the Gospel; the Law did impose duty, but gave no power of performance: the Gospel *imperat & impetrat*; commands and assists, gives grace whereby it may be obeyed, *John. 6.63. The words that I spake to you, they are spirit, and they are life.* Again, that which God hath charged us to pray for, he hath charged us to believe: but we are bound to pray for everlasting life, therefore we are bound to believe it, *Mark. 11.24. What thing, so ever ye desire when ye pray, believe that ye receive it, and ye shall have it.* In every petition there are two grounds; *Mandatum, quod jubet facere; Promissum, quod jubet credere*; the Precept that binds us to ask, and the Promise that binds us to believe: otherwise to what purpose do we conclude our prayers with *Amen*? Again, he that is the member of

Christ, can never be cut-off: if this could be, then should there follow a second Baptism: for Baptism is the Sacrament of Ingrafting.

Against the undoubted truth of this doctrine our adversaries bring two objections: first say they, where there is no promise, there is no faith; for these two are relatives but there is no particular word to assure any individual person, therefore no faith. We answer, that there is a general promise: indeed God says not, believe thou *John* or *Thomas*, and thou shalt be saved: but he says; *Whosoever believeth and is baptized, shall be saved*; which is as good. The promises are indefinite, and the minister in CHRIST'S stead applies them to every particular man's heart, *John*. 11.40. *If thou believest, thou shalt see the glory of God*. Hereupon our faith and obedience echo's to God, *Psal*. 27.8. *when thou said'st, seek ye my face; my heart said unto thee, Thy face O Lord; will I seek*, *Zach*. 13.9. *I will say, It is my poople: and they shall say, The Lord is my God* Secondly they object; we are taught to pray for the pardon of our sins daily; this were needless if we be sure of our *Election*. I answer; we pray for the pardon of our sins, not because we have no assurance, but because our assurance is weak. The heart of a Christian is like a vessel with a narrow top: being cast into the sea, it is not filled suddenly, but by drop after drop. God throws us into the sea of his infinite mercy: if we had a capable nature, we should be suddenly filled; but this grace is received according to the measure and capacity of the receiver. Let it then stand firm against the gates of Rome, against the gates of hell; that our *Election* may be made sure. *Non erit praesumptio credentis, ubi est autoritas jubentis*. There can be no presumption of the believer, where there is authority of the commander. God never broke his word with any soul.

Now we come to the manner, how this may be assured. There are but two ways for a man to know it; *Ascendendo in coelum, descendendo in seipsum*: either by going up into heaven, or by going down into himself. In the one there is presumption and danger, in the other is security and peace. Have we recourse to Saint *Paul* for his direction? and see how he consents with Saint *Peter*: the spirit of God can best declare himself, *Rom*. 8.16. *The spirit it self beareth witness with our spirit, that we are the Children of God*. Here are two testimonies, not God's spirit alone; there may be presumption: not our spirit alone; there may be illusion: both must 〈 in non-Latin alphabet 〉, *Contestari*, witness together; concur to make up this certificate. There is some question what this testimony of the Spirit is. Some take it to be an Enthusiasme, or extraordinary revelation; but then were it rare, and to few. Some take it for the affection of the mind obediens to God, *non ex timore; sed ex amore*, not out of fear, but out of love, *Origen*. But our spirit alone can testify this, what need is there of God's Spirit to it? Some refer it to the Imitation of God which makes us like him. But this testimony ariseth not from any act in ourselves, but from the divine spirit. Others think that this inward testimony proceeds from our good works. *Cum spiritus noster per spiritum sanctum bona agit*. But the testimony that riseth from the effects, is rather our conclusion, than the Holy Ghosts proposition. Some by this witness of the spirit understand Holy Doctrine, *Theodor*: and the truth of the catholic faith, *Lyranus*. But the Apostle speaks not of any outward sign, but of an internal testimony. Therefore saith *Chrysostom*; *Non vox charismatis praestiti, sed praestantis; non gratie donatae, sed donantis*. The testimony comes not from the effect, but from the efficient; not of grace given, but of him that gives it.

This is then that inward assurance of the spirit, whereby we know ourselves to be children of God. *Perhibet testimonium in corde per occultam Inspirationem*. Caiet•• says, it is not a testimony *de possibili*, that it may be; but *de facto*, that it is. This may be formed like a practical syllogism: the proposition is made by the Gospel; Whosoever believes in CHRIST is chosen to life everlasting: man meditates upon this blessed promise, and sucks sweetness to his soul from it. Then comes the spirit, illuminates the mind, opens the heart, begets a true faith; so that with freedom man's spirit makes the assumption; I believe in CHRIST, I renounce myself; all my comfort and affiance is in him: flesh and blood cannot say this, it is the operation of the Holy Ghost. Last comes the blessed conclusion, which is the testimony; therefore thou art the child of God. The proposition is grounded on the promise of God, that is *Objectum fidei quod creditor*, the object of faith, which is believed: the assumption out of the former, is *Actus fidei quo creditor*, the act of faith whereby we believe? Our assurance therefore is not, as Aquinas and Lyranus•• speak; *Non scientiae, sed conjecturae; non rei sed spei*: for children call upon their fathers, not with a conjectural persuasion, but with a confident assurance. This certainty is true; for though faith be of things believed not perceived, yet faith it self is a thing perceived not believed. There is a threefold assurance, first of opinion, when a man deceiveth himself by his own imagination. The second of persuasion, as the devils know the Articles of faith without any comfort. Thirdly of Resolution, which is not only in the truth of such an Interest, but of our Interest in such a truth. The first of these is in the will only, without the understanding; the second is in the understanding only, without the will: the last is both in the understanding and will. Now the testimony of our spirit must concur to this: *for if our heart condemn us not, then have we confidence toward God*, 1 John. 3.21. This is the witness of a heart purified and sanctified in the blood of CHRIST, *Prov. 27.19. As in water face answereth to face*; or the pure Crystal glass lively represents the Image set before it: so here the witness of our sanctified spirit answers the sanctifying spirit.

This testimony may be perceived by many effects; especially take one: it is the right estimation of our sins. Now this estimation must be in respect of their terms; as they are past, present, or to come. We must find in ourselves, for sins past *Dolorem*, grief: against sins present, *Praelium*, combat: concerning sins future, *Odium*, hate and resistance. First we must be grieved for the sins we have done. *Godly sorrow worketh repentance to salvation not to be repented of* where is *Efficax, Effectus, Qualitas, Finis*: the thing operating, *godly sorrow*: the *Effect, Repentance*: the *Quality*, ⟨ϕ⟩ *to be repented of*: the *End to salvation*. There be two sorrows, and they differ much: for worldly sorrow *Deum intuetur iratum*, beholds God justly incensed, godly sorrow *Deum intuetur pacatum*, beholds God sweetly pacified. They also differ causally: the former grieves for the punishment, not for the sin: the other grieves for the sin, not for the punishment: this would be sorrowful for sin, though there were no hell to punish it. *Cain* groans under the penalty, *David* grieves for the iniquity. The one trembles as a slave, the other fears as a son. These penitent tears, *Cor maculatum lavant, oneratum levant, contritum laetificant*; they purge the heart from the foulness of sin, ease it of the burden of sorrow, and give it the cheerfulness of comfort. Therefore no Repentance, no testimony. Secondly, for sins present, there must be in us an holy and valiant combat against them, *Gal. 5.17. The Spirit warreth against the flesh*, as well as the *flesh against the Spirit*. This combat can only befall

the elect; whose soul is in the state of *Rebecca's* womb, when the twins struggled within her: *Esau* will not let *Jacob* rest, nor *Jacob Esau*. Two enemies in a Country are too near; two in a City dangerous, two in a house worse, but two in a bosom smartest of all. And yet unless this strife be in a man, he can have no peace with God. Indeed for natural things, war and peace are contraries; yet this spiritual war is the only means to our eternal peace. The Saints in heaven have no such strife, for they are wholly spiritual: the reprobates on earth have no such strife, for they are wholly carnal: only the regenerate believers in the militant Church, maintain this battle, and feel the bitterness of this conflict. The pressure of native corruption is heavy: as in the Ephi·ltes or disease called the Night-mare, a sleeping man thinks he feels some heavy weight lying on his breast, and holding him down; he groans and strives to remove it, but he cannot. So this inborne corruption lies on the heart of a Christian, and he would fain be rid of it, he fights against it, and complains that he is forcibly over-borne by it, to do the evil he neither would nor should: but let him be comforted, Christ shall one day give him a full deliverance. No combat, no testimony. Lastly, concerning sins to come, we must find in ourselves hatred and resistance: *We know, that whosoever is borne of God, sinneth not*. He is always fixing his eye upon that rule, *Philip*. 4.8. *Whatsoever things are true, and honest, and just, and pure, and lovely, and of good report: if there be any virtue, if there be any praise, he thinks on these things*. So that, *Sanctimonium est Testimonium*, our Sanctimonie is this Testimony: *1 John*. 2.5. *We know we are in God, by keeping his Word*. Hence it is that some books have read, 〈 in non-Latin alphabet 〉 ; make your election sure *Through good works*: so *Beza* says, he found it in two Greek manuscripts. This is a good witness, when a man reasons from the proper effects to the proper cause, *2 Tim*. 2.19. *The foundation of God standeth sure: it is granted; God is sure of it, but how may I be sure of it? Paul* there answers; *Let everyone that nameth the Name of Christ, depart from iniquity*. Happy soul, that comes with this certificate, under the hand and seal of the holy Spirit, to the gate of heaven. He may justly challenge mercy; *Feci quod jussisti, red quod promisisti*; I have done what thou hast commanded, perform to me what thou hast promised: I have worn the short white robe of Innocence, give me the long white robe of Glory. There is a private mark, and a public mark; Go thorough the City, and set a mark upon the forehead of them that mourn for the sins of the times: there is the Private mark, *Well done, thou good and faithful servant*, &c. there is the Public mark.

Thus we see, it may be made sure, now therefore let us go about it, and that with *diligence*. If you purchase lands, you buy the strength of law to make sure the tenures: if you drive a bargain, you will have earnest for assurance: if you let money to interest, you will not do it without good assurance. The common voice of all the Usurers about the town, is Assurance: the very Stage knows them by no other names, but Security and Assurance. You bind a debtor to you surer, than the Philistines bound *Sampson*: and if he cannot loose himself, you put out his eyes, set him to grind at the mill, while you eat the flour. All is made so sure, that neither the corrupt man of law, nor the Devil himself, can find a trick to untie it. But now for heaven and salvation, you play at fast and loose: the last thing that ever is assured, is your eternal bliss. Beloved, I would this were a slander, and that you could nobly confute my jealousy with your actual piety. O that upon so good terms I might be brought hither again, to recant it: for you are sure! when did you ever take so much pains, to be sure of the pardon

of your sins, as you do weekly to make sure your debts? The want of that assurance hath often broke your sleeps, when did the want of this disquiet you? I will tell you; the purchase of your lands, the leases of your houses, the bonds of your monies, the care of your books; shall all at the day of Judgment, be bills of accusation, and indictments against you. A man apprehended for a robbery, is convicted, condemned; yet by suit of friends reprived, till they can get a pardon for him. In the mean time come some of his acquaintance, and will him to be of good cheare; they sing, dance, and drink with him: he answers, I am condemned, the sentence is past, the execution is ready; how easy it will be to get a pardon, I fear: if I were sure to escape, I could be merry with you; till then, I must say to laughter, thou art mad; and to jovisance, be thou a stranger to me. Thus stands the case with us; the Law hath condemned us for transgression, the devils are ready executioners to hasten Justice; show me my pardon, assure me that the great King of heaven hath forgiven me; I can then rejoice; till then, no comfort can down with me. There is a tale of a covetous man, that had nothing in his mouth, but *It is good to be sure*. If his servant went to sow his land, he would follow him; why? O it is good to be sure. Though himself had locked the door; yet he must needs rise out of his bed in the cold, to feel it fast: why? O it is good to be sure. Let him have told his money often over, yet he will tell it again: why? O it is good to be sure. It came to pass that he fell very dangerously sick; and his servant perceiving little hope of life in him: asked him, Master have you said your prayers? Yes, I have said them: nay, but say them again master; you know it is good to be sure. No, says the worldling, it is more than needs, for I am sure enough of that. He bids his servant open his chest, and bring him all his gold in it, to look upon. The honest servant, willing to work his master to repentance, having opened it; told him; Master, the Devil is in the chest, he lays his paw upon all the gold, and says it is all his; because it was extracted out of the life-blood of widows, orphans, and poor wretches. Says he so, quoth the Extortioner? Then bring me the gold, the chest, the devil, and all; It is good to be sure. Perhaps from hence came that by-word; that the covetous worldling gets the devil and all.

O the vain assurance of these fugitive things! *Vel sequendo labimur, vel assequendo laedimur*. No, I will hold me fast by the LORD, for that is sure. *They that trust in the LORD, shall be as mount Zion, which cannot be removed, but abideth forever*. The Dove makes moan to her fellow-birds, of the tyranny of the Hawk. One counsels her to fly aloft, but the Hawk can mount as high as she. Another adviseth her to keep below, but the Hawk can stoop for his prey. Another, to shroud her self in the woods, there she shall be sure: but alas, that was the Hawkes manour, the place where he kept his court. Another bids her keep the Town, there she was sure from the Hawk: but so she became a prey to man, and had her eyes put out to make the Hawk sport. At last one bids her nest her self in the hole of a Rock, there she should be safe, violence it self could not surprise her. The Dove is man's Soul, she would gladly be secured from Satan: come to me, saith Riches, here thou shalt be sure? No, wealth is the Devils stirrup whereby he gets up, and rides the covetous. Come to me, saith Pleasure, here thou shalt be sure; as if she were not as very whore as *Delilah*, to betray thee to that Philistine. Honor says, Come to me, here thou art sure; as if the Devil durst not come near the Court-gates; or Greatness were a Supersedeas to sin, or a protection against the arrest of

judgments. No, there is no *Surenesse* in thy lands, none in thy monies, none in thy honors, none in thy pleasures: neither Court, nor City, nor Country; neither Castles nor Forts can save thee; yet there is a Rock for this Dove, *O my dove that art in the clifts of the Rock*. The clifts of this Rock are the wounds of Jesus Christ; fly thither, O my soul, and be safe! *Psal. 55.6. O that I had wings like a Dove, then would I fly away and be at rest*. Thy wings are faith and prayer; hie thee to this Rock, there only thou art sure; all the devils in hell shall not pluck thee from the merciful arms of Christ, *John. 10.28. They shall never be plucked out of my hand*. How are we sure that we are in his hand? if his Spirit be in our heart. It was a good argument of *Manoahs* wife, *Judge. 13.23. If the Lord were pleased to kill us, he would never have accepted of our sacrifice*. So conclude thy own conscience; if the Lord were pleased to reject me, he would never have given me his Spirit. If I were a vessel of wrath, such a Comforter should never have come within my doors, *Psal. 41.11. By this I know that thou favourest me, because mine enemies doth not triumph against me*. If Satan prevail not, sure then I am in favor, and the Lord JESUS hath reserved me to his eternal Kingdom.

Your calling. Calling hath divers acceptions; it is here meant of that spiritual and inward calling, wrought by the Spirit in the ministry of the Gospel. *August. Non quacunq̄ue, sed quâ vocatione sit credens*; Not every kind of vocation, but only that whereby a man is made a believer, *Act. 16.14. Lydia* attended to the things that were spoken, and the LORD opened her heart. *She attended to the Word*; there is the outward calling: GOD opened her heart; there is the inward calling. In the trial of this *Vocation*, I should consider, *Vnde nos vocârît Deus*, and *ad quae vocârît*; from what we are called, and to what. Saint *Jude* says, we are *sanctified by GOD the Father, preserved in JESUS CHRIST, and called*. To be brought into the Church, is *Vocation* external: to be sanctified, is *Vocation* internal: to be preserved in CHRIST, is *Vocation* eternal. Here are the three parts of our Incorporation to CHRIST; *Vocation* by GOD the Father, Sanctification by GOD the Son, Preservation by GOD the HOLY GHOST. *Vocation* is the fruit of *Election*, *Rom. 1.7. To all that be in Rome, beloved of GOD, called to be Saints*. First, beloved of GOD, then called to be Saints. You have heard before, that Calling is the way to assure Election. But now you would be sure of your true Calling: good reason, otherwise your journey to heaven would be like *Hannibals* on The Alps.

There are many signs, like hands in a cross-way, to tell us the right, *Isaiah 30.21. Thou shalt hear a word behind thee, saying, This is the way, walk in it*. I could tell you of Love to the Word preached, a sure effect of true *Calling*. He that is called, loves the lowest stair of the Pulpit, better than the highest stair of the Tribunal. One loves the Tavern, whiles another runs to the Temple; What is the reason? This man is called, rather than the other. I could also tell you of a sincere and devoted affection to Christ; when we desire his company above all things, and love the place where his Honor dwelleth. *Vbicunq̄ue fueris Domine Jesus, sive in patibulo, sive in sepulchro, sive in inferno*; Wheresoever thou art, O blessed Savior; whether on the Cross, in the grave, or in hell, I care not, so I be with thee, so I find thee my Savior. This love should be to Christ, not so much for his bounties sake, as for his own sake. This holy affection produceth our love to Christians: *Diligo (quia) dilectos*; I love them, because God loves them, *1 John. 3.14. We know that we are passed from death unto life, because we love the brethren: Eos qui sunt fratres, & quia sunt fratres*: We love them that are brethren, and because

they are brethren. What is true of this blind affection in the blood; that it ariseth often, not *Ex virtute affectae, sed ex voluntate afficientis*; Not from any merit in the affected, but from the lust of the affecter: therefore the Poets have called *Amantes Amentes*, Lovers mad-men. This is here made good of divine love in the Spirit: I affect that man, not because he is good to me, but because God is good to him.

I might add another sign, that *Vocation* testifieth it self in a plenary obedience, at least in respect of Resolution. This must be *Ad totum, per totum, de toto*; To the whole Law, during our whole life, with our whole heart. To the whole Law, *Psal. 119.6. I have respect unto all thy Commandments*. During our whole life, *Luke 1.75. In holiness and righteousness before him, all the days of our life*. With the whole heart, as *David* speaks, *With my whole heart have I loved thee*. Otherwise GOD will come against us with a But, *Rev. 2.14. But I have a few things against thee*. With a Nevertheless, *Revel. 2.4. Nevertheless I have somewhat against thee*. With a Notwithstanding, *Revel. 2.20. Notwithstanding I have some things against thee*. All these exceptives; But, notwithstanding, nevertheless, are against us. I know, I must offend; I must suffer many sins, I will allow myself no sin.

I could also add another sign, how we may be sure that we are effectually *called*; that is, our dislike to this world. He that despiseth not earth, was never yet inwardly called to heaven. If the love of this world cannot stand with the comfortable assurance of our heavenly *calling*, let us divert our desires, and elevate our affections from *things on earth, to things above, Coloss. 3.2*. But if none be called to heaven, but such as be sanctified and separate from earth, I fear that the greater number takes the broader way: It is your method in the City; you say, there be more of the Company, than be of the Livery: but for heaven, and the profession of the Gospel; there be more of the Livery, than be of the Company; *Many are called, but few are chosen*.

To conclude, let me now characterize to you the man, in whose heart there is this assurance. He stands like an impregnable Fort, upon whom misery and malice would spend all their shot: much they do, to their own shame, to his glory. Sin like a flattering neighbor, hath often knocked at his door, and would have come in, but found cold welcome: and if it was importunate, was sent away not without repulse and blows. Perhaps it lurks about his out-houses, and spite of him will be his Tenant, but shall never be his Land-lord. He hath some faults, but God will not see them. He meets at every turn with his railing and accusing adversary, Satan: but he stops his throat with a pardon sealed in the blood of Jesus Christ. He is never out of war, never without victory. Those roaring fiends set upon him proudly, and he beats them down triumphantly. The shield he always bears with him, was never pierced, Faith. He hath been often tripped, once or twice foiled, was never vanquished. His hand hath been scratched, his heart is whole. Tyranny bends on him a stern brow, but could never dash him out of countenance. Is he threatened the Surgery of the sword? he sees *Isaiah* under the Saw, *John* in *Patmos* cutting in pieces. Is he threatened drowning? he sees *Jonah* diving into that inextricable gulf. Burning? he sees those three Servants in their fiery walk, and the Son of GOD amongst them. Is he threatened devouring? he sees *Daniel* in that sealed den of terrible Lions. Stoning? he sees that Protomartyr of the Gospel sleeping in peace under so

many grave-stones. Heading? he sees the *Baptists* neck bleeding in *Herodia's* platter. He is sure, that the God which gave them such strength, is not weaker in him: what could they suffer without God? what cannot he suffer with God? If he must endure their pain, he looks for their faith, their patience, their strength, their glory. The terrors of death amaze him not; for first he knows whom he hath trusted, and then whither death shall lead him. He is not more sure to die, than to live again: and out-faceth death with his assured resurrection. Like *Enoch*, he walks every day with God, and confers familiarly with his Maker. When he goes in humbly to converse with him by meditation and prayer, he puts off his own clothes, and takes a rich suit out of the wardrobe of his Redeemer: then confidently he entereth the presence-chamber, and faithfully challengeth a blessing. He hath clean hands, and a white soul, fit to give lodging to the Holy Ghost: not a room is reserved for the enemy: he that gave all, finds all returned to himself. He is so certain of his eternal election, and present justification, that he can call God Father, his Savior Brother, the Holy Ghost his Comforter; the Devil his slave, earth his foot-stool, heaven his patrimony, and everlasting life his inheritance. Those celestial spirits do not scorn his company, nor refuse to do him service. His heart is so devoted to Christ; that if misery, if death, if torments, stood in his way on the left hand: if parents, children, friends, wife, inheritance, stood in his way on the right hand; he would disdain all obstacles, and break thorough all difficulties, to come unto him whom his soul loveth. He fixeth his spiritual eye upon the *eternal things, that are not seen*▪ others see that is present, he that is to come. He walks upon earth as a stranger, his heart is at home. He hath laid up a sure treasure in heaven, a portion that shall never be taken away. He vexeth not himself with cares, he knows that he lives not at his own cost. Without omitting good means, he rests on a *Providebit Deus*, the Lord's providence. Without the warrant of GOD he dares do nothing, with it anything: nor is his faith more valiant, than his bowels are compassionate. He hath tears plenty, bot▪ for his own sins and others sufferings. He is no niggard of those showers on earth, he is sure never to weep hereafter. When he departs this life, his body sleeps in a peaceful grave: and those glorious Angels bear his soul with triumphant songs to the glorified Saints; where it is married to the Bridegroom JESUS CHRIST forever.

For if ye do these things, ye shall never fall. The doctrine of election, as it is to the faithful the sweetest assurance, so to the proud an occasion of presumption. *Nihil dulcius quando sobrie assumitur, nihil periculosius quando superbe praesumitur.* A man may be so bold of his predestination, that he forget his conversation: so he may dream himself in heaven, and waken from that dream in hell. Presume not therefore, that thou art so surely *Electus*, chosen; that thou become, *Elatus*, proud. Pride is no better an argument of an elect soul, than a tumid swelling is of a sound body. A Proclamation is read, wherein a Christian King grants honor and wealth to certain of his subjects; with assurance of donation upon their just demand. One among the multitude leapes at the news, springs away and stays not to here it out: there is a condition following, provided first that they put on arms, and expel the Turk, which infests some part of his dominions. This man comes one of the foremost to demand the promised honors: he is asked for a testimony of his valor and service in such wars. Alas! he never tarried to hear that condition, and therefore lost the retribution. GOD so promiseth

eternal life to men; but withal chargeth them to believe in Christ, and to do him faithful service against the devil, that great enemy to this kingdom. But how many are quite lost, for not staying to hear the proclamation of the Gospel out? they run away with opinion of sufficient belief, and never think of obedience. But to prevent such false hopes, there must be *Doing; For if ye do these things, &c.*

In which words we considered two parts; the Qualification, and the Ratification. *If ye do these things*, there is the Qualification. *Ye shall never fall*, there is the Ratification. There is a Condition premised, and a Reward promised. If you for your part, be doing; GOD for his part will keep you from *falling*. That is your obedience, and this is GOD'S recompense. Your devotion goes before, and his retribution follows after. First, to take the Qualification asunder, here be three circumstances; from the Order, *If First* ye shall perform; there is the Condition: *Ye do*, not say or purpose, but *Do*; there is the Practice: *These things*, not what you lust, but what the Lord commands, there is the Sincerity. Thus it lies taken in sunder, then being put together again, we shall find this the sum; the necessity of our active obedience.

For the Condition, we must first do and then have, not first have the reward and then do. Indeed we must first have *Vnde*, grace whereby to do before we do: but not the reward till we have done. Among men he first serves, that deserves: for God, we can merit nothing by doing, yet we shall have nothing without doing. The good man says, *Non mereor gloriam, sed vereor vindictam*: I deserve not reward for my goodness, but I fear punishment for my sinfulness. Let me look to my obedience, let GOD alone with my recompense. The tenor of the Scripture doth always set the work before the wages, *Luke 19.17. Well done good servant: then Enter into thy LORD'S joy, Matth. 20.8.* First call *the Laborers*; and if they have labored, then *Give them their hire, Rev. 22.12*, I come and my reward is with me; *to give every man according to his work*. First, we must arm, then fight: first fight, then conquer: first conquer, then triumph. *Isaiah 62.11. His reward is with him, and his work before him.* His work is before him, but his reward he brings with him. *First, seek the Kingdom of heaven*: first seek it, then find it. There is none among us, but looks for eternal blessedness: but where is our precedent obedience? GOD is not such a Prodigal, to deal his treasures among them that never sought to please him. *Quidam luxuriantur in Christo*. Some are too bold with CHRIST, they spend too fast upon his stock: indeed through their own default, his riches mal• them poor. The conceit of his sufficiency causes them to neglect their own deficiency: they will fail in doing, yet CHRIST must not fail in Crowning. They forget their first, yet expect God's last. They are deceived; if they will not first do these things, they shall *fall*. It was a prayer of the Jews every morning; *Puram animam, quam mihi dedisti, da ut tibi restituam*: so let it be ours, Lord, as thou gavest me an undefiled soul, so grant I may return thee an undefiled one again. Let us spend this short time *in agendo quae ad gratiam*, in doing the works of grace; that we may spend that eternal time in *habendo quae ad gloriam*, in possessing the riches of glory.

For the practice or fruitfulness in good works; *If ye do*: not think or say, but do. Idleness never had the testimony of God's acceptance: it is a vice that damnes it self. The idle person seems to be God's outlawry; out of the compass of his protection. Art and nature bring forth nothing suddenly: there must be growing degrees in the one, and intervenient labors in the

other, *Matth.* 20.8. The *Penie* had never been theirs, if they had stood in the market idle till Sun-set. The Philosopher said, that a man should give a lazy beggar a bit and a blow: a bit to relieve his body, a blow to correct his mind. Nothing better pleaseth God, than the sweet composition of a man's hand with his heart. When the one doth *Propere quid agendum*, the other *Exponere quid propositum*: When the heart doth direct what the hand should do, and the hand doth do what the heart directs. For the hand is the best commentary of the heart: what a man does, I am sure he thinks; not always, what he speaks. We must serve God, as one said he would marry, *Pro amore*, for love. Now there are four things comprehended in that word, and they are found by cutting off the first letter. *Amore*, with love: as life in the body, so devotion in the soul, begins at the heart. *More*, with the conversation, practical obedience, doing that which is good. *Ore*, with the mouth, setting forth God's praise. *Re*, with the estate; when we do not offer sacrifice to the LORD, of that which cost us nothing.

There must be hearty love, lively practice, kindly thanks, costly service. When the good works of our ancient fathers and progenitors in this land are mentioned, presently the malicious cry out; Tush, they were Idolaters. Were they so? then a man may well say, that those Popish Idolaters were better than these Puritan Saints. If their superstition set up Churches, I am sure that these men's zeal pulls them down. Let them show us some *Doing* of good: *verae dicuntur res, quae apparent quales sunt*, *Aug.* Things are said then to be true, when their appearance doth manifest their being. If a man have a righteous hand, I will believe him to have a righteous heart. Physicians judge of the bodies health, not by the color of the face, nor by the quicknesse of the eye, nor by the glibnesse of the tongue; (though these also may give some symptoms) but by the pulse of the arm. It is not the lifting up of the eye, nor the bowing down of the knee, nor a demure and affecta•• manner of speaking, nor the Bible under the arm, nor the hearing of four Sermons a day; that justifies the sincerity of a Christian; but *If ye do these things*.

For the Sincerity, *These things*: not what gain prompts, or lust suggests, 〈◇〉 what God commands. What are they? Such things as appertain to knowledge, 〈◇〉 virtue, to godliness. Every worldling is left-handed: he will be doing, but he 〈◇〉 no thanks for his pains. They that lay baits to entrap and enwrap their neighbo•• are still doing, to keep their hand in ure: but this left-handed action is cursed. The rich Saint makes a feast, so doth the rich sinner, but with great difference: the 〈◇〉 of the former are the poor, who can return no recompense: the guests of the other are the rich, who are likely to bid them again; so they toss the ball of courtesy to such, as are able to toss it back to them again. There is a right-handed charity in those, a left-handed respect in these, *Luk.* 14.12. *As we have opportunity, let us do good to all men, especially unto them who are of the household of faith.* Rich worldlings will do good, not to all men, but to some men: and of those, not to the household of faith, but after a sinister sort to the household of *Belial*; to flatterers, to pandars, to drunkards, *Phil.* 4.8. There is a perfect rule of this 〈 in non-Latin alphabet 〉 ; whatsoever is true, honest, just, pure, lovely, and of good report. *Those things which you have learned and received and heard and seen in me, Do.* *Martha* had a busy hand, but not about *these things*. *Cain* had a working heart, *Achitophel* a working head, *Joab* a working hand: but *Cain's* heart, *Ahithophel's* head, and *Joab's*

hand, are ill met in one man. Thou expectest *eandem mercedem*, the same reward that the Saints had: therefore thou must perform *idem opus*, the same work that the Saints did. *These things*.

Now to reduce all these branches to their root, and as we have taken the words a sunder, so to put them together again; all the particulars unite their forces in this one sum, or general Doctrine. The mercy of God in our salvation requires our actual obedience; we must *do these things*. All the bells of Aaron ring this peal, *Deut. 4.1. Hearken unto the statutes and Judgments which I teach you, for to do them, Gal. 3.10. Cursed is everyone that continueth not in all things written in the Law, to do them. Not sufficient to know them, but to do them, Rom. 2.13. not the hearers of the Law are just before God, but the doers of the Law shall be justified. There was a woman, Luk. 11.27. that blessed the womb which bare CHRIST: but he replied, Yea, rather blessed are they that hear the word of God and keep it. Yea, that thou sayest is true, she is blessed indeed, and all generations shall call her blessed; but there are others also blessed, even as many as hear the truth, and do it. Blessedness is desired of all, but few will go to the price of it, Psal. 106.3. Blessed are they that keep judgment, and do righteousness: that keep within the bounds of the one, and live in the practice of the other: the one being as it were their ore, the other their compass. Be ye followers of God as dear children, Eph. 5.1. Summa religionis est imitari quem colis: the abstract of religion is to imitate him whom thou dost worship. Such a one hath done me insufferable wrong, how can I forgive him? God would. Another is gotten into my debt, and abuseth my patience, how can I forbear him? God would. Be thou a follower of God in grace, that thou mayest ascend to his glory. A man is travelling to this City; at least in his own opinion he thinks so, and tells all he meets that he is going to London; yet still he keeps his back upon it, and bends his course the contrary way. So ridiculous a thing is it, for men to profess that they are going to heaven, when their whole life is directly forwarding themselves to hell. *Omnes ad Deum ire volunt, post Deum pauci: all men would come to God, few will be persuaded to follow after God, Matth. 7.21. Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven. For many call CHRIST their LORD, yet serve the devil.**

*He that hath my Commandments, and keepeth them, he it is that loveth me, John. 14.21. Aug. Qui habet in memoria, & servat inevita: qui habet in sermonibus, & servat in moribus. Qui habet audiendo, & servat obediendo: or qui habet faciundo & servat perseverando. Qui habet lectionem, & servat dilectionem. We must have the Gospel in our hearts, and keep it in our lives • have it in •earing, keep it i• obeying: ⟨◇⟩ understanding must contain i•, ou• actions express i•. Scripture ⟨...⟩ i• opera vertere, & non modo dicere sancta, sed fa•••, Hieron. Let u• endeavor to ⟨◇⟩ the Scriptural words into works, and not only to speak holy things, but to do them. For Frustrà Scriptura lec• nisi intellectua; frustrà intellect• nisi ⟨◇⟩ : in •aine we read the Scripture if we understand i• no•, in vain we understand it if we obey it not, I am. 1.22. Be ye doers of the word, and not hearers only, deceiving your own selves. We must first be hearers: for David hath branded the wicked man with this mark; *Noluit intelligere ut been ageret: he would not hear nor understand, that he might do well. A man may know the will of God, and not do it: but he cannot do it unless he know it. Then not hearers only, but Doers; and th•• without any plea, or excuse, or fear of**

danger by holy obedience. The dove will not leave her flight because there are some ravens in the air: so the good Christian will always keep obedience upon the wing, *Psal. 34.14. Depart from evil; what and speak good only? No, but Do good. De virtute loqui minimum, virtutibus* (ϕ) ; *Hic labor, hoc opus est, Persi.* To speak of virtue is nothing, the labor is to show the power of in it virtuous actions. *Magna dicere Golia sonus est: magna facere Sampsonis opus est, Tertul.* To speak bravely, this is but the sound of a swelling Giant: but to do heroically, this is the work of a valiant champion. It is not enough to say, as it is in the *Psalm, Credidi, & ideo locutus sum; I believed and therefore I spake: but Credidi, & ideo operatus sum; I believed, and therefore I wrought.* No man can work unless he believes: no man can believe unless he works. Christian Religion is more practical, than theoretical: rather an occupation, than a mere profession; dwelling like the Artisans wit, at the fingers ends.

Let this be understood to the confutation, to the confusion of hypocrisy; which turns Religion into a vizard: it hath mouth, and eyes, and nose; all but painted. Hypocrites are not like the heathen Idols, save in one thing, *Psal. 115.5. They have mouths, but they speak not: eyes, but they see not, &c.* These have mouths, and they speak: eyes, and they see: ears and they hear; noses, and they smell: feet, and they walk: they have hands, but they do not work. *Plutarch* hath a tale of the Moon, that she entreated her mother to make her a coat fit for her. Her mother answers, my daughter, it is impossible to fit thee with a coat: for thou sometimes waxest, sometimes wanest: art now in the full, by and by changing: today bigger, tomorrow less. The hypocrite is such a man in the moon; sometimes a giant, sometimes a dwarfe: now great, presently small; evermore so changing, that no coat can fit him. Hypocrites are like pictures on canvase they show fairest at farthest. Hear them speaking, and see them not doing, and you would think them Angels: but see them doing, and hear them not speaking, and they are devils. Or at least, as you would Judge of dancers, when you hear not the tune of their music; leaping and turning, in all points like mad-men. Their voice is the voice of *Jacob*, but their hands are the hands of *Esau. Tace linguâ, loquere vitâ:* let thy life speak, and thy tongue hold her peace. Hypocrites have the running gowte, but it settles most in their fingers; *Chiragrâ laborant.* A beggar being reprov'd for his lasy life, answered that he had a secret disease lying in his bones, which for modesties sake he must not declare: they believed him and relieved him. One among the rest being unsatisfied, would needs know of him what that secret sickness was; seeing that he appeared so well outwardly: he told him plainly; it is within, a disease lying in my bones; some call it *Idleness.* Tell an hypocrite, (whose zeal is so pepper-hot at the tongues end) that his works be cold: Oh he hath a secret disease in his bones; a scurvy dissembling humor, settled in his heart, and creeping through every joint. If you will, you may call it *Idleness* or *Hypocrisy*; for I understand them as convertible terms. It must be very strong physic that purgeth this humor. They are only good, when on the Sabbath day they are fowing tap-houses, and scouring the common sewers and sinks of sin. But *mendacia fallax Damnat, & in mach• gladiu• dstringit Adulter.* Adulterers punish wantons, and presumption judgeth weakness. Is not this to be *doing?* yes, they do till they undo a man: they do, but not *these things: Omnium libidinum servicos puniunt qu• imitantur; Plin.* They condemn that in others, which they applaud in themselves. But let us do what we should, that •e may receive what we would, 1 *Tim. 1.5. The end of the*

commandment is charity, not of a pure heart, and of a good conscience, and faith unfeigned. Th••may we expect the reward well done good servant: not well professed, but well expressed: not well known, nor well spoken, nor well purposed, but well done. This is the perfect rule, Gal. 6.16. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

Ye shall never fall. I come to the Ratification: these words are diversely read: *Non impingetis, non offendetis, non cadetis*: this is the best, 〈 in non-Latin alphabet 〉 : *Ye shall not fall.* The original *ad verbum*, *ye shall not fall forever*, that is, *ye shall fall never*. Such a phrase you have, *John. 13.8. Thou shalt not wash my feet forever*, that is, *Thou shalt never wash them*. This seems to be derived from the, *Psal. 15.5. He that doeth these things, shall never fall.*

But here the Apostle seems to attribute something to our works; as if the merit, of our *doing*, should preserve us from *falling*. No, he speaks not *De causa misericordiae, sed de via gratiae*; not concerning the cause of mercy, but the way of grace. Our own works do not uphold us, but assure us by a token that we are upholden of God. *Sunt testimonia electionis quâ fulcimur*: they are the inseparable effects of that grace, by which we are kept from falling. So long as we feel thy pulse beating, we are sure thou livest: yet the beating of thy pulse is not the cause thou livest, but a sign by the effects. *Bellarmino* observes, that CHRIST says not definitively; *you are unprofitable servants, Luk. 7.10.* But when ye shall have done all that is commanded you, *Say*, we are unprofitable servants. *Dicite*, say so, for good manners sake, and the acknowledgement of humility. Nay, but rather subscribe to verity; *say so*, and say the truth: for CHRIST might give something in charge, *Propter humilitatem*, to beget in us humility; but nothing *contra veritatem*, never anything against the truth. The God of verity never bad us lie: say so then, and say truly, that we are unprofitable servants: for God is a loser even by the best of us; if we consider and compare the cost he hath been at with us, with our fruits. The earth restores us four for one, we scarce return to God one seed of four. Usury brings us back one above our ten by interest, we hardly restore to the Lord one of ten, of his principal. We know no merit but CHRIST'S; therefore we pray, forgive us our trespasses, and give us our daily bread. *Qui misericordiam petit, meritum negat*: he that beggeth mercies, boasts no merits: if thou ask an alms, never plead thy worthiness. As the Servants to Princes make their gifts better than their wages: so let us that serve God, stand upon his gifts, not upon our wages. We are not upholden by our piety, but beholden to God's pity; we are kept from falling only by the grace of Jesus Christ.

Shall never fall. Falling is twofold, of Infirmities, and of Apostasy; the one is a falling into sin, the other a falling into the state of damnation: there is weakness in the one, there is presumption and obstinatenesse in the other. The former of these falls may befall the faithful, but not the latter: for there is no damnation to them that are in Jesus Christ, *Rom. 8.1.* Indeed he may fall into diverse sins, but never into that sinning sin: they be slips, not foils: or if foils not falls: or if falls, yet falling forward to repentance, not backward from mercy. The faithful shall not fall into apostasy; from the Lord: the reason is, because God establisheth his goings, *Psal. 40.2. The Lord will preserve him, and keep him up.* If that were understood of sin, that *Solomon* speaks; *The just man falleth seven times a day*; yet it implies his repentance: for he could not properly be said to fall seven times, unless he had rose six

times. *Toties resurgit paenitendo, quoties cecidit peccando*; he doth not more often fall by sinning, than he riseth again by repenting. Thus he may fall into infirmity, but he shall never fall into apostasy.

And this is a sweet comfort, that those which are upheld by God's power, shall never fall away from JESUS CHRIST. *Eli* was Priest of the Sanctuary, yet he fell: *Adam* was in Paradise, yet he fell; *Lucifer* was in heaven, yet he fell: but whosoever is in CHRIST, shall *never fall*. Indeed he may fall into affliction, but not into destruction. *Subjicitur miseriis, non rejicitur cum miseris*: he is laid under the rod of calamity, but he shall never be forsaken with the miserable. Death may trip down his body, Satan cannot get down his soul; *In abyssum non cadet*. His name is written in heaven; and until that name fall, which will not be though heaven fall, himself shall never fall. Though he wrestles with Giants, against *Principalities*, and *Powers*, and *wicked spirits in high places*; yet he shall stand. Though death lay his body in the dust, yet it hath no power to touch his soul; he shall stand. The poor Philosopher dying said; *Anxious vixi, dubius morior, nescio quo vado*: I have lived uncertain, I die doubtful, I know not whether I go or what shall become of me. The blind reprobate, what he would not credit presuming, he shall see then despairing; the gates of hell wide open, and a bottomless gulf ready to swallow him. The resolved Christian knows, that the mouth of the pit is shut against him, that the gate of glory stands open for him; that he is *elected*, not to fall, but to rise. No descent doth fear him, but his ascent doth cheare him, *I go to him that is above*. Now the mercy of God keep us from *falling*, and give us a blessed rising at the Resurrection of the Just, through the merits of Jesus Christ. *Amen*.

VERSE 11. For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our LORD and Savior Jesus Christ.

THE dependence of this verse with the former, we shall in due place be fitly occasioned to consider: first, therefore to the distribution. It may be distinguished into two main parts.

The

- Passage; *For so an entrance shall be ministered to us*.
- Palace; *Into the everlasting kingdom of Christ*.

In the passage are observable these four Properties

- *Certitudo*, the Surenesse; *So shall be*; without fail.
- *Promptitudo*, the Readinesse; *An entrance*; without trouble.
- *Aptitudo*, the Fitnessse; *shall be ministered*; without let.
- *Latitudo*, the Easynesse; *Abundantly*; without pain.

In the Palace consider two things: The

- Royalty; it is the *Lord's own kingdom*.
- Eternity; it is an *Everlasting kingdom*.

In the Surenesse we find two circumstances; the Reason by way of connection, in the word *For*: and the means by way of relation, in the word *So*.

For. This is a binding word that knits the discourse together with a natural dependence. As if the Apostle should thus declare himself; There are some *blind*, and *forget* the way of truth: what then? *Therefore* make your election sure: why? for if ye do so, ye shall *never fall*: how are we sure that we shall not fall? *For* so you have a full entrance to blessedness. If you study in mind, affect in heart, and strive in hand, to do these things; God will help *Per opem suam operam vestram*, your endeavor with his grace, you shall enter into his glorious kingdom. Plain and simple averring of the truth is sufficient in holy Scriptures, which bind the conscience *authoritative*. God's, *Sic facite*, or *Hoc credit*; do this, or believe that; is enough without any reason. For as in men's commands, we examine *Quid, non quis*, what is enjoined, not who imposeth it: so in these we examine *Quis, non quid*; who it is that chargeth us, not so much what we are charged. The precepts of Superiors are sometimes evil, therefore we obey them only in good: but when the Lord commands, we do not examine, but execute, 1 *Sam.* 3.18. *Dominus est, It is the Lord*. Yet as CHRIST led the Jews *Tam oculo, quàm oraculo*; as well by his Miracles amazing them, as by his Oracles instructing them. So his Apostles persuade us, *Et argumentis & ornamentis*; and do not come evermore with a *Mandamus*. As the father to bring on his child a long Journey, wins him by fair promises, lifts him our hard passages, holds him by the hand all the way: so the Lord doth allure us by gracious affordments, persuade us by arguments; and rather than we should be weary of well doing, encourageth us with reasons; *For* so you shall enter, &c.

So. This is a description of the means, and hath a relation to the former counsel. As if he should say, make your election sure; and by living soberly and righteously endeavor the ascertaining to your own hearts, that God hath decreed you to salvation: for *So* you shall have a free entrance into the kingdom of CHRIST. That is the only means whereby you may be admitted, and without that you shall be excluded. There be numbers that would enter the kingdom of Christ, but they fail in their *Sic*, they will not *So* enter, *Luk.* 10.37. When Christ had made the Lawyer tell himself, who was the good neighbor; *He that shown mercy on him*: he presently upon it chargeth him, *Go and do thou likewise*. Wouldest thou arrive at heaven? set their Precedents, who are now in heaven, before thine eyes; *Go and do thou likewise*. So *Paul* left it in charge behind him, *Phil.* 3.17. *Be ye followers of me, and walk so as you have us for an ensample*. If you would come to the place where we are, you must follow us in the works which we have done: *So* you shall have an entrance. *Sic*, whatsoever is a *Non sicut*, dissonant from this *So*, is an hindrance. God sets us, as *Moses* on *Nebo*, upon the mount of a sanctified speculation, and shows us *Canaan*, with the way to it; *So* you must enter it, or not at all. One minds nothing but his cups, another nothing but his purse, a third only his courtesan; yet all these point to meet at heaven: but they fail in their *So*; for this is not the way thither, 1 *John.* 2.16. *The lust of the flesh, the lust of the eyes, and the pride of life*; is a broad way, but not to

salvation. Of all the manuductions to the City of God there lies no way by three signs; the sign of the Pot, the sign of the Purse, and the sign of the Punke. Therefore we say, the drunkard is a man out of the way, the worldling crosses the way, the adulterer dammes up the way. All these fail in their 〈 in non-Latin alphabet 〉, therefore shall miss in their 〈 in non-Latin alphabet 〉, the desire of their hearts. One presumes himself a *David*, and thinks to conquer the *Goliath* Satan with *Saul's* armor; not So, but in the *Name of the Lord of hosts*, 1 *Sam.* 17.45. The Seminary asks the Pope, as *Abishai* did *David*, 1 *Sam.* 26.8. *Shall I smite the king?* Not So, for who can stretch forth his hand against the Lord's anointed, and be *guilt-less*? Treason is not the way to heaven. Covetous men like those stronger soldiers, will not give the faint and poor any of their spoil: not So saith *David*, 1 *Sam.* 30.23. *You shall not do so my brethren, with that which the Lord hath given us.* There is another So to salvation; and blessed is the servant, whom his Master findeth *So doing*, *Matth.* 24.46. This is the surenesse; if you go by the means, you shall come to the end. So you shall have an entrance; an infallible rule, if you walk So, you shall not miss it.

An entrance shall be given you; I call this the Readinesse of the Passage. The way is not hedged up with thorns, nor barricado'd with bulwarks, nor maz'd like an intricate labyrinth; *Patet*, there is an *Entrance*. In the tractation of this doctrine, because it is the heart of the Text, I will consider three things. First, the proposition, that the way to blessedness is open: next, I will clear the way from certain obstacles, that may seem to cross the truth of this assertion: lastly, I will declare wherein this *Entrance* consists.

The passage to grace and mercy is open, and ready to entertain all entering feet. From the first fall, sin had shut it up, but now CHRIST hath opened it, *Revel.* 3.7. *He that hath the key of David openeth, and no man shutteth.* The Pope presumes he hath that key, and lets in whom he pleaseth: Oh miserable man, why doth he not then let in himself? Idolaters, Sorcerers, Adulterers, Heretics, have had that imaginary key; yet could they get no entrance into heaven. Only CHRIST opens that gate, and gives *entrance*. Thrice was heaven opened to himself: at his Baptism, *Matthew.* 3.16. at his transfiguration, *Matth.* 17.5. at his ascension, *Act.* 1.9. I know that the apertion of heaven doth often mean a manifestation of God's glorious power only: but in these places it signifies *visibles caeli scissuram, ut aliquid planetis & astris superiùs perspicatur*; a visible fissure of heaven, that something might be seen far transcendent to the stars and planets. Such an apertion was to Saint *Stephen*, *Act.* 7.56. *Behold, I see the heavens opened,* and the Son of man standing on the right hand of God. *Praevidebat Stephanus, quod Stephano providebat Dominus.* The Lord afforded him a vision of that, whereof he was instantly to have the fruition. The like patefaction was to *Peter*, *Act.* 10.11. *He saw heaven opened.* Those visible scissures were figures of this invisible entrance. Into the *Sanctum Sanctorum*, the type of heaven, went only the high Priest once a year: but CHRIST at his death rent the veil of the Temple, to signify that he had made now a clear passage for all believers, *Hebr.* 9.8. *The Holy Ghost this signifying, that the way into the Holiest of all, was not yet made manifest, while as the first Tabernacle was standing.* Indeed it is true, that from the beginning heaven was not shut to the faithful; for how then did *Abraham* enter into blessedness? *Non clausum fuit Iudaeis, sed non apertum fuit omnibus.* As it was not shut to the Jews, so it was not open to the Gentiles. For they were *aliens from the common wealth of Israel*,

and so *strangers from the covenants of promise*, Eph. 2.13. But now ye which were sometimes far off, are made nigh by the blood of Christ; who hath broken down the middle wall of partition between us. The Gentiles were esteemed as dogs; and the children's bread is not given to dogs, Mark. 7.27. But he that could make *ex lapidibus filios*, children of stones; can also make *ex canibus servos*, of those dogs servants. The gate then stands wider open *Per Christum missum*, than it did *Per Christum Promissum*; by a Savior borne, than it was by a Savior only promised to be borne. That to the Holiest, was a typical entrane, this is a topicall entrance. Therefore, *Our salvation is now nearer*: for we do not go to the gate of heaven, but rather the gate of heaven comes to us, Rev. 21.2. *I saw the holy City, new Jerusalem coming down from God out of heaven*. Because we could not ascend to it, it doth ascend to us. CHRIST calls himself *The door*, John. 10.7. which place being compared with Revel. 3.20. *I stand at the door and knock*: we find that *Ostium est, & ad ostium pulsat*: he is the Door and yet he knocks at the door. He that hath a suit to the King, concludes with himself; I must go to the Court, for the Court will not come to me. Yet Matth. 21.5. *Rex tuus venit ad te; Thy king cometh unto thee. Petit tua limina virtus*. Thus Christ promised the penitent malefactor; *This day thou shalt be with me in Paradise. Sanguis Christi clavis Paradisi*. The blood of Christ is the key that openeth Paradise, Eph. 2.18. *Through him we have an access by one spirit unto the Father*. Thus the doctrine is cleared, Heb. 10.19. *We have boldness to enter into the Holiest by the blood of Jesus: By that new and living way which he hath consecrated for us, through the veil, that is to say, His Flesh*. He is the Way, and the Truth, and the Life: there is no way but by thee, no truth but from thee, no life but in thee, Oh dear Lord Jesus.

In the second place, let us proceed to the removal of such impediments as might hinder this passage. There is no glory of entrance, where is no hindrance. Sin was the first obstacle, Gen. 3.24. *So he drave out the man*. It shut him out, and kept him out: Angels that were his friends, were set to with-stand his re-entry. This taught him, that as sin cast him out of Paradise, so it would also shut him out of heaven, but for the mercies of God in the merits of a Redeemer. There are many enemies, backed by the malice of sin; but because they are numerous, and must be ranked to some Generalls, I will reduce them to four.

The world is none of the least; and in this there is a double opposition: on the left-hand Indigencie, on the right-hand opulency. They are both removed by Christ; *Qui omnia bona terrena contempsit, quae contemnenda docuit: & omnia mala sustinuit, quae sustinenda praecepit*; The good things of this world he despised, that he might teach us to despise them: the evil things he bore, that he might teach us to suffer them. 1 John 5.4. *Whosoever is borne of God, overcometh the world*: We so cast away this hindrance, whether of prosperous or adverse things; *Vt nec in illis quaeritur foelicitas, nec in istis timetur infoelicitas*; That we neither seek to be blessed in the one, nor fear to be cursed in the other, August. Faith is the principal in this victory: good works are underling soldiers, but Faith is the Captain, which commands all under the great General, JESUS CHRIST. *Opera bona vincunt executive, sola fides imperative*; Is want an hindrance? No, Matth. 6.20. There is *Treasure* enough to be had in heaven. Is dearth? No, Prov. 15.15. For a good conscience is a continual feast. Is exile? No; for the home we seek, is a *City to come*, Hebr. 13.14. Doth prosperity assault us? Indeed this is a sore bar to our entrance; for one man could foil the Devil in his misery, whereas many have been foiled by the Devil in

their felicity. *Isaiah 38.17. In my peace I had great bitterness.* The Churches estate, saith Bernard, was *Amara in nece martyrum, amarior in conflictu haereticorum, amarissima in moribus domesticorum*; bitter in the loss of her children's blood, more bitter in the oppugnations of her doctrine, most bitter in the vices of her professed friends. Thus the world hinders our entrance, worse by his courtesies, than he can by his crosses. Yet let him do his worst, faith follows Christ, and he is that great Martial that makes way for us thorough the world, *John. 16.33. Be of good cheer; Ego vici mundum; I have overcome the world.*

The Flesh steps in next to bar up our entrance; this is a *Delilah* in *Samson's* bosom, that seeks to cut his throat: It is like the moth in the garment, that breeds in us, and feeds on us. There is no man hath a worse friend than he brings from home. An unfaithful servant is mischievous, an unfaithful friend more mischievous; but *Infida uxor*, an unfaithful wife, most mischievous. It is ready to prompt us, as *Job's* wife tempted him, *Job 2.9. Curse God and die.* This *Clitemnestra* for the love of her adulterous friend, Satan, will betray her own betrothed *Agamemnon*. The only course is to be bold with it; and *Reprimere ne pereat, suppressere ne perimat*; To restrain it, lest it kill it self, and to mortify it, lest it kill us. This obstacle hath also Christ removed; not but that it still offers to withstand us, but that it shall never hurt us. Christ's assistance is stronger than her resistance: in Christ she is *mortua*, dead, though in her self she be *mortifera*, deadly. Christ's innocent flesh was crucified, that this sinful flesh might be mortified, *Ro. 7.25.* Let her do the worst to hinder my entrance, yet I shall enter: and for this *I thank GOD through JESUS CHRIST.*

The Devil is a master antagonist, a watchful and a wrathful enemy. His weapons are *Tentations*, whereby he makes men sin: and *Accusations*, whereby he makes them despair for sin. But this hinderer is mussell'd, *John 16.11. The Prince of this world is judged: John 12.31. The Prince of this world is cast out.* He is *mortuus in lege*, condemned himself, therefore unable to condemn us. He is excommunicated, therefore his testimony is nothing worth. Doth he fright thee with thy sins? Answer him that the Lamb of God hath taken them away. Perhaps the politic Serpent quiets thee in the settled opinion of thine own righteousness. Oh Devil! wouldst thou have me turn Iudiciary, and trust to mine own righteousness? I am a sinner, or else what needed I a Savior? *Matth. 9.12. They that be whole, need not a Physician, but they that are sick.* I have infinite sins, but there is an infinite ransom paid for them. *He was made sin for me, who knew no sin, that I might be made the righteousness of God in him. Factus est peccatum propter nos, qui fuit ipsa justitia: ut nos facti simus per eum justi, in quibus fuit ipsa malitia;* He that was righteousness, was made sin for us; that we who were unrighteous, might be made righteousness in him. Satan do thy worst, we have an abundant entrance through JESUS CHRIST.

Death is the last enemy, but not the least enemy. Albeit it be hateful and hurtful to the wicked, because it ends their short joys, and begins their everlasting sorrows. Yet to the faithful, that fiend is a friend; *Dum egressum properat, ingressum praeparat*: while it hastens their going out of this world, it prepares their going into the world to come: *Philip. 1.21. To me to live is Christ, and to die is gain.* That which meant us the greatest damage, procures us the greatest advantage. The Lord Jesus hath *Led captivity captive, and swallowed up death in victory,*

1 Cor. 15.54. *O death where is thy sting? O grave where is thy victory? Out of that Strong one he brought honey: Out of that eater of all flesh, meat for all spirits. Thorow the jaws of cold death, he hath opened the gates of eternal life. Mors, quae perpetuo cunctos absorbet hiatu; Parcere dum nescit, saepius ipsa favet;* While death strives to bar the way against us, it doth make way for us, into this everlasting kingdom.

Thus the hindrances being removed, we come to consider the matter of this *Entrance*, wherein it consists. and how we are here said to have it. It stands in two things; our Union with Christ and our Communion with the holy Ghost.

First, for our Union with Christ; for if the head be entered, the members cannot be denied. The personal union of the Son of God to our nature, was a great mystery, 1 Tim. 3.16. *Without controversy, great is the mystery of godliness; God was manifested in the flesh.* Yet let me boldly say, in respect of us, there is another nearer conjunction required to this *Entrance*, 1 Cor. 6.17. *He that is joined to the Lord, is one Spirit.* First, that hypostatical union was the conjunction of God's Nature and man's nature in general: but this is an union of the Son of God's Person, and the believers person in special. Secondly, though Christ took our nature upon him, and that with all human infirmities, yet clean void of all sins: in this he takes to him the believers person with all his sins: though we be full of wickedness, he knits us to his holy and glorious self. He is the Head, we are the members: but some tyrant may cut off the members from the head. He is the Husband, we are the wife: but death divorceth man and wife. He is the Vine, we are the branches: but man may slip off a branch from the Vine. He is the Corner-stone, we the building: but a foundation may be bereft of the edifice; and come to the Temple of Jerusalem's case; *Non lapis super lapidem;* To have not one stone left upon another. But when it is said, we are *One Spirit* with Christ, here can be no separation: spirit may be parted from body, not spirit from spirit, never from it self: not two, but *one spirit*, Cant. 8.6. *Set me as a seal upon thine heart, and as a seal upon thine arm.* The arm is the Instrument of power; and the heart is the fountain of life, the first that lives, and the last that dies. If therefore we be set there as seals, there can be no disjunction: unless we could be plucked from his arms that is Almighty; unless his heart could die, which is life it self. *Set me as a seal, &c.* That Petition is now a Position; what the Church then desired, it hath now enjoyed: their wish is o•• Article, their *Pater-noster*, our *Creed*. Were we not deeply engraven on his heart, when his heart was divided with a spear for us? When in a manner he seemed forsaken of his own Father for a time, rather than his Father should forsake us forever. That Evangelical Prophet testifies it, *Isaiah 49.16. Behold, I have graven th•• upon the palms of my hands.* Were we not engraven there, when his hands were pierced for us? *Foderunt manus, Psal. 22.16. They digged my hands and my feet.* And they digged them so deep, that the very prints remained after his Resurrection, *John 20.* and their fingers were thrust into them for evidence sake. Some have thought that those scars remain still in his glorious body, to be shown at his second appearing; *They shall see him whom they have pierced.* That is improbable, but this is certain; There remains still an impression upon Christ's hands and his heart; the sealing and wearing of the elect there, as precious Jewels. For the same affections he had on earth, he hath carried up with the same body to heaven. He cannot there *Pati*, but he doth *Conipati*; *Saul, why persecutest thou me?* He that remembered us on the Cross, will not forget us in the Crown: as *Pharaohs* officer forgot

Joseph when he came to his preferment. For this that penitent malefactor prayed; *Lord remember me when thou comest into thy Kingdom.* As if he should say, now happily thou thinkest on us, because thou art in the same fashion and passion with us, suffering the same torment, subject to the same death; perhaps thou feelest more grievous things than we. But when this passion is over all, thy sufferings past; when thou art exalted to glory, when thou comest to thy Kingdom, *Lord, remember me* then. He did so, *This day thou shalt be with me in Paradise.* He remembers us now triumphing, so well as he did then suffering. The affection of love is noted to be most vehement in women: *David* spake of a transcendent and incomparable love, when he preferred it above the love of women. *2 Sam. 1.26. Thy love to me was wonderful, passing the love of women:* because they are naturally most tender and affectionate. Therefore Christ, that he might wonderfully love us, was made of a woman. *Gal. 4.4. God sent his Son made of a woman.* But because sin can harden the heart of any woman, therefore he took it of a pure virgin. And because every virgin is originally conceived in sin, to make it more pure and tender; he took it of a woman, of a virgin, and clear from all sin. Now this affection he took with him to heaven, and set it at the right hand of his Father there.

Thus *Aditum per vulnera pandit:* His side was opened, thorough that breach we have *entrance.* His heart was pierced, thorough that heart we have *entrance:* every wound is a passage. Who *condemns?* It is *Christ that justifies.* Who shuts? It is the Lord JESUS that opens. Death seems to dissolve this union, but doth not: for look what was Christ's condition in the grave, such is the condition of all his members. In death the soul of Christ was severed from his body, as far as heaven is from earth; for his body was laid in the Sepulcher, and his soul was in the hands of his Father: yet was neither of these separated from the God-head. *Chrysostom* gives a familiar similitude to explain this: A man holds a sheathed sword in his hand, he draws out the sword from the scabbard, holds the sword in one hand, the scabbard in the other; here the sword and the sheath are parted one from another, but neither of both are parted from the man, for he hath them both in his hands still. So the Deity took Christ's soul from his body when he died, as a sword drawn out of the scabbard, but held them both in his hands, and at his Resurrection put them together again: the soul was separated from the body, neither of these from the Lord. So it is with us; Death, whether natural or violent, may rend the soul from the body, it can take neither from Christ. But why then is not the body quickened in the grave by his virtue, and by the inseparability of this union? As when an arm is taken with a dead palsy, it receiveth little or no heat, sense, motion, or life from the body; yet it still remains a member of the body: because the flesh and bones abide still tied with ligaments to the body. Our bodies in the grave are but taken with a dead palsy, they are still members of Christ, and shall by his virtue be revived: when again the soul shall be wedded to the body, and both body and soul to everlasting glory.

Thus we are sure, if Christ be entered, that our *entrance* is easy. *Es•h. 5.2. We have obtained fervent in the sight of the great King, his golden Scepter is held out unto us,* let us enter, *Hebr. 4.16. Go we boldly unto the throne of grace:* there is no quarrel against us in heaven, all is peace through Christ; let us enter. It is the voice of the King himself, *Matth. 25.23. Enter into the joy of your Lord.* All excuses of our not entering into this kingdom are taken away. It is storied of a great Conqueror, that when he had vanquished his enemies, after a long siege laid to the

Castle wherein they had fortified themselves; and had opened that inaccessible Palace; he sent some of his Garrisons to enter and keep it for him. They, ignorant of his victory, excuse themselves; There be Giants; he answers, I have slain them. There be Dragons about it; I have chained them fast. There is a deep trench, how should we pass over it? I have dammed it up. There are brazen-gates, strongly guarded▪ I have set them wide open. There wants room for so many as thou sendest: No, there is room enough: it is as large as a City; therefore go in, and possess it. So when God sends men to enter this Kingdom, they cowardly excuse themselves, as Israel did; There be Giants, the sons of *Anak*; there are Principalities and Powers to withstand us: CHRIST answers, I have slain them on my Cross. There is a great red *Dragon*; I have chained him fast enough, *Revel. 20.2. The blessed Angel, with the key of the bottomless pit, and the great chain in his hand; hath bound the Dragon that old Serpent forever.* But there is a Fortification of 〈◇〉 Law against us; saith Christ, I have scaled that Fort, performed full obedience •o the Law, and given satisfaction to the Justice of God for you. But there is a deep trench, *a sea of glass before the Throne, Revel. 4.6.* How shall we get over that to the Kingdom? *John. 16.33. Be of good cheare: Ego vici mundum; I have overcome the world.* But there is an high wall, and mighty gates, *Revel. 21.* too high to climb over, and too thick to break thorough. You need not attempt such a course, for the gates are set open, *Vers. 25. The gates of it shall not be shut at all.* But there wants room 〈◇〉 so many as thou invitest to this Kingdom. No, *John. 14.2. In my Fathers house 〈◇〉 many mansions,* there is room enough for you all. Thus is this *Entrance* ready 〈◇〉 us, God grant we may be ready for this *Entrance.*

Secondly, this *Entrance* consists in our Communion with the Holy Ghost, *2 Cor. 13 14. The communion of the Holy Ghost is with us.* When two Princes would establish peace together, either sends his Ambassador to other, as a pledge or earnest of that truce. So God, to confirm an everlasting league between himself and our souls, sends his Lieger; the Holy Ghost to us; and we send our Lieger, our Savior Christ, and our Fidelitie with him, unto God: *2 Cor. 1.22. He hath sealed us, and given the earnest of the Spirit in our hearts.* An earnest seals the bargain, as a handful of corn is given to assure the whole field. We have begun to reap, therefore it is truly said, we have made our *Entry.* This *Entrance* consists in many felicities communicated to us by the Spirit, but I principally apply myself to that of Saint *Paul, Rom. 14.17. The kingdom of God is not in meat and drink, but righteousness, and peace, and joy in the Holy Ghost.* *Paul* calls it the *Kingdom of God*; so doth *Peter* in this place: *Paul* saith, it is participated in this *life*; so *Peter*, that we have here an *Entrance* into it. It must be understood of that fruition which we have of the Kingdom of God in this life; for otherwise why should he mention and exclude meats and drinks; *Quae in Regno gloriae non erunt necessaria;* Which have neither use nor place in heaven? *Chrysostom* and *Haymo* construe it thus; That meats and drinks are not *in coelum introducentia*, of any power to bring us to heaven. But *Peter Martyr* calls this *Alienam interpretationem*; for so neither is *Righteousness* any cause, 〈◇〉 beginning of this Kingdom. Saint *Augustine* mentions one *Vrbicus*, who by this Text would prove, that Christians ought to fast on the Saturday, the Jews Sabbath, because the Kingdom of Christ is not in meats and drinks. But then it would follow, that at other times, as on the Lord's day, or when we fast not, we should •pertain to the Kingdom of Christ. But to our purpose, if it consist in *Righteousness, Peace, and Spiritual joy*; then having these, we have an *Entrance* into it. If I seem

too tedious in this instance, I answer with Saint Peter: *Bonum est esse hic: adific... $\langle \phi \rangle$ tria tabernacula, Matth. 17.4. It is good for us to be here; let us build here three Tabernacles; One for Righteousness, another for Peace, and a third for Joy in the Holy Gho... Where can we be better than in the Kingdom of Jesus Christ.*

For *Righteousness*: this is not to be understood of a particular Justice, *Tribuere cuique suum*; with *Gorrhan*. But it is the imputed righteousness of CHRIST, and our inherent righteousness proceeding from it. There is *Iustitia operata pro nobis*, A Righteousness wrought for us; whereby of evil men we are made good: and *Iustitia operata in nobis*; a Righteousness wrought in us, whereby of good men we are made better, *Rom. 6.18. Being made free from sin, we become the servants of righteousness*. So far then as we are righteous, so far have we made our entrance. Where our desires are, there ourselves are: but we desire to be dissolved, and to be with Christ: therefore we are there with him; *Vbi amamus, potius quàm ubi animamus*; Whither our conversation is entered, ourselves are entered: but our conversation is in heaven, *Phil. 3.20*. Therefore we are there; not locally, but spiritually. *Israelitico more vixisse, est in Israele esse*; To live after the manner of Israel, is to be in Israel, saith a Father. If heaven be in us, then are we in heaven: but *Gal. 2.20. We live not in ourselves, but Christ liveth in us*; and the life which we now live in the flesh, we live by the faith of the Son of God. He that hath the faith of eternal life, hath eternal life in his faith, *John. 5.24. He that believeth, is passed from death unto life*. A Christian is like *Jacob's Ladder*, while his body, that lower part, stands on the ground, the top, his higher and better part, is in heaven: *Ephes. 2.6*. The Apostle speaks of a thing already done, *He hath made us sit together in heavenly places in Christ Jesus*. If a stranger be but come into your Suburbs, you say commonly, he hath entered the City. *Sequitur vita Angelica, ubi praecessit Evangelica*; If we now live like the Saints, we shall hereafter live like the Angels.

The next is *Peace*; *Pax filia Iustitiae*; Peace is the daughter of Righteousness, *Rom. 5.1. Being justified by faith, we have peace with God: Peace and Righteousness, Invicem osculantur, Psal. 85.10. do kiss each other*. But how is it said then, *John. 16.33. In the world you shall have trouble?* How can trouble and peace stand together? It is true indeed that the wicked will molest us, but we must still go forward. Navigation is not to be lost, because there are some sea-rocks: Doves forbear not flying home, because there are some Kites abroad in the air. God did not destroy all the Canaanites, lest the wild beasts should break in upon Israel. A country of *India* hath a law, that no man shall kill any Ravens; they are let alone to devour the carrions, which else would corrupt the air. We have disturbers enough; some, *per pravitatem operis*, by mischievous acts, against our lives, our wives, our children, our estates. Some, *per falsitatem sermonis*, by scandalous speeches; such are calumners, slanderers, flatterers. Others, *per perversitatem cordis*, by malicious envyings; as unfriendliness, suspicions, jealousies. Malice works mischief at home, and Envy sends it in from abroad. *Summa petit livor ut ignis*; Our happiness is their eye-sore. Envy hath *Os sublime*, a lofty look, but *non in coelum tueri*, not to look up unto heaven. There are *Dogmata transalpina*, Italian tricks, *Revel. 13.1*. There was a beast risen out of the Sea, *having seven heads and ten horns*, and upon his heads the name of *Blasphemy*. A savage beast, that first deposeth Kings, and then exposeth them to death. A murdering point of religion; he that first invented it, was *vir sanguinum*, a bloody wretch. But from the Devil it came, and to the Devil let it go. These be our greatest peace-breakers; *Facile*

est movere regnum, sed Dei solius quietare: These may easily breed commotion in a Kingdom, but God alone can pacify it.

I know there are home-bred mischiefs enow: and many an *Ahab* doth trouble our Israel. The pestilent Usurer, whose words are as soft as his Fox-furre, is a licking dog that bites sore. The Mouse told her young ones in the Fable, that they should not fear the loud crowing Cock, but the still Cat. Loud and lewd wantons disquiet us, but the oppressor doth more hurt sitting silently in his cash-house, than the other with all their noise in the streets. *Caesar* said, he feared not *Anthony*, because his heart was in his tongue; but *Cassius*, because his tongue was in his heart. If all this be, where is our peace? Yes, *Patientia filia spei*; Patience is the daughter of hope: in their wrongs is seen our patience, in our patience our hope, in our hope, our peace. We have peace in the world, though we have no peace with the world. Our troubles are seen without, our peace is felt within. Travelers write of a certain Island, they call *De Fierro*, where no fresh water is to be had: yet there is a certain tree in it, which drops so abundantly, that it satisfies all men and cattle of the Country. Our exigence and indigence are great, but there is an inward peace of conscience, that satisfies us all with the precious liquor of content. The Lord lays all that blustering wind, all the thunder and lightning of menaces, all the storms and tempests of persecution, with one sweet and peaceful shower of comfort. Thus though we have not yet *Pacem coeli*, that Peace of heaven; yet we have *coelum Pacis*, a heaven of peace, that is, assured remission of sins, and reconciliation to the God of peace. Satan, the World, Sin, all fight against us; that war is our peace. If the happiness of that place, as *Augustine* speaks, be Peace • eternal life, and eternal life in peace; then have we some present entrance into it, for the *Peace of God that passeth all understanding*, and surpasseth all commending, doth *preserve us*.

The last material is *Joy in the HOLY GHOST*; which ariseth partly from the hope of future reward, and partly from the sense of present comfort. For if there be such sorrow in the contrition of sin, what is the joy in the remission of sin? *Rachel* wept for her children, *because they were not*: we might have wept for our souls, because they were in worse case than if they had not been: No womb but a *Rebecca's*, feels those conflicts, *Psalms*. 6.6. *Every night wash I my bed*, saith *David*, *with my tears*: We might have so washed our eternal beds. *Mary Magdalene* wept, as if she poured forth water, not by drops, but by floods; *Peter* bitterly. This Winter lasted not long, the Spring-Sun shone out with beams of comfort. Now one dram of their present joy, did out-value all the loads of their former sorrow. Like men over-burdened, we feel such ease when the Cross of Christ takes all this weight from our shoulders. When sin is remitted, nothing afflicts, *I am*. 1.2. *My brethren, count it all joy when ye fall into divers temptations*. What, joy in trouble? Will the world believe you, *Saint James*? They answer, take you such joy, we will not meddle with it. Yes, he that prescribed it, proved it; he found affliction turn to his profit; he learned this benefit by good experience. As we say, *Quae fuerunt laboriosa juventutis studia, haec sunt jucunda senectutis otia*; Humane learning is men's pains in their youth, their recreation in their age. So what was the greatest sorrow to the heart penitent, proves the greatest joy to the heart pardoned. Who would not give the iron fetters of his thralldom, for the weight of gold in freedom? It is a false accusation, that the Word of God brings with it sullenness and discontent: for *Psalms*. 19.8. *The Statutes of the Lord*

rejoice the heart. It is the tidings of joy, of great joy, of such joy, that the mountains skip like Rammes, and the little hills like young sheep. So far as this holy joy is entered into us, we have entered into the everlasting Kingdom of Jesus Christ.

Shall be ministered unto you.] I come to the third point; the Fitness or preparation: we are not beholding to ourselves for this *entrance*, it is *ministered to us*. *Vt ne bonum quod, sic nec bonum per quod;* as neither the good which we would obtain, so nor the good by which we do obtain, is our own. The means is *ministered*, therefore it is called the *ministry* of the Word, the *ministration* of the Sacraments. The apprehension of this means is *ministered*, for it is *given to us to believe*, *Phil. 1.29*. The object of this apprehension is *ministered; Eternal life is the gift of God through Jesus Christ, Rom. 6.23*.

Admire the mercy of God, which doth not only prepare a kingdom for us, but also prepare us for that kingdom. In the world there is no mercy to a sinner: it hath commonly been the fault even of men entered into this kingdom, to shut the door after them, and to keep out others, *Luke 13.14*. The Ruler of the Synagogue could not endure, that the people should be healed on the Sabbath day, *Matt. 20.31*. When the blind men cried to Christ; *O Lord, thou Son of David, have mercy* $\langle \diamond \rangle$ *us: The multitudes rebuked them, because they should hold their peace*. This is a malicious and uncharitable sin, when men are passed over the deep pit by a bridge, to pluck it up, and suffer none to follow them. Thou sayest, such a one is a refractory and dissolute offender; what then? therefore shut the Church door against him? this is thy mercy, but God's mercy is more; to repentance he *ministers* an entrance. Yes, saith the malevolent repiner; he seems to repent, but he is only humbled in hypocrisy: but what window hast thou into his heart? It is worse in thee to be so critical a censorer, than in him to be so hypocritical a sinner. The Lawyers say, *Semel malus, semper malus*: once bad, never good. The *Cathari* did use to excommunicate *forever*: if a man were once revolted, never to be received: but this was but a Puritan trick. Or if upon undeniable contrition, and humble submission, they admitted such a one to their outward service, yet they held him a reprobate: as the Gibeonites were permitted in the Tabernacle, but with disgrace. The *Bruttii* in Italy, for their revolting from the Romans to *Hanibal*, were upon their submission received again into the Roman protection, but might never be trusted for that trick. *Paul* says, *1 Cor. 6.9. Neither Idolaters, nor Adulterers, nor thieves, nor drunkards, nor extortioners, shall inherit the kingdom of God*. Yet was *Solomon* an Idolater, *Mary Magdalene* an adulteress, the malefactor on the Cross a thief, *Zacchaeus* an extortioner, *Noah* drunk: yet did all these enter into the kingdom of God. The Apostle adds, Verse 11. *Such were ye; you were, but you are not: neither did they enter into heaven, Idolaters, or Adulterers, or Extortioners, but they became new creatures: they were washed, sanctified, justified, in the Name of the LORD JESUS and by the Spirit of GOD. Tu muta sententiam tuam, Deus mutabit suam*. Do thou turn from wickedness to piety, GOD will turn from Judgment to mercy.

One of the Puritans told *Constantine* the great, the strictness of their opinions; to whom he answered, *Erige tibi scalam, caelumque ascendito solus*: set up thyself a ladder and go to heaven alone. The Jews were such absolute malecontents, grudging the Gentiles any mercy. This envious fault is too common, and there is still some of this Puritan blood that runs in many

men's veins. That man thinks he loses, what another gains: it is not enough for him to have a place in heaven himself; but he must be Porter, or rather householder, to direct who shall come after him; to let in whom he please, his friends and acquaintance only, *Act. 13.45*. When the Jews saw that a great audience was at *Paul's Sermon*, *they were filled with envy*, and fell to contradiction and blasphemy, *Luk 15.28*. When the elder brother heard the sumptuous and joyful entertainment of his lost brother; *he was angry, and would not go in*. So Rome thinks that the Gospel's rising, must needs be her falling. Therefore she cannot endure like a sister to communicate with us, but like a tyrant to excommunicate us. They think it is with them and us, as the Poets imagined it to be with *Castor and Pollux*; when the one lived, the other died. Or as when the day comes, the night must end: or as two buckets in one well; one dryeth while the other dippeth. Or as the Jews might fear, when *Agrippa* built *Cesarea*, and removed all the ornaments of Israel thither; that the flourishing of that City would be the drooping of Jerusalem. Envy is sick, if her neighbor be well.

But let this malicious heart hear God's argument and eviction. *Is thine eye evil, because I am good?* This was the Prophet *Jonah's* discontent. chap. 4.1. When the Lord would not destroy them according to his threatening; *It displeased Jonah exceedingly*. God means to spare *Nineveh*, *Jonah* would not have it so. God thought it best, the man is of another mind. Here is an opposition of two, but the match is very unequal. I am certainly persuaded, that no man is like to gain much by such bargains. The Poeter is on the one side, and the pot-sheardon the other. Fire, thunder, lightning, says it shall be so, flax and tow says, it shall not be so. Yet is weakness angry that he may not bear away the bucklers. Therefore he proceeds to argue the matter with God, Ver. 2. But as *Tully* said of *Romulus* pretending a Law to kill his brother *Remus*; It was a fault by the leave of *Romulus*: so if *Jonah* pretend reason why God should overthrow penitent sinners, this was a fault by the leave of *Jonah*. The Disciples were not free from this error, *Matth. 19.13*. When they brought little children to Christ for his blessing; *the Disciples rebuked them*. They that have part in the kingdom, grudge it to others. Only Jesus spoke for them: it is his goodness to answer for that is not able to answer for it self. *Suffer them and forbid them not*: he doubles his charge, both affirmatively, *suffer them*: and negatively, *forbid them not*. As in the kings writ there is not only a *Capias*, but a *Nullatenus omittas*. *Abundance cautela non nocet*. *Let them come unto me*: If I have given them a kingdom, will you not let them come to the King? Let this teach us to yield a joyful consent to God's doings: we must not dislike his will though it be to destroy: but when it is sweetened with mercy, let us vehemently love it. When *Joshua* told *Moses* of *Eldad* and *Medads* prophesying in the campe, *Numb. 11.28*. My Lord *Moses*, *forbid them*: he answers, *Enviest thou for my sake? would God that all the Lord's people were Prophets, and that the Lord would put his Spirit upon them*. When *Paul* was called to be an Apostle, those *Pillars* envied not, but *gave him the right hands of fellowship*, *Gal. 2.9*. They that went to heaven by the bloody way of Martyrdom, prayed for others an easier passage even their persecutors and murderers had their prayers. As *Fulgentius* notes on *Stephen* and *Paul*; whether *Stephen* went before slain by the stones of *Paul* thither *Paul* followed after helped by the prayers of *Stephen*. Let this comfort us in the mercies of our God; whosoever grudgeth, whatsoever hindereth, the Lord doth *minister an entrance unto us*.

Abundantly. I come to the latitude or broadness of this passage. Faith and a good conscience finds an easy entrance to blessedness. *Abundantly,* It is demanded then, how the word of God makes the passage so straight, and so narrow, *Luk. 13.24. Strive to enter in at the strait gate; for narrow is the way which leadeth unto life, and few there be that find it.* The answer is easy, the gate is not narrow in it self, but in respect of the unqualified enterers. It is too low for lofty and aspiring ambition, too narrow for impostumed pride, too strait for gowtie covetousness: but to faith it is broad. As it is *Speciosa* for the gloriousness, so *Spaciosa* for the easynesse: it is both a Beautiful gate, and a Bountiful gate. But this bounty is only to the poor, *Luk. 1.53. He filleth the hungry with good things, and the rich he hath sent empty away.* Rich men scorn to be beggars, their dition admits no such condition. This gate is open, not *Potentibus*, to mighty usurpers; but *Potentibus*, to humble petitioners. *The Lord is rich in mercy: to all? No, but to all that call upon him faithfully.* And *apud eum copiosa redemptio* with him is plenteous redemption; it is all one, *abundant entrance.* But, *Matth. 11.12. The kingdom of heaven suffers violence:* true, but it loves that violence that it suffers: as GOD was well pleased to be overcome of *Jacob.* This violence doth not take away the facility of *entrance*, but rather notes the faculty of them that enter.

It is true, that there are many oppositions, yet is there still a sufficient *entrance.* We may say of it, as Saint Paul speaks of his occasion of preaching the Gospel, *1 Cor. 16.9. Lata porta, sed multi adversarii: a great door and effectual is opened, but there are many adversaries.* Saint Paul himself was a little feared with the apprehension of this difficulty; when he prayed *thrice* against those buffetings of Satan, *2 Cor. 12.9.* But he was confirmed in the Lord's answer; *My grace is sufficient for thee.* Indeed *flesh and blood*, in the natural corruption of it, *cannot enter the kingdom of God,* *1 Cor. 15.50.* no more than a cable rope can be brought through a needles eye. While it is whole it cannot pass; but untwine it, and lay it thread by thread, and then you may easily draw it all through. If the worldling would untwist his riches by charity, and the sinner untwist his sins by repentance, they may *abundantly enter.* There is an *Abundanter* that shuts many out; abundance of worldly riches, and lusts of covetousness: for, *Luk. 12.15. Mans life consisteth not in this abundance.* And if not his natural life, much less doth his spiritual life, consist in it. There is an *Abundanter* that lets many in, *Tit. 3.6.* It is the grace of God *which is abundantly shed on us through Jesus Christ.*

But our Apostle himself makes it a difficult thing to be saved, *1 Pet. 4.18. If the righteous scarcely be saved, &c.* The Apostle doth not intend any difficulty in respect of God's election; but in regard of our affliction; because through a *fiery trial*, and *through many tribulations we must enter into the kingdom of God,* *Act. 14.22.* So *scarcely saved*, that by reason of their miseries they seem to the world not to be saved at all. *Through much tribulation, they must enter,* but howsoever they shall enter. This doth not hedge up the way, but enlarge it: Stephen saw great happiness by Christ in his peace, but under the stones he saw heaven it self open, *Heb. 12.6.* God doth *receive*, not reject, the son whom he doth *scourge.* *Dignus amore non eris, si dignus castigatione non censeris:* if God do not think thee worthy of his rod, he will never think thee worthy of his Crown. Doth any man find the way to blessedness difficult? himself is in fault. Doest thou complain the gate is shut? No, but thou art not habited for *entrance.* None might come to *Ahasuerus* court in sackcloth, but they that come so are best welcome to God. It is

said of the virtuous wife, *Pr. 31.21. that all her household are clothed in Duplicibus, in double garments. All gods servants have double garments; a black mourning garment of penitence, and a white robe of Innocence. Either of these must be vestis Talaris, down to the heels, even to the end of their life.*

If men be foul and impure, no marvel though there be strait entrance; for there is no entrance, *Revel. 21.27. Is no wise shall any unclean thing enter into it.* But otherwise, *Invia virtutis nulli est via.* Art thou wrap'd in thy sins, and safest the passage is narrow? It is abundant, but not to thee. Unloose thy conscience by repentance, and those everlasting doors shall give thee entrance abundantly to the king of glory. It may seem hard at the first, because there is weeping to part with beloved sins; much ado to keep the eye from Sodom; but endeavor, and thou shalt find it easier, and easier. *Capta vides sero Pergama, capta tamen, Revel. 22.25. The gates of it shall not be shut by day: by day, well; but yet they may be shut by night: neither, for there shall be no night there.* The Prophet intreats God to *Spread the heavens as a Curtain:* now he did spread them wide, when Publicans and harlots were converted, and did enter into the kingdom of heaven. I conclude.

This abundant entrance is given to us by CHRIST: our own debts did make it narrow, his payment hath made it wide, *Phil. ver. 10. As Paul pleaded to Philemon for Onesimus, so CHRIST to his father for us. I beseech thee; CHRIST mediates, intercedes for us. For my Son, saith Paul; for my children, saith Christ. Whom I have begotten; CHRIST hath begotten us again of water and the Spirit; not only In my bonds: but in my blood. Which in time past was to thee unprofitable, but now profitable to thee and me.* So CHRIST; they were, O father, useless and rebellious enemies, but now I have made them useful and profitable for thy glory. Verse 12. *Whom I have sent again: we were all run-aways from God and goodness, CHRIST hath sent us back again. Thou therefore receive him, that is in mine own bowels. Receive them oh Father: shut them not out, but open thy everlasting doors of mercy to entertain them; and that so near, as unto thine own bowels, John. 17.21. As thou art in me, and I in thee, so let them be one in us, Verse 16. Not now as a servant, but above a servant, a brother beloved, specially to me. I have made them a degree above servants, even friends, John. 15.15. I call you not servants, but friends. Yea, a degree above friends; Brothers to me, Hebr. 2.11. He is not ashamed to call us, brethren; Beloved to me, whom I bought with my own blood. Verse 17. If thou count me therefore a partner, receive him as myself. As I of my glory, so let them participate of our glory, John. 17.22. The glory which thou gavest me, I have given them. If thou count me a partner, that think it no robbery to be equal with thyself; receive them as myself; admit them to thy own blessedness. Ver. 18. If he hath wronged thee, or oweth thee ought, put that on mine account: so saith CHRIST, Si quid debent, ego solvam; whatsoever they are indebted to thy Justice, I will pay it: put it on mine account, take my reckoning on the Cross for it. Verse 19 I Paul have written it with mine own hand, I will repay it. I JESUS have written it on the paper of the Cross, with the Ink of my blood, the pen being a spears point; I will pay all. And his payment was good, who had *Potentiam ad satisfaciendum*, and *Iustitiam ad satisfaciendum*, power to suffer enough, and righteousness to satisfy enough. All this was to give us an abundant entrance: what shall we then do, but as David, *Psal. 116.13. I will take the cup of salvation, and call upon the Name of the Lord.* Hath Christ made us way? let us then enter in, and bless the Name of the Lord.*

Into the everlasting kingdom of our Lord and Savior Jesus Christ. Some copies have read *Dei & domini, &c.* so the vulgar latin. *Idacius Clarus* against *Vimadus* the Arian, from hence proves, *Idem esse Patris & Filii Imperium*, that the Son hath the same kingdom with the Father: and that in nothing he is unequal or inferior to him. *Ambrose* so reads it, and from it demonstrates against the Arians, *Unitatem Substantiae aeterni Filii cum Patre.* For every kingdom divided against it self, is brought to dissolution, *Matth.* 12.25. If the kingdom of the Father, and of the Son, were divided, how could they stand? If any man should distinguish a kingdom of Christ only, and so conceive a difference betwixt God's power and Christ's; *Is tamen fatebitur;* yet that man shall confess that Christ hath a kingdom, and that an everlasting kingdom. But how can his kingdom be called everlasting, when as it is said, *1 Cor.* 15.24. that Christ shall deliver up the kingdom to God the father? and *Ver.* 28. the son also himself shall be subject to him? we must know that God did commit the government of the world to Christ, and therefore he is called by Divines, *Patris vicarius:* not that the father could be idle, but Christ was his Counselor. Now this government given to Christ's mediatorship shall end: his mediation and interceding office shall cease. He shall reign no longer as the Son of man in the midst of his enemies; but he shall reign over them being vanquished, as God. Through the subjection of his human nature, the glory of his God-head shall more fully appear, such and the lame it was before eternity, neither shall this diminish, but rather increase the glory of his humanity; when we see it personally united to the son of God forever. Thus we are sure that Christ hath himself, and will give us, an everlasting kingdom: for the love of GOD is from eternity in respect of our predestination, and unto eternity in respect of our glorification.

In this Palace or court I consider two things; the Royalty of it, in that it is a kingdom: and the Perpetuitie of it, in that it is an everlasting kingdom. Which give it two excellencies above all other Principalities. First, in regard of the Majesty which it hath from the king, who is above all kings. *Non locus hominem, sed homo locum:* the place makes not the man, but the man makes the place. Neither doth the kingdom honor Christ, but Christ honors the kingdom. Next, in respect of the Immutability: the honor of earthly Princes is often laid in the dust; but this is an Eternal kingdom. The Royalty of Christ is absolute, undependant, universal, and everlasting. *Luk.* 1.33. *He shall reign over the house of Jacob forever, and of his kingdom there shall be no end.* The Angel assures the virgin that Christ shall have the *Throne of David;* And therein he shall reign forever, And of his kingdom is no end. This 〈 in non-Latin alphabet 〉, And, is not redundant, but expository. Here be two terms that signify an interminable thing; *For ever,* and *No end:* a double universalitie, of Place, and of Time. *Nullus terminus, ad Tempus;* it is *For ever: Nullus terminus, ad locum,* it hath no limits, but extends over all; *No end.*

Now it is fit that he should be so honored, that was so humbled. Our 〈◇〉 brought him exceeding low, let his own righteousness exalt him exceeding high *Mirror Deum in mero;* 〈◇〉 *ip̄ tentem in cunabulis.* He that thundereth in the clouds was lying, perhaps crying, in the clouts. He had a kingdom even while he fell and Pilate could not undo, what he had ignorantly done; not alter his Title; *Jesus of Nazareth king of the Jews, John.* 19.14. He saith unto the Jews, *Behold your King.* They spake truth in their mockerie, *Mark.* 15.18. When they began to salute him, *Hail king of the Jews.* If his kingdom had depended upon their lips, it had soon

perished with himself. For now they gave him Palms, and presently Thorns: Once *Ecce Rex noster*, behold our King: and again, *Non habemus Regem nisi Caesarem*, John. 19.15. We have no king but Caesar. Simeon, told his mother, Luk. 2.34. This child is set for the rising and fall of many in Israel, 〈 in non-Latin alphabet 〉 ; and for a sign that shall be spoken against. He shall be set: he was set for, set against, set at aught, but not set by. He was set, by intention for all, by occasion against many, by apprehension for many, by permission for a sign that should be contradicted. But he that was a Lamb, is now a Lion: *Flos campi fit ferrea virga: qui lux radians, ignis consumens*: that shining light is also a consuming fire. He that was a servant, is a king: not indeed of this world is his kingdom. John. 18.36. *My kingdom is not of this world*: in it, not of it.

Here we may well consider these points; the Supremacy of the king, the Security of the subjects, and the eternal felicity of the kingdom.

For the former, by comparing earthly things with heavenly, we may observe the excellency of that Regiment in which we stand: it is a kingdom; and the Dignity of the governor, he is an eternal king. *Unto the king eternal, immortal, invisible, the only wise God, be honor and glory forever*. All inferior kingdoms are derived from him, and subordinate to him. *Non eripit mortalia, qui regnat caelestia*: he doth not take away temporal kingdoms, that gives an eternal kingdom. *He who is the blessed and only Potentate, the king of kings, and Lord of Lord's*; is content to distribute some honor among certain men. Of whom it is too presumptuous to say, *Divisum imperium cum Jove Caesar habet*: but *Imperium summum sub Jove Caesar habet*. The Papists indeed more esteem *Monachum quam Monarcham*: with them *Magus* is more than *Magnus*; the Priest is above the King, But there is no greater calling under heaven, than a King. *Rex omnibus major, Deo solo minor*. The King is above all, only under the Lord: he hath no Peere in his dominions. The power of a Master over his servants, of a Parent over his children, of a Shepherd over his Lambes, of a Prince over his subjects, of a good man over himself, all these concur in a good King, all are eminent in our great King JESUS CHRIST. John 10.34. *I have said, ye are gods*. There is *Deus naturaliter*, a God by nature, the one only God himself. *Dii opinative*, gods in opinion, such are Idols: *Dii participative*, gods by participation, such are kings. *Deus est immortalis Rex, Rex est mortalis deus*: God is an immortal king, the king is a mortal god. In Greek 〈 in non-Latin alphabet 〉 signifies a foundation; 〈 in non-Latin alphabet 〉 , People: hence comes 〈 in non-Latin alphabet 〉 , a King; the foundation of his people. But CHRIST hath made us all kings, *Revel. 1.6*. Spiritually, not civilly. *Rom. 13.1*. *Let every soul, be subject unto the higher powers*. Spiritual kings have a dominion over sin, temporal kings over them. Princes and other men are *Pares in esse naturali, impares in esse morali*: equal in regard of natural being, unequal in regard of civil and moral being. The common golden coin, the golden Candlestick, the golden Snuffers, the golden Chaines, and the golden Crown; are all made out of one lump of the same Gold; yet is the golden Crown more honored than the rest. The common coin is the People: the golden Candlestick that bears the light, is the Minister: the golden Snuffers, to cleanse those lights if they burn dim and foul, are the subordinate Magistrate. The golden Chaines are the Nobles for ornament, the Senators for government. The last and best is the golden Crown; this the King only wears, and all the rest

are subject to it. One piece of gold is under another in value, all are under the Sovereign, the golden Crown. This world is the possession of men, men the possession of kings, kings the possession of God. *Psal.* 18.51. Great deliverances giveth he to *His King*: he is the Lord's King. There is a double relation, between the Kings God, and God's King. All men are his by a common right, but kings by a special prerogative; *Touch* ‹ϕ› *Mine anointed*.

Thus by comparative and ascending degrees, we come to perceive the greatness of our Sovereign, JESUS CHRIST. He made Kings on earth to have honor above all men, that himself might have the honor above all Kings. O• neighbors of Rome cannot endure the Supremacy of Princes: the Pope is the man. Kings must be his vassals, to hold his stirrup, to bear his canopy; to be exposed, deposed, disposed at his will; if they be not composed to his will. All royalty is confined to that Chair, which the lateran Counsel calls, *Regale Pontific• Romanorum genus*; the Royal race of Roman Bishops. His Titles are, *Christia• reipublicae Monarcha, Pontificae omnipotentiae assertor invictissimus*. But these Attributes that he would have, ascribe that to him which he should have, and prove him Antichrist for his labor: whom *Paul* says we shall know by this mark. *2 Thes.* 2.4. that *he exalteth himself* ‹in non-Latin alphabet›; *above all that is called God, or is worshipped*; above all Augusteities. To manage outward affairs was ever *Ius regale*, the Kings right. *Solomon* the King deposed *Abiathar* the Priest; would it not be strange now if the Priest should depose the King? *Optatus* against the *Donatists*; *S•per Imperatorem non est nisi Deus, qui Imperatorem fecit*: above the King is none but God, who makes Kings. *Strabo* writes of a high Priest in *Pontus* that wore a Crown, whose subjects were called *Hieroduli*; but he was a Pagan. The Romists will be Pagans, *Donatists, Anabaptists*; anything, what you will, so they be no subjects. They that ascribe so much to the Fathers, me thinks should give credit to Saint *Chrysostom*. Were he an Apostle, a Prophet, an Evangelist, a Bishop, a Priest, a Monk? saith he. But say they, among all these he names not the Pope. Why, is the Pope no Priest, no Bishop? well, let us hear him on; *Sive quisquis tandem fuerit, whether cardinal, or Pope; what cloth soever his coat be made of; the King is above him*. *Nicephorus* writes of a King that going in his Barge, his Crown fell into the water: a bargeman leapt in after it, and taking it up, he put it on his head as he swam till he recovered the Barge. The King gave him a talent for saving it, but cut off his head for wearing it. Our Seminaries have done more than reach at the Crown to save it, for they have endeavored to steal it: and, if they were suffered, they would sink it, drown it, destroy it. But saith CHRIST, *Give unto Caesar* the things that are *Caesars*, and to God the things that are God's: Let *Caesar* have his kingdom, and let CHRIST have his kingdom. We distinguish between the eternal GOD, and the temporal LORD: but we obey the temporal LORD, for his sake that is the eternal God. And certainly he that refuseth obedience to the temporal King, hath yet made no gracious entrance into the everlasting kingdom of Jesus Christ.

Thus by degrees of comparison, and by arising from things inferior to things higher; if a kingdom of substitution under Christ be so great, what is the eminence of Christ's own Supremacy? Kings are above other men, Christ is above all Kings, above all things. Now in the second place let us consider our own safety and security under him. We have a King to rule us; a King of Majesty, a King of mercy. It is an happiness to have a King: as the people said to *David*, *2 Sam* 18.3. *Thou art worth ten thousands of us; and thou art the light of Israel*. Any

King is better than no King, Tyranny is better than Anarchy. *Judge. 17.6. In those days there was no King in Israel, but every man did that which was right in his own eyes..* In the reign of a bad King, no man can do the good he would; but under no King every man doth what evil he list. The Israelites would have a King: their very first was a tyrant; yet were they then in better case than when they had none. Christians are safe, they have a King. It is a greater happiness, that they have a good King: a evil Prince is a plague to the people for their sins; *Vt malos puniat malus*, that one evil man may punish another. *Rom. 13.4. He is a revenger to execute wrath upon him that doth evil.* They hurt much by their unjust commands, but more by their bad examples. For the Common-wealth, like a fish, first rots at the head. It was the King of Syria's charge to his Captains; *Fight neither against small nor great, but only against the King of Israel.* *Skanderbeg* would aim at none but the General: he said that he never knew body could move without a head. A Prince falls like a great tree, that quasheth down all the under-wood about it. Sometimes the people sins, and the Prince smarts. God charged *Moses* to *Take the heads of the people, and to hang them up before the Lord, Numb. 25.4.* The hand steals, the throat drinks, the head pays for it. Such was our King to us: we offended, he was plagued. *Isaiah 53.6 We like sheep have gone astray, and the Lord hath laid on him the iniquity of us all.* It is reported of a certain King, who knowing that either himself must perish, or all his people; disguised himself like a mean soldier, entered the thickest troupes of the enemy, invited danger, and was entertained with death. So Christ our King, having the choice put to him, that either himself must die, or the whole world perish; disguised himself in the humble habit of mortal flesh, for otherwise they would not have killed him. *1 Cor. 2.8. For if they had known it, they would not have crucified the Lord of glory.* Sometime the King sins, and the people smarts: *Delirant reges, plectuntur Achivi;* *David* commits the sin in numbering the people, and the people are plagued. The head plots mischief, the back or neck pays for it. To a Common-wealth, the King is either the greatest blessing, or the greatest curse: Therefore, *Minimum libere decet, cui plurimum licet;* a man should not show himself in the confines and extremity of his power: to can do ill, and will not, is noble. But we are under such a King, as can protect us from evil, and will supply us with good. Some doubt of his power: *Mark 9.22. Si potueris; If thou canst do anything, help us.* Others doubt of his will, *Matth. 8.2. Si volueris; If thou wilt, thou canst make me clean.* But his power is infinite: *Psal. 135.6. Whatsoever the Lord pleased, that did he in heaven, in earth, in the seas, and in all deep places.* He can do, what he will do, everywhere. All places there named, but Purgatory; perhaps he can do nothing there, but leaves all that work for the Pope. His mercy is also infinite: it was but hyperbolic of *Trajan*, it is true of Christ; *Citius desinit vivere, quàm benefacere;* He can sooner cease to be, than to be good to his. It was nobly said of *Augustus*; that when he had done no good to his subjects any day; *Hodie non regnavi;* I have not been a King today: there is no such day passeth by our King, JESUS CHRIST.

Now lastly, let us come more narrowly to examine the Felicitie of this Kingdom: *Cujus lex veritas, Rex Trinitas, modus aeternitas* The Kingdom of heaven is taken divers ways: sometimes for the life of the Just, under the similitude of the marriage of men, and of the carriage of men. So *Matth. 22.2. The kingdom of heaven is like unto a certain King, that made a marriage for his son:* The elect are the guests bidden to the wedding; *Matth. 25.1. The kingdom of heaven is*

likened unto ten Virgins: Not that only Virgins shall enter the kingdom of heaven. For as Paul says, Gal. 6.15. *In Christ, neither circumcision availeth anything, nor uncircumcision, •ut a new creature.* So, neither marriage is anything, nor virginity, but chastity. Chrysostom, who was a great admirer of virginity, could say; *Primus gradus castita•is est sincera virginitas; secundus, fidele conjugium.* The first degree of chastity is •potlesse virginity; the next, faithful wedlock. Christ was conceived in virginity, •nd borne in marriage; to show that *Coelibarus* is not only *coelo beatus*; whether single or married, if faithful, they are admitted to this kingdom. Sometimes the kingdom of heaven is taken for the Church militant, mixed with good and bad, Matth. 13.24. *The kingdom of heaven is like unto a field, that had in it both wheat •nd tares, verse. 47. The kingdom of heaven is likened to a net, that gathered of every •inde.* In a Kingdom there be divers subjects, some true, and some false: so in the Church, some be loyal, and others hypocrites. Therefore the course of Christ in •is kingdom is such, as good Magistrates should take in Common-wealths; *Vt bo•i invitentur praemiis, ut mali dent poenas*: to reward the good, and to punish the wicked. In this present state, among men the best are regarded least. Jacob is bound prentice, while profane Esau rides a hunting. But in the future estate, *Major serviet minori*; The greater shall serve the less. Sometimes it is taken for Christ himself: Matth. 18.23. *The kingdom of heaven is likened to a certain King. Regnum est ipse Rex. Tuum est regnum; Thine is the Kingdom, the Power, and the Glory*: In respect of that kingly order whereby he governs it; Mat. 20.1. *The kingdom of heaven is like unto a man; for Christ Quatenus homo; as man, is also a King.* In that state he shall Judge, in which he stood before a Judge: he bought that right and title in his manhood. Now can there be a sweeter government, than under our Savior; that purchased his subjects with his blood? He was humbled, therefore, Philip. 2.9. *God hath exalted him, and given him a Name which is above every name.* Lastly, it is taken for the glory of Christ in heaven. Dost thou love riches? seek it where it can never be lost. Dost thou love honor? seek it where no baseness is. Dost thou love health? seek it where no sickness is. Dost thou love life? seek it where no death is. Bernard describes the glory of this Kingdom, from that allegory, Revel. 12.1. *Corona duodecim Stellarum; The Crown of twelve Stars.* Into this little ring let us bring the discourse of that infinite glory.

1 Let the first Star be; Memory without forgetfulness: here we forget what we should remember, and remember what we should forget. We forget benefits, and remember injuries. There we shall have a perfect memory: Gregory sticks not to say; even of our very passed miseries and faults: But how? We shall remember them, not with sorrow to distract us, but with joy of deliverance to confirm us: it shall be our sense, not our offense. When we remember how wretchedly we once lay, under the torment of such a sickness, under the tyranny of such a foe, and which was worst, under the pressure of such a sin; and now find ourselves delivered and safe forever; how unspeakable will be our joy? *Olim haec meminiss. se juvabit.*

2 The second Star is, Reason without obscurity, understanding without error. 1 Cor. 13.12. *Now we see thorough a glass darkly, but then face to face: Now we know in part, but then we shall know even as we are known.* The mist which sin brought over this intellectual light, shall be removed. 1 Cor. 2.9. *Eye hath not seen, nor care heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* As Saint Augustine says, *Fide non*

capitur, &c. Faith cannot contain it, nor hope comprise it, nor charity comprehend it: it transcendeth the reach of all our thoughts. *Acquiri potest, aestimari non potest*: it may be obtained, it never can be sufficiently esteemed.

3 The third Star is; a perfect will of Good without perturbation. This is a main difference betwixt Paradise and Heaven. There was *Posse non peccare*, a power not to sin: here is *Non posse peccare*, no power at all to sin. The regenerate man on earth hath a will not to offend, shall have there no will nor possibility to offend. Here he hath *desiderium quietis*, a desire of rest; there *quietem desiderii*, the rest of desire.

4 The fourth Star is; the Clarity and Impassibilitie of the body. *Phil. 1.21. Christ shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.* This mutatio• is not by any propenseness of nature, but by the operation of Christ. This consi• in four properties; in Claritie, in Subtlety, in Impassibilitie, in Incorruption. For Claritie, *Dan. 12.3. They that be wise shall shine as the brightness of the firmament, and as the Stars forever.* Christ as the Sun, it is enough for us to be as Stars. *1 Cor. 15.41. There is one glory of the Sun, another of the Moon, another glory of the Stars.* Christ the Sun, gives glory to the Moon; the Moon, that is, the Church, ha• a great glory: and the same glory is to every particular Star. When Christ w• transfigured, *His face did shine as the Sun, and his raiment was white as the light.* Such glory shall our bodies have, as is able to lighten the darkest corners of hell. (◊) *sown in dishonor, it is raised in glory.* For subtlety and agility; *Secundum mobilitatem cogitationum nostrarum*; It shall be made moveable according to the quickness of our thoughts. As CHRIST'S body being risen, was suddenly out of one place into another. *Luke 24.36. As they spake, he stood in the midst of them.* Christ says, They shall be like the Angels, who are said to have wings, in respect of their speedy removal. *1 Cor. 15.44. There is a natural body, and there is a spiritual body*: a spiritual body is as quick as a Spirit it self. For impassibilitie; *Quamvis spissum & solidum, tamen impenetrabile*; Though it retains solidity, yet it remains invulnerable. Every thing now vexeth it; a sword, an ague, a thorn; then no violence can dint or daunt it. Though the body stood in the midst of an army, it could not be hurt. The violent, murderous, and massacring Cannon, which now makes a lane where it spits; cannot then wound our impenetrable breasts. Here our bodies have heaviness and weakness, there lightness and power. *It is sown in weakness, it is raised in power*: so that it can powerfully move from place to place. It shall be strong as a spirit, and one spirit is able to conquer many men. For Incorruptibleness; the body is so corrupt now, that it is fain to have *Animam pro sale*, the soul instead of salt to preserve it. Then it shall be clear, and shine pure as the Sun, which at that time shall also exceed it self in glory. This is the glory of the body, which is but the body of glory: besides the soul of glory, which is the glory of the soul.

5 The fifth Star is, the Renovation of all things, *Revel. 21.1. I saw a new heaven, and a new earth.* Not that there is an abolition of the old, but an alteration of them from being old. *Manebunt vetera, non ut vetera*; The same things may remain, but not in the same state. Fire shall purge out the corruption, and all things shall be restored to their first majesty; *Vbi nec fallit quisquam, nec fallitur*; No man can deceive, or be deceived.

6 The sixth Star is, universal charity without envy. Everyone shall be a King, and possess a kingdom, yet shall there be no repining. *Non minuitur copia possessorum, nec fit angustior numerositate cohaerendum, Aug.* Though it be imparted, it shall not be impaired: the number of heirs shall not impeach the Inheritance. *Tanta multis, quanta paucis: tanta singulis, quanta omnibus;* That glory shall be to all, that is to some: everyone shall have as much as any one. An earthly kingdom like the Zodiac, admits but one Sun: in this all are Kings, and everyone hath his crown. *2 Tim. 4.8. There is laid up for me a crown; and not for me only, but for all those that love the appearing of Jesus Christ. Nobile perpetua caput amplectente corona. Revel. 4.4. About the Throne were four and twenty seats, and on the seats four and twenty Elders, that had on their heads crowns of gold.* By which number is signified the whole Court of the Saints. On earth the ambition of a Crown brooks no rivalry: breach of faith to get kingdoms is held no sin; but this shall never get the kingdom of heaven. A kingdom made *Absalom* a Parricide in will, *Abimelech* a Fratricide in deed; that he murdered seventy persons, his brethren, the sons of *Ierubbaal*, upon one stone. This hath made some traitors to their dear friends, that would have died for them: to their dearest friend that hath died for them: friends to their enemy, Satan, that will torment them: they are worthy of kingdoms that pay so dear for them. Here it is otherwise; different glory, perfect charity. *In my Fathers house there are many mansions.* Now saith *Gregory*, If there were no difference in degrees of glory, Christ would have spoke of one mansion, rather than of many. *They received every man a penny.* But he says, *Many mansions*, because there are distinct orders of Saints: and *One penny*, because *Vnica cunctorum gloria;* there is but one and the same glory of them all. *In terra distinctio operum, in coelo discretio dignitatum;* On earth there is a difference of works, in heaven there shall be a difference of honors. So much as one doth here excel another in grace, so much he shall there excel him in glory. But howsoever there be not to all the same dignity, there shall be the same felicity. There can be no repining at another's more glorious clearnes, where shall reign in all one most gracious dearnes.

7 The seventh Star is, the common and universal joy, an effect of the former: where all love others in pureness, all rejoyce in their happiness. Besides, the joy in our own salvation, it shall be also unspeakable in the salvation of others. Not only of wife, children, or former friends: for there all shall be equally dear and near unto us. What abundance of joy is this? When *Quod in se quisquam non acceperit, hic se accepisse in alio exultet;* It shall rejoyce a man to behold that measure in another, which he hath not in himself.

8 The eight Star, is a love of ourselves, *Tantummodo propter Deum;* Only for God's honor. The glory of God shall so swallow us up, that it cannot be so great for our own salvation, as for his glory in our salvation. It is much on earth, if a man love God for his own sake; but in heaven he shall love himself for God's sake. It shall ravish him with delight, to see God honored in himself, whose Image he shall then bear in perfection.

9 The ninth Star, is the Beatifical vision of God, when there shall be no marks to keep us from the Mount of the Lord, no bounds to separate us from that border of glory. When it shall no more be said, *Whosoever toucheth the mount, shall surely die.* But the contrary; *Whosoever toucheth the mount, shall surely live.* *The sight was then so terrible, that Moses said,*

I exceedingly quake and fear. This sight shall be so comfortable, that everyone shall say, I exceedingly rejoice and love. We shall see the Deity so glorious; even the Lamb advanced in our flesh to be one Person with God. How we love to behold the majesty of Princes, in all the state, magnificence, and pomp of their Courts? But this heavenly vision for one hour is worth a thousand years speculation of their glory. This is the Diamond of the Ring, the precious stone of the gate, the brightest Star of all, to behold the glorious presence of God.

10 The tenth Star is, the Fullness of pleasures. *Psal. 16.11. In thy presence is the fullness of joy, and at thy right hand there are pleasures for evermore. Festivitas sine tæbe, tranquillitas sine labe, ferenitas sine nube.* Corrupt flesh reasons; what is there to do in heaven? The lascivious thinks there is no other heaven, but amongst his fair Paragons: O poor and unblest understanding! what is a mortal piece of painted dust, to those glorious bodies out-shining the Sun in his greatest splendor? These we shall there see, these love, admire, and rejoice in forever. There is not a thought can bring other than pleasure. *Electos in futuro tria manent: Externa societas, interna satietas, aeterna jucunditas, Bern.* Look we outwardly, there is joy in the society: look we inwardly, there is joy in our own felicity: look we forward, there is joy in the eternity. This is the chain of delights; *Certa securitas, secunda tranquillitas, tranquilla jucunditas, jucunda foelicitas, foelix aeternitas;* There is a secure safeness, a safe peacefulness, a peaceful pleasantness, a pleasant happiness, an happy everlastingness.

11 The eleventh Star, is the continual praising of God for his glory; *Blessing and glory, and thanksgiving and honor, power and might, be to our God forever and ever.* This is *Perpetuum carmen*, an everlasting song. *From new Moon to new Moon, and from one Sabbath to another, all shall worship the Lord.* We shall incessantly sing to God in the Temple, which is God himself the Temple. *I saw no temple in it: for the Lord God Almighty, and the Lamb, are the Temple of it.* There shall be no weariness of this merriness. How meanly soever we judge, and rarely practice this duty on earth; there is no joy or delight in heaven shall more content us.

12 The last Star of this Crown, is the last passage of my Text; which is the eternity of all, it is an *Everlasting kingdom.* The Monarchies of the Chaldeans, Persians, Grecians, Romans, those four tyrannous beasts. *Subversa corruerunt,* are brought to nothing. *Vers. 12. Their dominion was taken away;* but *verse. 14. His dominion is $\langle \diamond \rangle$ everlasting dominion, which shall not pass away: and his kingdom that, which shall not be destroyed.* The Heathen rage, and the Kings oppose; but let them do their worst. *T• have I set my king upon my holy hill of Zion. The gates of hell* (that is hell-power, for their gates had strong fortifications: or hell-policy, for they held their council in the gates) *shall not prevail against this kingdom.* Ye shall not sow, and others reap, ye shall not plant vineyards, and others drink the wine; this was promised as a blessing to Israel. But this Land of Promise is sure, and abides forever. Why doest thou fear or doubt, because thou seest earthly kingdoms to perish? *Ideo tibi coeleste promissum est, ne cum terrenis perires.* Therefore is the kingdom of heaven promised to us, that we might not perish with earthly kingdoms. This is the Crown of twelve Stars, wherewith the God of mercy crown all our heads in the everlasting kingdom of JESUS CHRIST.

VERSE 12. Wherefore J will not be negligent to put you always in remembrance of these things, though you know them, to be established in the present truth.

I Acknowledge to your comfort, that you know and perform in some measure these commended duties; and have made a good progress in them. Yet though you be confirmed, I will not so give you over, and leave you to yourselves; for there is danger of relapsing, but will diligently solicit your memories, and incite your affections, to a more zealous observation of them. I do not confirm you, as if you were wavering; but only admonish you, as being established in the truth. The gravity and weight of the business requires it: in a matter of such consequence, admonitions are never superfluous. *Abundance cautela non nocet*; Therefore let it not seem tedious unto you.

This verse is spent upon the Pastor and the people: and therefore to be applied to the Preacher and the Parish. *I will not be negligent to remember you of these things*; there is the Ministers duty. *You must know them, and be established in the truth*; there is your duty. It is easily distinguished into the Pastors *Informing*, and the Peoples *Performing*: his Preaching, and their Practising: his Diligence, and their Obedience.

In the former we may note his

- Piety; desirous to bring them to the prementioned kingdom.
- Vigilancie; admitting no neglect of their souls; what discouragements soever affront him.
- Modestie; professing, that he doth rather remember them, than teach them.
- Fidelity; he will do it *Always*, without weariness of that may tend to their edification and comfort.
- Sinceritie; he doth not incite them to vain and unnecessary things, but *These things* that build them up to salvation.

In the other part, which is their Proficiencie, we have commended their

- Illumination; *They knew these things*.
- Confirmation; *They are established in the truth*.

Wherefore, 〈 in non-Latin alphabet 〉, for this cause: this the first praise of his Diligence, the foundation whereon it is grounded; which is derived from the precedent verse. Because the foundation of eternal life is to be laid here, and in this life an entrance must be made to that everlasting kingdom, or there will be no fruition hereafter: *Therefore* I will •ache all possible pains to prepare your souls for it. Now it is certain, that the foun•ation of Eternity is to be laid in this life: the proposition is proved by Saint Paul, *Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life*. The state future follows the former; as the upper building follows the foundation. If we live ill, that is a bad

foundation: if we live well, that is a good foundation. *Luke 19.9. This day is salvation come to this house. This day*, for it must come in the day of Grace, or it will not come in the day of Glory: now, or never. The penitent malefactor might say to Christ; *Hodie es mec• in Patibulo*; To day thou art with me on the Cross: and Christ says to him, *Hodie eris mecum in Paradiso*; To day thou shalt be with me in Paradise. If Christ first be with us below, then shall we also be with Christ above. The Kingdom of God must first come into thy heart, before thy heart can come into the Kingdom of God. A wicked life doth (even on earth) make an entrance into that lower kingdom of darkness. Interiour darkness begins exterior darkness, inferior darkness. *John 3.18. He that believeth not, is condemned already. Act. 8.23. Thou art now in the gall of bitterness, and bond of iniquity.* As God said to *Abimelech, Gen. 20.3. Thou art but a dead man.* Sin is the very threshold of hell, and the Fewell of that unquenchable fire: her very *steps take hold on hell*. Mis-livers, and mis-believers; next them stands hell. So faithful goodness hath one foot already in heaven: therefore look to thy life; for he must go out of this world by the mortification of the flesh, that shall come to heaven by the vivification of the Spirit. Such is God's mercy to us; that we who have deserved punishments external on body, internal on conscience, eternal on both; should not only scape these, but have in present a gracious entrance into blessedness. But alas, we see our wretchedness, we do not see our blessedness: we know that a picture but begun, is not of perfect beauty: let us tarry till God hath finished his work. *We are now the Sons of God* in grace and peace, we shall be the sons of God in glory.

I will not be negligent.] 〈 in non-Latin alphabet 〉 . This is the second praise of his diligence: it is well furthered by his Sedulity. Negligence of good duties is in all men damnable, in a Minister execrable: in others robbery, in us Sacrilege. *Cursed is he th• doth the Lord's business negligently*, saith the Prophet. God was so careful to avoid negligent Ministers under the Law; that the Levites were to bear no office till five and twenty, and to cease again at fifty: not sooner than the first age, *Propter imbecilitatem mentis*; For the disability of their mind: not longer than the latter term, *Propter infirmitatem corporis*; For the infirmity of their body. There is not a Calling of a greater labor: *Qui temere eligit, non intelligit*; He that rashly chooseth it, never understood it. If a man knew the weight of it, it would take away his stomach. It brings a man from a quiet, to a laborious life: I have much ado to look to my own soul, how shall I look to the souls of others? It is indeed lawful to s•e to be in the Ministry; as *Paul* says, *If any man desire the office, he desireth a good work*: it is then lawful to desire, therefore lawful to express that desire. But let him think of the Account: *To watch for souls, as one that must give account*. Some have observed upon CHRIST'S calling of those four Apostles, in the 4. of *Matthew*; *Simon, Andrew, James, and John*. That *Simon* signifies *Obedient*; *Andrew*, *Couragio•*, *James*, a *Supplanter*: and *John*, *the Grace of God*. And that a Minister of the Gospel should be accordingly qualified: he must be obedient as *Simon*, courageous as *Andrew*, and a supplanter of sin as *James*, and manifest the power of the grace of God as *John*. There belong to him, Infusion, Diffusion, Effusion, and power of Confusion. Infusion of knowledge, diffusion of grace, effusion of doctrine, confutation of error. Saint *Paul* was so diligent in this office, that he was called *The wing• Husbandman*: one writes of him, that *Terra citius deficeret; quàm studium praedica•di*: the earth might sooner have wanted room for him, than he neglected through the earth preaching. Now, too many make the Ministry, a matter of Policy to raise

themselves; and once gotten up, though no Bishop suspend them, they p• themselves to silence: ambition shuts up many lips. They see and say, that a pai•full Teacher seldom comes to preferment. Therefore they will only raise themselves by silence. When *Aristodemus* bragged how great a fee he had got for speaking *Demosthenes* answers; say nothing fool, I had more for holding my peace. Th•such an one thinks to speed; and therefore his motto is, *Sibi & musis*. But a good Minister is not negligent, either in his pen or tongue, his tongue is the pen of a ready writer, and his pen is the tongue of a ready speaker. It is the negligent fashion, *Ditescere, pinguescere, segnescere*: to grow rich, to grow fat, to grow lazy. When the fish is caught, to cast away the net: to starve the flock, when they have shorn the fleece. But negligence can never befall him that is truly called of CHRIST.

To put you in remembrance:] this is the third praise of his diligence, to fasten it in their memories. We must often be stirred up; *Line* added to *line*, and *precept upon precept: here a little and there a little*. Some would have rare Sermons, and those excellent ones: yet they can receive the doctrine but by drops, not by floods. For whatsoever is received, is received according to the capacity of the receiver. Others would have frequent Sermons though they be meaner. And this course is better, for we need continual remembrancings. It is no hard matter to produce, *Eliphanti partum*, a years bird; to study up one rare Sermon in three months: such Sermons are for Courts. The Emperor that gave silver to his soldiers, was taxed by others that gave gold: but he answered, I did it of purpose, that all might have some: for it is better all should go away with pieces of silver, than a few only with pieces of gold. Indeed every minister is not a Preacher: all cannot say with *Paul*, 1 Cor. 1.17. *I was not sent to baptize, but to preach*. To the building of the Tabernacle there went not only purple, but goats hair; yet are all *Remembrancers* of us in their places. We have many remembrances, God bless us in the honest use of them. Other countries have larger bounds, goodlier buildings, stronger bulwarks, richer soils, only England hath the best Pulpits. O that I could also add, that England hath the best conversations! could I what street pass through, but some monstrous and manifest sin would give me the lie? We have many that hear the word all their days: yet being questioned concerning their faith on their death beds, they answer as *Ahimaaz* to *David*, 2 Sam. 18.29. *I saw a great tumult, but I knew not what it was*: so they would say; I heard a great noise, but I never knew what it meant. Some know the way twice on the Sunday to Church, yet hardly learn there to know the way to heaven. But to your duty anon, first look we to perform our own. For a Minister to neglect this office of *Remembrance*, is to make the devil beholding to him: the negligence of the Priest is the injury of the people, *Hieron*, *Detrimentum pecoris, ignominia Pastoris*. As the damage of the flock, is the shame of the Shepherd. Now the Lord remember us to remember you, and remember you to remember him; and forgive the forgetfulness of us all.

Always to remember you. This is the fourth praise of his diligence, which shows it to be well followed; wherein we noted his Fidelitie, in the assiduity of his Preaching. Now this duty cannot be performed by any Minister of the Gospel, without a constant abiding among his own. When we learn, that a president should be Resident. Some have their Poole lying in the Country, yet they are still angling about the Court. But they answer it with the Proverb; no fishing to the sea, no service to the King. Indeed the Apostles were Vbiquitaries, but

Ministers must be Residentiaries. Now there is a distinction of parishes and charges: therefore let every man *Take heed to that flock, over which the holy Ghost hath set him, Act. 20.28.* And Paul left Titus in Crete, to ordain elders to every City, *Tit. 1.5.* Residence is twofold; Personal and Pastoral. It is not so much the Personal, as the Pastoral residence, that is required *Iure divino*. A Minister may be Pastorally resident, though not Personally; in watching over the people's souls; and feeding them immediately by himself so much as he can, and mediately by as good as himself when he cannot. Another may be Personally resident, yet not Pastorally; when he is amongst them, and doth not diligently preach unto them. There may be a just non-residence, when the Church hath employed a man about public business. Yea, it may be also just; when it is necessary; *Pro vita & viatico*; for the recovery of health, or needful maintenance, to keep himself from hunger and unrelieved penury: nature it self allows it. Herein every man's own conscience is his best direction. But they that preach altogether by an Attorney, are like to be saved altogether by an Attorney. As they wholly feed the flock *Per vicarios*, by their deputies: so shall they go to heaven *Per vicarios*, by their deputies. Some cannot endure to be resident in any place: but he that loves to be a runagate, not seldom proves a runagate: the wandering star is swoop'd down by the dragons tail, not fixed by the hand of CHRIST, *Always*. The business of a Minister is like the Husband-man's, and that is compared to a ring, because it is endless. *Esa. 62.6. I have set watchmen, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence: for Jerusalem's sake we have no rest. Paul adjures Timothy to preach opportune, importune: ut obsecret, increpet, 2 Tim. 4.2. i. season, out of season, to reprove, rebuke, exhort, with all long suffering. We read Matth. 13.25. that while men slept, the enemy came and sowed tares. Let the Preachers but sleep a little, how quickly will Satan cast in the seed of errors! Let Moses be non-resident forty days, though he went to fetch the Law; yet in this while Israel hath calved an Idol. There is nothing more easy than to decline, if Christ set not watch-men over us, to put us always in remembrance.*

Of these things.] 〈 in non-Latin alphabet 〉 . This is the last praise of his diligence; whereby he hath fitted, directed, and applied it to matter of the best consequence. Herein we observed his Sincerity; *These things*, that is, such as may save your souls. He aims at nothing, but that concerns their salvation. The Minister must not labor *Pro stolidâ aurâ, nec pro solido auro*; neither for praise nor for purse, but for conscience. *Oportet esse Piscatorem, non decimarum, sed animarum*: he must fish for souls, not for riches. Some fish without nets, some with broken nets, some with whole ones but not clean, some have nets, whole, and clean, but cast them not: others have nets but not clean, and do cast them, but not on the right side; They like well to fish, but only where they are sure with *Peter*, to draw up a fish with silver in the mouth. These are far short of Saint *Peters* Integrity: they mind many things, but not *These things*. There are three things in the Ministry; Work, Reward, and Honor: the good Minister embraceth the first, minds not the other, only refuseth them not if they come. To desire it for the Honors sake, or for the wages sake, is not good. There is *Desiderium boni*, and *Desiderium bonum*: a desire of good, and a good desire. The thing may be good, yet is ill to desire it, if it be not fit for us, or we not fit to desire it. *Simon Magus* had a desire of good, but not a good desire; when he offered coin for the Holy Ghost. His intention damned his

petition: which was to give money for it, that he might get money by it. *Appetere ut praesis, malum est: appetere ut prosis, bonum est.* To desire this office that we may be honored in it, is corrupt: to desire it that we may do good by it, is honest, *Bernard. Quoties praesesse desidero, Domino praeire cupio.* So often as we seek glory and greatness in the ministry, we both mistake the office, for to be a minister is to serve; and we strive to be better than CHRIST, for he served. *Indicitur ministratio, interdicitur dominatio.* We are commanded to serve, we are forbidden to domineer.

Indeed there are too many that seek *Opes* not *Opus*: not *Officium* but *Beneficium*; rather the Church-goods, than the Churches good. But let us aim at God's glory, not our own praise: let none of his honor cleave to our earthen fingers. Though spiritual fishers catch many souls, yet they must not ascribe it to themselves. This were, as the Prophet speaks. *Hab. 1.16. To do sacrifice to their net.* Let us only mind *These things*: an honest heart is required in all men, especially in a Minister. When the Apostles were to choose a twelfth into *Judah's* room, from which he had fallen by treacherous apostasy; they put it to God; *Quia novit corda*, because he knew the hearts of men. *Act. 1.24. Thou Lord, which knowest the hearts of all men, show whether of these thou hast chosen.* They spake not of understanding nor memory, nor learning nor eloquence: but insisted only on the heart. Indeed the principal in Minister is an honest heart. A good wit for invention, doth well: a good Judgment for disposition, well: a good memory, a graceful pronounciation, a comely presence, all do well: but the chief of all is a good heart. Diligence and painfulness, and patience are good; but it is the sincerenesse of heart that commends the rest. *These things!* I could be *negligent*, and not *remember* you: or *remember* you, and not *Always?* or *remember* you always, but not of *These things*: but this is the perfection of his holy diligence; 〈 in non-Latin alphabet 〉, to *remember* you always of *These things*. *Phil. 4.8. Whatsoever is true, or honest, or just, or pure, &c. let us all be diligent about these things. Luk. 2.8. The shepherds were a biding in the field, keeping watch •ver their flock by night.* As CHRIST at his first coming found the shepherds tending their flocks: so the spirit of God guide us, that we the Shepherds may be found well leading, and you the Flock well following, at the second coming of Jesus Christ.

Though you know them, and be established in the present truth.]

The Apostle takes it as granted, that they understood these things already, and were constant in the assurance of the truth of them. A happy progress! Oh that we could say so to our auditories: and as *Paul, Rom. 7.1. Scientibus legem loquor, I speak to them that know the Law.* But *Nescitis? know you not?* is a word often used by Saint *Paul. Rom. 6.3.* and in many other places; *know you not?* Is it possible that you have heard so much, and still remain ignorant? Well, suppose you know; but are ye *established* in your hearts? If yes; Oh you are worthy to be commended, I will not withhold your just praise and acknowledgement. *1 Cor. 11.2. Now I praise you brethren.* Other grounds have received showers, and conceived thorns, *whose end is to be burned. Hebr. 6.9. But we are persuaded better things of you, such as accompany salvation.* Faine would we be so persuaded of you also: but I fear then, our persuasion were better than our experience. *1 Cor. 15.34. For some have not the knowledge of God; I speak this to our shame.* It were to our shame indeed, if we did not know God. As in countries where be the greatest

plenty of fruits, they have the shortest lives; they do so surfeit on their abundance. So we have the greatest plenty of spiritual food, but we turn the fullness into loathing and contempt. We have the best Pulpits, but I cannot say we have the best lives. The Indians were the most beggarly and naked people, amongst whom was all the gold: so in the midst of God's mercies, and the riches of grace; we are the most poor, naked, and miserable in our conversations. Which being true, our commendation must be turned into Commination: Our, *In this we praise you;* into, *In this we praise you not,* 1 Cor. 11.17. *In this that I declare unto you, I praise you not.* But if your mind be established in understanding, your heart in affecting, your life in obeying, blessed are you; your Minister shall praise you, the Church your mother will praise you, the Angels praise you, yea you shall be praised of CHRIST himself.

I come to the conclusion: this concession makes way for a further imposition. *Though you know these things, and be established,* yet you must admit a further confirming. So Paul insinuates to the Romans, Chap. 15. Ver. 14. *I myself am persuaded of you, that ye also are full of goodness, filled with all knowledge, able to admonish one another.* Well, be it granted, Ver. 15. *Nevertheless I have written the more boldly to you, as putting you in mind. Bene etiam currentibus addenda sunt calcaria:* no man runs so fast, but he may need some spurring. *Quamvis Sceva satis per te tibi consilis, & scis; Disco docendus adhuc.* There is still something, that he would teach, and they should learn. So Ambros. *Per hunc laudem provocat ad meliora:* by praising the goodness they have, he provokes them to a greater degree and measure of it. *Lai da'sque virtus Cresci, & immensum gloria calcar habet;* saith the Poet. Virtue thrives by commendation, and glory is a spur to do well.

Acer & ad palmae po• ⟨◇⟩ sutus honores,

Si tamen horteris, for••• ibit equas.

The horse that would run well of his own metal, doth yet mend his pace by the riders encouragement. The Apostles commendation is not to quiet them in the conceit of their own sufficiency, but to incite them to a further degree of sanctity. The cessation of remembrancing may easily lapse us to forgetfulness. *Thomas* got such incredulity by a little absence, that he was hardly brought to believe an evidence. Albeit his speech was *Dubitantis, non negantis,* the voice of one that doubted, not of one that denied: yet we see when illumination is but a little dusked, how good men fall into blind errors. The Italians have a proverb; It is good to be born wise, or bo• twice. Surely we are first borne, in respect of heavenly wisdom, fools: therefore we had need of a second birth: borne once to come into the world, and then borne again to overcome the world. This is not done without continual warring, ••d not that without continual encouraging. We vowed in our Baptism, not only ⟨◇⟩ › be CHRIST'S soldiers, and to fight manfully; but so to fight perpetually and ⟨◇⟩ continue this war unto our lives end. *Aut sors, aut mors.* When *Agamen••* said; *victor timere quid potest?* What can a conqueror fear? *Cassandra* answered, *Quod non timet;* That he doth fear. If the Minister do not ring continually this alarm bell, you will forget to fight. Though you be established, you must think there will be some offering to shake you. Therefore a Christians resolution should be like king *Alfred's*:

Si modo victor eras, ad crastina bella pavebas.

Si modo victus eras, ad crastina bella parabas.

If we conquer today, let us fear the skirmish tomorrow: if we be overcome today, let us hope to get the victory tomorrow. When you have fought the main battle, gotten the conquest, and are crowned with that triumphant wreath in heaven; as you bless God for many things; so you will bless him for this, that he gave you a good *Remembrancer* upon earth; such a Preacher as did always set you forward to your eternal rest. The Lord fail not us and ours of such *Remembrancers*, till we all meet together in that high and everlasting glory.

VERSE 13. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance.

The Apostle had formerly professed a good resolution; faithfully to sow in their hear us the seed of life. Now lest any man should think his carefulness a meritorious or supererogative work, himself confesseth it to be $\langle \diamond \rangle$ more than just. *Iustumasse arbitror*, it is but the payment of a due debt. And this not due for a while, but during life; *So long as I am in this tabernacle*. But it is granted, *as they know the truth, and live in the faith*; yet they may be asleep; I will therefore *stir them up*, for living men may sleep. But what, is there a new lesson $\langle \diamond \rangle$ to be given them? No, that I need not, but even rub over the old, *by putting them in remembrance*. Here he seems to back his diligence by certain arguments; they are four in number, and forcible in nature; derived *Ab*

- *Equitate vocationis*; I think it meet.
- *Opportunitate Temporis*; As long as I keep this tabernacle.
- *Securitate Hominis*; To stir you up.
- *Necessitate Monitionis*; By putting you in remembrance.

The consideration of his own office and calling moves him to it: it is a *meet* and *just* thing for him to observe it, and the neglect were to do a manifest injury to God, to his Church, and to his own conscience. Secondly, the opportunity of the time moves him; for this life is but a *Tabernacle*, and will not stand long; and therefore he resolves to apprehend occasion as it is offered, and to thrust in his sickle while the harvest lasts. Thirdly, the Security and dullness of men moves him; who are naturally so averse and stupid, that they had need be stirred up, roused from their *loathfull couch*, and by all instigations be set forward to religion. Lastly, it is the *use* of his office, and due exercise of his calling, always to put them in mind of *their last reckoning*; and he cannot answer the neglect of it to the Justice of God, who hath set him over them for that purpose,

I think it meet.] This is the first argument or motive: the nature of his office binds him to it *Aequum est agere, quod Personam & conditionem deceat*: but this is imposed upon us, by him that sent us; therefore it is most unjust to withhold it, *Esa. 62.6. Ye that are the Lord's*

remembrancers, be not silent. The precept is negative in sound, affirmative in sense. For this [Not] excluding the privation of speech, answereth after a sort to an *Infitans*: in logic admitting anything rather than silence. *Be not silent*, is not only, *Speak*; but implies a continual speech: for when a man ceaseth to speak, he is silent. *2 Tim. 4.2. Be instant in season, and out of season.* Not that *Timothy* should break through the rules of discretion, to preach at all times in themselves unseasonable. For there is a time to keep silence. *Eccl. 3.7. There is a time to speak, and a time to keep silence.* But *opportune volentibus, importune molentibus: in season, to them that will hear: out of season, to them that will not hear. Bee not silent, hold your peace: hold the truth, hold your faith, hold your profession, hold your zeal, hold your innocence; hold not your peace. Tenuisse silentia clerum;* Oh it is the basest Tenure any Minister can hold his living by.

But it may be objected, that it is wisdom to be silent. Many have surfeited by eating, none by forbearing: many have sinned by speaking, no man by holding his peace. God shall judge many a one *Ex ore suo*, out of his own mouth. And, *I am. 3.2. If any man offend not in word, the same is a perfect man.* Now he that says nothing, offends not in word. But we take not silence in a metaphysical consideration; as a mere privation. *Non entis nullae sunt operationes:* that which hath no being, hath no working: and he that says nothing, says no harm. But we take it in a legal consideration; as a cursed omission; or neglect of that should have been performed. As he that is bound to work, shall give an account of his idleness: so he that is bound to speak, shall answer for his silence. As the darkness in Egypt, was a darkness that might be felt: so silence in a Preacher, is a silence that will be felt: it shall smart to the quick. There are graces Personal, and graces Ministerial. Personal graces are essential to a Christian, accidental to a Minister; as Faith, Hope, Charity, Temperance, and the like. And these serve especially for the good of the receiver, the person in whom they dwell: in a second degree for the good of others. But Graces ministerial; as Preaching, exhorting, comforting, discerning of errors; confuting them, &c. respect him that hath them in the last place and principally tend to others benefit. *1 Corinthians 12.7. The manifestation of the spirit, is given to every man to profit withal.* If we hold our peace, we first wrap ourselves in a criminal mischief: because silence directly crosseth our vocation. A silent Preacher implies as harsh a contradiction; as a dark light, a dumb crier. Next in a Penall mischief: and that either of the greatest privation or loss in this life; the tabe and consumption of our graces and gifts. *Zach. 11.17. The Idol shepherd that leaveth the flock, shall have his arm clean dried up, and his right eye utterly darkened. Matth. 25.28. Take the talent from him.* Or of the most grievous position of pain, and vexation of sense forever; the blood of the lost being required at their hands, so long as there is a seat of Justice in heaven. Therefore saith *Paul; vae mihi, si non evangelizavero;* Woe unto me if I preach not the Gospel. The Ministers silence doth encourage the people's going to hell, *Lam. 2.14. Thy Prophets have seen for thee false burdens, and causes of banishment: but they have not discovered thy iniquity, to turn away thy captivity.* It is a maxim in the civil Law; *Qui 〈∅〉 improbat, probat: Consentit, qui tacet;* he doth allow that doth not disallow; and he that holds his peace, gives his consent. There is a case. The father that hears his daughters vow, wherewith she binds her soul, and holds his peace; consents that it shall stand. A mute indeed is no vowell, but a mute among vowelles cannot avoid the office of a consonant.

Certainly a disable Minister is a grievous plague to the people. *When there is no vision, the people perish. Tot homines quotidie occidimus, quos ad mortem ire tantum videmus.* We kill daily so many men, as we see going to destruction, and say nothing to. Act. 20.20. Paul protested that he had kept back nothing which was profitable to the Church: and from hence inferreth, Ver. 26. that he was *Pure from the blood of all men. Mundus ergo a sanguine eorum non fuisset, si eis Dei consilium nuntiari noluisset, Gregor.* He could not therefore have been pure from their blood, if he had not diligently taught them the Gospel. So, Verse 27. himself gives the reason of this Purity; *Because I have not shunned to declare unto you all the counsel of God. Ezeck. 3.18.* The unwarned sinner shall die in his iniquity; *but his blood will I require at thine hand.* So that to be guilty of silence, is to be guilty of murder. Lord, we cannot speak so well as we should; yet always give us grace to speak so well as we can.

So long as I am in this tabernacle.] This is his second argument or motive; the opportunity of the time urgeth him. I cannot rise from the dead to admonish, therefore I will do it in the time of life, which is the due and afforded season. There is no preaching in the grave, therefore *Quamdiu sum in hoc tabernaculo.* Here observe three things.

First, everything hath the time to be done. *John. 4.23. Hora est nunc; The hour cometh and now is, Psal. 1.3.* The tree planted by the rivers of water, brings forth his fruit *Tempore suo, in his season, Eccl. 7.17.* Be not overmuch wicked; why shouldst thou die *Tempore non tuo, before thy time, 2 Thes. 2.6.* Antichrist shall be revealed, *Tempore suo, in his time, John. 2.4. Nondum venit hora mea; my hour is not yet come; I must do my works, Tempore meo, in my own time. Gal. 6.9.* *In due time we shall reap.* If this be neglected, the Angel swears, *There shall be no more time, Rev. 10.6.* Few men do mark what time is more than your Usurers: they marry Time and Money together, and so breed an everlasting generation of Interests.

Secondly, that therefore every man must do good in his time. *Gal. 6.10. While we have time let us do good to all men.* Let us hear the great Shepherd and Bishop of our souls. *John. 9.4. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. Opportunitate nihil facilius, amitti nihil facilius.* Occasion is happily taken, easily lost. While a Minister is in his tabernacle, let him preach: he is now a moveable, hereafter he shall be fixed. There shall be no Sermons in heaven, for there all are full of grace: there shall be none in hell, for there all are past grace: therefore *〈 in non-Latin alphabet 〉*, *So long as I am in this tabernacle I will preach. Psal. 88.10. Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?* But if there be no preaching in hell, how then is it said. *1 Pet. 3.19. that CHRIST went and preached to the spirits in prison?* I answer; there is no continuation of the Gospel; howsoever there may be a proclamation of judgment, and a declaration of CHRIST'S power; a publishing of what the reprobates have lost by not believing on him. *Augustine* objects; if there be any preaching in hell, what needed so much regard to it upon earth? Preaching on earth is to beget repentance: if there could be any in hell, it were but to increase vengeance. Therefore remember thy *Quamdiu*: preach while thou mayest, lest God stop thy mouth before thou wouldst. Tremble at that fearful Judgment, *Revel. 16.10. They gnawed their tongues for pain.* Their tongues were once tied up with gains, there they shall be loosened with pains.

Flattery made them (like that shameless Sy•ophant, that licked up the Emperors spittle) to lick the sores and vices of their maintainers, therefore they shall *lambere flammās*, lick those unquenchable flames.

Thirdly, observe, that the Apostle compares his life to a *Tabernacle*; a little ••ed or tilth, wherein the immortal soul dwells. The metaphor is taken from •ouldiers, Pilgrims, and Shepherds: who for the better expedition of their affairs, •re said to have *Sedes non fixas*, moveable seats. We are Soldiers, and must dwell •n tents, till we have got the victory. We are travellers, and must sleep in Pavil•ons, till we come to our City. We are shepherds, and must lodge in the fields, •n the folds, to look to our flocks: till *the drought consume us in the day, and the •roast by night; and our sleep depart from our eyes, Gen. 31.40*. This teacheth us the ••ailenesse of our life; which is still moveable from one part of the earth to another, ••ll it be removed to heaven, there it shall abide immovable forever. *Nihil firmum ••fra firmamentum*: There is nothing firm under the firmament: but above there is •mmobile regnum; *A kingdom which cannot be moved, Hebr. 12.28*. Why art thou •roud, O man, that considerest thyself? *Cujus conceptus culpa, nasci miseria, vivere •oena, mori angustia*; Whose conception was sin, birth a misery, life a punishment, •nd death a torment. The soul indeed that dwells in this *Tabernacle*, is an immor••ll guest: *Dei inspiratione condita, similitudine insignita, cruore redempta, fide decorata, •iritu adoptata*; Created by God's hand, formed to his likeness, redeemed with his •lood, beautified with his grace, and adopted by his Spirit. She requires not soft •odging, and curious food of thee; but thy bodies obedience to her, that she may give •bedience to Christ: that she be not forced to serve, which should rule: *Dominam ••cillari, ancillam dominari*; For the servant to rule, and the mistress to serve, is a pre•osterous overture.

Men live without considering themselves; *Vnde, ubi, quomodo, quo*; whence •hey came, where they are, how they do, whither they go: that all these Mathe•aticall lines have earth for their center. Whence came we? from the earth. Where •re we? upon the earth. How live we? unworthy of the earth, or any blessing in it. Whither go we? to the earth: *Terram terra tegat*; Earth to earth. We are compo•ed of four Elements, and they strive in us for the mastery; but the lower gets the •etter, and there is no rest till Earth have the predominance. Yet wicked men live, •s if there was no earth to devour their bodies, nor gulf lower than earth to swallow their souls. Mans life is a spark, a breath, a smoke: a spark in the heart, a •reath in the mouth, a smoke in the nostrils. A drop of water will quench that •parke, a little hair can choke that breath, a little air take away that smoke. Look •o thy ways, thou livest in a *Tabernacle*, quickly dissolvable: the Dart may light up•n thee next. When *Harrald*, King of Denmark, made war upon *Harquinus*, and •as ready to join battle; a Dart was seen flying into the air, hovering this way •nd that way, as though it sought upon whom to rest. When all stood wondering to •ehold what would become of this strange prodigy, every man fearing himself; •t last the Dart fell upon *Harquinus* head, and slew him. This Dart of Death is ever •overing; watch, for thy turn will come.

To stir you up.] This is the third motive to his diligence; an argument fet•hed from the security of men; who sleep till they be wakened, and when they •re wakened, sleep again: therefore they need *Stirring*. Wicked ones are dead, weak ones sleep, even the best have their

naps. To the first you may cry as loud •s the Idolatrous Priests did to *Baal*; but they will not waken. To the second, though we call once and again, they will not stir; but let us give them no rest. He that to such a one knocks not mainly, knocks vainly: at last they will rise. *Luke 11.8. Because of our importunity they will rise.* To the last an easy *stirring* serves: his nap is not so long, nor his sleep so deep; but *Cor vigilat. Cant. 5.2. I sleep, but my heart waketh.* An Ox hath strength enough, but dullness withal; there must be a goad to prick him on. The spirit is ready, but the flesh is heavy: we must be *stirred* upward, and spurred forward. Every good Sermon hath in it two things; a Bridle, and a Spurre. To meet with two dispositions in men; Inclination to evil, averseness from good. For the former precipice; there is a bridle, for the latter; dullness a spurr: *hi pressi, illi repressi*; these must be strained, those restrained. Some run so fast as they can from Christ's Ensign, and treacherously confederate with his adversary Satan; these be desperate offenders. Others will not oppose him, so, nor take part with him, but cowardly stand and look on. Like the cursed inhabitants of Meroz, *Judge. 5 23. that came not to the help of the Lord against the mighty.* If a ma• could borrow of the one a little swiftness, to quicken the others laziness: and of the other a little coolnesse, to allay the formers heat: this might make up a reasonable and indifferent temper.

Upon the whole face of the earth there is an universal slumber: as *Sardi though she lived, but she was dead*: So men dream they are awake, but indeed they are fast asleep. I do not say, the Usurer, Drunkard, Oppressor, the sacrilegious are asleep; for *mortui sunt*, they are dead. But I see professors of religion slumber; *acquiescere lucro*; over-give themselves, though not give over themselves, to the world: Do you think they will ever be brought to heaven without *stirring*? No, it is well if perpetual punction can drive them to compunction: if often repea•• rules can work any amendment. We call, and cry, and thunder; yet still complain• as *Aeneas* for his *Creûsa*: *Nec quicquam ingeminans, iterúmque, iterúmque voca•i. Rom. 10.21. All the day long* have we stretched forth our hands, and lifted up our voices. *Paul* told his *Thessalonians*, that he *had no need to write unto them* touching some duties, *1 Thess. 4.9.* O that we could say so of our people. *Eccles. 12.11. The words of the wise are as goads*: now the Spirit of God infuse into us that wisdom, that our words may be as goads, to provoke and *stir you up* to your own salvation.

By putting you in remembrance. This is the last motive, drawn from the necessity of often preaching and writing; otherwise how should they be *stirred up*? wherein we may consider two things; the necessity of the ministry, and the nature of that duty.

For the former, there must be Remembrancers, that by them salvation may be conveyed to us: by them as Instruments, not of them as Principals. *Illi non tribuunt, quae per illos tribuuntur*; They do not give that of themselves, which the Lord doth give by them. *Luke 15.22. Dixit Ministris, Proferte stolam: He said to his Ministers, Bring forth the best roabe.* Though GOD gives you the roabe of salvation, yet by their hands. But you think, you have pick-locks to open heaven doors, though they be not opened by us. *John* is the voice of the Cryer, CHRIST is the Word that doth cry: he that despiseth *vocem clamantis*, the voice of the Cryer; despiseth *verbum clamans*, the Cryer himself. Now this necessity is not *Infallibilitatis, sed ordinis*; Not of infallibility, but of order: GOD can save us without it, but he doth not. *John the Baptist* must

give water, or CHRIST will give no blood. *Rom. 10.14. How shall they believe on him, of whom they have not heard? And 〈ϕ〉 shall they hear without a Preacher?* They must needs forget, that have none to p• them in remembrance. A people is never nearer their woe, than when they suspe• their Preachers. *Mic. 2.6. When they say to their Prophets; Prophecy not.* The City is in hazard, when they have tied up the alarm-bell. News came to a Town once and again, that the enemy was approaching: well he did not approach. He••upon in anger, they enacted a law, that no man on pain of death should bring agai• such rumors, as the news of an enemy. Not long after the enemy came indeed; besieged, assaulted, and sacked the Town. Of whose ruins nothing remain•but this proverbial Epitaph; Here stood a Town, that was destroyed with silence. We have too many such towns; God keep them from such a destruction.

For the other; every true Minister is a *Remembrancer*. *If thou put the brethren •n remembrance of these things, thou shalt be a good Minister of JESUS CHRIST. Of these things put them in remembrance.* It is a civil term, proper to civil officers. *Jehoshaphat the son of Ahilud was Recorder.* There is mention made of *Ioah the son •f Asaph the Recorder.* The Recorder is a prime Office, well known in this City. This the Apostle here naturalizeth to the Church, and signifies Ministers to be *Re•orders*. This *Remembrancing* or Recording, is not a publication at random, but 〈ϕ〉 Commemoration; or a fetching back of some forgotten thing. The proper principle from whence it proceeds, is no other faculty of the soul, but the memorative. The proper object is not occurrence of all sorts, but occurrence past.

You see now a Preachers errand: it is not a new invention, but an ancient Record enrolled in the memory. As Saint Jude speaks. *Verse 3. Of the Faith which was once delivered to the Saints.* Once, not so much *Ration temporis*, at one •eason: as *Ration perfectionis*, in respect of the perfection: so given *once*, that it •eeds never be given again. We invent no novelties, but remember you of that which was delivered to us. *That good thing which was committed unto thee, keep. Quod tibi creditum, non quod à te inventum: quod accepisti, non quod excogitasti: cu•us autor non esse debes, sed custos;* That which was entrusted to thee, not invented by •he: which thou hast received, not conceived: whereof thou art not a founder, but a keeper. Yea, CHRIST himself added no new precepts to the Law, but revived and explained the old. Therefore he used to say, *It is written;* and that writ•en Law he expounded. But it is objected. *John 13.34. Novum mandatum; A •ew Commandment give I unto you.* This was not *Nouum, sed novatum;* not new in •t self, but rather renewed: there being the addition of a new Spirit, that helps our infirmities. For, *1 John 2.7. I write no new Commandment unto you, but an old Commandment which you had from the beginning.* But the preaching of faith is cal•ed *Nova Iustitia*, a new Righteousness. I answer, It is not a contrary Righteousness to that the Law required, but a different conveyance of Righteousness. Both •equire a Righteousness; the Law an inherent, the Gospel an imputed Righteousness. The Decalogue, without contradiction, is still that *Magna Charta;* to which as their common Principle all doctrinal conclusions are reducible. *Eccles. 12.13. The conclusion of the whole matter, is, Fear GOD, and keep his Commandments; for therein is the whole duty of man.* In Arithmetic, when we once pass •he number of ten, the latter numbers, though multiplied to millions of millions, •re but compounded resumptions and repetitions of the former. When the works of GOD were crowned with their Makers approbation; *Behold, it is very good:•ll the inventions of men were but surveyes and*

discoveries, all actions but imitations; *Nil novi sub sole; There is no new thing under the Sun.* Eccles. 1.9. *The thing that hath been, it is that which shall be. Is there anything whereof it may be said, See, this is new? It hath been already of old time before us.* All are but remembrances of his work, but rehearsals of his praise. So after the full and perfect delivery of GOD'S Word; all praises are but like the hundred and fifth, the hundred and sixth, and the hundred and seventh Psalms; Rehearsall Psalms: or as *David* especially entitleth the eight and thirtieth Psalm, *Memorandum; A Psalm of David to bring to remembrance.* All prayers, but like the Levites in the ninth of *Nehemiah*; Rehearsall prayers. All Sermons, but like *Stephens* in the seventh of the *Acts*; Rehearsall sermons.

But there are some, that think to disparage all Sermons, and shift off hearing, with this objection; *Nil dictum, quod non dictum prius;* nothing can be said, but that hath been said. And when any good Instruction is commended, they think by this exception to disgrace it. Grant that all is the same for the matter; yet for the method, I am sure there are many things now spoken, that were never spoken before. Some of later times have averred, that all manner of Usury is lawful: this was never said before. The Devil himself durst not have been so impudent, as to have broached this in those ancient and purer times. Others have published, that Tenths are not due to the Church, *Ex jure Divino:* now for fourteen hundred years after Christ this was never spoken. The Church would have denied her blessing to such a son, yea, refused him for her son, that should have said it. As Christ said in the case of unjust Divorce, *Matth. 19.8. Non fuit sic ab initio; From the beginning it was not so.* We see opinions newly broached, that were never heard of before. There are daily productions of new acts, never done before. The blowing up of a State with Gun-powder; whosoever speaks of it, speaks of a thing never spoken of before. Can yourselves think new thoughts, speak new words, execute new acts; and yet cannot we preach new Sermons? Is there a necessity, that all suggestions of God's Spirit, and contemplation of man, must be disgraced for being old? Indeed we desire to tell you of the old Righteousness, but we are fain to win your nice and curious attentions by new forms and methods. *Matth. 13.52.* The good Scribe bringeth out of his treasure things *new and old.* What careth a wise man whether the Balm be new or old, so his wound be cured by it? Let it be old or new, a present instruction, or a repetition, it is sufficient if it may profit your souls.

To conclude, all our Sermons are but *Remembrances*, and ourselves *Remembrancers*. We can do no more, we can do no less. *Act. 4.20. We cannot but speak the things which we have seen and heard.* We cannot; not that it is absolutely impossible: but first for Outward congruity of reason and law: for *Id possumus; quod jure possumus;* We can do, what we may do. And then for Inward resolution; the Word being as *burning fire shut up in our bones*, that makes us *weary of forbearing*, *Ier. 20.9.* Or like new wine, which if it have no vent, will burst the vessels, *Job 32.18.* I cannot, that is, I will not: love as strong as death, necessitates me: *Mori possum, tacere non possum;* I can die, I cannot hold my peace. *Esth. 4.16.* Howsoever I will speak; *If I perish, I perish.* There is great need. Satan's remembrancers are abroad in every corner: mark how they vouch their precedents. *Ezra 4.15.* The adversaries of Jerusalem slander her to *Artaxerxes*, that she is a *rebellious City, Seditious, and hateful to Princes and Provinces.* *John 19.7.* The Jews coloured their murder with a legal proceeding; *We have a law, and by our law he ought*

to die. These Instruments of the Devil speak, and shall we hold our peace? Do they remember you of carnal things, and shall not we remember you of the LORD JESUS? The silence of a Remembrancer in the Kings Exchequer, may diminish the Kings Revennews: and by the same fault, we may shorten the Lord's comings in. It is true indeed that his glory can find other issues; but to our shame. *Esth. 4.14. If thou hold thy peace, God will send deliverance another way; but thou and thy fathers house shall be destroyed.* No, pray you for us, that the door of utterance may be opened unto us: yea, Lord, do thou open our lips, and our mouth shall show forth thy praise. Our hearts shall meditate, our lips shall speak: and may the words of our lips, and the meditations of our hearts, be always acceptable in thy sight; *O Lord our strength and our Redeemer.*

VERSE 14. Knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath shown me.

THE Apostle proceeds to amplify the reason, why he so plyed them with the remembrance of these things. My life is but *short*: Why so? because I am old: yet an old man may wear out some years; nay, but I know it is *short*: How can this be known? Yes, by God's revelation; As *our Lord Jesus Christ hath shown me.* I must die, I must die *shortly*, I know I must die shortly: my Savior Christ hath *told* me so. Therefore pardon me, though I inculcate, and beat so much upon one string; it is a lesson worth your learning, and I have but a small time to teach it you. *Knowing that shortly I must &c.*

I know;] not perhaps precisely the day, or the place, or the manner. But Death is not a stranger to my thoughts; my account is cast up, I am ready. *I know.*

That I must put off, or lay down;] willingly, not on compulsion: not pulled down; but laid down. It is a metaphor drawn from a wager; *Depono tecum;* the faithful man doth wager, and pawn his soul to God.

This my tabernacle;] not my castle, or strong tower, or standing house; but a Tent, a moveable, a Tabernacle.

Shortly;] The time is not so far off that I dream not of it: not, likely to happen in another age, and creeping on by slow degrees. The Sun is not descending, but ready to set: the messenger knocks at the door: the clock runs upon the last minute: the Epilogue is on the stage: the taper at the last glimpse: the oake falling under the latest blow of the axe: *Instat tempus; Shortly.*

As the Lord Jesus Christ hath shown me.] I dare take his word: he that died for me, hath told me that I now shall die for him. It is a shame for me to be unprepared, when such a Prophet hath certified me; both in prediction, and example; *Monstrante viam.*

He speaks of an assurance; *I know.* What doth he know? that I must die; *part with this tabernacle.* How must he part with it? *Put it off.* When must he put it off? *Shortly.* How is he sure of that? *The Lord Jesus Christ hath shown me.* The whole may be distinguished into three generals: A

- Resolution; 〈 in non-Latin alphabet 〉 , *I know*.
- Dissolution; *I must shortly put off this my tabernacle*.
- Revelation; *As our Lord Jesus Christ hath shown me*.

The Resolution is entire in it self; an infallible certainty of inevitable death: which is manifest to him, both by the common condition of nature, and a more sensible impression of vicinity: a thing that grows fast upon him. *I know*.

The Dissolution is observable in divers circumstances: It is

- Personal; *I, though an Apostle of Christ*.
- Necessary; *I must, there is no remedy*.
- Voluntary; *Put off, willingly, without snatching from me*.
- Instant; *Shortly, the decree cannot be suspended*.

The Revelation or Premonition of his death, is referred either, *Ad*

- *Genus mortis*, The kind and manner of his death.
- *Tempus moriendi*, The time prefixed of his dying.

Knowing:] This is his Resolution. The assurance of unavoidable death, is a doctrine well known: everyone can say with *Peter; I know. Nil dicitur frequentius, nil creditor facilius*; Nothing is more frequently repeated, nothing is more readily believed. *Bern. Cogita te mortuum, quem scis necessitate moriturum*. Think thyself, as it were, already dead; whom thou knowest necessarily to die. *Bed*. It is fit that Death should effect death: the spiritual, a corporal: the death of sin, a death of punishment: a voluntary death, brings a necessary death. Therefore, saith *Chrysostom*, Let us make a virtue of necessity; *Offeramus Deo pro munere, quod pro debito tenemur reddere*; Let us offer God that for a gift, which we are bound to pay as a debt. This is an hard and woeful necessity, saith *Anselm; Perdidit homo beatitudinem ad quam factus est, & invenit mortem ad quam factus non est*. Man lost that life to which he was ordained, and found the death to which he was not ordained. All men die in time, some before their time. *Eccles. 7.17*. The overmuch wicked dies before his time; *Tempore non suo*; in a season which the constitution of his nature doth not threaten. Thus sometimes die the godly, that they may be no longer vexed of the guilty: often the guilty, that they may no longer vex the godly. This necessity all must undergo, *Sed diverso fato* with a diverse event. To the wicked, death is the beginning of sorrow: to the Elect, the end of pain. The death of the wicked, saith *Bernard*, is, *Mala in mundi amissione, pejor in carnis separatione, pessima in ignis combustione*; Evil in the loss of this world, worse in the separation of life, worst of all in the torture of quenchlesse fire. Death to the godly is, *Bona propter requiem, meli•• propter novitatem, optima propter impassibilitatem futuram*; Good in the cessation of pains, better in the renovation of all things, best in the immutability of happiness. Therefore the Saint that desires to be dissolved, and

to be with Christ, *Non patienter moritur; sed patienter vivit, & delectabiliter moritur*; That man doth not only die patiently, but he lives patiently, and dies joyfully. He loves Jesus Christ but a little, that doth not rejoice to go unto him.

But in this point, in vain I spend my breath, to tell you that I and you all shall lose our breath: you know it. Tell the Oppressor, *Thou shalt die*; he answers, *I know it*. Dost thou know it? and wilt still live like a Christian Jew, extorting from thy brother? How shall Christ, (whom thou supposest thy brother) give thee *Spem tuam*; thy Hope; when thou takest away from him *Rem suam*, his Substance? Tell the worldling, *Thou shalt die*; he says, *I know it*. Dost thou know that thou must leave the world, and yet dost cleave to the world? Dost thou know, thou must lose the possession of earth, and wilt thou not assure to thy soul the fruition of heaven? The Drunkard says, he *knows* he must die, he can sing you songs to that purpose. Doth he know it, and yet keep his body so perpetually drunk, that his soul hath no time soberly to bethink it self? Is the gate of heaven so broad and wide, that he can reel into it? Drunkenness is no way to blessedness; as the Poet wittily epitaph'd upon a dead drunkard: who lived in the love of wine, and died in the strength of it:

If by the pot, to heaven he got,

This I dare boldly say;

He was the last which that way past,

And first which found that way.

Tell the Contentious, *Thou shalt die*; he answers, *I know it*. And yet wilt thou reserve, *Bellum cum proximo, pacem cum Diabolo*; War with thy neighbor, peace with the Devil? Shall a turbulent spirit ever enter that City of Peace? Tell the Deceiver, *Thou shalt die*, with all thy frauds; *I know it*. Dost thou know it? Why then is thy tongue Satan's anvil, whereon he sits forging his lies? Why dost thou swear away thy salvation before thou hast it? Tell the Adulterer; *Thou shalt die*; *I know it*. Why then wilt thou be one flesh with an Harlot, which must both rot under the clods; and not rather one spirit with Christ, who reigneth above the clouds? Do we know, we must die, and yet run such lewd courses? We know that we must die; let us so live in faithful obedience, that we way know we shall live for evermore with ISESUS CHRIST.

Shortly I must lay down this my tabernacle.] This is the Dissolution, wherein I considered four circumstances. First, the Personalitie; *I*, though a Preacher, though an Apostle, one that have seen the Lord Jesus in the face; *I*. Next, the necessity, *I must*, there is no evasion, no prevention: I must lose a tabernacle, no mansion, a thing not worth keeping. Thirdly, the Liberty, voluntariness, and willing heart of the Apostle to do this; which he calls a *Deposition*, or *Laying down* of his Tabernacle: it is not a thing violently extorted from me, but laid down with a quiet and temperate mind. Lastly, the Instance and vicinitie of it; It is not long a coming, but approaching so near, that I see it and feel it: the sands are almost out of the glass: but a few moments, and I depart; *Shortly*.

I must; it is Personal; I. The Apostle out of that general necessity wisely collects a particular, a proper conclusion to himself, I. These singular deductions out of universal propositions, are profitable to men, and acceptable to God. All men are sinners; and *I am the chief*, saith Paul. All men are mortal, and *I must shortly die*, saith Peter. No degree of men is privileged from death: not a Patriarch, not a Prophet, not an Apostle, could plead exemption. Zach. 1.5. *Your fathers, where are they? and the Prophets, do they live forever? Abraham a great Patriarch, Moses a great Prophet, David a great Prince, Samuel a great Priest, John a great Evangelist, Peter a great Apostle; where are they? their souls live in bliss, their bodies are dead in the grave. God doth often take away his Ministers, and that for three reasons:*

1 For their own sins; as *Nadab and Abihu. Lev. 10.2. They offered strange fire before the Lord, and there went out fire from the Lord that devoured them.* They offered strange fire, and they suffered strange fire. They sent up hellish impiety toward heaven, therefore hell came out of heaven upon them. So *Hophni and Phinehas*, those uncorrected sons of *Eli. 1 Sam. 2.34. In one day they died both of them.* They desperately offended, the father too mildly reprehended, they harkened not, *because the Lord would slay them, Ver. 25.* So Zach. 11.8. *Three shepherds have I cut off in one month; my soul loathed them, and their soul also abhorred me.* This God doth for the good of the people; *Vt illi pereant, ne caeteros perimant:* that such might perish themselves, and not destroy others by their bad examples, and unclean course of life.

2 For the sins of the people. As Solomon says; *Propter peccata populi erunt multi Principes:* so we may say, *multi sacerdotes.* For the sins of the people there shall be many Princes: so for the sins of the people there shall be many Priests. God smites the Shepherd, when he means to scatter the sheep, he puts out the light, when he purposeth to leave men in the dark. This was Paul's resolution, *Phil. 1.24. To abide in the flesh is more needful for you. Propter vos;* for myself it is better to be dissolved, and to be with CHRIST: but to remain in the flesh, is better *Propter vos,* for you. This may be better for my wife, for my children, for my friends, for those that depend upon me: but I mind none of those; but *Propter vos,* it is better for you.

3 For his own glory, lest what belongs to God, should be ascribed to man. CHRIST cannot endure, that that should be attributed to Paul and Barnabas, which pertains to him, *Act. 14.12.* As the superstitious Lystrians, that called *Barnabas Jupiter,* and *Paul Mercury;* when they brought garlands, and would have done sacrifice to them. Princes use to change their deputies often, as the Turk does his Bashaw's; lest continuance should bring them to be taken for Princes. So God takes away often a good Minister; lest *Assueti servo, obliviscerentur Dominum;* they being too confident of the servant, should forget the Lord. There are some Sectaries, that think of their Elders, as *Simon Magus* thought of the Apostles; that they can give the Holy Ghost. They arrogate to the instrument, and derogate from the agent. Let him speak the abortive figments of his own brain, yet their superstitious applause is, *Vox Dei; It is the voice of a God, not of a man, Act. 12.22.* Let another deduce sound conclusions from the sacred truth, and justify his sober assertions from the undeniable scriptures: yet because the man is not according to their humor, the doctrine shall not have their honor. They must choose for themselves, a Minister of their own faction: whereas neither Prophets nor Apostles were chosen by the people: the sheep used not to choose their own shepherds. Thus

these professors out of their wits, hate Rome worse than hell; yet meet it, and congratulate it, in the same rank superstition another way. As they think it enough that *Papa sanxit*; the Pope hath decreed it: so these think it enough, that *Praesbiter dixit*, their Elders hath affirmed it. Thus the people, made Bishop, and their Elder a Pope. When men shall thus defy their Minister, no marvel if God nullify the man.

Now, seeing we must die, do you pray for us, that we may do your souls good while we live. *Eph. 6.19. Pray, and make supplication for all Saints: And for me, that utterance may be given unto me.* Where the Clergy may learn humility, and the people charity: we humility, that we need your prayers: you charity to pray for us. Weak ones pray with us, malicious ones pray against us, covetous ones prey upon us, few pray for us. Examine your consciences; how seldom do we find place and memory in your prayers! Perhaps, Morne and Even you remember yourselves, but when is the Preacher in your thoughts? Sure you have not found sweetness by him, or else you could not forget him. If we forget you, let our right hand forget her cunning. We will pray for you, do you pray for us, and our mediator Jesus Christ pray for us all.

Again, seeing our life is so short, do you apprehend the means while it lasteth. *Zacharias* may be stroke *dumb*: sickness may suspend us for a season, but death doth silence us forever. Hear therefore while the voice soundeth; *To day if ye will hear my voice harden not your hearts, Hebr. 3.15.* Though I trust, God will never fail you successively of a diligent Pastor: and we wish that those who in time come after us, may in worth go before us: that as they succeed us in place, they may exceed us in grace. But because certainly, either death must take us from you, or you from us: as it is our part, *dum vires annique sinunt, tolerare labores*: while we keep on our tabernacles, to take pains: so let this be your part; while you have ears to hear, hear: while you have hearts to believe, receive: while you have hands to work, obey; that while there is a Savior in heaven you may be blessed.

I *must*; it is necessary, there is no remedy but I must lay down my Tabernacle. If heaven were to be had upon earth, Saints should not dwell in tabernacles. But it is observable of our Apostle, Saint *Peter*, at the transfiguration of CHRIST, *Matth. 17.* even whilst he had not knowledge enough to discern of CHRIST'S kingdom, that it was in heaven: and was mistaken in the place; (*It is good for $\langle \diamond \rangle$ to be here*;) yet he knew thus much, that eternity was not to be had upon earth; and therefore he spake but of tabernacles; *Let us build here three Tabernacles.* Let us build; well, men may build: yea let us build here; but what? not mansions, but tabernacles. Even in the midst of that unspeakable glory, that little map of blessedness, that abridgement of joy, and glimpse of heaven; he speaks but of tabernacles: putting a difference between mount *Tabor* and mount *Zion*. *2 Cor. 5.1. If our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens.* He calls it not the *Man*, but the *House*: not of stone, but of mud-walls, *Earthly*: not a mansion, but a *Tabernacle*: not such as God made, but ourselves marred, *Our house*: not abolished, but *Dissolved*; then we *have*, not expectantly many years after our dissolution, but we presently *have*: not a tabernacle, but a Mansion: *aedificatum, non adificandum*; not to be built, but *Built* already: not by man, but by God; a *Building of God, made without hands*: not transient, but

Eternal: not on earth, nor in the air, but in the supremest place; the heaven of Heavens. This leaving the Tabernacle, signifies a migration; not only *Vnde*, from the earth, but *Quo*, to the heavens. The loss of mortality precedes, the gain of immortality follows. *Job 14.14. If a man die, shall he live again? All the days of my appointed time will I wait, till my change come.* The book of *Job* plentifully abounds with two things; Impressions of mortality, and Instructions of morality. It teacheth us that we must die, it teacheth us how we should live. Both are propounded and compounded in that verse. A man *must die and live again*, there is mortality: therefore *all his appointed time, let him watch*, there is for morality. There are four remarkable circumstances in it; A Dissolution, Restitution, Resolution, Revolution. *If a man die*, there is a Dissolution: *he shall live again*, there is a Restitution: *all my days will I watch*, there is a Resolution: *till my changing come*, there is a Revolution.

Man is by generation dust, by degeneration the ashes of that dust; mere rubbish. The soul in the body, as a prisoner in a dungeon, receives all through a grate. The body is but like Saint Peters Prison, and death as the Angel that frees us. *Luk. 12.32. Fear not, little flock; it is my fathers will to give you the kingdom.* Fear not; though you be now tossed about in tabernacles, I will gather you to a kingdom. Israel was a flock removed often, from Canaan to Egypt, from Egypt to the wilderness, but was at last folded in *Judea*. We are now often removed in tabernacles, we shall have an abiding place. *John. 16. Nunc vado ad Patrem*, saith CHRIST: *Now I go to the Father*: CHRIST led us we must follow him. He went to his father three ways. 1. *Viâ Passionis*, the way of his Passion; a sorrowful way. 2. *Viâ Resurrectionis*, the way of his Resurrection, a joyful way. 3. *Viâ Ascensionis*, the way of his Ascension, a glorious way. *Psal. 47.5. God is gone up with a shout, the Lord with the sound of a trumpet.* All this was for our sake. *Hebr. 9.24. He entered into heaven, to appear in the presence of God for us.* By those three works of CHRIST, we have three special benefits; all expressed by Paul, *Eph. 2.5.6.* By his passion he hath quickened us, by his resurrection, raised us up: by his ascension, *Made ut sit in heavenly places.* *Now I go to the Father*; Now, there is the brevity of this life, it is but a *Nunc*, Now. *I go*, there is the mutability of the world, *Vadit*, it fades like grace. *To the Father*, there is the glory of future blessedness, to be with God himself forever.

Indeed to the wicked death is more than a dissolution, even a destruction of the Tabernacle. *Eccl. 41.1. O death how bitter is the remembrance of thee, to a man of prosperity!* It is terrible, not only for the separation of his delights, but for the not separation of his sins. Beholding his sins with amazed eyes, he cries to them, Oh give me one hours liberty; when he shall say to his lusts, covetice, pride, drunkenness; Depart from me: and they shall answer; No, *Tu nos egisti, opera tua sumus*: thou hast made us, we are thy creatures; we will go with thee to judgment, we will dwell with thee in torment. *Ejus est mortem timere, qui ad Christum nolit ire: ejus ad Christum nolle ire, qui non sperat cum Christo regnare.* Let him fear death, that desires not to be with Christ: and let him refuse going to Christ, that hopes not for mercy of CHRIST.

But to the faithful, the grave is but a Chamber. *Esa. 26.20. Come my people, enter thou into thy Chambers.* But a Bed. *Esa. 57.2. They shall rest in their beds.* A very parlor, where the Lord shuts up our bodies with the key of Peace, and opens them again with the key of Resurrection. Unto this hope the Apostle lifts up our hearts by his own example. It is observable that to the

two chief Apostles, *Paul* and *Peter*, God did afford this privilege; in this mortal life to have a taste of heavens joys; that they might more feelingly and effectually raise up our affections to that supernall City. *Paul* was wrap'd up to the third heaven, and so ravished with this joy, that he knew not whether he had his body about him or not. 2 Cor. 12.2. *Whether in the body, or out of the body, I cannot tell.* And me thinks, when he comes down again out of heaven, he writes so contemptibly of these worldly things; that he calls them very dross and dung. Such respect hath any man of all things under the sun, that hath but tasted the sweetness of Paradise. So *Peter*, together with *James* and *John*, on Mount *Tabor*, saw a glimpse of heaven. They beheld it, that they might preach it, preaching: lift up our hearts to it: and our hearts being lifted up to it, might be blessed in it. On purpose they were shown this glory, that they might enflame our affections with it. Imagine that it were possible for the most worldly soul here, to be lifted up so high as *Paul*; be admitted to look into Paradise: to see that glorious society of Saints and Angels, and so much of that Beatifical vision as their nature is capable of: and from thence to look down again upon this earth, hanging like a little clod in the midst of the world: and see so many millions of men busied about nothing, like Ants on a molehill, or flies in a sun beam: how basely would he esteem this world, and contemn that which is now his glory, and for which he is content to venture his soul! Do you now wonder, that we so much commend that blessed rest? when one gazed long on *Minervas* picture another asks him the reason of such curious speculation: he answered, *O, si me's haberes oculos:* Oh that thou hadst my eyes! So, ô that you had Saint *Peters* eyes; you would not admire our admiration.

Put off, or Lay down. It is also *voluntary; Depono.* The Apostle calls himself a depositary, that hath a jewel committed to him on trust, which he is willing to surrender. A man that hath some precious treasure entrusted to him, is not only anxious to defend it from the violent attempts of others, or from their subtle underminings: but is also troubled in himself, with some invasion upon his own honesty, by a corrupt desire to possess it, and employ it at his own pleasure: and never finds full peace from these reluctations, till the proprietary resume it. So for this sparkling Jewel, our soul, which lightens our night of ignorance, and dark body of earth, lodging in our flesh: we are exercised with a continual trouble to preserve our life from sicknesses, and other offensive violences: and are tempted with covetousness to enlarge our term, to strengthen our tenure and state in it; and to make it so much our own, as to spend it unthriftilly upon lusts and surfeits: and we have no perfect peace till the giver receive it back: *donec deposuimus a nobis, & reposuimus in Domino;* till we have *put it off* from ourselves, and laid it up in God.

He doth *lay it down* being called for, not cast it away without bidding: that were not to lay it down, but to run away from it. God says, *Thou shalt not kill: si non alium, multo minus teipsum:* if thou mayest not kill another than much less thyself. *Sapiens non fugere debet e vita, sed exire, Sen.* The wise man doth not run out of his life, but maturely go out. This life is a warfare, where God hath placed some in the foreward, some in the Rere, some in the wings, others in the main battle: every man hath his station, and must not depart from it without his *Nunc dimittis*, without his Passport. Neither light of nature, nor light of grace, directs a man to put out the light of his own life.

Not nature: *Paul* calls death an *Enemy*: Now, no man loves an enemy properly, and for his own sake, *quatenus inimicus*, so far as he is an enemy. *Homicida in se, insepultus abijciatur*, saith *Seneca*. It is pity any hands should bury him, whom his own hands have slain. We may say of a self-murderer, as it was said of *Cato*; *Occidit se, ne dicat, Caesar me servavit*: he slew himself, rather than he would say, *Caesar hath saved me*: so that man kills himself, lest *CHRIST* should save him. *Cleombrotus* read *Plato's Phaedo* unadvisedly; otherwise he would not have destroyed a mortal body to make way for an immortal soul. *Scripta Platonis non ita erant animo percipienda tuo*. The poet by that natural light condemned such attempts, *Qui sibi lethum, Insontes peperere manu, &c. Quam vellent aethere in alto, Nunc & pauperiem & duros perferre Labores!* Those that have extricated themselves from misery on earth, by an unnatural violence upon themselves; if they might be restored to life again, they would endure ten thousand times more with patience. God hath tied the soul and body together with such a passionate love, that they cannot part without grief. Man is borne with little insensible pain, but dies with extreme anguish. If the wisdom of God had not interposed that let to timorous nature, there would have been many *Lucreces, Cleopatra's, Ahithophel's*; so many willful funeralls, that good Laws should have found small opportunity of execution. But as God would have our birth bitter to our mothers, that they might love us the dearer: so he would have our death bitter to ourselves, that we might the more fear to hasten it. Man saith; it is a miserable privation for him, that hath seen the stars, the sun in his glory, and the heavens reconciled with the fruitful earth, both sympathising in our benefit: for that man to be tumbled into a silent grave, neither seeing nor seen, uncapable of comfort! now what nature loathes, thy own sober heart dislikes, and God detests, do not accomplish.

Not Grace, for all such in holy writ have their brands; as *Achitophel, Saul, Judas*. They slew indeed *Malos, sed Male*; evil men, but after a worse manner. Our Savior's direction was; *When you are persecuted in one City, fly into the next*. He says not, dispatch yourselves lest your enemies triumph over you; nor get others to do it that you may escape further torments: but save yourselves by flight, run not out of your own lives. *Non recipio animam, quae me nolente egreditur de vita*. God will refuse that soul, which leaves the body before himself call for it. It is objected, that

Sampson did this, yet he is reckoned in the Legend and kalendar of Saints, *Heb. 11*. But his fact cannot be excused, but that by divine revelation it was warranted. *Nisi quia latenter Spiritus hoc jusserat*; unless the Spirit of God did infuse this into him, who purposed to work miracles by him, *Aug*. He prayed to the Lord, he was heard of the Lord: therefore I doubt not but his motion was divinely inspired. For God after that his strength was departed, assisted him in the act. Therefore as *Augustine* says of *Abraham's* offering up of *Isaac*; That which without God's command had been no less than madness; when *GOD* commands it, proves obedience.

But *Rhasis* is commended for this. *2 Maccab. 14.42*. *He fell upon his sword, choosing rather to die manfully, &c*. Even that commendation is warrant enough, to raise the book out of the Scriptural Canon. But he called upon the Lord of life and spirit to restore his bowels again: alas, this shall be common to the very reprobates. Yes, but he died nobly: it had been a better report

to have died humbly. He did it saith the Author, *manfully*: and I do not say, that he did it *womanly*. It was *Magne*, but not *Bene factum*: far more Roman, than Christian.

But those Virgins in the sack of Rome, that to prevent the Ravisher slew themselves, are praised. Saint *Augustine* refutes those praises; It is an error to think, that whatsoever is done on us, is also done of us. For then were chastity a virtue of the body, not of the mind. The polluted mind makes the body stained, though it did never act: but the body abused by violence cannot make the unconsenting mind guilty. Was *Tamar* to be condemned, because *Amnon* did defile her? It is Consent, that maketh the sin: as *Augustine* said of *Tarquin* and *Lucrece*. *Duo fuerunt, & unus adulterium commisit*: there were two persons in the action, yet but one offender; the other being not an actor, but a sufferer. Why then did *Lucrece* kill her self? If she were unchaste, why is she honored? if she were chaste, why was she murdered? *Si non est illa impudicitia, quâ invita comprimitur; non est haec justitia, quâ casta unitur*. If that were no unchastitie, where a woman is ravished: then this is no justice, wherein a chaste woman is punished. But saith the Matron or Virgin, If I be ravished and surviue, the world will say, it was done with my will, what world? that which *est positus in maligno*, knows nothing else but *wickedness*. Howsoever, *David's* testimony is sufficient; *Lord, thou knowest mine innocence*. But it is opposed, that the fear of death and cruelty may make them consent to these constuprations. How can they tell, what extremity may work upon them? What then? *Satius certum homicidium in praesenti, quàm incertum adulterium in futuro*? Is it better to commit a present murder, than hazard a future rape? Shall we perpetrate a certain sin, to prevent an uncertain shame? Shall we do that we cannot live to repent, to avoid that we may live to repent? Oh let them, and *let themselves alone that they may recover themselves; before they go whence they shall not return, even to the land of darkness and shadow of death, Job 10.20*. Saint *Augustine* decides it; *Non sit vobis vita vestra taedio, quamvis fuerit hostibus castitas vestra ludibrio*. Do not you make havoc of your souls, because others have abused your bodies. *Paul* was in a *strait betwixt* this double choice, of life or death. *Phil. 1.23*. Though he was desirous to die, yet he was content to live. *Quasi sapiens amplectitur mortis lucrum, tamen quasi so vus non refugit vitae obsequium, Ambros*. In his wisdom he could choose the gain of death, yet in his obedience he refuseth not the service of life.

But to do this argues a stout and valiant mind, fearless of death. Indeed such may be more admired for stoutness of mind, than commended for soundness of wisdom. But that is not magnanimity, but rather the greatest cowardice. Nature it self teacheth, that there is more valor to endure a miserable life, than to embrace a wretched death. That is far the greater mind, *quae vitam arumnosam potest magis ferre, quàm fugere*. There is no sorrow, no shame, no misery; that should force a Christian to so desperate a prevention. The servants of God never did this, when their souls were heavy to the death: their bodies in *Job's* plight, when a prick could have ended all his woes: when the pulling away of the pillow would have eased all their griefs. They never paid the debt of nature, till their creditor called on them for it: which time they would never have stayed, if the service of their own hands might lawfully have released them. But as we cannot live without a *Permittis*, so we must not die without a *Dimittis*. Some that enjoy the worlds Paradise, desire to live: others that endure the worlds Purgatory, desire to die. Saint *Augustine's* rule is good for both. *Si habes vitam in desiderio,*

habet mortem in patientia: habet vitam in patientia, si habes mortem in desiderio. Though thou desire life in thy election, yet embrace death in thy patience and admit life in thy patience, though death be in thy desires. When God calls, be not troubled to *put off thy Tabernacle*: till God calls, be not troubled to keep on thy Tabernacle.

The causes of this unnatural sin, are many. 1. Impatience of crosses: if they cannot have their will on others, in a cursed heart they will have their will on themselves. And so leap like some fishes, out of the boiling caldron into the broiling flame. As Dido; *Sic, sic juvat ire sub umbras*. 2. Ambition of a name, and to be famous in the world for Heroicall spirits. Yet alas, they are plagued in that they affected, for their memories stinks above ground. Such a fire was in the blood of *Rhasis*. 3. Preservation of chastity: so *Pelagia* at fifteen years old. This is a grievous folly to save the body from deflouring, by deflouring the soul. 4. Infidelity; when they have no faith in God, nor hope of good issue out of troubles. Thus did the younger *Cato*, to avoid the tyrrannie of *Caesar*. God holds it a great indignity to him, not to be trusted: therefore justly plagues diffidence with desperateness. 5. Pride; when a man will not submit himself to God's will: but will choose not to be at all; unless he may be as he list himself. 6. Cruelty to others. *Nero* that was so artificial in cutting throats, at last runs on his own sword, saying: I have lived dishonorably, I will die shamefully. *Saul* being so bloodied against *David* and the Priests, became as unmerciful to himself, to wreake his teene on his own bowels. *Judas* that was so cruel against the innocent blood of his Master became as cruel against the nocent blood of himself. *Achitophel* thirsting after *David's* life, became as ill minded against himself. He that is thus savage and merciless to himself, to whom will he be merciful? Let no man think him a friend, that is his own enemy. Trust not such a one: who spares not his own blood, will never spare mine. 7. Desperation; when a man thinks that all the doors of mercy are shut against him; and there is no goodness enough for him in JESUS CHRIST.

But I forget myself, and hold you too long in disputing a question, which many a one hath disputed against himself in a moment of time, without reply: not with tongue, but with hand: not with sharpness of wit, but of sword. I will pronounce nothing determinatly of any particular person: but we shall find it to be the end of usurers, murderers, traitors, and such branded wretches. I know the mercy of God may come, *Inter pontem & fontem, inter gladium & jugulum*; betwixt the bridge and the brook, betwixt the knife and the throat: and repentance may be suggested to the heart in a moment; in that very instant. But this only may be: there is no promise for it, many threatenings against it, little likelihood of it. It were madness for thee to break thy neck, to try the skill of a Bone-setter. Tarry, till God calls, patiently, and then lay down thy tabernacle cheerfully, and the Lord *Jesus* will receive thy spirit in mercy.

The use of this point serves to reprove the hasty wishers for death. In the least extremity; let me die. Some of the Saints have not escaped this infirmity. *Elias*, 1 King. 19.4. *He arose, and went for his life to Beersheba; and after that a days journey into the wilderness; all to scape Jezebel: yet when he was there, he requested for himself that he might die. It is enough, now, O Lord, take away my life: for I am not better than my Fathers.* In the morning he fled for his life: at evening being a little weary, he prays for death. So *Jonah*; first cries earnestly for life, Chap. 2. Out of

the belly of hell I cried, and thou heardest my voice. Some days after he begs and sues for death, *Chap. 4.3. Take, O Lord, I beseech thee, my life from me: for it is better for me to die than to live.* Because *Jezebel* pursues him in the world, therefore *Elias* must needs out of the world: because the *Ninevites* did not die, therefore *Jonah* will not live. If they had then departed, the one had died fainting, & the other had died chafing. They that desire death in passion, desire it only for fashion. For when sickness, Deaths messenger comes, *Medici adducuntur, munera promittuntur*; Physicians are consulted, rewards promised, prayers conceived, vows offered, that death may be deferred, *Aug.* You remember the Fable of the old man with the burden of sticks; wherewith being overladen, and weary of his misery, he calls for Death to come to him. Death came, took him at his word, and asked him what he would with him. But he answered, quickly turning both his mind and language; I desire thy help to bear my burden of sticks for me. Young *Clitipho* in the Comedy, being abridged of his lusts, had nothing in his disconted mouth, but *Emori cupio*, I would fain die. The wiser father replied; My son, *Priùs disce quid sit vivere*; First learn what it is to live. Desire life with aged *Simeon*, till thou hast got the Lord *Jesus* in thine arms: without whom the first death will be terrible, the second death intolerable. *Bern. Tu quomodo exhibis anima misera, quae ducem itineris Dominum Iesum non nosti?* Miserable soul, with what courage canst thou set on thy way, which knowest not the guide of the journey, *Jesus Christ*? If a man should live as long as *Methushalem*, if his head were as white as snow, yet it is not fit to melt till he have known Christ. Though his skin were as writhled as parchment, yet it is not time to be folded up, till his soul be ripe in the faith. If he knows not *Jesus*, he is not fit to die. Let us then desire to *put off this Tabernacle*, when we are sure of that immortal clothing. *2 Cor. 5.4. We do groan in this Tabernacle, not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.* Then let us wish to leave the earth, when we perfectly know the way to heaven. Desire to live till you are inspired with grace, desire to die when you are assured of glory.

Shortly] I must put it off; this is the last circumstance; the Deposition is instant. How the Apostle was assured of his approaching dissolution, I will not yet examine; but refer it to the due place, which concerns his Revelation. That which I here only observe, is his principal intention; to express his own diligence, and to convey into their hearts a more powerful acceptance of his holy counsels, because his time is *short. Velox depositio.*

First, to strengthen his own diligence; *Quo brevior operandi opportunitas, eo major operandi sedulitas*; The less space a man hath allowed for his business, the more he should plie it. *Pancioribus diebus, potioribus argumentis*; The fewer days the fruitfuller lessons! *John. 9.4. I must work the works of him that sent me, while it is day.* Neere to his end he washed the Disciples feet, preached Sermon upon Sermon, of humility, charity, fervency: revealed many things before secreted: *Haec ab initio non dixi vobis; I told you not these things from the beginning.* *Jacob* gave his best blessing in his last Will: *Moses* made the best Sermon to Israel near his end: *David* gave the best counsel to *Solomon* on his death-bed. *Peter* plies his preaching and writing, when he knows there follows instant silence. *Rev. 12.12. The Devil hath great wrath, because he knoweth that he hath but a short time.* As he is never idle, so then most busy, when he perceives his term of rage expiring. Therefore let not God's Ministers be negligent, for they have but their

time, and that is *short*. May we all spend it to the peace of our consciences, the good of the Church, and the honor of our Maker?

Secondly, to beget zeal and embracing of his doctrine in our hearts. The words of dying-men have been most emphatical, most effectual. We remember what our Fathers or friends spake last, because we hear them not speak again. The last words of good men are best: as the last glimpse of the candle is the most bright: the last glare of the Sun going down most clear: the last speech of a dear friend parting with his friends, and departing out of the world, is usually most compassionate and pathetic. An admonition uttered by such a Teacher, and at such a time, and to such an auditory; challengeth good attention, great devotion. *Phil. ver. 9. For loves sake I beseech thee, being such an one as Paul the aged.* This was his adjuration of *Philemon*, to grant his request for *Onesimus*. He is a Preacher of Christ, hear him: an Apostle, hear him: a dying Apostle, O now or never hear him. We preach today, perhaps not be able tomorrow: this Sermon may be the last Sermon: therefore hear while you may, lest you desire it when you may not. He that will be good at last, must begin at first. Occasion is like *Manna*, it must be gathered before the Sun is up: or like the pool of *Bethesda*, we must enter as soon as it is stirred by the Angel. If we preach, must you not hear? If we preach today, ought not you hear today? I mean not only with your ears, hear us with your hearts. Shew us not only our Sermon in your Tablets, let us see it in your hands: work it, and so preach it again over with your fingers. Be not mere earthly merchants, to fill your sails, and fill your ships, and fill your shops, and fill your houses; and cannot fill your souls. They write of some Traffickers on the coast of Lapland, that they often buy their winds of the Devil. Take heed, you that grow so rich in purse, and poor in conscience, lest you buy your wealth of the Devil. The learning of most Preachers in the Land, at one time or other, in one place or other; doth empty it self within your walls. Yet, the wickedness of the greater part, hath brought a scandal on the better part. And it is a Country prayer, God bless us from the Citizens of London: they will hear three Sermons a day, but deceive ten plain men in an hour: they have so much preaching, that they are the worse. Poor souls, they are mistaken in this: men's wickedness comes not by too much preaching, but by too little practicing. The Lord work in us a conscionable obedience, that we may not hear to our condemnation, but comfort. *Nostrum est dicere, vestrum agere, D•• perficere, Cyril.* It is our part to preach, yours to practice, God's to accomplish.

Even as our Lord Jesus Christ hath shown me.] This is the Revelation or Premonition of the Apostles death. Some refer this *ad genus mortis*, to the kind and manner of his death: Others, *ad tempus moriendi*, to the time of his dying. Some say, 〈 in non-Latin alphabet 〉 signifies *modum obitus sui*, the manner of his departure; that he shall So die as Christ shown him. Others understand by the word 〈 in non-Latin alphabet 〉, *velox*; that he was to die *shortly*, because the Lord had revealed the instance of his departure. I know that I must not abide long upon earth: for Christ's Word, *Oraculum veritatis*, hath spoke it: and I am sure to find *veritatem oraculi*, to suffer it.

They that refer it to the Manner, conceive this Revelation to be given him. *John. 21.18. When thou wast young, &c.* It is added, *ver. 19. This he spake, signifying by what death he should glorify*

God. So that if this be the ground of the Revelation, certainly it intends rather *quomodo* than *quando*, rather the manner, than the time. So *August. Extendes manus tuas, hoc est, Cruci; Thou shalt stretch forth thy hands*, that is, to the Cross. *Tunc Petrus ab altero cingitur, cum cruce astringitur, Tertul.* Then was *Peter girded by another*; when he was fastened to the Cross. That *Peter* was crucified, is the current and universal consent of History. First, *verse. 17. If thou lovest me, feed my sheep*: Christ told *Peter* in what vocation he should live: then in the next verse, after what manner he should die, which questionless must be a violent death, of martyrdom, though the particular kind be not specified. At last he concludes and alludes to both; *Follow me. Theophil. Aret.* Be thou such a Pastor in feeding my sheep, such a Pastor in suffering for my sheep, as I have given thee example, *John. 13.36.* *Peter* asked his Master, whither he went. JESUS answered; *Whither I go, thou canst not follow me now: but thou shalt follow me afterwards.* JESUS remembering this conference, together with his question; *Why cannot I follow thee now?* and his Resolution, *I will lay down my life for thy sake*; tells him, *John. 21.18. When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst, Rupert. Maldonat.* When thou wast a youngling in the faith, and didst gird thyself with thine own strength; it was thy folly to think thou couldst follow me whither I went. Therefore by denying me thrice, thou didst prove my words true; *Whither I go, thou canst not follow me now. But when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, and carry thee whither thou wouldst not.* When thou shalt feel the weakness in thyself, and grow strong in the Lord, my other saying will prove true; *Thou shalt follow me afterwards* They that say this, [*Follow me*] intends the manner of his death, that he should follow him in being crucified as Christ was; have strange eyes. It is not good to find out more in Scripture; than God meant should be found there.

Some contend that this Revelation here mentioned, is not that *John. 21.* for they say, it was not given at Jerusalem; à *Christo jam resurrecto*, by Christ immediately risen again: but at Rome, à *Christo jam ascenso*, by Christ after his Ascension. So *Ambrose* and *Gregory* cite this history from *Linus*, upon the Acts of *Peters* Passion. But *Origen, Tom. 7. in Johan.* referreth it to *Paul*, and that a great deal more probably than to *Peter*. The story is this: *Peter* being at Rome, imprisoned by *Nero*, and sentenced to death; by the importunity of the people, persuading him to save himself; and by the opportunity of *Processus* and *Martinianus* concession, who were governors of the watch; was over-ruled, and fled. Comming to the gates of Rome, there Christ met him. *Peter* asketh him, *Domine quo venis? Cui Christus, venio iterum crucifigi*; Lord, whither comest thou? Christ answered, I come again to be crucified. Now *Peter* knowing that Christ had an impassible and immortal body, *Intellexit Dominum crucifigendum in servo*; Presently apprehended, that the Lord was to be crucified in the servant. Hereupon he came back, and died on the Cross to honor Christ, that had died on the Cross to save *Peter*. Our credit answers this Story, as country-men do the report of Travelers; They will rather believe it, than go to see it: *Mallemittere, quàm quaerere.* Whether *Peter* were crucified at Rome or not, we are not certain: but that *Peter* is dead, we are certain: on this let us rest, that we may rest with *Peter*.

They that refer it to the time of his dying, understand it thus. *Calvin.* That *Peter* should die, he knew in general; that he should die a Martyr, he knew in particular. *John. 21.19. Signifying*

by what death he should glorify God. But that he should die *Shortly*, he could not know, except by some later revelation in special. It is probable, that where *Peter* wrote this Epistle, even there he received this Revelation. But it is manifest that he wrote this Epistle at *Babylon*: for he wrote the second, where he wrote the first; *Chap. 3 ver. 1.* but he wrote the former at *Babylon*, 1 *Pet* 5.13. *The Church that is at Babylon elected, together with you, saluteth you; and so doth Marcus my son.* Therefore it is more likely and consonant to reason, that *Peter* died at *Babylon*, than as the Papists say, at *Rome*. Here they will distinguish, though thereby they destroy. They say directly, that by *Babylon* is meant *Rome*; even that *Babylon*. *Rev. 17.5. The mother of harlots and abominations of the earth, is Ipsa Roma, very Rome.* So *Papias in Euseb.* To have some proof that *Peter* was at *Rome*, they are content to allow that *Rome* is *Babylon*. So that *Babylonis fuisse*, is all one with *Romae praefuisse*; for *Peter* to be at *Babylon*, and to be Bishop of *Rome*, there is no difference. The infamy of that damnable name doth not deter them, so they may have some pretence of their Apostolical title. Indeed they do not so much care for Christ, *Modo Petrus illis relinquatur*, so they may enjoy *Peter*. *Calvin.* Let them but retain the name of *Peters Chair*, *Suam Romam in profundis Inferis collocare non recusabunt*; They will not refuse to seat their *Rome* in infernal *Babylon*. Much good do it them: if they will not stick to call their glorious Church, stigmaticall and accursed *Babylon*; surely we need not stick much to allow them that *Peter* was at *Rome*. But hear we further.

We say, that this local *Babylon* was not *Rome*, but that great City in Egypt, now called *Cayr* or *Alcayr*; which they say to be thirteen or fourteen Germane miles about. For *Babylon* is typical *Rome*, not *Rome* topicall *Babylon*. The Apostle did not speak *aenigmatically*, by a Riddle: he did not date his Epistle from a place so called in an allegorical sense. Letters are dated from Cities or places so usually called. Indeed *Rome* in the *Revelation*, is called *Mystical Babylon*: but this was not the first *Rome*, *Qualis erat sub Christo*, As it was in the days of Christ: but the last *Rome*, *Qualis erat sub Antichristo*; Such as it should be under Antichrist. But Saint *Peter* writing at and from *Babylon*, doth yet handle no point concerning the seat and rule of Antichrist there. Which plainly showeth that Antichrist should reign, not in material; but in mystical *Babylon*. Thus they have gotten it allowed, that *Rome* is *Babylon*: but it still remains to prove, that *Peter* was at *Rome* when he was at *Babylon*.

The Apostle says that *Mark* was with him, 1 *Pet.* 5.13. *My son Marcus saluteth you.* Now *Mark* is said to be constituted the first Bishop of *Alexandria* in Egypt; where he was put to death, and buried, *Nicephor*. But these adversaries affirm, that *Peter* was at *Rome* five and twenty years: now if *Mark* kept his Episcopal seat in *Alexandria*, how could he be with Saint *Peter* at *Rome*? Who can untie this knot? Admit that *Peter* was at *Babylon*; and then *Mark* might easily be with him; for both those Cities were in Egypt.

Divers have opinioned that *Peter* died at Jerusalem, by warrant of that place, *Matth.* 23.34. *Some of them shall ye crucify: Ye, that is, the Jews.* Now if any of the Apostles were crucified there, it must be *Peter*: for none of the rest was crucified in Jerusalem.

Lastly, it cannot be proved, that *Peter* was at *Rome*, at all. For first, *Paul* fourteen years after his first coming to Jerusalem, found *Peter* there: as it is undeniably evident, *Gal.* 2.1. and 9. At which time they celebrated that Apostolical Council, *Act.* 15. *Giving the right-hands of*

fellowship, that *Paul* should preach to the *Heathen*, and *Peter* to the *Circumcision*. If any say, that *Peter* came from Rome to the Council; what time then had he to visit *Antioch*, *Galatia*, *Cappadocia*, *Asia*, and *Bithynia*, to all which Churches he preached? 2. When Saint *Paul* wrote his Epistle to the Romans, Saint *Peter* was not at Rome: otherwise he would not have forgotten so great a *Pillar* in his liberal salutations. *Chap.* 16. He mentions many, but no word of Saint *Peter*. 3. When *Paul* came to Rome, *Peter* was not there: he sent Epistles from Rome, and many commendations from the Brethren: as appears, *Col.* 4.10. *Philem. ver.* 23. but no remembrance from *Peter*. If *Peter* had been at Rome, *Paul* would not have forgotten to send greeting from him. Yet more plain, *2 Tim.* 4.11. *Only Luke is with me*: then *Peter* was not there. *Ver.* 16. *At my first answer* (ϕ) *man stood to me*: had *Peter* been there, he would not have forsaken *Paul*. 4. It was fitter for *Peter* to be at *Babylon*, (for *Gal.* 2.7. *The Gospel of Circumcision was committed unto him*) that he might follow the Countries most frequented with his own people.

I conclude this point; if *Peter* received the oracle of his death so near, at *Babylon*; he must fly over seas and mountains if he died at Rome. But howsoever, the Romists will have it so: and rather than not domineer over all the world with the Chair of *Peter* at Rome, they will sink down to hell with cursed *Babylon*. Albeit *S. John Lateran* challengeth *Peter's* head, *Poytiers* in France his nether jaw with the beard on it; *Triers* many of his bones, *Geneva* part of his brain, which was found to be a Pumice stone; yet still Rome must have his body, and boast of his Sepulcher. Let them have it without our envy, so long as we keep the true and only Head, the LORD JESUS CHRIST.

Now to speak to ourselves more usefully: howsoever our Apostle had some special premonstrance of the nearness of his end, yet this is not common. So had *Aaron*, *Num.* 20.26. *Aaron shall be gathered to his people, and die in Mount Horeb*, *Deut.* 32.50. *Moses* knew that he should die in Mount *Nebo*. *Luke* 2.26. *Simeon* had a revelation by the Holy Ghost, that he should not see death, before he had seen the Lord's CHRIST. Though old age and consumptions be *Prognostica & indicia vitae brevitatis*; Certain signs and forewarners of approaching death: yet the condition, manner, and hour of our departure; is always kept secret from us.

Howsoever, it is observable that this Apostle died in a good age; an old man. *John.* 21.18. *When thou shalt be old, thou shalt stretch forth thy hands*. Long life is given as a blessing to such as preserve obedience. *Honor thy father and mother, that thy days may be long in the Land.* *Prov.* 3.16. In the right hand of wisdom, is length of days. But disobedience shortens our time. *Psal.* 55.23. The wicked men shall not *Dimidiare dies suos*; live out half their days. *Psal.* 109.8. *Let his days be few.* *Eccles.* 7.17. The sinner shall die, *Tempore non suo, before his time*. It was threatened to *Eli*, *1 Sam.* 2.32. that there should not be an *old man of his house*. It is not evermore a curse to be barred of old age. *Josiah*, whose name is sweet, as music at a banquet of wine, died young, that he might not see the evil to come. A son of wicked *Jeroboam* was promised this for a favor, *because there was found in him some good thing toward the Lord*, *1 King.* 14.13. It is a mercy, when the Lord takes away his children so young, that they be neither affected with the evil of action, nor afflicted with the evil of passion. A man lives too long, if until *Non*

desideratus, that nobody desires him to live any longer. The world is soon weary of an old man, especially of an old Minister. Can he no longer answer their expectation? turn him out of his place: this is their mercy. The Levite might not serve after fifty: what then, must he lose his maintenance? no, he had the same provision still. A man will not cast away his Dog being old, because he hath done him service.

Let not the young Minister despise the old: when one said to his friend, while he was looking on an old man; You see not *Hominem sed umbram*, not a man, but the shadow of a man: it was answered, that an old man's shadow was oftentimes better than a young man's whole body. *Athanasius* was very old: yet upon his shoulder, our Mother the Church leaned, in her sharpest persecutions, to take her rest. Nor yet let the old despise the young. The Spirit of God is not bound to age, nor is wisdom tied to years. It is not with senses, as it is with wines, the older the better. There may be a young man of sixty, and an old man of twenty years. Young *David* may excel his teachers: *Daniel* was a young Prophet, *Solomon* a young King, *Samuel* a young Priest, *John* a young Evangelist, *Aquilinus Discipulus*; *Timothy* a young Bishop, *Timothy* was so young, that *Paul* calls him *Son*: yet *Timothy* was acquainted with Christ, before *Paul* was acquainted with *Timothy*. 2 Tim. 3 15. *He knew the Scriptures from a child, which made him wise unto salvation through faith which is in Christ Jesus*. Yet *Paul* is called his Father; first, because he did instruct him more perfectly: so they were called the *Sons of the Prophets*, whom the Prophets taught. And because he did minister to *Paul*, as to a father. Now though he was *Aetate filius, tamen dignitate Episcopus*; For age a son, yet for dignity a Bishop. Some say he was chosen to such a place, *Ob penuriam temporis*; but they manifest *penuriam ingenii*. No, saith *Ambrose*; *Iuvenis ill nil juvenile habuit*; That youth retained no youthful humors. A young man with his undowned chin, whose face hath not yet discovered to the world of what sex he is; may be old in the gifts of the Spirit. It is an old proverb; *Cucullus non facit Monachum*; A well shooted beard striving for length with the cassocke, makes not a Priest. Ministers must be young before they be old: *Ordinate ad ordinem, non saltando, sed ascendendo*; proceeding orderly, not by jumpes, but by degrees. First, they are tried with a less charge: For, *Qui non been regit naviculam in fluvio, non regit navem in oceano*; He that rules not well a small vessel in the river, trust him not with a ship in the sea. A young man may often say, My youthful affections are dead, and I live; when an old man shall have passed many years in the world, and yet is scarce a day old in Christ.

Now seeing I am fallen upon the point of old-age, let me consider two things: the miseries by nature incident, and the comforts by grace accident to it.

The miseries are many, partly mental, partly corporal. Mental are the worst: *Sordities, ira, nummorum copia mira: His natura senis tribus est infecta venenis*. They will covet, as if they were to begin a new race of four-score years. *Quo minus via restat, eo plus viatici quaerunt*; The less journey they have to go, the greater provision they make. *Plautus* quoteth it as a wonder, to see an old man bountiful: *Benignitas hujus sicut adolescentuli est*.

Multa senem circumveniunt incommoda; vel quid

Quaerit, & inventis miser abstinet, ac timet uti.

Many miseries wait upon old men: first, they greedily seek, and then they miserably forbear, what they have found. Ignorance and Arrogance meet in unsanctified old age. For Ignorance, *Hosea 7.9. Gray hairs are here and there upon him, yet he knoweth not. Senescit*, being cut into two words, is *quasi Se nescit*, or *nescit se*: as if *Senescere*, were all one with *Se nescire*. For Arrogance; it takes away wisdom from the young, and all true knowledge, as if they were weifths and strays, proper only to it self, as Lord of the soil; and conjures all learning into the circle of its own night-cap. This is the first and the worst misery of old age; when a man is just come back again to a child. When he is only *Laudator temporis acti, se puero*; praising the ancient times so vehemently, as if he would sell them, and forgetting the present days to use them.

Corporal miseries are innumerable; *Morbúsqe est ipsa Senectus*; Even old age it self is a disease. Sometimes it hath been without any great decay of senses. It is said of *Moses, Deut. 34.7. When he was an hundred years old, his eyes were not dim, nor his natural force abated.* So *Joshua* said of himself, *Josh. 14.11. As yet I am as strong this day, as I was when Moses sent me.* *Eccles. 46.9. The Lord gave also strength unto Caleb, which remained with him unto his old age.* But the strength of old age is not a certain and infallible argument of God's favor: his grace is not to be sought in outward blessings. Most commonly it is a feeble estate: *Eccles. 12.5. The very Grasshopper is a burden to it.* Even the old man himself is a burden, *Vxori, natisque, sibique*; to his wife, to his children, to himself. As *Barzillai* said to *David, 2 Sam. 19.35. I am fourscore years old, and can I discern between good and evil? Can thy servant taste what I eat? Can I hear anymore the voice of singers?* Old age, we say, is a good guest, and should be made welcome; but that he brings such a troop with him; blindness, aches, coughes, &c. these are troublesome, how should they be welcome? *Psal. 90.10. Their strength is labor and sorrow:* if their very strength, which is their best, be labor and grief; what is their worst? Hast thou Senses? use them to God's glory: hast thou ears? hear: eyes? read: tongue? pray: hands? work that which is good. Use thy members while thou hast them, because they will fail. Are they defective? be patient, and say with the Prophet, *Non sum melior patribus meis; I am not better than my Fathers.* Art thou blind, and canst not behold something thou wouldest see? yet for amends, thou escapest something thou wouldest not see. When *Julian* upbraided a Bishop being blind; Why doth not the *Galilean* help thee; he answers, I am glad that I am blind, and so cannot see thee the Monster of men. All these infirmities bring us to the grave, but we shall leave them there. Thou sayest, this stitch will bring me to my grave, yet shalt thou then bid it farewell: thou shalt rise without gowte or blindness or any other imperfection. Doest thou feel a declining of thy senses by age? know that death cannot be far off. Death is as near to the young, as to the old: here is all the difference: death stands behind the young man's back, before the old man's face. *Senibus mors est in januis, Iuventuti in insidiis, Bern. Iuvenes cito mori possunt, Senes diu vivere non possunt.* Young men may soon die, old men cannot long live. They must go speedily; that they may go comfortably, let them make sure to themselves the favor of Christ.

Thus much of the Inconveniences, now of the comforts of old age: which are *Scientia Christi, & conscientia been peratae vitae*; the true knowledge of CHRIST, and the comfortable remembrance of a good life spent in his service. Let us be sure to live *been*, well; no matter

Quam diu, how long. Let us not be greedy of old age, but say? *Here am I, let him do with me as seemeth him best.* God will not judge us how long, but how well, we have lived, *Hieron.* But betwixt him that hath lived twenty years, and him that hath lived twenty score years, what is the difference? *Nisi quod senex magis onustus peccatorum fasce proficiscitur:* unless that the old man goes away more laden with the burden of his sins, *Sen.* One man eateth more, another less; what matters it, when either is full? He drinks more, I less; but neither of us thirsts. *Ille pluribus annis vixit, hic paucioribus; quid refert? Si tam illum multi anni beatum fecerunt, quàm hunc?* That man hath lived many years, this man fewer; what is the difference? If the few years of the one hath made him as blessed, as the many years of the other? Look rather to the goodness of thy life, than to the length: *Longum aevum habuerunt plurimi, pauci faelicem, Sen. Ante senectutem curavi ut bene vivam, in senectute ut bene moriar.* While I was young, my care was to live well: now I am old, my care is to die well.

Old age may be good three ways. Naturally, when it is accompanied with sense, and not overtaken with decay of those necessary Organs. *Barzillai* had an old age, but not a good old age. Morally, when it is led by the line of virtue; when Justice hath balanced it, fortitude quickened it, Temperance dieted it, and Charity quieted it. Constitution and country may make it naturally good: but it is then morally good, when a man likes it so well, that he would not wish it to begin again. Spiritually good; and this is best when a man can look both ways: backward with comfort to his life past, forward with joy to his reward to come. *Pulchrum est ante obitum consummari vitam.*

Will you know when old age is a blessing? principally, when a man hath sure handfast of CHRIST; as *Simeon.* He desired not to die sooner, he desired not to live longer: *Nunc dimittis, now Lord send away thy servant in peace.* It was promised *Abraham, Gen. 15.15.* that he should go to his *Fathers in peace, and be buried in a good old age.* Now there is no peace without CHRIST: whoever dies in peace, he dies in CHRIST the Prince of peace. *Abraham* died many hundred years before Christ was borne; yet *John. 8.56.* *Abraham rejoiced to see my day: he saw it, and was glad:* he saw him with the eyes of faith. *Gen. 25.8.* *Then Abraham gave up the ghost, and died in a good old age, an old man and full of years.* There is *Mortis facilitas, aetatis faelicitas, vitae satietas:* *He gave up the ghost,* willingly surrendered it; it was not rent from him; there is the easiness of death. *In a good old age,* not tempest-beaten with troubles, and wearied out with vexations; there is the happiness of age. *An old man and full of years,* like corn ripe and white for the barn of joy; there is the fullness of life. When a man is assured of peace in heaven, he is then, *Satur dierum full of days.*

Again, when a man is old in knowledge and obedience, his age is blessed. *Prov 16.31.* *The hoary head is a Crown of glory, if it be found in the way of righteousness,* If we may say of it, as *Boaz of Ruth, Ruth. 3.10.* that it is *better in the latter end, than at the beginning.* The Israelite gathered every day a Homer full of Manna: but on he day before the Sabbath two Homers full. Be gathering in youth every day a little; but in old age twice so much, because thy Sabbath is near. Old men are busy to gather goods for their posterity, but their fittest employment should be to gather grace for themselves. It is thy last time of gathering, therefore plie it. *Gen. 18.12.* As *Sara* said, *Shall I lust now I am old?* So shall I covet now I am old? shall I be drunk

now I am old? shall I lie now I am old? Those courses are reprovably in youth, damnable in age. *The gray head is a shame, if it be found in the way of wickedness.* As our bodies decrease in strength, our souls must increase in grace: mending the unsoundness of our limbs, with the soundness of our lives: recompensing a weak body with a strong faith. No marvel if thy Ages reverend flood ebbs into air, when thou art old, not good! where thy moral corruption is greater than thy mortal corruption: and the conscience is more rotten than the carcase. It is a common saying; He that will be old long, must be old while he is young. Express the sobriety of age in thy youth, that the remembrance of thy youth may sweeten the bitterness of thy age. A young Saint, an old Angel? So then let us spend our life in the thriftiness of grace; that when youth hath ended infancy, age ended youth, and death ended all; we may be young again in heaven. Into which eternal doors old age shall never enter: but everybody shall be made young forever, strong forever, healthful forever, beautiful forever; fashioned like to the glorious body of Christ, and in that glory be preserved forever and ever.

Even as our LORD JESUS CHRIST hath shown me. I am still in the same text, and not out of the same subject; mortality: to teach you a comfortable deposition of your Tabernacle. Oh that you would hear me so well this once, that of the same matter you need not hear me again. Let me encourage your attention thus far, that in this very Theme, as *Seneca* said in his travels, I shall be *Semper novus*; always new. *Peter* had a revelation concerning his death: somewhat was told him of the time of his death, somewhat of the manner, somewhat perhaps of the place. Yet by no collection is it found, that he knew for time the day; nor for manner, the direct quality and kind; nor for place, punctually such a space or plot of ground. He knew much, we are not allowed it: therefore ought we to have the more preparation, by how much we have the less revelation. For methods sake, that I may not lose your attention, nor your attention lose me; that we may draw all to a Sum; Consider somewhat for substance, somewhat for circumstance. For substance, that *Abeundum est nobis*, we must die: for circumstance, *Vbi, Quomodo, quando*; How, Where, and When. To all these we resolve an answer like the Grand Jury: to the former we say, it is *Billa vera*: for the other we give up an *Ignoramus*. We know that we must depart; this is a true Bill: we know not how, where, or when; this is our *Ignoramus*.

For the Resolution; men must die; and the Apostle calls death the Dissolution of life. For the marriage of the soul to the body is the bond of life, the dissolution of this bond is death. This divorce must be suffered, one husband must be lost: happy are we if we find another in heaven, Jesus Christ. *Morieris, non quia aegrotas, sed qui vivis*; saith the Philosopher. Thou shalt die, not because thou art sick, but because thou art alive. *Cui nasci contigit, mori restat, Sen.* He that comes into this world, must go out of this world. It is no new thing to die, for life it self is nothing else but a journey to death. *Quicquid ad summum pervenit, ad exitum properat.* Whatsoever hath aspired to the highest, must descend to the lowest. *Hebr. 9.27. It is appointed unto men to die once*: it is a Statute-law decreed in the high Parliament of heaven. God so threatened *Adam, Gen. 2.17. In the day that thou eatest thereof, thou shalt surely die.* But *Adam* lived above 900. years after? yet was there no delay nor evasion of God's doom; for he presently became mortal, and fell into a consumption, that never left him till it had brought him to the grave. *Quisquis queritur hominem mortuum esse, queritur hominem fuisse, Sen.*

Whosoever complains that a man is dead, complains that he was a man. Thus for the certain substance; now for the uncertain circumstance.

We know not the manner of our departure, or how we shall die. *Vnus intro•tus, innumeri exitus*. There is but one way to come into the world, a thousand ways •o go out. What matters it, whether by an enemies sword, or by the fit of an •gue, seeing we must depart. *Job* compares man's life to a *Flower*, *Isaiah* to *Grass*, •*ohn Baptist* to a *Tree*, the *Preacher* to a *Passenger*. Is it any matter, whether the flow•r be crop'd, or the grass mown, or the tree hewn down, or where the passenger shall lie next night? We know whither our spirits shall go, we know not in what manner our soul shall be taken from us. This happens alike both to good •nd bad: wicked *Ahab* and good *Josiah* are both slain by war: The pestilence takes •way the righteous as well as the sinner: wisemen may die the death of fools. Both •ravell together in this Thorow-fare of life, both lodge in one Inn of the grave: •ut in the morning their ways part: *Partes ubi se via findit in ambas*.

We know not the place: *Rachel* dies in the high way, as *Jezebel* in the streets: •*aul* and *Jonathan* are slain in one battle, and their bodies hung up as trophees of a •loudy victory. In the mathematickes, the circle is equally distant in every point of it from the Center. Conceive earth to be this worlds Center, Heaven the Circumference: now from all points of this center, there is an equally distant remoteness or nearness, to the circumference, heaven. Let a man die in England, in Spain, in Turkey, or in the Indies; his body is neither nearer nor further off from heaven. Say the bodies of men are entombed in the entralls of beasts, or mawes of fowls, or their dusts scattered on the waters; yet can no dust be concealed. What hurt was it to the Christians in the sack of Rome, whose bodies lay unburied in the earth, when their souls were received to heaven? *Nec vivorum culpa, qui non potuerunt sepelire: nec mortuorum poena, qui non potuerunt sentire, Aug*. The living committed no sin, in that they could not bury them: the dead felt no pain, though they were not buried. The Cynicke desired to have no other Tomb over him but heaven; he admired that for the most glorious monument. Another replied, but then the fowls of the air will devour thee: he answered, shall I feel them? No; then *Vbicunque moriar, me tegat coelum*; wheresoever I die, let earth be the pavement, and heaven the roof of my Tomb. But only for the livings sake, there was no Sepulcher like it. If there was a place, which could hide from God, I would not die there. But *Psal. 139*. On the earth, in the sea, in the dark, in hell, in heaven; the Lord is everywhere: all places are specified but Purgatory; because none are found there. Be therefore always ready; *Incertum est quo loco mors expectat te, itaque tu omni loco expecta mortem*. Thou art not sure in what place death looks for thee, therefore in all places do thou look for death. It watcheth us like an Enemy, *Insidiando*: when it comes, we may say as *Ahab* to *Elijah*; *Hast thou found me O thou mine enemy?* Thou hast found me, and wilt conquer me; but *Thanks be to God, who giveth us the victory through JESUS CHRIST our Lord*.

We know not the time. Christ says that the son of man himself knows not the day of judgment. What, doth not CHRIST know it? Without question he knew it as he is God; though as man he might be ignorant of it. For he said, none knows, *No not the son of man*; but the Son of God knew it. He knew it not, not because he could not, but because he would not. *Ne illam*

molestiùs feramus ignorantiam, quae cum Christo & Angels nobis communis est, Bern. That we might contentedly bear that ignorance, which is common to us with CHRIST and the Angels. But men sick of lingering consumptions do know their time: No, but still they languish in hope, and know not the hour of their dissolution. But *HeZekiah* was promised the addition of fifteen years; therefore he knew how long he should live. We answer, this was by special revelation, and who else was so ascertained? Yea, rather this was a conditional and limited promise, depending on the order of second causes. For *Hezekiah's* body was not impassible, nor incorruptible: but God did repair the defects of nature, and extend it to the possibility of fifteen years; upon the implicit condition of repentance. No man knows his appointed time. *Ne inquiras prohibitum, ne perdas concessum.* Inquire not after that which is concealed, lest thou lose that which is granted. *Tutum est nescire quod tegitur:* a man may safely be ignorant of that, which he is not bound to know. They are wretched men, that run to Sooth-sayers for such predictions: *Periculosa disquisitio*, when God hath locked it up, to offer to pick it with a false key. Some depart in youth, others in age: some fruit is plucked violently from the tree, other drops down with mature ripeness; all must fall. The corn is sometimes bit• in the spring, often trod down in the blade, never fails to be cut up in the ear, whe• it is ripe. *Mori nil certius, quando, nil incertius.* There is nothing more sure that death, nothing more unsure than then time of death. *Moses* and *Aaron* were certain to die, and never to enter into Canaan: but they were not certain when they should see Canaan from the mounts, and so die. It is a common fault, to run ill courses in health; and to allow themselves the time of a lingering sickness, to make ready for death: as if God were bound to give them so long warning. But he often disappoints them: and deaths properation, prevents their preparation. *Job* 21.13. *They spend their days in mirth, and in a moment go down to the grave.* This was that Cosmopolites presumption, *Luk.* 12.19. *Soul, eat, drink, and be merry:* but he reckoned without his host. *Corah* was suddenly swallowed, *Ishbosheth* slain a sleep, *2 Sam.* 4.7. The house fell upon *Job's* children at a banquet. *Ananias* and *Sapphira* were put out like a candle new lighted, and that in stench. *Job* 24.24. *They are exalted for a little while, and cut off as the tops of the ears of Corn.* When the thought of death is furthest, the stroke of death is nearest. *Caesar* desired a sudden death: as he desired, as he deserved, so he had it, Naturalists that love the avoidance of pain, and have no hope of future blessedness, desire a sudden dissolution. For my part, my prayer shall be with our Church. *From battle, and murder, and from sudden death, Good Lord deliver me.*

Thus we see, the time is unknown to us, whether in youth or in age: often i• youth the bud is cropped. *Homo per nativitatem viret in carne, per inventutem c•descit in flore, per mortem aret in pulvere; Greg.* In birth we are green in the bud, i• youth we are white in the flower, in death we wither in the dust. Death like a fishnet catcheth at one draught, not only the grown fishes, but even the little frie. The Poets have a fable, that Death and *Cupid* lodging together at one Inn, interchanged each others arrows. From that day to this it comes to pass, that sometimes old men dote, and young men die. *Sic moritur Iuvenis, Sic moribundus amat.* Therefore let me be bold with CHRIST'S words, *Luk.* 7.14. *Young man, I say unto thee, Arise: raise up thy soul to grace, thou knowest not how soon thy body shall fall down to dust.* Perhaps thy imagined wisdom makes thee believe, that thou art early ripe: and so like a blossom that prevents the spring, thou wilt dare to look forth upon Februrary sun, but thou

mayest soon be nipped with a frost. And if youth be but so weak a taper, quickly put out by death; how careful should parents be, with what oil they supply those young Lamps! Usually they provide fair estates for their children's bodies, nothing for the estate of their souls: to show that they are parents of their bodies, not of their souls. *Zeuxes* having artificially painted a boy, carrying grapes in a hand-basket: the birds came, as if they had been true grapes, and pecked at them. Hereupon he was wondrous angry with himself and his art; saying, If I had painted the boy, which was the chief part of my picture, so well as I have done the grapes, which were but a by-accident; the birds durst never have been so bold. Were parents as careful for their children's good nurture, as about their appendant trifles; those ravenous kites, evil companions, durst not venture upon them, could not so easily corrupt them.

For Age, then death is looked for: young men know they may die, old men know they must die. The youngest is old enough to die, the oldest too old to live long. *Iuvenes mortem à tergo, senes ante faciem*. There are three messengers of death; Casualtie, Sickness, Age. Hath not the first messenger spoke with thee? yet the second. Hast thou escaped the second? yet the third will not fail. *Am. 5.19. •s if a man did flee from a Lyon, and a Bear met him; or went into the house, and a serpent bit him*. While a man runs from the Lyon, the Bear assaults him: if he scape both, yet death (that *Serpent*) will find him out. Child-hood is our morning, middle-age our high noon, old age our evening, death our sun-set. One old have young men saluted with, good morrow, or welcome into the world: men of middle age with good day: old men with good night, because they are going out of the world. It is miserable for an old man not to be prepared for death: death shakes him by the hand in the palsy, yet no acquaintance? he hath one vote in the grave; and yet no thought of dissolution? he is come to the threescore of his long home; yet still worldly minded? But the good old man thinks this life, like a throng in a narrow passage: the sooner out, the sooner at ease.

Seeing our dissolution is so certain, the time so uncertain; the very mention of it bids us be prepared. Put not off your amendment; *ne quod diu differatur, in perpetuum auferatur*: lest what you differre for a long time, God take away forever. For it is just, *ut moriens obliviscatur sui, qui vivens oblitus est Dei*: that he who living forgate God, dying should forget himself. Many serve God, as they do their servants, with Reversions, *in ultimis diebus mortis*: but he looks to be served with present obedience, *in omnibus diebus vitae*. *Latet ultimus dies, ut observetur omnis dies: •t dum semper ignoratur, semper proximus esse credatur, August*. We know not our best day, that we might watch every day: we cannot tell how far it is off, therefore let us believe it to be very near. God allows man a liberal time, a whole day: now a day consists of 12 hours. *Are there not twelve hours in the day?* saith CHRIST. What enemies are we to ourselves, that of those twelve hours, which God allows us, we allow ourselves not one! Many men post off their conversion; and at twenty send Religion afore them to thirty: then put it off to forty: and yet not pleased to overtake it, they promise it entertainment at threescore. At best death comes, and he allows not one hour. In youth men resolve to afford themselves the time of age, to serve God: in age they shuffle it off to sickness. When sickness comes, care to dispose their goods, loathness to die, hope to escape, martyrs that good thought: and their resolution still keeps before them. If we have out the lease of a Farm for one and twenty

years, we make use of the time, and rather profit. But in this precious farm of Time we are so bad husbands, that our lease comes out before we are one penny-worth of grace the richer by it.

They that have lived ill; *quando anima in extremis labris*, when the soul sits on their lips ready to take her flight, then they send for the Minister, to teach them to die well. But as in such extremity, the Apothecary gives but some opiate physic: so the Minister can give but some opiate Divinity; a cordial that may benumb them, no solid comfort to secure them. Here is no time to ransack for sins, to search the depth of the ulcer: a little balm to supple, but the core is left within. Let men repent while they live, that they may rejoice when they die. You tell me that one malefactor went from the Cross to Paradise: but we must not hide from you, that God opened the mouth of one Ass: yet every asse is not thereby privileged so to speak. Let us be liberal on God's part; He that truly repents one day before he dies, shall surely be saved. With greediness you hear this, but abuse it not: trust it, but trust not yourselves. He that gives pardon to repentance, is not bound to give repentance to sinners. Be sure thou repentest, that one day before thy death: but hereof thou canst not be sure, unless thou repent every day. The Lord hath made a promise to repentance, not of repentance. If thou convertest tomorrow, thou art sure of grace: but thou art not sure of tomorrow's conversion. For three reasons God conceals from us the time of our death. 1. Because in nature, *Terribilior morte timor ipse mortis*, the fear of death is more terrible than death itself. We know that we must die, to avoid all doubts: we know not when, to qualify our fears. 2. To preserve men from despair. *Vt nec impii desperent, quasi $\langle \rangle$ tempus relictum paenitentiae: nec boni, quasi longum tempus patientiae*, Basil: That neither the ungodly should despair, as if they had no time allowed for repentance: neither the faithful be cast down, because the time was too long of exercising their patience. 3. That we might be evermore armed with expectation, to encounter death. Because we know not when we shall die, let us learn with Saint Paul, *to die daily*. The worldling would weep, if he knew that he had but a month to live: yet he leaps and sings, and securely rejoiceth, when perhaps he hath not one day.

Fleres, si scires unum tua tempora mensem:

Rides cum non sit forsitan una dies.

The Sum of all, is the certainty of inevitable death. A mortal father cannot beget an immortal son. If they that brought us into the world, have themselves gone out of the world, we may conclude our own following. He that may say in life, I have a man to my father, and a woman to my mother; shall say in death, *To corruption, Thou art my father: to the worm, thou art my mother, and my sister*, Job 14.17. There is not one in the cluster of mankind, but *eodem modo & modo victus & victus*, is liable to the common and equal law of death. *Methushalem* lived nine hundred threescore and nine years; yet he was the son of *Enoch*, who was the son of *Iared*, who was the son of *Maleleel*, who was the son of *Cainan*, who was the son of *Enos*, who was the son of *Seth*, who was the son of *Adam*, who was the son of *Dust*. Ask the woman that hath conceived a child in her womb: will it be a son? she answers, peradventure so. Will it be fair? peradventure so. Will it be witty? peradventure so. Will it be rich? peradventure so. Will it be long lived? peradventure so. Will it be mortal? yes, this is without peradventure, it will

die. As the philosopher hearing that his son was dead, answered without astonishment; *Scio me genuisse mortalem*, I know that I begot a mortal man. Mans body, so well as the ice, expounds that riddle; that *Gignit filia matrem*, the daughter begets the mother: dust begat the body, and the body begets dust. Our bodies were at first strong Cities, but then by transgression we made them the Fortes of rebels: whereupon our offended Sovereine sent his Serjeant death to arrest us of high treason. And though for his mercies sake in CHRIST he pardon our sins; yet he suffers us no more to have such strong horses; but let us dwell in thatched cottages, paper walls, mortal bodies. Therefore *Paul* calls the body *Our house*; not such as God created: he may say of our bodies, as the Poet spake of his verses. *Quem recitas meus est, ô Fidentine, libellus sed ma•• dum recitas, incipit esse tuus*. Thy body Oh man! while it was holy and immortal, it was my work: but now it is sinful and mortal, it is thy work. An old man is said to give *Alexander* a little Jewel; which he affirmed to be of this virtue. So long as it was kept bright, if it were put into the balance with the choicest gold or most precious stone, it would out-poise and out-value them all: but if it once fell into the dust, and took rust, it would be lighter and slighter than a feather. What meant the Sage, but to moralize to that great Monarch his own *Life*: which being kept bright and healthful, commanded the world; but once fallen to the dust, even Groomes would despise it. For Hares dare pluck dead Lions by the beard. *Luci••* hath a fable, the moral is good. *Menippus* meeting *Mercury* in the Elisian fields, would needs know of him, which among all the ghosts was *Philip* that great King of *Macedon*. *Mercury* answers; He is *Philip*, that hath the hairelesse scalpe: *Minippus* replies, why they have all bald heads. *Mercur*. Then he with the flat nose. *Menip*. they all have flat noses. *Merc*. Then he with the hollow eyes. *Menip*. they all have hollow eyes: all have naked ribs, disjointed members: all are carcasses. *Mercur*. Then *Menippus*, in death there is no difference betwixt the King and the beggar. *Mors dominos servis, & scepra ligonibus aequat: Dissimiles simili conditi••ligans*; Men upon earth, as in the game at Chesse, supply different places: one is a King, another a Queen, another a Bishop, another a Knight, another a Pawn. But when the game is done, and they are shuffled into one bag; all are alike.

What mean worldlings then to be so covetous? *Natura excutit redeuntem, sicut intrantem*; In our birth we had but swaddling clouts and a cradle: in our death we shall have but a winding-sheet and a coffin. *Alcibiades* brags of his •ands, *Socrates* reacheth him a Map; bids him demonstrate where they lie: alas he could not find them, nor scarce discern *Athens* it self; it was so small a point in respect of the world. *Ecce vix totam Hercules implevit urnam*; The dusts of mighty *Hercules* can scarce fill a pitcher. The Philosopher said of *Alexander*; Yesterday the whole world did not content him; now ten cubits contain him. I will not deal so sparingly with you, ye landed-men. You shall have some land in death, and you can have no more; even so much ground, as will hold your carcasses. Why do you covet? Were you owners of more land, than ever the Devil shown CHRIST; yet call no more yours but the grave. This is *Terra mea*, and *Terra tua*; My land, and thy land. Purchase there, where is true possession: or rather get that by faith which JESUS CHRIST hath purchased for you. *Lay up your treasure in heaven. Quaenam est haec stultitia, illic reponere unde iturus es, & illuc non praemittere quo iturus es?* What folly is it to lay up our treasure there, whence we must depart: and not to send it afore thither, whither we must go, and where we shall live forever?

What means the Epicure so to pamper his body? A fat corps is but a fat supper for the worms. 1 Cor. 6.13. *Meat's for the belly, and the belly for meat's: but God shall destroy both it and them.* Let us eat to live, not live to eat. When we have devoured the most delicate creatures, the worms shall devour us.

What mean the proud? the soles of their feet must not touch the ground: they fly betwixt heaven and earth on their four wheeled wings. But they must have other Porters; to the grave they must. After all their painting, the earth will spoil their colors. The fairest woman, that says, Touch me not, I am of purer mould; as if *Praecordia Titan de meliore luto finxit*; must lie blended in the forgotten dust with the poor bondwoman.

What mean we all so foolishly to forget our latter ends? *Adam* could call all the beasts by their names, but his own name he forgot; *Adam*, the son of earth. Such fools are we, to forget our own names; that we are the sons of *Adam*, the sons of dust. *Stultum est timere, quod non poteris vitare*; It is no wisdom to fear that we cannot avoid: *Mortem non effugit, qui etiam distulit, Sen.* I shall die neither the first, nor the last: *Omnes qui me non antecedent, sequentur*; They that go not before me, shall follow me. *Hac conditione intravi, ut exirem*; Upon this condition I came in, that I should go out. We must fall, and as the tree falls, so it lies: and commonly it falls to that side, which is most loaden with branches and fruits. They that abound most with the fruits of obedience, shall fall to the right hand, life; eastward, to salvation: they that abound with wicked actions and affections, to the left hand, death; westward, to destruction.

What mean the faithful to be so much cast down in the apprehension of death? To them it is, though *Poena nascentis, gloria resurgentis*; The punishment of the first birth, yet the glory of the second birth. *Non obitus, sed abitus*: Not a dying, but 〈◇〉 departing. *Praemissa est anima, amissa non est. Durius seponitur, melius reponitur.* Life is with some sorrow laid off, but with much joy laid up. Though every man that hath his *Genesis*, must have his *Exodus*: yet *Profectio est quam putas mortem*; It is but a journey, which they call a death. 2 Cor. 5.1. *Paul* calls this life an *Earthly House*, Heaven a *new Building*. Death is but the pulling down of an old house, that 〈◇〉 new one may be set up. Or as a Clock that is grown rusty, is taken asunder by the makers hand; disjoined wheel from wheel, and pin from pin: not to be lost, but to be repolished, and put together again, that it may go clearly. So Death doth pull the clock of our life asunder, when it hath struck the last stroke of breath: wheel from wheel, limb from limb, joint from joint, member from member; all to dust and pieces. But then the omnipotent Maker takes it into his own hands, sets it together again at the Resurrection, and it shall go well in glory forever: bearing a part in those celestial Chimes, which the blessed Angels, the Quoristers of Heaven, sing to the King of Kings. For *Rom.* 6.23. Though the *wages of sin be death; yet eternal life is the gift of GOD through JESUS CHRIST our LORD. Amen.*

VERSE 15. Moreover, I will endeavor, that you may be able after my decease, to have these things always in remembrance.

Seeing my life is so short, and with it my ministry must cease; therefore I will take advantage of the time, and yet again remember you of these things. This I have done

hitherto, *viva voce*, with my living voice: but my care ends not with my life; I will strive that even after my death you may remember them. So often as you turn over the leaves of my Epistles, you shall (though not hear, yet) see me preaching to you *these things*. You shall hear me while I live, and read me when I am dead. I die that spake these words, but the words spoken shall not die in your memories. As it is said of *Abel*; *Defunctu loquitur*. So it pleaseth GOD that I should preach to his Church even to the worlds end.

This is the Sense: for method of discourse, many things inherently natural to these words, have been pretractated on just occasion, *Verses* twelve and thirteen. I am loath to fall into a coincidence of argument, and therefore willingly abridge myself of some necessary matter. But to rest content with what is behind, and to give you the gleanings of the former vintage: there are some scattering grapes, which well pressed may afford you a cup of good wine. First, the Apostle moves them to embrace his doctrine, because he is old, and hath but a short time to tarry amongst them. Then he comforts them, that he will strive to leave an impression of his Doctrine behind him in their hearts.

The grave exhortations of old age are to be ponderously received. There is somewhat in the Person, that procures attention to the Doctrine. A reverend Bishop is heard *Tanquam Pater Ecclesiae*, as a Father of the Church, saith *Augustine*: his speech may be *Brevis, sed gravis*; short, but effectual; leaving a deep impression in the hearers. Saint *John's* short Sermon in his old age, [*Little children, love one another.*] so warmed his Disciples hearts with the fire of charity: that their head was turned into a Limbecke, and did distill down water at their eyes. The same weight of doctrine doth not feel so weighty in a young man's mouth, as in the gravity of reverend old age. Not that the truth of God depends on the regard of persons: but because men's affections sooner melt at his speech that is stuffed with experience; than at theirs who only aver the theoretical truth. But for us, whether he be a young *Timothy*, or an old *Peter*, that tells us the truth in Christ; the Spirit of God work in our hearts a faithful obedience!

Well, I am old, and must leave you: yet I will leave that behind me, which shall remain with you. In the whole *Verse* we find two generals: The Content, and the Intent: his Practice, and his Purpose: his Labor, and the end of his Labor: the thing he does, and the thing he seeks. *I will endeavor*; there is his labor, practice, and the thing he does. *That you may be able after my decease, always to remember these things*; there is his purpose, the end of his labor, and the thing he seeks. For the former.

I will endeavor. I can do no more, I must do no less. Now a Ministers *Endevour* consists in three especial things: he must endeavor by learning, endeavor by life, endeavor by labor: none of these must be wanting.

The first thing required to this endeavor is Learning. The Bishop of *Traiectum* in Germany, said that he would not admit Asses to holy Orders. One replied, that he must not now look for *Ambroses* and *Cyprians*. He answered, *Cyprianos non requiro, sed asinos non admitto*; I do not expect *Cyprians*, but I will not admit Asses. There are some that never knew, nor cared to know, the Schools of the Prophets; yet they send themselves into the Harvest; they pen their own commission. But says the Church; *Quid agitis in meis, non mei?* What make you in my

work, that are none of my servants? They are sons without a father: their own creators, and own creatures too. *Matth. 22.12. Friend, how camest thou hither, not having a wedding garment? Quomodo intrasti, non habens vestem Sacerdotalem?* How didst thou get into the Priest-hood, without having a ministerial garment? *Periculose docent, qui prius non didicerunt;* They are dangerous Teachers, that never were learners. *Dum discipuli veritatis non erunt, magistri erroris sunt;* While they will not be chollers of truth, they become masters of error. For all CHRIST'S *Faciam vos; I will make you fishers of men;* Yet they went not presently out of the Boat into the Pulpit: He was three years instructing them. CHRIST commanded them to stay at *Jerusalem,* till the Holy Ghost descended on them, *Act. 2.* They must not *Simul recipere & effundere;* not receive in; and pour out at once, *Hieron. Heri catechumenus, hodie Episcopus.* Like *David's* messengers, they must tarry till their eards be grown: not Lapwing-breed, to run away with the shell on their head. They must know their winds, ebbings and flowings, creekes and sea-marks, that will be Fishers.

Wherein consists this learning? Not in a theory of divers arts; but in the so•er use and discreet application of Divinity. *Cant. 1.11. We will make thee borders of •old, with studdes of silver.* Divinity is that border of gold, human learning the •tuddes of silver. A garment to have here and there a fringe, or button, or jewel, •s comely: to be nothing but buttons is ridiculous. *Quaero documenta, non ornamenta;* Give us lessons, not laces. When *Solomon* made preparation for the building of the Temple; *He had threescore and ten thousand that bare burdens; and fourscore •housand hewers in the mountains:* there was hewing and knocking in the mountains. But when the House was a building, there was *neither hammer, nor axe, nor any •ole of iron heard in it, 1 King. 6.7.* The study of arts must go before, but not •ee too busy in the edification. That which moves the conscience, and saves the •oule, is the Word of GOD; yet attendant to this Queen, are certain maids of ho•our; Arts. I cannot say they are commanded; I dare not say they are for•idden. Indeed a flourishing and meretricious eloquence puffed up with these, ⟨◇⟩ unprofitable. GOD affects not Aulicisms, and Courtly terms. It is like a •reat deal of painting in a Church-window, to keep out the light. What be•efit is in a gilt armor? it is the armor that defends, not the gilt. Or to what •urpose is a golden key, if it will not open the door? If a wooden key will open ⟨◇⟩ it is better for me. Neither would I have the truth stripped of her ornaments, ••d set barely forth; this is a kind of treason. There is a learning, no man can be good Preacher without it. *Matth. 13.52. Every Scribe instructed unto the king••me of heaven, bringeth out of his treasure things new and old.* The New Testament, and the old: to the broken hearts evangelical comforts, to rebellious spirits legal menaces. *New and Old,* new before old: because the Gospel was promised, before the Law was printed.

Some think a Minister hath no great need of Learning, because he is to speak to the unlearned. But as, *Hebr. 5.11. We have many things to say, and hard to be uttered; seeing you are dull of hearing.* For, when for the time ye ought to be *Teachers,* you had need *be taught* again the first Principles of the Oracles of God; and had need of milk, and not of strong meat. So, *1 Cor. 2.6. We speak wisdom among them that are perfect.* Such is our unhappy exigent: if we preach learnedly, they think us mad: as *Festus* told *Paul, Act. 26.24. Thou art beside thyself, much learning doth make thee mad.* We seem mad, but only to those that are mad. As *David* seemed a fool, *Sed Regi Achish,* to *King Achish,* that was a fool. To common simplicity, Divinity

seems a kind of heresy; and Ministers a kind of Conjurers. It is with Learning as it is with Language: let it be strange, be sure it will be ridiculous. *Hos. 8.12. I have written to them the great things of my Law, but they were counted a strange thing.* Art hath no other enemy, to speak of, but Ignorance. *Licinius* can make a decree against Learning, though he want so much learning as will serve to write his own name, and to subscribe to it. But not to torment him here, that is tormented enough elsewhere; we have too many ignorant censurers of Learning: they cannot understand us, they can with-stand us. No wonder! for who can distinguish right from wrong, that hath not either a Rule in his hand, or some notion of a rule in his head. *Iudicare quis sit sapiens, vel maxim videtur esse sapientis, Tull.* To judge who is a wise man, is only the office of a wise man. But *Mat. 11.19. Wisdom is justified of her children.* If it were not for this justification at home, poor Wisdom would speed ill. Either the Temporal Law would non-suit her for want of evidence: or the Ecclesiastical would excommunicate her for want of compurgatours. Such fortune hath Wisdom among barren and unblest understandings; that the common opinion of learning is no more but this: It it a pretty shift for a younger brother to live by. This entertainment gives the world to her and her hand-maids, which hath most need of her and all her hand-maids. But, *1 Cor. 2.14. The natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned.* He knows them not; there is a denial of the Act: nor *Can know them*, there is an excluding of the Habite. Howsoever you judge, yet this is the truth: a man may as well saw down a tree with his nails, as be a profitable Minister without learning. You will not venture your estate with an unlearned Lawyer, nor your body with an unlearned Physician; and will you venture your soul with an unlearned Pastor.

The next thing required to this *Endevour*, is an honest and religious life. If this have been bad before thy calling, redeem it now. *Aeneas Sylvius* having wrote wanton books; when he came to be bishop of Rome, accepted the name of *Pius*. *Aeneam rejicite, recipite Pium; Forget Aeneas, and receive Pius.* Though thou alter not thy name, yet alter thy nature. The Minister that spends himself like a Taper to light others, must not himself go out with an ill savor. It is preposterous for a Divine to trouble himself too much with secular things. For there is commonly, *Otium in sacris*, Idleness in holy matters: where is *Negoti• in profanis*, Too much business in the worlds employments. *Mat. 5.19. He that shall break one of these least Commandments, and (though but by his example) shall teach m• so; shall be called least in the kingdom of heaven: Minimus, that is, Nullus, saith Theophylact.* All in a Minister should be *Vocalia*; his very conversation must preach: a•*Noah* was called a *Preacher of Righteousness*, because his life was an actual Sermon. An innocent and unrebukeable Life is a silent testimony of a good Minister. *Efficacius est vitae, quàm linguae testimonium, Cyprian.* A good work persuades much more, *quàm ineffectum verbum*, than an unperformed speech, *Nazi•* This was the cause why the Indians refused the Gospel brought by the Spaniards; because their lives were more savage than those Savages. Heaven it self was despised, for fear of those men's company there that did promise it. Common auditors receive not a doctrine in the abstract, only minding what is taught: but in the concrete, with reference to the person that teacheth it. Therefore, if your credit be cracked, it is as bad as if your brains were

craz'd: you may preach of heaven and hell until Doomesday: and truth will be truth in your mouths, not in their hearts.

Tunc etiam fatis aperit *Cassandra* futuris

Ora Dei jussu non unquam credita.

I do not say that holiness is an essential grace of a Minister: personal offenses suspend not the power of the Holy Ghost. Suspend it not, I say, directly; yet may occasionally: through the infirmity of simple men; who were not then simple men, if they did only adhere to the doctrine. His life is bad, therefore his doctrine is false? O this is an harsh *Non sequitur*. Yet is it a thousand times better, that our good lives should prevent it, than our great learning be driven after to confute it. *Psalm. 50.16. Unto the wicked God saith, What hast thou to do to declare my Statutes?* Though it be truth thou preachest, yet thou art not fit to preach it. Christ reprov'd the Devil, even confessing truth, *Mark 1.24. I know thee who thou art, the holy one of God.* This was truth, yet saith JESUS; *Hold thy peace, keep thy breath to cool thy torment.* The true Prophet is he; *Cujus in ore verbum vitae, cujus in more vita verbi;* In whose mouth is the Word of life, in whose behavior is the life of the Word.

Otherwise men seem to propound doctrines impossible to be kept. *Act. 1.1. Of all that Jesus did both do and teach.* It is said of Christ, that he did first *Do*, and then *Teach*. The question to the Minister shall be at last; not how many books he hath read, but what life he hath led: not only how he hath preached, but how he hath lived. They must not be like scribbling school-boys, that write fair with the fore-finger, and blur it with the hind-finger. Indeed rank hypocrites often mask in sheep's clothing: and as Physicians that would minister a draught of bitter potions to children, anoint the brims of the cup with honey, or some well tasted liquor. So these paint the exterior apparance, that men may more easily swallow their drugs and dregs of heresy. But we may soon discern these wolves in lamb-skins; for sheare them, and their wool will grow no more. Yet must not the lamb put off his fleece, because the wolf hath worn it. Lest he divert *Dispensationem in dissipationem*; his office of gathering the flock together, into a scattering them asunder. Every Shepherd hath a Scrip, a Staff, and a Whistle: so a Minister must have Maintenance to live on, Sanctimony to live by, Doctrine to enliven others. Worldlings that mind the purse, and neither preach fervently, nor live charitably; have lost the Staff and the Whistle, and only keep the Scrip: Neither doth well asunder, all do very well together: yet what ever becomes of the Scrip, keep we a good Staff, and a good Whistle: that we may out-preach sin; out-live sin; and be our reward in the hands of *Jesus Christ*.

The last thing required to perfect this *Endevour*, is constant Labor. There is nothing more wretched, than for a man to live without care, when he hath gotten a Cure: *Sine cura, cum pervenerit ad curam, Bern. Matth. 9.38. Pray the Lord to send forth Laborers, not loiterers, into his Harvest.* But there is no need to follow this point: You in this City will look to it well enough, that your Ministers shall labor: you have here the law in your own hands; if he will not labor, you will keep him fasting. Yet it is to be feared, that as curious as you are to set us on work, and watch us with continual labor; you relish none of our fruits, you will be never the better

for it. You send us a hunting, as *Isaac* sent his son: but when with *Jacob* we say, *Sit and eat of our Venison, that your souls may bless no*: You question, how we came by it so soon? We answer; *The Lord brought it to our hands*. You look upon it, and say, It is good Venison, a good Sermon: but still you go away fasting. Thus we are forced to labor in vain. *Isaiah 49.4. We have labored in vain, and spent our strength for naught*. That we may hereafter labor to purpose, Lord knit your hearts unto our lips; *Prosper thou the works of our hands upon us, O prosper thou our handy work, Psal. 90.17*.

Observe further, that all a Minister can do, is but his *Endevour*: *Paul* can but *plant*, and *Apollos* *water*; it is *God* that gives the increase. *Nostrum est dare operam, Dei dare operationem*. It is our part to *endeavor*, the Lord's to bless it with success. Preachers are called *Savior's*, *Obad. verse. 21. Savior's shall come upon mount Zion*: yet is there but one Savior of us all, *JESUS CHRIST*. They are called *Lights*, *Vos estis lux mundi*: yet there is but one *Light*, *John. 1.8. Christ is that true Light, which lighteneth every man*. They are called *Reconcilers*, yet *Christ* is the only *Reconciler*, *2 Cor. 5.19. God was in Christ, reconciling the world to himself*: and we have but the *ministry of this reconciliation*. *Aliud est docere, aliud flectere*; It is one thing to teach, another thing to convert. Well may the Minister move his tongue and his lips like *Organ-pipes*; but if there be no breath of *God's Spirit* with them, it is to no purpose. Lift up your hearts to heaven: he hath a *Pulpit* above the clouds, that preacheth to the conscience. *Act. 3.16. It is the Name of JESUS, through faith in that Name*, which converts us: let none of his glory cleave to our earthen fingers. You think it enough to commend us: no, bless the Lord, whose power is magnified in our weakness. When we have done all, it is but our *endeavor*; we would have saved you. And be it to our comfort, our endeavor shall be accepted. *2 Cor. 8.12. If there be a willing mind, it is accepted according to that a man hath, not according to that he hath not. Non secundum quod valuimus, sed quod voluimus*, shall our reward be. We endeavor to save you; do you endeavor to be saved: and the Spirit of *God* bless both our endeavors. That though the Minister part with his people on earth, they may all meet together in heaven.

That you may be able.] All is *Propter vos*, for your sakes: this preaching, this remembering, this writing, all *propter vos*, for you. *1 Cor. 3, 22. Whether Paul, or Apollos, or Cephas, all are yours*. You may say to your Ministers, as the Poet of *Oxen*; *Sic vos non vobis, fertis aratra boves*; They labor in the plough, not for themselves, but for your souls. *1 Thess. 1.5. Ye know what manner of men we were among you for your sakes*: 〈 in non-Latin alphabet 〉 : *inter vos, propter vos*. *The bellows are burnt, the lead is consumed of the fire*: yet the *Founder* melted in vain, for the wicked are not plucked away. He had burnt a hole in his bellows, gotten the consumption of the Lungs, exhausted his spirits; and all for the people. *Phil. 1.24. Nevertheless, though it were better for me to be dissolved; yet to abide in the flesh is more needful for you*.

After my decease. Some have read, instead of *Dabo operam, ut post obitum meum*; *Et post obitum meum*: I will endeavor even after my decease, that &c. So they give to *Saint Peter*, and other *Saints*, a provident care over us still. If they would extend it no further, then that the *Saints* in heaven pray for us on earth, we would easily grant. Or that their *Sermons* once preached still do us good, we assent. What then? because we reverence their words, must we therefore worship their bodies, or relics? Yet such is the fond collection of *Fevardentius* on this place.

He urgeth it from, *Rom. 10.15. How beautiful are the feet of them that preach the Gospel!* If their feet be beautiful, how beautiful then are their hands and join•s, and tongues and lips! If the shadow of *Peter*, and the hand-kercher of *Paul*, could cure the sick: why may not the body of that shadow, and the hand of that hand-kercher, effect as much? why should not these be worshipped? We honor their writings, how much more their relics! This ridiculous stuff needs no other confutation, but derision. There was read in the *Nicen Council*; by the Monk *••phanus*, out of the book of *Sophronius*, this Legend. A Monk was continually troubled with a devil: at last being very of his guest, he did pray the devil in fair and friendly terms, to let him alone. (And was not this religiously done, to pray <◇> the deville, Satan answered, that if he would promise and swear to satisfy hi• <◇> one thing, he would forsake him. The Monk swore a deep oath; then quoth the devil: Thou shalt never hereafter pray anymore to such an Image of our Lady, holding her child in her arms. But the Monk was too crafty for the devil: for the next day he went and confessed himself to the Abbot, and he dispensed with his oath, upon condition that he should continue praying to that Image. And is not this an excellent proof of praying to Saints, which is borrowed of the devil? But what is this to Relickes? yes, they that speak so much for the Image of Saint *Peters* head, what will they say for the head it self? *Fevardentius* adds; The dusts, the rags, the shoe, the nail of a Saint is venerable. This is the drunken doctrine of Rome, that adores the relics, but regards not the lives of Saints. Neither *Peter* nor *Paul* shall teach them by their writings, they will be taught by their relics.

To have these things in remembrance.] The Apostles did not only preach to us vocally while they lived: but even now also exemplarily by their former conversation, and still doctrinally by their holy rules. The words of a Preacher die not with him; but live in the hearers hearts: and shall either convert them here, or convince them hereafter. *The word that I have spoken, the same shall judge him in the last day.* Thou hast forgotten such a Sermon; but this Sermon shall not forget thee, *Zach. 1.6.* The Prophets are dead: but the words that I commanded them to speak, *did they not take hold of their fathers?* If it take no hold in thee by due obedience, it shall take hold on thee by deserved vengeance. A Prophet comes to *Jeroboam*, and says, *Oh altar, altar, thus saith the Lord; Josiah shall offer the priests of the high places upon thee: and upon thee shall men's bones be burnt.* That Prophet died, yet his word came to pass; *Josiah* did accomplish this. *2 King. 23.17.* and was shown the Sepulcher of that man of God, which had *proclaimed these things* that he did. It is said of *Samuel. 1 Sam. 3.19.* that the *Lord did let none of his words fall to the ground.* *Stephen* foretold the Jews of their future desolation by the contempt of CHRIST: they confute him with hard arguments, stop his mouth with stones: *Stephen* dies, but *Stephens* Sermon dies not. We tell the usurer, that the third generation shall rue all: we die, but our words come to pass. We tell the Impropriator, that his robbing God of his due, shall make his posterity like *Achan*, accursed: we die, but this saying is fulfilled upon them. We tell the proud officer, that his suites are the suites of *Gehesi*, cut out of bribes; and will engender a leprosy in his issue: we die, but this event follows. Our Sermons shall be thought on: even when we are dead you shall remember them: God grant you may remember them to your comfort.

To conclude, we have Saint *Peter* still preaching among us. As it is said plainly, *Act. 15.21. Moses was preached, by being read in the Synagogues every Sabbath day.* While the writing of *Peter* is read, the voice of *Peter* is heard. The Apostles are dead, their holy Sanctions live with us. But now what entertainment have they found in our hearts? you shall see that by our lives. If you have digested those excellent rules, Lord what a change they will work in you! you will be as men that dreamed, wondering at your former loves: your fair *Herodias* of this world will appear a stigmatic Gypsie. All the toile and cost you have been to get riches, will appear as ridiculous, as if a country man should anoint his axletree with Amber-greece; or a traveler should liquor his bootes with *Balsamum*. You that have run by the Church as a Pest-house, would now continually wait at her doors. Then if you know that finger, which but itched to be accessory to any corrupt dealing, you would cut it off: and bite off that lip which but lisped out any equivocation: and pluck out those eyes, that lusted after adulterous mixtures; Let Religion be held a Fable, and Ministers false Prophets, if you find not in yourselves a wonderful change. But alas, where is this change? where is the fruit of such plentiful Preaching? There is a cursed devil that mars all, called covetousness. It was once said of this Island; *Lûc• Britaniad•ves*, England is rich in •ight; alluding to the long days, and short nights. It may truly be said of her in respect of the Gospel; that she is *rich* in the best *light*: but the darkness of this worldliness hath almost overcast it. This Land hath been four times conquered, say our Chronicles: but by the Chronicles leave I will add a fifth conquest. First, it was possessed by the Britain's, the Romans conquered the Britain's, the Saxons conquered the Romans, the Danes conquered the Saxons, the Normans conquered the Danes: but now covetousness hath conquered all. I know you have ears judicious enough; I hear you extolling the learned, praising Preachers, magnifying Sermons: yet and more, England gives preferment to her Ministers. But beloved, there is one preferment behind, and that most proper to Preachers; a preferment in the hearts of the hearers. Let the rest go, give us this. Though I have no hope to attain to any preferment in this world, yet I shall rest joyfully contented with this; if I may find preferment in your consciences.

That after my decease, you may have these things always in remembrance.] There are two material points in this verse, which I durst not pretermit. The first is; what the proper intention of all Preachers and Sermons is; they are but *Remembrances*. The other is a method, how we may remember the Apostles preaching after their departure; which is by a diligent and frequent reading of their writings.

That you may be able to remember. There are two offices of the holy Spirit; *Docere & suggerere*, to *Teach* and to call to *remembrance*. Both are expressed. *John. 14.26. The Holy Ghost when he comes, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* Suppose that the fundamental articles of faith may be taught, within less than the term of a Preachers life: which (curious speculations, and idle digressions, laid a side) I conceive not impossible. In the remainder what shall he do? Either he must preach the same over again, and so be a Remembrancer: or else be silent, and so be no Preacher. It is too true that, who hath not an *Athenian ear*? We long for novelties, and would have men preach not only *Nove*, after a new method; but *Nova*, new doctrines. But Christ's *sheep* love not only his name, but the Echo of his name: they hearken to his voice, and to every reflection of his

voice. Were your sanctification absolute, continual obedience to his Word would no more trouble you, than the everlasting aspect of his countenance doth trouble the Angels. Therefore answerable to the degree of your regeneration, must be the degrees of your attention. Likewise causeth liking. 2 Cor. 3.18. *We with open face beholding as in a glass the glory of the Lord, are changed into the same image.* If you be changed into that Image, you will desire to behold in the Gospel, as in a glass with open face, that Image into which you are changed.

When we hear an excellent lesson on an Instrument, we call for it again, and again. If God's peace dwell in our hearts, we love the songs of Zion rehearsed; *Decies repetita placebunt.* All our Sermons are but Rehearsalls of that old Sermon. Gen. 3.15. *The seed of the woman shall break the head of the Serpent.* All the sum of the New Testament is but the repetition of that one Prophecy. What are the Father writings, but expositions of the Apostles? the Schoolmen, but abridgements of the Fathers? It is an usual adage in the School, that the soul of *Augustine* was pythagorically transfused into the body of *Aquinas*. The Jesuit is nothing else but a old School-man bound up in a new cover. As one observed wittily; The School-man is Philosophical in his Theology; the Jesuit. Theological in his Philosophy. As *Augustine* wrote of his bastard *Adeodatius*; *Ego in illo puero prater delictum (o) habebam*; I had no share in that boy, but only sin. So the Jesuits may confess of their books; that there is nothing in them of their own, but that which is had▪ The good stuff is the fathers, only the lace and pinking is their own. As it is said of a Cimmell, that it is but bread upon bread: so we may say of the Jesuit; it is but *Aquinas* they lick him over, and let him go. As *Galaton* painted *Homer* vomiting; *reliquos vero poetas ea quae ipse evomisset haurientes*; and all the rest of the Poets licking up what he had vomited, *Aelian*.

All is but *Remembrance*: thrice in these four verses doth our Apostle press it; *Paul, Phil. 3.1. It is not grievous to me to write the same things unto you: but for you it is safe*; a most sure course. Unregenerate hearts are termed *Stony hearts*: if they were brazen, they might be melted: if iron, they might be wrought: but hearts of stone must be broken with continual hammering. The blood of CHRIST must be often dropped upon these adamantine hearts to mollify them. *Gutta cavat lapidem, non vi, sed saepe cadendo. Deut. 32.2. My doctrine shall drop as the rain, and my speech distill as the dew.* If all the world were Paradise, the sower might sow but once for all. Or if it were like the land of *Albanaises*, he need to till it but once in three years. Or if it were so fertile, as some soil is said to be under the Northern Pole; he might sow in the morning, and reap in the evening. But sin hath made the ground full of thorns, and much seed falls among these thorns, *Matth. 13.* Some is trampled under feet with the vulgar tract: other washed away with the common stream of the time: the rest pecked up by the fowls of the air: there is need therefore to sow even often the same seed, and always *to put you in remembrance*, not of other, but even of *these things*. We have brittle memories, weak retentions; therefore there is need of frequent and hearty incitations. *Esa. 28.10. Precept must be upon precept: line upon line: here a little and there a little.* The Scripture often ingeminates the same word, the samething, to give strength to the declaration of it. *Esa. 28.7. They have erred, they are out of the way, through wine*: the phrase is repeated seven times in one Verse; to villify drunkenness. So Ver. 21. *The Lord shall do his work, his strange work: and bring to pass his act, his strange act.* So Ver. 23. *Give ear, and hear my voice, hearken and hear my speech*;

that the ear might be thoroughly charmed. *Psal. 62.11. God hath spoken once, twice have I heard it. Prov. 4.14. Enter not into the way of the wicked, go not in, avoid it, pass by it, turn from it, and pass away. Prov. 31.2. My son, the son of my womb, the son of my vows. Ier. 22.29. Oh earth, earth, earth, hear the word of the Lord!* Our Savior thrice questioned *Peters* love, and thrice urged his duty. *Esa. 6.3. The Lord is thrice called Holy. Vanity is thrice called Vain, to show the vileness of it.* In these and such like places, so fraught with repetitions; as it is with Numeration in Arithmetic: the figure in the first place stands for it self; in the second place for ten-times it self; in the third for a hundred times it self. So when the Scripture condemns a sin; as it proceeds in iteration, it riseth in aggravation.

Oh the infallible power of the word! heaven and earth shall pass, it shall never fail. Time may fail, speech may fail, audience may fail: but the matter of that abundant treasure shall never fail. It may be, *Samuel* knows not God's first call, nor his second, nor his third; yet at last, *speak Lord, for thy servant heareth.* It may be as *Peter, Act. 10.16.* in his vision; *Arise, kill, and eat;* he excuseth himself; *Not so Lord, for I have never eaten any unclean thing.* But when *this was done thrice,* he is resolved. So when the Lord's voice comes to us once, *Arise and eat;* it may be we excuse ourselves; Not so Lord: but when it shall be spoken *thrice,* often; there is some hope that we will hear at last. It may be according to the sign that God gave *Hezekiah, Esa. 37.30. This year ye shall eat such as groweth of it self: the second year, such as springeth of the same: but the third year ye shall sow and reap.* So the first time we hear the doctrine of salvation, it is without profit; and it breeds no meditations in us but such as grow of themselves. The next time, such as spring of the former, thoughts of flesh and blood. But yet the third time, it may work us, to a more industrious cogitation of heavenly things. *Paul* in the 17. of the Acts; *three Sabbath days* together handled one doctrine.

Good things are not wearisome in their continual use. Our *daily bread,* though daily received, is daily craved. The light of the Sun would displease none but some lover of darkness, though it never went down in our coasts. The perpetual use of necessary things can never offend us though they never forsake us. Shall then the doctrine of life, the restorative of our fainting spirits, through the often repeating discontent us? No, here *the eye is not satisfied with seeing, nor the ear with hearing.* Yet many use themselves in the hearing of beaten points, as they do in drinking of wines: the first draught is for necessity, the second for pleasure, the third for sleep. If they hear you once, that's enough: if a second time, that's too much; but if you come with the same a third time, fare you well, they must go sleep. When *Paul* preached at Antioch, *The Gentiles besought him that those words might be preached to them again the next Sabbath.* 〈 in non-Latin alphabet 〉 ; the very same words. *Gal. 4.19. My little children, of whom I travel in birth again, until Christ be formed in you.* Now the ripening and perfitting of a child in the womb, requireth nine months at the least.

The time then, is not idly spent, that calls to mind fore-recited principles. If you ask us, *Quousque eadem?* how often shall we hear the same? we would to God there were no need of repetitions. But it is true what *Elihu* speaks in *Job. God speaketh once, yea twice, but man perceiveth it not. Yea, Ver. 29. God doth work it twice and thrice, often times with man.* Let us answer, as *Augustine* did the Donatists; being enforced to some iteration; Let those that know

it already pardon me, lest I wrong them that are ignorant. It is better to give him that hath, than to turn him back that hath not. If it were true of *Homer*, or may be true of any man formed of clay; One *Homer* never cloyed any man that read him. Then certainly it must be true of truth it self; One JESUS CHRIST in his Gospel never satiated any that read him. To conclude, for your part; *Let the word of CHRIST dwell in you plenteously*. The word of grace hath been often offered unto you: whither it hath gotten house room in you or no, I cannot tell. Perhaps it is but in the Nature of a Passenger to you; and your bosom the Inn to give it only a bait and away. Perhaps as the Levite, that sate in the streets, and no man received him to house, *Judge. 19.* it hath sounded in your Churches, but none bade it to dinner in their consciences. Perhaps it hath gotten admission by force, as they let down the sick man by the tiles of the house: the doors of your hearts being pester'd with a throng and crowd of worldly business. But now let it be no stranger, but like a brother *dwell* with you, never to depart: not in a corner, as if it were pinched for want of room, but *Plenteously*: not with inmates and chamber-fellows, as lusts and evil affections; but *in your hearts*, alone. *Yea in cord cordis*, in the very heart of your heart. *Psal. 40.8. The law is within my heart, in the midst of my bowels.* Not unconceived or misconceived, unapplied or misapplied, but *in all wisdom*. And the God of all wisdom bring you by it to the end of your faith, even the dear salvation of your souls!

The other point is the method of our memory, the means how we may remember them: which is indeed, frequently to read them. *John. 5.39. Search the Scriptures.* Honor and admire the depth and secrecy of God's word; yet fail not in thy diligence to *search* it. The Scripture is not like a kalendar, to die with them for whom it is written; but serves for us, in what climate soever we breath. What *Paul* wrote to the Romans, Corinthians, &c. serves also for the meridian of England. What is written, is ever ready to be read; if men would be at leisure to read it. CHRIST repels all Satan's assaults with his own weapon; *It is written. Him discamus omnes arma nostra esse sacras Scripturas* saith *Cajetan*. From hence let us learn that all our weapons are the holy Scriptures. It is like the *Tower of David built for an armory, whereon there hang a thousand bucklers, all shields of the mighty men*. There are shields for defense, and swords for offense. As *Laban* deceived *Jacob* in the night, giving him instead of fair *Rachel*, blear-eyed *Leah*. So Satan in the darkness of our ignorance cozens us: only the Scriptures day-light can discover *Leah* from *Rachel*. *Cant. 5.12. His eyes are like the eyes of doves by the rivers of water.* The dove sitting by the rivers, discryeth a far off the shadow of the hawk, her mortal enemy: so either escapes by flight, or by hiding her self under the banks, He that sits by the bank of these living waters, can discover the practices of Satan, by them he can sound him, and wound him. This is that *Sword of the spi•it*: not the wooden daggar of fabulous stories, nor the rusty scabbard of old Tra•itions; these are blunt: but the *two-edged sword of the Spirit. Scriptum est, It is writ•en*, this is the voice of CHRIST. *Traditum est*, it is by Tradition, this is the voice of Antichrist.

We appeal to your consciences, we feed not your eye with pictures and babbles, •or your ear with Legends and fables: no holy water from the font: but *It is writ•en*: This is that sacred water which is cast in the devils face, and stops his mouth. *Rom. 15.4. Whatsoever things are written, are written for our instruction.* *Paul* says, •he Scriptures are the people's instruction: the

Romists say, they are the people's destruction. Paul says, *It makes the man of God absolute*; the Romists say, it makes him dissolute. Paul says, *They are written to admonish us*: they say, they are written so difficult that in a known language they rather seduce us. CHRIST bids us to *Search the Scriptures, for there is eternal life*: take heed, say they that forbid us, or therein is eternal death. *Esa. 8.20. To the Law, to the Testimony*: no say they, *Ad Traditum, ad decretum, ad Papam*; To traditions, to decretalls, to the Pope. *Psal. 119.105. Thy word is full of light*: no say they, It is full of darkness. Thus they cast a mist before men's eyes, that they cannot see their Juggling. They blind the people, and buffet them: and then ask them, as the Jews asked CHRIST; *who smote them?* These are they that compare the Scriptures to a nose of wax, formable to what proportion the handler pleaseth. They make the Fathers their children, and the ancient Doctors their puny Scholers; that they shall only speak what they would have them. It is nothing with them to abuse the sacred Writ. *Non scripturas ad materiam, sed materiam ad Scripturas excogitant, Tertul.* First they make their Sermons, and then look for a Text. Thus that vision, *Act. 10.13. Rise Peter and eat*; is made warrant enough for the Pope to design the killing of any Prince. Sometimes they cite the beginning without the end, as the devil served CHRIST; sometimes the end without the beginning: sometimes they take the words against the meaning; often they make a meaning against the words. So in sum, they do not keep the old Scripture, but coin a new. Either they suppress the word, or not express the sense: as if they would convey away the gold, and throw us the bag.

But we have the Scripture, let us read it: not the bare words only, but the sense, The Scripture is like *Ezekiel's Roule, written within and without*: without in the outward sentence, within in the inward reference. It is the golden pot of *Manna*; the words, that is the golden pot: the sense, that is the *Manna*. It is not enough to take what offers it self at the first proposed; but to dig deep. God that is rich in the veins of nature, is not poor in the veins of Scripture: excellent in the history, more excellent in the mystery. The Scriptures are not *in superficie sed in medulla: non in verborum foliis, sed in radice rationu, Chrysostom.* It is not the letters and words, but the sense and heart of the Scriptures, whereupon our faith depends. *Revel. 1.3. Blessed is he that readeth, and they that hear.* We must not only read, nor only hear, nor only meditate, but all. *Lectio sine meditatione arida, meditatio sine lectione erronea.* Reading without meditation is fruitless, meditation without reading subject to error. Meditate, to profit by reading: and read to rectify meditation. Otherwise it may be said, as of the Delphic oracle; *Quoties legitur, negligitur*: it is not soon gotten, than forgotten. *Col. 3.18. Let the word dwell plenteously in you.* The word must dwell in us, therefore the Bible must be in our house. It must dwell plenteously, therefore we must read it daily. The word doth dwell plenteously among us, God grant it may dwell plenteously in us. It is but a shift now, and will be no good answer at the last day; I am no Divine, this is none of my profession, to be busy with the Scriptures. Yet you would be Christ sheep: but *this sheep know his voice*. You should be thought honest men; but is there anything except *God's word can make thee honest, Mic. 2.7.* You would not be thought unclean: but *Wherewithall shall our way be cleansed, but by the word?* you would all be made blessed: but *Blessed is he that delighteth in the Law of the Lord, and meditates in it day and night, Psal. 1.2.* But ô the profaneness of this age! reading this book is thought a fit of melancholy; deductions out of this book, Paradoxes, and the Language of this

book a *Shibboleth*, which all the world besides pronounceth not. *Alcibiades* coming into a School, and asking the School-master for one of *Homers* works, when he answered that he had none: he knitting his fist, smote him on the ear. If God come to visit thy house, and find thee without a Bible, the book of thy fair profession; *God shall smite thee thou whited wall*, thou shalt feel the weight of his hand. *The barbarians shown Paul no little kindness*, God forbid we should use him as a Barbarian. Other books, Histories and Poems, we read and remember: but let a Text of Scripture be pressed, and we say not; *Jesus we know, and Paul we know*. But *Quis novus hic nostris successit sedibus hospes?* The *Fairy Queen* we know, the *Arcadia* we know, the book of Statutes we know, the *Chronicles* we know; *but who are ye?* The LORD of his infinite mercy, lay not this neglect to our charge: but bind the Bible to our consciences, and our consciences to the bible. That our faith may embrace the comforts there; and our eyes one day see the joys we have believed, in the blessed kingdom of JESUS CHRIST.

VERSE 16. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our LORD JESUS CHRIST, but were eye-witnesses of his Majesty.

The Apostle proceeds to another argument, why these things should be fixed in their hearts: because they know that their labor is spent upon a certain thing. What should more animate our constancy, than the infallibility of prosperous success in our calling! If the Divinity we preach, were built upon the fennish and hollow grounds of human fancies. Wherein men show more wantonness than wit, more wit than learning, more learning than conscience. Or if it were like some oracles of the heathen Idols which were *aliquo modo vera, nullo modo certa*; true some way, certain no way: if the event did not answer the prediction, they would make the prediction answer the event. Or like the spurious, evasive, and bastardly equivocations of our Jesuits: who have a trick to swear and not to swear, to lie and not to lie: and so are Saints and no Saints, holy in appearance, devils in existence. But we preach that which is *indubiae fidei*, which the faithful do feel on earth, and the unfaithful shall feel in hell. The former find here, the truth of God's mercies, the other shall find there, the truth of his Justice. We bring no fables, but things known to us, and made known by us. That the LORD JESUS did *come* in the flesh, dwelt with us in the flesh, suffered for us on the Cross, rose again from death. That he came not in weakness, but *in power; with signs and great wonders*: to the terror of the bad, to the comfort of the good, confirmation of the weak, conviction of the proud, admiration of all. Neither received we this by tradition or hear-say, but *were eye-witnesses* of it: *That which we have seen and heard, we declare unto you*. Therefore receive us, believe us; yea, receive the truth, believe the truth, the sound doctrine of Christ.

For method of tractation, consider three principal passages: A

- Disclaiming of all fabulous mixtures with the sacred Truth. *We followed not cunningly devised fables.*
- Proclaiming of the virtue and Excellencie of Christ. *When we made known to you his power and coming.*

- Testifying of this, and that from the surest witness: *Ab oculato testimonio; We were eye-witnesses of his Majesty.*

These be the general and doctrinal roots; there are some sub-distinguished branches, which we refer to their own places.

We have not followed cunningly devised fables.] This is the thing he removes and disclaims: 〈 in non-Latin alphabet 〉 . *Art compositas fabulas*, according to *Erasmus*. *Calvin*•*ayes*, it intends *Subtile artificium*. But because 〈 in non-Latin alphabet 〉 doth not only signify a *Fable*, but also *Orationem*, a Rhetorical discourse: the Apostle condemns both poetical fictions, and oratorie eloquence: the Sophistry of Logic, the painting of Rheto•icke, and the meretricious figments of poetry; when they shall stand in competition with Divinity, and presume of their own power to help a soul to Jesus Christ. The embroidered orations of the one, and the gaudy tinctures of the other, are all out *Fables*. To omit those that regarded rather *Sonum* than *Sensum*; the cadence of •anguage, rather than the substance of reason; the very best did but fabulize.

For the Philosophers, *Coloss. 2.8. Beware lest any man spoil you through Philoso•hie and vain deceit*. First, it taught devilish things, as Magicke, Conjurings, a great •art of Judicial Astrology among the Pagans. This 〈 in non-Latin alphabet 〉 , a *fable*. Secondly, •t taught doctrines; of the Eternity of the world, of the mortality of souls, of a Purgatory–fire out of *Plato*, of the Stoicall fate; all which diametrically oppose the •ruth: all were *fables*. Thirdly, it taught principles, which in themselves, and their •wne nature are true; but in Divinity false. Such were these maxims; *Ex nihilo •ihil fit*; Of nothing can be made nothing: this is true in second causes, but in respect of God's omnipotence in the creation, a *fable*. For God can constitute something of •othing, and reduce something to nothing, at his pleasure. So it is said; *A privatio•e ad habitum non datur regressus*; There is no returning from the privation to the ha•ite. This is true *Physice*, naturally: but if it be referred to the Resurrection, it is *Fabula mendax*; a lying *fable*. That a virgin remaining still a virgin, cannot conceive; • true in the ordinary course of nature; but to deny this to be once done by the su•ernaturall work of God, is a *Fable*. Even the best of them in their most serious •quisition of heavenly things, were but as hounds, swift of foot, but ill of sent. They •unted an object strongly, but took the wrong course; so spent their mouths and •ourses in vain. Like wandering Empiricks, which make great ostentation of Cures •rawne out in pictures and tables: but he that comes to try their skill, hath not a worse disease belonging to him, than the Physician. If *Seneca* had had grace to his wit, he had been the wonder of men. This praise he deserveth and hath; never any Philosopher wrote more divinely: he hath not lost his commendation, but he lost his •opes. Certainly, as a worthy Divine said; If I had no other Mistress than Nature, would wish no other Master than *Seneca*. But neither Athens nor Rome could teach his doctrine, but Jerusalem. In the end of his book *De Tranq.* he allows drunkenness: his was a *fable*, fit neither for Philosopher to prescribe, nor honest man to practice.

For the Poets, their writings were but *Fables*. Innumerable such: whole books •f *Metamorphoses*; it is all one, whole books of *Fables*. They did but fabulize an •pish imitation

of God's truth. Must Abraham sacrifice his son to the GOD of heaven? Agamemnon must sacrifice his daughter to the Prince of darkness. A Ram redeemes Isaac, so a Hind redeemes Iphigenia: this was a cunningly devised fable. Noah's Flood shall be quitted with Deucalions Deluge. For our Noah they have a Ianus, for our Sampson an Hercules; for our Babel-builders, such as lay Pelion upon Ossa, Giants. If Lots wife be turned to a Pillar, their Niobe is metamorphosed to a Stone. Let God historifie his Jonah, Herodotus will say more of his Arion. But saith Saint Augustine, we may justly suspect, that the Greek tale of the one, mean the Hebrew truth of the other. The Devil strives to be God's Ape. If the Lord thunders from heaven, hail-stones and coals of fire: the Red Dragon also maketh fire to come down from heaven in the sight of men, Revel. 13.13. God delivered his truth; Satan had his imitating fables, to seduce and divert men's minds from the substantial truth, to enervate the credit of goodness, and to amaze men's hearts with the counterfeits. Their writings were fabulous; they held it as their Patent with Painters, *Quidlibet audendi aequam potestatem*; an equal power to fain anything. Some were scurrilous and obscene, most of them impious and profane. They durst make their gods murderers, whore-masters, malicious, contentions, unjust, cruel. And Ovid confesseth; *Ignoscite fasso, Sollicitor nullos esse putare deos*.

But if all these were fables, and Peter disclaims them in delivering the truth of the Gospel; why then do Preachers make use of them in Divinity? I answer. There is a difference betwixt the venom in a material, and the wholesome virtue. Saint Paul that condemned the one, often used the other: there may be honey in a nettle. As in the Law of a beautiful woman (Deut. 21.11.) that was a captive: he that desired her for his wife, was first to shave her head, and pare her nails. Humane learning is the Grecians Helena, full of admirable beauty: but must not be admitted into the Divinity Schools, till her head be shaved, and her nails pared. But from her take her abominable figments; shave and pare off what is dead, idolatrous, voluptuous, fabulous, those superfluous excretions of sin; of a Moabite make her an Israelite, and then accompany with her: she shall bring forth fair children to the Lord of Hosts. As Hosea took Gomer the daughter of Diblaim, a wife of whoredoms; who yet bare him Iezrael, the Seed of God, Hos. 1.4. They were adversaries to the truth: their ingenie was great, their industry greater, but against the truth, Aug. Therefore cut off Goliath's head with his own sword, Hieron. The Word of God is the Bread of life, human inventions but for gloss and ornament; hanging gold and jewels upon our apparel, as the Israelites did on their garments. *Ab illis inginua animi delectatio, ab his sanitas & vita petitur*. Those like the Aiptae, may put blood in our face, and mend our color: this is the nourishment that maintains our life. Without this, all that grows in the green fields of Philosophy is but Toxic, baneful: *mors in olla*, there is death in it; the Word of God is that Salt of Elisha, that sweetens the broth. The wood of the Cross is that wood of life, which rellisheth the Marah of Gentile-learning. Jerome was buffeted by an Angel, for studying Heathen Authors too much: and Saint John had a book of this given him to swallow down. Yet I would not have men to rail down arts, and use them as the King of Ammon did David's messengers; to grub their beards, yea, their very chins. As if the captive woman were to be slain, not shorn: as if Hagar stood Abraham in no staed for procreation, and all learning were but coozenage. Though they happily can reach to the top of preferment, and never climb by the stairs: seem Giants in Divinity, while they profess war to Philosophy; yet I

would not have them teach their nurse to suck. It is blasphemous to preach *fables*, for truth: but it is not honest to condemn all learning for fables. Moses rod was a common rod, yet it wrought great miracles. It is the rod that does the miracle, yet Moses must be learned to handle it.

The Sophistry of Heretics is another disclaimed *Fable*: for whatsoever contradicts the truth, is a fable. The Devil sped so successfully in disputing with our mother *Eve* in her estate of innocence, that he doubts not to prevail over her •cent children. I speak not here of the Jews *Talmud*, a bundle of most fabulous and ridiculous lies, too vile for a Christian ear. Nor of the Turkish *Alcoran*, a fa••of foolish impossibilities: as the stories of Angel *Adriels* death, *Seraphuels* Trumpet, *Gabriels* Bridge, *Horroth* and *Marroths* hanging, the Moons descending into *Muhammad's* sleeve: the Littour wherein he saw GOD carried by eight Angels: their swinish Purgatory: *Fables* fit for none but beasts or mad-men. The Papists have innumerable volumes of *Fables*, Legends which they equal to the sacred History. That Saint *Francis* carried a thousand out of Purgatory with him to Heaven, when he went thither. That Saint *Dunstane* held the Devil by the nose with a pair of pincers. That Saint *Anthony*, when a Toad was served to his table, and a Text cited by his Host; *Eat of everything that is set before thee*: he presently with the sign of the Cross turned it into a Capon ready roasted. That Frier *Andrew* should make roasted birds fly away by the same conjuration. I speak not of their monstrous miracles, and shameless wonders; their very Doctrine is fabulous. That CHRIST'S body should be locally circumscribed in heaven, yet wholly present in ten thousand places at once on the earth; this is a *Fable* against the fundamental truth of his Humanity. That there is a Purgatory, is a *Fable*, (and that a cunning one) against the truth of CHRIST'S sufficient satisfaction. Their School-men have invented a doctrine of *Fables*, cunningly devised: and the Friars had crochets enow, but the Jesuits put down all. As the Instruments of battery which the Ancients used in the wars, were more able to ruin and demolish than our new inventions; but were not so maniable, and apt for transportation. So the arguments of the Friars and School-men of the Romish Church, had as much force against the truth, as the subtleties of the Jesuits: but these are apter for conveyance and insinuation, than those cloisturall Monks. For there are some poisons that will not work, except they be ejaculated from the live creature that possesseth them: his personal malignity must concur to it. For this purpose these Vbiquitaries have the advantage. For otherwise as Rhetoric is like the hand open, and Logic like the hand shut. So the Frier is an open Jesuit, and the Jesuit a close Frier. Or, as galloping is but a lofty amble, and ambling a soft gallop: so the Frier flies •ut in larger fields, and the Jesuit like a cunning waggoner, turns in a narrower compass. They are such as will distinguish of any truth, till they extinguish all truth. They say, there is an Idolatry which is bad, and an Idolatry which is good. *Hoc* in Grammar and Logic demonstrates *this thing*: yet in Christ's Word, *Hoc est corpus •neum*, it demonstrates nothing. All their positions are like that swinish breakfast; many dishes made *ex Sue mansueto*, of a tame Sow. No marvel, when a Pope him•else called all Christianity a *Fable*, *Quantum nobis profuerit ista de Christo fabula!*

Astrologers are other fabulists: who gather out of the conjunction of Planets, •nd position of Stars; the ruins of public weales, and misfortunes of private families. If *Sol* be in opposition

to *Mercury*, then the Lawyers shall have a bad Terme. If *Mars* meet with *Venus*, great custom is promised to the Stews. As if they were Bauds to the celestial bodies; Doctors to cast the water of the heavens, and knew of what disease they were fick. In a common Almanac, the Prognostica or out of his deep judgment says, that such a day shall be something differing from indifferent. What weather is that? Be it hot or cold, wet or dry, fair or foul; it is still something differing from indifferent. Astrology at the best is but conjectural, and the worst coozenning and diabolical. *Basil* calls it *occupatissimam vanitatem*, a most foolish vanity. *Conservam creaturam adversus Creatorem seditiose concitat*, *Naz*. It provokes the creature against the Creator. Themselves laugh at those, who, *vel adeunt vel audiunt*, either go to them, or hear them. They smile how they fill their ears with *Fables*, their own purses with moneys. *Bion* condemned them that professed to now *Pisces in Zodiaco*, the Fishes in the Zodiac: yet did not see *nantes in oceano*, the fishes that swim in the sea- The events have fooled them: *Manfridus* told *Ordelaphus* Prince, that he should have a long and happy life; yet he was both married and buried the same year. *Henry 7.* in derision of Stargazers, asked one who had prophesied of his death; What shall betide me this Christmas? the prophet answered, he could not tell. Then what shall become of thyself this Christmas? he still answered, I cannot tell. Then I know more than thou, saith the King: for I know thou shalt presently be sent to prison for a juggling companion. How they have been extremely troubled about this last Comet! whether it threaten Spain or England; or the rising of new Sects: whether it portend War, or Plague, or Famine: whether to Princes, or to people; as if God had made them his Secretaries? Particular conjectures are but *Fables*: God knows what he hath to do. And if this did premonstrate a rod to scourge us, let us like *Nineveh* repent, and pacify the LORD'S wrath before the blow comes. Let us beseech him, *Talem nobis aevertere pestem*: and the Star shall leave behind it, not a curse, but a blessing, to all those that sincerely love and obey the Truth.

For use of this point to ourselves; let us turn our minds from *Fables* to serve the living God. The world indeed is too much addicted to fables. *Mic. 2.11. If a man walking in the spirit of falsehood do lie; he shall even be the prophet of this people.* If a man tell you that the keeping of the Sabbath is but a ceremonial office, this is a *Fable*; yet you embrace it. If another tell you, that all dues belonging to the Church are arbitrary: that no Tithes are requirable, but a Benevolence; this is a *cunningly devised fable*: yet received with that impudent precipice of judgment, that it is given out bravely, there is not a Minister in England can disprove it. Alas, what arguments should poor Ministers give, when the plain Text of that GOD who shall judge them, is despised! Let GOD and man say what they will; they have extorted our means, and they will keep it. Let it be told you, that you shall never give account of your unjust and usurious gains, though you never make restitution; this is a monstrous *Fable*, yet readily believed and admitted. For the Stage-fables, how lawful or unlawful they be, I will not here determine: he that goes to see a Play, intends not to see a Truth, but a *Fable*: a moral presented to his eye, that should convey some profitable document to his heart. But that some should say, they can learn more good at a Play, than at a Sermon; this is a wretched blasphemy, able to rot out the tongue of a Christian. The true purpose of Poems and Fables, is both *Delectare & prodesse*, to refresh the mind with delight, and to better it with profit.

When one accused the Comical Poet, that he brought a lewd and deboish'd Ruffian on the Stage, and so gave bad example to young men. He answered; True, I brought such a man on, but I hanged him before he went off: and so gave good example to young men. Saint *Augustine* doth exceedingly condemn the stage of the Heathens; and upon good cause, for it was bloody; the Actors slaying and butchering one another. So as *Abner* said to *Joab*, *2 Sam.* 2.14. *Let the young men arise, and play before us.* He called it *Playing*, when everyone thrust his sword in his fellows side. For them that seek to defend it thus: because Cities are populous, and where are many men, are many lewd men: if their time were not spent so, it would be spent worse. As when the Tyrant objected to the Player his sawcinesse, that he durst personally tax men on the stage; he made him this answer; Be content for while the people laugh at our foolery, they never mind your villainy. But this is no good argument, to excuse sin by sin: to prevent an evil not allowable, by allowing an evil that is preventable. In a word, that w^{ch} makes a man evil, is his own evil mind.

But to conclude, you will say, that we are here forbidden to use *Fables* in the Pulpit; and taught barely to preach CHRIST'S power and coming in the evidence of this Spirit. Beloved, I would to God your hearts were so sanctified, that your ears need not be delighted: and that we could save your souls without pleasing your senses. But to what purpose do we interpose a *Fable*? To make you believe that it is literally true? No, but to work an impression of the moral use into your hearts. If we tell you that *Aesop's* Dog lost the substance, by catching a the shadow; you apprehend our meaning, that men lose God by catching at *Mammon*. Or, that the fly on the chariot-wheel gave out that she made all that glorious dust; you know we mean, that a vain-glorious man brags more than does. When *Jotham* told the *Shechemites*, *Judge.* 9. of the confederacy of the trees to choose them a King, which the *Bramble* accepted: they understood him of *Abimelech*, and their kindness to *Ierubbaal*. These fables then have their use, by a near and familiar way to derive instruction to the heart. *Profanalegimus, Sacrisque interteximus*; With the holy things they become holy. When God gave that great deliverance to Israel, from *Pharaoh* and his Host by dividing the Red-sea; he commanded a *Song* to be made of it, *Exod.* 15. knowing that when they had forgot both Law and Prophe•ie, yet they would still keep the *Song* in memory. So when you forget the better doctrine, you are helped to recall it by the *Parable*.

Receive not those then, that would cast away all learning as a *Fable*. Some there •re that purely pretend themselves, to preach nothing but Christ crucified: and •hese men have not stuck to boast, that all the flower of the Land is of their bouling: we are so full of Latin, of Fathers, of Poets, that there is nothing in us but •ran. What, is all theirs? New *Palaemons*, to cry, *Nobiscum natae, nobiscum peritu•ae litera*? Must all *wisdom* die with *Job's* friends? Hath *Philip* gotten so much, that •e hath left nothing for *Alexander* to conquer? Have these mowers carried all into •heir barn, and not left us so much as the gleanings after their full carts? Can the *Ammons* of the people eat no cakes, but such as are of *Thamars* baking? It is the mad merchant that cries from the Key, All the ships are mine. They speak of us, as the people did of *Saul*; *Is Saul among the Prophets*? Alas, we may then say with *Peter*; We have fished all night, and caught nothing. But certainly God hath abundance of Spirit, and gives not all to one man. But saying aside pride, prejudice, scorn, malice; •et us all labor to turn men's souls to

Christ; and do you with a good conscience hear us: that God's Name may be honored, our office discharged, your understandings enlightened, and all our souls everlastingly saved, in the day of our Lord Jesus.

When we made known unto you the power and coming of our Lord Jesus Christ.] This is the Proclaiming, wherein are considerable two things; The manifestation it else; We made known to you.] And the things manifested; 〈 in non-Latin alphabet 〉 ; the Power and the Presence of Christ.

We made known to you.] The Apostles did not hide the mysteries of salvation: revealed to them, Rom. 16.25. The revelation of the mystery, which was kept secret since the world began; is now made manifest, and according to the commandment of the everlasting God, is made known to all nations for the obedience of faith. Not that it was utterly unknown before: for it were strange to think, that the Prophets knew not of that Messiah they fore-told: but the light of it was not so clear and manifest. Christ before his coming was known to many, but obscurely: after his coming he was known Pluribus & clarius, to more, and more clearly; after his Ascension, to yet a far greater number, and more manifestly; he shall be known in heaven face to face, Ephes. 3.5. In other ages he was not made known to the sons of men, As he is now, in the same manner and measure, as he is now revealed. They saw thorough a veil, so us the curtain is drawn. Tunc patuit Iudaeo, latuit mundo: jam patet mundo, latet In aeo; Then the Jews knew him, and the world was ignorant of him: now the Jews are ignorant of him, and the whole world acknowledgeth him. The clearness is greater, Ex Christo misso, that it was Ex Christo promisso. The Sun of Righteousness did then cast up some beams; now it is more glorious, as riding in the midst of heaven. Psal. 19.5. Coming as a Bridegroom out of his chamber, and rejoicing like a strong man to run his course. And nothing is hid from the heat thereof: Nothing? Yes, uncharitableness, that lives under the frigid Zone, Ice that cannot be thawed; an hard heart, nothing but hell-fire can melt it. Affected Ignorance willfully hides it self from it. John. 3.19. Light is come into the world, and men love darkness better, because their deeds are evil. Oderunt crucem pendentis, oderunt lucem splendentem. The world hates both the Cross of him that suffereth, and the Light of him that shineth. Their minds being blinded by the God of this world, that the light of the glorious Gospel of Christ should not shine unto them, 2 Cor. 4.4. But, If it be hid, it is hid to them that are lost, verse. 3. Such are the muffled Papists, that love like Owls, only to keep a whooting in the dark. John 7.39. The Holy Ghost was not yet given to the Apostles, because Jesus was not yet glorified. The Apostles had the Spirit before; but Non Taliter, nec tantum; Not after the same manner, nor in the same measure. But he that winked at the former times of ignorance, now commandeth all men everywhere to repent, Act. 17.30. This is the tenor of the new Covenant, Hebr. 8.11. I will write my Laws in their hearts: and they shall not teach one another, saying; Know the Lord: For all shall know me from the least to the greatest. As light, so the participation of God's light is communicative: his will must be known on earth, that it may be done on earth: as it is known and done in heaven. Before, God was well known in Jury, and his Name was great in Israel; but the Heathen had not the knowledge of his Laws; much less of this Gospel, of his Christ. But now his way is known upon earth, and his saving health among all nations, Psal. 67.2.

This doctrine makes to the conviction of them, that conceal the way of the Lord. *Rom. 1.18. The wrath of God is revealed from heaven against them, that withhold the truth in unrighteousness.* Here the Romish Priests have cause to tremble; that play at blind-man's-buffe with the people; smite them, and bid them prophecy who did it. Our Savior denounceth a *Woe* unto them, *that shut up the kingdom of heaven against men, Matth. 23.13.* The Romists think it their best policy, that the blinded Laity might not see their impostures. They resolve, *Woe* unto us if the people should know it: but indeed *woe* unto them, because the people do not know it. Like jugglers, if they did not cast a mist before men's eyes, their tricks would be nothing worth.

This reproves them also, that content themselves with their ignorance, and never labor for knowledge. We dare *take you to record, that we are pure from your blood: because we have not shunned to declare unto you the counsel of God, Act. 20.26.* But we may say of you, as it is said of the miser, when he is moved to give alms; you cannot hear on that ear. We have told you the wickedness of professed Usury, made known God's will in that point: we have told you the necessity of restitution, reprov'd the excessse of drink, of apparel: we urge that holy duty; *If any man ca• on the Name of Christ, let him depart from iniquity: that if you do not amend your lives, Christ will not save your souls: yet these thing you will not know.* How often have you been told; *Make you friends of your unrighteous Mammon: you will not know it.* You will make a friend of it, not make Christ your friend by it. *Amicus Christus, amicus Christianus, sed magis amicus mundus;* You say, Christ is your friend, and the Christian is your friend, but the world is your best friend. As the evil spirit said, *Act. 19.15. Jesus I know, and Paul I know; but who are ye?* So your whole life speaks; Money we know, lands we know, security we know, commodity we• know; but for Christ and his poor members; Who are ye? The world is the God they worship. As the popish dolt boasted of his picture of Saint *Francis*, curiously painted in his Closet; They talk of the Rood at Rome, and our Lady of *Loretto*, and *Catherine of Sienna*, and *James at Compostella*; but I have a picture at home worth ten of them. So the worldling hears us preach of Christ, his precious merits, grievous passion, gracious redemption, glorious reward; but still his Closet-picture he thinks better of than all these. Thus we can but preach it, and y• hear it, only God must give you hearts to *know* it. Pray and beseech the God of knowledge, to give you the knowledge of God, in the ways of salvation.

The power and coming of our Lord.] This concerns the matter manifested: wherein the Apostle intends the Sum of the Gospel, and the full salvation that is given us by Christ, in whom are all the treasures of blessedness. Of this he makes two distinct parts. First, that Christ *came* in the flesh, suffered for our sins, and rose again for our Justification. Secondly, the virtue and efficacy of this in our hearts, when we manifest the fruit of it in our well living, and well believing. He• came to suffer for our offenses, to deliver us from Satan, Death, and Hell; to reconcile us to God, to consecrate us holy Temples of himself, and to give us everlasting life. Now when we feel these gracious effects wrought in us, killing lust, quickening goodness, conforming us to obedience, and confirming us in faithfulness; this is to be benefited by the *power and coming of our Lord Jesus. Iustus venit •ad peccatores, ut ex peccatoribus faceret justos: humilis venit ad superbos, ut ex superbis faceret humiles, Ambr.* He that is righteous came to

sinners, that he might make sinners, righteous; he that was humble came to the proud, that of proud he might make them humble. Here observe many things.

First, that the *Comming* of CHRIST was in *Power*, *Esa. 64.1. Oh that thou wouldest rent the heavens, and come down; that the mounntaines might flow at thy presence.* Alas, how could this be when as he came in such baseness! *Esa. 53.2. He hath •o form nor comeliness, and when we shall see him, there is no beauty that we should desire him.* Therefore when he came unto his own, his own received him not, *John 1.11.* His Palace was a stable, his Courtiers beasts, his chair of state a man•ger, his royal robes a few rags. No bells ring, no bonfires proclaim his birth through the popular streets: no great Ladies came to visit his mother. Instead of thundering in the clouds, he lies crying in the cloutes▪ for beating down his enemies, he is glad to flee from their faces into Egypt. Where was then his glorious *Power*, or how appeared his majesty? Yes, his *coming* was in great *Power*: for if all the devils in hell could have hindered it, he had been stayed. Yea for this he came, •o *dissolve the works of the devil.* If our sins could have letted it: yea, they rather brought him. *De caelo traxerunt non merita nostra, sed peccata, Aug.* It was not our merits, but our sins, that drew him from heaven. The tyranny of *Herod*, and that butcherly *Inquisition* bloodied in the deaths of so many *Infant Martyrs*, could not cross it. *Psal. 2. The Kings of the earth conspire, and take counsel together but nec arts nec martes,* neither their power nor policy could withstand it. Neither was the glory of *Christ* wanting, though it conveyed it self in a less public for me. He had a famous *Harbinger* to go before him, and to prepare his way; *John the Baptist*, than whom *there rose not a greater, among them that were borne of women.* His bonfire was in heaven, a *Star* directing the wisemen to him. The bells that rung for joy, were armies of *Angels*; *an heavenly host praising God, Luk. 2.13.* His Palace heaven, his regal *Throne* man's conscience, his robes his own merits, richly adorning us: there was majesty in his humility. Thus came the Lord of life to the children of death. *Non liberatum fuisset humanum genus, nisi Sermo Dei dignatus esse humanus, Aug.* Mankind had not been redeemed, unless the word of God had been hominified. If we say that he hath humanity in him, that receives a man into his house; *Quàm humanus ill qui suscipit hominem in seipsum*; how full of humanity is he, that receives manhood unto himself! His coming was like a *Lamb* in meekness, yet he triumphed like a *Lion* in powerfulness; *leading captivity captive, and free•ng all his children from eternal bondage.*

Secondly, observe that the Gospel is no weak thing, but comes in *Power*: for CHRIST. *Comming* hath yet further *Latitude*. He came once unto men, he comes still into men: that was in the flesh, this is in the Spirit. The Law indeed did more amaze the conscience, and was delivered with greater terror, that it made *Moses* himself *quake and fear.* (Now if there was such thundering at the Law giving, what would have been at the Law breaking?) The Law came with more terror, but the Gospel comes with more *Power*. For that could not turn his heart that bare it in his hand: but the Gospel is able to change the man. *It is the power of God unto salvation, Rom. 1.16.* The Law may set before us our wretched estate by sin, but there leaves us desperate: it discovers our disease, prescribes no cure: it doth express sin, but cannot suppress sin. It is the glory and bleeding spectacle of *Jesus* crucified in the Gospel, that heals the soul. *1 Cor. 1.18. The preaching of the Cross unto us that are saved, is the power of God.* If there be no feeling of that *Power*, there are no sparks of salvation yet kindled. *Peters Sermon* took

little effect, till he came to this point. *Act. 2.36. The same Jesus whom ye have crucified, hath God made both Lord and Christ. Cum audiverunt hoc. Ver: 37. When they heard this, they were pricked in their hearts; What shall we do? Paul and Silas might have given the Iailo... good words, fair entreaties, and the most valid argument of all, monies, yet all this could not keep them from the dungeon. But when the Power of God had shaken the foundation of the prison, and Paul began to preach Jesus; then he was baptized, rejoiced, and believed in God with all his house, Act. 16. Let men come with oratory and the enticing words of man's wisdom; those floods do but beat upon surd rocks: but ifin the power of God, this shall turn those rocks into soft and fleshy hearts. Let the naturalist with all his eloquence, dissuade the covetous worldling from his greediness; alas, one ounce of Gold waighes down all his reasons. Offer to stay a furious man from anger with arguments, he hath not the patience to hear them. Could the Poet detain the lascivious from his harlot, though he tell him that she is a quick-sand to swallow him alive? alas, one smile from her is stronger with him than all reason. But now come with the Gospel, and urge them with the heart-blood of JESUS CHRIST, shed to save their souls from hell, and to satisfy for their sins. This is that powerful pleading which makes good men confess their hearts to burn within them: and bad men, even an Agrippa to say; I am almost persuaded to be a Christian, Act. 26.28.*

Thirdly, collect we hence, that the word of God hath more power than all men's edicts. Men in their writings are at much cost in adorning their style, and reducing their words to number, weight and measure; interlacing many rhetorical figures to beget attention. But on the contrary, the Scriptures in a plain simplicity, accommodates it self to the capacity of the weakest. Yet under this simplicity is included a strange majesty, and gravity of speech. As great Princes in their Edicts use no figures to their subjects, but plainly and briefly set down their commands: so God absolutely imposeth his will without debating the matter. Yet in persuading, moving affection, and posing the deepest apprehension, they have a Power beyond all writings. Read the first Chapter of *Esays Prophecy*, and compare it with the best Oration of *Tully*. Read the History of *Joseph*, and confer it with any tale of *Aeneas*. Read the acts of *David*, and weigh them with the wonders of *Tamberlaine*. Read the Gospel, which is the History of the life and death of Christ; and you will think the saddest stories of any human pens mere counterfeits to it. Let the Scriptural Psalms and Hymns be balanced with the most accurate and pathetic poems; alas, when these vanish with their air, those shall ravish the ear, and withal take the conscience. *Josephus* was a man admired for eloquence, yet how he halts in his imitation! concerning *Abraham's* sacrificing of his son *Isaac*, he makes a large rhetorical discourse: the Scripture is brief and plain. *Take now thy son, thine only son Isaac, whom thou lovest: He took him, and the wood of the burnt offering, land laid on his son, as Christ bore his own Cross. Behold, saith the child, the fire and wood: but where is a Lamb for a burnt offering.* The Father answers, *My son, God will provide himself a Lamb.* There be two lines able to wring tears from the Reader, whereas *Josephus* with his ample illustration moves nothing. It is recorded of one *Theodectes*, who would have brought some of the Bible into a Pagan tragedy, that he was stricken blind, till falling to repentance he was restored.

Lastly, the invincible power of the Gospel is manifested in throwing down those bulwarks raised against it. When the waters of life began first to flow, what strong flood-gates,

rampires, and dammes, were set to stop their sourse. All the learning, power, and policy of men, with the help of infernal spirits were bent against it. *Demosthenes* and *Tertullus* for eloquence, *Solon* against *Solomon*, *Plato* against *Moses*, *Aristotle* against *Paul*, *Alexander* and *Caesar* against CHRIST: but whatsoever contenders opposed the truth, they discovered the invaliditie of their arguments, with the confusion of their own persons. Christ sent a few fishermen to the sea of this world, with the nets of faith; and they enclosed multitudes of fishes, of all sorts and sises; *tanto mirabiliores, quanto rariores*, even Kings and Philosophers themselves, *Aug.* He sent not kings and Philosophers to persuade fishermen; but fishermen to convert Philosophers and kings. They that had no authority to countenance them, no friends to side them, no oratory to second them, no riches to maintain them: yet went abroad preaching the disdained Gospel of the crucified *Jesus*. And even when the *kings of the earth did set themselves against the Lord, and against his Christ*: yet even then God did give him the *heathen for his inheritance, and the uttermost parts of the earth for his possession. Psal. 2.8.* Emperors and Monarchs have thrown down their Scepters at the feet of the Lamb, as the *Elders cast down their Crowns before the Throne*; embracing the faith, and yielding to the Sovereign supremacy of JESUS CHRIST. Then was that Prophecy fulfilled. *Esa. 1.6. The Wolf shall dwell with the Lamb, the kid with the Lyon, and a little child shall lead them. Nero and Domitian* study strange deaths, to afflict the Saints, and to oppress the Gospel: yet the Church groans and grows, bleeds and battens: every drop of blood that ends one Christian, begets a thousand. Those men who at the first, *Timebant in verbis, postea gaudebant in verberibus*; trembled at threatening words, afterwards embraced killing swords, for the testimony of *Jesus*. You had once ten Apostles flying, one denying, yet afterwards all rejoicing, to suffer for him that suffered for them. *John. 16.8. When the Spirit is come, he will convince the world of sin, of righteousness, and of judgment.* How shall he convince it? not immediately by himself, but mediately by his Apostles, and Ministers; who otherwise durst never have been so bold. Neither was this a Personal promise, but rell to the Church, unto the end of the world. Now if this had been a cunning fable, some tale of Jupiter or Apollo, it could never have effected such a content of conscience, in forsaking of lands, liberties, wives, lives; in exposing us to calumnies, calamities, torments. Tell a Turk, the worshipper of a *Mahomet*, concerning riches, honours, and carnal satisfactions that come to him by his Prophet; this pleaseth his flesh and blood. But tell him of persecution, anguish, contempt, and death, which his profession must call him to; he will none of that for any Idols sake. Yet preach CHRIST to the conscience, the value of the price he paid to redeem us: and then yet a thousand dangers stand in our way; prison, hunger, tyrants, torments, deaths, di•else; we run through them all with patience, and overcome them with confidence. In these latter times, when the deluge of Popery overflowed; all piety was drowned, justice and mercy lost, the *Woman fled into the wilderness*, Antichrist in his highest ruffe, Kings kissing his feet; when it was death to think of restoring the light. Yet against all clamours of Friers, excommunications of Popes, execrations of his Priests oppositions of Princes by sword and fire: the Truth was delivered from the jaws of error, set in a white chair of crystal sincerity, and most powerfully lodged in a bed of peace. Where she reacheth forth to us her milken hand, guiding us to those everlasting doors, whereinto heresy and darkness shall never enter. O may this Sun shine to us, and our children after us, so long as the sun and moon in heaven endureth! Amen.

To apply all to ourselves; The *power and coming of CHRIST*, •s the kingdom of CHRIST: let us all pray; that this *Power* may come •n our hearts: LORD, *let thy Kingdom come*. Now what we pray with •urlippes, we must endeavor with ourlives. Shall we desire the removal of all •indrances to this kingdom, and most of all hinder it ourselves? If we obscure •hat glory, which we appreciate our own tongues and hearts, and the tongues and •earts of all under heaven, shall rise up in witness against us. He that makes such a •eeming prayer, and retains such a sinning desire, doth beg consuming vengeance •n himself. Tremble at this ye wicked; you may as well spit upon CHRIST, •s come to Church and say, *Thy kingdom come*; and yet actually uphold the kingdom of the devil. Let us take heed of withstanding the *coming of this Power*: CHRIST preached to the Jews, they would not receive him. *Behold; their house is left unto them desolate*. Noah preached to the old world: Lot to Sodom: *Gildas* to the Britain's; they despised it; their land was destroyed, and given to others. *John wickleffe* was raised up to this office, himself was burnt, and his books: what followed? they slew the next king, set up three usurpers, the nobility was butchered, the land havocked. The contempt of this *Power* hath brought on infallible desolation.

What this sin may work upon us, only the Lord knows, and knows to prevent. Comets may threaten, and rumors of wars sound in our ears: none of these destroy us, but our own sins. Let us not hurt ourselves, none shall hurt us. I• we be false to God, let us not blame others for being false to us. It was Christ's complaint over that apostate City, *O Jerusalem, thou that killest the Prophets, and sto•• them which are sent unto thee!* If we retain their sins, there remain for us their plagues. We use to arraign and judge our prophets, whose Ministry is to arraign and judge us, that we may not be judged of the Lord. The Jews killed their Teachers, do not we so when we withhold their life blood from them, and stand <◇> justify it? Is it not all one, to cut a man's throat, and to take away the sustenance whereby he lives, and without which he must needs famish? Certainly, of both it is the greater mercy, or (at least) the less cruelty, to dispatch him quickly. It is their work to mortify and kill our sins, and shall we kill them? that our sins may live? Oh there is a cursed devil that bewitcheth us! God that suffers this, means thereby to suffer this lands destruction. There were not (let not envy here me) so flourishing a Church under heaven, if this sin of Sacrilege were taken from it. But this effect hath followed it; that the profession of the Gospel in many places comes upon the stage, to help to make up the play, and to minister matter of mirth. And the Law doth domineer over the Gospel, as *Pilate* sate to Judge JESUS. If this land should ever come to the danger of destroying, (which God avert) those deriders of the poor Ministry will run into holes, that have already buried their talents from ever doing good. And then the poor clergies prayers will prevail more for mercies, than all their proud arrogated glories. But alas, how should Christ *come in power* to help us, whom we have rejected *coming in power* to convert us! Do•• he *come* now, and we will not know him; and can we hope he will *come* then when we call him? Open your hearts, all ye that fear the Lord, and let him in. As it is his own promise; *Behold I come quickly*: so it is the Churches prayer, *Come Lord Jesus, come quickly*. Wickedness is powerful, the devil is powerful, covetousness is powerful, lust is powerful: and hath the Gospel of Christ lost the powerfulness? No, if it have not power to convert us, it will have power to confound us. If Christ be not suffered to come unto us, he will not be hindered from

coming against us. Oh let us come unto him, that he may come unto us: subject we our hearts and lives to the obedience of his Gospel; that we may be found holy and blameless at the second *coming* of the Lord Jesus. It shall be *powerful* then, when the heavens shall pass away with a noise, and the elements shall melt with heat, and the earth with her works shall be burnt up. Let us now honor him when he *come* in grace, that he may honor us when he *comes* in glory.

And were eye-witnesses of his Majesty. This is the testification. Our Savior intending that the Apostles should lay the foundation of his Church; upon that *Corner-stone* whereupon themselves and we all are built; he furnished them with all fit provision for it. He declared his will to their ears, presented his works to their eyes, fixed his truth in their hearts; and sent them not to publish riddles and paradoxes and fabulous reports; but real and actual things which they had seen and heard. So might they from infallible experience give a well grounded testimony. The Sum is this; Christ made himself manifest to them, that they might manifest him to us. He let them see, that they might teach us to believe. *The things which I have received of my Father, I have made known unto you.* They must needs be scribes well fitted for the kingdom of heaven; when such a Master read unto them the oracles of Truth. He that is the life of the Gospel, taught the Gospel of life. It did not hold, that he must needs be a good scholar, that had *Socrates* his Master. But he must be a good Disciple, that hath *Jesus Christ* for his Tutor. *•e* are not reporters, but *witnesses*: not ear-witnesses, but *eye-witnesses*: not only of *•is* Humility, but of *his* majesty.

We were witnesses.] But *Non eget testimonio hominis, John. 5.34. I receive not testimony from man. He is the Way, the Truth, and the Life: the way to the truth, the truth of the way, the life of both, of all: therefore a sufficient testimony to himself. Yet he saith, John. 5.31. If I bear witness of myself, my witness is not true.* And of *•he* contrary. *John. 8.14. Though I bear witness of myself, my witness is true.* These *•woe* places seem at the first view, contradictory. But are easily reconciled: in the *•ormer*, CHRIST did accommodate himself to the capacity of the hearers, who *•cknowledged* nothing more in him then Humanity: in the other, he sets forth his Divinity, and discovers another nature in his own Person: that howsoever they *•ight* vilipend the testimony of the one, yet were convinced by the testimony of *••e* other. But this answer seems not to satisfy; for CHRIST as he was man, was *•ithout* error, and could not give a false testimony how then could he say, *My witness is not true?* I answer; *My witness is not true*, that is, it is not effectual, nor *•ould* be accepted as true by the Jews, though it was most certainly true. Though *•be* true *secundum rem*, according to the matter testified: yet not *true secundum acceptionem*, according to their acception. To the other it is objected, *My witness is •ue*: that according to the Law no man's witness is accepted for himself. And, *Pro.7.2. Let another man praise thee, and not thine own mouth.* But CHRIST is *the •light* of the world: now the light doth not only help us to see other things, but all *•o* to discern it self. But further, if CHRIST *receives not testimony for man*, why *•oth* he admit of *John's* witnesses? *John. 5.33. Ye sent unto John, and he bare witness •nto the truth. John* did not intrude himself into this office, but the Jews required *•im* to it; *Ye sent unto John.* This appears, *John. 1.19. This is the Record of John, •hen the Jews sent unto him to ask him, who art thou?* now Christ admitted of *John's* testimony for their sakes; as he declares himself; *That ye might be saved. I receive not man's witness, Propter indignitiam*

meam, for any need that I have of it: *•d recolo propter salutem vestram*, I suffer it for your salvation, that you might be induced through a witness of your own choosing to believe on me. I receive not *the •itnesse of man*, as it is merely man's, and of no further authority than flesh and *•loud*: but as it is inspired by God, I entertain it.

Our blessed Savior accepted of many witnesses, which I will but touch, *•s* being not in the center, but not out of the circumference of this argument.

1 God the Father. *John. 5.37. The Father himself which sent me hath borne wit•esse of me.* The substance of his testimony was delivered in an audible voice; *This ⟨ϕ⟩ my beloved Son, in whom I am well pleased.*

2 John the Baptist. *John. 1.8. He was not that light, but he was sent to bear witness •f that light.* The Testimony of John was *Inducens*, persuading: but the testimony *•f* the Father *compellens*, prevailing.

3 The works of Christ. *John. 5.36. The works that I do, bear witness of me.* This is *Testimonium majus Iohanne*; a greater witness than John's; against this wit•esse there is an exception: if Christ might be known sufficiently by his works to *•e* the Messiah: the same testimony might be given to the Apostles, who wrought *•s* great miracles. It is answered, that Christ when he wrought these works de•lared himself to be the Messiah: the Apostles when they wrought them, declared *•hemselves* not to be Christ, but the servants of Christ: and that they effected all *•nely* through his name and virtue. When the disciples of John came to Christ to *•e* satisfied, whether he were he that should come or no; he refers them to no o•her testimony but his works. *Luk. 7.22. Go and tell John: what things you have ••ene and heard: that the blind see, the lame walk, &c. Magnum magna decent:* he proves his goodness by his good works. It was this that preferred Corazin and Bethsaida before Tire and Sidon in torments: because *mighty works were done among them, and they repented not, Matth. 11.21. Opera virtutis, mighty works. Luk. 24.19.* He is called a *Prophet mighty*, not only in words, but in deeds. Neither were the Jews only convinced, with a *Nunquam locutus est homo sicut iste, John. 7.46. Never ⟨ϕ⟩ spake like this man.* But also with a *Nunquam operatus est homo, sicut iste*; never man di•like his man; *We never saw it on this fashion, John. 7.31. Will Christ when he comes, ⟨ϕ⟩ more miracles than this man hath done? John 9.32. Since the world began the like was never heard before. What is inferred on it? Ver. 33. If this man were not of God, he could do nothing.*

4 The Scriptures, *John. 5.39. Secarch the Scriptures, and they are they that testify of me.* All or them, like so many Mathematical lines meeting at that one comes. Every page, like a *John the Baptist*, pointing us to the Lamb of God that takes away the sin of the world. *Nil fere continet verbum Domini, nisi verbum Dominum.* The word of the Lord contains almost nothing else, but the Lord, that is the word. *Act. 10.43. To him give all the Prophets witness.* They by predictions and figures, the Apostles by demonstration, and truth. The first, of these Testimonies was pronounced, the second, inspired, the third, exhibited, the last, written.

5 Angels; they witnessed his conception, *Luk. 1.31*. His nativity, *Luk. 2.10*. His Majesty. *Matth. 4.11*. *The Angels came and ministered unto him*. His Resurrection, *Luk. 24.5*. His Ascension, *Act. 1.10*.

6 The creatures; In his nativity a *Star*, a burning Lamp set in the heavens: *Lucifer ante solem*; a day-star before the sun. In his life, the winds and the sea answer his commands, *Matth. 8.27*. *What manner of man is this, that even the wi• and the seas obey him!* The sun was darkened at his death, the veil of the Temple rent, the earth did quake, the stones clove; and the graves were opened. At his birth the heavens did witness that he was come down to earth: at his Resurrection, the earth did witness that he was ready to go up to heaven. The sea was his path to walk on, the clouds his chariot to ride on.

7 His very enemies: neither Pilate nor Herod could find fault in him, *Luk. 23.15*. Ye have brought this man to me, I have examined him, but *can find no fault i• him; No, nor yet Herod*. *Pilate's wife justifies him to her husband. Matth. 27.19*. *H• thou nothing to do with that just man*. They that came to ensnare him, depar••mending him. You have, *Matth. 22*. Pharisees, Sadducees, Lawyers; all apposing him, all convinced, and *astonished at his Doctrine*. The Centurion at his death acknowledgeth; *Truly this is the Son of God*. The very devils acknowledge him, *Mark. 1.24*. *I know thee who thou art, even the holy one of God, Act. 19.15*. *Jesus I know*. O powerful Christ, that couldst *Ex ore inimicorum*, out of the mouth of thy professed enemies derive thy praise? How should thy friends, bought with thy precious blood, glorify thee: when thy very enemies thus honor thee! *Deu. 32.15*. *Their Rock is not as our Rock, even our enemies themselves being Judges*. Even the Jews that crucified him, and *All bare him witness, and wondered at his gracious words*.

8 Lastly, the Apostles were especially designed for this Testimony, *John. 15.27*. *Ye shall bear witness, because ye have been with me from the beginning*. There are twelve Apostles, a whole Jury of these witnesses: and when one of them apostat• by transgression, and the room was void, they cast lots to supply the place with a new witness, *Act. 1.22*. *One must be ordained to be a witness with us of his Resurrection*. There were twelve Patriarchs in the Old Testament, twelve Apostles in the new. *Solomon's twelve Officers, 1 King. 4.7*. *Moses his twelve Pillars, Exod. 24.4*. The twelve cakes of Shewbread, *Levite. 24.5*. The twelve stones in A••• Pectorall. The twelve stones that *Joshua* took out of Jordan, The twelve Spies, the twelve Tribes, the twelve Stars. *Revel. 12*. The twelve foundations, twelve g•s, twelve Angels, *Revel. 21.14*. *The wall of the City had twelve foundations, and in them the names of the twelve Apostles*. These twelve were to lay the foundation of the Church. *Eph. 2.20*. *We are built upon the foundation of the Prophets and Apostles Jesus Christ, himself, being the chief corner-stone*. We are built on them; they and we •ll Jesus Christ. But were there no more than twelve of these especial witnesses? What say you to *Paul* and *Barnabas*; were not they Apostles? were not they wit•esses? Yes, they are both called *Apostles and Witnesses, Act. 14.4*. *Part held with the •postles*: now at that time in *Iconium* were no Apostles, but *Paul* and *Barnabas*;•efore they were. *Vers. 3*. *God gave Testimony to the Word of his grace by them in •nges and wonders*: therefore they were *Witnesses, 1 Cor. 9.1*. *Am I not an Apostle?•ith Paul*. *Yea, 2 Cor. 11*. They are Apostles; *Nonne ego plus? I am more*. He is •lled the Apostle: when we speak of an Apostle, and distinguish him not by name, •e commonly mean

Saint Paul. But he calls himself *Abortive*, 1 Cor. 15.8. *One come out of due time*. One is said to be abortive three ways. First, either *Extra tempus debitum*, when he comes not in the due and expected time. Secondly, when he is forced from the womb of the mother. Thirdly, when he comes not to full perfection. Paul may be said abortive two ways, not the later: for *he labored more abundantly than they all*. Ingenuously he confesseth, that he was not a whit behind the very chiefest of the Apostles. There is a three-fold difference betwixt the rest of the Apostles, and S. Paul. 1. The Twelve for twelve years preached only to the twelve Tribes of Israel: Paul went presently after his calling to the Gentiles. 2. The Twelve divided the world amongst them, Paul took the whole world for his Parish. 3. The rest were called (all but Matthias) *à Christo mortali*, by Christ in his mortality; *Paul Christo immortalis*, by Christ in his immortality. The rest, by Christ humbled: Paul, by Christ glorified. Though this difference be in their Apostleship, there is no difference in their *Testimony*: they all witnessed the same LORD JESUS.

This *Witnessing* was one of the Apostles prime excellencies and privileges above others. The first privilege was their Mission, which was immediately from Christ himselfe, *I send you*: whereas we are sent from him mediately by others. The second, was their Commission; *Preach and Baptize*, &c. They were sent to plant the Church, whereas we build upon their foundation. The third, was their Authority, *John. 20.22. Christ breathed on them, and said, Receive ye the Holy Ghost*. There was number of ceremonies to make up a Levitical Priest; anointings, washings, &c. but to make up an Evangelical Priest, Christ only *breathed* on them: thus in a great measure they received the Holy Ghost, *Act. 2.3. There sate upon them cloven tongues, like as of fire*. Such a fire was kindled on that day of Pentecost, that the whole world hath been the warmer for it ever since. Therefore *Chrysostom* calls the Apostleship, spiritual Consulship, which was the greatest office in the Roman Government. The last privilege is their *Testimony*, and Election to this testimony. God raised up Christ, and shown him openly; *Not to all the people, but to us Witnesses, chosen before God*. The Lord sent them forth *ad testificandum*, to bear witness of Christ.

In witnesses there are three things especially required: 1. That they be *Bonae memoriae*, of good report and repute: for a bad and vicious life enervates their testimony. but these were holy men: he that sent them to give testimony, did not deny them *contumely*, *John. 17.17. Sanctify them through thy truth. Nihil est puero teste certius, idior*. No witness is surer than a child's: when he is come to those years to understand, and not to those years to dissemble. Thus doth God *Ex ore lactantium*, out of childrens mouths magnify his own praise. The witnesses were not children in understanding, but in simplicity and innocence of heart. They might be reproved, they could never be disproved. 2. That they be *Oculati testes*, *Eye-witnesses*: so were these, we shall hear. 3. That they be *Concordes*, *(in non-Latin alphabet)*, to agree in their Testimony. false witnesses are easily found out, by being examined sundery; unless they have cunningly digested their tale; and then their mischief is more pernicious. But these witnesses, when they were dispersed over the face of the earth, did *Vnum sentire, eum dicere*, mind one thing, and speak one thing: they delivered the same, wrote the same, wrought the same, witnessed the same truth even with their bloods. There were in all points *Idonei testes*, sufficient witnesses.

This Apostolical Testimony was not without some opposition: for there were others that came in the name of CHRIST, who had nothing to do with him. *Simon Magus* bewitched not only the Samaritans, but also the Romans. *Claudius* set up a brazen Image on Tyber bridge, with this blasphemous Incriptions *To Simon the great god*. But while he sailed in the air *Remigio daemonum*, he fell down to the earth, and burst his neck. One *Manes*, admired of the Persians, took twelve men, whom he called his Apostles, and styled himself the Comforter of Israel. But undertaking to recover the Kings son, who was dangerously sick, and failing in the cure, he had his skin pulled over his ears. A Romish Doctor, called the Oracle of India, gave out that he was more holy than the Apostles, yea, than the Angels: yea, that God made him a proffer of hypostatical union, and assumption into the fellowship of the Deity; but the modest man refused it. That he was the worlds Redeemer, *quoad efficaciam*, in respect of efficacy; as Christ performed it, *quoad sufficientiam*, in respect of sufficiency. Horrid and unpardonable blasphemy! So one *Postill*, a Jesuit, under the name of mother *Jane*, printed a book called the *Victory of women*: Maintaining, that as CHRIST redeemed the superior world, Man: so mother *Jane* saved the inferior world, Woman. Here Saint *Paul's* Prophecy was fulfilled, *2 Thess. 2.11. For this cause GOD shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.* They would none of Christ, let them welcome Antichrist. *John 5.43. I am come in my Fathers Name, and ye receive me not: if another shall come in his own name, him will ye receive.* He that will not believe these witnesses, shall everlastingly perish.

For as, *Seeing we are compassed about with so great a cloud of witnesses*, let us believe, *1 John 5.7. There are three that bear record in heaven: the Father, the Word, and the Holy Ghost; and these three are one.* The Father bare witness to CHRIST, at his Baptism, *Matth. 3.17.* at his Transfiguration, *Matth. 17.5.* at a manifest and glorious Revelation, *John 12.28. There came a voice from heaven, &c.* The HOLY GHOST bare witness to CHRIST, in descending first upon himself, *John 1.32.* then upon his Apostles, *Acts 2.4.* making them also to bear witness, *John. 15.26.* Both *he shall testify of me, and make you testify of me.* The WORD bare record of himself, *John 10.25.* When the Jews put him to it; *If thou be CHRIST, tell us plainly:* He answered, *I have told you*▪ When *John's* Disciples asked him; *Art thou he that should come?* He witnessed, *I am he.* *Matth. 14.62.* When the high Priest questioned him; *Art thou the CHRIST, the Son of the Blessed?* JESUS said; *I am,* Thus he witness to the blind man whom they had excommunicated, *John. 9.37. Who is the Son of God? It is he that talks with thee; I am he.* This he testified to *Paul, Act. 9.5. I am JESUS whom thou persecutest.* And these three are one; *Non tantum in testimonio, sed $\langle \rangle$ essentia;* Not only in their witness, but in their essence, *Ardens. There be three th•• bear witness in earth; the Spirit, and the Water, and the Blood: and these three agree to one.* The Spirit of God, or of man inspired with that Spirit, applying to his comfort the water and blood that came out of Christ's side. Water being a sign of o•• Sanctification, Blood of our Justification. These three are one, saith *Augustine, I• mysterio, non in natura;* Not in nature, but in mystery: they agree in one Testimony. *Si qua in aquâ gratia, non ex natura fluminis, sed ex praesentia Flaminis;* The virtue that is in the water, is not of the water, but of the Spirit. Thus if *in the mouth of t•• three witnesses every word be established;* How strong should be our faith, that is confirmed with so many and so great witnesses? The intent of all is that we should believe, *John 19.35.*

He that saw it, bare record, and his record is true, that ye mig^o believe. Not to give credit to all these witnesses, is (so far as in us lieth) <◇> make GOD lose his purpose. Therefore these shall either witness to us, or <◇> day witness against us.

Eye-witnesses.] One eye-witness is better than many ear-witness. They spake not by tradition, or what curious relaters have buzzed in credulous ears: but oppose their own knowledge against all fabulous reports; Vidimus, we have seen. That which we have heard, and seen with our eyes, which we have looked upon, and our hands have handled of the Word of life. That which was from the beginning: Not of •ate days, no new sprung up noveltie. Which we have heard, immediately speaking in the world, as well as mediately speaking in his Word. He spake to our Fathers by the mouth of all his Prophets from the beginning: but in our days, by his own mouth: our ears have heard his Sermons. Which we have seen with our eyes: Behold him working miracles, raising the dead, casting out devils. Which we have looked upon; not having only a glimpse of him, but intently looked upon him: as John pointed to him with the finger, Behold the Lamb of GOD. Our hands have handled his precious body, both before his death, and after his Resurrection. Doubtfull Thomas would not believe, and that Ex professo; till he saw the prints of his nails, and thrust his hand into his side; and then he cries, My LORD, and my GOD. Handled of the Word of life: How can this be? Though this being very GOD of very GOD, is neither visible nor palpable: yet in respect of the personal union of the two Natures in him, we say again; That which we have heard, seen, and handled. The Apostle Saint John doth especially of all the rest press this point; 1 John 5.10. John 20.31. John 21.24. This is that beloved Apostle, Evangelist, Martyr, all. Saint Peter was an Apostle, not an Evangelist. Saint Mark an Evangelist, not an Apostle. Saint Matthew both an Apo•tle, and an Evangelist, not a Prophet. Saint Augustine a Doctor, not a Martyr. Saint Laurence a Martyr, not a Doctor: but Saint John was all these, Dyez. Pontan. In his Epistles an Apostle, in his Revelations a Prophet, in his Gospel an Evange•ist, in his faith a Confessor, in his preaching a Doctor, in his chastity a Virgin, in his readiness to die for CHRIST a Martyr? suffering for him under the Cross, whom he saw suffering for him on the Cross. This is the Disciple, that hath testify •hese things, and we know that his Testimony is true. Saint Paul doth also earnestly •rge it, 1 Cor. 15.5. He was seen of Cephas, then of the Twelve: he was seen of above •ve hundred brethren at once: he was seen of James, seen of all the Apostles; and last of •ll seen of me. And Saint Peter here confirms it; We were eye-witnesses of his Majesty. Now as Aristotle said; If Timothy had not been, we had not had •o much sweet music: but if Phrynus (Timothy his master) had not been, we •ad not had Timothy. So, if these Apostles, John, Peter, and Paul had not been, •e might have wanted such witnesses: but if JESUS their Master had not been, we had wanted such Apostles. They saw with their eyes, we hear with our ears, •ORD grant us all to believe with our hearts, the Majesty of JESUS CHRIST. So it follows.

Of his Majesty.] The Apostles saw not with such eyes as the world. The world saw neither for me nor comeliness, nor anything desireable in him, Isaiah 53.2. The Apostles saw his Majesty. The world saw him as a dejected, rejected man; •h. 19.5. Behold the man: the man loden •with sorrows, and overwhelmed with mi•eries. The Apostles saw him white and ruddie, of the purest complexion, the chiefest •mong ten thousand, Cant. 5.10. Whiter than the Lilies of the valleys, redder than ••e Roses of Sharon. Were our eyes opened, to behold the incomparable

virtues of our blessed Savior; as *Plato* said of *Virtue*; he would ravish our souls with an unexpressible love. He is a spiritual, Intellectual Sphere, whose circumference is everywhere, his Center nowhere. His Majesty is infinitely puissant, the chiefest of ten thousand. The Jews have a Tradition, that the *Messias* appeared to them at the Red sea, like a man of war, delivering them from the Egyptians. For this they made a Song, *Exo. 15.3. The Lord is a man of war.* It is prophesied of him, *Isaiah 53.12. (v) he shall divide the spoil with the strong.* His Majesty is infinitely great, his mercy is infinitely sweet. *Cujus aspectu dispelluntur tenebrae, cujus effectu liberantur animae;* His strokes dispel all darkness, his power delivers our souls. Come now, and behold him with the Crown wherewith his mother crowned him in the day of his espousals, in the day of the gladness of his heart, *Cant. 3.11.* There is no peace but from him, no life but by him, no bliss but through him, no comfort but for him, no joy but in him; O blessed eyes that see the Lord Jesus.

How, when, where, and wherein, the Apostles were *Eye-witnesses of his Majesty*, the ensuing verses challenge to instance. Only learn we now, to make CHRIST the Object of all our eyes. Our carnal eyes cannot now see him: we must wait for that day, when *with these our eyes in our very flesh* we shall behold him, *Job 19.27.* Our spiritual, intellectual, faithful eyes may now see him. As the Israelites, when they were stung with those fiery Serpents, looked upon the *Breath Serpent*, and were healed. So we that are stung with our sins, must look upon *the Son of man lifted up to his Cross, that we may not perish, but have life everlasting, John 3.14.* No contemplation of him, no benediction from him. As *Peter* said to the Creeples, *Act. 3.4. Look on us:* and he gave heed to them, expecting to receive something of them. So we must look *steadfastly on Christ*, or shall receive no alms of comfort. Behold him in faith, that God may behold thee in him, *2 King. 2.10.* When *Elias* was to be taken up, *Elisha* begged of him, that a double portion of his Spirit might be upon him: he answered, *Thou hast asked a hard thing; nevertheless, if thou see me, when I am taken away from thee, it shall be so unto thee: but if not, it shall not be so.* A sinner doth desire of Christ, to be made a Saint, and to have his holy Spirit put upon him: Christ answers, *Thou hast asked a hard thing; nevertheless, if thou canst see me with the eye of Faith, thou shalt have thy request, thou shalt be saved.*

But before we come to behold his Majesty let us first look upon his misery. Let our meditations follow him, from his agony in the garden, all the way of his Passion, by the tract of his Blood, till we find him dead on the Cross. Behold the scourge fetching blood from his sides, the thorns harrowing his sacred head, his life-blood issuing out by the wounds of the nails. And as if all that were too little, a soldier opening his side with a spear after his death, and broaching out blood and water, *Lament. 1.12. Is it nothing to you, all ye that pass by? Behold and see, if there be any sorrow like unto my sorrow.* Sorrow is a thing of that nature, it calls for beholding: and humanity cannot choose but yield an ocular pity. Every good eye will turn it self, and look upon them that are in distress. Those two merciless men, *Luke 10.* that went by the wounded man; though they helped him not, yet before they passed, they looked upon him as he lay. Our Savior being advanced on the Chariot of his Cross, unless we purposely turn away our eyes, we must needs be eye-witnesses of his sorrow. *Look upon JESUS, the Founder and Finisher of our faith, Hebr. 12.2.* Think of the torments he suffered, of the mercies he proffered, of the sacrifice he offered: and then, as there was never grief like his grief; so

there was never love like his love. When the Jews beheld Christ *weeping for Lazarus*, they said, *Behold, how he loved him!* John. 11.36. When we see CHRIST bleeding, weeping streams of blood for us, we may well say; *Behold, how he loved us!*

We cannot now with *Zacchaeus*, see his face, yet we may behold his mercy. We cannot with the sick woman, touch his hem, yet we may touch him. We cannot hear *Verbum Dominum*; we may still hear *Verbum Domini*. We cannot behold him dying on the Cross, yet we may contemplate the efficacy of his Cross, and the price of his sacrifice. His Blood is like the widows oil, *King. 4*. Enough to pay all our debts, and to spare, for ourselves to live upon be••i. Luke 10.23. *Blessed are the eyes which see the things that ye see*. Blessed eyes, ⟨◇⟩ with faith and love see the LORD JESUS. John 8.56. *Your Father Abraham •joyced to see my day: he say it, and was glad*. He saw it in hope, we see it in faith. H• saw it and rejoiced: who can behold, the day of CHRIST, that is, the day of salvation and not rejoice? Indeed we are naturally borne blind, how then shall ⟨◇⟩ •me to see? John. 9.19 Only JESUS must open our eyes, that we may see him••fe. John. 20.29. *Thomas, because thou hast seen me, thou hast believed. Blessed are •ey that have not seen, and yet have believed. Tanto magis beati in credendo, quanto mi•s expediti in videndo*; Our faith shall have so much the more commendation, as our •es have been permitted the less vision. It is held by Divines a principal part of •r glory in heaven, to see JESUS CHRIST. They that are in the Courts of •inces, behold gorgeous apparel: at rich men's tables, we see costly delicates: on •e sea men see strange wonders: on the land, glorious Palaces: yet *Peribit visus & •sum*; the eyes shall be stopped with dust, and the objects burnt with fire. The •ost blessed sight, is to see God in peace: though we lose all the spectacles on earth, •do videamus te, Lord Jesus let us see thee to our eternal comfort. Bless us, O Fa•er of lights, with that everlasting vision, where no clouds nor darkness shall hin••r our speculation. O may we spend that eternity never to be spent, in the joyful •ght and peaceful enjoying, of Thee our Maker, thy Son our Savior, and that ho•• Spirit our Comforter; to whom be glory forever. Amen.

VERSE 17. For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory; This is my beloved Son in whom I am well pleased.

THE Apostle might seem to have delivered a wonder, a paradox, an incredible mystery: he must now stand to it, and declare the wonder, explain the paradox, unfold the mystery. What was it? that they had *Seene the •ajesty of Christ*. His Majesty? This is that wonder, that paradox, that mystery. •he world had seen his pain, his contempt, his poverty; but his Majesty? It had •ene him come thirsty to the fountain, hungry to another's table, weary to his re•se, desiring entertainment where he found it not: but his Majesty? It had seen •m crowned with thorns, bleeding with scourges, forsaken on the Cross: but his •ajesty? It had seen him in the form of servant, full of ignominy, full of misery; •ut full of Majesty? It never saw that. Well then, this Majesty doth our Apostle de•are: he hath said it, he will prove it. *For he received from the Father honor and glo•e*. We say, that honor conferred by the King, is died in grain, and will hold co••ur: yet it hath the change, for though the color hold, the garment it self will •ear out. Now when the garment is tottered to rags, farewell color: so when the •ody

is consumed to dust, farewell honor. But when the King of heaven gives ho•our, it will hold indeed:

—hunc nec Iovis ira, nec ignis,

Non ferrum poterit, nec edax abolere vetustas.

•s Isaac said *Jacob, I have blessed him, and he shall be blessed*: so God saith of that •an, I have honored him, and he shall be honored.

He received from God the Father, &c.] You see, the form of the words is Re•ptory; *He •ceived*. The •arrels are •ive:

- Who, Christ; *He received*.
- Of whom, God; *Of God the Father*.
- What, *Honor and glory*.
- When; *When the voice came from the excellent glory*.
- How; *This is my beloved Son, &c*.

There could be no Testimony, *Plenius vel planius, manifestius vel magnificent••* more perspicuous, or more glorious. Honor requires reverence: God hath honored his Son, let us honor the Father, and give the devout reverence of humble hearts to the whole Trinity.

He received.] This is the first Circumstance, the person to whom this honor is given. *He received*, but Receiving implies want; now is there any want in Christ? *Coloss. 1.9. It pleased the Father, that in him should all fullness dwell. The oil of gladness did so fill him, that it ran over the brinks of his Humanity, and fills us <◇> members. Of his fullness we have all received, grace for grace, John. 1.16.* The Plenitude of Christ was not *Plenitudo sufficientiae*, a sufficient fullness, enough to serve his turn: but *superabundantiae*, an over-flowing fullness; a sea of grace, able to fill all <◇> channels. Not *Transitionis*, a passing or vanishing fullness; as a Cistern may be••l, and emptied again by cockes: but *Habitationis*, a permanent and inexhaustible fullness: it dwells in him. How then is he said to *receive*? Could there be addition, where is no defect? Can a thing be more than full? This receipt doth in nothing prejudice the immensenesse of the Deity: for Christ must be considered two ways, as he is God, and as he is man. He that mediates between both, must be both. He•• then the answer is easy; It is God that gives, and it is man that receives. The Father hath not more glory, omnipotent, or perfection, than the Son, as he is God; b•• as this Son of God is made the son of man, he *receives* grace and glory. God gives to man, and receives nothing of him: man receives of God, and gives nothing to him. Hear him speak as God; *All thine are mine, John. 17.10.* Hear him as man, *Vers. 9. They whom thou hast given me, are thine.* As man he receives of the Spirit, *Luke 14.18.* As God he communicates to the Spirit, *John. 16.14. He shall receive of mine.* The Son takes of the Father, and the Spirit takes of the Son, *verse. 15.* Yet so that what is of one Person, is of the whole Deity; excepting only those personal and individual proprieties; as the Father to be the

Father, and to beget; the Son 〈◊〉 be the Son, and begotten, not to beget; the Spirit neither to beget, nor to be begotten, but to proceed. So the Son only to be man, not the Father nor the Spirit. As God he had no beginning, as man he received a beginning in time, *Galath. 4.4.* As man, he was made of his mother; as God, his mother was made by him: so he is both *Mariae Factor, & Filius*, the Father of *Mary*, and the Son of *Mary*. As God, he chargeth us to *Continue in verbo suo, in his own Word, John. 8.31.* and *verse. 51.* *If a man keep my saying, he shall never see death.* As man, he confesseth, *John. 7.16.* *My doctrine is not mine, but his that sent me.* As he honors the Father, so he receives honor of the Father, *John. 13.32.* God doth glorify him, and is glorified in him. As God he says, *I have of mine own:* as man, *All things are delivered unto me of the Father.* As God, *he doth what he will in heaven, and earth, and all places:* as man; *A power is given to me in heaven and in earth, Mat. 28.18.* Thus is this doctrine clean; that CHRIST, who as GOD gives all things, as he is man receives something here, *Honor and glory.*

Now for whom doth Christ come to be a Receiver? For whose sake did eternity admit an estate to receive in time? Perfection it self to grow in stature? Wisdom it self to increase in knowledge? not for himself, but for us. *Contentus •pere, ut posset tribuere;* He would take of God, that we might take of him, *Gen. 13.2.* *Abraham was wealthy, exceeding rich in cattle, silver, and gold:* yet when he recovered the spoil of Sodom, and it was re-offered him by the King; he took somewhat: but how much? no more than he meant to give away, *Gen. 14.23.* *I will ••• take away anything from thee for myself, lest thou shouldest say, I have made Abra••• rich:* but I will accept a portion for the young men that went with me. Christ was so rich, that he need not receive honor and glory: yet was he content to receive it of his Father, that he might give it to us his children.

From God the Father.] This is the second Circumstance, of whom he received it. Here observe the manifest distinction of Persons in the Deity. The Father •ives honor, the Son receives it. The Father speaks from heaven, the Son •ears it. *Personae non confundendae, sed suis proprietatibus discernendae, Aug.* There must be no confusion of the Persons, but a distinction of their proprieties. We be•eeve, there is a Father, *Eo quod habet filium,* because he hath a Son: we be•eeve there is a Son, *Eo quod habet Patrem,* because he hath a Father. We believe here is an Holy Ghost, proceeding from the Father and the Son, coequal and •oevall with the Father and the Son. Because he is a Divine Person, and neither the Father nor the Son. *Non confusa in una Persona Trinitas, against Sabellius: non digisa in natura Divinitas, against Arius.* The father is not greater than the Son, nor •he Son than the Spirit: *Eadem aequalitas, eadem aeternitas.* But the father is said to •end the son, and the son to send the Spirit: this seems to imply some superio••tie of the sender to the person sent? The Father sends, and is not sent: the •onne sends, and is sent: the Holy Ghost is sent, and sendeth not: yet is •here no inequality. There are three ways of sending. 1. *Per auctoritatem,*•y authority, so a superior sends an inferior. 2. *Per consilium,* by advise •nd Council: so the less may send the greater. As the privy Council may •end the king to take the air, or to lead an army. So an equal may send his •quall; as *Act. 15.* the Elders sent *Paul and Barnabas* to Jerusalem. 3. *Per originem,*•s the fountain naturally sends forth the spring. So the Father sends the Son, the Son sends the spirit. The father as the fountain begets, the Son is begotten, the Holy Ghost proceeds. CHRIST is said to be sent in respect of his acception of •nother nature. *Gal. 4.4.* *When the fullness of time was come, God*

sent his Son made of woman. The man confesseth; *My Father is greater than I*: yet in regard of his Person, *I and my Father are one*, *John*. 10.30. And Saint *John* adds to them the Holy Ghost, and concludes; *These three are one*.

The word Trinity, say our Papicologists, is not found in the Scriptures: yet the substance of the word is apparent, *Matth*. 3. At the Baptism of CHRIST, there was a manifestation of the three Persons. *Patris vox auditur*, &c. the voice of the Father is heard, the Humanity of the Son is felt, the visible sign of the Holy Ghost is perceived. Who spake of his Son, but the Father, who was baptized and spoken to, but the Son? Neither of these appeared in the form of a Dove, but the Holy Ghost. A Trinity did begin both the world and the word, that is the Scripture. *Gen*. 1 *Creavit Elohim coelum & terram*. The verb is singular, *Creavit*; noting the most simple essence of God. The substantive plural, not *El*, but *Elohim*, to show the pluralitie of Persons. It is observed on, *Deut*. 6.4. *Dominus noster Deus unus est Dominus*. *The Lord our God is one Lord*. Why doth *Moses* thrice mention the name of God, but to show the distinction of three persons? Why doth he apply the word *Vnus*, *One*, to all of them, but to show the unity of essence? Why is *Noster*, *Our*, put in the second place; not in the first, nor in the last, but in the middle or second place; but to show that the second person should take our nature upon him? *Aug*. *Esa*. 6.3. *Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory*. *Ter Sanctus*, thrice is God called *Holy*, to note unto us the three persons. *Dominus non domini, deus non dii*; once *Lord*, once *God*: and the earth is full of *His glory*, not *Their glory*; here is the unity of the essence. *Gen*. 1.26. *Let us make man in our Image, Faciamus*, let *Vs* make; there is a Pluralitie of Person. *Ad imaginem nostram*, to our *Image*, not *Images*; there is the unity of the Essence. *Matth*. 28.19. *Baptism in the name of the Father, of the Son, and of the Holy Ghost*. The Father, Son, and Holy Ghost; there are three distinct Persons: *in Nomine, non in nominibus*; in the Name, not names; there is one Essence. The Holy Ghost is called the finger of God, CHRIST the Hand of the Father: now as the finger is in the hand, and the hand in the body: so of one and the same most pure and simple essence is the Father, Son, and Spirit. But as it was reported of *Alanus*, when he promised his auditory to discourse the next Sunday, more clearly of the Trinity, and to make plain that mystery: while he was studying the point by the Sea-side, he spied a boy very busy with a little spoone, trudging often between the sea and a small hole he had digged in the ground. *Alanus* asked him, what he meant: the boy answers, I intend to bring all the Sea into this pit. *Alanus* replies, why doest thou attempt such impossibilities, and misspend thy time? The boy answers; So doest thou *Alanus*: I shall as soon bring all the sea into this hole, as thou bring all the knowledge of the Trinity into thy head: All is equally possible: we have began together, we shall finish together: saving of the two, my labor hath more hope and possibility of taking effect. I conclude with *Bern*. *Scrutari temeritas, credere pietas, praedicare securitas, noscere aeterna faelicitas*. It is rashness to search, godliness to believe, safeness to preach, and eternal blessedness to know the Trinity, yet let us know to praise the Trinity. In the words of our Church; *Glory be to the Father, to the Son, and to the Holy Ghost*, And let all answer; *As it was in the beginning, & now, and ever shall be world without end*. Amen.

Honor and Glory.] This is the third circumstance, the matter what he received Observe we here three collections.

1 CHRIST would receive honor of his Father. The devil would have given him glory: *Matth. 4.8.* When upon a high mountain he shown him all the kingdoms of the world, and the glory of them: *All these will I give thee, if thou wilt fall down and worship me.* Where was *Promissum* and *Pactum*: his promise, *all these will I give thee*: his Covenant, bargain, or condition, *Si cadens adoraveris* •t. *If falling down thou wilt worship me.* This seems to be a fair match; for one crouch of his knee, to have so many Crowns for his head: for a little prostration, so great promotion. If the devil had proffered this to Alexander, or to Caesar; it had been a bargain. When he made this offer to the Hierarchy of Rome, they presently took him at his word. But our Savior would none of it: he knew that Satan could give no honor to another, that had none himself: that this glory would dishonor him, and his Father also. Therefore he requited him with, *Get thee hence Satan.* Men would have given him honor: they purposed to have Crowned him King. *John. 6.15.* but he refused it. *I receive not honor from men, John. 5.41.* Divine and religious honor he refused not: they worshipped him, this he suffered. *He that honors me, honors my Father*; this he preached. But human and temporary honor he rejected; and would none of their hasty coronation with carnal hands. *John. 18.36. My kingdom is not of this world.* Yea more, he sought not to honor himself. *John. 8.50. I seek not mine own glory.* Verse 54. *If I honor myself, my honor is nothing.* Teaching us to accept praises from others lips, not to be our own trumpets. But when the Father gives him Honor, this he receives, this is only worth acceptance. *2 Cor. 10.18. For not he that commendeth himself is approved, but whom the Lord commendeth.* For this he prays. *John. 12.28. Father, glorify thy Name.* The Father in honoring the Son, honored himself. As CHRIST said; *He that hath seen me, hath seen the Father*: He that believes in me, *believes in my Father*: He that receives me, *receives my Father*: so he that honoreth me, *honoreth my Father*. But Honor in conference, *non in accipiente*; honor is in the Person giving it, not in him that receives it: but Christ that *received* it, was also God the giver of it. It is he that gives honor and glory, and it is he that takes honor and glory, and to him he honor and glory forever.

2 All honor and glory is CHRIST'S; as being delivered to him by the Father, *Luk. 10.22.* He is *Primogenitus*, the first begotten, the only begotten of God; only worthy of the kingdom. *Rev. 5.12. Worthy is the Lamb that was slain, to receive power, and honor, and glory.* Worthy; when he takes it, he doth not *I••dere alienum*, or *arripere indebitum*; arrogate that to himself which is not his own right: but *Dignus est*, he is *Worthy*. It is his own propriety; yet he is content to communicate and impart it. *The glory which thou gavest me, I have given them, John. 17.22.* The same glory *Qualiter non Aequaliter*: the same glory, not the same degree of glory. *Eandem in natura, non in mensura*: the same in nature, not so much in measure. Let the privilege of Primogeniture be reserved to himself. *1 Cor. 15.1. There is one glory of the Sun, another glory of the Moon, and another glory of the ••rres.* Christ is that Sun which gives glory to us the stars. *Of his fullness we have received grace for grace* here, glory for glory hereafter. On earth the glory that divided, seems to be diminished: and one think that, so much honor is taken ••m himself, as is added to another. But in heaven the glory of Christ shall not abated to himself, though it be communicated to millions. Nor shall ones glo••• eclipse another's: *Tanta singulis, quanta omnibus*: such shall be to everyone, as is any one. We see to whom we are behold• for our honor. *2 Sam. 9.7. David••aced Mephibosheth, set him at his own table, teste••ed him all the*

land of his grand••there *Saul*; and all for the love that he bare to his father *Jonathan*. So God honou••h us, *sets us* at his own table, *yea with his Son in his Throne*; restoreth to us all the ••heritance which our Grandfather *Adam* lost, yea more than ever •e possessed; and ⟨◇⟩ this for his Son, and our Father, *JESUS CHRIST* his sake. King *Pha••h*, honored the Eleven Patriarchs for *Joseph's* sake, gave them the fat of the •nd of Egypt, and highly enriched them. So GOD honoreth us with his his grace this life, and with his glory in the life to come, and all for Jesus his sake.

3 All true and blessed *honor* comes from God, and is to be sought there. *Job••es*, it is *He that girds on the kings girdle*. *Promotion cometh neither from the East, ••r from the West*; from North nor South, but only from the *Lord*; saith the *Psalmist*. It is true that worldly honor is often arrogated: and *Datur indigno dignitas*. *•ignitas a do, non Indignus*: the honor is of God, not the us worthy person that ••th it. He always gives *Principatum*, the dominion: not always *Principem*, the •overnour: for he may come to it by *Intrusion*, and hold it by *usurpation*.

The honor of this world is merely titular. Either infeoffed to the blood: ••d what glory is it to the degenerate son, that such a noble Father begot him? •ll greatness had a beginning, and the beginning of that greatness was *Desert*. Am noble? let me know, this Noblesse is the lest part of mine: my fathers won it •y their virtue: they had the glory, I enjoy but the *Titles*. This privilege of blood, •ithout respondent virtues, is but an empty conduit pipe: it is a pipe still, but it hath •o water in it. Another by his just merit hath gotten honor: it is derided, because is not derived: yet is that man more truly honorable. For the other wears •ut the shadow of his Predecessors triumphs: this man wears the substance of his •wne. *Et que non fecimus ipsi, vix ea nostra voco*. It was a witty answer, that a young •entleman gave to *Arn•bius*, one who disgraced his honor because it was of •he first head: my *Genealogy*. is a shame to me, but thou art a shame to •y *Genealogy*. Or, as a *Prelates* son said to a noble heir, who twitted •s upstart Gentry: *Ego sum ortus domus meae, tuos casus tua*: I am the East or ri•ng of my house, thou art the West, and falling of thine. It is a shame for a man •o think, that the book of his *Pedigree*, and his *Fathers Seal-ring*, are sufficient •mblemes of honor: that he is glorious enough, because he is •attered. Or, it may •ee, there is an honor entailed to riches as in the *City*, credit grows just as fast as money: and in the *country*, reputation is measured by the acre. Then honor must •e overtaken, when it cannot be met. And now some honorable progenitor must •e found out, that either was dead many hundred years since, or never was noble ⟨◇⟩ perhaps never was at all. *Moses* condemned it for a heinous sin to steal children: •ut we have those that think it no sin to steal parents. This is a popular, ticular, ridi•ulous honor. If thou wouldest know such a one, *Nudum inspice*, loo•e upon him ••ked, saith *Seneca*. *Depona patrim•nd*, let him put off his patri•io•ie, let him ⟨◇⟩ •ff the vain acclamations of the multitude, let him put off his popularity, let him ⟨◇⟩ of his opulencie; & *all•• fortui••dudaci*, and all the other const••ties of ⟨◇⟩ ••une: *corpus ipsum exuat, animum intuere*: let him put off his very body, look ⟨◇⟩ ••o his soul. Then thou must see, *Quia••i•l quat n•f•, ••no ⟨◇⟩ ••gnuo*; how noble he is, by observing how good he is w•ither he •well with ••there man's substance, or stand upon his own worth. A good man will not follow honor, but is all if he let

it overtake him. *Honorem Cato non debuit petere, sed civitas ob virtutem non petenti reddere, Aug.* It was not for Cato to beg honor of the City, but the City to give him honor for his virtue.

Quintus Curtius writes of a Gardener, a very poor man rich in all plenty, except plenty of riches. Alexander of Macedon proffered him the kingdom of Syria but he refused it with this answer. *Nunquam erit mihi curiae perdere, quod erat mihi curae potere.* That shall never trouble me with care to lose, which did never trouble me with care to get. Memorable and worthy, and such a proceeding may cast a blush on the cheeks of Christians: for we are all too greedy for honor.

Well if we would be honored, let us honor CHRIST: for in him, and in him comes, all Honor. The most noble deriving of ourselves, is from Christ: the Nobility is the nobility of Faith, and the best Genealogy the genealogy of good works. Men's earthly glories are like their shadows in the Sun: the shadow is at morning before us, at noon beside us, at night behind us. So their honor is at morning before them, in a goodly luster: at noon in the full beside them, with a violent heat: at evening in the wane behind them, with a neglected pity. Only some differ in their noon or meridian of greatness: for instead of having their honor besides them, they are besides their honor. 1 Sam. 2.30. *Them that honor me, I will honor: and they that despise me, shall be lightly esteemed; saith the Lord. He that shall seek the Lord's honor, and neglect his own: shall find his own honor in the Lord's.* A man while he hunts after his own shadow, flies from the same and his shadow is still unovertaken before him: but when he turns his face to the sun, and follows that, his shadow will follow him. He that seeks honor, and turns his back upon CHRIST, cannot reach it; it is too swift of foot for him let him turn his face to CHRIST, and follow him; behold, honor ways after his back, and will never fail to attend him. Now seeing we look for all honor and glory from CHRIST, let us ascribe all honor and glory to CHRIST, singing that heavenly Hymn, *Revel. 7.12. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever.* Amen.

When there came such a voice to him from this excellent glory.] This is the fourth circumstance, the time when; the Apostle beheld, and their Master record, this glory and Majesty. For to this we must restore the last clause of the former verse: *They were eye-witnesses of his Majesty: when? at this time, when there come such a voice from the excellent glory.* Considering therefore together, their Testimony, with his audible assurance from the supreme glory; we may justly conceive here three things:

A

- Spectacle, with the time of it; *When they saw it.*
- Oracle; *Such a voice from heaven.*
- Miracle; that a voice should be heard on earth, which doth come from excellent glory.

So there is in the words, *Quando, Quando, inde* When it was; at the $\langle \diamond \rangle$ of his glorious testification. How, by a voice, such a voice. From whence, *s* $\langle \diamond \rangle$ excellent glory.

When •b•ir come.] The precise denomination of the time and place of $\langle \diamond \rangle$ glorious revelation, but all•e questionable, but without all doubt it we $\langle \dots \rangle$ figuration no the •o•t i• for so the Apostle declares himself in the next verse. $\langle \diamond \rangle$ but his Majesty might appear also at other times, and in other matters, yet $\langle \diamond \rangle$ most conspicuously.

For they speak not •er• of Christ's •ding in triumph to Jerusalem, $\langle \dots \rangle$ $\langle \diamond \rangle$. When the people gave the acclamation of *Hosanna*, and *Blessed is he that* $\langle \diamond \rangle$ •th in the Name of the Lord; they then saw his Majesty. Ver. 5. *Tell ye the daugh•• of Zion, Behold, thy king cometh. Though meekly, sitting upon an Ass; yet thy •ng.* The veil of his humility was so far lifted up, that they might see his *Ma••stie*. But the Apostle speaks of a sight, not common to the people, but peculiar to •emselves.

They speak not here of his miracles, wherein also appeared his *Majesty*. When •e quieted the winds and seas, walked on the waters, raised the dead, cast out divelsl •re was *Majesty*. When, *Matth.* 21.12. he went into the Temple, cast out all them •at bought and sold in it, and overthrew the tables of the money changers. *Jerome*•nceives this to be the greatest of all his miracles. His wonders did evidently prove •s majesty. Now these were of two sorts; such as he wrought upon the bodies of •en, which we most admire because they are most visible, and subject to sense. And •her, that he wrought upon the minds of men; *Quantum ad immutandas interiores •res*, as the School speaks; to the change of the inward power: and these were •e greater miracles; but because they were not so visible, therefore not so remar•ble. *Act* 4.13. The Jews hearing the words, and seeing the wonders, wrought $\langle \diamond \rangle$ *Peter* and *John* and perceiving that they were unlearned men; *Admirabantur*, they •ought it a miracle: and conclude, *that they had been with JESUS*. If this mira•e be wrought upon a man, that his conscience be sanctified, sure he hath been with •sus, or *Jesus* hath been with him. *Matth.* 9.9. *CHRIST* finds *Matthew* at the •ceite of custom; and says but, *Follow me, and he arose and followed him*. Though •e sate at the custom house, like an Usurer in his broking house, yet upon his call he •llowed him. *Fulgur divinae majestatis videntem ad se traxit*. Some strange light•ng of *Majesty* appeared in his looks, and miraculously drew a worldling unto •m, *Luk.* 4.29. They brought him to the brow of a steep hill, purposing to cast, •m down headlong; *But he passing through the mids of them, went his way. Stare in •edio insidiantum, & non apprehendi*; to stand in the midst of his enemies, and no •an able to lay hands upon him; here was a great majesty, *Chrys. John.* 18.6. The •ind rabble came *with torches*, the cowards *with swords*, a traitor *with a band of men*;•d as if multitudes were not sufficient, there must be *Officers* among them: but •hat was the issue? *As soon as he said unto them, I am he, they went backward, and fell to •e ground*. With the breath of two short words, sweetly and kindly spoken, *Ego •m, I am he*; they were repelled. *Quid faciet judicaturus, qui hoc fecit judicandus? Quid regnaturus poterit, qui hoc moriturus potuit? Aug.* What can he do when he shall •dge, that did thus when he was to be judged? What shall be his power reigning, •hen such was his power even dying? Here was *Majesty*. But of all, that *Matth.*•1.12. did far transcend in expressing his Majesty. That one man

unarmed, without guard of soldiers, without a Commission from Herod or Caesar: in despite of the Scribes that hated him: of the people that contemned him: should cast forth men, tradesmen, covetous tradesmen! How *Demetrius* would have stormed to see his occupation of silver shrines endangered, endamaged; and cried out two hours together; *Great is Diana of the Ephesians!* Yea, that he should cast forth abundance of them; such a multitude of men and cattle, that a pretty army could hardly have performed it. And that with a little *Whip*, without noise, contradiction, or tumult! Oh here was *Majesty*. *Ignem quiddam & Sydereum radiabat in oculis ejus.* *ieron.* Something more bright than the fire or stars did certainly shine in his eyes. Such a Majesty of Divinity appeared in his looks, that none durst resist him. *origen.* This was a greater miracle, than turning water into wine: there *Inanimata materia*, a matter without life doth yield unto him: but in this, *Tot milium hominum comantur ingenia*; the refractory and perverse hearts of many thousands of obstinate men are convinced. Here they might manifestly see his *Majesty*: but of this our Apostle discourseth not.

Nor yet of that visible scissure of heaven, *Matth.* 3. Where was manifest the heavens apertion, the Spirits descension, the Fathers testification; *This is my beloved Son.* There was a voice, and a voice from heaven, and witnessing the same thing thence: here: even there they were eye-witnesses of his *majesty*: but neither is that place meant here.

Now is it understood of that testimony, *John.* 12.28. There was also a voice, and a voice from heaven and from the Father in heaven; and a voice that *hence* CHRIST, *I have both glorified it, and I will glorify it again.* The people said, *it thundred*, others that an *Angel spake*; CHRIST, says plainly, that *the voice came for their sakes.* Ver. 30. Here also were they witnesses of his *Majesty*: but either to that testimony hath our Apostle here a reference.

Nor is it meant of his Resurrection from death, worthy of all admiration. When out of a Sepulcher, a sepulcher not of earth, but of *Stone*, one entire stone without any seam or fissure in it: another stone rolled to it, that stone sealed thence seal guarded: the Lord arose, bursting the bands of death, and triumphing over the grave: manifesting himself to one, to two, to ten, to more than five hundred brethren at once, and thus dwelling on the earth forty days! Here was a clear demonstration of his powerful *majesty*.

Lastly, it is not referred to his triumphant Ascension; when he *led captivity captive*, and went up gloriously to the place whence he came. At this the Apostles were present, *beholding while he was taken up*, *Act.* 1.9. *He was received out of their sight*, therefore till that moment they had the sight of him. They saw the Angels the testified it; *Why stand ye gazing up into heaven? This same Jesus shall come from heaven, in the like manner as ye have seen him go into heaven.* They saw him, and they worshipped him, *Luk.* 24.52. Here was also an apparent manifestation of his *majesty*. *Act.* 1.8. *Ye shall be witnesses unto me.* Himself told them immediately before, that they should be witnesses of this: and here was a sufficient *Majesty* for their testimony, and they gave a sufficient testimony of that *Majesty*.

But yet Saint *Peter* intends another, and that a more especially instance: seen to the people, as were some of the former glories: nor to all the Apostles, as were the rest. But particularly to three, whom the LORD JESUS chose one. *Matth.* 17.1. *Jesus taketh Peter, and*

James, and John, and bringeth them up into a high mountain apart: And was transfigured before them. Why this revelation was given to them three only; *Non qui legit, sed qui elegit, novit:* not he that reads it, but he that chose them knows. So far as we may soberly, and with due reverence search the next verse will fitly call on us to consider.

But why did the Apostle single out that Time and Place, more than any other, to exemplify CHRIST'S Majesty, and the honor conferred on him by the Father. 2. Because *Moses and Elias* appeared to him there: in all the rest of his miracles he had no company but men on earth, now he had a testimony from two glorious Saints in heaven. His command was known to be great over the creatures below, this was every day conspicuous: but that now it should extend to heaven, but was an ample show of Majesty. 2. But especially because he was *caelesti gloria •tus; his face shining as the Sun, and his raiment white as the light. Nil terrenum •spiciebatur, sed caelestis undique refulgebat Majestas.* Nothing of earth was seen, but a divine and heavenly Majesty appeared. For this was a little map of heaven, a glimpse or abridgement of that infinite glory. Before his power might appear, 〈◇〉 under the veil of his mortal flesh: now the manhood is become glorious. As the fire makes everything that is cast into it, like it self: so the glory circling him, and inherent upon his body, *similem sibi reddidit humanitatem,* made his humanity gloririous like it self.

This was then the most magnificent demonstration of his Majesty; where heaven was brought down to earth to illustrate it. He rose from the grave to the earth of the living, there was Majesty, *Rom. 1.4.* For in this he declared himself to be the Son of God with power, by the resurrection from the dead. He ascended from the earth to heaven, there was Majesty. But here he commanded heaven to come down 〈◇〉 him, this was the greatest declaration of his Majesty. Now he sits in heaven with Majesty, *Hebr 8.1. On the right hand of the Throne of the Majesty in the heavens.* He •all one day come to judge the world with Majesty. The Lord hath given him this •onour and Majesty; *A Name which is above every name.* Let us ascribe glory to that Majesty, and blessed be his Majesty forever! Here now it is plain, what the Apo•es saw: the world was eye-witness of his misery, they, of his Majesty. The •orld beheld him in the form of a Servant, they as their Master and Maker. The •orld, as a worm, not a man: they, as the King of glory. The world, as a thing •ot desireable: they, as *Fairer than all the children of men, Psal. 45.2.* Blessed eyes ad•tted to this vision! It was Saint Augustine's wish to have seen three things: Rome •her glory, Paul in the Pulpit, CHRIST in the flesh. That is now past hope •re on earth, our labor must be to see him hereafter in Heaven. *Isaiah 33.17. Thine •es shall see the King in his beauty.* LORD give us this vision, this fruition, and we •e then blessed forever.

Such a voice.] This is the second point, the manner how God testified, con•rning the honor of his Son: by a voice, his own voice. The Logicians di•inguish between *Sonus, Vox, and Verbum;* a Sound, a Voice, and a Word. Sound of insensible things, as Lute, Organ, &c. Voice, of sensible, but irrational, as •easts: a Word, of that which hath both sense and reason, man. Here is a Voice, at a Word with it. A word is first conceived in the heart, and then uttered by the •oice: yet we hear the voice before we know the word. John calls himself, *The •ice of a Crier:* CHRIST the eternal Word, was before John, and all other voi•s. For, *John. 1.1. In the beginning was the Word:* and that beginning was before 〈◇〉 beginnings, without beginning; *Principium sine*

principio: yet the world knew not the Word, till it was preached by the voice of men and Angels. The word in it came before the voice, yet to us the voice goes before the word, *John 1.15. He that cometh after me, was before me.* Tully commends voices, *Socrates* for sweetness, *Cicero* for subtlety, *Hyperides* for sharpness, *Aeschines* for shrillness, *Demosthenes* for powerfulness. Gravity in *African*, smoothness in *Laelius*; rare voices! In how many we admire a sanctified boldness in *Peter*, profoundness in *Paul*, loftiness in *Moses*, vehemency in him and his brother *James*, those two sons of Thunder; fervency in *Simon* the zealous. Among Ecclesiastical Writers, we admire weight in *Cicero*, a gracious composure of well mattered words in *Lactantius*, a flowing speech in *Cyprian*, a familiar stateliness in *Chrysostom*, a conscionable delight in *Bernard*, and all these graces in good Saint *Augustine*. Some construed the Scriptures allegorically, as *Origen*: some literally, as *Jerome*: some morally, as *Gregory*: others pathetically, as *Chrysostom*: others dogmatically, as *Augustine*. The new Writers have their several voices: *Peter Martyr* copiously judicial: *Zanchius* judiciously copious. *Luther* wrote with a coal on the walls of his chamber: *Res & Verba Philippus, res sine verbis Lutherus, verba sine re Erasmus, Nec res nec verba Callostadius.* *Calvin* was behind none, not the best of them, for a sweet dilucidation of the Scriptures, and urging of solid arguments against the Antichristians. One is happy in expounding the words, another in delivering the matter, a third for cases of conscience, a fourth to determine the School-doubts. But now put all these together: an hundred *Peters* and *Paul's*, a thousand *Bernard's* and *Austines*, a million of *Calvin's* and *Melancthon's*: let not their voices be once named with this voice. They all spake as children, this is the voice of the Ancient of days, *John. 7.46. Never spake man, as GOD himself speaketh. Herod, it seemed, had a pleasing voice, when he drew to himself such an acclamation, Act. 22. It is the voice of a god, and not of a man.* But the Angel proved to *Herod's* confusion, that acclamation to be the voices of men, not of God. But this voice that came from heaven concerning this God and man, was the voice of God, not of man. The Angel that talked with *Zacharias*, spake *Debarim tohim, debarim nehumim, Mach. 1.13. Good words, and comfortable words.* But this voice is the voice of Power, the voice of comfort, the voice of love, the voice of life. Man hath *virtutem* in his power to speak: but God reserves to himself *vocem virtutis*, to speak in power, *Psal. 67.33. Lo, he doth send out his voice, and that a mighty voice.* Saint *Paul* had a powerful voice, when he said to the Creeple with a loud voice, stand upright on thy feet: And he leaped and walked, *Act. 14.10.* In so much that when the people saw it, they cried; *The gods are come down to us in the likeness of men.* Saint *Peter* had a power full voice, when he persuaded three thousand souls at one Sermon. But this voice of power gave power to all their voices. *Herodotus* tells us of an Egyptian, that had in shrill a voice, that from the Promontory of *Hister* he was heard by *Histaeus*, Admiral of *Darius*, being then at *Miletum*. But this is the voice, that shall one day be heard from one end of the world to the other. Christ here heard the voice of his Father, we shall all hear the voice of Christ, *John. 5.28. The hour cometh, in the which they that are in the graves shall hear his voice.* This shall be a wonderful voice, terrible to the wicked. When *Joseph* revealed himself to his brethren; *I am Joseph, Gen. 45.3. they could not answer him, for they were terrified at his presence.* But when he added, *ver. 4. Frater vester, I am Joseph, Your brother,* they were then comforted. When Christ shall say to the reprobates, *I am Jesus; Jesus whom ye contemned, scorned, persecuted, sacrilegiously robbed; whose servants ye have hated; they shall be comforted.* But when he adds to the faithful, *Frater vester, I am Jesus, Your Brother;* they shall

be with heavenly peace rejoiced. Will you consider the power of the Lord's voice? Look *Psal. 29. The voice of the Lord divideth the flames of fire.* The Nightingale hath a sweet voice, but a lean carcass: *vox & praeterea nihil*; a voice, and nothing else but a voice: and so have all hypocrites. But the Lord's voice will be against them with a *Woe, Heb. 3.15. To day if ye will hear his voice, harden not your hearts.* Let us now hear his voice with obedience, lest we one day hear it with a vengeance. *Non 〈◇〉 hominem sonat, O Deus certe.* It is not an ordinary voice, but *Vox hujusmodi, Such a voice.* Saul said to his subject, *1 Sam. 24.16. Is this thy voice, my son David?* Well may we say; Is this thy voice, O Lord our King? We will then obey it, *Psal. 85. I will hear what the Lord will speak, for he will speak peace to his people.* The Lord, apply this voice to our hearts, and our hearts to this voice.

From the excellent glory.] This is the last circumstance, the place whence it came. There is a great distance between Mount *Tabor* and heaven: yet was a voice heard in the hill, which came *De magnifica illa gloria, From that excellent glory.* There be *glories* in the world, but they are not *Excellent.* Israel ascribes glory to *Reuben*, but he adds an instability to it, *Gen. 49.4. Reuben, the excellency of dignity, and the excellency of power; but unstable as waters, thou shalt not excel.* Unstable as waters, that is, a fluid glory: Thou shalt not excel, there is a bar in the Arms. Such a the condition of all worldly glory; but the *glory that shall be revealed in us*, is an *exceeding and eternal weight*, *2 Cor. 4.17.* This *Glory* is admirable in four excellencies: for the *Dignity*, for the *Clarity*, for the *verity*, and for the *Eternity* of it.

1 For *Dignity*, it is a *glory*: and this hath been the scope of most men's endeavors and reaches. There is not the silliest *Artisan*, *Manuary*, or *Mechanic*, but would be glorious for something. *Mutius Scevola* burnt his own hand for striking amiss. *Curtius* in glittering armor, mounted on his horse, cast himself headlong into a gulf, to deliver his country from the plague: *Vicit amor patria, •dúmque immensa cupido.* If they did thus for a puff, what should we do for this *excellent glory!* *Esa. 23.8.* The Citizens of *Tyre* are said to have been *compa••• unto Princes*: but in this glory, every Citizen is a crowned King: none but King 〈◇〉 free men of that Incorporation. Where a man shall *videre ad voluntatem, habet 〈◇〉 voluptatem, frui ad securitatem*; see what he liketh, have what he delighteth, and enjoy it without envy, without end. *Non est timor in finibus tuis, quia Dominus posuit fines tuos pacem*; There is no fear in the borders of it, for the Lord hath *compa••• it with peace forever.*

2 For *Clarity*, it is not a hidden, but as *Saint Paul* saith, a *Revealed glory*. *ki••now* indeed hidden; but *when Christ our life shall appear, then shall we also appear with him in glory, Col. 3.4.* Clear, both for *Condition*, it shall be *excellent*: for *cognition* and *apprehension*, it shall be *seen* in the full excellency of it. It is *Perenne solstitium: nec •ongitudo terminum, nec claritas occasum, nec satietas fastidium habebit, Bern.* It is an everlasting *Solstice*; the length is interminable, the brightness unchangeable, the fullness unweariable. Our very bodies shall be made glorious; *The righteous shall shine as the Sun. Qualis erit splendor animarum, quando solis splendorem habebit lux cor•orum? Bern.* What shall be the glory of our souls, when the Sun it self shall not equal the glory of our bodies? If the glory of the body be but the body of glory: then the soul of glory is the glory of the soul. Yea, then the Sun shall septuple his own glory, and we shall centuple the glory of the Sun. It is a glory to the Firmament, that it is stuck full of such

shining lamps; a thousand times excelling the luster of precious stones. O then think what it will be, to walk in the Courts of heaven, and to behold so many millions of Stars; spiritual and intellectual Stars: a sight able to ravish us! If they that dwell in the Courts of Kings, make such a glorious show with their garments, borrowed from worms, or from the earths excrementall bowels: what a delightful a sight will it be to behold the splendor of God's own •mmortall Courtiers!

3 For verity, it shall be indeed, not in show only, but upon us. The worldling is all glorious without, but the *Kings daughter is all glorious within*, *Psal. 45.14*. That is a shadow, this a substance. Civil honor, says the Philosopher, is not in the person honored, but honoring: the worldlings glory depends on the possession of vain matters, and the breath of vain men; therefore hath no true being. But this is a true and substantial glory, because affixed to him whose glory is immutable, *2. Cor. 4.17. Our light affliction, which is but for a moment, worketh for us an exceeding and eternal weight of glory*. The cross is light, the crown weighty. The cross but for a moment, the crown forever. The *pleasures of sin* are but *for a season*; therefore nothing, being compared with that infinite weight of eternal wrath. But as the seven years of famine in Egypt, did quite eat up the seven years of plenty: so the reprobates endless pains shall eat up their short pleasures. On the contrary, there is a •ime to weep, and a time to laugh: the good man *shall not much remember the days of his sorrow, because God answereth him in the joy of his heart, Eccles. 5.20*. not much remember it, not all. Therefore *Non quaeras in via, quod tibi servatur in patria, Aug.* Let us not seek for that in our journey, which is only to be found in our country. Let the world take these shadows; it is a portion my soul desireth not, only may •he be sped of this substantial glory through Jesus Christ.

4 For the Eternity; if it had an end, it were not *excellent*. We see commonly, that high glories here waste themselves, and go out in stench; like great candles in windy houses: that can be no excellent glory. If we love this life, which we feel to be miserable, and and know will end: how should we love that life, where is no fear, either to die, or to live in trouble. Nothing but happy eternity, and eternal felici•ie, *John. 14.2. In my Fathers house are many mansions: here we have no abiding city, but dwell in Tabernacles, set up today, and pulled down tomorrow*. Our best houses on earth, let them be never so glorious: if it were possible; let their walls be of gold, and their windows of Sapphire: yet they are no better than Inns for strangers. But our mansions in heaven abide forever. *I go to prepare a place for you, saith Christ: but •t is said, Matth. 25.34. Inherit the kingdom prepared for you from the foundation of the world*. These were *prepared before*; now then did Christ go to *prepare* them? Saint Augustine answers; They were prepared from everlasting, but the men that should •nhabite them were unprepared. *Parat quodammodo mansiones, mansionibus parando mansores*; He went first to take possession of this Kingdom, and there sets open the •oores of those prepared mansions for us.

Here is then the figure of heaven: it is *glory*, therefore *excellent*: yea, substantial glory, more *excellent*: yea, a Crown of glory, most *excellent*. It is a Kingdom, and *Immobile regnum*, a kingdom that cannot be *moved*. It is an Inheritance, and ann immortal inheritance; all *excellent*. It is *excellent*, and a *Glory*; yea, *The excellent glory*. What wouldst thou have? Is anything better than life? Is any life better than a life of glory? Is any glory better than a

kingdom of glory? Is any kindom surer than the Kingdom of Heaven? Yet this Kingdom, this Life, this Glory, this excellent Glory, is prepared for us. The Lord hath prepared this excellent glory for us; the Lord prepare us for this excellent glory!

This is my beloved Son, in whom I am well pleased.] This is the last general Circumstance of the Verse; the matter and substance of the Testimony from the Father. *This*; the word shows him to be that *Messias*, long before prophesied, presently after the fall promised, ere the world was purposed, and now manifested. *This*, singularly; not another, but this is *He*. *My Son*, consubstantially, because begotten of mine own substance. Originally *mine*, by union of nature: though in him other be made *mine* also, by adoption of grace. *Beloved, Eternaliter*; not in time accepted, b•• before all beginning begotten. *In whom I am well pleased*, and never was offended: all other men were the children of wrath, I could not be pleased with them: but in thi•Son I rest. He pleaseth the Father by himself, all other only by him. Here is *Proprietas Personae, unitas naturae, Dignitas gratiae, Foelicitas meriti*; *This is*, there is the Propriety of Person: *My Son*, there is the unity of nature: *Beloved son*, there is the Dignity of grace: *In whom I am well pleased*, there is the Felicity of merit. *In him well pleased*; in all with him, in none without him: in Himself without all, before all, above all. Here is the Testimony; *This is my beloved Son*, &c. For methods salt we observe in this heavenly voice three notes:

- Distinctionem Personae. This is my Son.
- Dilectionem Distincti. My Beloved Son.
- Sufficientiam Dilecti. In whom I am well pleased.

This is my Son.] *Son*, this distinguisheth his Person: Father and Son are relatives, one depending necessarily on the other, *Luke 1.32. He shall be great, and shall be called the Son of the Highest.* With this Christ opposed the Jews, that questioned him concerning the Son of *David*. *If David called him Lord*, he must needs be the Son of God. Now he is the Son of God two ways: First, by Nature, of the Eternal substance of his Father: not after a carnal manner, for he departed with no substance, nor suffered any change, loss, or diminution. Secondly, as he was the Son of *Mary*: and this other Sonship in regard of God, was not by nature, not by adoption; for then there had been a time when he was not the Son of God: but by Personal union. The man Christ never was a Person of it self, but was at the first Personally united to the Son of God. The Son of *Mary* was ever the Son of God, but the Son of God was not ever or always the Son of *Mary*. This was necessary, saith *Augustine*, that the Mediator between God and man, should be of the Natures, both of God and man. *Ne in utro{que} homini similis, longe esset à Deo: vel in utro{que} Deo similis, longe esset ab homine*; Lest being in every respect God, he had been too great to suffer for man: or being in every respect man, he had been too weak to satisfy God. *Non •ter à Patre, alter à virgins: sed aliter à Patre, aliter à virgins, Eus. Emiss.* God of God, God the Son of God the Father. *Fulgent. Alter in Persona, non alius in natura*; If •e were the same Person, how is he here called *Filius*, a Son? If he were not the same Nature, how is he called *Meus*, My Son? *Son*, thou art therefore another Person. *My Son*, thou art therefore the same God.

This filiality doth not challenge him of inferiority to God. But *Phil.* 2.6. he is said to be *In the form of God*: yet it is added, *He thought it no robbery to be equal with God*. So it is said, *Vers.* 7. that he took upon him the *Form of a Servant*. *Si forma ser^u est natura humana, forma Dei est natura divina*; If the form of a servant be the nature of man, then the form of God is the very nature of God. This the Jews could easily interpret; *He said that God was his Father, making himself equal with God*. When he called God his Father, they could presently infer, *Illum se fecisse parem Deo*; That he made himself equal with God: and that is no other thing, than to be true God in nature and subsistence. *Semper apud Patrem, semper cum Patre, semper de Patre, semper in Patre. Filius ex ipso, cum ipso, hoc quod ipse, Lomb.* Always with the Father, always of the Father, always in the Father, always the same God that the Father. So also very man of man's flesh, according to man's nature, for man's sake, above man's condition. *Psal.* 2.7. *The Lord hath said unto me, Thou art my Son, this day have I begotten thee*. This might be said by God to David in type, but only agrees Christ in truth. David indeed was God's son, as he was a man, as he was a King, as he was a Saint. 1. As man; so are all men, *Act.* 17.28. *We also are his offspring. He made us, and not we ourselves*, therefore we are his sons, *Deu.* 32.6. *Is not he thy Father that made thee?* 2. As King, for all Princes are the *Children of the most High*, *Psal.* 82.3. Lastly, as a sanctified man; for he that is new-borne is the son of God, *1 John.* 3.9. *He cannot sin because he is borne of God*. But this title most properly belongs to Christ, and that in respect of his generation temporal and eternal. Some construe it of his temporary birth, because *Hodie* in the Scripture signifies this present life, *Heb.* 3.13. *While it is called To day*. Thou art my Son today have I begotten thee: that is, *To day* I have brought my begotten Son into the world. So *Hebr.* 1.6. *When he bringeth in the first begotten into the world*. Begotten before all beginning, but made flesh in time; proposed to the world in human flesh, at the decreed fullness of time. Others understand it of Christ's eternal generation: *My Son*; others are my sons improperly, but thou art properly my Son; my natural, singular, substantial Son. A Son, not by creation, as the whole world is: not through adoption, as the whole Church is: but by nature and incommunicable generation, as himself only is. *Primogenitus, Vnigenitus*, the express character of his Person, and brightness of his glory. But there is then exception against the Word *Hodie*: why *To day* my Son, when as forever his Son? *Aug. Apud Deum nunquam crastinus, nunquam hesternus dies est, sed semper Hodie*; With God it never is Yesterday, nor To morrow, but always To day: all times are present with him. *Vbi dies nec hesterni fine inchoatur, nec initio crastini terminatur, semper hodiernus est*; Where never was, nor can be night, must needs be eternal day.

My Son.] This Flesh that stands before you, is the natural Son of God: which gives us to understand, the infinite honor that belongs to Jesus Christ. Though our nature was once poor and wretched through our degeneration, yet now it is made noble and blessed through this Personal union. And the Lord *Jesus* did habitually honor it, even above the nature of Angels, *Hebr.* 2.16. For Christ in his very birth, was the most excellent and noble man that ever was: and that both by Fathers side and Mothers side. By Father, being the Son of Almighty God: by Mother, descending of the Patriarchs and renowned Kings of Judah. A truly great Prince! wherein consists a kingdom? In authority? *Psal.* 135.6. *He doth whatsoever he will, in heaven, in earth, in the sea, and all deep places*. In Power, *Mat.* 8. *The winds and the seas obey*

him. In multitude of subjects? Angels, Saints, and all Kings are his Subjects; either voluntary, or against their wills, Psal. 82.1. He standeth in the congregation of the mighty, and judgeth among the gods. In abundance? Psal. 16.11. In his presence is the fullness of joy. In continuance? He shall reign over the house of Jacob forever, and of his Kingdom there shall be no end. In amplitude and largeness? The heaven is his, and the earth is his, and the fullness of them both. In subduing enemies? Bring those mine enemies, that would not have me reign over them, and slay them before me.

The faithful do not hold Christ in small account, because of his poor estate in this world; but prefer him to Nobles and Kings. They had no such Herald, to blazon their Arms as he: even *John the Baptist*, not a greater borne of women. Yea here, even God himself with a voice from heaven proclaims it. They have no such memorial of their antiquity, as he, whom *S. Luke* lines from *Adam*, *S. Matthew* derives from *David* and *Abraham*. It is impossible for them: for there is no such Instructor of antiquity, or Recorder of Genealogy, as the Holy Ghost. Great Monarchs have long and tedious titles: Christ is short in sound, but Eternal in sense; *This is my beloved Son.*

This gives comfort to us: for CHRIST being so royal, and taking our flesh, conveys part of his nobleness to us. Men stand much on their blood, and the pedigree of their Ancestors: as if nobleness consisted in that which descends from, man to man. All true and weighty honor is fetched from CHRIST: Not my Birth, but my Christianity, makes me noble; said that noble Martyr, *Romanus. To so many as received Christ, he gave power to be the sons of God, John. 1.12.* This engrafting to *Jesus*, is the dignity, true blood Royal of God Himself. Not Generation, but Regeneration is truly noble. Sanctification is the best ornament of blood, the worthiest part of the Honorable Scutchion, the fairest flower in the Goodmans Garland. It is no discredit to men's honors, to honor *Him*. We love to peruse the Genealogy of Princes, and succession of States: but what are these to us? we are not heirs to those honors. But if CHRIST'S Title be good, our is good in him. Thus we are enriched with the whole world. *Cor. 3.22. Whether the world, things present, yea or things to come; All are yours, and ye are Christ's, and Christ is God's.* But because the wicked have this world, that have no right unto it therefore *Fear not little flock, it is your fathers will to give you the kingdom, Luke 12.32.* Bee we never so poor, even the contempt of this world; rich men scorn our acquaintance; yet he that is the only Son of God, is not ashamed to call us brethren, *Heb. 2.11.* An earthly Prince may honor much; by enrobing a subject with Princely apparel, investing his head with the Crown Royal, and mounting his person in the Kings own Chariot, *Esa. 6.8.* But Christ doth honor infinitely more; by adorning us with *white garments, Palms* in our hands, and *Crowns* on our heads, and that before the Angels in heaven. *Psalms. 149.8. Such honor ha•• all his Saints.*

This is my Son;] This is he, which the Prophet, presignified, the types prefigured, the Lord himself promised, the Gospel presented, and is now universally preached; This is he. *Elias* was a great Prophet, but not *He: John the Baptist* was more than a Prophet, but not *He. John. 1.8. He was not that light, but a witness of it. This is He.* He that fulfilled all the prophecies, performed all the promises, ended all the Ceremonies; This is *He. Hager* and *Ishmael* were kept in *Abraham's* house, til *Isaac* was borne and weaned: so were ceremonies reserved in the

Church, till Christ was dead and risen. They were like a mould, whereinto we cast a bell: when the metal is run, and the bell made, we throw away the mould. He that was crucified himself, crucified all these. The Philistines ask for *Sampson*; who is he that hath given us so many overthrows, triumphed in our ruins? This is he. So, who is that strong God, that could say to the gates of death and hell, *Eph*, be ye opened? *This is he*. Who is he that conquered the devil, foiled death in his own Throne, led captivity captive, overcame sin that overcame the whole world; that pacified an infinite wrath, that made way to an infinite glory; who? *This is he; this is my beloved Son*.

Beloved Son.] God's love to his Son is eternal, infinite, inexpressible. *I*. 3.35. *The Father loveth the Son, and hath given all things into his hand. John. 17.24. Thou lovest me before the foundation of the world. Col. 1.13. Transtulit nos in reg* filii dilectionis suae: *his dear Son; the Son of his love. 1.* Because he is most worthy of all to be loved: as *Judas* is called the *Son of perdition*, because he was $\langle \diamond \rangle$ worthy to be destroyed. 2. Because he was begotten of his Fathers love from everlasting. 3. Because he is infinitely filled with this love. So they are said to be *children of the Bride-chamber*, that are full of joy in respect of the wedding. 4. Because he makes other sons to be beloved. *Filius dilectus, qui facit dilectos*. 5. In respect of his human nature; For God poured his love upon him with gifts beyond measure, wherewith that nature is admirably qualified. *Beloved*: here are two scandals taken away by this word. First, that we may not think Christ to be sent in the flesh *ab irato Patre*, from God the Father being angry: for he is his *Beloved sin*. *N*, that when we are afflicted, we should not think ourselves *minus a Deo diligi*, to be the less beloved of God, for he loves the Son, whom he scourges.

But how appears this love, when God did so cast him down that he seemed •ven to hate him? *Law*. 1.1. *Vindemiavit me Dominus; The Lord hath afflicted me* $\langle \diamond \rangle$ *the day of his fierce anger*. God afflicts some in mercy, but this was in *wrath*. In •is wrath God is not a like to all: some he afflicts more mildly; but this was in his •ierce wrath. His sufferings, his Sweat, and Cup, import so much: they could not •ome, but from a wrath whereof never was the like. Two things especially may •eeme to abate the Fathers love to his Son. First, his sweat in the Garden. *Luk*.2.44. *Which was as it were great drops of blood falling down to the ground*. When •o manner of violence was offered him in body, none touching him: in a cold night, •or they were glad of a fire within doors: lying abroad in the air, and upon the •old earth; to be all or a sweat, and that sweat to be blood, and that not a thin ••int one, but *Gr•mosus*, of *great drops*; and those so many as went through his ap•arell, and streamed to the ground in abundance: never was the like sweat. But se•ondly, to be in this distress, and then to want comfort! This was his most sorrow•ull complaint; not that his friends on earth, but that his Father from heaven had •orsaken him. So that between the passioned powers of his foul, and whatsoever might refresh him, there was a Traverse drawn: *My God, my God, why hast thou for•aken me?* Martyrs in their most exquisite pains had some cheerfulness. *Augustine*•nswers *Martyrs non •ripuit, sed nunquid deseruit?* God did not deliver them, but •id he forsake them? He freed not their bodies, he left not their souls. But here, *Direliquisti me*, thou hast forsaken me. How then was he beloved? *non solvit unio•em, sed subtraxit visionem*. The influence was for the time restrained, the power •f darkness let loose to afflict him, and the vision of comfort not permitted to re•eeve him: yet still the Lord loved him. But this shows how immensely God

loved us: when he seemed to forsake his Son for a time, that he might embrace his servants forever. Yea, how much CHRIST loved us; that would be content to offer a sense of this desertion for a while, that we might not be eternally lost. Thou wast forsaken for us, let not us forsake thee, neither do thou forsake us, oh blessed Jesus!

In whom I am well pleased.] This was a voice never heard since the fall of man, still that instant. That God was justly angry with the world, it was manifest: but to have him now pleased with the world, or any man in it, this was rare and sweet. Never was man borne before of woman, that had this grace. Though it were said to *Mary, Hail thou art highly honored*, or much graced; yet this was for her sons sake. *Propter filii meritum, mater in enit gratiam*: the honor done to the mother, was for the merit of the Son. The Father took all delight in the Son. *Esa. 42.1. Be old mine elect, in whom my soul delighteth*. And in him only, he is delighted with us. Cursed is that Religion, that makes him but a chief Savior, and requires other concurring helps: we must have only CHRIST, and wholly CHRIST. Our prayers are heard only through him, our wounds healed only by him, our souls saved only in him. To what end should we join others with him, seeing all are beloved only for him? Let this make all sin abhorred of us, for if we displease the Son, how shall we please the Father? The Father will be pleased with none, but for the Sons sake. Oh then let us always seek to please the Son. *Kiss the Son lest he see angry, and so ye perish, Psalm. 2.12*. Oh dear Savior, give us hearts to love thee, and faith to trust thee, and grace to please thee, that God may be pleased with us in thee.

This Son of God hath made us also sons: God hath right to us *Iure Proprietatis*, so hath the Father, Son, and holy Spirit: and *Iure Propinquitatis*, so hath CHRIST only, for he was a kin to us. CHRIST is both our brother and our Father. Our Father as he is God; our brother as he is man. *Hebr. 1.11. He that sanctified, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren*. This is the Son, that makes us sons. *John. 1.12. To as many as receive him, he gives power to become the sons of God*. Christ is *Filius Dei*, $\langle \diamond \rangle$ *Trinitatis*; *nos filii Dei & Trinitatis*: he is the Son of God, but not of the Trinity we are the sons of God, and of the whole Trinity: he by nature, we by grace it was the ambition of the heathens, to forget their own parents, and to derive themselves from the parentage of some god; as *Alexander* from *Jupiter*, &c. Behold, a Christ hath honor naturally, so we graciously in him, to be called the sons of God. How great is this happiness, to be the Almighty's sons? but perhaps there are diverse younger brothers, landlesse; No, they are all heirs: there is not a child of God's, but shall inherit the kingdom. *Quid Pater negabit filiis, qui hoc dignatus* $\langle \diamond \rangle$ *ut sit Pater?* What will the father deny to his children, who hath already thus far honored them, to be their Father. *Rom. 8.32. He that spared not his own Son for us, how shall he not with him also freely give us all things? Nonne dabit sua, qui non vit nit se?* Will he deny us his goods, that hath given us himself? *Qui dabit se in ritum; dabit & suavi premium*. He that parted with himself to merit for us, will not withhold his mercies to crown us. As *Abraham's* servant said of *Isaac* to *Rebecca*. *Gen. 24.36. He is my masters only son, and to him he gives all that he hath*. So if God give us his only Son, he will give us all things with him. Therefore was the Son of God made the Son of man; that the sons of men might be made the sons of God.

All love that comes from God to us, is through his Son, *John*. 17.23. That the world may know, *that thou hast loved them, as thou hast loved me*. Christ define it, the Father will not deny it. Christ is God's beloved, and we are Christ beloved. *All things are ours, because we are Christ's, and Christ is God's*. When we consider, how infinitely God loves Christ, and how infinitely Christ loveth us, we cannot despair. *Pater & filius sunt duo in persona, unum in desiderio*. The Father and the Son are two in Person, but one in desire. It is not possible, that he should be hated, for whom Christ suffered. Hence it follows, that God will not fail to lift us up to the place where his own beloved is. *John*. 7.24. *Father, I will that they also whom thou hast given me, be with me where I am*. *Rom*. 8.17. *We shall also be glorified together with him*. It had been a great favor to be admitted for door-keepers in his house: great satisfactions to have our sins pardoned and that the Lord would be friends with us, considering our rebellion. But to be restored to that Paradise which *Adam* lost; this had been more: but to be advanced further and higher than ever *Adam* was; even to the Lord's own throne; this is most of all. If all men's hearts were one heart, it could not comprehend the measure of this love. God hath life, for he is the fole fountain of it: but how shall we come at it? *Esa*. 33.14. *Who shall approach the devouring fire? who amongst us shall dwell with the everlasting burnings?* Yes, the blood of the Son hath qualified this fire, and quenched the wrath of the Father: thus that life is made ours. 1 *John*. 5.11. *God hath given us eternal life, and this life is in his Son*. *In dilecto, cum dilecto, pro dilecto*. Excellent favor, not only to give us place and grace with the Angels; but even with his own Son! We are made Lord's of all creatures but the Angels: and our head [JESUS] is also head of the Angels. *For his sake they are all ministering spirits, for the good of all those that are the heirs of salvation*. If we be thus loved in the beloved, we may be sure of all necessary things. For howsoever God hath distinguished the things of this world i• a propriety: yet we have such interest in them, that the Sun should not shine, not the world stand, but for the elects sake. The wicked are excluded from the Tree of life, and therefore from all things that should maintain life: and through they be •t on earth yet they shall have double torment for their single merriment. For they are never in their own house till they be in hell, *Act*. 1.25. For us, they shall be as well able to save themselves without God, as to hurt us having God: and the worst they can do, is but to send us to GOD; and our desire is to be with GOD forever.

To conclude, Christ was God's Son, his only beloved Son: we servants, ••••ll servants: yet was this Son borne and slain for these servants. This is the •oint we are bound to consider! how far God suspended his love to his Son, and •ttended his love to his servants: even so far, that this Son of love died for those sons •f wrath. Here me thinks we should even stay and wonder. 1 *John*. 3.1. *Behold, what •anner of love the Father hath bestowed upon us that we should be called the sons of God*. •his is a depth that cannot be sounded: cold language may utter it, and regardless •tention hear it; but men and Angels stand amazed at it. That the Creator should ••e for the creature: that this *Filius meus*, the Son of God; and *Servus tuus*, the ••rvant of man; should meet in one person. That the same, who is *Dominus omni•m*, the Lord of all; should be made *Sacrificium nostrum*, our sacrifice: that the •on of love should die for the sons of wrath! There have been many demonstrati•ns of love in the world, *Gen*. 42.37. *Reuben* yielded much to his Father: *Slay my two ••ns, if I bring him not to thee*: it was in the behalf of *Benjamin*. Here were two sons •o be lost; *Si* If their uncle was lost. His own sons were dear to him, as the

objects of a descending love; but entrusted to their Grandfather, whose love come only transcends an immediate Fathers; Judah tenders more for Benjamin, Gen. 43. I will be surety for him; of my hand shall thou require him: he engaged himself, but it as a son ventured upon the mercy of his Father, Gen. 44.33. He goes further when Joseph offered to detain Benjamin, for whom Judah had thus interposed himself; he tenders his own person for redemption. I pray thee let me abide instead of the Lad, a bondman to my Lord: and let him go home with his brethren. Yet he would be but a bondman, and that for his brother, and that in respect of his Father; and all to save all from the destruction of famine. Therefore this is a poor pattern to match with the love of God, that did not tradere filium pro patre, vel ex necessitate; deliver up a son for the fathers sake, or compelled by any exigent: sed pro hostibus, ex voluntate; but for his enemies, and that with a voluntary donation. The Poet speaks of a great love betwixt Nisus and Eurialus; me, me, adsum qui feci, in me convertite ferrum: Mea fraus omnis, nihil iste nec ausus, nec potuit.

Two friends are said to come into Vulcans shop, and to beg a boone of him: it as granted. What was it? that he would either beat them on his Anvil, or melt them in his furnace, both into one. But without fiction, here is a far greater love CHRIST: for he would be melted in the furnace of wrath, and beaten on the anvil of death, to be made one with us. And to declare the exceeding love: here were not both to be beaten on the anvil, or melted in the furnace: but without us, he alone would be beaten on the anvil, he alone melted, that we might be spared. Esa. 53.6. The Lord hath laid on him the iniquity of us all. They talk of an Athenian King, that offered his own life to save his people. And no doubt, the zeal of Moses and Paul was great, when they desired Perire pro pereuntibus, to perish themselves for the redemption of others. Jonathan's love was great to David, hazarding his own life for him, 2 Sam. 1.26. Thy love to me was wonderful, passing the love of women. Davids love was great to an evil son, 2 Sam. 18.33. Would God I had died for thee, O Absalom, my son, my son. Alas, all these copies are short of this original: come we yet nearer. Abraham had but one son, the son of his old age, likely to have no more: Filius rei, filius spei; the heir of his estate, the pledge of the promise of his salvation: yet in love to his commander, he suffered him not to be banished, but killed: not behind his back, but before his own face: not by another, but by his own hand. This was much: yet it was but to lose a son for a Father, a mortal sonne for an immortal Father; that could give him more sons, or raise up that son again to life. But here God did give a Son, not for an immortal father, but for mortal enemies. He loved him ten thousand degrees better than Abraham could love Isaac: yet he gave this Son, not by command as Abraham, but willingly: not to the hands of them that sorowed to kill him, but to butchers that delighted to torment him: not for his friends, as Abraham did, but for traitors that would have killed him out of his Throne: not to a death that only parts body and soul, and instantly directs to heaven, as Isaac's should; but to a death cursed and detestable: this not to be done in a secret place, as Abraham's was appointed; but before all his scornful enemies: not to die as an innocent, like Isaac, but to hang as a notorious sinner; his accusation being no less than blasphemy; to have a murderer preferred before him in the people's opinion: to be scorned of the basest, whose fathers he might disdain to set with the dogs of his flock. Yea, and which is yet most; while all this is doing on earth, that even then his Father should arraign him above: that he should take

off the burden of vengeance from the head of his adversaries, and lay it all on his Son. The comfort of all comforts is from above: let all forsake me, but let $\langle \diamond \rangle$ my Father leave me: but the *Lord afflicted him*. The high Priest took him to be an offender in his own Person, but God took him to be an offender in our person. He that deserved no sorrow, felt much; that we who deserved much, might feel none: by his wounds we are healed.

Now take the Person upon whom as one Center all these sorrows met my Te•• says, *It is my beloved Son*. Son; this is enough: man loves his own son, the walking Image of himself. *Mine*, that is more, the Son of God: as is the person, so is the passion. *Beloved*, if possible, yet more: for the love of God far transcends all love of man. If he had been but as Pilate said, *Behold the man*; it was much, we pity a dumb creatures suffering this, much more a man. Yea, but he was *Ins•• homo*, says the Judges wife, *a righteous man*: now we pity malefactors, much more the innocent. Yea besides his integrity, he was *Magnus & nobilis*, a noble person, a Royal Prince: for whom men might justly complain; Alas, *that noble Prince*, *Ier. 22*. All these are short: this *Ecce homo, ecce agnus, ecce magnus*; behold the man, behold the Lamb, behold the Prince; are true, but not enough. Here *Ecce filius ••us*, behold *my son*; as the Centurion acknowledged, *Truly this is the son of God*; is above all gradation. If he had not been the son of God, it had been impossible for him to sustain it: and yet being thus, he was brought so low that an Angel was dispatched from heaven to comfort him. Here all words forsake us, we bless the Lord, and hold our peace.

Take the sum of this application: we have heard much of God's Son, and of his dearness to the Father. Now join with it another Text, *John. 3.16*. *So God love the world that he gave this only begotten Son*. Here meditate, wonder, and weigh the sentence; Who, what, how, to what end. Who *loved*; God; that made us his friends by creation; whose enemies we made ourselves by prevarication. What did he love? the *world*, a bad world, a mad world, a blind world, a bloody world; that *hated him and all his*, *John. 15.19*. It was no wonder, that he should love the Angels, for they serve him: or the very reasonless creatures, for they obey him: but that he should love the rebellious and hateful world, this is boundless mercy? How d•• he love it? *So that he gave his only begotten Son*. If like *Gideon*, he had had *threescore and ten Sons*, *Judge. 8.30*. it had been much to part with one of them; be his only son. *Jacob* rent his clothes, and went mourning in sackcloth many days for losing one son of twelve, *Gen. 37.34*. Even an harlot pitied the fruit of her womb, and her *bowels yearned upon her son*. *1 King. 3.26*. *Oh my LORD. give her the living child, and in no wise slay it*: but GOD gave the only Son of his love. To what end? *That whosoever believeth in him, should not perish but have life everlasting*. Where observe two things: the felicity that is goo•, and the facility to get it. The felicity consists of two things; a deliverance, and an Inheritance. *He shall not perish*, there's the deliverance. *He shall have everlasting life*, there's the inheritance. For the facility; it is not to keep the Law, but only to believe. *Psal. 8.4*. *Lord what is man that thou shouldst so regard him!* Yea, that to regard him, thou didst not regard thyself? It is reported of a great Soldier, that the very gingling of his spurr was a terror to his enemies. So the very sound of this Te••• makes all the devils in hell roar, all the foes of man's salvation to quake. This is the Christians armory, *that Tower of David, whereon there hang a thousand bucklers a shield of mighty men*, *Cant. 4.4*. If thy conscience be assaulted with guiltiness of thy ••ns, remember first, that this CHRIST was the *Son of God*:

and then that this •onne was given for the world. *Dedit filium, non servum suum, non alienum; unige•tum, non de multis unum.* God gave not a servant but a Son: not another's but his •wne Son: not one of many, but his *only* Son. If Satan now object; Yes, but he ••ve him only for the holy and just; answer, nay, *So he loved the world; mundum •mundum: mundum* therefore *mundanum*: he gave him not for the righteous, but ••r sinners. I am of that number, therefore I have my part in that favor. *Paul•ies Eph. 6.11. Put on the whole armor of God:* and *Rom. 13.14. Put on the Lord•ESUS CHRIST.* In the one place, all those pieces of armor is but the Lord ••us taken asunder: in the other, the whole armor is but the Lord Jesus put toge••er. *Psal. 2.12. Kiss the Son lest he be angry.* To make peace with the Father, kiss •onne. *Cant. 1.2. Let him kiss me,* was the Churches prayer: let us kiss him, that •e our endeavor. Indeed, the Son must first kiss us by his mercy, before we can ••sse him by our piety. Lord grant us these mutual kisses, and interchangeable em••aces now: that we may come to the plenary wedding Supper hereafter. When ••e Choir of heaven, even the voices of Angels, shall sing *Epithalamiums*, nuptuall ••ngs, at the bridal of the spouse to the Lamb.

VERSE 18. And this voice which came from heaven we heard, when we were with him in the holy mount.

THis is a clear description of the place, where they had that heavenly vision; *the holy mount.* Before he professed them eye-witnesses, now also ear-witnesses. This voice came not in secret, it was no whispering voice: not in •error, it was no thundering voice: not in a strange language, it was no unintelligible •oice. It was not like the voice at *Babel*, confused. At the building of *Babel* there •ere strange tongues, that one could not understand another: at the building of *Zion* were also strange tongues, but readily understood, *Act. 2.* This voice heard, this they •nderstood, this they declared.

The body of this verse reflects upon the transfiguration of CHRIST, where•f we shall find many considerable members. But first let us look upon the outside •f the Text, and the garments it wears. There is.

Quiddam

- *Vocale; a Voice; This voice which came, &c.*
- *Locale; a Place; In the holy mount.*

There are two annections to these two circumstances.

To the

- Voice, audience *This voice we heard.*
- Place, presence: 〈 in non-Latin alphabet 〉 ; *we were with him.*

This voice which came from heaven.] First for the vocal part; we have alrea•y considered: what this voice was, and from whence it came. Here is only some •ariation of the latter phrase:

there it was 〈 in non-Latin alphabet 〉 , *from the excellent glory*: here it is 〈 in non-Latin alphabet 〉 , *from heaven*. Now as. 2 Cor. 12.2. & 4. When Paul speaking of his rapture and revelation, says in one place that he was caught up to *the third heaven*: and in another, *into Paradise*: we may safely infer, that Paradise is heaven, a place of infinite joy. So finding that here called *heaven*, which was before called *glory*; we conclude that it is a place of infinite glory. The earth had many cities, only Jerusalem was the holy City: many mountains, but Zion was the mount of joy. Psal. 48.2. *The joy of the whole earth is mount Zion*. The Courts of Princes have glorious shows, only the Court of God hath the *Excellent glory*. The Athenian thought all the world, as barbarous in knowledge, so infamous in honor, in respect of *Athens*: therefore they would go heavily forth, but make 〈◇〉 home. We know that to be true of our country, what they dreamed of *Athens*: the pride of the world is vanity of vanities, the meanest of heaven is glory of glories.

Good things are known by their contraries, where they cannot be seen in their own perfections. To contemplate this glory, let us look lower than heaven, upon earth; lower than earth, upon hell; and so learn to judge of heaven.

Look upon this world, what is found in it but vanity, which is evil: misery, which is worse: iniquity, which is worst of all. For vanity, there have you some building houses, as the Estriches lay eggs, or as children make ovens, to bake no bread in: there is vanity. Another wastes his time, brains, means, to find our ridiculous projects; only studies tricks: as if his soul could be made happy by a trick there is vanity. Another sweats, *non pro solido auro*, not for riches, which is also vain: *sed pro stolido auro*, but for the barren air of empty commendation, which is most vain. The world it self is vanity, and a mistress that makes her Idolaters most vain. *Blanditur oculis, seducit osculis*: if you look upon her, she will beguile you if you kiss her, she will bewitch you. For miseries, one shakes a pained head, another roars for the torment of his reins, a third complains the racking of his gowtie joints, another is half dead with a Palsy: that it may be said of him more truly than of sea-farers: he is neither amongst the living, nor amongst the dead. Which of this whole multitude can say he is so well, that he feels no distemper: Shew me the man that says, he ailes nothing: and I will answer, that he is in most danger: the proximity to death is the insensibilitie of sickness. *Ingressus debilis, progressus lebilis, egressus flebilis*. Our entrance is full of weakness, our proceeding full of wickedness, our departure full of wretchedness. If thy body be healthful, doth nothing about thy estate, thy friends, thy neighbors, thy children, trouble thee? lastly for iniquity; this is a moral corruption, worse than that mortal corruption. There fly a crew of oaths, like night-ravens: there stalkes pride, blustering through the streets; the language of whose pace is, *Who makes me?* drunkenness is reeling to the ground, and uncleanness strives to hold it up, Hypocrites dare lie God in the face, as if he had no window into the heart: or he that hath eyes like a flame of fire, could see men no otherwise from heaven, than the half cured man in the Gospel, that saw them walking like trees. Profane persons swear, as dogs bark: *non semper pro feritate, sed pro consuetudine*; not ever for curstnesse, but for custom. If these external offenses did not vex thee, yet thou hast enow at home: ever sinning, before, after, yea even while thou repentest; none of these conveniences

are in heaven, *Revel. 21*. No misery, but *habitation with God*, near whom sorrow can never come. No vanity, for *the former things are passed away*. No iniquity, for *God shall make of things new. Revel. 19.9*. Blessed are they that are called to *marriage supper of the Lambs*. Feasts have more than ordinary diet: marriage-feasts more than common abundance. This exceeds all; new wine, pure Manna, great cheare, and an answerable welcome. *Cant. 5.1*. *Eate Oh friends, drink, yea drink abundantly and be merry. Of beloved.*

Look yet lower, and consider the infernal pity, full of horror and amazedness: Where is no remission of sin, no dismissal of pain, no intermission of sense, no permission of comfort, *Bernard*. Where friend shall cry to friend; *Percute, dilacera; infer prunas, & ebullientibus impone lebetibus*. That Parisian massacre was but a sense-school to this bloody field: yet think of that dismal cry there; of enemies insulting and butchering, kill, kill; of innocents suffering and dying, save, save. But *Matth. 8.12*. *There shall be weeping and gnashing of teeth. Flet us ob ignem qui non extinguitur, stridor ob vermem qui non moritur, Bern*. Weeping, for the fire that shall never be quenched: gnashing of teeth, for the gnawing worm that shall never be satisfied. *Fletus oculorum ex dolore, stridor dentium ex furore, Gregor*. Weeping of eyes, the effect of a passive agony: gnashing of teeth, the effect of an impatient fury. *Illic dentes stridebunt, qui hinc de edacitate gaudebant*; If the rod of affliction which scourgeth the dear ones of GOD, be so smart: what are their plagues, in whose righteous confusion GOD insulteth; *I will avenge me of mine enemies! Isaiah 1.24*. *Bernard* observes on the 25. of *Saint Matthew*. That the blessed are first called to the Kingdom, before the cursed be cast into thralldom. *Vt sti acrius doleant, videntes quid amiserint: illi foelicus gaudeant, noscentes quid evaseint*; That the ungodly may be the more vexed, seeing what joys they have missed: and the faithful the more solaced, seeing what sorrows they have escaped. If our mortal eyes were suffered to view the horrors of that lake, how would we loath sin which only can endanger us thither!

Thus because I cannot tell you what heaven is, I have shown you what it is •ot. For the pleasures of that place, let us not so much stand to examine what •hey be, as whether they belong to us. Enquire not too curiously of them, •s *Manoah* did for the *Angels name*, *Judges* the thirteenth *Chapter* and the eigh•eenth *verse*. Lest thou receivest such a snibbe: *Why askest thou thus after my •ame, seeing it is secret?* It is Secret, or Wonderful: the original signifies both. •o this *excellent glory* of *Heaven* is both wonderful and secret. When a servant was carrying a covered mess, another was inquisitive what might be in it: the bea•er answered, To what end then was it covered? The covering of this mystery, as 〈◇〉 denies intelligence, so it forbids inquisition. There is now no window to look •nto it; there is a door for our foot to enter into it: let us take it at a venture, it is •e best match we can make; and the LORD bring us to it through the merits of JESUS CHRIST.

We heard this voice.] The circumstance annexed to this vocal part, is Au•ience; *We heard*. Formerly there was provision for the eye, now GOD sup•lies the ear also. There we have *Seene* his Majesty, here we have *Heard* his Testimony. The object to the eye was *Gloria Testati*, the glory of the Person ex•ibited: the object to the ear was *Vox Testantis*, the voice of the Person witnessing. These are the two principal organs of Sense: and the wise love of God by the ex•rcise of them both, brings us to a certain persuasion of these holy mysteries. It a

Philosophical question, whether of these senses be better in it self. To answer according to nature, certainly the sight is most excellent: both for celerity, and pericacity; quickness and sharpness. *Segnius irritant animos dimissa per aures*. But according to grace, for the benefit of the soul, Hearing far excelleth: and that both for amplitude and Altitude. 1. For Amplitude, we see not many things in comparison $\langle \diamond \rangle$ them we hear. Few can say, *I have seen all the works that are done under the Sun*, Eccles. 1.14. Unless he mean by All works, all kind of works: or by Vision, consideration; as there certainly Solomon doth. But we have heard what Solomon's; a large Inventory of worldly things, the total Sum whereof is Vanity. The actions and events of former times, are brought home to us by Hearing: whose authors and agents went to darkness, before we came to light: we have heard far more than seen. 2. For Altitude, we have heard higher things than we have seen. The eye may reach almost to the Sieling of this lower world, but it cannot pierce the pavement of heaven. The ear hears what is done within those everlasting doors: that God beholds our thoughts, and accepts his Sons Intercession and merits for us. *Psal. 8.8. As we have heard, so have we seen in the City of our God: first heard, then afterwards come to see, Psal. 132.6. Loe we heard of it at Ephrata, a strange land: but Vidimus in monte Zion; We only shall see it in mount Zion, in the glorious kingdom above. Let a deaf man see some new and strange object; the husk, color, and visible part is only apprehended by him: let his ear be open to discourse, and relation shall give him the intelligible sense.*

The Queen of *Sheba's* eye was pleased with *Solomon's* royalty, but her ear was more ravished with his wisdom, *1 King. 10.7. I believed not the report of thy glory, until mine eyes had seen it: there she saw. But verse. 8. the thing she most admired and blessed, was his wisdom, let into her soul by her ear; Happy are they that hear thy wisdom, Matth. 13.16. Blessed are your eyes, for they see: that was proper to the Disciples: Blessed are your ears, for they hear: that blessing is left to us. But blessed are the hearts that understand and embrace, this is the height of blessedness, John. 20.29. Blessed are they that have not seen, and yet have believed. We may believe without seeing, but how shall we believe without hearing? For Faith cometh by hearing, Rom. 10.17. But saith Augustine, Seeing is applied to all the Senses. To Tasting, Psalm. Taste and see how gracious the Lord is. To Touching or Feeling, Psal. 16.10. Thou wilt not suffer thine holy one to see corruption: that is, to feel corruption, John. 8.51. He that keeps my sayings, shall never see death, that is, feel destruction. To suffer is sensibly to feel, yet called, to See, John. 20.27. Tange & vide; Reach hither thy finger, and see my hands. Had Thomas his eyes in his fingers! if not, then Seeing is Touching. To Smelling: Olfac, & vide quàm been oleat; Such and See how sweet the Flower is. Gusta & vide, quàm been sapiat: Taste and See how well the fruit relisheth. Tange & vide, Touch and See how I am wounded. $\langle \diamond \rangle$ Audi & vide, Hear and See how pleasant the music is. The phrase is not unknown to the Scriptures, *Rev. 1.12. I turned to See the voice that spake with me. To see the voice, for the Person that ought it. Or else, video is put for Intelligo: I see mentally, not elementally. The man of wisdom shall see thy Name, that is, understand it.**

The eye as a mere Organ of sense, must give place to the ear. Therefore it is wittily observed, that our Savior commanding the abscission of the offending hand, foot, and eye; yet never spake of the ear, *Mark 9.43 If thy hand, thy see or thine eye, cause thee to offend, deprive thyself*

of them: but part not with their ear, for that is an organ to derive unto thy soul salvation. As Christ says there; a man may enter into heaven, lamed in his feet, as *Mephibosheth* blind in his sight, a *Barzillai*, maimed in his hand, as the dry-handed man in the Gospel: but if there be not an ear to hear of the way, there will be no foot to enter into heaven. *Si des non prius fuerit in aure, non erit in ore, nec in cord;* If God be not first in the ear, it is neither sanctifiedly in the mouth, nor comfortably in the heart. The Jews has eyes to see Christ's miracles, but because they had no ears to hear his wisdom, therefore they had no feet to enter into his kingdom. The way into the house is by the door, not by the window; the eye is but the window of the heart, the ear is the door. Now Christ *stands knocking at the door*, not at the window, *Rev. 3.20*. And he will not come in at the window, but at the door. *He that entereth in by the door, is the shepherd of the sheep, John. 10.2*. He comes now in by his oracles, not by his miracles, *John. 10.3*. *To him the porter openeth, and the sheep hear his voice*. The way to open, and let him in, is by the ear; to *hear his voice*. There was a man in the Gospel, Blind and Deafe: blind eyes, is ill; but deaf ears, worse. It is bad $\langle \diamond \rangle$ have the eyes sieled, but worse to have the ears sealed up.

Open your ears therefore to this *heavenly voice*. *Bernard* hath this description of a good ear: *Quae libenter audit docta, prudenter intelligit audita, obedium agit intellecta;* Which willingly hears what is taught, wisely understands what heareth, and obediently practices what it understandeth. O give me such an $\langle \diamond \rangle$ and I will hang on it jewels of gold, ornaments of praises, *Psal. 85.8*. *I will $\langle \diamond \rangle$ what the Lord will say: Quid loquatur Dominus*. We have those will hear what tempting harlot can say for Luxury, what a false prophet can say in the behalf Usury, what a Lawyer can say in the behalf of Sacrilege, what a factious Schismaticke can say for Separation, what a Jesuited Seminary can say for Treas•Christ promised his presence to all those that are assembled *Nomine suo*, in his Name: •hese meet not in the name of Christ, but of Antichrist. Where instead of the •owers of God's Garden, they gather the poisonous weeds of the Forest: and the Devil gets in at the Lord's door. I may say of these Convents, confederating to mischiefs; what *Chrysostom* said of the virgin possessed by the Devil at a Theater. When God rebuked him, *Quomodo ausus es ingredi domum meam?* How durst thou •e so bold as to enter into my House? Satan answers, *Inveni eam in domo mea;* because I found her in my House. In the Congregation of Saints, the Holy Ghost ••ters in, and the Devil is cast out: but in these houses of sedition, and places of •alicious error, the company of sinners and seducers; the Holy Ghost is shut out, •ad the Devil is let in. I know that the common streets are not free from offenses $\langle \diamond \rangle$ honest ears; but it is one thing, *Audire non quaerenda;* To hear things that are to $\langle \diamond \rangle$ hated: and another thing, *Quaerere non audienda,* to listen after things that are not $\langle \diamond \rangle$ be heard. Between *Odio invenire,* and *ultra convenire;* finding evil against our •ills, and seeking evil with our delights; there is great difference, *Psal. 120.5*. *Woe is •e that I sojourn in Mesech; that I dwell in the tents of Kedar*. Bless yourselves from *Mesech*, but love Mount *Zion*: there are the songs of peace. Thus after hearing the •ice of God *from heaven*, you shall come to hear the voice of God in heaven. You •ave heard *Hosanna's* you shall hear *Hallelujahs*: here, God praised by his Mini•ers: there, praised by his Angels. There we shall both hear others, and bear a •rt ourselves, in the everlasting praises of God, and our Savior JESUS Christ.

When we were with him on the holy Mount.] We are come to the Local part: •hat this Mount was, and how Holy, we shall hear presently. First, consider the •jacent circumstance; *We were with him.* The Voice had their Audience, the Mount •eir Presence: 〈 in non-Latin alphabet 〉 , *with him:* O blessedness to be with Christ! What meant •ter to be ashamed of this, when the Damsel said, *This man was with Jesus? Mat. 6.71.* What, deny to be with JESUS? Alas, it was his weakness then: after•ard he was so glad to be with him, that he was content to die for him: he refused •t the sharp and bloody way of martyrdom, to be with JESUS. What meant •icodemus to be with him only by night? as if he feared to be seen in his company 〈 〉 day? Shall a man fear his joy, his comfort, his salvation? *Mary Magdalene* so •nged to be with him, that *non erat ubi erat*, she was not where she was, for her whole •art was with him. *Mallet non esse, quàm sine Christo esse:* I had rather at all not 〈 〉 than to be without Christ. It is impossible to be with him, and to be without •mfort, *Act 4.13.* When they saw their boldness, and miraculous working, they •arvelled, and took knowledge of them, that *they had been with Jesus.* If there be •urage of zeal, and peace of conscience in men, we may well conclude, they have •ene with JESUS. When *Gehesi* went from *Elisha*, he presently fell into sin: so •e all they that keep not with Christ. With him is comfort and peace, *John. 6.68.* •rd, *whither shall we go from thee? Thou hast the words of eternal life.*

When we were with him on the holy Mount.] Our Savior had fore-told the great •ory and power of his second coming: to the comfort of his servants, to the ter•r and conviction of his enemies, *Matth. 16.27.* *The Son of man shall come in the •ry of his Father, with his Angels: And then shall he reward every man according to his •rkes.* There is his Justice, and the distribution of his justice. *He shall reward every* 〈 〉 , there is his Justice: 〈 in non-Latin alphabet 〉 , *according to his works,* there is the distribution •his Justice. It is distinguished plainly, *Matth. 25.46.* To them that have done ill, •erlasting punishment: to them that have done well, *life eternal* Now lest his Disci•s should doubt of that glory, which he hath ascribed to himself at his second ap•ring; and stagger at the ignominy of his present estate: immediately upon it, he •kes them a promise, that they should see it, or at least a glimpse and abridgment of •hat so enjoying this vision, they might more confidently and authoritatively give •r testimony to it. *There be some standing here, which shall not taste of death, till they •he Son of man coming in his kingdom.* And this promise is prefixed by the three Evangelists, that record this story, immediately before CHRIST'S Transfiguration on the Mount, *Matth. 16.28. Mark 9.1. Luke 9.27.* Which words of Chil• have divers expositions. Some take it meant of his glorious Resurrection, as if the sense were thus. *There be some standing here, that shall not die, till they see the So•• of man in his glory, and conquest of sin and death.* Some, not all, for this 〈 〉 exclude *Judas:* all the rest of the Apostles, but only *Judas*, did live to see it. 〈 〉 and some others take it, *Pro Ecclesiae dilatatione*, meant for the enlargement of 〈 〉 Church. As if this were the sense; *There be some standing here, that shall live* 〈 〉 see my Kingdom flourish, and spread powerfully over the face of the earth; 〈 〉 the despised Name of JESUS to command the Scepters of Kings and reign ov•r the Dominations of the earth. Some understand by it, the last coming to Iud•meant: as if there were some Apostles yet living, and that should live unto the 〈 〉 day; because he says, *Some stand here that shall not die, till they see this glory.* 〈 〉 that opinion as

frivolous, hath always been exploded, excluded. The last, ⟨ϕ⟩ and most agreeable to the History, and context of the Scripture; is to understand•••*De clarificatione Christi*, concerning his Transfiguration, which immediately follows. Of this there was *Promissio clara, exhibitio manifesta, occultatio jussa*; It ⟨ϕ⟩ clearly promised, manifestly performed, and the concealment of it for a time commanded, *Matth.* 17.9. This Christ promised under the form of an oath; ⟨ϕ⟩ *verily I say unto you*. There are certain circumstances of this Transfiguration ⟨ϕ⟩ rent in the Text; other adherent to it, which we will borrow from the Evangelists, and so make up the discourse. The points are, The

- Time, when this was done.
- Place, where this was done.
- Manner, how this was done.
- Witnesses, before whom this was done.
- Event, that followed this being done.

The time, to expound our Apostles *When*, is expressed, *Matth.* 17.1. and *M••* 9.2. *After six days*. Only Saint *Luke*, *Chap.* 9.28. seems to differ from them: for ⟨ϕ⟩ says *Eight days after*. Now between six days, and eight days, there seems to ⟨ϕ⟩ some difference of the time. Saint *Jerome* easily reconciles them thus. *Matthew* ⟨ϕ⟩ *Mark*, *Ponunt dies tantum intermedios*; speak only of the intervenient days, ⟨ϕ⟩ went between the promise and the performance. *Lucas addidit & primum in qui* ⟨ϕ⟩ *misit, & ultimum in quo solvit*. *Luke* adds both the first day in which he promise ⟨ϕ⟩ and the last day in which he performed it. Eight days Exclusively; six days Inclusively. Some mystically, by these *six days* understand the six ages of the world, ⟨ϕ⟩ they call them; which being past, we shall come to that glorious vision of our Lord *Jesus* in heaven. But why did not Christ presently vouchsafe to his Disciples ⟨ϕ⟩ Sight, but defer the performance of it, till six days after the promise? *Chrysostom* answers; *Visionem distulit, ut eam vehementiús appetent, & gaudentiús acciperent*. ⟨ϕ⟩ deferred it to increase their desires before it came, their joys when it came. To ⟨ϕ⟩ flame their desires, for *Cito data vilescent*, things easily come by, are little set by. ⟨ϕ⟩ increase their joys, for *Dulciús obtinetur, quod diu detinetur*; That which hath ⟨ϕ⟩ long detained, is at last more sweetly obtained. Moreover, if Christ after the pro••• of this vision, had immediately singled out some to the participation of it, this ⟨ϕ⟩ have bred envy and grudging in the rest, who were apt enough to quarrel about ⟨ϕ⟩ businesses. That extraordinary gracing of some, would have been held a dispar••meant to all the rest. Therefore as Christ concealed their names in the promise, ⟨ϕ⟩ of these, not naming who they were; so for six days he deferred the perform ⟨ϕ⟩ That without emulation of the rest, he might give satisfaction to them he had ⟨ϕ⟩

The Place is delivered in the Text, *the Holy Mount*. Saint Matthew say• was *Mons excelsus*, an *high Mountain*: Saint Peter, *Mons Sanctus*, an *Holy Mountain*. By common consent this Mountain was *Tabor*, thought it be not no•tively expressed in Scripture. A fair Hill in the territory of Galilee, *Mira••• tate ex omni parte aequaliter finitus*; Of so wonderful a roundness, that you 〈◇〉 think rather Art than Nature had fashioned it: the ascent of it was thirty furlongs, •t was a Sea-mark to Mariners; It was full of herbs, fruits, flowers, fountains. Thus it was high and conspicuous for situation, fertile by condition, and lastly, *Ho•y*, by this most holy apparition, *Hieron*. True it is, that all places are of their own •ature equal: *Nec alter altero dignior*, Nor is one more worthy, or more holy than •nother: but by the accession of some special blessings and privileges. Whither •ever the Lord comes, that is the fountain of holiness, such is the odour and per••me of his gracious presence, that he sanctifies the place. It was his presence which cause *Jacob* to turn *Luz* into *Bethel*, *Gen. 28.17. This is none other, but the •ouse of GOD, and this is the gate of Heaven*. So GOD himself testified to *Moses* 〈◇〉 *Horeb*, *Exod. 3.5. The place whereon thou standest, is holy ground*. And the Cap••ine of the Lord's host to *Joshua*, *Josh. 5.15. Loose thy shoe from off thy foot, for the •lace whereon thou standest is holy*. Thus became this Mount *holy*: there being God, •ater *sanctitatis per vocem auditam*; The Father of holiness heard speaking: Christ, •anctus *Sanctorum, per carnem ad tempus glorificatum*; That Holy of Holies by his •ody for that time glorified: *Moses* and *Elias*, those holy Saints: *Peter*, *James*, and *John*, those holy Apostles: needs must this Mount be *holy*. *Nicephorus* writeth, •hat *Helena* built upon that hill a Cathedral Church, and dedicated it to Saint *Peter*. And in process of time, others also added two Monasteries, endowed with fair •evenewes: in allusion or answer to *Peters* desire, *Let us build here three Tabernacles*. But now *etiam periere ruinae*, there is not left any (so much as) ruin, to tell the pas•enger, here stood such monuments: and that *holy* Mountain is become an habitati•n for Wolves and Foxes. *Jerome* upon *Hosea*, writes liberally of this Mount, and •alls it *Tabor*, *Psal. 89.12. Tabor and Hermon shall rejoice in thy Name*. It had cause 〈◇〉 rejoice, when it bore the glorious Person of JESUS CHRIST. He inter•rets it to signify, *Lux veniens*, Light coming. Not unfitly, that CHRIST, •ho is *the light of the world*, upon a mountain of light, should give remonstrance •f that glorious light of his Majesty. But why did our Savior choose a moun•ine for this apparition, why not rather a valley? True glory is not to be sought 〈◇〉 *Profundo hujus seculi*, in the low bottoms of this world: but on high; *Set your •fections on things above*, where CHRIST sitteth on the right hand of GOD. All •at come to GOD'S glory, must ascend on high, *Psalm. 24.3. Who shall ascend into •e hill of the LORD?* The Devil took CHRIST into a mountain, when he •ewed him the kingdoms of the world, and the glory of them. So our Savior •oke his Apostles up into a mountain, when he shown them the kingdom of heaven, and glory of the world to come. *Moses* went up to a mountain, to speak with •e Lord: now the Lord goes up to a mountain, to speak with *Moses*.

The manner is set down, *Matth. 17.2. He was transfigured before them, and his •ce did shine at the Sun, and his raiment was white as the light*. Some are of opini•n, that this clarity was *In aere circumfuso, non in corpore Dominico*; In the air about •m, not in the body of Christ: But that that is false, for *Himself* was transfigured, •t the air about him. Some have said that his very substance was changed from •ortalitie to Immortality for the time. But that is false: for Transfiguration is •operly *Transitus de figura ad figuram*; from one figure to another: not *De*

natura ⟨ϕ⟩ *naturam*; not from one nature to another. Some say, this Transition was not *Secundum mutationem, sed secundum manifestationem*; Not by any change into that which was not before, but by a manifestation of that which was (not revealed) before. These affirm, that CHRIST took from his mother an immortal and impassible body: but this is a most impossible opinion. How then could this ⟨ϕ⟩? If CHRIST reserved mortality, how was he capable of glory? If he took mortality, then was there a change of his substance. Neither, but only a change of his form. And why is this impossible to his miraculous hand? *Qui cicatrices ostendit in corpore immortali, quare non splendorem in corpore mortali?* He that could show his scars in a body immortal, why not also his glory in a body mortal? *Luk. 9.29. The Fashion of his countenance was altered.* There is a change, not of his Person, but of his look: nor yet is it said, *Vultus, sed species vultus*: not his Countenance, but the Fashion of his countenance: not *Alia, sed altera*, that is, *Alterata*. This was done by the Clarity that was in his body, *ut in subjecto*, as in the very subject. This splendor was *Aliter in corpore, aliter in veste*; After one manner in his body, after another ⟨ϕ⟩ his garment. In his body intrinsically & *inhaesive*, inherently: in his garment ⟨ϕ⟩ *exteriori, & supereffuso candore*; By an external whiteness poured upon it. *His factus est sicut sol* as the Sun. *Sol est causa splendoris*; The Sun is the cause of Shining; ascribing to Christ the greatest degree of splendor, that our understandings can apprehend. *Non ut splendor solis, sed ut sol splendoris*; Not as the brightness of the Sun, but as the Sun it self. *His garments were white as the Light. Lumen causa candori.* The light is the cause of whiteness, and whiteness is received and perceived by the benefit of light. Saint Mark says, they were *white as snow*; and what can be whiter? Thus our Lord Jesus put off his despicable form, wherein he was contemptible of the world; and the veil of his humble mortality, wherewith his glory was adorned: yet as he retained the same garments, so he put not off the same substance. Only he put Majesty upon his countenance, his habit, his whole body; that ⟨ϕ⟩ might give his Apostles a show of their future glory. So shall the faithful one day shine; as the Stars, *Dan. 12.3. as the Sun, Matth. 13.43. For Christ shall change our vile body, that it may be fashioned like his own glorious body, Phil. 3.21.*

The witnesses before whom this was done, were of two sorts: some that Christ took with him, others that met him. The Disciples he took with him were three, *Peter, James, and John. Numerus in se perfectus, & in testando integer*; A number able to give a sound and sufficient Testimony. Here two questions are moved; first, why Christ chose but three: secondly, why only these three. Why three and no more, why these three and no other? First, why but three? To show unto us, that *Paci electi; Few are chosen*: God doth not reveal his glorious mysteries to all; ⟨ϕ⟩ some whom his own good pleasure calleth and culleth out, *Act. 10.41. God* ⟨ϕ⟩ show him openly, *not to all the people, but to us witnesses chosen before of God.* Beside three can give a sufficient testimony, *Deut. 19.15. Matth. 18.16. In the mouth of* ⟨ϕ⟩ *three witnesses every matter shall be established.* Next, why these three, and none of the rest? 1. I do not answer with *Feverdientius*, because these three were *Flos totius* ⟨ϕ⟩ *Christi, & Principes novi Testamenti*; Because they were the flower and prime of a Christ's Apostles, and the Princes of the New Testament. I never read that Christ gave unto them any such prerogative or superexcellencie above the rest. 2. ⟨ϕ⟩ do I fetch an answer from the mystery of their

names, with *Gorrhan*. He that will see the glory of God, must be a *Peter*, *agnoscere per fidem*, to acknowledge Christ $\langle \diamond \rangle$ faith: a *James*, *supplantare peccatum*, to supplant sin: a *John*, *operari per gratiam*, $\langle \diamond \rangle$ work good by the grace of God. For in these three, *Credendo verum*, *extirpando malum*, & *operando bonum*; To believe that is true, to root out that is evil, and to practice that is good; he placeth all perfection. 3. Nor yet do I answer, because these three were more eminent in virtue and graces than the rest. Three sorts $\langle \diamond \rangle$ men are qualified to see God: Such as *love him*, *John*. 14.21. *If a man love me*, I will love him, and *Manifestabo ei meipsum*; *I will manifest myself to him*. Such as are *Humble*, *Matth*. 11.25. Thou hast hid these things from the prudent, and hast $\langle \diamond \rangle$ them unto babes. Such as are of a pure heart, and clean life, *Matth*. 5.8. *Blessed the pure in heart*, for they shall see God. *Psal*. 50.23. *To him that ordereth his corruption aright*, will I show the salvation of God. These are all gracious qualities: and with them were the rest of the Apostles as truly sanctified, that were not here admitted. 4. What, was it then because Christ did love these three above the rest? $\langle \diamond \rangle$ his love was great to *John*; and therefore among all his honorable Titles, he mentioneth that ever in the first place; *The Disciple whom Jesus loved*. But his love to *John* was greater *Extensive*, *non Intensive*; by way of Extention, not by way of intention. He shown more signs of familiarity to him, than to the rest of the company: but he equally loved and prized them all. 5. Because the wisdom and unquestionable goodness of God chose them out, & *secretioribus suis adhibuit*, accepted them to the participation of his secrets. Thrice he called out those three, and made them witnesses to three great works. The first was to the raising of *Iairus* his daughter. *Mark*. 5.37. *He suffered no man to follow him*, save *Peter*, and *James*, and *John*. He did put forth the mourners, the musicians, the people, and left behind the rest of the Apostles; only these three he admitted. The next election was to this glorious transfiguration; singularly the same three again. The last was to his *Agony* in the Garden, *Mark*. 14.33. He charging his Disciples to stay, *took with him Peter and James and John*, and began to be sore amazed. He made them three particularly witnesses; in the first work, of his Power: in the second, of his Majesty: in the last, of his Agony. 6. Lastly, if men may give any reason of the Lord's actions, whose wisdom is unsearchable; I do not think that CHRIST chose them, because they were more excellent than the rest, but because they were rather more weak than the rest. It was *subvenire infirmitati eorum*, to help their infirmities, and to strengthen them in the assurance of their Master and Saviours glory.

The company that came from heaven, were *Moses* and *Elias*. Some have thought that these did not appear *Vere & Personaliter*, truly and personally; but Angels in their likeness: but that is a manifest error; for *themselves appeared*, not Angels in their multitude. Some are of another opinion, that they did not only appear personally, but that in their very bodies with their souls. Because it is said that *Elias* was taken up, and no man knew what became of *Moses* his body: which occasioned that dispute betwixt the Archangel and the devil. But it is most plain that the body of *Moses* was buried. *Deut*. 34.6. *in a valley in the land of Moab*, over against *Bethpeor*: though no man knoweth of his Sepulcher unto this day. Neither are all of that opinion, that the very body of *Elias* was taken up into heaven; some be persuaded, there is no human body in heaven, but the body of our Lord JESUS only. *John*. 13. *No man hath ascended up into heaven*, but he that came down from heaven. But there it is questioned, why did *Moses* and *Elias*

appear, rather than *David* and *Abra•am*, from whose loins CHRIST JESUS came and who were so famous among the people? Reasons.

To omit, that those three great fasters met together, *Moses*, *Elias*, and CHRIST: each of them having fasted forty days, and forty nights.

1 To manifest a difference between the Lord and the servants. *Moses* and *Eli•s* were of high esteem with the Jews, CHRIST not regarded, a man of no •epute among them; therefore he would now show that he was the Lord, and they •ut the servants to wait upon him. That he was not *Elias*, but the God of *Elias*:•ot *Jeremiah*, but he that sanctified *Jeremiah*: not *unus ex Prophetis*, one of the Prophets, •ut the Lord of the Prophets, that sent them.

2 If it be granted that *Moses* was dead, and that *Elias* died not: this declareth •at CHRIST is the Savior of both quick and dead: whether of men living with *Elias*, or dead as *Moses*. To manifest that he hath the power both of life and •eath; *Adducitur Moses mortuus, & Elias vivus*; both living *Elias*, and dead *Moses*•re brought; both saved by this Jesus Christ.

3 To come nearer home; *Moses* was called the Law-giver, and *Elias* was (af•er a sort) the Law restorer; now the Jews traduced CHRIST for a Law-brea•er. Their common Imputation against him was, that he transgressed the Law, and •as contrary to the Prophets. Therefore he was content to be put to his purgation •nd to Iustifie himself. *Matth. 5.17. Think not that I am come to destroy the Law or •e Prophets: I am not come to destroy, but to fulfill.* And for a further testimony of •is *Moses* that brought the Law, and *Elias* that revived the Law, witness that he •as obedient to the Law. *Gal. 4.4. God sent forth his Son made of a woman made un•er the Law to redeem them that were under the Law.*

4 They meet that brought the Law, with CHRIST that brought the Gospel; to show that Law and Gospel must be joined together. But we are freed by CHRIST from the Law? I answer, there is a double obligation of the Law: the obligation of penalty, and the obligation of duty. We are freed from the obligation of penalty, but not from the obligation of duty. *2 Tim. 2.19. Let everyone that nameth the Name of CHRIST, depart from iniquity.* He hath taken from the Law. *Damnandi potestutem*, all power to condemn us: but not *Dominandi autoritatem*, all power to rule us. We must still serve God according to his Law, or he will ⟨◇⟩ save us according to his Gospel. Our faith in the Lord JESUS, and our obedience to the Law, must be joined together: as *Moses* and CHRIST met upon the mountain. *John. 1.17. The Law was given by Moses, but grace and truth come by Jesus Christ.*

5 To show that this was the true Messias, to whom both Law and Prophets bare witness. *Moses* in the Law, as it is cited by Saint *Peter*, *Act. 3.22. A Prophet shall the Lord your God raise up unto you among your brethren, like unto me: him shall ye hear in all things.* And *Elias* instead of all the Prophets, who was *Prophetarum clarissimus*, the clearest of all the Prophets. Now *Suspecta est veritas, quae sola se •••tur*, *Ambr.* That truth is suspected, which barely testifieth of it self. Therefore as CHRIST had three witnesses from the earth; *Peter*, *James*, and *John*. So he ⟨◇⟩ three from heaven; the voice of the Father, *Moses* and *Elias*. That now he which fulfilled both the Testaments, might enjoy both the Testimonies.

6 Lastly, CHRIST proposed two such famous men, as *Moses* and *Elias* to his Apostles for patterns: that their spirits might be well tempted in them. *Moses* •i•mitissimus, a man most meek on the earth: *Elias* a man exceeding zealous. Twice he doubles this testimony of himself. 1 King. 19.10.14. *I have been very jealous for the Lord of hosts.* He had such a sacred fire of zeal in his heart upon earth, that God advanced him in a chariot of fire into heaven. Therefore are these two brought hither, that the Apostles might learn to mixe *Moses* his meekness, with *Elias* his ferventnesse. Yet this rare and excellent composition they forgot, *Luk. 9.54,* When they could not be entertained in a Samaritan village, say *James* and *John*; (and that as it seems, not long after their descending from the mount.) *Lord, wilt thou that we command fire from heaven to consume them, as Elias did!* There they thought of *Elias*, but forgot *Moses*: they had too much of the ones fire, but too little of the others water: zeal enough, but without the mercy of meekness. Again at the apprehension of CHRIST, when *Peter* denied him, and all the rest fled from him; there they had too much of *Moses*, but forgot the spirit of *Elias*: they had meekness enough, but wanted zeal: both together make a good temper.

The event or consequents of this transfiguration, are these. First, the testimony of the Father from heaven; which came out of a bright cloud overshadowing them. ⟨◇⟩ was from a cloud, saith *Chrysostom*, that they might the more confidently receive ⟨◇⟩ for the voice of God, *qui solitus loqui Patribus in nube*; who was wont to speak to their fathers in a cloud. *This is my beloved Son*, &c. They could formerly see his mother poor, his supposed father laboring for his living, CHRIST himself hungry, thirsty, weary, despised. Therefore now they hear a voice from heaven to make amends for all: recompensing his supposed baseness, with Attributes of great glory. God speaking that to him, which he never spake to any; *This is my Son.* Not to the Angels, *Heb. 1.5.* *Unto which of the Angels said he at any time, That ⟨◇⟩ my Son?* Christ was shortly to die, and to suffer hard and unjust usage of his enemies; and all this in humility to bear. Therefore now he shows *Potentiam ⟨◇⟩ passionem, gloriam ante injuriam, honorem suum ante horrorem suum*: his power before his passion, his glory before his injury, his honor before he come to feel his horror. That when they should afterwards see him taken, bound, scourged, Sco•••, crucified, buried; they might then know and say, that this was effected not ⟨◇⟩ *potentiam eorum, sed propter patientiam suam*; not by reason of their power over him but by reason of his patience under them: not because they could inflict it, but because he would suffer it. *Non miseranda necessitate, sed miserante voluntate*: not by a miserable necessity, but by his own gracious mercy.

Another event was Saint *Peters* counsel. The point whereof *Moses* and *Elias*•onferred with CHRIST, was *De Excessu ejus*, concerning his decease, which •e should accomplish at *Jerusalem*. *Peter* hearing this news of his masters death and •hat by the testimony of two such famous Prophets: he thinks it good to provide •etimes for his safety. Such a course he had formerly attempted. *Matth. 16.22.* •ee it far from thee Lord, this shall not be unto thee. But CHRIST'S rebuke was •en so sharp, *Get thee behind me Satan*; that *Peter* durst no more in plain terms, •dvice him again to that favoring of himself. Therefore now he doth it *aenigma•ce*, covertly, and by involved insinuation. *Lord, it is good for us to be here*: we are •ow in a safe place; a mountain high, sure, solitary, pleasant: guarded by the come•any of two such potent men; a cloud to

compass; us glory to sustain us, delight 〈◇〉 content us. Let us tarry here, where no harm can find us out. Were it not •adnesse to leave a place of such security, and expose thyself to the fury of thine •dversaries? *It is good to be here*: but alas it was his error: for if this were to have •eene a permanent and durable glory; *Peter* should not have called for *Tabernacles*,•ut for mansions. *Let us build here three Tabernacles*, moveable tilths? No; fun•amentall and constant habitations. *Quid dicis Petre? mundus perit, & tu montem •tis*, Aug. Doth the whole world perish, and must fire burn it all, and callest •ou only for a mountain? His error was both ways culpable: either to seek in •ia Patriam, or in patria *Tabernaculum*; his country in the way, or a Tabernacle in •is country. If he knew this to be but the earth, why doth he seek for heaven up•n it? if he took this to be heaven, why doth he call for an earthen Tabernacle? •ne for thee, another for *Moses*, &c. Why not, one for me, another also for *James*,•nd *John*? No, he mentions none for them, for he hoped that CHRIST himself would be their Tabernacle. *Triaquaeris, factria, Bed*. Thou seekest three, make •hree, one for the Father, another for the Son, another for the Holy Ghost; none •or *Moses*, none for *Elias*: do not join the Servants with the Creator. Mystically •here be still three Tabernacles: *Exterius, Ecclesia: Interius, Conscientia: Superius, •aelestis Patria*. One outward, which is the Church: another inward, which is the •onscience: the last upward, which is the kingdom of heaven. Let us dwell faith•ully in the former, let God dwell spiritually in the other; that we may all dwell to•ether comfortably in the latter; that is forever in the peace of glory.

Lastly, this glorious vision and voice from heaven, amazed the Disciples; that •hey fell on their face, and were sore afraid. CHRIST with the Touch of his hand •ecovered them; *And when they had lift up their eyes, they saw no man save Jesus only, Matth. 17.8*. Because indeed he was that Person only, to whom both Law and Pro•hets bare witnesses. They have done their office, and then they vanish, that Christ •ay be all in all. There is only one mediator, Christ: it is he only that satisfies •he Law, and sanctifies the conscience: he only, that reconciles us to God. Let *Moses* and *Elias*, and all others disappear to the work of our salvation; *Da modo •bis Iesum; Only give us Jesus Christ*. This testimony they heard, but might not •resently utter, for Christ forbad them. *Tell the vision to no man, until the Son 〈◇〉 man be risen again from the dead, Matth. 17.9*. The reasons of this interdiction •ay be. 1. Because the Jews were to have no sign, but the sign of the Prophet •nas: they had seen enough to leave their unbelief without excuse. 2. Because •mong the rude, after the publication of such a glory, *Crux scandalum pareret*, the fol•owing Cross would have bred scandal. If he were invested with such glory, why •old he not keep himself in it. 3. Because till his resurrection had made way for 〈◇〉, the world would never have given credit to this wonder. But perceiving his •ower in raising himself from the dead, they might easily embrace the faith of that •arification. Lastly, according to that, *Eccl. 11.28. Neminem laudaveris ante mortem*; Judge no man blessed before his death. Then they witnessed it, then they preached it, then they wrote it, we hear it, let us all believe it, that we may one day enjoy it, in the everlasting kingdom of *Jesus Christ*.

I conclude; *Peter* and the rest knew *Moses* and *Elias* on the mount, whom they never saw before: they being departed many hundred years before the other were borne. Yet *Mosen ab Elia, Eliam a Mose, utrumque a Christo potuerunt discernere*. They could distinguish one from

another; and say, this is *Moses*, this is *Elias*, and that is Christ. This is a lively type and shadow of that glory in heaven; where every Saint shall perfectly know all. Not *Abraham* nor any of the Patriarchs, not *David* nor any of the Kings, not *Elias* nor any of the Prophets, not *Peter* nor any of the Apostles, not *Stephen* nor any of the Martyrs, not any of our friends, kindred, acquaintance, none of the now unknown believers scattered on the face of the broad earth shall in that place be stranger to us. Our knowledge shall extend to every individual person: all shall know everyone, and everyone shall know all. Now let us love one another, pray for one another, do good one to another; then and there we shall know one another, and all be eternally known and loved of our blessed God.

VERSE 19. We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

The Apostle had formerly delivered a certain truth: such as both their ears had heard, and their eyes seen: and by many strong arguments confirmed it. Yet because the Jews to whom he wrote, did much adhere to the Prophets, he refers them thither; to compare the events manifested, with their predictions. As if he did answer a challenge, with *Paul* to his Corinthians; *Since ye seek a proof of Christ; You shall have one more; in it self profitable, and to you plausible, a word of Prophecy.* That as *Festus* said to *Paul*, Act. 25.12. *Hast thou appealed unto Caesar? unto Caesar thou shalt go. So Appellastisne Prophetas? •ad Prophetas ibitis:* have you appealed to the Prophets? to the Prophets you shall go. They also shall witness to you the same Christ.

You see, the Apostle comes to a new manner of testifying the former truth. *We have a word.* A word, what's this? so we had before. Nay, but a word of *Prophecy*. Why, what strength hath this above the other? Yes, it is *more sure*. Well say it be more sure, what is this to us? we heard it not. Yes *we have* it, visible to our •yes. But men may have it, and not regard it: as the Indians that were owners of all he gold, yet were the poorest beggars. Nay, but *we take heed to it*, attend it. Say we should, is this a thing so commendable? may we not rest satisfied with your word and assertion, that saw these things? Nay, but *Bene facitis attendants, Ye die very well* in taking heed to it. Well, say we should observe it, what shall we find it to be? Not an obscure and involved matter, as it was before the completion; but *a light*. What need have we of a light, that live in the broad day of knowledge? Nay, but the world is full of darkness; and *in a dark place* a light is comfortable. But this may be some dim candle, that can cast us no rays or beams of illumination: No, it is a *Shining* light: like *John the Baptist, a burning and a shining light. A light that shineth in a dark place.* How long shall this light continue? *Untill the day dawn*, till the glorious presence of our Lord Jesus Christ be fully manifested to us and that we see no longer through a window or spectacles of faith; but behold with clear eyes the Sun himself. We shall then say of this light of knowledge here, compared with that; as *John the Baptist* said of himself compared with Christ; *He must increase, but I must decrease, John. 3.30.* Or as *Paul*, 1 Cor. 13.10. *When that which is perfect is come, then that which is in part shall be done away.* Then that same *Day star* of blessedness shall arise, and tell us that the night is quite

past, the day is come, the Sun of righteousness appears, and that *we shall appear with him in glory*. Let us all therefore first walk faithfully in the light of grace, that we may walk joyfully in the light of glory forever.

We have also a more sure word, &c. The whole verse may be distinguished into four general parts:

- A Conference; wherein he compares the Prophetical prediction, with the Evangelical predication; ascribing to it some greater certainty; *We have a more sure word of Prophecy.*
- A Reference, whereto he refers their scrutation, and commends their attention; *Whereunto you do well that ye take heed.*
- A Preference, wherein he prefers that excellent light to the common darkness of the world. For the comparison is not between the Prophetical and Evangelical light; but between the light of the Scripture, and the darkness of nature. *As unto a light that shineth in a dark place.*
- A Difference; wherein he gives that future day light a transcendancy to the former candlelight: that being but like a lamp in a dark night, this like a star that brings in the day. *Until the day dawn, and the day star arise in your hearts.*

The word of Prophecy.] There are four sorts of Prophets. 1. Some write of things past, as *Moses. In the beginning God created the heaven and the earth*: penning an Hexameron many years after the world was made. The Samaritan woman hearing Christ relate unto her the things which he had done, concluded; *Sir, I perceive that thou art a Prophet, John. 4.19.* 2. Some prophecy of things to come. *As God foretold by the mouth of his holy Prophets.* Those did *Dicere facta*, these *Praedicere facienda*: the one was a relation, the other a prediction. 3. Some prophecy of things present: such a Prophet was old *Simeon*, whose eyes saw that present salvation. Thus *John the Baptist* was a Prophet, and more than a Prophet. A Prophet, because he did point him out with the finger that was all the Prophets aim: *Behold the Lamb of God.* More than a Prophet, because he baptized *Dominum Prophetarum*, the Lord of the Prophets, *Ier.* 4. Those that expound the Prophets: an Evangelical Preacher is called a Prophet. *1 Cor. Chapter 14. Verse 1. Desire spiritual gifts, but rather that ye may prophecy.* Chap. 13.9. *We know in part, and we prophecy in part.* He that interprets the Prophets, is called a Prophet, *Aquin.* But here the Apostle intends principally that sort, which foretold future things. Some of their words were more dark, some more plain. *Daniel* and *John* wrote darkly: the reason is given, because they wrote in times of persecution. So that if they had done otherwise, themselves and their books had been burned. The events were the clearest expositions of them. It is the property of a Prophecy, *Compleri priusquam intelligi*, to be fulfilled before it be understood, *Augustine.*

A Prophet is called of the Hebrews, *Naba, vates*: and *Roeh, videns*, a seer. Of the Grecians, 〈 in non-Latin alphabet 〉 : such as did foresee and foretell the purposes of God. Of the Latins, *Vates*, that is *Fates*: for *Vaticinatio*, is *Faticinatio*, *Fatum canere*, to *preindicate* an inevitable

event. The words they spake, come to them *Ex divino afflatu*, by a divine instinct. *Numb.* 24.13. *I cannot go beyond the commandment of the Lord: but what he saith, that will I speak.* So soon as ever the Lord had appeared to *Samuel*, presently the people took notice of him for a Prophet. *1 Sam.* 3.20. *All Israel knew that Samuel was established to be a Prophet of the Lord.* They cannot know God's will in future things, but by his relation or revelation. *Psal.* 139.6. *Such knowledge is too wonderful for me: it is high, I cannot attain unto it.* A vision of their own heads, a fiction of their own brains, were accursed. He that coines money out of base metal, though he stamp upon it the image of the Prince, is a traitor. So is he, that to his own invention shall put a *Dicit Dominus*, the Lord spake it. The prediction that comes not by divine instruction, is but a delusion: for none can *praenoscere*, fore-know; but he that did *proponere*, forepurpose.

Devills and men may guess by observation, and collection of causes probable to beget such events: only God knows, *Esa.* 45.11. *Ask of me things to come.* If men could tell as much, *aequiparent Iovi*, they would be even with God. How wise were God, if he should write the secrets of his will on the top of his gate, the doors of heaven! yet your Astrologer presumes, *Ex stellis, tanquam tot stillis & literis: ex syderibus tanquam tot syllabis: ex constellationibus, tanquam tot verborum conjunctionibus:* to know all things by the heavens: as if the stars were so many letters, the planets syllables, and the constellations express sentences. So they make the whole heaven a *Syntaxis* or discourse of God's purpose. Will any King engross the secrets of his Counsel on the door of his Palace? That late character which was set on the brow of heaven, did certainly mean the world some news. But who could undertake to translate the letters of it, or expound the meaning? To break into God's Counsel chamber, will be dangerous treason: only the hand that wrote it, can interpret it. If men could by their own wisdom prophecy; they were not only *Sapientiores filiis lucis.* *Luk.* 16.8. *Wiser than the children of light:* but as wise as *Ipsa lux*, even self. The very devills that hover in the air, (*uti Adam prope suum Eden*, like *Adam* who being cast out of *Eden*, dwelt so near it as he could) and by reason of their vicinitie to the stars, can read them better than mortal men, sundered from us so far as earth: yet are they all dunces in respect of Prophecy. They can tell you what may happen, never what will happen. Therefore they delivered their oracles in a doubtful and bastard language: that if the event did not answer the prediction, they might then expound the prediction according to the event. Only God can make Prophets, and put into their mouths the foretelling of future things. *Ezek.* *Son of man, I have made thee a watch man over the house of Israel: therefore hear the word at my mouth, and give them warning from me.* It is God that speaks in *ore Prophetarum*, by the mouth of his holy Prophets, which have been ever since the world began. He speaks by the Prophets for the good of our souls, let us hear his Prophets for the honor of his holy name.

A more sure word of Prophecy.] 〈 in non-Latin alphabet 〉 . Why, was not the Apostolical Testimony sure enough? could there be more than ocular and articular witness? The Prophets foretold what they never saw, the Apostles saw what they told. Besides, did not one and the same God speak by them both? *Hebr.* 1.1. conferred with, *Matth.* 10.20. plainly demonstrates: that the same God who spake unto the Fathers by the Prophets; spakes also by the Apostles, *For it is not yet that speak, but the spirit of your Father which speaketh in you. How then can this be Certior Sermo, a more sure word.* Seeing the Prophets be a dark lantern, which

himself here confesseth hard to be understood. This point hath troubled many expositors: it was some trouble to me to find it, let it be no trouble to you to read it.

1 Some answer, that here a comparative is put for a positive; *More sure*, for *Sure*: or for a superlative: 〈 in non-Latin alphabet 〉, for 〈 in non-Latin alphabet 〉; *more sure*, for *Surest*. A place is instanced, *Act. 25.10. Paul* cleared himself to *Festus*; To the Jews I have done no wrong, *as thou very well knowest*. The word is not 〈 in non-Latin alphabet 〉, but 〈 in non-Latin alphabet 〉; not *Well*, but *Better*: the comparative for the positive; as *Thou better knowest*. This same *Enallage graduum* is not rare among the Greeks and Latins. The French write *Tresnoble* for Noble: we *Most Honorable*, for Honorable: and some, To my *Worthyer* friend, for Worthy. But this answer satisfies not: for first I do not see but that speech of *Paul* might very well be translated, as *Thou better knowest*. For *Festus* being a Roman Judge did *better* know, that *Paul* had not done nothing against the Roman Laws, than could the Jews. But it is objected, that *Paul* appeals to *Festus* his knowledge, that *to the Jews he had done no wrong*. True, and why might not the Judge *better* discern of the cause than the Plaintiff? Every man is well affected to his own cause, and the Jews were blinded with malice, charging *Paul* with many things, but proving nothing. *Festus* therefore seeing their malice, and *Paul's* innocence; did *better* know that he had done them no wrong, than themselves. Besides the Context manifestly intends a comparison; it must be admitted *Certior sermo*, to be a *more sure* word.

2 *Beda*, with some other, answer; that this may be a *Surer* word, not simply and absolutely; but in respect of the Gentiles: who might haply calumniate the vision of the Apostles, but durst not the oracles of the Prophets. As if *Peter* should say; You may perhaps doubt that particular sight we had in secret, but none will contradict the Prophecies manifested in public. Infidels being so well acquainted with Necromancie, might ascribe this voice to magick. As *Psaphon* was accepted of the *Lybians* for a great God, because certain birds had been first taught to sing this lesson, and afterwards being let loose into the air, did sing it; *Magnus deus Psaphon*. Or as *Mahomet* got the reputation of a great saving prophet, by a Pigeon trained to come to his ear, and there pick out corn, which his credulous followers believed to be the conference of the Holy Ghost: and by a Bull taught and tamed to carry the *Alchoran* on his horns. To prevent any such suspicion here, the Prophets are brought in, who did fore-tell all these things long before Christ came himself. *Nunquid Magus Christus antequam natus?* Could Christ be a Magician before he was borne? Thus there was a Celestial Word, whereby believers are confirmed: and a Prophetical Word whereby unbelievers are convinced. But this answer falls also short of satisfaction: for Saint *Peter* wrote not to Infidels, but to Believers; such as had already embraced the truth of the Gospel.

3 There is another Solution. *Aquin. Lyranus. Hugo, Catharinus, Calv.* The Apostle speaks this in respect of the Jews unto whom he wrote. Here the truth of the Gospel is proved by a double testimony: *Patris Elogio, Prophetarum vaticinio*; by the assertion of God, and by the prediction of the Prophets. Now this were an absurd thing to imagine, that the Prophetical witness should be *Surer* than the Divine and Paternal. First, because their Word did merely depend upon the authority of the same God. Secondly, because Christ's coming had performed what they promised. Now if either of the two can challenge the greater firmness, it is the latter:

for let a promise be never so sure, yet the performance is surer. *Cedant dicta factis*; It could not be more sure in their Prophecy that Christ should come, than in the Apostles sight that he was come. *Coram quem quaeritis adsum*; He came unto his own, he dwelt among us; there could be nothing surer; than he only promised, now he hath paid the debt. Well yet, albeit God's Testimony were most sure with the Apostles, yet the Prophets Word was *more sure* with the Jews. They knew them to be the lawful Ministers of God, they were brought up in their Schools; of their words there was no suspicion. *His avi, atavi confiderunt: & vetustas ipsa aliquid reverentiae secum trahit*; Antiquity it self challengeth reverence. God here said, *This is my beloved Son*: This they had read before in the Prophets, *Psalm. 2.7. I will declare the decree: the LORD hath said unto me, Thou art my Son, this day have I begotten thee*, Thus was it a *Surer Word*, not in it own nature, nor to the Apostles, but to the Jews. To this consents *Augustine*; *Certiozem dici, non meliorem, non veriorem*; It is not said to be Better, nor Truer, but only *Surer*. This testimony was as good as that, as true, as useful: but in this respect, that is *surer*, because it makes more strongly to confirm such hearers. If you will not believe me, have recourse to your Prophets, *John. 5.39. Search the Scriptures*, they all testify of JESUS CHRIST.

4 Some by this *Word of Prophecy* would understand only the preaching and writing of the Gospel: and extend it all no further than Evangelical prophecy. But the Context will not bear such an exposition, for the Apostle speaks of fore-written Prophecies, *Vers. 20. Prophecy of the Scripture*.

5 Some would have this *Word of prophecy*, to be the very testimony of the Father concerning his Son. But there is no such trajection of phrases in the Scripture. We find Christ to be called the Prophet of God, not God to be the Prophet of Christ.

6 Some read it thus, *More sure than the Prophets*; in the Genitive case plural: but no Copy so hath it.

7 *Bradford* resolved it thus, in his answer to this, among other questions put to him by the Papists. That the Apostles in this did humble themselves; as if men not giving credit to their private testimony, would yet with all reverence receive the Prophets. But if they should thus disable themselves, who would believe them? whereas, they were to write *Iure Apostolico*.

8 Lastly, the answer that seems to me most probable and profitable; and wherein I have few or none before me, doubtless many will follow me; is this. The foundation is ever more surer than the building: that being sound, though the edifice it self should fall, will firmly stand. Now the New Testament was not yet written; I mean the Gospel of the four Evangelists: nor was it collected into a volume till eight and twenty years after. But the Prophets were extant, and their writings miraculously preserved: these the Jews readily had, and might peruse at their pleasure. Therefore the mere and naked report of Christ's glory on the Mountain, was not so sure as the Prophecy inspired by God, and engraven in the tables of their hearts. And this authentical proof was the surest, *until the day* did fully dawn, and the divine hand had made the Gospel known and visible. Thus were the things related never so true in themselves, the question here is not concerning the Truenesse, but the Surenesse:

and certainly thus far, the Scriptures of the Prophets were surer to the Jews, than the unwritten doctrines of the Apostles, or the naked delivery of their particular visions.

Now whatsoever may be said for exception. That the Prophets had only involved promises, not understood till they were fulfilled. In a promise there are many doubts: men's minds may change, occasions divert, their power be defective: but in a performance there is nothing wanting: now the Gospel was established by the ministry of the Senses. It is true that in the Scripture, there is no difference concerning the truth and certainty of all places and parts of it: but there may be some difference in the material and formal parts: for things may be more plainly, more comfortably set down in one place than in another. Therefore *Augustine* gives this praise to the Gospel, in allusion to that miracle of turning the water into wine, *John. 2.* That Christ did turn the Prophetical *water*, into Evangelical *wine*. There have been some, that through disability to clear this doubt in my Text, have thrust the whole Epistle out of the Canon; and it was four hundred years almost, before it was received, as *Eusebius* testifies. This was like *Alexander*, when he could not undo the Gordian knot, to cut it. That was to make quick, but sacrilegious dispatch. There is no such need; to put out the light, because we are blind and cannot see it.

But to conclude plainly; Christ had not yet gotten so much credit with the Jews, as had their Prophets: for their common opinion was, that all *Jesus* did was by Magicke. This they expressly objected, when he had cast out a devil, *Mat. 12.24.* *This fellow doth cast out devils, but by Beelzebub the prince of the devils.* And when the voice of such a glorious testimony came from heaven; ^h *The people that stood by, and heard it, said, that it thundered.* They would not believe it to be the voice of the Father. Do you speak of a *voice from heaven?* Who heard it? Do you tell us of his rising from the dead? who saw him? Therefore the Apostle refers them to the Prophets, those Ancients: whose Word was (as it were) the foundation of the Gospel, *Ephes. 2.20.* *We are built upon the foundation of the Prophets, as well as of the Apostles: the same Jesus Christ, the Center of them both, being the chief corner-stone.* Now the foundation is surer than the house: antiquity, the foundation, is *more surely* received. Thus the Scriptures of the Prophets stop the mouth of the Jews, who referred all the actions of Christ to a bad spirit. We call that *most sure*, that can give best satisfaction to the scholar: we are late reporters, but the Prophets are ancient. Therefore their Word is *certiùs judicio vestro*, surer in your judgment, though not in it self, *Aug.* Christ is an infinite mass of gold, but they were so tired with expectation, that when it came, they were not able to finger the money; therefore he refers them to the Prophets; that comparing both these together, they might be more assured.

To conclude. All this doth serve to manifest that usual government, whereby God will guide his Church: this is not by visions, but by the *Word*. He hath appointed us to be sons and daughters of Faith, not of Sense. He that will not believe without a miracle, is himself a miracle: yea, and it will be a miracle, if ever he be saved. When that Rich-man in hell requested a Sign for his brethren, he was answered; *If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.* Thus the Prophets had the *more*

Sure Word, until the Gospel was written. But now it being written, let us ask for no shadows, that have the Substance: demand we no signs, that have *Jesus Christ*.

Amore sure Word of Prophecy.] this may seem to ascribe some more credit to the Prophets, than to the Gospel? No, they were all written by divers men, in divers ages, at divers places, on divers occasions: yet *eadem veritas, eadem autoritas*; they all have the same truth, the same authority. Though the Jews acknowledge the Old Testament, abhor the new: though Turks disclaim both, Atheists despise both, sinners neglect both: yet as the Disciples had but one Master, and were all brothers: so the books have but one Father, and they are all sisters. One Lord is original and Subject of them, one Spirit indited them, one blood of the Lamb sealed them, one truth is maintained in them, one Spouse of Christ hath with an impartial respect equally received them, and miraculously preserved them: and rather than any rent or maim should be made in their sacred body, she hath sent her members dismembered, and bereft of their dearest blood, into heaven. These are the Gages of our Savior's love, God's royal Covenants, the oracles of his Sanctuary, the key of his revealed Councils, milk from his sacred breast, the light of our eyes, the joy of our hearts, the pillars of our faith, the anchor of our hope, the evidences and deeds of our eternal blessedness. It is true that one Star differs from another in glory, and the rule of the day is given to the Sun, of the night to the Moon. The Captains of the sons of *God* may hear an unequal report, 1 *Chro.* 12.14. *The least could resist an hundred; the greatest, a thousand.* And no wrong was done in that Anthem, 1 *Sam.* 18.7. *Saul hath slain his thousand, and David his ten thousand.* One *Plato* may be more of value, than a thousand vulgar men: and our Savior prefers the old wine to the new, *Luke* 5.39. *The old is better.* But the whole Scripture, as it came by the inspiration of one Author, so it preserves the equality of one honor. *Moses* is no better than *Samuel*, *Samuel* than *David*, *David* than *Solomon*, the father than the son: *David* a King, than *Amos* an heard-man, *Peter* first chosen, than *Paul* borne our of due time. Some portion of it sometimes, lend more useful application to our souls: but all of it is like *Manna*, which rellisheth to every faithful conscience, as his heart desireth. Oile is best at the bottom, wine at the midst, milk at the top; but the Fountain-water is all alike. This is the Spring-water of life; clear, cooling, healthful, helpful in every part. One part is not surer than another, but all is so sure, that it is sealed by him that is *Yea* and *Amen*: *These words are true and faithful.* They are *Sure* in God's promise, *Sure* in Christ performance, may they be *Sure* in our believing hearts forever!

We have a more sure Word.] I come to the third Circumstance, the Persons to whom these Prophecies were committed: the Apostle joining himself with the Jews; *We have.* The Jews might well attend to the word of Prophecy, for they *Had* it. They had many privileges, but this was the chiefest, *Rom.* 3.2. *What advantage hath the Jew? or what profit is there of Circumcision? Much every way: but chiefly, because unto them were committed the oracles of God* They had the Patriarchs, the Sacraments, the Sacrifices, the Promise of the *Messias*; but *Chiefly* the oracles, as comprehending all the rest, *Act.* 7.38. *Moses received the lively oracles, to give unto us.* He received *oracula viva*, the lively oracles: to what purpose? *To give unto us; we have them.* They were not *Alienae rei deposita*, but their own proper treasure. And indeed they were faithful keepers of them, preserving them from falsity and corruption: and to this day *servant, etsi non observant*; they keep them in custody, though they keep them not in

obedience. Therefore in our Savior's days, when many corruptions both of life and doctrine were objected against them; yet they were not charged to be falsifiers of the Scripture. Therefore well might the Apostle say, *We have them: for to them pertain the Covenants, Ro. 9.4.* To them it was credited, to them it pertained, they had it, they kept it, and from them we receive it. *Lex e Zion: Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.* So Christ himself testified; *Salvation is of the Jews.* This was Paul's Farewell to them, able to have melted their hearts, who had been keepers of that sacred Word of so many hundred years. It was necessary that the Word of God should first be spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life: *Loe we turn to the Gentiles.*

Thus they *had*, but now they have lost; not the Letter, but the Spirit and life of this prophetic Word. *Deus misit, Iudaeus amisit;* God gave it, and they lost it. And as it is fit, he that condemns the Sun, should not have a Star to light him: so they that refused *Solem justitiae*, that Sun of righteousness; should not retain *Lumen Prophetiae*, the light of Prophecy. *Esau hath sold his Birth-right to Jacob:* the Jews are to us Christians; *Imprecatores in cordibus, suffragatores in codicibus:* Enemies in their hearts, but friends in their books. They have only the word prophesying, we have the word prophesied: they the Prophetic shadow, we the Evangelical truth, *Jesus Christ.* This Word is now devolved to us, *we have it, Rom. 15.4.* *Whatsoever things were written afore-time, were written for our learning; that we through patience and comfort of the Scriptures might have hope.* The letter for our eyes, the history for our tongues, the mystery for our heads, the comfort of all for our hearts. God grant we never inherit the sins of the Jews, with the Scriptures of the Jews. Like *Gehazi*, that could not take *Naaman's* money, but must also take his Leprosy. Or *Nadab*, that succeeded *Iereboam*, both in his Crown, and in his sin. Or as Satan offered Christ, Glory, but Idolatry withal. No, the Lord that hath given us their light, keep us forever from their darkness! We will be content with *Esau's* Birth-right and his Blessing, we will none of his *Profaneness.* While these Oracles were with them, they were like jewels in an infected house, or the precious stone in the Toads forehead, we might say of them, as it was proverbied of *Galba's* wit; *Ingenium Galbae male habitat;* the Romans loved his policy, but not his company. The Prophets foretold things they could not see, the Jews beheld things they would not see. Our Savior made distinction between the Pharisees doctrines and doings: *whatsoever they bid you observe, that observe and do: but day not after their works.* So we say to them still; Give us your doctrines, we will none of your deeds: you rejected that *Jesus Christ*, whom your prophecies teach us to embrace. When a debosh'd Limner had drawn an exquisite Piece, many desired the picture, but all disdained the Painter. *Pulchrum hominem pinxisti Pictor fadus;* The Jews had *verbum propheticum*, the word of prophecy: not *fidem propheticam*, the faith of prophecy. They were the most miserable men, for whose sake there was so much cost and pains to make them happy. God in his good time turn their hearts: that *Sanguis essu simit*, which was to them *Sanguis Confusionis;* The blood of Christ which they shed, may be to their seed *Sanguis Perfusionis*, the blood of redemption. That they may be saved by him, whom their Fathers condemned; *Jesus Christ.*

And for us, let us remember Saint Paul's caution, *Rom. 11.20. Because of unbelief they were broken off, by faith thou standest: Be not high minded, but fear.* We have the same means to be saved, yet we see it is no impossible thing to go to hell. *Micah* thought himself so sure, when

he had got a *Levite to his Priest*, that God must needs bless him, *Judge. 17.13*. So we think it enough to have the Bible in our house: yet we may come to complain, as *Micah* to the Danites; *Ye have taken away all that I have*. Or as Christ threatened the Jews; *The kingdom of heaven shall be taken from you*, and given to nations that will bring forth answerable fruits. Or you shall call the fruit of your sin, as *Phineas* wife called the fruit of her womb; *Ichabod, because the glory is departed from you*, *1 Sam. 4.22*. If the naked habit of the truth in our understanding, or approbation; *vel sensu, vel assensu*; could save men; who would go to hell? We see it, we know it, we confess it, we profess it, we do it not. Those are wretched and perverse men, and show that the Sacramental water was spilled on their faces; that curse the Scriptures, and bless their sins. That had rather (*Execrare legem, quàm emendare vitam*; and *O disse praecepta, potius quàm vitia*;) cast the law behind their backs, then not foster their lusts in their bosoms. I hope there are few so bad; but, O that men were so good, as truly to expound the Prophets by their lives. A Christians good conversation, is the Scriptures best Comment and exposition. We do expound them in our words, do you expound them in your works. Be you a counterpaine to that blessed original: O that their lines, and our lives, did consort and match together. God hath given the Word of life to us, O let him find the life of the Word in us.

But alas! this is our fault: we have the Scripture in our houses, we have it in our Churches, we have it in our hands, we have it not in our hearts. What shall we answer to the Lord for all his means to make us good? Our God is good, our time is good, our health is good, our peace is good, our truth is good, our preaching good, all good; we are not good. We have this *Word*, we have it to show: so that evil servant had his *talent*, and he could show his talent. We call it our Evidence of God's favor toward us: and we dare say, *By this we know that thou favourest us, Psal. 41.11*. It is an evidence that God doth love us, let it not be an evidence whereby he shall judge us. All is made *ours*, saith *Paul*: The Prophets ours, the Evangelists ours, the Apostles ours, the Fathers ours, the Promises ours, the Sacraments ours, things present ours, things to come ours: O let us be Christ's, for Christ is God's. They were written for our learning, they are preached for our living: let us believe them with resolution, and obey them to our salvation, through *Jesus Christ. Amen*.

Whereunto ye do well that ye take heed.] I come to the Second General, which we called the Reference. Seeing this Word of Prophecy is so *Sure* and authentical, that no exception can be taken to the truth of it; I refer you to it. Try and peruse it: you shall find it speaking the same, that you have heard from us. There is no disparity in their Prediction, and our Predication: in their *Sic erit*, So it shall be, and our *Sic est*, So it is. The Apostles argument is strongly persuasive: all men will give affiance to a *Sure* thing; but the Word of Prophecy is sure: therefore let us adhere to it. What he propounds, is by demonstration: what he assumes, is by concession: what he concludes is by justillation. *Attendite certo, Give heed to a thing that is Sure*. There is no worldly thing sure, yet *Attendimus his*, we give heed to such things.

No riches: God so *hedged Job in on every side*, and made such a sense about him, that the Devil himself knew not where to break in upon him, *Job 1.10*. Yet the Lord again took down the

pale, and *Job* became poor to a proverb. Yet to wealth we take heed our eyes are still open to watch it, our hands open to catch it: and when we have it, we house it: with as great affection, as the Spouse did her beloved. *Cant* 3.4. *I held him, and would not let him go, until I had brought him into my mothers house, and into the chamber of her that conceived me.* Men hold it, and will not let it go, but rather bury it in the earth, *Domo matris suae*, that house of their mother. The covetous, as if they would revenge *Corahs* death, seek to swallow up the earth, that swallowed up him. But alas, they take need to a thing most *unsure*. *Antequam cupidus aliquid lucrife cerit, seipsum perdidit*, *Aug.* Before the covetous man can gain anything, he loseth himself. Therefore *Paul* charged *Timothy*, to charge us. *1 Tim.* 6.17. *That we put not our trust in uncertain or unsure riches.* If we do, we are sure to be deceived.

Pleasure is not *sure*; alas nothing is more *unsure*. Not only in respect of continuation, but even of present fruition. It is a question whether the carnal man doth truly joy, when he smiles: or whether a merry heart he declared by a jesting language. For there is a joy like *Romney marsh*: in summer of prosperity bad, in winter of affliction mad, never good. *Prov.* 14. Verse 13. *Even in laughter the heart is sorrowful: and the end of that mirth is heaviness: gone,* ere you can say, It is here.

Honor is not *sure*, it comes with a breath, and goes with a breath, and goes with a breath: as a boy that can blow up a bubble unto air, and presently blow it into air. *Caesar* goes an Emperor to the Senate, is brought a corpse home. *Pompey* was great, yet he was beg'd. Opiniative honors are like curious peals on the bells, rung with changes: there may be sweet music in the change, but they are presently out of it. The devil taking *CHRIST* up into a high mountain. *Luk.* 4.5. *Showed him all the kingdoms of the world in a moment of time.* In a moment? How all the kingdoms of the earth should be shown in a moment, is a question and wonder; though one stood in the body of the Sun. Therefore this must be done by representation; which is indeed more capable of admiration, than of demonstration. But why in a moment? to teach us that all the glory of this world is but for a moment. In a moment of time there is neither *Prius* nor *Posterior*: and this is the term of all worldly glory. *Dum exaltarentur, dejecisti eos*, saith the Psalm. In the midst of their lifting up, thou didst cast them down: not afterward, but even then: *in articulo exaltationis Ostenduntur ista res, non possidentur: & dum placeant, transeunt, Sen.* These things are only shown, not possessed; and while they please us they pass away from us.

Not friends, alas even they are *unsure*: our Savior found his *Hosanna* turned to a *Crucify him*. Doth any ask him, how he came by his wounds? *Zach.* 13.6. he answers, *Thus was I wounded in the house of my friends, Psal.* 41.9. *Homo pacis mea; Yea my own familiar friend, in whom I trusted, conspired against me.* Thus were *Paul* and *Barabbas* served, *Act.* 14. The same people become ready to kill them, that were a little before ready to kill sacrifice to them. There are still innumerable such *Lystrians*, that are always in extremes; either they will defy, or defy. *Matth.* 10.36. *A man's enemies shall be they of his own household.* Whom today thou lest it *Fidum*, a Counselor; tomorrow thou shalt find *Perfidum*, a Traitor. Be not too bold in trusting thy secrets to another: he that now loves thee dearly, may come to have thee deadly.

Not life; alas nothing is more uncertain. *Belshazzar* is sitting at a feast, on a sudden comes death like a voider to take him away. Hereupon, his face so coloured with the wine, begins to look pale and gastly with fear. His hands, that lifted up the massy goblets in defiance of their owner, tremble like a leaf in a storm. His knees, that never stooped to his Creator, are loosened with a sudden palsy of terror. All, because death hath written him a challenge on the wall, and he dares not answer it. As *Noah's Dove* went out of the Ark, and came into the Ark, went out again, and came in again; at last went out, and came in no more. So it is with our breath; it goes out, and comes in, comes in and goes out, at last goes out and comes in no more.

There is no *Surenese* in all these things, yet is our affection too strongly set upon them, *Ion.* 2.8. They are all *lying vanities*. If they promise you any certainty, they *lie* unto you. All is unsure, only the *word* of God is *sure*. The heavens are a lasting piece, and the *earth abideth forever*, *Eccl.* 1.4. Yet they are all unsure in respect of the Lord's word. We may say of all that wrote his will, as of *Samuel*; *None of their words ever fell to the ground.* *1 Sam.* 3.19. Riches are inconstant, friends inconstant, pleasures, honors, life, the whole world inconstant: only *Ego Jehovah non mutor.* *Mal.* 3.6. *I the Lord change not*, *Psal.* 19. The commandment of the Lord is *pure*, enlightening the eyes. The testimonies of the Lord is *sure*, making wise the simple his word is both *pure*, and *sure*, and so shall be forever.

Whereunto ye do well that ye take heed.] In this branch there are two things considerable.

The Attention, 〈 in non-Latin alphabet 〉 , *Ye take heed*, intend, observe.

The Commendation, 〈 in non-Latin alphabet 〉 , *Ye do well* in this attention.

Ye take heed.] It is a special means to settle our faith, by conferring the Prophets with the Evangelists. *Take heed to the word of Prophecies.* This is a sure and convertible rule: nothing was done by CHRIST, which was not foretold by the Prophets: nothing was foretold by the Prophets, which was done by Christ. It would take up a life to observe all the analogies, and exact cadences of the events to the predictions: and to compare the Prophecy with the History. The Sum whereof is, *Vt impleretur, That it might be fulfilled.* This is the music of that sweet harmony, the Terme wherein they meet. *Matth.* 21.4. *All this was done, that it might be fulfilled which was spoken by the Prophet.* One said, that *Plato* was nothing else but *Moses* translated out of Hebrew into Greek: and *Virgil* nothing but *Homer* versed out of Greek into Latin: so the New Testament is but an exposition of the old. Divines make the same difference between the Law and the Gospel, that Philosophers did between Logic and Rhetoric: the Law like the Fist shut, the Gospel like the hand open. *Evangelium revelata lex, Lex occultum Evangelium. Invetere novum latet, in novo vetus patet.* The Law is a concealed Gospel, the Gospel a revealed Law. The New Testament lies hidden in the old: the Old Testament lies open in the new. They go arm in arm, like inseparable friends; the two daughters of the great king: with their faces, like the Cherubims, one toward another, and both toward the mercy-fear. Though the Jews deny the Scriptures of the Christians, yet the Christians will hold the Scriptures of the Jews to the death.

Now that we may know how to take heed to the Prophets, we will consider this Reference in some particular instances, *Prophet*. That CHRIST should come in the flesh. *Gen.* 3.15. completion, *Gal.* 4.4. *God sent his Son made of a woman:* and *Job.* 1.14. *The word was made flesh,* *Prophet*. That he should be borne of a Virgin. *Esa.* 7.14. *Compl. Luk.* 1.27. *A Virgin espoused to a man.* That Rod of Aaron, which without the common generation of Plants, *Frenduit ac floruit;* flourished and fructified. *Prophet*. That he should be God and man expressed in his name, *Immanuel,* *Esa.* 7.14. *Compl. Rom.* 9.5. That person came in the *Flesh, who is over all, God blessed forever.* The Prophet describes the time of his coming, *Gen.* 49.10. Upon the departure of the *Scepter from Judah.* The *Completion* answers, *Luk.* 2.1. *Augustus Caesar had set Herod an Alien upon the Throne of David.* *Prophet* points to the place of his birth. *Mic.* 5.2. *Thou Bethlehem in the land of Judah.* The Gospel verifies it. *Matth.* 2.1. *JESUS was borne in Bethlehem,* and without all evasion, that same *Bethlehem of Judah.* The Prophets foretold his miracles and wonders. *Esa.* 35.5. *The eyes of the blind shall be opened, the deaf shall be made to hear the lame, man shall leap as an Hart, and the tongue of the dumb shall sing.* This was fulfilled, *Matth.* 11.5. in the presence of *John's Disciples,* that they might know him the very CHRIST. His Precursor was specified in the Prophet, *Esa.* 40.3. *The voice of him that crieth in the wilderness.* It is fulfilled, *Matth.* 3.3. He must be apprehended; it was *Prophecied* by *Jeremiah;* *The Lord's anointed was taken in their* ⟨⟩. But how? he must be sold: for what? *Thirtie pieces of silver:* what must those do? *Buy a potter-field,* *Zach.* 11.12. By whom must he be taken? by that child of perdition: what was he? *His familiar friend, whom he trusted,* his steward, his Almoner? it was prophesied, *Psal.* 41.9. What shall his Disciples do? Run away: so it was prophesied. *Zach.* 13.7. *I will smite the Shepherd, and the sheep shall be scattered.* What must now be done to him? he must be scourged, spit upon: it was prophesied; *I hide not my face from shame and spitting.* Those filthy excrements of his enemies, fell not upon his face without a Prophecy. What then? he must be led to death: it was prophesied. *Dan.* 6.26. *The Messiah shall be cut off.* What death must he suffer? *Crucifying,* prefigured by the lifting up of the brazen Serpent. Whither must he be lifted up? to the Cross; hanging on a Tree, saith *Moses.* How, he must be nailed to it: it was the Prophecy; *Federunt manus,* *Psal.* 22.16. *They pierced my hands and my feet.* With what company? Two malefactors: it was the Prophecy. *Esa.* 53.12. *He was numbered with the transgressors.* What becomes of his Garments? the Prophet tells. *Psal.* 22.18. *They part my garments among them, and cast lots at my vesture.* They cannot so much as throw the dice for his coat, but it is prophesied. There was not a bone broken of him: it was plainly presignified in his Type, the *Pascal Lamb,* *Exod.* 12.46. Not a bone broken? what hinders? Loe there be hangs neglected, at their mercy: yet not all the raging Jews, nor roaring devils, could break one bone of him. What then follows? he must be pierced in the side: the spear could not do this, but directed by a Prophecy. *Zach.* 12.10. *They shall look upon me whom they have pierced.* His very words were not unforetold: the resignation of his Spirit into the hands of his Father. *Psal.* 31.5. His prayer for pardon to them that killed him: that same, *Father, forgive them, for they know not what they do,* *Luk.* 23.34. It was prophesied by *Isaiah,* *he prayed for the transgressors* There is one yet behind. *John* 19. Verse 28. *Sitio, I thirst.* Thirst? this is strange, that a dying man should complain of thirst. Could he endure those tortures of body, horrors of soul, the curse of our sins, the unsupportable wrath of God; and yet shrink at thirst? It was surely, not the necessity of nature, but the necessity of his Fathers decree, which drew from him that *Sitio, I*

thirst. He could have borne his draught unsatisfied, he could not bear his Scripture unfulfilled. They offered him drink before, he refused it, now he calls for it, now he receives it. *Psal 69.21. In my thirst they gave me vinegar to drink*: the very quality and kind of his drink is prophesied. His triduan sepulture was prefigured in *Jonah, Matth. 12.40*. His glorious resurrection, and conquest over death. *Psal. 16.10. Thou wilt not suffer thine holy one to see corruption*. So Paul derives it from *Hosea. Chap. 13.14. Oh death I will be thy plague: Oh grave: I will be thy destruction*. His Ascension was prophesied. *Psal. 68.18. Thou hast ascended on high, thou hast led captivity captive*. The vocation of the Gentiles was prophesied. *Hos. 2.13. I will say to them that were not my people Thou art my people*. His coming to Judgment prophesied: his first coming was as a Lamb, without crying, or having his voice heard in the streets. *Ver. 2*. His second coming as a Lion. *Ver. 13. The Lord shall go forth as a mighty man*. Thus in reading the Scriptures, let us still have an eye to CHRIST. They are a *field*, and the *precious Jewel* hid in it, is *Jesus Christ*.

Can there be now any *Jew*, that will move that question. *Matth. 11.3. Art thou how we should come? or do we look for another?* Or that will keep in the old 〈◇〉 of that tempting devil; *Si Filius Dei es. Matth. 4.3. If thou be the Son of God: If*. Certainly he hath upon him the brand of that old stife-neckednesse, that will not relent with the yoke of sixteene hundred years conviction. Let them show one Prophecy unfulfilled: one other in whom they can be fulfilled. It was the great question of the world, who is that CHRIST? It is the great question of the Church; who is that Antichrist? In both these are the Jews ignorant. Let them beware their doom: *Lu. 19.27. Bring those my enemies that would not have me reign over them and slay them before me*. But I would to God there were no vipers of this monstrous generation among us: no compounded gallimafrey of Religions; a Christians face, Jews heart, a worldlings foot, an Atheists hand. That confess a God, and know him not: profess a CHRIST, and believe him not. The worst kind of fools, *Psa. 14.1. In this worse than the devils: for they could say, Act. 19.15. Jesus I know*. Oh God, that after so many miraculous confirmation, thousands of Martyrdoms, glorious victories of truth, confessions of Angels, of men, of devils, universal contestation of all ages? that there should be any spark of this damned Infidelity left? whom have the Prophets foreshowed? what have they foreshowed, that he hath not fulfilled? who could foretell them but the Spirit of God? who could fulfill them but the Son of God? he hath prophesied, he hath accomplished; one true God in both. No other wisdom could say, this shall be done: no other power could make menifest, this is done. The Law was 〈 in non-Latin alphabet 〉, a word Prophesied: the Gospel 〈 in non-Latin alphabet 〉, a word pronounced. CHRIST is the *Alpha* of the Prophets, the *Omega* of the Evangelists; *All in all*. Therefore *If any man love not the LORD JESUS CHRIST, let him be Anathema Maranatha. 1 Cor. 16.22*.

For ourselves, let us be confirmed by this Reference, and persuaded in conscience, that the Scripture is the book of God. If *Ptolemy* was amazed at the seventy Interpreters; because they being placed in sundry rooms, never conferring, nor seeing one another; did yet upon the same Text write the same thing, not only for sense of matter, but even for sound of words; as *Augustine* reports. How should we be moved with the Divine concordance between the

Prophets and the Apostles who wrote in diverse ages and places, yet so agreeing in one, that they seem not diverse penmen, but diverse pens of one writer. The devil raged, the Pharisees stormed, *Herod* and *Pilate* vexed, *Caiaphas* prophesied; all intruded against the Lord's anointed. Yet they all did against their wills; as no more than God determined, so no less was than prophesied. For the determination, read, *Act. 4.28. They did what thy counsel determinrd before to be done.* For the prediction, read, *Act. 13.27. They not knowing the Prophets, fulfilled them in condemning him.* Even by this also we know him to be the right promised *Jesus Christ.*

Ye do well.] I proceed to their commendation; the Apostle praiseth them. Goodness deserveth praise, and let it have the merit: let no man be afraid to bless, where God hath blessed. If *Mary* be blessed of God, all generations shall call her blessed. *1 Cor. 11.2. Now I praise you brethren.* Our Savior praiseth *John the Baptist.* *Matth. 11. Among them that are borne of women, there hath not risen a greater.* If *Alexander* so envied the happiness of *Achilles*, *qui virtutis praeconem Homerum invenerit*; that found such a trumpet of his honor, as *Homer*: what glory was it for *John*, to be commended by CHRIST, who neither would flatter, nor could falter? Indeed adulation is dangerous; *Plus nocet lingua adulatoris, quàm gladius persecutoris, Greg.* The word of a flatterer is worse than the sword of a persecutor. A malicious enemy often doth us good, by telling our vices: but a fawning friend doth us hurt, in telling our virtues. This is *Simonia linguae*, verbal Simony: to commend what we have not, or to extol too much what we have. *Col. 4.6. Let your speech be always with grace, seasoned with salt.* There must be salt in our language, so well as honey, *Plant.* The Parasite hath bread in one hand, and a stone in the other: using a man, as the Jews did CHRIST; carry him up to the top of a hill, and then strive to throw him down headlong, *Luk. 4.29.* But withal, as even beasts will draw better, or ruin faster by being encouraged: so just praises upon due deserts, are spurs to virtue. When God had given such an approval of *Job*, that he was a *perfect* and *upright* man, one that *feareth God*, and *escheweth evil*: who but a devil would pick quarrels against him? It is a breach of that Justice, which is due from man to man, *Rom. 13.7. Render to all their dues, honor to whom honor belongeth.* The whole time is not to be spent in reproof of evil, there is some to commend what is done well. That you do *attend* to Sermons, in this you do well; I fear not to praise you. But then be sure you are such hearers! *Sophocles* ever made women good in his plays, *Euripides* ever made them bad. *Sophocles* being asked the reason of this disparity, answered I make them such as they should be, *Euripides* makes them such as they are. When I tell you of attentive auditors, I speak of such as you should be: when I mention negligent and forgetful hearers, I speak of such as you are. First come hither mended, then depart commended.

But what is the virtue here praised in them? *Attention to the Scripture.* This is *Speculum & regula vitae*, *Luk. 10.25.* When the Lawyer asked CHRIST, what he should do to inherit eternal life? he answered, *what is written in the Law? how readeest thou?* This was *Abraham's* answer. *Luk. 16.29. They have Moses and the Prophets, let them hear them. Esa. 8.20. To the Law, to the Testimony. De rebus fidei suadeamur ex literis fidei, Tertul* It is an old proverb: the letters of Princes are to be read thrice: but the Epistles of the King of Kings would be read over seventy times. *Nocturna versate manu, versate diurna, Horat. Meditate in this Law day and night, Psal. 1.2.* And in this let us apply ourselves more, *Ad sensum rei, quàm ad finum vocabuli*; to the sense of the matter, that sound of the letter. *2 Cor. 3.6. The letter killeth, the Spirit giveth life.* The letter not

understood kills, but being understood helps. One sharply reprehended an ignorant Priest: thou hast taken heed, *Ne te ulla occidere possit litera, non ulla est litera nota tibi*. The nobles of Berea were praised for *searching the Scriptures daily*, Act. 17.11. I would to God, this just praise would be inherited with the Gospel: we have the same happiness to hear, but not to consider.

Give me a man that *takes heed to the word*. They that settle themselves to their cups, as if they meant so much love to the wine, that they are content to make themselves sick with it: do not take heed to the word. Eph. 5.18. *Bee not drunk with wine*. The fury of the Law, I do not say the Lawyer, that sits in his study like a Fox in his borrow, glad to spy a goose that hath feathers on the back; (such a one as will be content to part with a wing, so his adversary may lose a quill:) and will sell truth and conscience for a fee; takes not heed to the word; *buy the truth, and sell it not*. The miserable trader, that did shut up the fear of God, the same day he first opened his shop: that married his wife and the world at once, to save the charges of a double wedding: that bids a good conscience farewell for thirty years, and chargeth it to meet him again when he is Alderman: that took one and the same oath, to be the Cities-free man, and monies bond-slave: this man takes no heed to the word. 1 Thes. 4.6. *Let no man go beyond or defraud his brother, for the Lord is the avenger of all such*. The griping usurer, who proclaims with a *Noverint universi*, that he hath money to let, and a soul to sell, which Interest shall buy: who though the husbandmen cry for rain, or the merchant for fair weather; though the shepherd complains of the rot, the Grasier the drought, and every man that depends upon God's blessing, sustains loss: yet he hath a trick beyond God, and beside heavens leave to be rich: he *takes no heed* to the fifteenth *Psalms*, which denies his soul any *Roome* in heaven. The proud painted woman, whom the devil hath dressed up for temptation that, gives occasion to other of lust, albeit she intends it not: yet is like a man that shoots an arrow at a ventures; a fool comes in at the moment of emission, and it kills him: he did it not by his will, yet the sting of conscience doth not so leave him: he could wish that he had not shot. *Etsi tu non perit ••men tu perdis*. Though the alluring woman do not perish her self, yet she destroys another Into the Church everyone should come with preparation to die: painting is no sign of preparing for death, but filling up the wrinkles of age. These take no heed to the word, *Give no occasion of evil*: the oppressor that undoes many hundreds, and helps two or three: like a Tyrant, that hath robbed and killed the Father and mother, and then gives the child a coat: that like *Socrates*, wills his executors to offer a cock to *Esculapius*; perhaps lest he should die in the devils debt, and be impleaded in hell: he takes no heed to the word, Rom. 13.8. *Owe nothing to any man*: do thou restore according to equity, or the Lord will not restore thee according to mercy. We are not heedy, but heady: we do not tarry for the direction of the word.

But as the Architect without his rule will never build a good house: nor the traveler come to the end of his journey, that neither knows nor asks a step of the way. So there is no hope of salvation without submission to the rule of eternal truth. As it is in the fable of the golden chain; men and gods were not able to draw *Jupiter* down to the earth: but *Jupiter* was able to draw them up into heaven. As we must submit our reason unto faith, not faith to reason: so we must subject our affections to God's word, not God's word to our affections. The word of God is that Herb of life, able to cure all diseases of the conscience. A Sage observing that

many passing by an unseen Cockatrice, fell down dead: only a shepherd with a Garland of herbs and flowers went by unharmed. He called the shepherd to him, and begged his garland: then sent him back to the place from whence he came. But by the way the serpent stroke him dead, infecting his visory spirits with her unprevented poison. The old man hastened to him, and began to rub his eyes with one herb of the garland; that failing, with another: and so continued, till he lighted upon that herb which effected his recovery. Thus he came to know the herb, preserved it, prescribed it, and defended all that had such. Such a saving herb is the word of God: when that old serpent the devil hath killed men, and laid them dead in sins and trespasses; yet if their hearts be rubbed with this flower, it shall receive them, *John. 5.25. The dead shall hear the voice of the Son of God, and they that hear it, shall live.* Now the Spirit of God fill the gardens of all our consciences with it; that the poison of this world, the venom of Satan may not hurt us: but that obedience and faith may bring us to the Paradise where it grows; even that Eternal Word of GOD himself, who sits at the right hand of his Father in heaven.

As unto a light that shineth in a dark place.] This is the third General; the Praelation. We have heard how the word of Prophecy is said to be the *surer*; because that was written, visible, legible, the known will and word of God, whereunto they have an universal consent and attestation: whereas the Gospel was not then committed to writing. Now further we must not think here is any comparison made between the Law and the Gospel: but as formerly, between the written Scripture and their particular revelation: so here between the said extant and manifest *light*, and the *darkness* of this world. For all men that are not acquainted with the word of CHRIST, wander in darkness. *Rom. 1.21. Their foolish heart is darkened.* And no otherwise doth he *shine* unto us, then as we look on the *light* of his blessed truth. Now to a man shut up in a dark prison, and cooped about with a black night, nothing is more comfortable than a *light*. So from the caliginous shades of error and ignorance we cannot be extricated, but by this manduction, the Lamp of truth, maintained by the oil of love which is the blood of *Jesus Christ*.

Me thinks, the parcels of this point may be distinguished into *Egypt* and *Goshen*; in the same state they stood. *Exod. 10.23. In Egypt they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.* The world is great and spacious, in respect of the Church: so was *Egypt* a large country, *Goshen* but a corner of it. Yet it was day in *Goshen*, when it was night in *Egypt*: so the Church seeth clearly in the broad day, when the world gropes in the dark night; darkness is an orbitie and privative thing, that necessarily follows the absence of light. Man hath seen light, who could ever see darkness? Yet let us take this *light* in our hands, and by it we shall discern this *dark place*. First, let us consider this Egyptian *darkness*, and then come to the *light of Goshen*. There is a sixefold darkness; all expelled by this blessed light.

1 *Caligo naturae*, natural darkness; caused by no positive thing, but necessarily following upon the secession or absence of the Sun; and again dispersed by the succession of the next light, *Wis. 17.21.* Over them was spread an heavy night, *Imago tenebrarum quae ipsos erant susceptura*, an *Image of that darkness which should afterwards receive them*. Such was the

judgment upon *Elymas the Sorcerer, Act. 13.11. Thou shalt not see the Sun:* and then necessarily and *immediately there fell upon him a mist of darkness.* We all know this darkness, God bless us from ever knowing a worse. If that darkness be tedious to our unsleeping eyes, which we know after few hours will have a morning, and to which God hath promised a rising Sun: how intolerable is that darkness which shall never be enlightened, where men shall wish in vain, *Phosphere red diem?* Therefore said the wiseman, every night is an image of that swallowing darkness. Me thinks then, we should not dare to put out the light, till we had made our peace with the God of mercy: lest his Justice throw us from this short, to an eternal darkness. Consider the horror of Egypt in that thick and sick night? As the Grasshoppers had lately taken from them the sight of earth, so now this gross darkness takes away the sight of heaven. Other darkenesses were but privative, this real and sensible. They thought this a long night: alas how should they choose, when it was the space of six nights in one? *Joshua* and *Hezekiah* had the longest days, but *Egypt* had the longest night. God enlargeth the day to his friends, the night to his enemies. No man could rise to talk with another, but was necessarily confined to his own bed and thoughts. One thinks the fault in his own eyes, which he often rubs in vain. Another, that the firmament hath quite lost the Sun, and that it is set forever. Another, that all things are returning to their first confusion. All think themselves past remedy miserable: and wish, whatsoever had befallen them, they might have had but light enough to see themselves die. Now joyfully do we look up to heaven after a tedious darkness? *Eccl. 11.7. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the Sun.* Yet how forgetfully do we omitte praise to him, that hath both placed the light there, and given us eyes to see it! We look on it, yet we do not duly prize it, or if we prize it, we live not worthy of it, by neglecting to bless him that gives it.

2 *Caligo miseriae*, the darkness of calamity and trouble: for so the Hebrews took it, and by *light* the deliverance from it, the comfort that doth follow it. *Sorrow lasts for a night:* that is, misery: the effect is put for the cause, the daughter for the mother: but *Joy cometh in the morning, Eccl. 11.8.* Though a man rejoice many years, yet *let him remember the days of darkness for they shall be many:* that is, the days of sorrow. So many days of trouble, so many days of darkness. *Psal. 91.5. Thou shalt not be afraid for the terrors by night.* This same *Pavor nocturnus*, is of all fears most terrible. *Pray that your flight be not in the night;* it was CHRIST'S warning to the Jews. Nothing is more without comfort than darkness, nothing more without joy than calamity. Hence it is that comforts in holy writ be let down. *Nomine lucis*, under the name of light. *Psal. 112.4. Unto the righteous there ariseth light in the darkness;* that is, comfort in trouble. *Job 18.5. The light of the wicked shall be put out, and the spark of his fire shall not shine:* all his joy, comfort, hope shall be extinguished. So miseries are called *darkness:* *David* in his afflictions complains, that *the darkness had covered him.* Hereupon some have derived *Lugere, quasi luce egere.* The godly are called the *Children of light, Luke 16.8.* Now can the children of light mourn, while the Sun of comfort is with them? No more, than the children of the Bridechamber, in the presence of the Bridegroom *Matth 9.15.* He is mad that can be merry in darkness; he is worse than mad that can laugh and sing in wretchedness. *Eccl. 3.4. There is a time to laugh, and a time to weep: there is a time of light, and a time of darkness.* There is a time to laugh, and that is he time of light: there is a time to weep, and that is the time of darkness,

Psal. 137.4. Do you require of us a Song in our heaviness? How shall we sing the Lord's song in a strange land? The captivity in Babylon, might well mar the mirth of Jerusalem. When God troubles the state of our peace, he would trouble the eyes of our heads: as when the thunder shakes the air, the clouds weep to still it. Shall we compassionate others miseries, and not our own? As *August. Confess.* 1. *cap.* 13. *Ploravi Didonem mortuam, non me à Domino morientem;* What is more wretched than he that pities not himself? that can lament the death of *Dido*, which came by overloving *Aeneas*, and not lament his own death, which comes by not loving the Lord? *Psal.* 23.4. *Though I walk thorough the valley of the shadow of death, I will fear none evil.* Calamity is this shadow; there is no comfort in it, but only the light and presence of CHRIST.

3 *Caligo Ignorantiae*, the darkness of Ignorance, the worst kind of cecitie. The seeing man says in the night; *Adsunt mihi oculi, sed deest lumen;* The blind man says in the day; *Adest lumen, sed desunt mihi oculi;* The blind Papist among Christians may say, Here is light, but I have no eyes. The believing Christian among Papists must say; I have eyes, but here is no light. The Infidel fails in both; he hath neither an eye for the light, nor light for the eye: neither the Truth visible, nor an understanding capable; this is a wretched darkness. Pagans have *Lucem nullam*, a darkfull night: Papists have *Lucem dubiam*, a doubtful light, we call it Twi-light: we have *Lucem lucidam*, the broad day. Our eyes have seen thy salvation, *Luke* 2.30. When I considered well that same Popish doctrine, how they extol and obtrude ignorance to their people; yea, justify it to the world, and commend it as the special means to hold them to the line of obedience, and within the lists of God's service. Me thought I did wonder, which of Satan's transformations had brought Rome to this inextricable darkness. First, he came like a Lion, roaring out Persecution, and blood: there he tried the Patience of the Church, *Revel.* 13.10. *Here is the patience of the Saints.* Then he came like a Serpent, winding himself in by Heresy: there he exercised the wisdom of the Church, *Rev.* 13.18. *Here is wisdom: let him that hath understanding, &c.* Then he came transformed like an Angel of light: for he could work nothing upon us, if he should profess himself *Id esse quod est*, to be the very same that he is: there he exercised the Faith of the Church: whether renouncing all aberrations, we would adhere to the manifested will of God. *Try the spirits;* and then this spirit of borrowed light, will prove a spirit of very darkness. But what shape or semblance took he, what kind of devil was he, when he came to persuade men to ignorance? O impudence! he durst then, *Se profiteri quod est*, profess himself to be what he is, a spirit of darkness. Ask him, what art thou? he answers plainly, I am the Devil, and come to put out thine eyes. Oh who but a bewitched Romist will thus entertain him? *Mica* 3.6. *Therefore night shall be unto you, and it shall be dark, that ye shall not have a vision: the Sun shall go down over the Prophets, and the day shall be dark over them.* O fearful! The Sentinel perceives a passenger; Who goes there? A Friend. Give the word. *Lux Christi;* I am for the light of the Gospel: though he be a false friend, yet the word admits him. But the Sentinel, asking, Who goes there? it is answered, a Friend. Give the word: *Tenebrae mundi*, I am for darkness and Ignorance. Shall he pass, he is a friend to the Pope? As *Demosthenes* got more by silence, than other Advocates by pleading: so the Pope hath got more by darkness, than any Bishop of the Christian world by light. Others get only heaven, but he hath got heaven, and earth, and Purgatory, (and perhaps hell) to boot.

Simplicity, sometimes a sin Personal in the Lay-people, is now become a sin Cathedral in the Teachers. But though the people may not read the Scripture, yet they preach Scripture. But alas, how should the people know whether they preach Scripture or not? who can discern a wolf from a sheep, without some light? They tell you the miracles of such a Block, the wonders of a Crucifix, what prayers you must number to Saints. They make Sermons, as they did their Church-windows: so much painting in them, that they quite keep out the light. And in conclusion, they persuade the people to love darkness: for this will bring them to devotion; just as sure as the Devil would bring them to salvation. Consider and pity their estate: exterior darkness hath caused interior darkness. When the heavens are shadowed with thick clouds, the glorious Sun retired to his descent, the Moon afraid to put forth her silver horns, the Stars not able to twinkle in their spheres; not a little candle, not a spark of fire to be gotten: O uncomfortable confusion! Ten thousand times more wretched is the souls estate in this spiritual darkness: what are the companions of it, but error and terror? First, as in the night all things have lost their colors, in respect of our apprehension. Who could know the blew Friars from the gray, or the white from the black, or *Nicholas Clarkes* from either? So the darkened soul thinks blessing and cursing all one: to worship our Lady as good as to worship our Lord, *Eccl. 9.2. To sacrifice, and not to sacrifice: to swear, as to fear an oath.* Again, as in the night a man is often amazed and affrighted, his hairs staring, and his thoughts distracted with fear. So there is nothing but dread and perturbation of conscience in this inward darkness. They know not whether they shall be saved or damned, till they come to heaven or hell. O fearful death, when souls depart to know; whether there be a heaven or hell, or no. Suppose they do slumber in this darkness, yet it is not without starting. All the glimpse of their hope consists in some perfunctory prayers to our Lady: this is the main Popish light. Whereof an Hermet tells us in good earnest; that he saw a great light descending from heaven, like unto fire, and lighting upon her Church at *Loretta*. It was, saith he, twelve foot high, and six foot broad: and this was concluded by the loving Divines at *Lovaine*, to be our Lady; who came down in her own person to see her Feast solemnized. For this, you must note, happened on the eight of September, the very day of her birth: in those days when beasts spake, and houses did fly: and then the cock crew, and it waxed day. This story for demonstration, is written in the Church of *Loretta*: let us there leave it. And for them poor souls, led in blindness, let us pray, that the Lord would *translate them out of darkness, into the kingdom of his dear Son, Col 1.13.*

4 *Caligo malitiae*, the darkness of iniquity: sins are called *opera tenebrarum*, the works of darkness, *Rom. 13.12. Eph. 5.11 Have no fellowship with the unfruitful works of darkness.* When that great sin was a committing, the murder of the innocent Lamb *Jesus*, *there was a darkness over all the earth, Luke 23.44.* To show that this was a great work of darkness, the hour of darkness, and power of darkness, consented and convented to assist it. The black Night-raven will foster her own bird: the mother darkness makes much of the daughter. There was an hellish dance led by five, the men of darkness, a deed of darkness, hour of darkness, power of darkness, and the Prince of darkness, to make up number and measure. The Sun was darkened, as if shame would not suffer it to behold so black a deed. A heathen observing it, concluded; Either that God suffered, or the world perished. There was no interposition of

the Moon betwixt Sun and earth, to make a natural eclipse: but the invention, intervention of a foul and cloudy sin. Men could endure to do it, the Sun could not endure to behold it. Men's eyes have dazzled to behold the Sun; but now the Sun's eyes dazzled to look upon men. The Sun is called *Oculus mundi*, the eye of the world: that eye winked and was shut; lest beholding their dark and dismal work, it should have drop'd from heaven, set the world on fire, and burnt it up to ashes. The whole Canopie of air was drawn, and all the face of the sky hung with black, to witness their compassion, like mourners at the Funeral of their Maker. This malicious darkness is terrible: the other is a blind and passive, this an active, operative darkness.

Now 2 Cor. 6.14. *What communion hath light with darkness?* Let a child of light be brought into the ring or circle of these darklings; who are indeed the Epitome and abridgement of that greater world *which lies in wickedness*: and they conspire to afflict his eyes with unchaste and horrid visions, his ears with fearful oaths, his unwilling appetite with drunken salutations. And if they can, like that Babylonish Harlot, make him taste *in calice aureo venenum*, poison in a golden cup, wrap him in a mist of darkness; they presently sing, *vicimus*; and rejoice as in the division of a spoil; that they have drenched sobriety, and blinded the light. He may be a good taper, but they will ever after become his snuffers. But let such an error be thy mirror: see thy weakness in that glass, and trust no more the company of sinners. Let this Antiparastists recover the more zeal: *Nec tu cede malis, sed te melioribus offer*; Think not that counsel available: *Noctem peccatis, & fraudibus objice nubem*; The mantle of night shall cover them. For an ill companion is like a Promoter, that in Lent eats flesh at thy table, and yet is the first that accuseth thee to the Magistrate: so he will drink of thy cost, and then whisper thee abroad for a drunkard.

Beware these night-works, 1 Thess. 5.7. *They that be drunken, are drunken in the night.* Noctivagants are negligent in their habits: an old gown will serve the turn; neither decency, nor hardly modesty is respected. But in the day men desire to go handsome, according to their quality. So let us put off our night-clothes, and put on apparel fit for the day. The drunkard is in his night-gown, as if God could not then see his luxury. The adulterer is in his night-gown, he presumes that the dark shall cover him. The hypocrite is in his night-gown; he looks like day, but he lives like night. The fraudulent trader is in his night-gown, he loves either no light, or a false-light. The profane ruffian is in his night-gown, not dressed like a Spouse for Christ. The Schismatike in his night-gown, he cannot abide that comeliness and order which the day requireth. The thief is in his night-gown, Job 24.16. *In the dark they dignity thorough houses, which they had marked for themselves in the daytime.* All these *Tenebriones* are night-attired; and unless timely repentance help them, they will be benighted ere they come to heaven.

5 *Caligo mortis*, the darkness of death. Death is a putting out of light, and a committing to darkness. Psal. 88.12. *Shall thy wonders be known in the dark? shall thy loving kindness be declared in the grave? Job calls it A land of darkness, without any order, where the light is as darkness, Job 10.22. Remember the days of darkness, Eccl. 11.8.* Heaven is the place of light, the bowels of the earth the place of darkness. Mans life is in the mid-way between them: he sees

whither his soul may go, whither his body must go. There is an old Apologue: a man going out of his beaten and directed way, to gather unlawful fruits, fell into a deep pit. In his fall, he caught hold on the arm of a tree growing in it. Thus he hung in the midway, betwixt the upper light from which he fell, and the lower darkness to which he was falling. He looks down ward, and sees two worms gnawing at the root of this tree: he looks upward, and spies on a branch a hive of honey: he climbs up to it, and fits feeding on it. But in mean time the worms did bite in sunder the root, and down falls man, and tree, and all into the bottom of the dark pit. Man himself is this wretch, who straying from the way of God's commandments, fell to eat of the forbidden fruit: instantly he fell. The pit over which he hangeth is the grave, the tree whereby he holdeth is this mortal life: the two worms are day and night: the hive of honey is the pleasures and lusts of this world. Hereupon he greedily feeds: until the two consumers, day and night in their vicissitudes, have eaten asunder the root of life. Then down drops earth to earth, *Corpus putidum in locum putridum*. There it must lodge in the silent grave, neither seeing nor seen, blended in the forgotten dust and undistinguished mould; till it be wakened by the Archangels Trump in the great day of Christ.

6 *Caligo Inferni*; The last is the darkness of hell, *Jude* verse. 6. The lost Angels are reserved in everlasting chains under darkness, *Matth.* 8.12. *They shall be cast into outer darkness*. Whereby a man may conjecture, that hell is not the air: for in the air shall be light, the splendor of the Sun being septupled: but hell is called 〈 in non-Latin alphabet 〉, *outer darkness*, *Matth.* 25.30. This is the place where sin began, where it shall end: it came from hell, and to hell it goes. It began from Satan who is the Prince of darkness: it ends in hell, which is the place of darkness. There is a natural propensity of heavy things downwards: sin is heavy, therefore it sinks downward, *The way of life is above to the wise, that he may depart from hell below*. Oh that is a place of intolerable darkness: here we are allowed a candle, though the Sun be set, and the Moon not risen: there is not a spark of light in hell. Those upon earth that are said to have half a year night; yet not without some trajection of light, and diffusion of the Sun's reflective rays, though he be not risen above their hemisphere. Yet if this be tedious, what is that everlasting darkness, which will continue so long as God is just? This is that common Sewer whither the sink of all darkness runs: darkness external, darkness internal, both run to darkness infernal, and there make up a darkness eternal. But there shall be unquenchable fire; shall not that fire give some light? No, *Vlatrix flamma concremandi, non illuminandi, vim habet*, *Greg.* There shall be no vision, but all division: the sense must feel what doth torment it, the fight must not behold what may refresh it. That horror hath in it two things, *Mat.* 8.12. *Weeping, and gnashing of teeth. Fletus de ardore, stridor de frigore*, *Greg.* Weeping proceeds from heat, gnashing of teeth from coldness. This is a strange compound; unquenchable fire, unlightable darkness! But how then shall they know one another in hell? If there be any light, it shall be a glimpse to aggravate torment: as the fight of their partners in sin, to be partakers in punishment. But though their bodies see not, their understandings may discern; their ears shall hear their shriekes, and reprobates may be distinguished by their cries. But let us not be curious, *Scire*, to know; what we so abhor, *Sentire*, to feel. It is a dark,

desolate, disconsolate, torturing place; where is no hope of light, nor light of hope. Now the blood of our blessed Savior deliver us all from it forever.

Thus you have the description of many darkneses, and haply have thought yourselves in the mist of darkness all this while. Egypt hath been too tedious to you, you ask for *Goshen*: indeed you have been all this time in the light, that you have looked upon darkness. For darkness could never be seen by it self, but by the light, *Eph. 5.13. All things that are reprov'd, are made manifest by the light: for whatsoever doth make manifest, is light.* But now, would you see all these black clouds dispersed in a moment? Behold the *light* that doth it, the true knowledge of Jesus Christ. The Sun doth no sooner show his face, but *evanescent tenebrae*, the darkness vanisheth. *Caesar* did no sooner look upon his enemies, but they were gone; *vill, vici*. Egypt swarmed with Locusts till the West-wind came, that left not one. *Sennacheribs* army was innumerable, yet the Angel arose and struck them; and behold, they were all dead corpses, *Psal. 68.1. Let God arise, and his enemies be scattered: but shall drive them away like smoke.* It is the light of the Gospel that dispels all these shadows. Our air is full of this light: our air, I say; if our hearts be full also, we are blessed forever!

For the darkness of Nature, it must indeed have the due course by creation, *Gen. 8.22. While the earth remaineth, day and night shall not cease.* So the Makers hand hath disposed it; and by the vicissitude of time, and alternation of the wheeling heavens it continues: until all men arrive, either at that eternal day in heaven, or eternal night in hell. As that Spanish Bishop, staggering in the question whether *Solomon* was saved or lost; caused him to be pictured in his Chapel, the one half in hell, the other in heaven. Or as *Proserpina* was censured by her father *Jupiter*, to live half the year in heaven, and the rest in hell. So we spend half our time upon earth, in light, and half in darkness. But if this *light* be in us, our night shall be turn in day, *Psal. 139.12. The night shall be light above us, and shall shine as the day.* What darkness can offend, where the *Father of lights* shineth? Or what 〈◇〉 can keep off that *Sun of Righteousness*? *2 Sam. 22.29. Thou O LORD 〈◇〉 lighten my darkness.* No darkness shall afflict thy body, while there is this 〈◇〉 *light* in thy soul.

For the darkness of affliction, true it is that the brightest day hath the 〈◇〉 most quiet mind her disturbance. Our best estate hath ague-fits; but he that 〈◇〉 *ter luminum* beholds us, *Psal. 31.7. Thou hast known my soul in adversity.* This 〈◇〉 forts us in misery, as the suffering child that knows his father seeth: *Make thy 〈◇〉 to shine upon thy servant, and save me for thy mercies sake.* We cannot be so broken, but the *light of his countenance will make us whole.* *Peter* was in hard bondage by *Herod*, *Act. 12.6. Sleeping between two soldiers, and bound with two chains:* yet even then a *light shined in the prison.* Say that thou liest between usury and oppression, as *Peter* between two soldiers; bound with two chains of debt and penury: yet if the comfort of this *Light* shine in thy heart, thy prison shall be an heaven, thy keepers Angels, thy chains thy glory, and thy deliverance salvation.

For the darkness of ignorance, indeed it is tetricall and dangerous. Whether it be intrinsical by an indisposition in the Instrument, natural or accidental: or through want of *Medium*, which may transmit the object to the sense Knowledge is to these as the Sun to the blind, or

a crack of thunder to the deaf. But now there is no darkness so invincible, but the Lord can enlighten it, *Matth. 4.16. To them which see in the region and shadow of death, light is sprung up: Thou wantest knowledge, despair not: he hath none that says he hath enough, Psal. 25.14. The Lord will show them his covenant: I am. 1.5. If any man lack wisdom, let him ask of God that will give him.* For direction, two words are as good as twenty: *Ora, labora.* Pray for it, and use the means to get it. Love the light, and have the light. It is more true of God's Truth, than it was of that Greekish beauty: no man loved her that never saw her; no man ever saw her, but he love her. Hear attentively, pray intently; and doubt not but God will send thee *light* enough on earth, to bring thee to the *light* of heaven.

For the darkness of sin, indeed it is fearful for the wicked: but this *shining light* shall expel it out of thy heart, *John. 1.5. That light which shineth in darkness, and the darkness comprehendeth it not. Isaiah. 8.22.* The wicked shall fret themselves, and curse their king, and their god: and *when they look upon the earth, behold trouble and darkness.* When others curse their darkness, thou shalt bless this light. As the wicked have a prelibation of that darkness they shall go unto hereafter: so have the faithful an earnest of that light which is prepared for them. The light of heaven must first enter into a man's soul, before his soul can enter into the light of heaven.

For the darkness of death, know it is but dust and ashes that suffers it, which is insensible of the privation. It is but like the laying up of thy garment in a trunke: what matters it, so long as thy soul hath the light of blessedness? *Lord lighten mine eyes, the eyes of my soul, that they sleep not in death:* it is sufficient.

For that infernal and eternal darkness, *it shall not come nigh thee.* Keep thy face of faith still toward the Sun, and thou shalt leave that darkness behind thee, *Rom. 8.1. There is no damnation to them that are in Jesus Christ.* He shall deliver us from the error of darkness, and from the terror of darkness; from the valley of the shadow of death; and advance us to that *light wherein himself dwelleth:* and that Lord send us all the light of heaven.

Until the day dawn, and until the day-star arise in our hearts.] Some refer darkness here, to that shadowy, misty, or at best mystical time, which was under the Law. When they saw their Redemption only in figure, the blood of Christ in the blood of lambs, the performance in the promise. And during that darkness, the Word of Prophecy was of singular use. Thus by faith they beheld *Messiam missum, quamvis* ⟨◇⟩ *nisi promissum;* The Messias that was to come, as if he already was come. *John. 8.50. Your Father Abraham rejoiced to see my day, and saw it.* Christ was come when *Father* wrote this; but because he was yet a stranger to their minds, and had not gotten sufficient credit in their hearts, he commends their attention to the Prophets. For they spake concerning Christ's birth and passion, as himself spake concerning his rising and ascension: *These things I have told you, that when the time shall come, you may remember the prediction.* When we know the way the King will come; and have his ⟨◇⟩ imprinted in our minds, whereby we may discern him when he is come we shall ⟨◇⟩ more readiness welcome him, with less doubt. Thus *Zacharias* sung, *The day-spring from* ⟨◇⟩ *high hath visited us.* This was that day dawning, and morning-star; ⟨◇⟩ that great Sun of Righteousness had

newly risen from the womb of the Virgin, and began to cast abroad his saving beams. For *Non citius factus, quàm patefactus*; He was not sooner made, than made manifest. The Wise-men saw the Star that waited on the Sun, and worshipped that *Sun* that made the Star. The Angels proclaimed it to the Shepherds, the Shepherds divulged it to others: and *made it known all abroad*, Luke 2. Herod hears and fears: he suspected that the day would be his night: therefore would have put out the light in the morning of it: but he could with more ease have plucked a fixed Star from heaven. Christ's may hide the Sun, nothing can hinder the Lord of Glory, when he purposeth to shine in his Majesty.

But they that thus understand it; by *Darkness*, that time which preceded the clear, knowledge of Christ: and by *Day*, a free and liberal apprehension of him; come too short. For this were a very cold commendation of the Prophets, to be regarded no longer than until Christ be manifested to us in the flesh. But it is objected, *Matth. 11.13. All the Prophets prophesied until John*. True, for what 〈ϕ〉 they further prophecy *Affuturum qui adest*; Him to come that was present? But doth the use of their prophecy last no longer to us? Yes certainly; *Mortai 〈ϕ〉 Prophetæ, non Prophetiæ*; The benefit of the Prophets died not with the Prophets. There is no end of the use of their saying, till there be an end of the worlds being. This is then the Sense we settle upon; that this full *Day* here spoken of, is the plenary and perfect light which shall be given us in the kingdom of heaven. For as the former *Darkness* is to be extended to the whole course of our life: so this *Day-dawning*, and *Day-star arising*, is our entrance into the celestial glory. For in the other acception there would follow absurdities; as that the Prophets should be idle and superfluous to those that knew Christ, which are necessary to the worlds end. But how can that glory be called a *Day-dawning*, or *Day-star*? Not that that clarity hath any morning in it self, but in regard of us that newly arrive to it. The world is five thousand years old, in the very evening: yet to the child new-borne it is but a morning. Certainly, so long as we are pilgrims here, *we see thorough a glass*, 〈ϕ〉 there our hearts shall be filled with that glorious light of perfection: and we that were dwarfes below, shall be made tall men in Jesus Christ, *Ephes. 4.13. When we all meet in the unity of the knowledge of the Son of God, to a perfect man, and to the measure of the stature of the fullness of Christ*.

They that object against this Exposition, say that the word *Donec, Until*, is not always taken *Terminatim*, limiting, bounding, or confining a set time. So that the Word of Prophecy may *shine like a light in a dark place, until* the promulgation of the glorious Gospel; and yet not then be rejected as useless; but remain 〈ϕ〉, though a dim light in respect, yet a light. So *Matth. 28.20. I am with you 〈ϕ〉 the worlds end*. What, will he leave us then? No, but as spiritually he is with us here, so locally and personally we shall be with him hereafter, *Acts Chapter third, twenty one verse. The heavens must receive Christ, until the restitution of all things*. Shall heaven lose him then? No, he sits on the right hand of Eternity forever, *Psal. 112.8. The faithful man shall not be afraid, until he see his desire upon his enemies 〈ϕ〉* I hope, he hath less cause to be afraid afterwards. God saith to *Jacob, Gen. 28.15. I will not leave thee, until I have done what I have spoken to thee*: When this was performed, God did not forsake the seed of *Jacob: Matth. 5.18. The Word of God 〈ϕ〉 not pass, until heaven and earth pass*: no, not then neither, *Psal. 57.1. under the shadow of thy wings will I make my refuge, until these calamities be over-past*. Did he 〈ϕ〉

› to leave that refuge after his deliverance? No, *Thou art my rest forever, Cant. 3.* ‹ϕ› *held my Beloved, and would not let him go, until I had brought him into my ‹ϕ› house.* Did she let him go then? No, she held him fast in her nuptial bed of ‹ϕ› forever, *Cant. 2.7. Waken not my Love till he please.* Disquiet not my Savior ‹...› grieve his Spirit, nor dishonor his Name, not by any provocation of ‹...› his peace, *Till he please:* but he will never be pleased with such a ‹...› The reprobate shall not come out the prison, *Matth. 5.26. Till he hath paid ‹...› most farthing;* and that will be never. But again, sometimes, until, excludes the time past; doth not infer the time future, *Matth. 1.25. Joseph knew not Mary, until she had brought forth her first borne son:* it doth not follow that he knew her afterward. So CHRIST is called her *First borne:* yet this insinuates no probability of consequence, that she had more forms. *Quia ‹...› est eam ‹ϕ› ere, quae sanctificata ‹ϕ› Deum parere.* Who durst touch that sacred vessel, which God had hallowed to bear his own Son. *2 Sam. 6.13. Michal had no child ‹ϕ› the day of her death:* and it ‹...›, she had none afterwards. But now, when (until) is used by way of Precept, it always defines, and determines. *Ambala donec vlam persolveris,* then thou shalt rest. *Pugna dones viteris,* fight till thou overcome, then have peace, *Rev. 2.25.* That you have already, *hold fast till I come, Eph. 4.13.* The Lord sends Preachers to *edify the Church, until we all mere to a perfect mine:* then shall that office cease. So here, attend to the *light of Prophecy, until the day down,* until you come to that full day of glory in heaven. So that the point of doctrine intends the difference, between that measure of knowledge which God's grace also Jesus in our pilgrimage: and that measure which his glory shall endue us with in the kingdom of heaven. For method of tractation, first let us consider the *light* in general; and then pass through the degrees of it, till we ascend to the perfection.

The *light* was made three days before the Sun: *Junius* thinks, that *light* was the Element of fire. *Nazian.* and *Theodor* a *light* without a subject, afterwards dispersed and fastened to diverse bodies; of Sun, Moon, and Stars. So *Mercy*, those *light* some bodies were made the receptacles of the former created lights. But if God created the *light*, it seems that he was before in darkness. No, he needs not a temporal and created *light*, that is himself a spiritual uncreated *light*. But if God made the *light*, who made darkness? darkness is nothing, it need no creation, being but the absence of *light*, and nakedness is the want of clothing. But God saw that *the light was good*, therefore he knew it not before. It follows not: his approval of it being brought forth in action, doth not prejudice his foresight in intention. *Matth. 8.10.* CHRIST *marvailed*, and wondered at the *Centurions faith*, which indeed himself wrought in him. Thus did God begin with the *light*, to show that he is *Pater luminum, I am. 1.17. That father of lights*, in whom is *omnis Praestantia & compositus ordo.* The Persian *Magi* used to call their god, *Oromasten. 1 John. 1.5. God is light, and in him is no darkness at all.* None, not actively to deceive, not passively to be deceived, *John 1.9.* CHRIST is called *That true light, which lightneth every man.* But as he calls himself, so also his Apostles, *Lux mundi, the light of the world:* but with a difference. CHRIST is the fountain of lights, *Luminare majus*, that greater *light.* The Apostles shine *Lumine mutuato*, with the borrowed *light* of the Sun; are *Luminare minus*, a less *light.* *Lux* ‹ in non-Latin alphabet › *dicta:* ‹ in non-Latin alphabet › the ancient Greeks understood for the first *light*, or early morning. So the Apostles were *Aurora*

Solis, being sent to preach the light: as *John the Baptist* was *Praenuntius lucis*. Indeed in respect of their successors they were great lights. First, by a transcendency, as *Lux reipublicae*, &c. We call an eminent man the light of the State; the light of religion; *Lux poetarum*. So *David* was called the *Light of Israel*, *2 Sam.* 21.17. *Propter vitae sublimitatem cateris universis aspectabiliores*: in respect of their life and doctrine they were more famous lights, than any that followed them. Then because like blessed lights, they did not only instruct us by their doctrines, but direct us by their doings. But now in respect of God, they were dim: we say of them as *Judas Baptist* said of himself. *John.* 1.8. *They were not that light, but sent to bear witness of that light*; *1 Cor.* 25.41. *There as one glory of the Sun, another glory of the Moon, and another glory of the Stars*. There is *Lux illuminant, non illuminata*; a light that doth enlighten, is not enlightened; as the Sun, *Vehicutum lucis*, that carries about with him the light of the world. The heathens lay of the Sun, that he doth 〈...〉 *...vem*. There is *Lux illuminata non illuminant*; a light that doth not enlighten, but is enlightened, as the Firmament. There is *Lux illuminata & illuminansa* light that is enlightened, and doth enlighten; as the Moon and Stars. The faithful are such lights, *Phil.* 2.15. *They shine as lights in the world*. Absent 〈◇〉, *luna lux*: in the absence of the Sun, the Moon is a great light. A touch 〈◇〉 light it self, yet being kindled is able to give light to others: so no man can illuminate himself, yet being illuminated by that *Sun of Justice*, he can give a light of direction to others. Therefore the Church is compared to heaven, *Revel.* 12. 〈◇〉 *get Ecclesia Doctoribus, sicut calum fideribus*: the Church shines with Teachers, as the heaven with stars. They are lights, both *Ministerio conversionis, & exemplo conversationis*; both with the ministry of conversion, and the example of conversation. In the one is *verbum vita*, the word of life; in the other *vita verbi*, the life of the word. The light in the window doth not only give light to them that are in the house, but also passengers in the street. The other ships guide their course, 〈◇〉 only by the star in heaven, but also by the light in the Admiral. So there is the light of life in doctrine, the life of light in exemplary conversation. *John* was a *burning* and a *shining light*, *John.* 5.35. Lights burning and not shining, are like hell fire lights shining and not burning, like Glo-worms. Our God is not only a 〈◇〉 fire but also a *shining light*; both *Formaliter and Effective*. *Psal.* 50.2. *Out of Zion the perfection of beauty, God hath shined*. Such a light is his sacred truth, able to illuminate all the dark corners of the world. There is a four-fold light.

1 *Lux naturalis*, the light of nature; this was goodly in *Adam*, *Job* 24.13. *They are of those that rebel against the light*; that is, against the light of nature. 〈◇〉 was of opinion that every soul had this light till it came into the body; and by that mixture it was only muffled and blinded. Hence was that his maxim; that 〈◇〉, to know, he was nothing else but *Reminisci*, to remember. But this opinion presupposeth a Seminary or Promptuary of souls, from whence they are derived to their bodies; which is false. The Scripture saith, *God formeth the spirit of man within him*, *Zach.* 12.1. *Infundendo creatur, & creando infunditur*: it is created with infusion, and infused with creation. Yet when the spirit and flesh meet, and man is made, this light is defaced; for *Anima cum infunditur, inficitur*: the soul even when it is infused, is infected.

2. *Lux Evangelica*, the light of the Gospel. *John.* 8.12. *I am the light of the world: he that followeth me, shall not walk in darkness, but have the light of life*. This was the intent of our Savior's

coming, *To give light to them that sit in darkness, and in the shadow of death, and to guide their feet into the way of peace, Luk. 1.79.* It is true, that the Law was a light; *lex est lux*: but like a lamp, far short of the day which comes by the rising of the glorious Sun, JESUS CHRIST. *Thy word is a light to my feet, and a lamp to my paths*: but thy CHRIST is a Sun, that hath *saving health under his wings*; *Mal. 4.2.* In the night a man is glad of the light of a candle: so was the word of Prophecy a great help during the darkness which oppressed the whole world. But now the day is broken, and the splendor of the Sun shines in our faces. There is in the world, *Psal. 91.5. Pavor nocturnus, terror by night, the trouble of a vexed conscience. Sagitta per diem* ‹ϕ› *the arrow that flieth by day, the temptations of Satan in prosperity and peace. •stie in caligine, the pestilence that walketh in darkness, heresy to pervert the* ‹ϕ› *Lues in meridie, the destruction that wasteth at noon day, profaneness to* ‹ϕ› *the affections: none of these shall destroy us, because we have the light of the Gospel to avoid them. This light shall defend us from all dangers; apertis, opertis, open or hidden, external or internal, corporal or spiritual. Esa. 8.20. To the Lux, to the Testimony: if they speak not according to this word, there is no light in there. He that doth not direct us by that rule, we can see there is no morning in him. Some have God, and know him not; as Infants. Some know GOD, and have him not, as baptized reprobates. Some neither have him, not know him; as Pagans. Others have him, and know him, as all faithful Christians.*

3 *Lux Gratiae*, the light of Grace. Thus we are made *Partakers of the inheritance of the Saints in light, Col. 1.12.* This is wrought in us by the light of the Gospel, the holy Spirit opening the window of our heart, that this day might shine into it. For men may be in the light, and yet the light not be in them: and it is one thing to have the light in a man's head, another to have it in his *heart*. The light of knowledge may illuminate the brain, and yet leave a man unblest: but they are Saints, in whose *hearts the day star is risen*. That man knows the good he hath not done: this man doth the good he hath known. They say, he plays best that wins; but I am sure he knows best that does. When the Apostles prayed for that decision, *Act. 1.24.* That God would be pleased to show whether of the two, *Barsabas* or *Matthias*, he had chosen into *Judas* his Episcopal room; they said. *Thou Lord, which knowest the hearts of all men.* Not the heads, but the hearts: many have lightened heads, but dark hearts. *Rom. 1.21. Their foolish heart was darkened.* The Apostle there saith *they knew God*, there was light in their heads; but darkness was in their hearts. Never had age more light in their understandings than ours; I fear never less light in their hearts. *John. 3.19. This is the condemnation, that light is come into the world, and men love darkness rather.* The day star is risen, and *shineth*, and we see his glory; *as the glory of the only begotten of the Father, full of Grace and Truth*: GOD grant withal, that he be risen in our hearts.

4 *Lux Glorae*, the light of glory. *In thy light shall we see light*, saith the Prophet. When they shall need no candle, nor the light of the Sun, for the Lord God giveth them light, they shall reign forever and ever, *Revel. 22.5.* The light of nature is like a spark, the light of the Gospel, a Lamp, the light of Grace a star, but the light of glory the Sun it self. The higher our ascent, the greater our light. *1 Tim. 6.16. God dwelleth in the light which no man can approach unto.* No man, while he carries mortality and sin about him: but when those two corrupt and uncapable qualities

shall be put off, then shall we be brought to that light. We are now glad of the Sun and Stars over our heads, to give us light: what light and delight shall that be, when these shall be under our feet! That light must needs as far go beyond their light, as they now go beyond us. But alas! they are only able to discourse of that light, that do enjoy it, to whom that eternal *day is risen*: not we that live in the humble shade of mortality, and natural dimnesse. I leave it therefore to your meditations: it is a glorious light which we do well, often to consider, considering to admire, admiring to love, loving to desire, desiring to seek, and finding to enjoy forever.

Until the day dawn, and the day star arise in your hearts.] The Kingdom of Grace, is both an entrance to, and a resemblance of the Kingdom of glory. This Evangelical day on earth, is a glimpse of that Angelical day in heaven. And CHRIST is our *day star* here, in respect of his gracious light: as he will be hereafter, in respect of his glorious light. CHRIST hath been often called a *Star*, and that without disparagement to him, that is the *Sun* himself. It was given him both by Prophetical prediction, *Numb. 24.17. There shall come a star out of Jacob.* And by Evangelical ascription, *Revel. 22.16. I am the root and offspring of David, and the bright morning Star.* CHRIST hath in the Scripture, diverse names of light given him, according to the different degrees of his emication. Sometimes he casteth forth a scantly light, and then he is called the day-dawning. Sometimes he gives so much light, as only presignifies a bright day at hand; then he is called *Lucifer*, the morning star. Other times he diffuseth his knowledge, then he is the *light*, and the *day*: then he shines out in his glory, and is the *Sun* himself. This is the *Star* we sail by, over the sea of this world: other stars are under us in service, though they be above us in situation. *Psal. 8.6. The heavens, Moon and Stars, Omnia subieciisti; Thou hast put all things under his feet.* If it be true that *Astra regunt homines*, the Stars govern men: yet it is more true, that *Deus astra regit*, God governs the stars: this *Star* commands all. Here the trouble and Philosophical *Quaere*, concerning the morning *Star* is decided. *Plinnatur. Hist. lib. 2. cap. 8.* Some take this *Star* to be *venus*, some *Isis*, some *Juno's*, some the mother of the God's. We need not trouble our heads about it; our morning star is JESUS CHRIST. That *Babylonian Monarch* was called, *Metus Aurora*, *Esa. 14.12. Lucifer, Son of the morning.* A morning star, but falling star: he rose against this *Day-star*, and therefore was turned out of his high or be, wherein he had advanced himself above the kings of the earth. So tread down all thine enemies, Oh Lord: but to thy Church give this *day-star*, Christ forever.

This gracious *Day* hath dawned unto us, and shineth upon us: but it will not last ever, it must have an evening. *Are there not twelve hours in the day*, saith CHRIST! If no more, certainly the last hour will come. *John. 12.36. While you have light believe in the light, that your may be the children of light.* We all say, we are *Filii luci*, the children of light: but we make not *Lucem Duce*, the light our guide. So the Jews said, we have *Abraham* to our Father, yet shown themselves degenerate bastards. *1 John. 1.6. If we say we have fellowship with God, and walk in darkness, 〈ϕ〉 lie.* It is as if a clod of squalid earth should boast it self *Filiam Ignis*, to be the daughter of fire. *1 John. 2.9. He that saith he is in the light, and hateth his brother, is still in darkness.* But no man will be thought *odisse fratrem*, to hate his brother. He will scorn his brother, strike his brother, bely his brother, oppress his brother, undo his brother: yet forsooth, he will not hate his brother. Palpable darkness; if he knows not this, in his head: if

he knows it then in his heart. *Esa. 5.20. Woe to them that put light for darkness, and darkness for light.* If such a man persist, he shall go to bed at noon, and drop down to hell like a meteor, when all the stars remain in their glory. For it is just with God to take the light from thine eyes, when thou hast taken thine eyes from the light.

This day is ours, let us be the days. Let us not be noctivagants, straying abroad with *Dinah*, lest our chaste soul come home de floured. Or, as the Poets say of *Proserpine*; that while she was gadding abroad with her mother *Ceres*, *Pluto* rap'd her to hell. So if men willfully run from the light, they may be violently ravished by the Prince of darkness. A Virgin being tempted by a dissembling lover, followed him: in this pursuit of her vain desires, she scapes many unsuspected dangers, and found expected deliverance. For though her lover led her over deep pits, and deadly snares, purposing to ravish her, and destroy her: yet still an Angel was present to defend her. A glorious show had attracted her eyes, she thought him a person of all delights: and still as she went, she found scattered gold, which she gathering minded not whether she strayed. When he had brought her to his cave, and was even ready to defloure her with violence, and to wound her to death; the Angel steps in, and puts him to flight. He discovers himself to be an Angel of light, and the other an Impostor and Traitor to her. He brings her to the gulfs side, and shows her the bottomless depth of the pit, which she scaped; and the Serpent that was ready to devour her. He bids her examine the gold, loe it was base metal, counterfeit and venomous dross. Tells her what loss of a faithful betrothed lover she hath hazarded. Hereupon the Virgin breaks forth into lamentations and bitter tears: begins to sown with despair, and dares not look up to that light she hath so offended. The Angel lifts her up, revives her spirits, promiseth to bring her too fountain, that shall wash off all her defilements. Being thus washed, he shows her true husband coming towards her with a gracious aspect. He takes her in his arms, wipes her eyes, dryes her tears, and seals on her cheeks millions of kisses. Loe now she begins to recover, on her bended knees she intreats his constant love to her, and promiseth chaste adherence to him forever. This virgin is man's soul her false lover the devil, her betrothed husband CHRIST, the Angel is the Gospel, the night wherein she wanders is ignorance, the gold profit or pleasure, the sea is this world, the pit hell, the bridge whereby she escapes is God's mercy. Satan transformed like a friend woos her, gets her good will to follow him. If she will admit of this or that sin, at every step she shall take up Gold, have her desires satisfied. This golden temptation so strongly takes her, that she runs from vice to vice, from error to error; thinks all is safe, and that she is in the company of one who dearly loves her. At last she is brought to some foul and capital offense, to the very doors of hell, ready to be turned in. But behold then, he that never forsakes his, sendeth an Angelical, Evangelical *light*, opens her eyes, unhands the devil, and sets her at liberty. The *day dawns*, and the *day-stars arise in her heart*: and now observe the course is taken to bring this poor soul to salvation. First, the Gospel shows her, that the lover she so doted upon, was an Adversary, Satan; not the spirit of light, but the Prince of darkness. Oh how ugly does this monster appear in her eye! how doth she hate her self for loving him! Next, it discovers the counterfeit gold, that all the vanity of this world is but slip-coin; so far from making man rich or blessed, that it is the devils poison to make him cursed. Then it brings her to the deep gulf of perdition, which she passed over without fear

because without knowledge. Wherein she had been drowned forever, but for the saving bridge of God's mercy; who was good to her, even while she was so bad to him. Lastly, it describes to her the beauty and perfections of that husband she had forsaken, the Son of glory, *fairer than all the children of men; white and ruddy*, of the purest complection, *the chiefest among ten thousand*. Hereupon she breaks into amazed complaints; wretch that I am, what shall become of me? there is nothing but death and damnation due unto me. I dare not look up to that heaven I have so offended, nor speak to that Father I have so provoked, nor hope for that husband I have so wronged. Did by redemption cost him the dear blood of his heart, and do I sell myself to Satan for gold, for vanity, for nothing? *Oh look not upon me ye daughters of Jerusalem, for I am black, swarthy and polluted*. Time was that *the King did greatly desire my beauty*, *Psal. 45.11*. But now I lie defiled in my own blood, my shame is upon me, and my confusion hath covered me. I am sick, my heart strings burst, let be groan and die. Now steps in this blessed light of the Gospel, takes the sowing soul by the hand, lifts her up from the dust of despair, and puts into her mouth that song, *Psal. 27.13. I had fainted, unless I had believed to see the goodness of the LORD in the Land of the living*. This brings her to a fountain, yea brings a fountain out of her: her heart bleeds the tears of compunction, and they run not by drops, but by floods from her eyes. She weeps like *David, Until she can weep no more*, *1 Sam. 30.4*. But lest this shower should melt her to nothing, the Sun of mercy comes to stay it: and now this light directs her in the voice of *John; Behold the Lamb of God, which takes away the sins of the world*. She lifts up her eyes of faith, and sees him come *leaping upon the mountains, and skipping upon the hills*, *Cant. 2.8*. She runneth to him, throws her self in the dust at his feet, bathes them with her tears like *Mary*; and with an humble heart and suppliant voice beseecheth him; *Lord, be merciful to me a sinner*. She takes hold of him, as *Jacob; I will not let thee go till thou hast blessed me*. The Lord takes her in his arms of mercy, puts *his left hand under her head, and with his right hand embraceth her*, *Cant. 2.6*. He speaks peace and comfort to her conscience, heals all her wounds with his own blood, promiseth to mediate for her to his Father, and to make her peace in heaven. She kisseth his hand with faith, he kisseth her cheeks with blessings. There is a betrothing of fidelity, and constant love of either to other. She prays, *Lord forsake not the soul which thou hast redeemed: he promises, Fui tibi in meritum, ero tibi in premium; I was thy redemption, I will be thy salvation: nothing shall separate thee and me. Oh blessed Light, whereby that darkness is expelled: O blessed soul, by this light delivered: O blessed Savior that sent this light: Oh blessed Father that sent this Savior: O blessed Trinity, that blessest all unto us; mayest thou be blessed of us and in us forever and ever. Amen.*

VERSE 20. Knowing this first, that no Prophecy of the Scripture is of any private Interpretation.

VERSE 21. For the Prophecy came not in old time (or, at any time) by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

The Apostle had formerly commended reading of the Prophets *ab utilitate*, by the benefit of them: how in reading them he gives warning *a difficultate*, from the difficulty of understanding them. There are things in them hard to be understood: the history is not without the mystery: and there often lies a deep and hidden sense, under a familiar and easy sentence. Let not men rush into their exposition, like hasty soldiers into a thicket, without seeking direction from the Captain. When we come to read them, we must throw away the sense of flesh and blood, and subject ourselves *Magisterio Spiritus*. Some copies have read 〈 in non-Latin alphabet 〉 , which signifies, *Quidam Impetus*: then the sense were thus; *No Scripture is of any private motion*. But the most and best read, 〈 in non-Latin alphabet 〉 , *Interpretation*. Now let him that gave the proposition, give also the exposition: the Spirit which inspired the Prophets, can only declare the prophecies. We grant this to men, giving everyone leave to be his own Interpreter, and to expound his own meaning. Deny not this to the Holy Ghost: that which God's Spirit hath indited, must be by the same spirit interpreted.

This impossibility of true and sound interpretation without God's Spirit, occurs not to some Scriptures, but to all. 〈 in non-Latin alphabet 〉 : to the letter, *All Prophecy is not of any private interpretation*. An Hebraism, for, *No prophecy is of any, &c.* Such a phrase there is, *Ro. 3.20.* 〈 in non-Latin alphabet 〉 , &c. *All flesh shall not be justified: for, No flesh shall be justified.* As the Prophets durst not *Proferre dictamina sua*, broach their own inventions, so we must not *Ingerere acumina nostra*, crowd in our own constructions. But beseech him that decreed them to tell us the meaning of them. *Samson's* riddle could not be dissolved, but by *Samson's* own mouth. The Jews came to the Prophet: *Wilt thou not tell us what these things mean?* This was the Angels proclamation. *Revel. 5.2. Who is worthy to open the book, and to lose the seals thereof? Who?* Verse 3. *No man in heaven, nor in earth, nor under the earth, was able to open the book, neither to look thereon.* None in heaven, not the Angels none in earth, not living men: none under the earth; this could not be meant of devils or damned spirits; for they of all have no worthiness to open this book. Therefore most probably, it is meant of the Saints, who as touching their bodies sleep in the graves; whom he speaks of in respect of that part which comes nearest to our sense. *Jacob* says, *Gen. 37. Verse 35. I will go down into the grave unto my Son.* I, yet was it but his body that could go down thither. So that the place is too cold to kindle the fire of Purgatory. Who then? *Vers. 5, The root of David hath prevailed to open the book: none* but the Lamb can do it. All doth *modulum nostrum superare*, we can say nothing but what the Lord doth tell us. By his help and instinction only, we preach and expound the Prophets. He did write by all the Prophets and Apostles. By him did the Fathers interpret them to us, by him we do interpret them to you; only the HOLY GHOST himself interpret them to us all.

For methods sake, I desire to lead your attention thorough these three principal passages. The Suggestion, Conscriptio, and Exposition of holy Scriptures. There be certain adjacent Circumstances which shall find their due places.

The

- Inspiration from God, it was not a vision of their own heads; but they *spake as they were moved by the Holy Ghost*.

- The Conscriptio; which albeit it were *not by the will of man*, yet was it done by the hand of man. They were *Men, Holy men, holy men of God*.
- The Exposition, which is by no private spirit, but by the *Holy Spirits* illumination of man's mind, and directing the Church. For as the Invention of them *came not by the will of man*, so neither doth the exposition of them come *by the wit of man*.

The Prophecy came not by the will of man, but men spake as they were moved by the Holy Ghost.] This is the first point; their Indictation, Inspiration, Suggestion. Saint *Augustine* from this place, condemns their damnable heresy, that esteemed the Holy Ghost less and inferior to the Father and Son: *Aut quod sceleratius est, ministrum potius quàm Deum*; But, saith he, shall we call him a creature, *qui carnem Domini creavit*, who created the humanity of CHRIST? *Qui Filium Dei misit*; Who sent the Son of God? *Luke 4.18. The Spirit of the Lord hath sent me to heal, &c. Qui plane Deus*, Who is plainly called God? *Act. 5.4. Thou hast lied to the Holy Ghost*: What is he? the Apostle directly explains it, *Thou hast lied unto God, 1 Cor. 3.16. You are the Temple of God, and the Holy Spirit (who is that God) dwelleth in you*. Here that Spirit speaketh in the Prophets: *Matth. 10.20. he speaketh in the Apostles. It is not ye that speak, but the Spirit of your Father which speaketh in you*. Who is he that doth all this? *2 Tim. 3.16. All Scripture is given by inspiration of God*: it is God himself. Will you consider with me some reasons, arguments, and demonstrative proofs; whereby our faith may be confirmed, that all Scripture cometh by the inspiration of God.

1 Consider the infallible completion of things long before prophesied, in their due seasons, *1 King. 13.2. Behold, a child shall be borne unto the house of David, Josiah by name, &c.* A man was named five hundred years before he was borne. A right famous man may in that space be easily forgotten upon earth: but to tell now who shall live, or what such an one shall do, a thousand years hence: this can be done by none, but only by him who *uno intuitu*, with one look beholds all things: with whom nothing is past or to come, but all present.

2 Consider that their being hath continued from *Moses* unto this day. This is miraculous, that in so great hurly-burlies and alterations, they should not be lost! We must yield, that the Devil would fain have extinguished their light forever; and his instruments were not backward to attempt it: the same Almighty hand that made it, preserved it, and will not let it perish.

3 That the scope of it should be to build up no worldly thing, but only the kingdom of heaven, and to direct us to Jesus Christ, *Gal. 3.22. The Scripture hath concluded all under sin*, to make way for the *promise of faith by Christ*. It condemns sin in all, and all for sin; that only such might be saved as trust in him that died for their sins.

4 That it should pass with credit thorough the whole world, and find approbation of all languages, nations, and places. And where it meets with oppositions, should make way thorough them, as thunder thorough the clouds.

5 That the Hebrew tongue, wherein the Old Testament was written, doth so excel all tongues, in Antiquity, Sanctitie, Majesty. *Gravitas in sensu, modestas in dictis, Ambros.* He knew her, or went in to her, or slept with her. Such is the gracious modesty of the sacred Scriptures.

6 The majesty of the style, which yet is not only powerful in words, but effectual in working: renting the heart, *Piercing even to the dividing asunder of the soul and spirit, of the joints and marrow, Heb. 4.12.* When I read them, me thinks they are not *verba*, words; *sed tonitrua*, but thunders, *Hieron.* Other Authors, sweet like Mer-maids, had enchanted my Intellect; *Blandiebatur virgilius, &c.* But *Dulcius mihi nunc immurmurat Filius Jesse;* Now the Son of Jesse is more pleasant than all, *Bern.* We have heard the writings of Poets ancient and new so commended, as if Wisdom it self had lived and died with them. And it may be, this is the sin of our *Samaria*, to commit idolatry with such books. The Turkish History, *Herodotus* lies, Poetical fictions, scurrilous pamphlets, have thrust the Bible out of our windows. As *Angelus Politianus* preferred *Pindarus* his Odes, before *David's* Psalms. But *Jerome* otherwise to *Paulinus;* They may talk of *Simonides, Pindarus, Flaccus,* and the rest: *Horum instar omnium David Psalmist a nobis;* One *David*, that sweet singer of Israel, is to us more worth than all those. *1 Cor. 2.2. I determined not to know anything among you, save Jesus Christ, and him crucified.* Mee thinks there is no Text but *Crux*, Christ's Cross: no Theme but the hole in his side: no Inke but our Savior's Blood, no Conference but his Merits, no Object but his Obedience, no Oratory but love the Lord *Jesus*, no Music but bless our God for evermore. We should choose music, as he chose his friend: not him that would be plausible to his humor for a day, but him that should be profitable to his mind during life: so not that music which to flesh is sweetest, but that which lasteth longest. This is the song of *Hallelujah*, Praising the LORD: this music shall continue forever.

7 From the very baseness of falsehood, we learn to admire the luster of truth. Consider Satan's ambition, though he be the father of lies, to imitate the Scriptural truth. He had his Sorcerers in Egypt, to follow *Moses* in his wonders; albeit *non passibus aequis*, they came far short of him. To disgrace and weaken the credit of the Scriptures, he had his Poets and Fabulists, whose Mythologies were obtruded for true reports. But there are three main differences between them: First, there dross was mingled with the gold, water with the wine: happily it was truth, but wronged in the reporting, as a good tale is marred in the telling. That the great Army of *Sennacherib* was destroyed, both *Isaiah* and *Herodotus* agree. But *Isaiah* says, it was by the Angel of God; *Herodotus* says, it was by an infinite number of *Mise*, which in the night-time did eat up the leathers of their armors, targets, and bridles, and hereupon they fled. Secondly, that is said to be derived from the Gentiles to the Jews, which indeed came from the Jews to the Gentiles. *Plutarch* says that some of the Jews Feasts, yea, their Sabbath-day, and the word *Sabbos*, was derived from the Feasts of *Bacchus*. But indeed the solemnities of *Bachus* came from them, being nothing so ancient as *Moses*. Thirdly, there have been like reports, but under borrowed names, as *Augustine* observes. In allusion to the true History of *Jonah*, his swallowing and egestion by the Whale; *Herodotus* writes of one *Arion*; who for his money being thrown over shipboard, a Dolphin took him on his back, and being delighted with his music, carried him to *Tanarus*, from whence he went to *Penander* at Corinth, informing him of his received injury, and strange deliverance. But we may justly

suspect, that the Greek tale of the one, meant the Hebrew truth of the other. Satan knowing that it was prophesied of CHRIST, *Isaiah 42.7.* that he should open the blind eyes, unstop the ears of the deaf, make the lame leap like Harts, and the tongues of the dumb to sing, *Isaiah 35.6.* He feigned an *Aesculapius*, and gave on as strange wonders of him: and for better facilitating his purpose, he called him the Son of God. Now to wound the Devil with his own weapon, even this argument proves the Divine and indubitate verity of the Scripture. For counterfeits do ever presuppose that there is ever some such thing, as they attempt to resemble. *Perkin Warbecke* in England, that pretended himself to be *Edward the fifth*; did manifestly declare that there had been one of that name. Coyners of false metal, imply by their art, that there is some of that stamp good and currant. Alchemists that labor to make gold by projection, intend that there is natural gold. Painters, though they have the liberty, *Quidlibet audendi*; yet account their art to be a resemblance of that which is, or hath been. So the affected imitation of holy stories is a clear remonstrance, that the subject which they take for pattern, is of justifiable truth, and without exception.

8 Lastly, this is an argument of the finger of God, and supernatural power in holy Writ; that the Penners of it renounced all affection, and delivered the true message even against their own reputations. So did this Holy Spirit over-rule their pens, that they depress and disgrace themselves, and remain exposed as wonderments to all succeeding ages; that all glory may be the LORD'S. If they did amiss, their errors are recorded either by themselves or their friends. The faults of *Noah* and *Lot*, are not concealed by him, that honored the memory of *Noah* and *Lot*. *Luke* loved *Paul* and *Barnabas*, yet writing their Acts, he speaks of an unbecomming strife between them; which grew so sharp and hot, that they parted, *Act. 15.39.* *Moses* in his five Books, as he spared not his brother, nor his sister, nor his wife; neither *Aaron*, *Miriam*, nor *Zipporah*; when they came in his way: so he least of all spared himself. That God had almost slain him for neglect of Circumcision; that when the people murmured, he was one: that he was only permitted to see, not to enter into Canaan: all this he writes of himself. *Jeremiah* records his own impatience, *Ier. 15.* *David* is own blood-guiltiness: *Jonah* his own uncharitableness, frowardness, and repining at God's mercy. He was the writer, that was the offender; yet he reports the fault as if it had been of a stranger. He sets aside affection to his own credit, runs not into a bush with *Adam*: but writes his fault on his brow, points the finger at the transgressor under his own proper and individual name. He tells such a tale of himself, that if all his enemies had studied to lash him, they could not have matched it. Men are naturally ambitious, desirous either to blaze their own virtues, or to blanch their own errors. Look upon human pens, how they are dipped in the oil of ostentation! They profess to chronicle the truth; but this friend, or that faction shall have a partial favor. They will not detect the evil that is, but insert the good that is not. But that one should in sobriety write a Treatise, to declare his own faults; this is not found in any Heathen. *Tully* will not have it buried, that Rome was beholding to him in the cause of *Catiline*. *Plutarch*, *Aristotle*, *Plato*, *Socrates*, may write much in their own praise: I never read in them one line of their wickedness. *Dion* will have the world know, that he was a man employed in matters of State. *Josephus* is abundant in relating his own stratagems. *Horace* says of his Poems, that he had set up *Monumentum are perennius, regale situ pyramidum altius.*

Ovid of his Transmutations; *Iamque opus exegi, quod nec Iovis ira, nec ignis, &c.* And *Ille ego sum nulli nugarum laude secundus.* Muhammad's writings extol him for an only Prophet; that he received oracles from heaven: that he shall rise from the dead, but eight hundred years after; a prettie time to try a conclusion in; but there is not a syllable of all his damnable vices. Thus men will be men, humorous, ambitious, self-loving. This cannot be refrained, nor restrained; but that directly or indirectly it will break out. But those whom God employs, cast dung on their own faces, publish their own errors to the ends of the world: that every eye may see, and every tongue confess; All men are sinners; God is only good, and wise, and holy; who is blessed forever. *Amen.*

Holy men of GOD spake.] This is the second General, the Conscriptio of GOD'S Word. GOD would have his Word written: though it be here said, *they spake*; yet that they spake is called *Scripture*, a thing written, *Rom. 15.4. Whosoever things were written afore-time, were written for our learning.* Wherein observe the Authority, Antiquity, Utility of the Scriptures. *It is written*, there is the Authority. *Afore-time*, there is the Antiquity. *For our learning*, there is the Utility. The voice is vanishing; ask for the voice, and find it *in aure*, in the ear: ask for the Scripture, find it *in aere*, written for the eye to look upon. Therefore would God have it written in books, that the syllables might be always in our eyes, so well as the sound in our ears. Hereby we may come to *exercise ourselves in it day and night*, *Psal. 1.2.* By this means no man shall add to it, or detract from it. *Deut. 4.2.* Though the Sound of the thundering Apostles *went into all the earth, and their words unto the ends of the world*, *Rom. 10.18.* Yet the holy Ghost would have a *Treatise written of all that Jesus did and taught*, *Act. 1.1.* And this shall be intitled *The book of the generation of Jesus Christ*, *Matth. 1.1.* The Scripture is a Bible, because it is written: and *The Bible*, because it excels all other books, both for the matter, and the maker. God would not have his Instruments only *Nephthali's*, to give *goodly words*, *Gen. 49.21.* But that his will be committed to *Zebulun, the handler of the pen*, *Judge. 5.14.* *Oh that my words were written, oh that they were printed in a book!* *Job 19.23.* What would he have written? the words of his passion? No, but the words of his faith; even the truth of God; *I know that my Redeemer liveth.* Schismatics are all for a Speaking Scripture: Anabaptists all for an infused Scripture: Papists are all for a Painted Scripture: they love *Testes fenestras*; with them no lease of the Bible is so authentical as the Painters work in the window. But all true Catholics are only for the *written Scripture*: And the Lord make this our light and delight to the end.

The Persons that are the Manuaries, directed by God, as a School-master guides the hand of a young writer, have here a threefold description. They are *Men*, men of God, *Holy men* of God. *Men*, there is their Condition: *Men of God*, there is their Dispensation: *Holy men of God*, there is their Qualification.

Men; Why did not God choose some other nature of greater authority and credit? 1. That no glory might be ascribed to the means, *2 Cor. 4.7. We have this treasure in earthen vessels, that the excellency of the power may be in God, and not of us.* When *Sampson* with the the jaw of an Ass slew so many; the weaker the weapon, the stronger the man. The infirmity of the instrument makes for the glory of the Agent. 2. In commiseration of man's weakness, *Exod. 20.19. They said unto Moses; Speak thou with us, and we will hear: but let not God speak with us, lest we die.* The

voice of the Lord is like thunder, it will shake in pieces the timorous heart of flesh. 3. For the security of our souls: if our Preacher were an Angel, Satan could transform himself into that show. If one from the dead, the Devil can appear in the shape of *Samuel*. If by miracles, *Iannes and Iombres* withstood *Moses*; and Antichrist shall do wonders. If by visions, the Pagans had their apparitions. 4. In fit response to the work of our redemption: a man died for us, therefore is a man fit to preach this to us, *Act. 3.22*.

Men of God.] This is an ancient attribute; *Viri Dei, Sancti Dei, Nuncii Dei, Prophetae Domini, Prophetae Altissimi*, *1 King. 17.18. 1 Tim. 6.11. 2 Tim. 3.17. Men of God*. Men not only in request living, but even dead: Princes over Princes: these reign but during life, those even after death: But especially they are called *Men of God*, because their dispensation comes from God, *1 Cor. 2.13. We speak in the words, we which man's wisdom teacheth, but which God teacheth*. So the Prophets came, *Os Domini locutum est*. The mouth of the Lord hath spoken it, *1 Cor. 11.23. Quod accepi à Domino*; I received of the Lord what I delivered unto you, *Matth. 22.43. David to Spirit* called him *Lord*, *Psal. 45.1. My tongue is the pen of a ready writer; Calamus Scriba*, that is, the pen of the Holy Ghost, *Psal. 85.8. The vulgar reads; Andiam quid in me loquatur Dominus*; I will hear what the Lord will speak *in me*. Hence was it that the Lord did not manifest all things to them, *Semper & Simul*, together: but as *Paul* said to the Church, so God to *Paul*, *Act. 20.20. I have kept back nothing; vobis necessarium, that was profitable to you. Elisha* know the king of *Syriah's* stratagems and plots, which he consulted in his bed-chamber, *2 King. 6.12*. Yet he did not know at first the purpose of the Army to *Dothan*; until his servant told him. He could foretell to the *Shunamite*, that she should have a son; yet the death of that child was hidden from him, *2 King. 4.27. The Lord hath hid it from me, and hath not told me*. He did not presently resolve the three Kings concerning the event of the war; but called for a Minstrel, *2 King. 3.15. And when the Minstrel played, the hand of the Lord came upon him*.

Holy men, the LORD that sent them, qualified them. But was this a necessary and inseparable annexion to all the Secretaries of GOD, *Holiness*? was not Prophecy (without this) incident to some reprobates? Indeed some transient revelations might pass through them, themselves mean-time remaining as wise as Trunkes. *Balaam* is called a *Great Prophet*; God opened his mouth: yet did he not in this more favor him than his Ass: he made them both to speak his glory, and *Balaam's* shame. *Saul* does prophecy; *Nunquid Saul inter Prophetas*? Yet he was as far from the Grace of God, as he was from the God of Grace, when he had cast him off. *Caiaphas* could prophecy the expedience, that one should die for the people, *John. 11.51. This he spake not of himself: but being High Priest that year, he prophesied that JESUS should die for that Nation*. His Office prophesied, rather than himself. *Matth. 7.22. They shall say in the latter day, We have prophesied in thy Name*; yet be rejected with a *Depart from me, I know you not*. But it is on all sides consented, that God's public Notaries, the Canonical Writers, were all regenerate and *Holy*, the children of light and life: once gracious Saints on earth, now glorious Saints in heaven.

Thus are they qualified: one may be a *man*, yet not a *man of God*: a *man of God*, yet not *Holy*. To be a man is noble, an emphatical word, *Act. 1.11. Men of Galilee. Act. 2.14. Men of Judea. Act. 17.22. Men of Athens. Act. 19.35. Men of Ephesus. 1 King. 2.2. Shew thyself a Man. Multi homines*,

pauci vtri; One may be *Adam*, not *Ish*; *Homo*, not *Vir*. As David said to *Abner*, 1 *Sam.* 26.15. *Nunquid tu Vir es? Art thou not a valiant Man?* But to be a *Man of God*, this is more noble; to be entrusted with the secrets of heaven, the mysteries of Salvation. The Ambassador of a King is of no small account; but these are *Legati à latere Divino*, the Lord's Legates: Whosoever harmed them, *Protinus Deum sensit ultorem*; Found God himself their avenger, *Matth.* 10.16. *He that despiseth you, despiseth me.* Yet there be some that dare, and that in extremity, do it, though they are sure to be condemned for it. But lastly, to be *Holy*, this is most noble. Prophecy shall cease, Preaching cease, ministration of Sacraments cease, *Holiness* shall never cease. There are divers gifts, 1 *Cor.* 12.31. to be an Apostle, to Prophecy, to teach, to work miracles, to speak with tongues; *But let us covet earnestly the best gifts*; even our Sanctification. The rest are needful for you, this for ourselves: they bring you to heaven, this must bring us to heaven. That blessed Spirit which hath made us *Men*, and *men of God*, make us also *Holy men*; that our *Nazarites may be whiter than the snow, and our Priests purer than the Sapphires.*

No prophecy of the Scripture is of any private Interpretation.] These *Holy men* were the Sacraries and Secretaries of GOD, the Registers of his Royal Covenant. Now as they could not speak or write, but by the Spirits inspiration; so neither can we expound what they have written, but by the same Spirits Interpretation, 1 *Cor.* 12.10. *Interpretation is given by the Spirit.* He that expounds the Scripture upon the warrant of his own spirit only; doth lay the brands of the fire together without the tongs, and is sure at least to burn his own fingers. *Solomon* confessed that he studied for his Doctrines, *Eccles.* 12.10. *The Preacher sought to find out acceptable words*; yet was he the wisest man. *Daniel* was a famous Prophet, yet he desired respite to expound. *Nebuchadnezzar's dream*, *Dan.* 2.16. Is the Scripture lighter than a dream? or *Nunquid tu sapientior Daniele? Art thou wiser than Daniel?* It is true that all right and sober exposition is of God. *Dan.* 2.28. *It is God in heaven that revealeth secrets.* But the Lord doth not now reveal this to us in visions and dreams: but sets us to ordinary means; conferring with orthodox writers, turning over many books, zealous invocation to the Father of lights, studious observing the context of Scriptures. You think our preaching and expounding the word to be very easy; indeed so it might be, if we should do with our Sermons, as you do with your moneys. They are not Sermons, that come forth like untimely births, from uncircumcised lips, and unwashen hands. I know there are some, that think scorn to bring a premeditated Sermon: that were to tie the Holy Ghost to an inkehorne: No, turn the Cock, and let it run. They say, they bring Sermons of God's own making, because they took no pains in the composing. As if this were to preach in the *Evidence of the Spirit*, and demonstration of power. But as every sound is not music, so every Sermon is not Preaching. Speaking is from custom, but saying from Art. *Psal.* 45.1. *My heart is inditing a good matter: It was Sermo natus in pectore*; a speech first conceived and borne in his heart. *John the Baptist* went before CHRIST to prepare his ways: so our heart must go before our tongue to prepare our words. We must hew the stones before we bring them to the building, or they will never couch in order. He that cometh wildly to this holy work, shall be driven to beat the air, and to seek up and down for matter, as *Saul* sought for his fathers Asses. As we study for your good, so do you pray we may study to your good; that we may bring you to the Scripture, and the Scriptures bring you to salvation.

I conclude; the Sum of this whole Chapter hath been a sweet Garden of Grace and mercy. The first Flower, was a *Salutation*, and that is a wish of mercy. The second, a *Promise*, and that is a word of mercy. The third, a *Consolation*, and that is a work of mercy. The fourth, an *Exhortation*, and that is the way to mercy. The fifth, a witness of our *Election*, and that is an Assurance of mercy. The sixth, an *Induction* to heaven upon earth, and that is an high degree of mercy. The seventh, a *Testimony* from heaven, and that was the voice of mercy. The eight, a *Word* of performed Prophecy, and that was an argument of mercy. The ninth, an *Illumination* of the Gospel, and that is a light of mercy. The last, is the glory of heaven, and that is the full day and perfection of mercy. Through these blessed degrees my discourse hath brought you: first we begun with *Peace*, then dwelt long with *Grace*, and lastly are come to *Glory*. This *Peace* possess your consciences, this *Grace* beautify your hearts, and this *Glory* crown all your souls. *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy: to the only wise God our Savior, be glory and Majesty, dominion and power, now and forever. Amen.*

AN EXPOSITION UPON THE SECOND EPISTLE GENERALL OF THE HOLY APOSTLE, *Saint* PETER. CHAP. II.

VER. I.

But there were false Prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

The conclusion of the former Chapter was in a sweet color of truth, the Induction of this begins with a discovery of error. Damnable doctrine bound up in a fair cover; resembling that Romish practice, of poisoning an Emperor in the Sacrament. Here is a true Prophecy of a *false prophecy*: I tell you truly, that some shall come to teach you falsely. The Church of God cannot escape this danger, so long as there is a sheep-skin to be gotten for a Wolf to mask in: or a Sorcerer, *Elymas* can put on the name of *Bar-jesus*, *Act. 13.6*. These have been, these will be; *As it was then, so is it now, Gal 4.29*. And so it will continue until time hath housed all God's friends, and imprisoned all his enemies; till it hath melted the world in a furnace, and cast it in a new mould. You have a *Sure word*, sit fast in your adherence: there will come furious champions to thrust you from your handfast; beware that they do not weaken your faith in *Jesus CHRIST*.

There were *Prophets* indeed, but durst there be *false prophets*? Yes, *false prophets*. But it may be they were among uncircumcised Pagans, not in Israel: yes 〈 in non-Latin alphabet 〉 , among the people, that People, emphatically; chosen for the Lord's own Peculiar. Well, but that danger is past, they are condemned and gone: Nay, be not too secure, *Erunt, there will be still false teachers*. The devil loves no vacancy; if he can help it with supply, the chair of

Antichrist shall never be empty. Indeed these may be admitted amongst the heretics of their own tribe, in that land of darkness where the truth is forgotten: but they will not presume into the light? Yes, 〈 in non-Latin alphabet 〉, *among you*; that know the truth, and to whom the glorious Sun shineth. They will venture to vent the devils commodities *even among you*. What are those wares? *Heresies*: alas, that is but their own election or opinion, and can do little hurt. Yes, they are *damnable* heresies, 〈 in non-Latin alphabet 〉, *exitiall*, of *destruction*. If they do, I hope we shall easily distinguish them: howsoever, *they will bring them in*, speed as they can But the Church discerning it, will shut her doors against them: nay, but they will do it *Privily*, cunningly, steal them in. Oh what pernicious malice are those Impostors? So impudent, that they dare *deny the Lord*, their Maker; *the Lord that bought them*, their Savior. What shall be their end? *Destruction*. How long shall it be deferred? not a jot, it shall be *Swift* and sudden. How shall it come? it shall be *brought*. Who shall bring it? *Themselves* upon themselves. *They bring upon themselves swift destruction*. This is the Exposition, now for the disposition of these words. Three Generalls; A

- Narration; *There were false Prophets, &c.*
- Caution; *There shall be false Teachers.*
- Description, how to know them; *They shall privily, &c.*

In the narration consider these particulars, The

- Connection of the words; *Also*.
- Corruption of the persons; *False Prophets*.
- Intrusion of their mischief; *Among the people of God*.

In the caution we observe three other branches, by which we perceive and Find

- Who they be that assault us, *False Teachers*.
- Whither they press; *Among you, even Christians*.
- The unavoidable necessity of them, *Erunt, they will be with you, you cannot help it*.

In the description, they were declared to us by three mischiefs or evils: One

- That issues from them, *Seminale malum*, noxious to others. *They bring in damnable heresies*.
- That abides in them, *Criminale malum*, making themselves guilty; *Denying the Lord that bought them*.
- That falls upon them, *Paenale malum*, their own plague; *They bring us themselves swift destruction*.

In the former mischief or evil, consider two things: Both

- What they bring in; *Damnabable heresies*.
- How they bring them in; *Privily*.

The second evil is aggravated by a threefold gradation: That

- They do not only neglect, but *Deny him*.
- Not a man, not a King, not an Angel; but *The Lord*.
- Not only their Creator, but Savior; *That bought them*.

The last evil is described by The

- Measure, it is no less than *Destruction*.
- Manner, it is *Swift*, sudden, unprevented.
- Author, even *Themselves*. *They bring on themselves*.

There were false Prophets also among the people.] I begin with the narration, which hath recurrence to those past times, the state of the Church under the Law. Who being the beloved people of GOD, yet were not exempted from that exercise of their faith, by the seducements of false Prophets. To proceed in order.

There were also. This is the connection; 〈 in non-Latin alphabet 〉 , *Also*, implies that there were always true Prophets; such as he formerly had specified: otherwise he could not say here; *Also* false prophets. Where behold God's careful indulgence to his children, that never leaves them without Tutors. *Zach. 1.5. The Prophets do not live forever: there is no everlasting Priest but JESUS CHRIST. Moses and Samuel are dead, Paul and John have laid down their Tabernacles. Yet still the Lord raiseth up Ministers to stand before his Alter, and to keep the holy fire of the Sanctuary from going out. Some have observed that Jonah began his Prophecy with And, or Also. Which intends a conjunction, either of Jonah with other Prophets, or Nineveh with other Cities, or of the business related with other affairs: as if it began a book without a beginning, and continued a course of some precedent dealings. When one Lamp is spent, God will also send another: when one star sets, another rises. The Church shall be no more destitute of Ministers, than the Firmament can be without stars. God will not leave his house without builders, till the edifice be perfectly finished. Eph. 4.13. He placeth Pastors and Teachers, to the edifying of his body, until we all meet unto a perfect man. This comforts us, that if our sins cause not God to remove our candlestick from us, we shall have shining lamps in our Church, until we be all lighted to the kingdom of heaven. The Greeks of Constantinople had store of wealth, but because they would spare none of it to the reparation and defense of the City, they lost all to the Turks, which afterwards no money could recover. The foolish virgins, to spare a shilling, bought no oil: but when their lamps were out, and the Bridegroom came, what would they have given, what would they not have given, for a little oil? I pray God this prove not the unfortunate case of this land: we have store of lamps to light us to heaven, but we are so niggardly of oil to feed them, that they*

must needs at last go out, and leave us darkling. It is no wonder, if God take from us *Altaria*, our Altars; who have taken from him *Altaragia*, his Tythes and offerings. *Psal. 74.8. They have burnt up all the Synagogues in the Land:* if men do so, no marvel though they complain, as it is in the next verse. *We see not our Signs, there is not one Prophet among us.* We have done our best, or rather our worst, to make our souls one day complain; there is not a Prophet left among us.

There were false Prophets.] Falsehood is an aberration from the Truth: they are false Prophets that teach false things. *Matth. 7.15. Beware of false Prophets.* The master there, as the servant here, having first shown the right way, cautioneth us of things hurtful in the way. Beware of heresy, which corrupteth the pure fountains of holy faith. False Prophets may be taken in a threefold sense; literally, mystically, or as they are taken here.

Literally, so are tell-tale Astrologers, who have learned in the devils Academy to cozen the world with false alarms. *Aures verbis divitant alienas, ut opibus domus locupletent suas.* Alas, how can they tell another's end or infelicity, that are ignorant of their own? *Qui sibi nescius, cui praescius?* CHRIST bids us beware of false Prophets, what will he judge of those that run to them? A thief hath stolen thy beast, and thou in going to the wizard, runnest after him with thy soul. Thus when one takes away the child's apple, he throws the bread after him. Will not the devil laugh to see two such thieves meet together in his kingdom? *Levite. 19.31. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them.* Regard them not, if you do, the LORD will not regard you.

Mystically, the devil is a false Prophet: he calls evil good, and promiseth to bad attempts good events. Either he conceals the end from the way, or the way from the end. Thou mayest travel the way of lust, yet not come to the end of it, damnation. Or thou mayest come to the end of thy hope, salvation; yet never limit thyself to the way of grace. These are all false prophecies, and this is that false Prophet which coozens the world. He sped so unhappily with our first parents: you may eat of the forbidden tree, yet *be like God's:* it was false, for he knew that so eating would make them like devils. The world is such a false Prophet, like those lying spirits to *Ahab. Go up to Ramoth Gilead and prosper, 1 King. 22.12.* It promiseth like a Lord, as the Lord of it did to the Lord of all; *All these will I give, Matth. 4.4.* It was false, for all this glory is but a shadow; *umbra transit,* and leaves the substance of bitterness behind it. The world says; *Your houses shall continue forever:* it is a false prophecy; for *man abides not in honor, Psal. 49.12.* The world says your gold shall make you blessed: it is a false prophecy, it rather makes men cursed.

The flesh is a false prophet. *Psal. 14.1 The fool hath said in his heart, There is no God:* false, for he shall find a God to judge the earth. Every affected sin is a false prophet to the soul. Falsehood, if it cannot deceive another, will deceive it self: as *Chrysostom* observes on the Psalm. *Mentita est iniquitas sibi,* wickedness lied to it self, *Luk. 12.* Worldliness flattered the rich man with immortality in his barns false, for his passing-bell went that night. Presumption of health whispers that thou art at a league with death: false, for death is at no league with thee. Be not beguiled, as *Alexanders* flatterers would have gulled him with the title of *Jupiter's* son: least being wounded, thou cry to thy flesh, as he did to his friends; this is

the blood of a man, not such as issueth from the gods. Love of wine prophesies to the drunkard; *To morrow shall be as today, and much more abundant*, Esa. 56.12. False, for Joel. 1.5. *Awake and howl ye drunkards, for the wine is cut off from your mouth*. Ambition flatters the haughty. Esa. 14.13. *I will exalt my throne above the stars of God, I will arise out of the dust to sit with Princes*: false, for *thou shalt be brought down to the grave, and to the sides of the pit: thou shalt fall from the throne to the dust*. Infidelity persuades, there shall be no reckoning, epicurisme dreams of no future life; false, for the *Lord shall take them away as with a whirlwind*: so that a man shall say, *Verily there is a God that judgeth the earth*. Pleasure says like Babylon, *I am a Queen, I shall see no mourning*: false, for the day of lamentation comes, worse than the wailing of *Hadadrimmon* in the valley of *Megiddo*. Pride whispers the beautiful; nature's colors will last; if not, artificial ones shall help: false, for art it self shall make a fool of nature, time make a fool of art, death make a fool of all. But presumption says, God will have mercy upon all: false, for a *small number is saved*. But CHRIST'S blood paid for all men's sins: false, for some tread that sacred blood under their feet. But if the worst come, says carnal hope, I will be sure to repent: false prophecy, for thousands are in hell that promised themselves this evasion: thou hast no patent of repentance.

Thus Satan is a false Prophet, in making sour to seem sweet, this is *deceptio gustus*. The world a false Prophet, in making shadows appear substances, this is *deceptio visus*. The flesh a false Prophet, in calling frail things durable, this is *deceptio auditus*. In a word, every man is naturally a false Prophet to himself, lying to his own soul. *Vis tollere mendacem? tolle teipsum*. Wouldest thou punish a liar? punish thyself. Do not kill thy life, but kill thy lust: mortify thy false-hearted affections, *ut tu vivas*, that thyself mayest live. *Moriatur iniquitas, ne moriatur iniquus*: let the sin be mortified, that the sinner may be saved. Thou needest no falser a prophet, than thou art to thyself. *Psal. 140.1. Deliver me O Lord, from the evil man*. Augustine studiously considers who this *evil man* should be: he knew that he had many enemies, perhaps Satan might be that evil man: at last he lights upon the evil man, and that was himself. *Domine, libera a me*; Lord deliver me from myself; deliver Augustine from Augustine. Let me ask my soul this question. *Gal. 5.7. Who did hinder me, that I should not obey the truth? Who? mihi obsto*, I have been false to myself. *Qui sibi nequam, cui bonus?* Hence there is so little fidelity of man to man, because there is so little faith of man to himself. He that is not true to his own soul, will never be good to me. An oppressor gaping for a young Gentleman's estate lately mortgaged to him, sent him in pretence of love a loose fellow to accompany him, and increase his luxury: he smelt it, and wittily returned his answer; I thank him for his care to set me forward: but tell him, I can spend my estate fast enough myself, I need no help. So what need Satan send false Prophets to them, that are false Prophets to themselves? If we desire to prevent all instruments of error from working upon us, let us be faithful to ourselves, in being faithful to Christ.

The last sort of Prophets false, are these meant here, which are of two sortes. 1. They that came in the name of God, but were never sent from God, *Ier. 23.21. I have not sent these Prophets, yet they ran: I have not spoken to them, yet they have prophesied*. Therefore is it said, *The word of the Lord came to Jeremiah, came to all the true Prophets*: it was of the Lord's sending, not of their own fetching. *Rom. 11.34. Who hath known the mind of the Lord at any time? surely*

none but they to whom he taught •t. *I received of the Lord, saith Paul: God must infuse, before we effuse: the springs of our hearts must be filled from that ocean, before we can derive drink to the thirsty. Christ must give us this bread, and then we cause the people to sit down, and we break it unto them. Moses would not go to Pharaoh, till he had learned his lesson of God. Esa. 40.6. The voice said, cry: the Prophet replied, What shall I cry? he will not trust his own invention, but take his Text at the mouth of the Lord: what was it, All flesh is grass. They that preach the visions of their own heads, have their woes shadowed out, and yet but shadowed, with wormwood and gall. Jer. 23.15. I will feed them with wormwood, and make them drink the waters of gall. Their cup is so tempered by Ezekiel, the head and foot of their curse being full of unhappiness, their welcome a Woe, their farewell an Anathema. Ezek. 13.3. Woe unto the foolish Prophets, that follow their own spirit. ver. 9, They shall not be written in the writing of the house of Israel.*

Secondly, they that come in God's name, and are sent, but deliver a false message when they are come. They are called *False*, because they be falsifiers of God's holy word; like the cunning lapidary, that sells a Byrall for a Diamond. No messenger of the Lord must go beyond the bounds of his commission, by adding his own devices: nor come to short of it, by keeping back his Masters counsels. It is a fearful protestation in the end of the Bible, summing and sealing up all the curses and woes that went before. *Revel. 22.19. If any man shall take away from the words of this book, God shall take away his part out of the book of life. If any man shall add unto these things, God shall add unto him the plagues, that are written in this book. It hath terror enough to amaze all those, that dare set their sacrilegious hands to these nice and religious mysteries. He that ventures to broach the dregs for wine, traditions of men for the constitutions of God; unwritten truths, untrue writings, for those sacred sanctions, to father lies on the Father of truth; and teach the bastards of his own brain to call the wisdom of heaven Father: He hath said it, when he said it not; this is the false Prophet. This was Saint Paul's earnest charge to Timothy. I give thee charge in the sight of God who quickeneth all things, and before JESUS CHRIST, who before Pontius Pilate witnessed a good confession. 1 Tim. 6. Keep that which is committed to thy trust: doubling his charge with intensive adjuration. Keep it, for enemies watch to purloine it: Quod tibi creditum, non quod a te inventum: a thing entrusted to thee, not invented of thee: a matter not of thy wit, but of thy learning; whereof thou art a Scholar, not a Master. How keep it; as the miser keeps in his corn? No, feed the poor with it, divide it in right order and matter: thou hast received gold, return gold: be sure to impart the same, neither more nor less, but just weight: ut cum dicas nove, non dicas nova; though thou speak in a new method, let it be old substance. Some have too many fingers on their hand, like the Giant of Gath: some too few, like those whom Adonibezek maimed: some offend in excess, some in defect. But keep thou a steady flight: so did a bad Prophet against his will; when his fingers itched for the gold, Numb. 24.13. so did a good Prophet resolutely; What the Lord saith unto me, that will I speak. If men add to that word, he that hath power to add plagues while everlastingness can add years, shall increase them to a thousand fold. If they diminish, he that can diminish blessings so low, that not the least dram shall remain, will retails their doings into their own bosoms.*

Among the people:] this is the intrusion of these false prophets, even among the people of God. But durst these black impostors press into so famous a light, and not fear discerning? Yes, examine, 1 *King.* 18.9. and 1 *King.* 22.16. they come by the hundreds. *Corah* had his confederates, who would with violence have snatched the Priests office out of their hands. *Nadab* and *Abihu* had their strange fires. *Deut.* 13.2. *Eamus & sequamur deos alienos:* was this charge in vain? were there never any such? These unblest tares have ever sprung up in God's field: and no man can doubt of such prophets on earth, that knows there is a devil in hell. It hath been his impudent malice, thus ever to oppose himself against God's omnipotence. God had his true Prophets to instruct the people, Satan had his false prophets to seduce the people. As the Lord had *Angelos majestatis suae*, Angels of his Majesty: so had Satan *Angelos crudelitatis suae*, angels of his cruelty. God had his laws written in two Tables, Satan had his counterfeit laws in twelve tables. God had *Ponifices suos*, Satan had *Flamines suos*. He had his Temples, Sacrifices, Altars, Oracles, in a bravery so well as God. If God's people sing, *Great is the Lord, and greatly to be praised:* the devil hath his people that can cry loud enough two hours together, *Great is Diana of the Ephesians.* God had his Levites to keep the fire perpetually alive on his Altar; Satan had his vestall virgins, *Sacri ignis sempiternae custodes.* Neither had he these false Instruments abroad only in the wild forest of the world; but he brought them into God's own garden. He that durst presume to be proud in heaven, and to play the devil in Paradise; trust him not in his own walk and Regiment. Well we may do our best to bar them out, and beseech him that keeps Israel to shut them out: but in they will come, into our doors, the HOLY GHOST keep them out of our hearts forever. I conclude.

It was thus with them, in it we may see, our own case. *Cernimus in prisco jam nostra pericula mundo.* They say, it is half a protection to foreknow a danger: behold the Apostles fidelity, and therein God's mercy, we are forewarned. Precedents give light to succeeding times: we see further than the Fathers; because like dwarfes we get up on their shoulders; we see with eyes and our own also. So *Diogenes* might brag that he had more wit than his mother; because he had his mother-wit and his own too. There is no treasure so much enricheth our mind as learning: no learning so appliable to our life as history, no history so directing as Example, no example so worthy our observing as that is written by God's own finger. It was an old saying, *Optimum est alienâ insaniâ frui:* to get knowledge by another's expense and experience, is as it were to feed fat on another's man's cost. Israel was God's people so well as we; yea in respect of their faith, our Fathers: therefore if they were tempted by false prophets and sinned, if they sinned and were punished: let not us having the same danger, and erring in the same manner, think to escape the same punishment. 1 *Cor.* 10.11. *All these things happened unto them for ensamples, and are written for our admonition.* God hath set up these sins as crocodyles to terrify us, and we entertain them as Sirens to seduce us. Ver. 7. *Be not ye idolaters, as were some of them.* Paul like a good scribe, brings out of his treasure *things both old and new:* there is both an historiall narration, and a theological application. Now *lege historiam, ne fias historia:* read the history of others, lest thou be made a history to others. If the errors of former ages cannot teach us for the time present, our delinquishments wherein we perish shall teach the succeeding ages for the time to come. Cannot the example of *Judas* teach thee to be no traitor? of *Elymas*, to be no Sorcerer? of *Gehesi*, to be no bribe-taker? of

Achan, to abhor Sacrilege? of *Nabal*, to be no Churl? Then the wretched exorbitances coupled with God's fearful judgments, shall teach others hereafter, *2 King. 1.14*. The third Captain seeing the two former miscarrying in the business, could learn to humble himself; *Let my life be precious in thy sight*. They were miserable, that thou mightest be happy: if thou wilt not repent, others shall be made happy by thy being miserable. This a very *Jezebel* could oppose to *Jehu, 2 King. 9.31*. *Had Zimri peace, which slew his master?* As if she had concluded; Seeing thou wilt not take example by *Zimri*, thou shalt be example to others. The Lord left not Israel without true Prophets: *Yet he sent Prophets to them, to bring them again to the Lord, but they would not give care*: therefore he suffered false prophets, and to them they hearkened. Behold now their example exposed unto us: God sends us Preachers that declare the right way of salvation, delivering their message from his own Word: for *Scriptum, Praescriptum*, the Scripture is their Theme. They say, Give obedience to Kings, *Let every soul be subject to the higher powers*: there be others that say, An heretical King (and he must be so that an heretical Pope so pronounces) can challenge no faithful allegiance: are not these false prophets? The true Prophets say, Of all that thou hast thou shalt give me the tenth; this is a *Dixit Dominus*, the Lord's reservation. Some say, thou art bound neither to give tenth nor twentieth, but what thou list; is not this a *Dixit Sacrilegus*? Is not this a false prophet? As the former absolve subjects of their duties to Kings: so these latter absolve men of their duties to the Church. The true Prophets say, Thou shalt not take usury of thy brother: some say, thou mayest, if not above ten in the hundred: are not these false prophets? Observe how Israel sped: *In the time of this distress did he trespass yet more against the Lord: this is that King Ahaz*. That, emphatically, that infamous, that impious King; branded with a note in the margin, a dash of the Holy Ghosts pen; like a sea-mark to point out a shelf, that no vessel be spilled by such a wickedness. What did he? *He sacrificed unto the gods of Damascus, which smote him*. Frantick idolatry, to do service to Idols that smote him! Then he turned to the *gods of Syria*: he would take no warning: they kill him; *They were the ruin of him, and of all Israel*: when you follow other gods, is it a wonder if God destroy you? Did he not for this cause cast out the nations before you? were not they your precedents? So saith Christ, *Remember Lots wife*. These things are recorded in holy Writ, not for imitation, but for prevention. When the comical Poet was accused, because he brought a profane fellow upon the stage, and so gave bad example to young men: true, replies he, but I hanged him before he went off, and so gave good warning to young men. Having such a caution, if we fall into the same transgression, we shall be rewarded with a double affliction: *Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold*. Therefore; because *Cain's* example of murder went before, so *Lamech* concludes to his wives, *If Cain shall be avenged sevenfold, then truly Lamech seventy and seven-fold*. Now the Lord give us wary hearts, that being warned of sin, we may be armed against sin. That dangers of others may make us circumspect, the troubles of others strengthen our patience, the sinfulness of others quicken our penitence; that the pride of others may make us humble, and the miseries of others occasion our eternal blessedness.

Even as there shall be false teachers among you.] Do not you think to speed better than God's beloved Church of Israel: for this is that kind of temptation wherewith he is wont to exercise his children. There is no other condition of the Church under Gospel, than was under the

Law. When this trial comes, let not the novelty of it molest you: what was common with them, let it not seem strange to you. But the Prophets did promise solid peace, clear light, and the perfection of all good things at the coming of Christ; *The wolf shall dwell with the lamb, and the child shall play at the hole of the Asp: They shall not hurt nor destroy in all my holy mountain.* To him was reserved that honor; That though *the Law was given by Moses, Grace and Truth came by Jesus Christ.* Therefore there is no disquietness expected in the state of the Christian Church. But there was no promise of such a peace, as should utterly acquit the faithful from combats and conflicts. There is peace from the dominion of sin, damnation of the Law, and terror of conscience. But there is still a Devil, and a serpentine breed; who finding that the Gospel hath given a wound to the peace of hell; are the more busy to give a wound to the peace of the Gospel. Let us quiet our hearts in the remembrance of this, which the Spirit of God hath pronounced; there must be expected on earth no immunity from this intestine evil. The same trial abides the children, which set upon the fathers: *Non sum melior patribus meis*, I am not better than my Fathers: *Erunt, there shall be*, an indefinite word comprehending all future times: so that no age hath had a vacation from these turbulent falsehoods. He speaks of them generally, and doth not paint them out in their particular kinds and colors: but *Erunt, They will be*: and *Inter vos, among you*, among us, God grant they be not of us. Now because these evil spirits threaten to haunt the house of Christ, and to run like familiars up and down the earth, to do the devils errands, that their purpose may be infatuated, let us unmask their faces. For I called this second general point, the caution or premonition: and I desire to method my discourse into these three circumstances: 1. Who they be that assault us. 2. Whither they press. 3. Their unavoidable necessity: the use of all which is in conclusion, how they may be discerned and eschewed.

False teachers.] What this falsehood is, you have formerly perceived; observe now how it insinuates it self: this is always in the semblance of Truth. For Error is so foul a hag, that if it should come in the own shape, *nuda facie*, all men would loath it. If *Jezebel* had not painted her self, she had not gotten so many doting adulterers. Those *Wolves* come evermore *in sheep's-clothing: Sub pelle ovina Lupus rapax*. As the fowler by the benefit of his stalking horse murders the fowls: who but for their familiar knowledge of the beast their friend, would mistrust the man their enemy. *Mary*, saith Christ, *shall come in my Name: Nomine meo, non suo*; not in their own name, for then their words would not be taken. The sects of former ages came in other names: as the name of Stoics, of Peripatetics: and in the Church, the name of Pharisees, the name of Sadducees: but since Christ all come *Nomine meo*, in his Name. *Sub specie veritatis veritatem vulnerant*; They wound the Truth in her own coat: as *Jacob* put on the garments of *Esau* his brother, to deceive *Isaac* his Father: so these in the apparel of their elder brother Christ, seek to beguile the Church their Mother. It is no wonder if there be false Teachers, when there shall be *false christs*. Strong impudence of men, that they dare call themselves by his Name on earth, that sits on the right hand of Majesty in heaven. Now that this Prophecy of our Savior was true, experience hath justified. Among the Persians, one *Manes*, with his twelve Apostles, called himself the Comforter of Israel. *Bencosben* was received of the very Rabbi's for thirty years together, as their Messiah. *Stella in Luc.* reports that in *Setuvall*, in the kingdom of Portugal, in our time, arose one that called himself the

Messias. Your selves have heard of *David George*, and of ungracious *Hacquet*, with his two prophets of mercy and justice, who impiously usurped that incommunicable name of the Messias

But what say you to our Pope-holy catholikes; dare not they obtrude a thing that shall say, *Ego sum Christus, I am Christ?* Yes, if it could speak; but because it cannot, they will speak for it. Every Easter-day early in the morning the Priest fetcheth his wooden Crucifix out of the Sepulcher; and after walking about the Churchyard in solemn procession, goes to the Church-door, where he knocketh, and saith; *Open O ye gates, and be ye set open ye everlasting doors, that the King of glory may come in.* The Sexton knows his qu, attends within, and replies; *Who is the King of glory?* The Priest holding up his Crucifix, answers; *This is the King of glory: the Lord strong almighty in battle; this is the Lord of glory.* Is not this just according to our Savior's prediction; *Some shall say, Loe, here is Christ?* Alas, that is not a glorious King, but an inglorious Idol, unable to wipe the dust from it own face. Among them, who can make the well-favouredst god, is the best Catholic. The Baker and the Painter contended who should make the best christ: *Hic fuco doctior, ill foco. Paint.* I can make a fair god with my colors. *Bak.* No, thou makest but the shadow; it is I that make the substance. *Paint.* Thy god is torn with men's teeth. *Bak.* And thine is gnawed with worms. *Paint.* My god lasteth many years, whereas one hour swallows an hundred of thine. *Bak.* Thou canst scarce make one god in a month: I can make a thousand in half an hour. Hereupon the Mass-priest came in as moderatour, fretting; I am sorry sirs, you are no wiser: Who can make god? none but the Sacrificer. But we say of such gods, as *Clemens Alexander. Ego didici terram calcare, non adorare;* I have learned to tread upon the earth, not to worship it.

Thus doth false teachers come in the counterfeit of truth. Indeed the Jews were apt to embrace any that came *Nomine proprio;* in their own name, *John. 5.43. If one come in his own name, him will ye receive.* It is not so now: the world is wiser, therefore the Devil must double his subtlety. And if he would bring men to the kingdom of hell, he must make them believe that he is altogether for the kingdom of heaven. *2 Sam. 16.18. If Hushai had not said, I am for Absalom, and whom Israel chooseth, his will I be:* He had not disappointed the counsel of *Achitophel*, which was then like the oracle of God; nor re-established *David* in his kingdom. So if these false doctors should not say, we are for Christ; they could not with-stand the true Ministers that deliver the words of God, nor in throne Antichrist in the Seat of Christ. Thus in our time, the Romish heretics cry, The Church, The Church: and the Schismatikes in their invective Pamphlets usually make bold with the Prophets words; *For Zion's sake I will not hold my peace.* But the one seek to bring upon God's Israel a tyranny; the other an Anarchy; both meet in one *Tertio*, corruption of doctrine, and destruction of conscience. *Pro Ecclesia clamitant, & contra Ecclesiam dimicant, Cyprian.* They both cry for the Church, yet fight against the Church. *Omnes amici, omnes inimici, Bern.* Their pretences are friendly, their intentions malicious. You see how they come, and but for so coming, their powder would not take: if the cup of their poison was not rubbed with honey, it would not down. There be two defects which make a man either an unfit Teacher, or a false Teacher. When either they have not learned their lesson before they come, and so lack ability: or do not deliver it faithfully when they are come, and so lack honesty.

1 They that want aptitude and requisite graces: God touched *Esayes* tongue with a *live-coal* from his Altar: gave *Ezekiel* a roll to eat: shut up that sacred fire in *Jeremiah's* bones: teacheth the lips to *preserve knowledge: to minister a word in due season to him that is weary, Isaiah 50.4.* So ordering the words, that they shall be like *Apples of gold with pictures of silver, Prov. 25.11.* There is no ability to preach without God, *Mic. 3.7. They shall cover their lips, for there is no answer of God.* We look now for no enthusiasms, nor venture our Sermons upon extemporal rhapsodies; with a *Dabatur in hora;* no more but turn the cock, and let it run. It may run indeed, but still we complain as they did of the waters of *Jericho: The water is naught, and the ground still barren.* It may run, and run apace, because like *Ahimaaz,* it runs by the way of the plain. For this cause are Schools and Universities erected, to be *Ecclesiae Plantaria,* the nurseries of learning. Being like that Persian tree, which at the same time doth bud, and blossom, and bear fruit. Some are in the bud of hope, others in the flower of knowledge, others ripe for practice. *Moses* was learned in all the wisdom of the Egyptians, *Act. 7.22. Paul* was brought up at the feet of a great Doctor, *Act. 22.3. Timothy* knew the Scriptures of a child, *2 Tim. 3.15.. Augustine* was beautified with variety of gifts; *Jerome omnium trium linguarum peritus;* Excellent at the three most famous Languages. The Apostles themselves went not immediately out of the Ship-boat into the Pulpit: they were first Christ's Scholars, before they became the worlds Teachers, *Matth. 11.19. Wisdom is justified of her children.* If they come without this qualifying, they are the worlds own changelings, wrongfully laid at *Wisdomes* doors. They enter in at a *Non licetgate;* and they that admit them, suffer wise-men's rights to be entailed to fools While barbarous ignorants steal into the Church, the same way that *Totilas* entered Rome; *Porta asinaria.* As Pope *Adrian* inscribed his College; *Trajectum plantavit, Lovanium rigavit, Caesar autem incrementum dedit;* The Bishop of *Trajectum* planted, of *Lovaine* watered; but *Caesar* gave the increase: no more. Another therefore in scorn subscribed; *Hic Deus nihil fecit;* here God did nothing. So *Simony* planted, *Ambition* watered, and *Covetousness* gives the increase: but let them take heed lest they find this under-written; *Hic Deus nihil fecit;* Here the Lord had no hand, here he will give no blessing.

2 They that have gotten knowledge, but want honesty; and these are the most dangerous seducers, *2 Cor. 11.13. Such are false Apostles, deceitful workers, transforming themselves into the Apostles of CHRIST.* When *Ahithophel's* head stands upon *Simon Magus* his shoulders, there is a world of mischief towards. A will bent to do harm, and a wit able to prosecute it; like Cannon-shot makes a lane where it goes. Such a Prophet was *Balaam,* he could not make Israel cursed by his Prophecy, therefore he tries to effect it by his policy. He sends a troop of Moabitish whores among them: that so they might be tempted to offend GOD, and GOD might cease to defend them. He had confessed before, *Numb. 23.23. That there could be no Inchantment nor witchcraft against Israel.* No devils, but those she-devils could do it. A whore is that damnable witch that often brings a Saint in danger of a curse. In this rank is that rank rabble of Jesuits: they have fired their brains at *Machiavels* forge, and cast their hearts in the mould of Antichrist; and now they are fitted to steal away souls from JESUS. These are Satan's Emissaries, the Popes Seminaries, the Lands Incendiaries, the worlds Voluptuaries, the bane of a kingdom that harbours them. The cruellest murderers. He that lets out the blood, the body kills: But he that breaks hearts-peace, the dear soul spills. O that these Foxes

were un-earth'd from their theevish boroughs, and our Land preserved from that kind of false Teachers! Their very mercies are cruel; we know their bloody purposes both to souls and bodies. The Lord or his mercy cast them forever far from us; and let all people, that have, or desire to have, in themselves and their Posterity, the heads of good subjects, and the hearts of good Christians, say *Amen*.

Among you.] This is the second point, the Place whither these false Teachers come; *unto you*, to the Church. So *Mat. 7.15. Beware of false Prophets which come to you*. Not to the Turks, or Gentiles, or other heretics only; but to *you*, that have the Gospel. They seem to come unto you, but indeed they come against you: they promise your good, but they perform your hurt. Here may be demanded, why GOD doth suffer such in the Church? For *Paul* saith, *1 Cor. 11.19. Oportet heresies esse; There must be heresies among you*. Now there is an *Oportet* of necessity, and of duty: in respect of the latter, *Oportet heresies non esse; saith Augustine; There must not be heresies*. This is an *oportet* of consequence: the Apostle concludes it necessarily, upon the presupposition of Satan's malice and man's wickedness. Neither is this prediction any cause of it: a man sees some loose companions set close to drinking: hereupon he says, These men will be drunk: the necessity is not because he said so, but because they will do so. Another sees men quarrelling, and multiplying incensive terms, he says, These men will fight; he doth not cause their combat: they would have done it, though he had never said it. So we perceive the air cloudy, the weather muddy; we say, it must needs rain: it doth; yet never the sooner because we spake it. So *Peters Erunt*, and *Paul's Oportet*, do not cause this false teaching, but premonish it.

First, God suffers these for the trial of our faith, *1 Cor. 11.19. There must be heresies, that the approved among you may be made manifest. Deut. 13.3. When a Prophet or Dreamer shall say to us, Come let us go and serve other gods; hearken not to him; for now the Lord proveth you*. Many pass for gold, whom this touchstone often proves counterfeit. A man is what he is, when he is tried: *Accedit, te... quasi interrogatio; A temptation is like a question; that examines what is in a man. Joseph's Chastity never shone out so fairly, as when he fled from the arms of his tempting mistress. He that hears the Sirens sing, and with an holy \diamond comes off fairly, God seals him up with a *Probatas est*. Thus was *Balaam* lost, when *Balak* told him; *Am not I able indeed to promote thee to honor? Numb. 22.37*. But not so *Moses* who chose rather affliction with the people of God, than the pleasures of sin for a season, *Hebr. 11.25*. Yet he well enough knew the delights of the Court, being the place where he had his education.*

Secondly, God suffers them, that the true Pastors might more painfully and patiently exercise their knowledge. If *Arius* and *Sabellius* had not vexed the Church, the deep mysteries of the Trinity had not been so accurately cleared by the Catholic Doctors. Heresy makes men sharpen their wits, the better to confute it: as Worm-wood is bitter to the taste, but good to clear the eyes. *Paul* foretelling this danger, gave an earnest charge, *Act. 20.28. Take heed to yourselves and to all the flock, over which the Holy Ghost hath made you overseers. Why? For after my departing grievous Wolves shall enter in among you, verse. 29*. For this cause we root up the weeds of Rome in our Sermons as we go, because we fear that their pestilent seeds-men have

cast them in. As *Absalom* said to *Tamar*; *Hath Ammon met with thee?* 2 Sam. 23.20. So hath the false Teacher met with thee? beware a ravished soul.

Thirdly, God permits them for men's ingratitude: because *Ahab* will not believe *Micheah*; therefore a lying spirit shall deceive his Prophets, to deceive him, *Mic.* 3.10. *They shall build up Zion with blood.* Because the true Prophets might not be suffered to build up Zion with good, therefore the false ones shall build it up with blood, *Mic.* 2.6. They had forbidden the sober Prophets to *Prophecy*; therefore they shall have drunken prophets, that shall *prophecy of wine and strong drink, and walk in the spirit of falsehood, verse.* 11. This is a sure, but a sore judgment, 2 *Thess.* 2.10. *Because they received not the love of the truth, that they might be saved: For this cause God shall send them strong delusion, to believe a lie.* Will they not adhere to the God of Truth? they shall be turned over to the father of lies. Tremble at this judgment, lest God deliver you up to erroneous teachers, who have despised his true Ministers.

Lastly, these false teachers intrude themselves; as sometimes a gamester being flesh'd with his luck: and they meet with three encouragements: 1. *Auditorum frequentia & applauses*; the numbers and applaudings of their auditors, *Ierem.* 5.31. *The prophets prophecy falsely, and my people love to have it so.* They tell you lies, and you thank them for it, *Psal.* 73.9. *They set their mouth against the heavens, therefore the people turn in thither.* And commonly, *Major numerus, pejor populus*; the more crowd, the worse men. 2. *Favor & honor*; the honor and respect that is done them. *Baal* had 450. prophets, while God had but one apparent: they were fed at the Queens table, while *Elias* was glad to be served by the Ravens. These are in favor with *Ahab*, while he says of good *Micheah*, *I hate him*, 2 *Chron.* 18.7. True Prophets are not for evil Princes Courts; they have chaplains in ordinary to forbid them, *Amos* 7.13. *Prophecy not at Bethel, for that is the Kings Court, said Amaziah, the Priest of Bethel.* 3. *Munera & ampla commoda*; Large gifts and riches; *Everyone for his gain from his quarter, Isaiah* 56.11. Like soldiers in a Campe, or like cheaters in the City, they know their quarters. Rather than fail, they will be such as are spoken of, *Mic.* 3.5. Mouth prophets, trencher-chaplains, held in by the teeth: and out they will not go, so long as their teeth can hold them in.

False teachers shall be among you.] The last point is their unavoidable necessity; they will press in, and we cannot easily stave them off. Therefore let me reflect this point upon ourselves, by way of use. Seeing we know there shall be such, be it our principal care to prevent them. To fore-know evil, and to prevent it, *Sapientia est*, is wisdom: not to foreknow it, when God hath foretold it, *stultitia est*, is foolishness: to foreknow it, & not to prevent it, *scordia est*, is slothfulness: to foreknow it & cannot prevent it, *Desperatio est*, is desperateness. Here is no such extremity; for God that doth *Praedicere prognostica*, fore-tell the signs; doth also *Praescribere remedia*, prescribe the remedies. The particular notes I refer a little further: only now in sum; it is Jesus Christ that must enlighten our hearts, to decline these false teachers. All wisdom cometh from him, that is called *the wisdom of the Father*. In him is the fountain of all spiritual knowledge, as all the senses are in the head, *Zach.* 4.12. There were *two Olive branches, which thorough two golden pipes did empty the golden oil out of themselves.* The oil that was in the gold, came from the two golden pipes: that which passed thorough the two golden pipes, came from the two Olive-trees: these two Olive branches were the two anointed ones;

and they stood before the Lord of the whole earth. What knowledge soever, thorough what Instruments soever, we receive, it proceeds originally from Christ: *In whom are hid all the treasures of wisdom and knowledge*. As at the creation, the light which lay diffused abroad throughout the rude mass of the world, was afterwards aggregated into the body of the Sun; that from thence it might be communicated to the creatures. So that Wisdom which spake in the Prophets and other holy men of God, may seem to concenter all in Christ. Now the means whereby Christ teacheth us, is the Scripture, *Which is able to make us wise unto salvation*, 2 Tim. 3.15. Here is the Sun and the beam, the Spring and the stream, Christ and his Gospel. The one the matter and end, the other the manner and means, of all saving revelation. On then, pray earnestly for the Spirit of Christ: but what success, if we do? Yes, we have it already promised, *Luke 11.13. Your heavenly Father will give the holy Spirit to them that ask him*. Christ's Spirit will more surely teach you to confute Christ's enemies; that learning and gold could teach *Tertullus* to plead for his own friends.

This shall instruct us to destroy and defy Impostors: and though heresy hath crept in like a Serpent thorough secret holes, and by subtle insinuations, scarce leaving a print behind it: yet if we find not the entrance by some slime or tract; wheresoever we do find it, we shall abhor it. Our knowledge so abounds, that scarce ever had nation more means to avoid false Apostles. That as *Paul* said, 1 Cor. 9.2. *If I be not an Apostle to others, yet doubtless I am to you*. So Christ may say to us; If I be not knowledge unto others, yet doubtless I am so unto you, *Josh. 15.15* Mention is made of *Kiriath-sepher*, which signifies a City of books: sure this our Country may be called *Kiriath-sepher*: for 1 Cor. 2.6. *We speak wisdom among them that are perfect*. If not perfect in all degrees of knowledge, like the Gospels Champions: yet perfect in all parts of knowledge, like the Gospels children. Our eyes be good, we know: our hands be good, we can: God grant our hearts be good, that we will, defend Christ his cause. But as it is reported of a Roman Senator, a man somewhat over-matched by his wife; after he had discharged *Catiline* his house, and forbidden her to entertain him, which she obeyed not; he said of her, *Opulentia valet, ingenium valet, lingua valet, animositas valet; tantum voluntas aegrotat*; Her wit is in health, her purse is in health, her tongue is in health, her courage is in health; only her will is sick. And that is one reason why women are not suffered to make their Will when they die, because they had their will so much while they lived. So God hath charged our souls, his Spouse; not to admit his enemies, spiritual adulterers, false teachers; but to keep them out of his House, the Church. We have hands able to do it, stomachs able to do it, wits able to do it, wealth and means to do it: only our hearts are sick, we want wills to do it. What fools are we, when God hath shut our foe out at the gate, to let him in again at the Posterne? He that entertains a Seminary of heresy into his house, whereas God by his command, and the municipall Laws of the Prince, hath excluded him: will speed at last, as he that betrayed a City to a Tyrant; which when he had conquered, he first hanged up him that helped him to it. They that let in the Romish Enchanters, contrary to their express bond of allegiance, meet with the first bane themselves; the poison working to the very rupture of their heart-strings, and without extraordinary mercy, to the perdition of their souls. God tells them, such shall come; and they rejoice that they are come: now the Spirit of grace open our eyes, and fortify our hearts, that neither principalities nor powers, neither height nor depth, neither false

Prophet, nor false Apostle, nor false Angel; may ever separate us from the love of God, nor from the truth of God, that is in Christ Jesus.

And let not this trial discourage us, nor discomfort us. *Revel. 20. The devil is let loose for a season. For a season, to try the patience of the Church: and but for a season, to fortify the courage of the Church. Revel. 2.10. The devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days. Into prison, why not unto death? no thanks to Satan; he would fain kill them. Some of you, why not all? no thanks to Satan; he would destroy all. And for ten days, why not longer? no thanks to Satan, he would enthrall them forever. There are three limitations to his power and malice: for time, but ten days, not ten months: for number, Some, not all: for extremity, into prison, not to death: they shall feel tribulation, not destruction: that they might be tried, not overwhelmed. These false teachers may prevail for a time; but we shall say truly by inversion, what the Aramites spake by supposition, 1 King. 20.23. Upon the hills they are stronger than we, but let us fight against them in the plain, and surely we shall be stronger than they. On the contrary, they are too hard for us in the plains, but we shall be too hard for them on the hills. they prevail against us in this valley of tears, we shall triumph over them in the mountain of blessedness. Let falsitie vomit her poison, we shall find saving health in the truth of Christ.*

Who privily shall bring in damnable heresies, &c. We come now to the description of these pernicious liars; concerning whom we find a threefold mischief. One that issues from them, another that abides in them, a third that is inflicted on them. Here first we are to consider their seminary mischief, offensive and noxious to others. *They shall privily bring in damnable heresies.* Here observe two circumstances, the Matter and the Manner, The matter, what they bring in; *damnable heresies*, the manner, how they bring them in, *Privily*. In the matter conceive four things. The Notion of the word, *Heresy*: the number of them, which is plural, indefinite, multitudinous, many *heresies*: the necessity of their being, they shall be *brought in*: lastly, the effect and malignancy of them, they are *damnable*.

Heresy was at first taken in a good sense: it signifies Election, and was referred both to good and bad Sects. It seems to be taken from the Schools of Philosophy, wherein everyone chose a faction to which he sided. Among the latines, it was called *Secta, a secundo*: because that part did single out it self, and was *ab aliis resecta & separata*, cut off and separate from the rest. *Tertullian* used the word for true Religion, and a confession of the Christian verity. *Lib. de Fuga.* And *Cyprian. Eph. 23. Celerinus confessor, timore nostrae Sectae verecundus, &c.* *Saint Paul* is not afraid to use it, *Act. 24.14. After the way which they call Heresy, so worship I the God of my fathers*: yet he does not altogether justify it, because *Tertullus* had put a scandal upon it. Verse 5. *a ringleader of the sect of the Nazarens, Act. 26.5. After the most straitest sect of our religion, I lived a Pharisee.* In like manner, *Magi* at the first were but sages: but time adulterated the word, and made it magic. So that *Heresy* is now taken for that, which doth diametrically oppose the truth, and sets up an opinion against it.

There is difference betwixt Error, Schism, and Heresy. Error is when one holds a wrong opinion alone: schism, when many consent in their opinion: heresy runs further, and contends to root out the truth. Error offends, but separates not: Schism offends and

separates: Heresy offends, separates, and rageth; making the party good *vi & armis*; if not with arguments of reason, yet with arguments of steel and iron. Error is weak, Schism strong, Heresy obstinate. Error goes out, and often comes in again; Schism comes not in, but makes a new Church: Heresy makes not a new Church, but no Church. Error unites the house, Schism pulls down the walls, but Heresy overturns the foundation. Error is as a child, Schism a wild stripling, Heresy an old dotard. Error will hear reason, Schism will wrangle against it, Heresy will defy it. Error is a member blistered, Schism a member festered, Heresy a member cut off. He that returns quickly from error, is not a Schismatic: he that returns from Schism, is not an Heretic. Error is reproved and pitied, Schism is reproved and punished, Heresy is reproved and excommunicated. Schism is in the same faith, Heresy makes another faith. Though they may be thus distinguished, yet without God's preventing grace, one will run into another: error will prove a Schism, and schismatical follies will prove stigmaticall furies. When *Augustine* said, *Errare possum, haereticum esse non possum*; I may err, I cannot be an Heretic: it proceeded from the confident persuasion of God's mercy, and the resolution of his own heart, to adhere constantly to the truth. The Heretic exceeds the Schismatic: the one hates only peace, the other hates truth. *Psal.* 120.6. *My soul hath long dwelt with him the hateth peace.* But, *Psal.* 139.21 *Do not I hate them, O Lord, that hate thee?* He may dwell with them that hate peace: he will not endure them that hate the truth. All faults are not of the same degree; there is a moate and a beam, there is stubble and lead. *1 Tim.* 6.3. *If any man teach otherwise, and consent not to the words of Christ, If he consent not, that is Schismaticall: if he Teach otherwise, that is Heretical. Matth.* 5.19. *Whosoever shall break one of the least Commandments, and teach men so, &c.* If he break the Law, that is a personal sin: but if he teach so, that is a pestilent sin. To teach, *pulchrum est*, is a commendable: *Docere diversum*, to teach that which is incongruent, is dangerous: *Docere adversum*, to teach that which directly contradicts the truth; *haereticum est*, is heretical. *Si quis aliud senserit*, if a man be opinioned against the truth, this is not answerable: *Si quis docuerit*, if a man teach such a doctrine, this is abominable. Let them Teach, but not Otherwise: for otherwise they had better hold their peace. We may say of doctrines, as *Jeremiah* said of his Figs, *Ier.* 24.3. Than the good and true, nothing can be spoken better: than the bad and false, nothing is more perilously worse. None sing more sweetly than the true musicians of Israel. None howl more tetrically than the dogs of Baal, of Babel, of Belial; that often the devil himself cannot roar out a more detestable cry, above ground, whatsoever he doth in hell. As the doctrine of murdering Princes, &c. Satan is then the most dangerous tempter, when he comes as he came to CHRIST, with a *Scriptum est*, It is written: and Heretics, while with this sound they tickle the people's ears; often for want of true discerning suck the blood of their souls. Lord, give not over our souls a prey to their teeth; but *rescue them from destructions, our darlings from the Lions, Psal.* 35.17.

Heresies, in the plural, to point at a multitude. The troubles of the Church seldom come single: but either they unite their forces, as the five Amorite kings combined against *Gibeon*, *Josh.* 10.5. Or separately and a part, they vex her on every side; as *Solomon* was assaulted with *Hadad* the Edomite, *Rezon* the Syrian, and *Jeroboam* the Ephrathite; finding that true whereof his Father complained, *Men enemies compass me in on every side*, *1 King.* 11. We read, *1 Sam.*

13.17. That out of the campe of the Philistines, came three regiments, all with a purpose to destroy, yet all taking several ways: one *company of spoilers* to *Ophrah*, another to *Bethern*, and the third to *Zeboim*. This is too true a portraiture of the Churches condition: as Israel then was temporally wasted, so the Church is now spiritually assaulted; and will be so used, until hell hath swallowed up all her enemies. For these Egyptians will not cease pursuing Israel, till they all be drowned in the deep. There is a treble band of them, all bent to murder several ways. The licentious by his scandalous life, the persecutor by his drawn sword, the Heretic by his pestilent doctrine And everyone of these blows his trumpet to sedition, with *Shiba* the son of *Bichri*; *Every man to his tents, O Israel, 2 Samuel Verse 20*. Our case is not unlike theirs: there was three garrisons of enemies, all armed with all manner of weapons for offense: yet against all these, the Israelites had but two swords for defense: yet it pleased God that those two were enow. One is the sword of the Spirit, that is Doctrine; the other the sword of the Church, that is Discipline. That as *Peter* said, *Ecce duo gladii; Behold two swords*. But two swords for so many, and against so many? a word of extreme want. *Satis est*, saith CHRIST; *It is enough*, those two shall suffice; a word of supreme mercy. Mercy to them, comfort to us; that our God can defend us with small meaens, with no means. The sword of the Spirit shall overcome Satan's fiery darts; though the sword of the Church prevail not against their bloody fauchions. *2 Tim. 3.1. In the last days shall be erilous times; men shall be lovers of themselves, covetous, &c.* O what a rabble is there! you may say they are *Legion*; as the devil called his name. *Luk 8.30. Legion, they are so many.* Or *here comes a company*, as *Leah* said at the birth of *Gad*; *A troop cometh, Gen. 30.11*. Be they never so many, we weigh not their numbers, so long as CHRIST is with us. It is his good spirit that can stanch the wounds, and dry up the festerd blood wherewith our *Syrophenician* woman, the Church hath been so long vexed. Indeed we must spend the Inke of our pens upon these creeping ring-worms: but be God only implored to cure the Lazar of his inveterate sore. They have not so many swords, as he hath shields: there cannot be so much venom in the seed of the Serpent, as there is Antidotes in the seed of the woman; saving health in *Jesus Christ*.

They shall bring in;] here is the necessity, as the Apostle told us before of these Impostors; *Erunt they shall be*. Shall, though provision spend all her wit, and prevention all her strength; yet no avoiding it. Saint *John* tells us, that many spirits are gone abroad into the world, that would be tried before they be trusted. *2 Tim. 3.6. They creep into houses, and lead captive silly women laden with sins, and led away with diverse lusts, Iud. ver. 16*. You have the picture of them drawn to the life. Do you think it impossible for the truth to forsake some private breasts, yea even whole regions? This were a Popish conceit; so they give out of their infallible Rome; that she hath clipt the wings of Truth, as old Rome did once the wings of victory, that it might not flee away. This were to imagine the Holy Ghost bound to every Pulpit, as they bind him to their Chair. No, there shall be some perverters: some? yea too many. There be some yellow seeds that abound; we might well spare them, they mar the field. We daily pray for laborers in the Lord's great harvest: but for such as labor for the Lord, not against the Lord. For such as row us in the vessel of the Church toward heaven; not such as hurry us in a man of war to bondage. For then we should complain of multitudes; *Ier. 12. Verse 10. Many pastors have destroyed the vineyard*. They were pastors, and *pastores multi*,

sed stulti; many pastors, but evil ones: what do they? *Diripuerunt vineam meam*, they destroy my vineyard. We say not then, the harvest is great, and the laborers are too few: but the harvest is great, and these labourers are too many. Would they all labor for CHRIST; but when will that be? Oh it were special news to be told in *Gath*, and would sound terribly in the streets of *Askelon*; it would go cold to the heart of the devil, and shake the gates of hell: that the Church had escaped the ingenious solicitations of these fiends, who not only trouble the waters of her peace, but poison her very springs of life. *They shall bring them in*, the Lord of his mercy cast them out.

Damnabie heresies.] This is the last circumstance, the malignity of them; 〈 in non-Latin alphabet 〉 ; they are corruptive, destructive, *damnabie* heresies: doctrines of Perdition. 1. Because they are reprobated of God; so *Judas* was called the Son of Perdition, because God for his sin had rejected him. A wicked person is called the Son of Belial, because Belial had bred him up. The Son of strife, because contention had begotten him, and he begotten contention. So here the Heresies of damnation; because damnation did bring forth them, and they bring forth damnation. 2. Because they are exitiall and pestilent to the kingdoms and nations where they are admitted. How great a plague did Arianism bring to the East, Pelagianism to the west, now Papism to all the world. 3. Because they bring destruction to all their followers and defenders: sometimes temporal. *Deut. 18.20. That Prophet shall die.* Sometimes spiritual; the Lord *turning their rivers into blood*, that no man can *drink of their waters* to comfort: the *increase of their labors being given to the locust*, and all their vines destroyed with hail. *Psal. 78.64. Their Priests falling by the sword: slain* (if not with the sword of others) with their own malice: *and their widows making no lamentation: no widows, or but one at the most, to make lamentation.* For who can pity them that hate the truth? the wickedness of their cause drowns all compassion of their case. The last of all is the worst of all; their eternal perishing; for those *transformed Ministers shall receive an end according to their works*, 2 Cor. 11.15. For how should the Cross of CHRIST be a friend to them, that are enemies to his Cross? *Phil. 3. Verse 19. Their end is destructino*, that's much: but their destruction is without end that's more. There is nothing but damnation in their ways. *Mic. 3. Verse 10. They build up Zion with blood.* *Hos. 6 9. As troops of robbers wait for a man: so the company of Priests murder in the way by consent.* A robber waits for his prey, but being single he may either be avoided or conquered: but here are many *robbers*. Yet their divided forces may be subdued; Nay, but they join themselves in *Troopes*. Thieves may do thus, that profess not God; Nay, but even apostated *Priests*. It is much that they fall to robbery, but I hope, no further: Yes, even to *murder*. The Priest and Levite are condemned that did not succor the wounded man; what shall become of them that give wounds, yea murderous ones? It may be there is someone such reprobate; Yea, they do it *by consent*: or were it but one act; nay *agendo agunt*: they *commit* it, it is their practice. Let us all then pray with our Church from sedition and privy conspiracy, from all false doctrine and Heresy. Good Lord deliver us! *Amen*.

We see what kind of Heresies shall be; consider we then (pardon it, if it be a digression) what may be the causes that produce such inevitable effects. The efficient cause is double; *Prima & remotior* is the just will of God; who hereby proveth his friends, as some of the Canaanites were left to teach the Israelites war, *Judge. 3.* and punishth his enemies. *Secunda &*

propinquier; the natural rebellion, ambition, and cecitie that is in men. The end is double; that the good might be made good by their trial. 1 Cor. 11.19. that the evil might be left more evil. 2 Thes 2.12. *That they all might be damned which would not believe the truth.* The form is *Ipse error*, error it self. The matter, *articulus ill in quo peccatur*, the very point of their prevarication. The main fountain whence they are all derived, is the devil, that Father of lies, and depraver of all goodness. But seeing he cannot well effect this immediately by himself, how may he facilitate his plot? by corrupting certain Instruments. But what seeds of hell can he plant in their hearts, that should grow up to such pernicious fruits? For the devil can work no man to do evil to another, unless he hath first wrought him to admit evil in himself. No reprobate will serve Satan turn for nothing: but there must be some end propounded to his lust, for the satisfaction whereof he precipitates himself to such a hellish course. What may those infernal fires be, wherewith he sets them on burning, and with which they madly run like a rotten inflamed vessel among the whole Navy? Let us a little examine the motives to this pestilent sedition.

First pride, for that loves at all hands to be foremost. Heresies are set on foot by men that thought well of themselves; and perhaps had some cause so to do, if they could have done it within any good compass. Never mean parts set Schisms abroad against CHRIST: the stronger wit, the stronger Heretic. Excellent gifts bind to excellent modesty; *in humilitate Sapientia*; wisdom is seen in humbleness. They that blow abroad their own praises, justly incur the suspicion of windiness. *Alienum laudet te, non os tuum*; thy praise would sound better in thy neighbors mouth. Virtue never was a gadding *Dinah*, that runs abroad to be seen of the daughters of the land. But rather an *Elizabeth*, that hid her self six months together: loe, then was she fruitful, and bred child, and that so famous a one as *John the Baptist*. Stand further from me, *I am purer than thou*, this is *vox superbientis*, the voice of a proud sinner: *Depart from me Lord, for I am a sinful man*; this is *vox paenitentis*, the voice of a penitent Saint. The wise man never wrote upon his doors, here dwells wisdom: nor did goodness ever dwell at the sign of ostentation. It is for hypocrisy to declare the own worth, otherwise it would never be understood for Sincerity. As the foolish Painter having pictured a Lion, so rudely and without such due shape that no passenger could know it: he was fain to help his apt with underwriting, This is a Lion. So it is for pride, when she cannot make her charity understood, to proclaim it her self, This is charity. Sincere ministers *Nec pugnas narrant, nec cicatrices suas*, never publish their own sufferings and virtues: it is enough for them if they be found one day among those, *In quorum ore non est inventus dolus, In whose mouth was found no guile, Revel. 14.5.* That is, according to Saint *Augustine's* gloss; who confessed meekly that they were sinners, and sought no other glory then Humility. Whereas Pride, saith *Cyprian*, is ever looking in her glass: *Speculum consulitur: Cur? nisi quia timet ne sit ipsa*: at least the glass must say she is fair: yet is, this *Jezebels* paint no better than the plaster of a leprous countenance, *Rom. 1.22.* Thus *professing themselves to be wise, they became fools!* A just judgment to light on them, that thought it nothing worth to be counted wise, unless the whole world were fools besides. None more thrust themselves forward into the battle, than these dwarfes and demilances; mere *atomi* in true being, yet big as Giants in their own opinion. But indeed, if only Artists might censure arts, and the common people were admitted no Judges in the Court of

Faculties; never was dumbness more incident to him that is borne deaf, than ignorance is to heresy. 1 Tim. 6.4. *He is proud, or a Fool;* 〈 in non-Latin alphabet 〉 : the word signifying, both, as if it would teach us, that every proud man is a fool: and 〈 in non-Latin alphabet 〉 , *knoweth nothing*. Alexander would be drawn in colors by none but *Apelles*, and graven by none but *Lysippus*, both excellent in their qualities. God will have none meddle with his Scriptures, but holy and illuminate minds; and they are most humble and circumspect. The most blind are the most proud, and soonest venture on the deepest mysteries. Of the two bad states, to be a Pharisie is worse than to be a Publican: to be proud of good endowments is worse than to have neither pride nor good endowments. *To be proud* then, according to Saint *Paul's* method in ranking their attributes, is the first brand of the Sectary: that same radical cause of every sin, especially of Schism. This is the common proceeding: first the devil brings in Pride, then pride brings in singularity, and singularity brings in heresy.

The next cause is envy and malice: if this fury be in the heart, the devil may save a labor of driving. As they talk of a coach that moves without horses, being set forward by some vices and devices within, certain wheels and weights: so malice hurries away it self, and carries not for the *Auriga*, or driver. All Heretics are malicious, and carried with a rancorous hate to pervert others. As *Arhymas* took no pleasure in viewing heaven, with all the celestial beauties, unless he may have one to tell it to again: so the Sectary takes no pleasure in his error, unless he can work others to the same faction, *Matth.* 23.15. The Pharisees would compass sea and land to make one Proselyte: it was but a trick of their Father, the devil compasseth the whole earth to spill a soul. Like men sick of the plague, they have an itching desire to infect others. *Hoc fonte derivata clades, that does in patriam epulumque fluere:* this is the head from whence springs all mischief. If *Ahab* must be deceived, there is no fitter means to deceive him by, than *Spiritus mendaci*, a lying spirit. Generally all the corruptions of Israel are fathered upon the tongues of false prophets: their responsive oracles being not *Dictum Domini, sed fictum cordis sui*, not God's word, but their own conceit. This God acknowledged, that their sour grape had set the people's teeth an edge: and they might excuse themselves with *Eve*; The Serpent gave it them, and they gave it the people. But it was an old saying, *Execrabilis illi qui ininxit in torrentem*, cursed is he that poisons our current. The Jews did so once in England, and would have spilled lives: the emissaries of Rome strive still to be the Jews successors, but with a worse even for they spill souls. Now when the spring by the high way is poisoned, the poor traveler that drinks of it, dies for it. *Psal.* 104.11. Such a place is to give drink to every beast of the field, and there the wild asses quench their thirst. Now that being envenomed, infecteth all the beasts of the forest, all the birds among the branches, and especially the wild Asses, that there quench their thirst. *Quid meruistis eves?* Alas what have the poor Lambes deserved, that they must be thus deceived? alas, that they cannot be content to go to hell alone? He that hath once made himself a villain, studies how to make all others fools. *Abner* calls it *Play*, though it be with edge-tools: *Samson's* foxes make a sport to toss firebrands, though they burn corn fields. The skittish kine care not what becomes of the Ark, so they may be frisking. If the Church finds them, and smites them, strait they complained persecution: but indeed it is not the Church, but they that persecute. *Hagar* bears *Sara*, not *Sara Hagar*, though you would think it otherwise when you read the story.

Hagar hath gotten a great belly, and now she domineers over her mistress: *Sara* doth but just, to strike when she is provoked. Thus the Jesuits come against us with new *malice*, though with old arguments: they cannot leave their old and own figure, *Pseudologia*. Therefore concerning their Tenants, let us not so much weigh *virus*, the malice; as *vires*, the validity and force. For they dip their pens in the gall of the red dragon, and write bitter things; as if they loved cursing, *Psalms*. 109. Verse 17. But LORD let blessing be the prayer of our lips, blessing the desire of our hearts, and blessing the end of our hopes, and crowned our heads forever.

Another cause or motive is discontent. He is not fed with such broth as he loves, finds not preferment as he would, and thinks himself worthy of, but nobody else thinks so. Hereupon he inveighs most lewdly and lowly, against them that scorned, and happily had good cause to scorn, to set his Fathers or his fathers fathers with the dogs of their flock. Now the Trumpet of *Moses* is made a trunk to shoot pellets at truths, and *Moses* his friends. And the characters of slander must be drawn in the oil of the Tabernacle, to the abomination of God and man. *Arus* driving ambitiously at a Bishopric, was prevented by *Alexander* his competitor, the worthier man, though not esteemed his match for heat of zeal. Upon the missing his suite, he pursued his spite, by broaching an Heresy: that after the repulse he might seem somebody, and draw a world of mal-contents after him, *Theod. Eccl. Hist. lib. 1. Cap. 2*. How many hath this motive sent oover to Rome!

Another cause is confidence of power and numbers. *Seneca* reports that the Senators of ancient Rome ordained, that the slaves should go distinguished from the free borne in apparel: as it might be the cap which made a difference between a slave and a Citizen. But at last they perceived that there might be inconvenience in this: for the slaves might chance to fall a numbering their own side, and upon the understanding of their own strength, might break forth into open rebellion, and shake off the yoke of servitude. So let every man do as he list, and every assembly assume what fashion it list; it will be at last considered who have the most of their side. And where is *Major numerus*, will follow *Pejor populus*: they will be followers of the campe, partly for company, and partly for bootie. So they will come to perform indeed, what *Hushai* dissembled in word, *2 Sam. 16.18*. *When the people choose, his will I be, and with him will I abide*. Thus the ring leaders begin, not only to vaunt of their virtues, but to crack of their forces; and that by the hundreds and the thousands. But yet numbers should not, shall not prevail against the right. It was God's charge, *Follow not a multitude to do evil*. You have often a multitude of the simple led by one that is subtle: but one good man will not be led by a bad multitude. Error steals in at a little hole, through wantonness and neglect of order. Therefore to prevent it, Saint *Paul* did heartily charge us to observe order, *1 Cor. 14.40*. *Let all things be done decently, and in order. For God is not the author of confusion, but of peace. Coloss. 2.5*. *I rejoyce in beholding your order, and the steadfastness of your faith*. Such is the excellency of order, that the Apostle ranketh it with Faith. *Cant. 6.10*. The Church is compared to an *Army*; because of the goodly array and equipage wherein she marcheth. Without this so many assemblies, so many rents in Christ's garment: so many congregations, so many distractions. *Quot capita, tot Schismata, Jerome*. It is not well to see a Church like *Jeremiah's speckled bird, Jer. 12.9*. a bird of divers colors.

They shall privily bring them in.] We have done with the matter, let us come to the manner of this Induction. *Latenter*, under-hand, *Privily*. Which word notes to us their subtlety, their vigilancy, their hypocrisy.

First, their Subtlety and political craft, whereby they insinuate their unseen poisonous seeds, *Ephes. 4.14. Paul* calls it the *Sleight of men, and cunning craftiness, whereby they lie in wait to deceive*. As scandalizers scatter their libels, if it be liked, they know the authors: if it be dangerous to penalty, it is none of theirs. Sins agents are brought up in her own house, and taught the rudiments of her own discipline: as your Dequoyes teach young practitioners their trade of cheating. It is the brand of sin, to be deceitful, *Hebr. Chap. 3. verse. 13. Take heed lest you be hardened through the deceitfulness of sin*. This art of cozenage she teacheth to all her littor: O it is the subtlest Damme that ever the Devil engendered withal, and most pregnant in generation! He was in the Serpent when he begat iniquity on man; but now he hath made sin more subtle than the Serpent, *Eccles. 21.2. We see the craftiest politicians over-reached by sin: they have tricks beyond all men, Sin hath a trick beyond them. Sin like the Fencer, may teach his scholars many postures, and wards, and tricks; but still reserves one for himself. They can cozen other men of their estates, but Sin can cozen them of their souls. Let us therefore pray for that blessed illumination, to find out the deceits and cunning of sin: that albeit it once deceived us of our Birth-right, it may not now deceive us of our Blessing. It stole from us the happiness of Nature, let it never steal from us the happiness of Grace.*

Secondly, their vigilant care to spy out the opportunity, how they may *privily* bring Heresy in. She that will lay her bastard at an honest man's door, must watch the time when the whole family is either far enough without, or is fast asleep within. Never was more watchfulness, than where is most purpose of wickedness. The ungodly *cannot sleep unless he do mischief, Mic. 2.1. They devise iniquity on their beds, and when the morning is light they practice it. They lie waking all night, that they may be working in the morning. Luke 16.8. The children of this world are Sapientiores, Wiser: yea, and Vigilantiores, Watchfuller; than the children of light. You seldom hear of them that watch all night to prayer, and the service of GOD, Job Chap. 24. verse. 16. In the dark they dignity thorough houses, which they had marked for themselves in the day. They spy their opportunity by day, but act their villainy by night. That is the private and secret season of bringing in their damnable traffic: they have found the key, and when all are asleep, they land their merchandize. The biting cur barks not beforehand: nor did he that meant to rob, send a messenger before to tell the passengers, Ware the thief. These repentine, serpentine mischiefs sting before they hiss: and like the Musket, kills dead before it gives the report. The Lion first roars and then preys; the Wolf first preys, and then roars: the Heretike preys, but roars not at all. As the woman that loves credit more than conscience, will sin, so it be in private: so this Incendiary resolves to adulterate the truth, and to prostitute his soul to falsehood; but his hope and help is in the the shadow of darkness; *Privily*. When all is cock-sure, (the *good-man* absent) GOD not preventing, (the *good-wife* suspectless) the Church without mistrust, (the *servants asleep*) the Ministers retired; then doth this incarnate fiend begin to work upon the children. And in confidence of his two confederate thieves, Place and Occasion; he so bestirs himself; that from poor innocent souls*

he often steals the best of blessings, a good conscience. Never did opportunity meet with one that makes more use of it: he will husband it to proof, and like a cunning antagonist, lose not an inch of his advantage. The diligence of such is admirable: the Pharisees would take great pains to *damn a Proselyte*, *Matth.* Chap. 23. verse. 15. The children of light are not always the forwardest in their generation. Besides, they have many obstacles, *1 Thess.* Chap. 2. verse. 18. *We would have come unto you once and again, but Satan hindered us.* Our way is like *Cushi's*, full of rubs: but they like *Ahimaaz*, take the *Plain way*. *Mischiefe* is nimble, and he that intends evil, will break his sleep to do it, *Matth.* Chap. 13. verse. 25. It is the Servants that sleep, it is the enemy that watcheth to sow tares. I would we had their wings and speed, I wish not their tallons nor their flight. If *Hazaels* feet did belong to *Solomon's* head, and both these to *David's* heart, O there was a man for God, a man of God! The shepherd watcheth to guard his flock, the Wolf watcheth to destroy his flock: the Wolf hath the advantage, for he may sleep out of fear: but whensoever the shepherd sleeps, the flock is in danger. Our comfort is, that though the wolf be waking, though the lambes sleep, though the shepherd sleep, though the Church sleep, yet he that keepeth Israel neither slumbers nor sleeps; and this Keeper watch over us evermore.

Lastly, their hypocrisy, with the covertly carriage of their intended plagues, *Rom.* 16.18. *By good words and fair speeches they deceive the hearts of the simple.* Without this there could be no *Privily*: appearance would condemn them. Vice dares not walk without a borrowed shape: like an old courtesan, guilty of her own witherednesse, she never goes without a mask. Countenances furthest from native beauty, love artificial shadows. Never ill would appear it self, if it could be hid. Hypocrisy is the usher of Heresy, a marshall that makes way for her, and cries *Roome*, here comes my Lady. Like the wench that led *Saint Peter* into the high Priests Hall; but not with the same purpose, to declare him. Ignorant people are beguiled with glosses and colors, as boys with babies, and Indians with rattles, and such pretie toys. Satan himself seems fair, when he is dressed up like an Angel of light: and a Wolf cunningly appareled in a sheep-skin, coozens the poor lambes. That damnable Heretike *Pelagius*, was a man of austere conversation: and false prophets come with a rough garment next their skins, like a Gibeonite in his old shoes. Therefore we must learn to distinguish between *Samuel* and the Devil, which the Witch of *Endor* suborned in his likeness: and we may easily do it, by his ascending out of the earth. Hypocrites think, as *Brutus* said when he was dying; that virtue it self was but a name; that all piety is but a name, and that name they get. Who were they that opposed *Paul's* Sermon at *Antioch*? *Act.* Chap. 13. verse. 50. *Devout and honorable women, and the chiefemen.* *Devout*; that they were honorable persons, no wonder: that they were wise after the flesh, no wonder: that they were mighty, no wonder. For, *1 Cor.* 1.26. *Not many wise after the flesh, not many mighty, not many noble are called.* But that *Devout*, religious, zealous persons should resist the truth; this is strange, yet true. *Corah, Dathan, and Abiram*, those three resisters of *Moses*, were the most famous and eminent men in the congregation. Let us therefore pray God, that they may be either inwardly Lambes, as they are not: or appear outwardly wolves, as they are: either to turn their hearts from their wolfish condition, or to pull their sheep-skin over their ears: that no jugglers may *privily* by their mists and mysteries, pervert the flock of Jesus Christ.

Who privily shall bring in damnable heresies.] I am not yet quite wound out of this Labyrinth of heresies: I could wish myself well rid of them, wish you all well rid of them, wish the Land well rid of them, wish the world well rid of them. But O that I could as soon turn them out of the Church, as I can out of my discourse. Now at most they do but trouble your ears; let them pass undiscovered, and they will trouble your hearts. All I have done, is but to show you the mazes and windings of error; and now I am ready to lead you out, and with due speed to bring you to a clearer coast. That remains is for application; to denominate those birds of this feather, whereof we at this present are in danger. I will discover to you three sorts; one that would disturb your peace, another that would pervert your faith, a last, that would corrupt your manners; all of which would wound your consciences.

They that would privily wrong your peace, are seditious Schismatics: who, when the bread of life is broken to the people, throw in crooked pins to choke them. These are they that vellicate authority, that calumniate our Service-book, because the form is uniform. When we beseech Christ by his *Agony and bloody Passion*; this they call conjuring: when the Minister to the penitent pronounceth absolution, this they call a Popes pardon. When we pray for all men, this they say is against God's Election. When we pray for all those that travel by land or by water; this they say, is to pray for thieves and pyrates. When, against lightning and thunder; this prayer they would have used only in Summer: otherwise they say, we pray against sparrow-blasting. When we pray that our forefathers sins may not be laid to our charge; this they say is to acknowledge Purgatory. Thus they have made our Service to stink in the nostrils of men: but our comfort is that it smells sweet in the nostrils of God. Our Surplisses and Vestments, they say, are not made of the Camels skin, but of the Dragons tail. Take heed of these, who privily bring in offenses to your peace. And *Bonum pacis martyrio praeferimus, Liber*. Indeed they are zealous against all errors but their own: but Saint *Augustine* would not have men such confuters; *ut error vincat errorem, & quod pejus est, major minorem*; that one error shall be convinced by another, and the less by the greater. Is this holiness, to be always finding faults? Is this zeal, to like nothing but their own inventions? I remember what *Augustine* said to *Julian* the Pelagian; *Cum animositatem viceris quâ teneris, veritatem poteris tenere quâ vinceris*; When thou shalt master that stomach whereof thou art possessed; thou shalt possess that truth wherewith thou art mastered, *Rom. 16.17*. Now I beseech you brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned, and avoid them: for their conviction, and your own security.

They that would privily bring in corruptions to your faith, as the Papists. Here Antichrist had cause to be angry, and plead that he had not his right, if he were not brought in for the ring-leader: whose profession is to make your souls drunk with the wine of his fornications, *Rev. 17 2*. Beware of these Romish agents and instruments: all their desire is to intoxicate your hearts, and proudly to tyrannize over your consciences. He is that man of sin, that man of pride, that *opposeth and exalteth himself above all that is called God, or that is worshipped*; *2 Thess. 2.4*. He rose first above Bishops, then above Councils, then above Kings, then above Scriptures, and now so far as it is possible, above God himself. All that are not dead in sense, know his malice; *Killing all those that worship not the image of the Beast, Rev. 13.15*. Saint Paul tells us; *All things are yours*; if all be ours, what unsufferable wrong doth he to us, that takes

away from us half a Sacrament, the whole Scripture? For what purpose sends he over his Seminaries, those flies that come humming out of the Larder of Hell? They envy, they inveigh, they write, they rail. But as the Jews did with *Stephen*; when they could not confute him with arguments, they did it with stones: so what they cannot evince by the Word, they will convince by the sword. They have always powder in the panne; and when they spy their time, they will turn their pens into pen-knives, and their ink into blood. O but now they plead Kings truce: yet as in France, when it was said there should be a consultation at *Paris*, to hear complaints, to redress wrongs, and set all things even: and that the Protestants should have free access to declare their grievances, and safe-conduct to return: one answered, Promise what they list, for Saint *Bartholomew-Eves sake* I will not trust them. So how ever they show themselves, looking smoothly, and speaking-fairly: yet for the *Fifth of Novembers sake* let us never trust them. Only bless we our GOD, that though they do so much mischief as they can, yet they cannot do so much as they would. And if our sins provoke him not, Christ will preserve his flock from being a pity to their teeth forever.

They that infect our manners are evil companions; Satan's agents: who is still scattering his *firy darts* among the Army of Israel. And when they light upon wood they kindle, when upon flax they flame, when upon gunpowder they blow up all. Infirmities is as the wood; desire to sin, that is the flax; delight a sin, that is the powder. If we be naked, or only clothed with hypocritical our sides, or with the thin coat of reason, these darts will wound us: only the shield of faith rebates the points, and quenches all the fire. Some are afraid of meeting the Devil in a dark night: alas, he will not scare thee from himself: what should he get by that? No, it is worse meeting him like an Angel of light: by an Orator persuading, by a Poet delighting, by a friend flattering, by a wife seducing: thus is the Devil often brought in like concealed ware. Some make question whether there be a Devil or no, because they never saw any: but thou mayest see him in his effects, tempting thee to lewdness. In the time of Superstition, the Devil did often appear in some bodily shape, and he had reason for it; for by that means he drave men forward to desperation, to which in those days they were most inclined. But in these times of profaneness, he will not appear in his likeness, lest he should hold men back from presumption, to which they were running head-long. For he is never a worse devil, than when he comes lap'd up in *Samuel's* Mantle; *privily* under the cloak of holiness! so that now all the wisdom is to see the Devil. If a man's eye be too near the object, the beams of his sight will be confounded; there must be a mediocrity of distance. As in the Optickes, if a man would perceive the art of a perspective picture, he must go a distance from it, and then look on it with artificial eyes, or spectacles fitted for the purpose. So if a man would apprehend the prospects of Satan, with all his shadowings and deep deceits; he must not stand too nigh him, but go further off. And then he must look, not with the eyes of nature or reason, so he shall never descry him: but with the eye of faith in the glass of the Scripture; this shall plainly represent him.

Fear Satan then most, when with the fairest pretences of good, he seeks to justify evil. When the woman of *Tehoah* with a subtle parable procured *Absalom's* repeal from banishment, 2 *Sam.* 14.19. *David* replied, *Is not the hand of Job with thee in all this?* When thou beholdest Sacrilege coloured under the title of an impropriation. Is not the hand of the Devil in this?

When oppression passeth under the name of reasonable and allowed Interest: Is not the hand of the Devil in this? If you see secret malice strike under the semblance of Justice: Is not the hand of the Devil in this? If covetous worldliness pass for honest thriftiness: Is not the hand of the Devil in this? If flattery creep up to preferment, under the title of humility: Is not the hand of the Devil in this? If plumes, painting, gawdie purples, the ornaments of Popinjays, to the inversion of nature, and destruction of modesty; march all under the colors of comliness, and going according to their state: Is not the hand of the Devil in this? Let us find out this privy inductions of these damnable heresies, and resist him there, *1 Pet. 5.9. Resist him steadfast in the faith: this wrings his sword out of his hand; he and all his adherents shall fall before us, John. 12.31. The Prince of this world shall be cast out: What folly is it for the wicked to fight on his side, that is sure to be vanquished? Fear thy sin, never fear Satan? let him not have Lust that secret factor in thy city, that Intelligencer in thy soul; and he can do thee no harm. Through sin only is their force and fury so terrible to us, Ephes. 6.12. Spiritual wickedness, or wicked spirits: but spiritual wickedness is more to be feared than wicked spirits. But the God of peace shall shortly tread Satan under our feet, Rom. 16.20. Now the Lamb that hath the key of the bottomless pit, and the great chain in his hand, bind that Dragon with everlasting darkness. But for thy Church; send forth thy mercy and truth, and save us; and let thy face shine upon us forever.*

Denying the Lord that bought them.] This I called their Criminall evil, a sin that seems to keep the circle of their own selves; and not to extend to the mischief of others, but only by the force of example. In handling whereof, I will first consider the general doctrine; what it is to deny Christ; and wherein these false teachers deny him: and them the application of it; who they be that in these times deny him. In special we find the aggravation of their apostasy in three heinous ascendings. First, *They Deny:* it were bad enough to slight him, worse to forget him, yet worse to forsake him: but to *Deny him*, this is fearful. Secondly, *The Lord:* not a creature, not a man, not a Father, not a friend, not an Angel, not themselves: but *the Lord*, this is more fearful. Thirdly, *That bought:* it is much to deny a benefactor, more to deny a Parent, more to deny a Creator: but yet there is a step higher, to advance this blasphemy to the full altitude; to deny a Redeemer; *Him* that with the precious blood of his heart *Bought them;* this is most execrable.

Denying of Christ.] is of two sorts: either in Judgment or in practice: denial in faith, or denial in fact. The latter is of infirmity, the other of infidelity. *1 Tim. 1.19. Some have put away faith and a good conscience; and concerning faith have made shipwreck.* There is a denial of faith, *2 Tim. 3.5. Some having a form of godliness, deny the power of it, Tit. 1.16. They profess that they know God, but in works they deny him.* There is a denial of fact. The former makes a man no Christian: the other makes him *non nullum, sed malum;* not no Christian, but an evil Christian. The denial of Christ in judgment hath many degrees. 1. Apostasy, a falling off from Christ, and from the known truth into willful errors. *Heb. 3.12. Take heed lest there be in any of you an evil heart of unbelief, to depart from the living God.* 2. A violent opposing that truth which they have rejected, both with tongue and hand: justifying and defending their own mischievous opinions against the Gospel of Christ, Lastly, the sin against the Holy Ghost. First men forsake Christ, then deny him, lastly blaspheme him. This is indeed that which truly rents a

man off from Christ, and deprives him of all hope to be saved. The denial in fact is a dangerous pit, yet the mercy of God hath helped some out of it. So was *Peter* delivered; *Servus negavit Dominum, sed Dominus amavit servum*; The servant denied his Master, but the Master loved his servant. *Paul* did not only deny him, but persecute him; yet he *obtained mercy*, 1 *Tim.* 1.13. Many of the Jews did not only deny him, but crucify him, *Act.* 3.14. *Ye denied the holy one, and the Just*: yet were they pricked in heart at *Peters* Sermon; *gladly received his Word, and were baptized*, *Act.* 2.41.

Every action that gives way to God's dishonor, and heartens others to superstition, is a denial of Christ in some degree of fact, 1 *Cor.* 10.20. *The things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.* He that tasteth the meat offered to Idols, *Gustu negavit Christum*, hath denied Christ with his tasting. If he doth not so, yet let him but touch those things with pleasure, *Tactu negavit Christum*, He hath denied Christ with his touching. Though he doth not touch, yet if he stand to look upon the Idolatry, *Visu negavit Christum*, He hath denied Christ with his eyes. Though he forbear to look, yet if he listen to those charms, *Auditu negavit Christum*, He hath denied Christ with his ears. Though he omit all these, yet if he smell to the Incense, *Odoratu negavit Christum*, He hath denied Christ with his smelling. He may be denied *voice, veste, vultu, victu*; with the voice, when men speak to dishonor him, though inwardly they reverence him: with the garment, when they wear idolatrous fashions of attire to escape notice: with the countenance, when they seem delighted to behold the breaden god carried in a box: with the diet, when only to give content to some popish spirits, they will forbear certain meats on certain days. These be all degrees of denial in them, that rather seek to please men, than to be the constant servants of Christ.

He that dissembles a false faith is thus guilty. Faith may be feigned; *ex parte objecti*, when it doth not credit all the Word: *ex parte subjecti*, in respect of the false heart of man: *ex parte exterioris actionis*, when a man keeps the true faith of Christ, but dares not profess it. *Nichodemus* had a good mind to Christ, but he durst not be known of it: now in that he did not openly acknowledge him, he did in a sort deny him. It is objected, *Rom.* 14.22. *Hast thou faith? have it to thyself before God.* Therefore a man may conceal his faith. But the Apostle speaks not there *de fide necessariorum*, concerning the faith of those things we must necessarily believe: but *de fide adiaphororum*, concerning the faith of indifferent things. Shall I change any faith in these? No, do not change it, but hide it. Shall my faith then be quite concealed? No, God sees it. To what purpose have I faith, and not to show it? Yes, show it to God. Thy faith is to be concealed, not cancelled. But then a man may hide his faith in time of persecution, and be present at idolatrous services? No, for the Apostle speaks not of that faith, *Quae ad dogmata pertinet, sed de rebus medis*; but only of things indifferent, and therein sometimes to hide our faith is not to offend, *Chrysost.* Our own faith, I say, for a man may sometimes *dissimulare fidem propriam*, dissemble his own faith: but he must never *simulare fidem alienam*, counterfeit a strange faith.

Here may be questioned, whether it is lawful to be present at a Mass, so long as we reserve our own faith; and whether this be to deny Christ in any sort. The Apostle clears it, 1 *Cor.*

10.14. *Flee from idolatry.* This exhortation he strengthens with two special reasons; the one verse. 20. *They that partake of things offered to Idols, have fellowship with the devils.* The other, verse. 21. *Ye cannot be partakers of the Lord's Table, and of the table of devils.* Besides offending of the weak Christian, and confirming the strong Papist. A Protestant cannot possibly communicate with the Papists, without sin: yet they may communicate with us, without sin. Our Service is without all fear of idolatry, even themselves being judges: so that a Papist remaining a Papist, may communicate with us: and it is rather out of pride, than conscience, that they refuse it. Yet it sticks upon the stomach of some toy-headed Professors, that they may lawfully see a Mass, going with their kindred, for sport; and rather than want excuses, that they might more detest it. But *Paul* cuts off all these reasons, 1 Cor. 10.22. *Do we provoke the Lord to anger? are we stronger than he?* God shall condemn all colorable shifts, and expose thee to his wrath. To exhort this allowance, nothing is more commonly cited than the example of *Naaman*, 2 King. 5.18. *When my Master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow in the house of Rimmon; the Lord pardon thy servant in this thing.* To which *Elisha* doth seem to give approbation; *Go in peace.* This place is their opinion doth prove it, when indeed this place makes most strongly against it. First, *Naaman* speaks of a civil worship to his Master, not a superstitious one to the Idol: the King *leaning on his hand*; either *Majestatis* or *infirmittatis gratiâ*; whether for weakness or for State. Secondly, He professed the resolution of his heart to worship only the God of Israel, that had healed him. Begging earth to make an Altar, erecting an Altar for sacrifice, and sacrificing that he might be thankful. Thirdly, He puts the doubt of his own weakness, that notwithstanding his resolved sincerity; yet being with his Master in that cursed place, he did not know how temptation might work upon him; therefore he says, *God be merciful to me in this*; Pray for me that I may not fall, pray for me that I may find mercy. Fourthly, Some think that *Elisha* did not *approbare, sed tolerare*; not approve, but suffer *Naaman's* fault; but there is no dispensing with sin. Fifthly, *Go in peace*, is as much, as God be with you Sir; a valediction: not the words *concedentis postulatum*, of one that granted a request: *sed dimittentis abeuntem*, but of one that gave him license to depart. Sixthly, Indeed the Prophets meaning was to comfort the Syrian in God's mercy; whose strength should be glorified in his weakness. Who would either wholly keep him from idolatry, or if he fell upon infirmity, afford him gracious forgiveness. If such a thing happen; but either thou shalt die, or thy Master die; howsoever God will prevent it; *Go in peace.* Seventhly, *Naaman* did confess that the bowing in the house of *Rimmon* was a sin, or else he would not have begged pardon for it. When I go to mass, I reserve my heart unto God: so did *Naaman*, yet he cried, *Lord be merciful to me in this.* He desired mercy, as fearing before hand: we have those that will do it, and never beg mercy afterwards; that never say, In this Lord pardon me. Thus they have a fair warrant from this place: for *Namaan* condemns it, and yet they would by his example find arguments to allow it. If it were not a sin, why doth he crave pardon for it? if it be a sin, why do we seek to justify it? But we go to behold it as a Player: but plays are for stages, not for Churches. Darest thou go to a Temple, to see religion made a mockerie, and the Name of thy God a lest. But we would see it, that we may confute the absurdities of it. But would any sober man go to a drunken meeting, that he might learn to condemn drunkenness? he knew it was bad enough before. But we would go to convert others: goodly! as if the wool should undertake to turn the pitch white by

touching it; will not the pitch rather black the wool? *Peter* durst abroad draw his sword against a whole troop, in defense of his Master: yet after all his protestation of inseperableness from CHRIST, he was infected with the air of the high Priests hall. But yet we would see it, that no longer by report, but by ocular testimony we might hate it. But would any man desire to see murder or incest, that he might more loath it? All reasons are lost that make for sin: therefore resolve against this danger of temptation, lest you be found to deny CHRIST.

This for the general doctrine; now for the application, that we may perceive who they are which in any measure or degree deny JESUS CHRIST.

1 The Jews and Turks. For the Jews, their refusal of him more strongly approves him: neither could he be justified to be that Messias, if they rejected him not. Loe now how the Lord hath requited them: they denied him, and he hath denied them. Their sin is capitally written in their long and desperate ruin. If they would compare their former captivities with their former sins; they should now find that they have committed some sin more heinous than all former sins, because they suffer a plague more grievous than all former plagues. This sin was the denial of CHRIST, and this plague for that denial. For the Turks they have taken the name of Savior from CHRIST, and given it to *Mahomet* that coozning Arabian. Their malice is not only to deny JESUS, but to murder him; and by all stratagems seconded with bloody violence to wast christendome, and to bring his name to nothing. But arise ô LORD, thou and the Ark of thy strength; convert or confound thine enemies, and *Remember* those Tyrants that say of thy Jerusalem; *Rase it, rase it, even to the foundations thereof.*

2 The Greekish Church of the Ruffes and Muscovites have reserved from forgetfulness the name of CHRIST, but in the foundations of their religion have denied him. They are the basest dregs of all Christians, and so to call them 〈◇〉 to allow them the most favor that can be. They will admit none of the Christ an world to their font, but such as solemnly renounce, spit at, and abjure their former God, religion, baptism. They are as ignorant as Turks, as idolatrous as Pagans, as obstinate as Jews, and more superstitious than Papists. If the worst of the Roman, and best of the Russian, were compared, it would be hard to judge which were least evil. They give more honor to Saint *Nicholas*, if at least he was a Saint, if an honest man, than they do to CHRIST. They usually put a scrole into the hands of their dead, when they bury him; it is this, *A Russe of R•ss••*; which they call a certificate to Saint *Peter*. It is their wickedness and infelicitie to have denied Christ.

3 Such other Heretics as have kept the name of Christians, yet have spoiled the just honor of CHRIST. These differ from the other, and are not properly called Religions, but Opinions. Every Heresy though fundamental, makes not a religion: we say not the Religion of the *Arians*, *Nestorians*, *Sabellians*, *Macedonians*; but the Sect or Heresy. Not to discuss the propriety, no opinion challengeth the name of a Religion in our usual speech. Such were the *Valentinian* and *Manichean* heresies, that denied CHRIST'S Humanity. The *Arian* and *Samisetanian*, that denied his Divinity. The *Nestorian*, that distracted him into two persons. *Eutychiean*, that confounded the two natures. The *Sabellian*, that mind him with the Hypostasis of the Father. *Donatus*, that denied his kingdom, that is his Church to be perpetual and catholic. *Pelagius*,

that denied him to be the Redeemer of little ones in baptism. *Novatas*, that denied his grace and mercy to sinners fallen. There were innumerable such whom the Lord with his fan hath cast out, purging his Floore from such damnable chaff. The same gracious hand purge it still; that all men may come with heart and tongue, to acknowledge one true God, and one blessed Savior, *Jesus Christ*.

4 The religion, or rather faction of Papism. It is most wonderful to read, how *Feuardentius* and others of them upon this Text, do challenge us for the principal men that deny CHRIST. But when we come to examine the weight, their very arguments against us do strengthen us, and we find ourselves the more comforted in being so scandalized. Let indifferency be judge! we adore and trust upon CHRIST for our only Savior, and ascribe to him the whole of our redemption: they join other Savior's, other mediators with him; now which of us do most deny CHRIST? do you look for more evidence? you shall have it that both the cold neuters who treat of a reconcilment between us; and the hot separatists that say we have not left them at all because we retain some ceremonies which they use; may be at once satisfied and ashamed. It is not matter of order, but matter of faith that hath divide us; nor ceremony, but substance: not a bush, but a wall of stone, that we can scarce imagine the separation greater which divided *Abraham* from the rich man in hell. *1 John. 2.2. Who is a liar, but he that denieth that Jesus is the Christ? he is Antichrist that denieth the Father and the Son.* But they deny not the Father, albeit the Son: yea, in this they have denied the Father: where CHRIST is but half a Savior, God is but half a Father. Verse 23. *Whosoever denieth the Son, the same hath not the Father.* They worship images, adore relics, invoke Angels; here they deny Jesus. They sacrifice for the sins of quick and dead with a wafer cake, hold a Purgatory for the scouring up of souls, as I CHRIST'S blood was not able to do it; here they deny Jesus. They tread down the deputies of God from their Thrones, and set up an usurping Prelate, whom all ages have acknowledged a vassal to Prince; here they deny *Jesus*. They take away Scriptures, mangle Sacraments, license Stews, condemn marriage, wrap up the obsequies of our conscience in the strange liverie of an unknowne language; sell pardons for sixepence; open heaven where Christ shuts it, and shut heaven where Christ shuts it, and shut heaven where Christ opens it; here they deny Jesus. They mingle the blood of Martyrs, yea of traitors, with the blood of the Lamb of God which is spotless; which only taketh away the sin of the world, only quencheth the wrath to come, only abateth the edge of his Fathers Justice, even that sword cherubicall which glitters before Paradise: this, this is to *deny the Lord that bought them*. They are all for Traditions, we for the Scriptures: the goods of our Father are in question, whither shall shall we go but to his will and testament? thither we fly, we do not deny thy word, ô Lord, we do not deny thee: but they that deny the word of Christ, deny Christ himself.

Under this rank of deniers come those whilome professors of Religion, that have now accepted the mark of the beast who are so foolish, that having begun in the Spirit, they will now be made perfect by the flesh, *Gal. 3.3.* They despise the chaste spouse of their Savior, and are bewitched with the painted beauty of an ill favored strumpet. They that have seen her in her gavest dress with Christian eyes, have loathed her: others have looked on her with the eyes of flesh, and adored her. Diverse have come to Rome with a purpose to be confirmed Papists: by hearsay they magnified her; they came, saw, and scorned her. They

looked for religion, and found rank idolatry: the fire of their zeal brought them to the flames of martyrdom. We have some that suffer their zeal there to die, where those good men's zeal began to live; and delight to live, where they would but die. Our mother weeps for them, not for need, but for pity, for piety, for love. Troopes of better informed souls flock daily into her bosom, disdainng their late Antichristianism, and embracing her knees on their own. The mighty one of Israel, that leaves the ninety nine to reduce one lost sheep; fetch them home to his fold, though with shame, though by death. That they may shame the devil, forsake that harlot, love their own mother, bless their own Father, and lastly save their own souls.

5 The Renegade, that being once baptized unto CHRIST, is afterward circumcised, unto *Mahomet*. It is in vain to charge them with *Paul's* Testimony. *Gal. 5.2. If ye be circumcised, Christ shall profit you nothing:* for they desire not that CHRIST should profit them. Miserable men, that forsake the blood of their Savior, to accept the tyranny of an Impostor! I have read of a Christian, that to save his life turned Turk; but it could not save him: for they presently in derision hanged him up, with these words; *Morieris in fide Turca;* However thou livest, thou shalt die a Turk. They are so conscious of their own great Prophets weakness; that if any man deny Christ, they will never trust him in the acknowledgement of *Mahomet*.

6 The Neuter, that is of either side, of neither side; today a Romist, tomorrow a Protestant, next day no man can tell what, nor himself; this man *denies* Christ. They think him theirs, we think him ours, his own conscience finds him neithers. O but our differences trouble him: but shall a man *deny* Christ, because his coat is divided? In religion and faith there is no wavering: he that doth not believe and profess the truth, *denies it*. There is no *medium*: we must be either for it, or against it. *Judge 5.23. Curse ye the inhabitants of Meroz, because they came not to the help of the Lord against the mighty.* They did not fight against him, but because they did not fight for him they are cursed. Let us say, as that Martyr answered, when he was offered both torments and rewards; rewards if he did *deny* Christ, torments if he would not; with time of deliberation. *In re tam justa nulla consultatio:* the case is so clear, that I need not study about it. Let us much rather lose ourselves, than our Savior Christ.

7 The Separatist, that speaking of his country, cries he is fled out of Babel, he hath forsaken his mother, therefore *denied* his Father. And whither runs he? out of the free and clear air of the Gospel, into the stench and irksome mixture of Jews, Arians, Anabaptists. Who but a mad man would forsake the Church of England, which Rome envies, all the world admires; to go to *Amsterdam*? It is their delight to be thwartingly peevish: and where the gate stands open, to be ever seeking for a style. They will be cross, though they be absurd: and because the Law enjoins abstinence on some certain days; therefore their greatest seals shall be on frydays. Like certain Ilanders near to *China*, that salute by putting off their shoes, because the men of *China* do it by their hattes. He that wrongs the wife, is no friend to the husband: in refusing the Church, they have *denied Christ*.

8 The Persecuter, that invades the liberty of those who love the Lord Jesus, *denies Christ*, *Joab* smote *Absalom's* body but therein *David's* heart. The rebel says, he means no hurt to the person of the king: but because he doth it to the subjects, he is therefore a traitor: so he that strikes the Christian, strikes Christ. Such shall not escape unpunished, either here or

hereafter. Not even *Paul* himself was transmitted, without feeling what he inflicted. Examine his own testimony, *2 Cor. 11.23, &c.* Did he *make havoc of the Church?* the world made havoc of him for it. Did he *hale men and women to prison?* himself was often claped up for it. Did he help to *stone Stephen?* himself was *stoned* for it. Did he afflict his own countreyemen? his own countreyemen afflicted him for it. Did he lay stripes upon the Saints, the *Jews laid stripes upon him* for it. Was he weary, painful, diligent to beat down the Gospel? he was *in wearynesse, painfulness, frequent watchings and fastings; in hunger and thirst, cold and nakedness*, to defend the Gospel, *2 Cor. 11.27.* Thus *Quod fecit Saulus, patitur Paulus*: he endured when he was *Paul*, what he inflicted as he was *Saul*. They that persecute Christians, and escape judgment here, shall find everlasting judgment hereafter. Let this point bind us all to the good behavior, that we do good to them who love the Lord Jesus.

This is the superior and more immediate manner of denying CHRIST: there is also an inferior and more remote manner. Which is of such as turn the grace of God into wantonness, and evacuate to their own souls the virtue of his cross: who being redeemed to serve Christ, deny that service: there is a world of these. *Tit. 2.11. The grace of God that bringeth salvation to all men, hath appeared: Teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously, godly to this present world.* It persuades to holiness by this token, that it brings salvation with it. It is *grace*, a sweet nature: *that brings salvation*, ô more sweet, most welcome but it might lie hid in unknownen obscurity, nay it *Appears*: not to *Paul* or *Peter* only, but *To all men*. Deliverance from danger binds to gratitude: this was *David's* security to *Bethshabe* concerning the succession of *Solomon*: *As the Lord liveth, that hath redeemed my soul out of all distress*, *1 King. 1.29.* But advancing to great preferment bindeth more: this was *Joseph's* apology to his tempting mistress: *My Master hath entrusted all to my hand; there is none greater in his house than I: how then can I do this great wickedness?* *Gen. 39.9.* We were all justly condemned for treason, to hell; the stroke of damnation was near us: at an instant and exigent cometh our pardon; not by the hand of an Angel, God's special courtier, but in the hand of a mediator; not written with ink, but with blood; not vulgar blood, that runs in common veins, but blood royal; no meaner than ran from the side of his own Son. Now our Sovereign Creator commends a suite to us; that we would serve him; by this Token, that he hath redeemed us at such a prize. If we break the covenant, vilipend the mercy, refuse the service, trample under our prophet feet the precious token, *deny him that bought us*; what remains but a fearful expectation of judgment, and firy indignation to devour us? *Hebr. 10.27.29.* under this kind I will touch but four offenders.

1 The dissolute and scattering rioter, that draws his patrimony through his throat; he denies CHRIST, will he not believe it? let him read, *1 Tim. 5.8. If any provide not for his own, he hath denied the faith, and is worse than an Infidel.* Where is no humanity, there can be no piety: he that is not a good moral man, will never be a good Christian. He is worse than an Infidel, because he transgresseth name, which teacheth us all providence even the very beast, much more man. He sinneth against the knowledge he hath received, therefore is the worst offender. The pu•st ivory is turned by the fire into the deepest black. We use to extenuate the •fullness of such a one; He hath no fault, but a little too kind hearted: it is $\langle \diamond \rangle$ one; He

hath no fault, but that he hath *denied* the faith. He is no man's foe but his •wne; yes he is his Posterities foe, and no friend unto Christ.

2 the oppressor: Paul says directly, *They have erred from the faith*, 2 Tim. 6.10. ••a the very uncharitable. *Matth. 25.40. In that ye have denied it to my brethren,••e have denied it to me; saith CHRIST. Little thinks the Engrosser, that he ••nyes CHRIST: what, to take advantage of the Law, is this to deny the Gos•ell? Yes, the poor hath lost their right, thou hast multiplied unjust gain; prefer•d Mammon before the Lord; thou hast denied him that bought thee. But that who••ever refuseth to do mercy to the poor, denies CHRIST; this is a point of •octrine which the world will not receive; let God say what he will. But he that ••d; Whosoever giveth you, giveth me: hath said also, whosoever denieth you, de•yeth me. I send to my friend for a poor courtesy in his easy power, that have ••ne him many great favors; he denies it, it is all one, he denies me ••r his friend. 1 John. 3.17. He that hath the worlds goods, and takes no compassion on him ••at hath none of them; how dwells the Love of God in him? He that being able, gives not <◇> them whom the Lord hath bought, denies him that bought them.*

3 The blasphemer denies CHRIST; for doth any man love him, against •hom he inveighes? *Matth. 12.30. He that is not with me, is against me* Indeed, ••e greatest denial of all is verbal, and the greatest sins against God are words. •bliquities in speech offend more than those of action: therefore the sin never to ••e forgiven, is called *Blasphemy against the HOLY GHOST*, *Matth. 12.31. He •at commits a sin, offends the Law: he that blasphemes, striketh God himself. •here is no greater grace than thankfulness: no greater grace than thankfulness: <◇> greater sin than blasphemy. I would the common swearer would think of •is, that rashly, yea rancorously blasphemeth that sacred side, those wounds, that •oud, whereby our souls are redeemed: he doth in this deny the Lord that •ught him.*

4 The desperate, that rejects the offer of salvation by Christ; this is a fearful •enyall. Let all the rivers and streams that make glad the City of God, run un•• it, they are driven back: there is no entrance for the graciousness of God, •ough it be preached a thousand times. When the Lord like a loving Physician •romiseth to cure the sore, the desperate patient thrusteth his nails into it; Nay, it •all not be healed. What can be more derogatory and injurious to Christ, then <◇> change his truth into a lie, and Satan's lies into truth, and to justify the devil •ore than God? When God on the one side shall bind by promise, confirm by ••th, ratify by seal, exhibit by the blood of his only begotten Son; pardon ••d mercy to all accepting Penitents: that though he hath broken, he will bind up; ••ough he hath made a wound, he will heal it; though he hath killed, he will give ••e: yet he is not believed. When Satan on the other side shall suggest, that the ••stice of God will never be satisfied, the haynousnesse of sins cannot be pardoned, ••s if he had lost the name of being the Father of lies) he is credited. God hath •ade a decree in heaven, it belongs to the New Testament, sealed by the death of ••e Testator, witnessed by three in heaven, and as many on earth, never to be altered:

At what time soever a sinner shall repent of his wickedness heartily, I will forgive him. <◇> heaven before heaven, and he that denies it finds hell before hell, and damna••on before his time. The greatest sins are those that are opposed to the three The•logical virtues; Faith, Hope,

and Charity: such are Infidelity, Hatred, Desperati•n. The other be monstrous sins, to the denial of God's justice; but desperation <◇> this is the worst, because it denies his mercy; and his mercy is over all his works. •ehold the Lamb of God, accept your remedy, *deny not him that bought you.*

Denying the Lord that bought them. We have considered the general Doctrine, let us come to a particular examination of the words, and an aggravation of their wickedness. Which discovers it self in three degrees.

The Quality of their Act; *They denied.* So far from fearing or loving, that they fall to *Denying.*

The Excellencie of the Object; no mean person, not a servant, not an equal, but their Master; *The Lord.*

The near relation that was between them, and the right that he had in them, by purchase; *That bought them.*

They denied.] It had been very much not to have feared him, especially seeing himself so warned us. *Luk. 12.5. Fear him that can cast into hell.* The wrath of a king is frightful, we fear an ague, wonder at a Comet, tremble at thunder: and fear we not God the commander of all these? Oh he is of infinite majesty! Mathematicians wonder at the Sun, that being bigger than the earth, it does not burn it. But this is the wonder, that God being so infinitely great, and we so infinitely wicked; we are not confounded. *Amo. 4.13. He formeth the mountains, createth the wind, makes the morning darkness, and treadeth upon the high places of the earth:* can he do this, and not punish sinful man? *To fear him is Totum homini,* the whole duty of a man: not to fear him, is the way to be left worse than if we never had been. To want this fear is a wretched orbitie, but to *deny him,* this is worse <◇> had been very much not to have believed on him, considering the oracles that he spake and the miracles that he wrought. They that hated him, were forced to testify bo•• these of him; *Never man spake as this man doth: and we never saw it on this fashion: Ye, This ye have seen, and believe not.* They saw, they heard, they wondered, they were convinced, yet they not believed. Their own eyes in seeing, their own eats in hearing, their own hearts in wondering, their own convicted reasons, shall witness against their unbelief, *John. 16.9. The Holy Ghost shall reprove the world of <◇> because they believe not on me. Accedente fide discedit peccatum, accedit peccatum discedente fide.* If faith comes, the guilt of all sin departs: if faith departs, the god of all sin remains. Israel had gross sins, as tempting of God, unthankfulness, adultery with *Moab,* idolatry with *Baal-poor:* everyone able to have kept them out of Canaan, to have swept them out of the world: yet *Paul* imputes all to their want of faith, *Hebr. 3. Verse 19. They could not enter in because of unbelief, Rom. 11. Verse 20. Because of unbelief they were broken off.* There is destruction enough wrapped up in this, not to believe on *him that bought us:* but to *deny him,* is yet worse.

It were very much not to have loved the Lord, who is every way so beautiful, that no soul can behold him, but she must needs affect him! But the wicked never saw him, they look after him with carnal eyes, which are no more able to discern him, than a blear eye can look upon the Sun: their spiritual eyes, and intellectual faith never saw him. They behold him

pendentem in patibulo, dormientem in sepulchro, not Sedentem in throno; as a man of sorrows, forsaken of his friends, afflicted by his enemies, exercised with terrors, killed with torments; yet even that he was lovely. But look upon his innocence, that *immaculate* Lamb; upon his righteousness, Christ the *Just one*: behold him waited on with Angels, worshiped with prostrate knees, holding out a white hand of mercy, speaking gracious words to penitent sutors, smiling upon his Saints, kissing the souls he bought: Loe, 〈◇〉 his beauty! If any ask the Church; *What is thy beloved more than another beloved?* Cant. 5.9. She answers that knoweth; *My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine Gold, &c. Si pars, quid tum?* If every member of him be so beautiful, how excellent is the whole composition? *He is altogether lovely.* Take your choices where you will; *This is my beloved, and this is my friend.* Ver. 16. This is my choice. *Psa. 45.2. Thou art fairer than the children of men:* all that are fair, are fair only in thee. *Therefore do the virgins love thee,* Cant. 1.3. Suppose in a Country there is a young Shepherd, whose face hath but newly discovered to the world of what sex he is: his exquisite proportion and admirable beauty far transcending all the rest. The Virgin Shepherdesse desire his company, are glad to be in his sight, to do him any service, to tend his flock; and all for a kind word or a smile: striving like rivals one with another, who shall be most near him: and if it were possible, would everyone enjoy him. So ten thousand times fairer than all the sons of men is the Shepherd of our souls, Jesus Christ: all the virgins love him, every good soul seeks him, and *remembers his love more than wine*, striving in a holy emulation who shall be most acceptable to him: they will do him all service and worship, honoring his Name, feeding his flocks, making much of his followers; glad of a smile, but ravished with a kiss of his lips: all would possess him, and loe, all shall possess him that truly believe on him. On earth one husband is for one wife, but our infinite Savior is a husband for all faithful souls. So many as believe on him, he makes the sons of God, *John. 1.12.* Christ being thus sweet, it were much not to love him! *They that love not thee, O Lord, shall be written in the dust. If any man love not the Lord Jesus, Anathema maranatha,* 1 Cor. 16.22. But now to deny him, &c.

It was very much not to acknowledge Christ. *Tacere laudes Dei*, to hold a man's peace when his honor is in question, is to mistake the end of our redemption, 1 Cor. 6.20. *Ye are bought with a price; therefore glorify Christ in your body and spirit, which are the Lord's.* Now he is poorly glorified, when his Name is concealed. It is said of *John the Baptist, John. 1.20.* That he confessed and denied not. If he confessed, it might seem a Pleonasm to say, *He denied not:* but this declares that whosoever doth not openly confess Christ, doth secretly deny Christ, *Judge. 5.23.* The Merozians opposed not, they denied not, they only stood still, did nothing, said nothing: they were *cursed.* Think of this ye that hide Christ, as the woman of *Bahurim* hid the Spies, in the deep well of your hearts, and cover the mouth of it with corn: that would keep in with Christ, and yet not fall off from the world. *Rom. 10.10. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.* Confession is the effect of faith; *I believed, and therefore I spake. Si sufficeret fides cordis, non creasset tibi Deus os,* Chrysost. If it were enough to believe in the heart, to what purpose did God give thee a mouth? If it be sufficient for thee to know Christ, and not to acknowledge him thy Lord: then it shall be sufficient for Christ to know thee, but not to acknowledge thee for his Servant. *Christum*

deseret, qui se Christianum non asserit; He denies Christ, that doth not profess himself a Christian. Nor is it any help for thee, to say that Silence argues consent: for thou art bound Consentire & confiteri, both to consent and to confess: and indeed here Tacere is negare. Christ loves this free and humble acknowledgement, and commands it. 1 Pet. 3.15. Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and reverence: Thus you sanctify the Lord God in your hearts. Doth the persecutor question thy faith? Fear him not: what then? Sanctify the Lord in thy heart:•ow? by giving an answer, not silence: to whom? not only to the Magistrate, but to every man that asketh, whether friend or foe, home-borne or stranger: of what? the reason of thy hope, the ground of thy expectation of eternal bliss: where and when? not only in time of peace, and assembly of Saints, but Always, be ever ready to do it. Christ no sooner said to her, Mary; but she presently confessed him; Rabboni. It was but one word, to him that is the Word, it was taken for an acknowledgement. And •an it be that we should not acknowledge our Savior? He that will not confess a benefit, hath arrived at the utmost confines of ingratitude: but he that denies his Benefactor, is fallen so low, that he can fall no lower, except it be into hell. It may be we have not feared Christ with due reverence, nor believed with true confidence, nor loved him with sincere affection, nor acknowledged him with free confession; but Lord keep us from denying him: let us never deny the God that bought us.

The Lord.] One that by just right callengeth their service. Not a creature, yet the natural man will not deny his own horse or dog that hath done him service. A man will not deny his own house: wilt thou Agnoscere domum, & rejicere Dominem; Acknowledge thy house, and deny thy Master, thy Maker? Not a servant: Philemus would not deny Onesimus a runaway servant, when Paul had written for him: wilt thou Praeponere servum tuum Domino tuo; Prefer thy servant before thy Lord? not a friend: he is a prodigy that denies his friend. Nabal was branded for a Churl, because he shown not kindness to David his friend: and such a friend as protected him, his whole family, his substance, 1 Sam. 25.15. It goes near when a man's own familiar friend shall do him a mischief; This Absalom objects to Hushai; Is this thy kindness to thy friend? Indeed men are sometimes so drunk with the honors of this world, that they forget their friends. Like as I have heard of a Lawyer, that pleaded a case very strongly on the one side, yet before the trial of it being advanced to the Bench, adjudged it on the other: yet thus answered all imputation; I spake then as an advocate for my client, I speak now as a Judge of the cause. Or as when another challenged his friend; You were wont to visit me every day, now you keep at distance: he plainly answered; I then needed you, now I am afraid you will need me. A good man would not thus use his friend, but is there any friend like the Lord? Not a Father, how unnatural is it for the fruit to deny the tree? and to forget the rock whence he was hewn? Solomon a King did not despise his mother, but set her at his right hand. There is nothing but the love of the Lord Jesus must make a man leave his parents, Luke 14.26. Indeed a man is bound to forsake his father and mother to adhere to his wife, Mat. 19.5. But this is to be understood with a limitation, if the competition be impossible. But for Christ, Harken O daughter, forget thine own people, and thy fathers house, Psal. 45.10. But otherwise how cursed a thing is it to deny parents? Let them that glisten like the Sun, and deny to their poor obscure parents part of their superfluities, remember the

doom. *Prov. 30.17. The Ravens of the valley shall pick out that eye, and the young Eagles eat it.* But what is the father of our flesh, to the Father of our spirits? Not a wife, and yet she is not to be denied but in case of known adultery, *Mat. 19.9. Hath God made you one of two, and shall one deny the other? Deny yourself? no man doth this, but he lapseth into fornication; denying a chaste wife, to embrace an unchaste harlot.* Not a Sovereign: Rome only hath broached those Lees of rebellion, and unloosed the bonds of allegiance? And no marvel though she hath denied God's deputies on earth, which hath first denied God himself in heaven. If Kings do not serve her, she forbiddeth all subjects to serve them: she excommunicates them as profane. Yet *Saul* himself, though he had not sanctity of life, had sanctity of calling. Therefore *David, honoravit vivum, vindicavit scissum*; Both honored him living, and avenged him being dead, *Aug.*

These be all sinful denials in their several degrees: but now to *deny the Lord* that is the supreme apostasy. If it be ill to deny the creature, what is it to deny the Creator? If to deny a servant that fears thee, what is it to deny a Master whom thou shouldst fear? If ill to deny a friend that may change, what is it to deny Christ that is the *same yester-day, and today, and forever?* If to deny a father that begat the body, what is it to deny God that created the soul? If to deny a wife with whom thou art made one flesh, what is it to deny the Lord with whom thou art made *one spirit?* *1 Cor. 6.17.* If to deny a Sovereign be treason, what is it to deny the King of Kings? We are subject to the Prince *propter Dominum*, for the Lord, to the Lord *propter seipsum*, for himself. The very word the Apostle here useth is 〈 in non-Latin alphabet 〉 , and not 〈 in non-Latin alphabet 〉 : *Lord* hath reference to a Bondman, *Master* to a free-man, *Varin*. Intimating in the very propriety of syllables, that man is a very bond-man under the despotically power of God.

Here is then the second aggravation of their sin; 〈 in non-Latin alphabet 〉 . The LORD that hath given them his liverie, allowed them maintenance, to whom they have vowed homage, and who can pour on them vengeance. 1. His livery, they take and wear. Question them, as the mariners did *Jonah*; What art thou? they will answer with him; *I fear the LORD GOD of heaven.* Yea, they will profess with *David, Psalm. 116.16. O LORD, I am thy servant.* But, alas, they put on this cloak that they may be the more securely wicked under it: and if you trust them not, you shall be sure they will not deceive you. But how can they profess him, and deny him too? Yes, they may profess him in words, and deny him in works. They bear *Caesar's* stamp upon base metal. There was one condemned for coming to the marriage without his wedding-garment: these have the garment, but they come not to the wedding: God shall pluck their coat over their ears. Secondly, his maintenance they take and live on: the bread they eat, the air they breath, the clothes they wear, all are his: they are maintained only at his cost and charges: yet they *deny the Lord* that feeds them. We are to worship God, *ration immensi Domini, impensi beneficii*; both for his glorious Sovereignty, and gracious bounty. *Si non colis, iniquus es: si negas, ingratus es*; If thou do not worship him, thou art unjust; if thou denyest him, thou art unthankful. Me thinks thou shouldst fear, that the bread should choke thee, the air infect thee, the water drown thee: when thou considerest, I have *denied the Lord* of all these. Think of his ye that forget God and his benefits: he that

riseth from the table without giving of thanks, goes his way and owes for his ordinary. And because he will not pay God in his thanks, God will pay himself in his torments. Shall I take my Masters food, and deny my Master? Thirdly, they have vowed homage to him, and faithful adherence: Christ covenanting with his blood to wash away their sins; they to forsake his enemies, and continue his faithful soldiers and servants to the end of their lives. Now what kind of soldier is he that runs away from his Colours, and denies his General? Fourthly, they deny that Lord, who can destroy all those that rebel against him, *Luke 19.27. Those mine enemies that denied me to reign over them, bring hither, and slay before me.* They have not refused a weak, titular, mortal Lord, but the Lord of heaven and earth; that spake the word and they were made, that can speak again and they shall be mar'd. *Psal. 18.7. The earth trembled, and the foundations of the hills were moved, because he was wroth.* It was this Lord, *Isaiah 30.33. Tophet is ordained of old, the pile thereof is fire and much wood, and the breath of the Lord, like a stream of brimstone, doth kindle it.* It was this Lord, *Matth. 18.34. The Lord was wroth, and delivered him to the tormentours.* It was this Lord. A Lord that is everywhere to see his wrongs, that hath a just hand to requite them, and an almighty power to revenge them: from the wrath of this Lord, the Lord himself deliver us. *Lord*, who knows thy greatness, and dares deny thee? who knows thy goodness, and will deny thee? who knows thy mercy, and can deny thee? Thou art our God, and we will praise thee: thou art our Lord, and we will serve thee: thou art our Father, and we will honor thee: thou art our Judge, and we will fear thee: thou art our advocate, we will not deny thee: thou art our hope, our joy, our blessedness, our salvation, and we will love thee forever.

That bought them.] This last aggravation is derived from the consideration of the unspeakable good which this Lord hath done them: in that they were delivered by the most excellent benefit that ever came to mankind, which is Redemption by the blood of Christ. For howsoever it was a singular work and favor of God, to give us by creation a blessed being: yet was it no otherwise given us, than with a possibility to keep it or lose it. But Redemption hath instated us to a blessedness never to be lost. Here then is a doubt to be resolved: how they may perish from Christ if they were redeemed; how were they redeemed if they can perish?

First, we must lay this ground of truth: that no soul which Christ hath truly bought can perish eternally. *This is the Fathers will, that of all which he hath given me, I should lose nothing.* But all they are given to Christ, whom he hath purchased. *John. 10.28. I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands.* If I give them eternal life, nothing shall bring them to eternal death: and to pluck them out of his hand that is Almighty, requires an adversary stronger than himself. And our Savior there adds, *Vers. 29. My Father which gave them me, is greater than all: and no man is able to pluck them out of my Fathers hand.* Hereupon Paul makes a free challenge to all the actors, and pleaders, and powers that ever damnation had. *Rom. 8.38. Neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depts, (and if all this be not enough) nor any other creature, shall be able to separate us from the love of God in Christ Jesus: none can do it.* And whether they be Romish or Arminian, that seek to weaken the grace of God,

and permit the redeemed ones of the Lord to perish; let us know them for the brokers of Satan, the Seminaries of despair, and *Denyers* of Christ.

But against this Doctrine is opposed, *Rom. 14.15. Destroy not him with thy meat, for whom Christ died. 1 Cor. 8.11. Through thy knowledge shall thy weak brother perish, for whom Christ died.* But those places may be understood not \langle in non-Latin alphabet \rangle : not that they can perish through thy default, but that thou dost what thou canst to make them perish. But here it seems most plain, that they may be lost in *Denying* Christ, *whom he bought.* To clear this, we say that Reprobates may be said to be redeemed in divers respects.

1 *Secundum sufficientiam pretii*; In regard of the all-sufficient price paid for them. So Christ is said to be *that Lamb which taketh away the sins of the world.* Though he meant not to save all, yet he died for all, *quod suum erat adimplens*, performing his part, *Chrysost.* For he doth not really take away all sin from the world; and this himself declares by not praying for the world, *John. 17.9. I pray not for the world.* Otherwise the two main parts or offices of his Priesthood were disjoined; and he should sacrifice for them, for whom he doth not supplicate. Now for his mediation, concludes his own in it, excludes the world out of it, *I pray not for the world.*

2 They are said redeemed, *secundum apparentiam*, in respect of outward appearance. So all the Jews were called the elect people of God; yet *Paul* saith expressly; That *with many of them God was not well pleased, and they were destroyed,* 1 Cor. 10.5. Now, *Electorum si quisquis perit, fallitur Deus*; If any of the elect perish, God is deceived; but God cannot be deceived, *Aug.* They were then of his Court, they were not of his Council; I mean, not of that number which in his eternal Council he decreed to save. Inward sincerity is not without external profession, but external profession may be without inward sincerity. If the form of godliness could save, hell should be filled with none but Pagans and Infidels; not a Christian should come thither. But we know that a man may unhallow that blood wherewith he was *hallowed*; and so deserve *sorer punishment,* Heb. 10.29. And a wicked spirit rejected, may make his re-entry with seven other worse than himself, *Mat. 12.45.* And their fire in hell shall be hottest, that re-admit a devil, which the grace of God had once cast forth. As the wicked here say of the elect, *That his life is madness, and his end to be without honor:* in regard of their estate so outwardly miserable. So the elect judge of the reprobate; *We number him among the children of God, and think his lot to be among the Saints:* in regard of visible appearance. At last they find him *cast like an unprofitable and hypocritical servant into outer darkness.*

3 They are said to be redeemed, *Secundum ipsorum opinionem*, in respect of their own opinion: they thought themselves to be redeemed, and did apportion Christ. There is a temporary faith, *which for a while believes, and in time of temptation falls away,* Luke 8.13. neither should it be said, *Be thou faithful unto the death,* unless there was a faith that might fail before death, *Rev. 2.10.* S. *James* says, there is a faith without charity: which indeed *Potest esse, non potest prodesse*, saith *Augustine*, may be, but never be good. This faith is like an high ladder; if men have got up many rounds, and then let go their hold, they take the greater fall, *Heb. 6.4.* Some reprobates may *taste the heavenly gift*; and yet fall so far away, that *no repentance to renew them.* They tasted it, but it seems they took it but upon liking, and could not digest it.

Some are so impudently bold of their salvation, and presume themselves so familiar with God, that they dare challenge him to talk *ex tempore* with him. They may think themselves God's darlings and favorites, that never had their names registered in his book.

4 They seem to be redeemed, *Secundum charitatis iudicium*, in respect of the judgment of charity: which holds all men partakers of redemption, that are of the profession. We must cast off none, until we are sure that the Lord hath cast them off. Let us not abridge or limit God's mercy: how often have our sins deserved his wrathful doom, which yet our prayers and tears have reversed? How often hath the scroll of divorce been drawn and signed; and yet again with-drawn and cancelled upon our submission? Let us not grudge others that mercy we have found: Why is man cruel, where God relents? If the Creditor be pleased to forgive the debt, do standers by complain? Well then, we hoped that these men were redeemed, they were not: we desired it, we endeavored it: our charity did them no good, it did ourselves good: *Our prayer returned into our own bosom.*

This truth then remains, that Christ only bought his Church, and salvation for his Church. *Act. 20.28. Feed the Church of God, which he hath purchased with his own blood. Ephes. 5.25. Christ loved the Church, and gave himself for it. Matth. 1.21. His Name is Jesus, yet he shall save only His own people. For the rest, 1 John. 2.19. They went out from us, but they were not of us.* Howsoever; the price was paid for them, and there was a sufficient ransom in the blood of Jesus, if their faithful apprehension had made it theirs. The King hath granted a Pardon for all malefactors at the Parliament; we say, they are all pardoned: yet perhaps some afterwards are condignely punished, because they never sued out this pardon, nor took the benefit of it. First, therefore consider what God hath done for them, then what they have done against him: the height of his mercy adds to the weight of their iniquity.

God in his love redeemed us by the blood of his Son: Now there are four kinds of redemption: First, when a slave, *gratuito manumittitur*, is freely released to liberty: we could not be so discharged; for besides that God is just, and his debts must be paid; Satan would not so part with us. Secondly, when a man is set free, *per mutationem alterius*, by commutation or exchanging another into his room: we could exchange no creature to supply our servitude. Thirdly, when a man is rescued, *violentâ ablation*, by a forcible surprisall; as *Abraham* redeemed *Lot*: but herein God was far too strong for us. Fourthly, *Dato pretio*, by a price paid; and thus were we bought with a price, even the blood of that unspotted Lamb. His payment consisted *in Patiendo* and *Faciendo*; in suffering for our delinquishments, and in performing a sufficient obedience to God for us.

Here admire we the infinite love of God! The Egyptians in their Hieroglyphickes, or expressions of morality by pictures; used to paint *Love* naked, *Minerva* veiled: to show that wisdom may be concealed, love cannot be smothered. The Cherubims covered their faces, which is the seat of wisdom: but not their breasts, which is the seat of affection. *David* by his dissembled madness, kept his wisdom unseen from *Achish*: but spying *Bethshabe* from the battlements of his Palace, he could not smother his affection. God reserves his wisdom to himself, and the reason of his actions: but his love is visible, breaking forth, and read by every running eye, *Cant. 8.7. Many waters cannot quench love.* It is an unsuppressible fire; much

water cannot quench it; water and blood could not put it out. Now whom did GOD thus love? The *World*: not the frame of heaven and earth, but the little world, Man: the *compendium* and abridgement of all creatures. That whatsoever is imprinted with capital letters in that large volume, as in *Folio*, is sweetly and harmoniously contracted in *Decimo sexto*, in the brief Text of Man, who includes all. Planets have being, not life; Plants have life, not sense; Beasts have sense, not reason; Angels have being, life, reason, not sense: Man hath all; being with Planets, life with Plants, sense with Beasts, reason with Angels. Therefore he is called the *World*. This world God loved, *affective* before all time, *effective* in time.

But what good could man do to him, to induce this love? None: *Our well-doing extendeth not unto him, Psal. 16.2*. When we were made, we added nothing to God: if we were dissolved to nothing, we take nothing from God. That which the Lord saw in us, was apostasy and rebellion. Every creature obeys God, in running that course which he disposed to them. But how was this true: when the Sun being appointed to move his incessant race, did yet stand still in *Gibeon*? When the sea being charged to keep within his bounds, doth yet burst out with inundations? I answer; God bade them do so, dispensing with his former command, and they obeyed him. Well, yet man, rebellious man he loved: What did he give for him? Paradise, large kingdoms, or mines of gold? No, they are but a farthing token to the price of this purchase. He gave *his only begotten Son*: as he says, *What could I do more for my vineyard?* so, what could I give more for my vineyard? This Son he gave *pro ingratia*, for unthankful men, that said not so much as God—a-mercy for him: *pro injustis*, for unrighteous men, that denied him that was not denied to them. Here was a *Sic dilexi*, no man could ever find a *Sicut* for it. *Augustine* supposeth that some great Prince had a poor desertlesse subject, maimed in mind, without reason or honesty; leprous in body, without any soundness; yea, so full of stench that none could endure him: yea, more than all, so arrant a traitor to the same Prince, that he would vex him, kill him. He hath one only son, a sweet and hopeful Prince, the joy of his heart, the light and delight of his eyes, the singular heir of his kingdom. Yet when nothing will cure this forlorn wretch of his leprosy, but only this young Princes blood, he freely gives that to bathe and cleanse him. This is much, and such as never was found, yet still short of this precedent. For if the life of a Prince was given for a gnat, it is not so much as for God's Son to be given for man. He is worth ten thousands of us, more worth than all: O unspeakable love, gift, price!

Saint *Peter* tells us what was the price of this purchase, *1 Pet, 1.19*. *The precious blood of Christ, a Lamb without blemish*. Had he emptied the veins of the earth, and spoiled them of their richest oars: had he plucked the spangles from heaven, and impoverished the firmament of her sparkling beauties: had he given the whole inheritance of the world; yet all had been infinitely less. When *David* said to *Mephibosheth*; *Thou and Ziba divide the Land*: he answered; *Yea, let him take all, seeing my Lord the King is come again in peace*. This was much, yet *Mephibosheth's* content was for *David*, a friend, a King: but God parts not with an Inheritance, but with his Son; and this for man, an enemy, a servant. Let death seize on my Son, that my servant may come again in peace. O never was so poor a purchase at so high a price! That he might show love to us, he forbore love to himself. Now see, O renegade, whom thou refuseth: *Nescis temeraria, nescis, quem fugias, ideóque fugis*; Thou knowest not whom thou denyest,

therefore thou denyest. If thou hast bought honor by thy valor, thou callest it Thine: if endeared a friend by thy loyalty, thou callest him Thine: if purchased an house with thy money, thou callest it Thine Christ hath bought thee with his blood, and yet thou denyest to be his. This ransom is paid, and now in a merciful offer he tenders it to thee; wilt thou in a peevish sullenness refuse it? Conceive this dialogue between the Redeemer and the Denyer. *Red.* Open to me. *Den.* No, I know not whence thou art. *Red.* Rise and see. *Den.* No, I am in my warm bed of pleasures and carnal satisfactions, I will not rise: who art thou? *Red.* I am JESUS, thy Redeemer: wilt thou still swear and for swear, I know none such? I bought thee, thou art mine: I come to embrace thee, deny me not. *Den.* Yes, take me, when all other delights forsake me: let me be thine when I am not mine own: till then keep thy cheare to thyself, I have married my pleasure, and *I cannot come.* O obstinate hearts, whom the King of heaven must buy with his blood, woo with his grace, wait upon with his patience, enrich with proffers of mercy; and yet at last be denied? LORD turn to sad as love thee, we deny not thee, deny not us, O good LORD JESUS. *Amen.*

This is the latitude and dimension of their wickedness; wherewith I will have done, when I have declared the Penaltie of it. Their punishment is proportioned to their fault: they denied him that bought them, and he that bought them will deny them, *2 Tim. 2.12. If we deny him, he will also deny us.* How, where, and when will he deny them? They surfeit on pleasures, and enjoy the wish of their own hearts; how then doth he deny them? Doth not God bless whom he loves and love whom he blesses? *Alas,* those blessings to such men prove curses: *Conceditur opulentia, abscinditur misericordia:* wealth is granted, but mercy is withholden. The earth seems their own, the world applauds them; and is not *Vox populi, Vox dei;* the voice of the people, the voice of God? No, for the *whole world lieth in wickedness:* but here they are honored, where then shall they be denied? The echo answers, Here: even where *Saul* would be honored, there was he denied, *before the people.* They spend their days in peace, their minds are not troubled, they sit not sighing and blubbering for their offenses, sure God is not angry with them; when shall they be denied? Now, even in that they lament not, their case is most lamentable: their pulse hath left beating, this argues God's direliction; that their life breath is painted out, and they have given up the (Holy Ghost.) Will you hear how, where, and when? Take it from CHRIST'S own mouth. *Matth. 10.33. Whosoever shall deny me before men, him will I also deny before my Father which is in heaven.* For the manner, How; *I will deny him,* not conceal him, nor excuse him, not hold my peace and silence it, but *deny him.* For the place where; *Before my Father,* where my word will be taken: for I have the key of heaven, to let in and keep out whom I please. *Coram Patre,* who hath *committed all judgment to me,* and set me to sentence every man according to his works. *Coram Patre,* if it had been only. *Coram hominibus,* before men, where thou denyest me, they would approve my justice: if *Coram daemonibus,* before the devils, they would be glad of thy company, and with a hasty rape hurry thee to perdition: if only, *Coram Angels,* before the Angels, (which is also expressed, *Luk. 12.9. He that denieth me before men, shall be denied before the Angels of God.*) They would witness how often I have sent them to guard thee, how little thou didst regard me. But what is the detestation of men, the rejection of Angels, the derision of devils, to the loss of my Fathers love? This *Coram Patre,* shall strike thee with horror *Matth. 21. Ver. 37.* When

the Father sent CHRIST, he said, *Sure they will reverence my Son:* but they conspired, *This is the heir, come, let us kill him.* Reject them ô Father, for they rejected me. Away must their faces be turned, from joy, from light, from blessedness; to wander in horrid darkness, to lie bound in the chains of torment; where unquencheable fire, and insatiable death shall not be denied them, that denied everlasting life. For the time when; *In heaven:* when they knock with hope to be let in at that gate, when they shall see millions of confessors enter in and be made welcome: *In heaven* I will deny them, that is in the day of judgment. On earth they spake their pleasures, their tongues were their own, they denied me without control: but when I have denied them in heaven, and they have acknowledged me in hell, then *shall they gnaw those tongues for pain,* and wish that they had been borne dumb, never to have *denied him that bought them,* Revel. 16.10.

This is a fearful plague, when God will suffer men to fall off from CHRIST, and to reject their Redeemer: alas, they do no less then split and sink that Ship in the midst of the sea, which alone should save them. Whom shall they trust to make them righteous? none can do this but CHRIST, and they have denied him. Rom. 6.33. *Who shall condemn? it is CHRIST that justifieth:* so who shall justify, when CHRIST condemneth? They have sinned, and God is offended, who shall make an atonement for them? Only CHRIST can do this; *If any man sin, he is our Advocate and propitiation:* and this Advocate they have *denied.* Whom shall they call upon for love and favor? there is none to be had but in CHRIST, and him they have *denied,* Revel. 2.4. *I have somewhat against thee, because thou hast left thy first love.* He that hath once broken his faith, will not easily be trusted. Him, that hath once vowed love to a virgin, and after fallen off with breach of covenant, no wise maid will ever admit within distance of liking. They wax wanton against CHRIST, *having damnation, because they have cast off their first faith.* Whom shall they call upon in the day of trouble? the Lord. This was the voice of *Elias* in his agony, of *Jonah* in his fury; *Lord, take away my life.* Of the Apostles in their fear. Matth 8.25. *Lord save us, we perish.* Of the malefactor dying on the Cross. Luk 23.42. *Lord, remember me in thy kingdom.* Of *Stephen* under the stones, Act. 7.59. *Lord, into thy hands, &c.* Of *Saul* cast down from his horse. Act. 9.6. *Lord, what wilt thou have me to do?* This is the echo of misery, the suppliant for mercy: but alas how shall they call on this Lord, that have *denied* him, Rom. 10.14. *How shall they call on him, in whom they have not believed:* Yea, whom they have *denied?* What wonder is it, if God doth not hear, where he hath not been heard? if he shut against them, that would not open to him? complainest thou, *Why hast thou forsaken me O Lord?* he replies, why hast thou *denied* me ô servant? There is grievous punishment for them that fear not God: *Pour out thine indignation upon them that fear thee not,* saith the Prophet. Grievous, for them that seek him not. Psal. 10. *The wicked will not seek after God,* therefore are lost *in the devices of error.* Grievous, for them that call not on him; for he will be a stranger to their acquaintance. Grievous, for them that trust not on him, for they shall be left to themselves. Grievous, for them that love him not, for they *shall be written in the dust.* But most grievous for them that *deny* him here, for they shall be denied forever hereafter.

The use that we are to make of it, is by this consideration to fortify our faithfulness and loyalty to CHRIST. Let us not deny him, yea let us deny all things for him. For saith *Jerome;* if necessity require it, *Odium in suum, est pietas in deum;* it is godliness to hate our own delights

in respect of the Lord. What good thing can be lost by our profession, which Jesus requites not in himself? lose we riches? *In him dwells all fullness.* Liberty? *The Son makes us free indeed.* Wife? he is a husband. Children? he is a Father. Life? *Ego sum vita*, he is the true life.

Therefore is he called *All in all: ut qui omnia propter Christum dimiserit, (ϕ) pro omnibus inveniatur, & libere clamet, Pars mea Dominus, Hieronym.* That he which hath left all for CHRIST, many find CHRIST instead of all, and sing cheerfully, *The Lord is my portion.* Why should we deny him? he never denied us. Not to the Pharisees, *Matth. 9.12. Why eateth your Master with Publicans and sinners?* this was their question. *I came not to call the righteous, but sinners to repentance:* this was his answer. Not to Pilate. *1 Tim. 6.13. Before Pontius Pilate he witnessed a good confession.* Not to the Angels, for he makes them *Ministring spirits for our good.* Not to GOD the Father himself, *John. 17. They are all mine, and thine.* When he was betrayed and taken, he denied us not to Judas; *Ego sum*, I am he. When he was scourged, he denied us not: when he was condemned, and nailed to the Cross, loe, he did not then deny us, Though enemies denied mercy, by-standers denied him pity, Angels must deny him help, God himself seemed to deny him ease and comfort; so he cries, *My God, why hast thou denied me?* yet even then he did not deny us. But he confessed us to the death, *Luk. 23.34. Father, forgive them:* and after death, as appears by his charge to Peter, *Feed my sheep:* and forever, *Matth. 10.32. Whosoever shall confess me before men, him will I confess before my Father in heaven.* A way then with all excuses of denial: there are two temptations or causes of it; Infirmitie, and Infidelity. Infirmitie rise•h from fear of pain, Infidelity from love of pleasure. Is any pain like the separation from CHRIST? think of that *Discredite, Matth. 25. Depart from me (ϕ) cursed.* Is any pleasure like the *pleasures at the right hand of God forever?* Away with that coldness of heart, that like Northern cloth shrinks in the wetting, I mean in the floods of persecution. Away with that thin-danw'd profession, that like mown grass withers in the sun, with the heat of prosperity. Let us deny our own worth, and become nothing in ourselves, that we may be wholly all in CHRIST. The poor man depends not upon the relief of others, till he find nothing at home. Until our hearts be purged of pride and self-love, we never depend on the favor of God. Be everything denied that is not *in ordine ad Deum*, and hath no relation to Jesus Christ. Let us deny our pleasures, deny our lusts, deny our wills, deny our covetous desires, deny our seducing friends, deny ourselves: but let us never *deny the Lord that bought us.* To this blessed Lord of our redemption, with the Father of our creation, and the Spirit of our adoption, three Persons and one most holy God, be praise and glory forever, *Amen.*

They bring upon themselves swift destruction. We have anatomised the fault of these false teachers, in denying their Redeemer. Which haply was not with an open and manifest recusancie, for then orthodox Christians would have refused conversing with them, and the Church excommunicated them. But rather, because such a denial did arise by just consequence out of their dogmatical, stigmaticall assertions. For if we understand Saint Peter by Saint Jude; the very parallel and harmony one of the other: we find these heretics challenged for *Turning the grace of God into licentiousnesse, Iud. ver. 4.* Whereupon is inferred, that *they deny the only Lord God, and Jesus Christ.* So that to turn Grace into wantonness, is to deny CHRIST. Neither was this only exemplary in their practice, but also doctrinal in their profession. For he that calls himself Christian, and teacheth that in CHRIST is granted liberty

of sinning, denies the Redeemer. *Luk. 1.74. We are delivered out of the hands of all our enemies, that we might serve him without fear.* That we might serve him without fear, not sin without fear. CHRIST came to unbinde us from Satan, and to vex him at our new goodness, not to make him laugh at our wickedness: that we should sin less; not sin more, and more securely. *Rom. 6.1. Shall we continue in sin, that grace may abound? God forbid. An sit, quia sit? absit.* Shall there be presumption in sin because there is abundance of grace? God forbid. This is a true position: *Quicquid Christus operatur pro nobis, hoc operatur in nobis.* Whatsoever the Lord Jesus worketh for us, that he also worketh in us. If he hath freed us from the damnation of sin, then also from the dominion of sin. If with his blood he hath quenched the fire of hell for us, he hath quenched the fire of lust in us. They are miserable men, *qui luxuriantur in Christo*, that are wanton in Christ: as if the Law had lost it self in the Gospel: and the Statutes against blasphemy, adultery, idolatry, covetousness, were now repealed, to stand in no more force: but like an Almanac out of date, to be sacrificed to forgetfulness. This is a left-handed taking of Christ: *Non consolatur Christi infantia garrulos, non Christi lacrymae cachinnantes, non panni ejus ambulantes in stolis, non praesepe amantes primas cathedras, Bern.* Christ's humility doth not comfort the proud: his patience shall do no good to the revengeful: nor his love to the uncharitable. He was a prodigal young heir that encouraged his companions; come let us drink, revel, throw the house out at the windows; the man in the scarlet will pay for all; meaning his father, who was a Judge: but he adjudged the patrimony from him to one of his younger sons more obedient. So say the luxurious; let us swear, oppress, abuse, be wanton, be merry, be mad; the man in the Scarlet hath paid for all; meaning Christ, that he is in his Scarlet and bloody robes shall justify and acquit them. But be not deceived; as good men as we, and as jolly they were, that stood upon the *Fatherhood of Abraham.* (We may put away our wives, we may swear, we may hate our enemies. We may kill the Prophets, subject God's word to our Traditions, and follow our own ways. Why? *Abraham is our Father, John. 8.39.*) But by their leave, Christ calls them bastards, and finds out another father for them. *Ver. 44. Ye are of your father the devil, and the lusts of your father ye will do.* So ye profane wretches, bear yourselves so long as you will upon CHRIST, and flesh your lusts on his merits; if you think to take willful sin in one hand, and Christ in the other, you shall find both your hands full indeed, b•• Christ in neither of them: the one being full of wickedness, the other full of vengeance; you have *denied the Lord Jesus.*

They bring on themselves swift destruction.] This is the punishment. The•• are plagues enow, that wound the flesh, and fetch blood of the soul, without perishing; but this the utter ruin, *Destruction.* But yet this may be far off, and happily doth wait the succession of ages, and intervention of many years: and when it cometh, it shall give warning of the approach, like a Porcpose before • storm: nay, it comes on a sudden, it is *Swift destruction.* But who shall inflict this, that they may fortify themselves against it? Themselves: here need no engines, no enemies, no invasions; 〈 in non-Latin alphabet 〉 , *Superinducunt sibi, Themselves* bring it, or, *They bring it on themselves.* So that their punishment is described, by the Autho••, Measure, and Manner. The Author, *Themselves:* the measure, no less than *Destruction:* the manner, *Swift* and sudden.

They bring on themselves.] Very kind men! what would they do with others, that destroy themselves? *Cui bonus, qui sibi nequam?* He that is evil to himself, 〈◇〉 whom will he be good? Every man thinks, that he loves himself far better than his enemy: yet while he affecteth sin, he loves his enemy better than himself, *Vnusquisque vult esse beatus, etiam sic vivendo ut sit miserrimus.* All men would be happy, albeit most men take the course of infelicity. We hate our foes; thou hast no worse foe than thyself: hate thy sinful self. If there were no harlot, no drunken associate, no thief to cry, *Cast in thy lot with us;* no devil to do his office; wicked men would beget destruction on themselves. *Accersunt,* so some read; *They send for destruction;* as a man dispatcheth messenger after messenger, because the expected party delays his coming. So as if damnation were leaden-heeld, they send anger to fetch it to them, after that malice, after that murder, a bloody messenger. So worldlings send covetousness for it, after that lying, after that swearing, after that Usury, after all oppression. Lest vengeance should be too slow, & forget it self, these be the messengers to bring it. *Hos. 4.2. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every inhabitant languish.* Now whe• the plague comes, and says, *Ecce adsum,* Here I am: they cry as the devil did to CHRIST, *What have we to do with thee: why comest thou to torment us before 〈◇〉 time?* Before your time, replies destruction? Why, did you not send for me? was not pride rapping at my door, blasphemy thundering in mine ears, Sacrilege pulling me by the hand? all crying, vengeance come away, thou art sent for? And especially, when sacrilege hastened me, it was high time to come. As *Aha•i* three Captains and their fifties that were sent to fetch *Elijah:* one said, *come down:* another, *come down quickly:* the last *on his knees* entreat; loe then God saith *g• down with him,* 2 King. 11.14. Wickedness says, *wrath* come down: presumpti•• says, come down quickly: but rebellion begs it without nay: and then G•• saith, *Go down with it.* Yea, as if *sending* for it were not speedy enough, and th•y would not in this business trust a messenger; they put off all state, and go themselves to fetch it. *They bring it on themselves,* *Isaiah. 5.18.* *They draw iniquity 〈◇〉 cords of vanity, and sin as it were with a cartrope.* That same threefold cord, 〈◇〉 easily broken, that Saint John speaks of, 1 John. 2.16. *The lust of the flesh, the last 〈◇〉 the eyes, and the pride of life;* this draws it home. But lest all these cords shall 〈◇〉 hold, hard-heartednesse is the cartrope that shall fetch it with a mischief. *W•• then doth a man complain for the punishment of his sins? Lam. 3.39.* Punishment reassons with the wicked; why doest thou murmur in thy sufferings? Hast th••been so many years a bringing me, sent so many messengers for me: and now I am here complainest thou? I was long a coming, I will be longer a departing. *Ne•o fit repent miserrimus:* no man becomes miserable on the sudden; such is God's patience: but being once made miserable, it is long before happiness returns; such •s God Justice. Miserie comes come on horse-back, but goes away on foot: sin quickly brings her, long repentance must drive her gone. From this point of doctrine may be deduced three collections.

1 That the wicked are the causers of their own condemnation. *Esa. 50.1. Which of my creditours is it to whom, I have sold you? Behold, for your iniquities ye have •old yourselves.* I took no money saith God, no price of any creditors for you; •ee have sold yourselves. *Prov. 5.22. His own iniquity shall take the wicked him•else:* there need no ginnes nor snares, nor plots to surprise

him; his own sins shall do it. Thou mayest say of thy sin, (as of thy son:) it is a child of mine own begetting: concupiscence the mother lays it to thee, and thou must father it. *Psal.* 64.8. *They shall make their own tongue to fall upon themselves.* Let there be no plaintiffes to endite, no devils to accuse, their own tongues shall condemn them. *Ier.* 2.17. *Hast thou not procured this unto thyself?* Self do, self have. *Procuring* is a diligent laboring of a business: so they study to bring evil on themselves. *Mic.* 2.1. *They meditate mischief;* study to be naught. Let our providence be never so vigilant, our circumspection heedful; sorrow will come: but these men study for it; they beat their brains, and break their sleeps, plot, consult, contrive; and all to bring on themselves swift destruction. It is true, that this is not their immediate proposed end, but it is a necessary consequent. He that seeks dignity for some hidden treasure undermines the foundation of a house; his ends wealth; yet he knows the whole building will fall on his head, and quash him to pieces: if he do perish, let him thank himself.

2 Observe that God is not the cause of man's transgression or damnation. *I am.* 13. *Let no man say when he is tempted, I am tempted of God.* *Seneca* hath a saying not unlike of the gods; *Hii nec habent, nec dant malum.* But it is objected; It is God's will that I should thus sin, and thus fall. *Rom.* 9.19. *Why doth he yet find fault? who hath resisted his will?* My will is borne by the stream of his inevitable will, I sin by compulsion; why doth he then complain? O detestable speech, that charges God with our iniquity; than which the grand devil could not roar a worse above ground. Consider their dilemma: evil is done, and God doth suffer it; whether then doth he suffer it against his will, or with it? If against his will, this takes away his omnipotence: if with his will, than he willed it. For answer, the will of God is partly secret, wholly just: it is two ways considered. First as it is *Signata*, written in tables published by a trumpet, seconded with blessings, curses, Then as *Reservata*, concealed, written in another book, wrapped up in the counsels of his own breast. What God formerly wills, is not done always, yea is done seldom: what in the future respect he wills, is infallible. *Sennacherib* is a fool to challenge to himself; *What God can deliver out of my hand?* *Nero* to plead; my authority gives me license to do all things. *Rome*, to challenge to her chair an impetuous, imperious, and masterlesse will; to whom no man must say, as to the Lord, *Cur ita facis, why doest thou so?* Thus they ground it. *Esa.* 10.15. *Shall the saw magnify him that shaketh* 〈◇〉? The saw must not lift up it self against him that moveth it; ergo let no man judge the Pope. But they shall find to their woe, that this is only true of God; who doeth whatsoever he will. If we press further into his secrets, we are bid stand back. *Adam* was driven out of Paradise for affecting too much knowledge: the *Israelites* had died the death, had they past their bounds, and climbed up to the Mount. Fifty thousand threescore and ten men of the *Bethshemites* were slain for looking into the Ark. *1 Sam.* 6.19. There are some unsearcheable mysteries, as high as the highest heavens, covered with a curtain of sacred secrecy, not to be drawn till the day come, wherein we shall know as we are known. Now when men have spilled blood, defiled the marriage bed, provoked heaven with rapes, treasons, depopulations, blasphemies; what, have they then done the will of God? Indeed, in respect of his hidden purpose they have done his will, spite of all their malicious 〈◇〉 sworn contradictions. For *De his qui faciunt quae non vult, facit ipse quae vult.* Upon them that will not do as he would have it, he will do himself as he would 〈◇〉 it. But

in respect of themselves the wicked have done what God willed not, for ⟨◇⟩ commanded the contrary; and hath expressed that will in his word.

But yet he wills their destruction, therefore they *bring it not on themselves*? G• found them revolted to sin, indisposed to believe, and so he leaves them: he ⟨◇⟩ not give them faith, he needs not, he is not bound to it. This is God's hardeni•g *Nolle emollire*, when he will not soften. His making blind is *Nolle illuminare*, whe• he will not enlighten. His casting off is *Nolle vocare*, when he will not call ho•• Neither is this only a mere permission; for their is a degree of some forwarder disposition in God concerning the actions of unrighteousmen, than a bare toleration There is great difference between these speeches; *Non vult*, and *Vult non*: between he hath *not a will* to do it; and, he hath *a will not* to do it. The former arg•• ⟨◇⟩ careless neglect, this a bent and resolved decree. A poor man asketh alms, so•• are *not willing* to relieve him, as not waighing his necessity: another hath a *will not* ⟨◇⟩ do it, a determinate refusal of mercy. This is then the conclusion; *Multi* ⟨◇⟩ *laberentur detenti, nulli ut laberentur impulsu*: God lifteth many up, there are ⟨◇⟩ whom he properly casteth down. *Ab illo est quod statur, a nobis quod ruitur*: b• him we stand, we fall off ourselves. *O Israel, thou hast destroyed thyself*; if the•• be any *help*, it is *in me*. Indeed it is my hand of justice that strikes, but thou by thy wickedness didst draw out the sword, and put the arrow into my bended bow: thy pestilent and stinking sins have conflated the plague wherewith I strike thee. Go• would have spared them, they would not be spared; *Accelerant sibi*; *They bring destruction on themselves*; and still *Thou continuest holy, Oh thou worship of Israel*.

3 Observe that themselves bring it; therefore not any fatal necessity out of themselves, but their own malice within them. There be some that say, It is ⟨◇⟩ destiny to do this or that sin, the stars have signed it. *Mercury* committed the theft, *Mars* the murder, *Venus* the adultery. This is a barking at God's Justice indirectly, involvedly, and somewhat afar off, to charge the influences of heaven. As if forsooth, God did not instigate them to sin immediately by himself, yet by other instruments. Thus *Adam* insinuated an imputation upon God; *M•li•• quam tu mihi dedisti*; *The woman which thou gavest me*: as if God had given him ⟨◇⟩ woman to tempt him. *Sed haec ruina est maxima, Deum putare causam ruinae*: this i• the fearefullest ruin of all, to accuse the Lord for the cause of our ruin. There i• no fatal necessity from above, that drives man to sin. Saint *Augustine* confi•• them that used to charge the stars with their impiety. A woman was given to ⟨◇⟩, and often played the harlot: which when her husband found, and objected to her she excused her self, and pleaded that it was *Venus* which caused her to do so. H• upon he took a staff, and cudgell'd her for it: then she complained of his un•••ralnesse, to strike his own flesh: that she was his wife, dear unto him, and he o•g•• not to beat her. He replied, it is not you, wife, that I strike but *Venus*: declari•• that as it was not she that played the whore, but *Venus* in her: so it was not she ⟨◇⟩ he did beat, but *Venus* out of her. A thief hath stolen thy goods, thou takest ⟨◇⟩ in the manner: he cries, let me alone, and charge *Mercury* with it, he stole•• goods. No wise Judge would indite or arraign *Mercury*, call a star from ••ven; but cut off an ill member from the earth. Thus neither can the wicked ch•• the stars or any other creatures with their destruction. True it is

that God $\langle \diamond \rangle$ their instrumental means often in executions. *Judge. 5.20. They fought from he••• the stars in their courses fought against Sisera.* In the days of Noah the wind• $\langle \diamond \rangle$ heaven were opened so wide, that they drowned the world. *2 King. 1.10. Fire $\langle \diamond \rangle$ down from heaven,* and consumed those that came to apprehend the Prophet. But there could be no destruction about us, if there were no corruption within us, *1 Pet. 3.13. Who, or what shall harm you, if ye follow that which is good?* nothing. It is our wickedness that makes the earth barren, the air infectious, the influences of heaven unkindly. If *Pharaohs* heart had not been hard, all those plagues had fallen besides him. Let us go into ourselves; the head aches, the members are sick, but the stomach is in fault. Neither man nor devil could destroy us, if we did not destroy ourselves. GOD makes a wicked man *Heautontimoreumenon*, a self-troubler▪ it is a sore pu•ishment, when men are forced to punish themselves. The whip that must scourge the wicked, is of their own making; every cord whereof they have curiously •wisted. The potion of bitterness which they must drink off, hath all the ingredients of their own putting in. Indeed, saith the Psalm; *The Lord hath mixed it;•e may compound it, but of their materials: he need not put in a dram more, •or they afford themselves destruction enough. Psal. 109.18. As he clothed him•else with cursing, like as with a garment, so let it come like water into his bowels, and like •yle into his bones.* He made cursing his clothing; it is fit he should wear his own garment. Indeed Hell was not made for nothing, and *Tophet* was prepared for them: •ut they should never feel it, till they had prepared themselves for *Tophet*. GOD in his Justice would not bring them to destruction, unless they first by their wic•edness did bring destruction to themselves. We see the punishment of denying Christ: O let us never be such enemies to ourselves, that have so good a friend as I•SUS CHRIST.

Destruction.] This is the measure of their punishment. O yet if the Justice of God would but chide them, not beat them: or if it did beat them, yet with rods, •ot with scourges: or if it did scourge them, yet with whips, not with Scorpions: or •f with Scorpions, yet not with burning flames: or if with burning flames, yet not with unquenchable flames: Oh yet it anything might serve but utter and endless •uine; *Destruction!* This is an indefinite word, of full latitude, that knows neither measure nor cessation; but comprehends all plagues, external on body, internal on •oule, eternal on both: a punishment of extremity, of universalitie; *Destruction.*

God concealeth the m•nner, but denounceth the measure. *Destruction* is either •emporall in this world, or eternal in the world to come. If we first consider it •emporally, we shall find it heavy enough: *Incerti generis, sed certissimi ponderis. •onas 3.4. Yet forty days, and Nineveh shall be destroyed.* He lets them know of a de•ruction, but he tells them not how: the quantity is plain, the quality is hidden. •iniveh might have been plagued many ways, and yet stood upon her foundation •ill. With want of rain, as *Samaria* in the days of *Ahab*: with want of bread, •at women did eat their own children, as in the days of *Jehoram*: with pestilence, •s in the days of *David*: with the siege of enemies, as was *Betulia*: with the ty•annie and exaction of her own Kings, as once was Rome. But these are all too •ght in GOD'S balance, and nothing will satisfy his Justice, but her final subver•on. So is it denounced against the wicked, *Hosea 7.13. Destruction unto them, be•use they have transgressed against me. Prov. 16.18. Pride goeth before*

destruction. •hus they understand the general, not the special: this holds them in suspense, •d adds to their fear, when they know not what they should study to prevent. •OD hath always enow to do it; *Mille nocendi arts*; he speaks of four grie•ous plagues, *Ezek. 14.21. The sword, the famine, the noisome beast, and the pestilence.* ⟨◇⟩ he should particularly threaten the famine, how would they hoard up corn, like •*seph*; fill their barns, their grainars, penuaries, and store-houses? If the *Beasts*,•ow would they be provided of engines to kill them? If the *Pestilence*, how would •y shift ground, and run from their country, as vermin from an house on fire? If •e enemies *Sword*, what mustering of men, scowring of armor, preparing of muniti••, levying of forces, exercise of arms, would there be? Cities would be victualled, •piers repaired, Holds fortified; art and labor would study the best prevention, at least so far as their wisdom reached. Though indeed the best is flying to God by penitent supplication. *Amos 4.12. Thus will I do unto thee, and because I will do th••, Prepare to meet thy God, O Israel.* Divers plagues are threatened in that Chapter; from which the prophet proves there is no evasion, but by repentance. Yet are men so averse from goodness, that as a guilty person before the Magistrate, seeks not ⟨◇⟩ amend his fault, but to know his accuser, and to be quit with him. Which of these shall be it, God knows: the least will serve, what havoc will the greatest make.

Destruction.] there is nothing to be bated of total ruin. *Ier. 49.9. If Grape-g•therers come, would they not leave some gleaning grapes? If thieves by night, they will ⟨◇⟩ till they have enough.* This justice will leave none, but the wicked shall be preyed upon by insatiate judgment, till nothing be left. *Mat. 18.25. His Lord commanded him to be sold, &c.* That servant ought ten thousand talents; what had he received? But to pay this debt, *non habuit unde; he had not wherewithal. Nec aurum, nec arvum, nec amic••*; No works, no prayers, nothing. *Then the Lord commanded him to be sold, and his wi••, and children, and all that he had, to make payment.* He might have been sold *Hims••e•* but his wife? Or, himself and his wife, but his poor children? Or, if himself, wi••, and children, yet also *All that he had*? Nothing to be left him, not so much as bread ⟨◇⟩ sustain him, nor apparel to hide his nakedness? No, all must be sold, that all may be paid; here is utter *destruction.* God's judgment like a canker on a tree, first ears ⟨◇⟩ the leaves; but leaves not there; at last consumes tree and all.

Let this teach us how to think of our sins, and their violent precipitating ⟨◇⟩ to *destruction.* Unless we value the wealth of our country, the health of our friends, the peace of our consciences, the life of our bodies and souls, at so low a rate: as *H••rius* lying quietly at *Ravenna*, prised Rome. When he heard that Rome was taken, he looked pale, fearing it had been his Hen, called *Roma*: but understanding it •o be no worse than the Cities loss, he laughed at the news. So except we esteem our own lusts and vanities, more than the well-fare of the whole Land, and think the loss of all no more than if a Fly were taken in the web of a Spider: let us confess and redress our sins. Do we marvel in this rebellious age, why the barren turfe yields pale and hungry grass, if the hail spoil the Vine, whirl-winds the Olive; if pestilent breaths corrupt the air: let us look to our sins, and ce•se marvelling. Not that there is destruction, but that there is not destruction, is the wonder. No marvel if miseries come, the marvel is that they stay so long. Let it not be so with us, as *Josephus* thought of *Jerusalem*;

that if the Romans had not invaded them, the very earth would have swallowed them. Let us fall to our seasonable deprecation, that the LORD destroy us not. *Ierem. 3.22. Return* ⟨ϕ⟩ *backsliding children, and I will heal your backslidings. Behold, we come unto thee, f• thou art the Lord our God. Be our sins less, and our prayers more, that we may find mercy.*

We have yet but lightly weighed the unsupportable lode of their punishme••, and confined it to the circle of this present world. Now this wound will be deep enough, especially when an almighty hand shall give it. *Ezek. 21.27. I will ov•rtur•ne, overturn, overturn it, and it shall be no more.* If the first subversion serve n••, the second shall effect it: if they both leave anything undone, the third shall acco•plish it. *Overtur•ne* his Diadem, (for there it is spoken of the evil Princes cro•• yet he remains a man: *overturn* his life, yet there is hope of another: nay, ⟨ϕ⟩ *overturn* his soul, here is *Destruction* in her extremest spoil. So *verse. 14. I•* ⟨ϕ⟩ *sword be doubled the third time; if the two first blows should leave any life be•••• them. Joel. 1.4. What the Palmer-worm leaves, let the Locust eat: what the Locust* ⟨ϕ⟩ *let the Canker-worm eat: what the Canker-worm leaves, let the Caterpillar devore.* ⟨ϕ⟩ *the sword have left ought, the plague shall consume it: if the glutted plague* ⟨ϕ⟩ *any scrappes, the famine shall eat them up. So Exod. 10.15. what the hail h••* ⟨ϕ⟩ *that the Locusts devoured. Punishment shall grow like a gangrene, and never rest •••ling, till all be festered. Isaiah 1.5. Why should ye be stricken anymore? He smites* ⟨ϕ⟩ *when there shall be no need of a second blow. Nah, 1.9. He will make an utter end: affliction shall not rise up the second time.* Here destruction is like Sodom fire, that left nothing behind it: they were stricken but once, that once was enough. As *Abishai* said to *David* concerning *Saul* in the trench, *1 Sam. 26.8. Let me smite him with the spear even to the earth at once, and I will not smite him the second time.* Let this destruction take away their friends, yet they can live of themselves: let it take away their riches, they can begin the world again, and set up their trade afresh, though they were broken. Let it take away their liberty, they can beg thorough a grate: let it take away their life, they are then *destroyed*. This is part of their potion, one bitter ingredience of their Cup, *Psalms. 75.8. In the hand of the LORD there is a cup, and the wine is red: it is full of mixture, and he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring them out, and drink them.* It is a Cup; well, there is a cup that *David* thirsts for, *Psalms. 116. I will take the Cup of salvation.* There is Wine in it, better: for wine cheers the heart, and puts alacrity into the spirits. That wine is *Red*, better still: so it should be, this argues the luster and goodness of it, *Prov. 23.31. Look not upon the wine when it is red, and gives the color in the cup: the color adds to the pleasure.* But now it is *Full of mixture*, alas this mixture spoils all: it is compounded, brewed, made unwholesome: this changeth the condition of the cup, of the wine, of the color, of all. It is mixed with the wrath of God, malice of Satan, the anguish of soul, the gall of sin, the tears of despair: it is *Red*, that is, of a sanguine color, the wine of blood. But yet so long as it is in the cup they need not meddle with it: nay but the Lord will *pour it out*, he shall hold their mouths to it, and make them *drink it*: the rankest poison in the world, the gall of Dragons, and venom of Asps, is pleasant and healthful to it. Yet be it but a little of the top, let them but taste it: nay they must *drink it off*, to the very bottom, the sediments, dregs, lees and all; even the very filth of vengeance. And lest any drops should be left behind, they shall *wring them out*, and suck them down to

their confusion. The Cup is all bitter, and full of sorrow, saith *Augustine*: the godly do often taste the top, and feel the bitterness, but then it is suddenly snatched from them: but the ungodly shall drink the very grounds, and extremest poison. *Prov.* 16.5. *Though hand join in hand, they shall not be unpunished.* Though head be laid to head for council, and hand knit in hand for strength, yet shall there be no prevailing against it. Though *Achitophel* side with *Absalom*, *Herod* conspire with *Pilate*, *Dathan* confederate with *Corah*: though the drunkard join hands with the blasphemer, the blasphemer with the adulterer, the adulterer with the Idolater, the Idolater with the persecutor, the persecutor with the traitor, the traitor with the Jesuit, the Jesuit with the Devil; yet they shall not escape unpunished. *Destruction* shall stick as faithfully to them, as the skin to their flesh. Our sins deserve *destruction*, our repentance is no satisfaction; it is only God's mercy in Christ that gives absolution.

Yet is all this but a temporal or corporal subversion, there is more behind, even eternal perishing. This is the sore extent, which reacheth to hell it self. Therefore we find these two, *Hell* and *Destruction*, most commonly united, *Prov.* 27.20. *Hell and destruction are never full.* *Phil.* 3.19. *Their end is destruction*, that is miserable: their destruction without end, that is more miserable. If man only smarted with the dislodging of his soul; alas, she might by *Jesus* find a better bed: Death being to the faithful but a busy dream; *When they awake, they shall behold the face of God in righteousness, and be satisfied with his likeness.* Like the red-sea, puts them over to the Land of Promise. There is a lake of fire and brimstone, where the beast and false prophet are, and all are tormented day and night, forever and ever. This is the place of residence for these false prophets: this is *Destruction* in her full pay, weight, and measure.

They bring on themselves swift destruction.] *Swift*: You see the Authors of their punishment, 〈 in non-Latin alphabet 〉, *Themselves*: the measure, which is beyond all measure, *Destruction*. Two full aggravations of their unhappiness: *Themselves*; O yet, *Si alienâ manu, non propriâ*; that they might complain of others, and acquit themselves! Needs must those sins be sown like hemp-seed with curses, which must make halters for themselves. They might say to an enemy, or to their old companion in errors. *Liceat perituris viribus ignis, igne perire tuo*; and this might seem *Cladem author levare*. But themselves bring it; not that they lay violent hands upon their own flesh or spirit, but by consequent. As no man properly and immediately calls the dropsy to him, yet by insatiable drinking of unwholesome liquors he procures it, *Rom.* 6.21. *For the end of these things is death.* *Destruction* is tied to the end of sin, as *Sampson* tied fire to the foxes tails. Or, as a great weight of lead is bound to a small cord; it seems nothing to pull the cord, but the lead comes withal, and quasheth the puller to pieces. This is the vexation, when they feel extreme torments, they shall curse themselves 〈 〉 the cause. True it is, they shall blaspheme God desperately, *Rev.* 16.11. Curse the devil maliciously, and execrate other company: expressed by *gnashing their teeth*, the effect of an impatient fury: but at last they shall be convinced, and have this acknowledgement extorted from them; *Proprijs configimur armis*, we have destroyed ourselves. Besides, the measure of this self-procured woe, is *destruction*: all the dregs of the violl, all the plagues in the storehouse of Almighty Justice; so far 〈 〉 man's passive nature is capable; infinite in extension; what falls short in breadth, to be supplied in length; infinite in everlasting passion. Now the last ingredient to

⟨◇⟩ bitter potion remains: to the author and measure, the manner, *Swift*. When it shall come, it makes no sparing; before it do come, it gives no warning. Nothi•• is more sure to dispatch them, nothing more quick to attach them; it is *Swift* destruction.

Suddaine destruction seizeth on the wicked. There are judgments that creep on a man by degrees, every pull of pain being a warning of dissolution. These are easier. 1. Because preparation is rendered, and so the mind begins to be fortified against them. The first seen Cockatrice is less noxious. Either we may hide ourselves, *Prov. 22.3*. The prudent man foreseeth the evil, and hideth himself. Where? *Psalm 9.6*. *The Lord is a Refuge in the time of trouble*. Under the wings of mercy, he hideth himself in the Lord, from the Lord. Or, by a well furnished and resolute opposition; *Pugnent arma armis*: putting it to a courageo's venture for the victory. Or, by a well-tempered patience to sustain; as woo• meets iron, and turns the stern violences to soft embraces. 2. Because the mind is the better inured to bear or encounter those evils, to which it hath been exercised; as with wooden weapons men learn to fight at the sharp. *Lam. 3.27*. It ⟨◇⟩ good for a man to bear the yoke in his youth. In the Fable, when the new and old Ca• went together, the new made a creaking noise under the lode, and wondered at the silence of the old: which answered; I am accustomed to these burdens, therefore bear them and am quiet. This is the benefit of sustaining crosses in youth, such a one knows how to bear them still. Thus death becomes welcome to us, because we are acquainted with his messengers. For when life which is held a friend, becomes an enemy; then death which is an enemy becomes a friend. It was promised to o•• Israelite, that he should beat ten enemies: now he that conquered the odds, will ⟨◇⟩ cowardly shrink at the equality. 3. Because the sense is weakened by much ••fering: usual beating makes the child less to fear the rod. The faithful are ⟨◇⟩ well acquainted with God's gentle chastisements, that they know it is the same h•• that strikes still: perhaps now in death a little smarter at once, that it may ne•• strike them more. Thus a consumption doth so by degrees spend up the choleric ••mours, exhaust the spirits, and weaken the sense; that the tyranny of death is ⟨◇⟩ in the want of our feeling. Some of the martyrs that were tumbled down from exceeding high rocks, left the bitterness of the pangs of death in the mid-way ⟨◇⟩ their journey; and their souls went up to heaven, before their bodies came down to earth. 4. Lastly, threatened punishment hath lost the nature of suddenness, though•gh not in the passion, yet in the person: it may dispatch with speed, but the pati••before expected it. So when God menaceth, and formerly gives notice, he means not to destroy. *Jonah* comes to *Nineveh*, and peremptorily threatens destruction, with the determinate limits of forty days: but God gave a feeling of it in the heart, that there might not be a feeling of it in the flesh. *Non est eversa, sed conversa*; The sin of the City was overthrown, the City stood. All menaces are not categoricall, some are hypotheticalall: neither doth this argue in God levity, but mercy. *Novit Deus aliquando mutare sententiam, nunquam novit mutare consilium*. God sometimes altereth his sentence, but he never altereth his purpose. *Minatur quod faciat, ne faciat quod minatur*; If men's apprehensive hearts repent, there is a retraction of the judgment. If God give not his preventing sorrow, the punishment shall be new enough to the sufferer, how old soever it be in respect of the decreer. *Isaiah 10.22*. *The consumption decreed shall over-flow with righteousness*.

But this is Swift perdition: *Quo celerius, eo severius*; A man thinks lingering evils swift enough, though they come the Tortoise pace, *pedetentim*, yea, *serpentim*, sliding on. Though the fabric of his body be as long a plucking down, as the Temple of Jerusalem was a building up; six and thirty years. Yet still they say to sickness, as the devils said to Christ; *Why comest thou to torment us before our time?* Matth. 8.29. Yea, could it give us as long warning, as Noah gave the old world; a hundred and twenty years; yet *Festinas Domine*, Lord thou art too hasty: they find fault with the precipitation. Let the siege to thy life be as the Grecians to Troy, of ten years continuance; yet still thou sayest, it comes *De improviso*, I did not look for it so soon. But we know whose mouth hath spoken it. *Psal. 55.23. Men of bloods and deceit; non dimidiabunt dies suos; shall not live out half their days.* Not half those which in the course of nature, and opinion of the world, they might have run. Herod was taken away quickly, in the midst of his popular applause; and *the Angel of God immediately smote him*, Act. 12.23. *God shall shoot at them with an arrow, suddenly they shall be wounded*, Psalm. 64.7. As a man-sees not the thunderbolt, till it strike him dead, *Psal. 73.19. How are they brought to desolation as in a moment, and utterly consumed with terrors?* In a moment there is *nec prius nec posterius*. Vers. 20. *As a dream when one awaketh, &c.* All their prosperity is but a dream, they laugh in their sleep, but they awake howling, *Psal. 37.10. Yet a little while, and the wicked shall not be: thou shalt diligently seek for his place, and it shall not be found.* Destruction shall leave *nec hominem, nec locum*, neither the man, nor his place. Vers. 36. *The wicked spreads himself like a green Bay-tree: yet he passed away, and loe he was not: I sought him, but he could not be found.* Thou sawest him today aspiring like the Cedars; *Digito monstrari, & dicier hic est*; Seek for him tomorrow, and thou returnest with a *Non inventus*. Prov. 14.11. *The house of the wicked shall be overthrown.* How? *Zach. 5.2. What seest thou? a flying roll.* What shall it do? Vers. 4. *It shall enter into the house of the wicked, and shall remain in the midst of his house, and shall consume it with the timber and stones of it.* It is a flying roll, a winged curse, not seen till it be felt. It shall destroy, not with a lingering consumption; to dwell upon his tabernacle, and do it by a long succession of plagues: but in allusion to Sodom; *Brimstone shall be scattered upon his habitation*, Job 18.15. By the Civil Law, every man's house is his castle: no man may be dragged out of his own door *Iudicio civili*: yet in such as we call Crown-cases, Treasons and Contumacies, great houses have been thundered down over the owners heads. And like the House of Baal, 2 King. 10.27. And of such Idolaters, *Dan. 3.29.* They may be converted into filthy draughts, dung-hills, and receptacles of excrements. When God saw his own Temple made a den of thieves, he destroyed it: therefore how much less will he spare private houses, when they are made shops of mischief, and monuments of iniquity? *Hab. 2.11. The stone shall cry of the wall, and the beam out of the timber shall answer it.* The stones at every joint shall weep like marble, and the timber at every pin shall bleed like the Vine: both joining in a mournful Anthem; one beginning, the other answering; *Woe unto him that buildeth with blood.* Yet if the man himself might escape, more houses might be had for money: nay, saith Bildad, *Job 18.18. he shall be chased out of the world.* But though his body be accursed like the barren Fig-tree; *Never fr•• grow on thee more:* yet he might have his estate continued to his posterity. No, Vers. 19. *He shall neither have son nor nephew among his people, nor any remaining of his dwellings.* His house shall be destroyed; and this in Scripture contains the whole family, *Josh. 24.15. I and my house will serve the Lord.* The materials and form••• shall be destroyed. But though body, house, and posterity be lost; yet still he may say

as Absalom said, and do as Absalom did, 2 Sam. 18.18. *He reared up for himself a pillar, saying, I have no son to keep my name in remembrance: and he called the pill• after his own name; Absalom's place.* So Psal. 49.11. *Their inward thought is, that their houses shall continue forever, and their dwelling places to all generations: therefore they call their lands after their own names.* Let me build an house, and rear a monument after mine own name: No, down with it to the ground. Job 18.17. *His remembrance shall perish from the earth; and he shall have no name in the street.* As Valeri•• speaks of those Romans, who besides their own deaths, *Penatium quoque strage p•niuntur.* This is a fearful destruction, to be so rooted out as *Rovillas*, that their very name becomes a stench. But that all this should be done suddenly, *uno actu, 〈ϕ〉 ictu;* Vengeance it self, men think, can do no more.

He shall be destroyed: might it not be said, much ruined? As an house h•h the windows broken, yet it stands: the covering is stripped off, yet it stands: the walls are beaten down, yet it stands: take away the foundation; then you may say, *Hic suit domus;* here was an house. Job 8.18. *If he destroy him from his place, then 〈ϕ〉 shall deny him, saying, I have not seen thee.* May it not be said of man, as of a clock; which growing foul, the maker resumes, takes it in pieces, lays it wheel by wheel, and pin by pin; scowres it, puts it together in frame again, and sets it going? No, alas, the wicked is *destroyed*, put out of tune forever, and that as *swiftly*, as if a clock were dashed against the stones. O that it had any other measure but perdition, any other manner but celerity! Job 14.7. There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, ye• through the sent of water it will bud, and bring forth boughs like a plant. *B•t man dieth, and wasteth away, and where is he?* He that should read the Chronicle of some great man's life, find him endowed with singular gifts of nature, beautified with rare qualities of art, befriended with the successes of fortune: whom his Prince had highly honored, the people admired, flatterers adored; where nothing wanted to the concurrence of happiness: and thus pursuing the story, measuring the hopes of future glory by the experience of present prosperity; should now turn over the leaf to read, and find a blank, no more to be read, an abrupt suspension; he would either think the writer had mistook, or that some leaves were torn o• of the book. No, there was an high finger that blotted it out, and broke off the history with an unexpected catastrophe. For *Haman* the second man in the Court, to forfeit all his glories at the galhouse! As if *Destruction* had the charge, th• CHRIST gave to *Judas*; *Quod facis, cito fac, John. 13.27. What thou doest, 〈ϕ〉 quickly.*

The dejection of *Job* was *sudden*, but it was not *destruction*, Job 1.16. *While 〈ϕ〉 was yet speaking, there came also another, &c.* As if he might not be allowed rest 〈ϕ〉 consider of the former wretchedness. The fall of *Jehoram* was *destruction*, b• 〈ϕ〉 was not *sudden*, 2 Chron. 21.19. *In process of time, after the end of two years, 〈ϕ〉 bowels fell out by reason of his sickness: day by day, for two years together.* But 〈ϕ〉 it is both *destruction*, and *swift destruction*; as to *Nabal*; *The Lord smote him, and 〈ϕ〉 died, 1 Sam. 25.38.* It is *sudden*, both because it prevents the expectation of na••• and because the blow is like to that which *David* with his sling gave to *Goliath*, t•• sunk him down forever. Such, according to our Apostles Prophecy, hath be•

the destruction of the Churches enemies. *Pharaoh* by the sea, *Corah* by the earth▪ the haters of those three faithful servants by the fire, *Simon Magus* in the air: all destructions, by all the Elements, and all sudden, with a fearful expedition.

Swift destruction.] There are many swift things, none swifter than the reprobates destruction, when God will hasten it. Birds are swift, the Eagle cuts the air, and is gone. Therefore *Solomon* compares the suddenest vanisher, *Riches* to an Eagle, that *makes her self wings and flies away*, *Prov.* 23.5. Yet is this destruction swifter. An arrow is swift, *1 King.* 22.34. *A certain man drew a bow at a venture, smote the King of Israel*, and rid him. Destruction is a swift arrow, that same *Sagitta per diem volitans, the arrow that flieth by day*, *Psalm.* 91.5. Surer and swifter than the arrow of *Cephalus*; *Consequitur quodcunque petit*. Or that *Hercules* shot into *Nessus*, *Met.* 9. When he ran away with his *Deianica*; he told him that though he could not come to him, he would send after him: *Vulnere, non pedibus te consequar*▪nd he made it good; *Fugientia terga sagittâ Trat*•icit. These are not *Jonathan's* prick-•rrowes, to give warning: but destructive arrows, such as God shot against *Sodom*,•etherd with fire, consuming in a moment. Such, *Psal.* 18.14. *He sent out arrows •nd scattered them, he shot out lightnings and discomfited them*. Thunder and lightning, 〈◇〉 swift and dispatching arrow. *Psal.* 144.6. *Cast forth lightning and scatter them: •hooote out thine arrows and destroy them*. Man may shoot and miss, or his arrows be so slow of flight that it may be avoided: but if God shoots, he hits and kills. The Parthian arrow was so admired for swiftness, that *Lucan* says of *Caesar*, he was *orto Balearis verbere fundae Ocyor, & missâ Parthi post terga sagittâ*. And *Philoctetes*•rrowes are noted *Sophocles* for fatal deadliness; 〈 in non-Latin alphabet 〉, fore-runners of •eath: & *habent sub arundine plumbum*, headed with heavy vengeance. Yet are all these •oth weaker in fight, and duller in flight, than God's arrows, which as the Psalmist •peakes, come from *the hand of a Giant*. When he shall draw them up to the head, •hey wound with an incurable blow. *Job* 20.24. *The bow of steel shall strike him •hrough*, it shall come *glistering* through his gall. The Sun is swift, *per diem peragens cursum*; *he rejoiceth as a strong man to run a race*. Yet the same days sun •ath seen a man; high mounted with pomp in the morning; yet covered with destruction before the evening. But as *Moses* told *Israel* concerning the Egyptians; *Whom ye have seen today, ye shall see them again no more forever*, *Exod.* 14.13. Thus swift is God's judgment, and outrunning the Sun, flame is swift: the Poets gi•aine that she is the daughter of *Titan* and *Terra*, the Sun and the Earth. The Sun •ing her such an aerial and spiritual swiftness by his generation, that if the mother •y her grossness had not a little bated her agility; she would the first hour of her •irth have run out of the world. Indeed she still flies apace, and like a channel by •ontinuall accessions, grows up to a river; *vires acquirit eundo*. As a little ball rol•ed in the snow, gathers it self to a great lump. The report that is but a little spark •f fire at London, proves a great flame by that time it comes to York. But alas, •ven fame is slow-footed, and besides the invention of lies, must have intervention of space, before it arrives: and though it out-run the clouds, as *Ahimaaz* over ran *Chushi*, because he ran by the way of the plain: yet still Judgment is swifter, and •o dispatching that it l•aves none to carry the report. When *Job* was afflicted, there was one reserved to bring news to him: what the Sabaeans had done upon the Oxen, the Chaldeans upon the Camels, the fire upon the sheep, all these upon the •ervants; *Ego solus aufugi, I am alone escaped to tell thee*. But destruction is surer and •orer, when it leaves

none to bear tidings. *Iud.* 4.16. *All the host of Sisera fell up• the sword, and there was not a man left.* His mother, and her wise Ladies insult; *Have •hey not sped? have they not divided the prey?* *Judge.* 5.30. No forsooth, for there •as nobody left to carry news. Lightning is swift, *Matth.* 24.27. *It cometh •t of the East, and shineth even unto the west:* a similitude used by CHRIST him•else to describe the suddainesse of his seco•d appearing. The thunder is called the •ords voice, *Psal.* 29.3. *The voice of the Lord, is upon the waters, the God of glory th•n•reth.* This breaketh the cedars, makes them skip like calves, *Lebanon and Sirion caper like an Unicorn.* This is a sudden manner of destroying, as the Lord smote the Philistines with a great thunder, *1 Sam.* 7.10. When the Lord rains this storm, he kills quickly: *etiam comedentem absorbet.* *Job* 20.23. *When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating:* there is another swift perdition. The ordinance charged with that salt mineral, makes quick destruction: it bruiseh and quasheth to pieces before it gives the •port, and therein is truly sudden Innumerable lives have fallen by this engine; a thing that can send the errand of death a great way off. I know not to what to compare it, unless to the pestilence that killeth *a far off,* *Ezek.* 6.12. Gunpowder ⟨◇⟩ invention of a Monk, of a devil, the daughter of salt and sulphur, the mother of deaths nimblest children; nothing maketh a quicker end.

The fifth of November puts us in mind of this fatal destruction; intended by the malice of men, but prevented by the mercy of God. Those smoky locusts ⟨◇⟩ prepared and furnished a black pit, the very image of hell; and had resolved o• that desperate cry, *Incendium extingatur ruinâ:* they had devised *communem reg•,* a common bonfire, an universal combustion, both of mortal men and immortal monuments; Churches, Charters, and Records of antiquity. Bloody Priests that would have offered a whole burnt sacrifice, and made our sons and daughters pa•e through the fire, an oblation to their *Moloch* of Rome. Think countrymen, and let it never die in your memories, whiles the mercy of God may find a room in your hearts: consider a *swift destruction;* never was example of so facinorous an e•terprise, the *Primum genus* of all sin, a crying, a roaring, a thundering sin, as our Sovereign truly termed it: a sin not only of blood, but of fire, fire mingled with brimstone, such as the attempters (without extraordinary mercy) now feel in hell. Ask from East to West, from one Pole to the other; search all records under heaven, if ever there was the like. Their vault was a penury and store house of destruction; against us in the intent, against themselves in the event. Let us say as those four Lepers, *2 King.* 7.9. *This day is a day of good tidings, and we do not well to hold our peace: if we tarry till the morning light, some mischief will fall upon us.* Consider with them. 1. The specialty of the time, *This day.* 2. The occasion of that specialty, it is a day of good news. 3. The duty of that occasion, *not to hold our pe•ce.* 4. The necessity of that duty, *lest mischief fall upon us.* But you will say, the day is past, and let it pass with the day; *Sufficit diei malitia ipsius; sufficient to the day is the sorrow thereof.* I answer; *Day unto day uttereth speech, and night unto night showeth knowledge,* *Psalm.* 19. Verse 2. The day gone reads a lecture to the day present: that day tells news to all days, without which they had not been days to us. In regard of the marvelous attempt, a day of news: in regard of the gracious deliverance, a day of good news. News in the Intention, good news i• the prevention: a privative, a positive good; for a negative is made an affirmative by reduction. Suppose you had seen it done; the

King, Prince, Nobles, Senators, Priests; the flowers and ornaments of the land; without distinction of Majesty, dignity, sex or age, degree or merit, reason or religion; tossed up with barrels and billets, piec•s of timber, bars of iron, and great stones; the murdering artillery together with the murdered bodies, into the air, up toward heaven, their flesh accompanying their souls so far as that violence could send them; till their mangled carcasses fell down again to the mother earth, to receive their remaining blo•• crying vengeance against their butchers. Behold here the type of the deflagration ‹◊› *Sodom*, the model of *Tophet*, the nearest representation that earth could afford ‹◊› that *Ignitum dil•vium*, the fiery deluge at the last day: yea the image of that *Ge•• na ignis*, which God hath prepared for the wicked. When father and son, dam•• and young in a neast together, had been blown away with a blast; a whirlwind ‹◊› destruction: the whole state of a kingdom dissolved, and that in an instant of ti••, before they could have swallowed their spittle, or in remembrance and remorse of their sins have said; *Lord have mercy on us*. This had been destruction in the winged precepice, and most desperate suddenness. As it was threatened to the house of *Ier•boam*, to be *cut off in a day: but what? even now* in a moment, before they had leisure to think of it. But as the three servants of God were cast into a fiery furnace •hat burnt them not: and as *Moses* saw a bush that flamed and consumed not: so the *good will of him that dwelt in the bush* defended us, *Deut. 33.16*. The Lord brought ••s back from death to life, and we were comforted as men awaked out of a fearful dream. Their destruction was *swift*, but the mercy of God was swifter. There wanted nothing but an actor to bring on that catholic doomsday: yet before the match could be brought to the powder, their artificial fireworkes were discovered; their projection, proditio, deperdition, all disclosed; and seasonably returned on their own heads.

So perish all thine enemies, O Lord.] Now the mercy of God turn *destruction*,•nto salvation, and then be as *swift* as he please: the sooner we get home, the sooner •ase: therefore *Come Lord Jesus, come quickly, Amen*.

VERSE 2. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

WE have in these Heretics contemplated their access to the Church, now consider their success in the Church. *Many shall follow*, &c. It hath ever been the devils aim, that seeing he must of necessity be wretched, not to be wretched alone. Now the company he desires, is not beasts and irrational creatures, (save where he may do their owners a mischief) but his ambition flies man-height, his envy strikes at the image of God, because he hath no other way to extend his malice to the Deity it self; to effectuate this, he works man to betray man; as man makes one fowl catch another, or one beast surprise •nother; the hawk the partridge, the hound the hare; all to make him sport. So Satan sets *Ephraim against Manasseh, Manasseh against Ephraim, and both against Judah*; himself against all, *Esa. 9.21*. And because he think the Pagan world sure enough his own, have at the Christian. There of all places God is glorious, there of all places he will be pernicious. The devil hath a desire to all, but especially he doves a religious soul: he would eat up that with more greedynesse, than *Rachel* did her *Ma•drakes*.

He is a black Lion rampant in a bloody field: CHRIST is King of the whole world; nay soft quoth the devil, I have the air, *Eph. 2.2*. He is called the *Prince of the power of the air*. He hath loaded Heretics with seed from hell, and sets them a sowing in the Church: that at the day of harvest his crop may be greater in the barn of hell, than the Lord CHRIST'S is in heaven. In the former verse we had him sowing; his seminaries at work: in this verse behold with what a prosperous and lucky hand he doth it. 〈 in non-Latin alphabet 〉, *Many shall follow*. Their cursed tares shall spread far and wide, & *mirifice multiplicabuntur*. It is little content for them to be reprobates alone; but as falling Lucifer drew numerous Angels with him; so all his adherents and agents are firebrands to burn others with themselves. The Pharisees would travel sea and land to work Profelytes to their own inheritance, yea to procure them a double portion to themselves, *Matth. 23. Verse 15*. The Emissaries of Rome have that charge given th•• to corrupt others. Like men sick of the pestilence, they have an itching ••sire to infect their neighbors. Here therefore behold their success; *M•• shall follow their pernicious ways*. If we take the verse asunder, it will thus fall 〈◇〉 parts; generally two.

A

- Attraction; *Many shall follow their pernicious ways*.
- Detraction; *By whom the way of truth shall be scandalised*.

In the Attraction or congestion of this tumult, consider

The

- Ringleaders; *They*, that broach these Heresies.
- Rabble or tatterdemallion that adhere; *Many follow*.

In the Detraction, derogation, or injury done to the Gospel, by these revo••• from the truth, let us examine.

The

- Patient that suffers, *The way of truth*.
- Injurie that it suffers; *Evil spoken of*.

In the patient observe

The

- Singularitie, 〈 in non-Latin alphabet 〉, *The way, the only way*.
- Sincerity, *Of Truth*, uncorrupted truth.

Thus here are many points, one into two, two into four, four into eight. N•• you will say, as *Leah* of her son *Gad*, *Gen. 30.11*. *A troupe cometh*, or 〈◇〉 comes a company: yet all these branches have but one root, all these members 〈◇〉 one head: they are but wheels of a

clock taken a little in sunder to view, then 〈◇〉 be put together again. When a wealthy favourite of the world, that 〈◇〉 more livings than virtues, sent his servant before to take up lodging for him; the servant charged the host to provide good cheare; for here, says he, wi•• come the Lord of such a Manor, the Land-lord of such a town, the keeper of such a forest, the Master of such an office, the lay-person of such a parish, a I•stice of peace, a Gentleman, an Usurer, and my master: the host blest himself; alas, I have not room for half so many: nay quoth the servant, all these are 〈◇〉 one man. So if you distrust that you have not room in your memories to lodge s• many points, yet be comforted, all these are but one Text.

The first general is the Attraction, and the first particular the Ring leader• whence occur two observations.

First, the necessity of a head to every Schism and faction: never was bre•• made in the vineyard of CHRIST, but some principal beast-led the whole herd. There had been no treason nor insurrection against *David*, but for *Abs•l••* to set it on foot. *Gamaliel* spake of two such factions. *Act. 5.36. The•d••, 〈◇〉 whom a number of men joined themselves: and Judas, that drew much people after him:* these Schisms had their heads. If *Smith* and *Rob.* had not led the way to *Amst••dam*, how many silly souls had stayed still with their mother in England! The• blind zeal misled them, and they others: their flight was not so much as their m••guidance. Though the parties in sin have their parts in the punishment, yet to t•• principal authors be the principal plagues. If their reward in heaven be so great, 〈◇〉 *save one soul from death;* how great shall their torment be in hell that pervert ma•• souls to destruction? *Matth. 5.19. Minimus in coelo, maximus in infer••. He 〈◇〉 be least in the kingdom of heaven, but greatest in the kingdom of hell. He that 〈◇〉 damn a soul besides his own, overdoes the devils expectation; he supererog•• of Satan, and he shall give him a double fee, a double portion of hell fire for 〈◇〉 pains. *Salus capitis, caput salutis: so error capitis, caput erroris, Mark. 6.34. Our S••our pitied the people, because they were as sheep, sine pastore ullo, without any shepherd: but how would he have wept to see the poor Lambes misled a Pastore 〈◇〉 by an exill shepherd! *Non vesci omnino, miseranda defectio; sed vesci veneno, execr••da infectio.* It is miserable to want food, yet as good nothing at all as only poison. CHRIST is the only head of his Church they that fall off from him, must have •ap•• novum, a new head, and join themselves *in corpus novum*, to a new body: thus •hall both head and tail be cut off together, *Esa. 9.14.* This observation Ministers two •sefull lessons to us.**

1 That the way to suppress a schism, is to cut off the Head: for it will be •ard for a body to move headless. *Zach. 13.7. Smite the shepherd, and the sheep •hall be scattered.* These be strong colts, swift dromedaries traverssing their own ways; wild Asses that snuff up the wind at their pleasure, and whiske it about in •he wilderness of their own boundless fancy, and transportive fury. I do not say *Percute ferro;* like Empirics that can cure no disease without letting blood: no, I •refer with *Tertullian*, suffusion of it, before effusion of it; shame before smart: •nowing that not only *Christianitas, sed etiam haeresis mortibus crescit:* and some •ave thought their cause good, only because it was their happiness to be in prison •bout it. But

howsoever, *Vbi non prosint ubera, non desint verbera: supprime errorem •primendo errantem*. If their wickedness hath been formerly illustrated with the •ommentaries of the churches patience; if sternnesse hath given place to mildness, without success; let now mildness be turned into sternnesse. Let the wheel of admiration turn about, and let the Law begin to prick them a little, that have no felt it, •ut laugh'd at it a long time, and made connivence their warrant for contempt. Lay •he medicine close to them, as Christ did to the creeple at *Bethesda; visne sanari?* wilt thou be mended, or not? Let such willful revolvers take heed; *Restat •verti, cui converti non contigit;* if they will not be converted, let them fear to •e confounded.

2 Seeing there are such corrupters of our truth, and disturbers of our peace, •et us be sure to hold the *Truth in peace*: leaving all heads, and cleaving to our only •ne Head JESUS CHRIST. *Col. 2.19. Let us hold the head, from which all the bo•y by joints and bands having nourishment ministered, and knit together, increaseth with •he increase of God.* Cursed is he that seeks to separate us from this head. The Lord •s our God and our *Guide*; him we follow, *but all false ways we utterly abhor, Phil. •9. That which you have learned and received, do; and the God of peace shall be with •ou.* If we adhere to the truth peaceably, the God of truth and peace shall be with •s. Even that God of peace, whom such incendiaries would turn out of our •and. *Psal. 120.6. My soul hath long dwelt with him that hateth peace.* Doth he hate peace? then peace shall hate him. *I am for peace, but when I speak, they are •or war.* Well then, God shall be even with him, and be for war, when he speaks •or peace. *Deus pacis nobiscum;* O the sweet habit of peace to appear in! O the gracious form of peace, for our God to present himself to us! Let him always •ppeare to me in that shape, always present himself to me in that form. Not in •urning fire, nor tempestuous wind, nor trembling earth-quakes but in the soft air •nd still breath of peace; the God of peace be with us. The more busy the devil •s to scatter dissensions, the more unitedly let us hold together. As when the enemy assaults a town, and the men are defending it; the children mean time may not •e allowed to keep what coile and misrule they will in the house; but are rather to •ive so much the more orderly. The tyranny of the one must not encourage the li•ertie of the other; nor are these to be excused because the other are increased. The •ommon adversary assaults our substance, if we wrangle one with another about •ircumstance; it argues a confederacy, and brings on us a suspicion of combina•ion; as if we expected advantage by the thriving of the contrary faction; •ather than fidelity to our Mother, and vowed adherence to her husband CHRIST.

The second observation is the great force of example: these ringleaders soon •et abundance of followers. *1 Tim. 4.1. They shall give heed to the spirits of error.* Men should be led by precepts, and over-led by precedents. The ear hath put off •er business to the eye, to be dispatched: and (as *Caesar* drowned *Bibulus* his consulship) that fetcheth in all the informations to the heart, deriving from others action the warrant of practice. As *Jacob's* ewes did bring forth Lambes, according to •ee color of the objected rods: so the people produce works according to the ••terns before them. *Saint James* saith, *Estote factores verbi Divini, Be ye doers of 〈ϑ〉 word,* not of man's work. It is preposterous for the feet to follow the toyish i•ginations of the fancy, and not the voice of reason. The Papist would foll•• CHRIST in the Gospel; but for this same, *First let me bury my father, kiss my ••there,* ask my Grandame

whether I shall do so or not; my forefathers follow other ways. We all say that we serve the Lord, but as the Psalmist speak *Other Lord's rule us, Rom. 8. Verse 14. They that are led by the Spirit of God, 〈ϕ〉 Sons of God.* By the Spirit of God, not by the spirit of man: our natural spirit is a giddy guide, yea our sanctified spirit is insufficient: a spirit must govern and this should be God's Spirit. The very heathen had their imaginary gods for guides; as *Jupiter* or *Mercury*, them they invocated, them they imitated. There is no such authority given to sin, as by example. *Imperio maximus, exemplarior:* he that is most eminent, hath most followers. *Augustus* a learned Prince ruled Rome with scholars, *Tiberius* with the dissemblers, *Constantine* with Christians, *Julian* with Atheists. Indeed the people will sometimes lead themselves, and rulers without their rulers, as without rule. As in the days of *Jehoshaphat*, though Idolatry were defaced much, yet *the high places were not taken away.* How was this? The King knew it not, the Prophets condemned it, the Priests were against it; the fault was in the people; they would not cleave to the God of their Fathers. But if *Ieroboam* set up calves in *Dan* and *Bethel*, the people like beasts in herds goes a lowing after them. The force of imitation makes many follow Rome: and because she once sent to this land some light, they will not forsake her though she lie now in darkness. We were beholden to Rome for our former conversion, we will not be beholden to her for her present religion: we will not follow her a step further, when she leaves *Jesus Christ.* There is a double beneficial use to be made of this doctrine.

First, let this teach men of place to look unto their exemplary lives: lest, as they have made themselves examples of transgression, God make them examples of destruction. *Qui errantes destruunt instruunt morientes:* they that tempt to sin by their life, shall deter from sin by their death. The life of *Julian* made many infidels, the death of *Julian* made many Christians. The pride of the wicked doth pervert many, their falls shall convert many. God will teach men to fear him, even by their ruin that taught them not to fear him. *Magistratus indicat viros,* saith *Aristotle:* a private man like an empty vessel may have many flaws unseen: but in full vessels the chinks and fissures are descried by the leakage of the wine, Infirmities in Lay-men seem *Nugae*, small faults; in Teachers and Governors *Blasphemiae*, blasphemies. *Quanto nobilior, tanto notabilior:* the more honorable, the more remarkable. Actual precedence, or silent connivence in them, heartens and beards the inferiors. The high Priests money tempted an Apostle: if the Popes command, commend, or reward treason; the conspirator takes it to be religion. Therefore in men of high place, love should bind more than Law: *Minimum laboris decet, cui plurimum licet:* he should do least, that may do most mischief. *Sunt superiores ceteris,* but there is *superior supremis, Eccl. 5.8. He that is higher 〈ϕ〉 the highest regardeth it, and there be higher than they.* With God there is no respect of persons: the poorest may say to the richest, as the malefactor to his fellow 〈ϕ〉 the Cross; *Thou art in the same condemnation.* God charged *Moses, Numb. 25. Take the heads of the people, and to hang them up.* They were Princes some of the and these often think that no Law can hold them, that they may live as they 〈ϕ〉 but God spares not Princes. Yea *Potentis potenter punienter:* mighty sinners shall 〈ϕ〉 mightily punished. As they that carry not their light reservedly to themselves, 〈ϕ〉 communicate it to others, in turning them to righteousness, shall shine as the stars the brightest part of their orbits, *Dan. 12.3.* Men from high places are either lifted up to a great measure of glory in heaven, or cast down to a low degree of torment in hell. Against the unjust Officer of God's

Kingdom, *He will horribly and suddenly appear: an hard judgment shall they have that bear rule. The mighty shall be mightily tormented, and for the potent abideth the sorer trial. Tophet is prepared for the evil King, Esa. 30.33.* Wicked subjects shall have room enough, but the wicked Prince shall have the chief place. *Luke 16.28.* Some reading the rich man so earnestly requesting *Abraham* to send one from the dead, to bring his brethren to repentance; would think he had some charity in hell. But this was not out of love, but out of fear: he would have his brethren reclaimed, lest him self should be more tormented. Because his example, as being their elder brother, had increased their wickedness on earth; and should withal increase his damnation in hell. A reprobate soul already swallowed into that Lake, finds his torment every day augmented, as the brood and generation of sins is multiplied by the seed of his cursed example. Take heed, the fire of hell will be hot enough for a man's own iniquities; he needs not the iniquities of others, like fuel and bellows, to blow and increase the flame. Lord make them good whom thou hast made great: and reach them to honor thee, as thou hast honored them. *Psal. 45.4.* They that travel in *meekness, righteousness, and truth; let them ride on prosperously with their honor; thorough the Cities and Courts of the earth, to the City that is above, the Court of the great King in heaven, the inheritance of all those that love the LORD JESUS.*

Secondly, seeing we are all apt to be *followers*, let us seek out the best patterns. It is the custom of the wicked to pretermitt all good precedents, and to single out such as they would have, not such as they should have. As the Dorre that passeth by all the sweet flowers of the meadow, humming in scorn, and ends his flight in a dung-hill. Or, as the Egyptians, that behold the Sun, the Moon, the Stars, all the glories of nature, without admiration, yea without common regard: until they spy a Crocodile, an ugly serpent, and then down on their knees to worship it. It is an unhappy thing to converse with the wicked: to be a *brother to the Dragons, and a companion to the Ostriches, Job 30.29.* To remain in *Meshek, and to dwell in the tents of Kedar, Psal. 220.5.* He that is a parasite to a great man's lust, is not a servant to the great God's Law. *Gal. 1.10.* *If I should please men, I were not the servant of Christ.* *Noah* abhors the fashions of the old world, *Lot* of Sodom, *Job* of *Vz*: yea, they have opposed themselves: one *Reuben* was opposite to the rest of his fraternity, one pair of *Spies* to the rest of their faint-hearted company, one *Lot* to the rest of the City, one *Luther* to the rest of his country, one *Noah* to the whole world. Suppose the example bates of multitude, and is supplied with magnitude; will it be a good answer to the Tribunal; *Ego & Rex meus*, the Prince and I? True, I did so, but there were better men in the company, I durst not displease? But whether is better, to follow man's humor, or God's honor? At the day when Scepters and sepulchers shall be all one; what protection is there in thy lord against the Lord of Hosts?

Let us then look out better precedents to follow, *Phil. 3.17.* *Be ye followers of me, and look on them which walk so, as ye have us for an ensample.* We must not imitate everyone, but such as *Paul*: nor *Paul* in everything, but wherein he follows Christ, *1 Cor. 11.1.* That great Apostle encouraged our imitation, but gave a limitation: Do not you follow after me, unless you see the tract of Christ before me. *Imitemur bonos, sed in bonis*: Let us follow good men, but only in what they are good. As Rhetoritians make a double imitation of Orators; one absolutely and always necessary; as *Demosthenes* among the Grecians, and *Tully* among the Latins: others but

at sometimes, and in some things; as Poets and Historians. So in our Christian imitation, there is one example necessary; Christ, who is called *the Way; Via in exemplo, veritas in pr•misso, vita in praemio*: others but in some actions, & at some occasions: •their lives being lines so far to be followed, as they swerve not from the original co•y, Christ. We are not bound to be good men's apes; let us follow *David*, where he •ollowed *God's heart*, not where he followed his own heart: if he turn toward lust and blood, let us leave him there. Let us follow *Peters Confession*, not his abnegation: *Judas Maccabeus* hearty devotion and hearty valor; not in bestowing money to make a sacrifice for the dead, *2 Mac. 12.43*. All our following hath the *Quatenus*; if our precedents go out of the way, let us shake hands and bid them fare-well. Two of us are going toward Jerusalem; but saith one, I must needs call in at Rome, or go a little about by *Samaria*; nay then I leave you; here our ways part.

Thus let us cull out the best patterns: be our delight to *the Saints on the earth, and such as excel in virtue, Psal. 16.3*. Now every Saint excels in some virtue: o• excels in knowledge, another excels him in faithfulness, a third excels him in zeal, a fourth excels him in humility, another excels him in that Christian virtue, yea, Christ's virtue; Forgiving of wrongs: and yet a poor man may out-go them all i• an admirable patience, *1 Cor. 12.29*. Now as when *Paul* had propounded many ⟨◇⟩ graces; he concludes; *Desire you earnestly the best gifts*. Take the best of every ⟨◇⟩ , and so make up an excellent man: learn of him zeal, of him knowledge, of him patience. A proud Dame will propose to her self the fashion of such a woman for h• apparel, of another for her attendance, of another for her diet, of another for her carriage, of another for her place and precedency; of none for humility: Now as ••e that takes the worst of every woman, will make her self an extreme bad woman. So she that gathers obedience from *Sara*, wisdom from *Rebecca*, chaste love from *Rachel*, faith from *Mary*, hospitality from *Martha*, humility from *Anna*, charity from *Dorc••*; she shall make her self a most excellent woman; *Delicias humani generis*, the joy of men, the delight of Angels, and the beauteous Spouse of *Jesus Christ*. All these were the properties of that good wise *Solomon* speaks of; and in what woman soever you find them, you may say with him; *Many daughters have done virtuously, but thou s•mountest them all*. These be good patterns to follow, as we pray for our Sovereign, that not only he may be like some former Prince, but have the virtues of them all: the courage of *Joshua*, the heart of *David*, the head of *Solomon*, the zeal of *Josiah*, the integrity of *Hezekiah*, &c. So all those eminences which we find in the ancient Saints, we desire to be centred in our own heart. He that would plant a garden, borrows here a choice flower, there an herb, there a plant; till at length his own surpasseth all the rest. But alas; whereis this imitation of goodness to be found among us? we are led by whom we are fed, without respect to him that feeds both them and us. Some spoil many of God's creatures to confer all on their own creature, which is some ••cking cur that they have dressed up in high fortunes. Now, *Quid non summa nequiti• poterit in summa fortuna?* What cannot extreme malice do in a supreme place? Th••*Absalom* charged his servants concerning his brother *Amnon*, *2 Sam. 13.28*. *Kill him, fear not, have not I commanded you?* Yet such *Portenta temporis*, prodigious Comers are followed in all their delirements and aberrations. Men will lie by pattern, swea•• by pattern, drink by pattern, whore by pattern: What is this but to go to hell by pattern? There is another way to heaven, and divers have gone it before us: who now

being mounted above the clouds, and trampling under their victorious feet all the vanities of this world; seem to waft us up with their hands, and call us with their voices to follow them; saying, We have the sweet rest of peace, the rich apparel $\langle \diamond \rangle$ glory, the society of Angels, the blessed vision of God; Follow us, O follow us $\langle \diamond \rangle$ earth, that you may come to us in heaven: that we with you, and you with us, and a•• together with Angels, may sing glory and honor to our God forever.

We have considered the King-leaders; now we come to the matter of thei• mischiefs: which are for Pluralitie, Ways; and for Pestilence, *Pernicious* or ••nable ways.

Their ways:] there is a Plurality, diversity, number of them. Sin is c•led the *Way of the ungodly*, *Psal.* 1. Because of their familiarity with it, who are c•tinually travelling that cursed thorough-fare. *Matth.* 7.13. *The way is broad $\langle \diamond \rangle$ leadeth to destruction:* There is room enough for all Satan's journey-men to $\langle \diamond \rangle$ in triumph, without justling for the wall, or without a flourishing Fencer $\langle \diamond \rangle$ scour them a conveyance. The extortioner and the lavish, the common whore and the connivent officer, the thief and the corrupt Lawyer, the griping Citizen and the Usurer; they have all room. Oh it is a dancing, a capring way: they go to hell as merrily as beggars to a Faire; but then the house of correction mars all. Ways: Truth is but one, Errors are infinite: Truth hath but one face, Error is a *Proteus*. Goodness is an uniform simple, Sin a multiforme compound. *Cant.* 2.2. *As a Lily among thorns, so is my love among the daughters.* There is one health, many diseases; one way to do well, infinite to offend. The soul is more subject to aberrations, than the body to surfeits. There are innumerable diseases to the body, when as two hundred are incident to the eye: yet are there more sins to endanger the soul. *I am.* 3.6. *The tongue is a world of wickedness: Si pars, quid totum?* The tongue is but a little part of man; if that be a world of sin, what is the whole? even a world of worlds. S. Paul hath twice gone about to number these ways; yet breaks off his catalogue in both places with a silent supplement, *Gal.* 5.21. *Adultery, uncleanness, idolatry, &c. and such like.* Here is prety store, yet lest he should never have done, he supplies all with an *Et caetera*, an *Hujusmodi*, *Such like.* 1 *Tim.* 1.10. *Lawlesse disobedience, &c. and if there be any other thing of the same nature.* There is an whole Hospital, or Saint Paul's Spittle of incurable wretches: yet as if there were more behind, he concludes with a *Si quid tale*; whatsoever is like to these. God knows all their ways; they are as clear before him, as if they were written with the brightest Sun-beams upon a wall of glass, *Lactant.* Will men flatter themselves, that God sees not all their ways? Yes, there is not one hid from his sight: he can read the most crooked lines that ever man wrote, and pick out the meaning of every word, yea, and make the offenders conscience read them with horror. We cannot reckon up God's good deeds to us in order, but he can reckon up our evil deeds against him, in order, not we his. *Psal.* 40.5. *Thou hast made thy wonderful works so many, that none can count them in order to thee.* But he ours. *Ps.* 50.21. *I will reprove thee, and set them in order before thine eyes.* His ways are far above out of our sight, but he searcheth the ways of the wicked, and *knoweth all their paths.* *Si quid tale*, saith Paul: no bill of *Ignoto's*, all come within the catalogue; if not, there is a *Si quid tale* to bring it in. Paul in that scroll, *Gal.* 5. hath neither Blasphemy, nor Perjury, nor Sacrilege: but whatsoever is left out, there is an *His similia*, *Such like*, to fetch it in. Because a man is not in extreme rage of

madness, is he therefore no fool with God? Because he cannot satiate his lascivious purposes, is he therefore no adulterer with God? Shall none be shut out of the Kingdom, but those who are there precisely mentioned? Yes, *Revel. 22, 15. Without shall be dogs*, that is, blasphemers, scorers, liars; which are silenced in that roll; saving that they are made belonging to the ulcerous fold by a *Si quid tale*. Hast thou none of those sins? *Habes alia non fortasse minora*: thou hast other, perhaps not lighter. *Peccare est à disciplina aberrare*, August. Discipline is one; now there is so many ways of sin, as deviations from doctrine. Although every particular be not reckoned, yet there is a Writ of *Si quis alius*, to bring the sinner in compass.

The Devil makes much of this variety of ways; that whom he cannot draw to hell one way, he may do it another. There are some spirits sinful enough, that will not yet be wrought to fetch treason from Rome: they hate Rome above Hell, and will lie with any Whore in Europe before the Whore of Babylon. Well when, Satan hath another way for him; he will fetch him a little sneezing-powder from *Amsterdam*, fire him with a Puritan zeal; and then though he dares not with the Jesuit discharge pistols, yet he will shoot squibs, and curse those that love his mother. Some trouble their heads about no religion at all, rather than venture the danger of being a party; the Devil hath another way for him; Sir still, ply your business, take your ease; though you be not so hot as the rest, you shall be saved as soon as the best, I warrant you. Others are not so sluggishly minded, well then he hath another way for them; that damned path of luxuriousness: what say you *Sampson* to a *Delilah*? Yes, I will venture my life for her. What say you to a knot of boot-companions, a pack of sound cards, that will leave their wits rather than the wits behind them? Excellent well, Drawer give us an ocean. Are you for yet another way? What say you to a trick that will prostrate him you hate under your feet? Yes, I will hazard all my blessing in heaven, to bring a curse upon him in earth; I will undo myself to beggar him. Is not this to the grain of your affection? What say you to be a Monarchs favourite, to ride in triumph thorough the populous streets, and hear the acclamation; *This is the man whom the King will honor*: Vassals kissing the dust your feet trode upon; but then you must be proud, and forget God; that another way for you. Do not all these satisfy you? Will you be rich, and pursue gold? O there's a way indeed; will I? will I not? Ask me if I will live. He that speaks to us of money and wealth, *Nostras avido sovet igne medullas*; Cheares bloods with a tickling heat.

The Devil would be undone, but for these various ways. All will not be adulterers, not all Idolaters, nor all usurers. But though it be true that by nature all sins are potentially in us, yet *minus servit majori*, there is a predominance: and all creatures delight to run with the current of Concupiscence. It is easy for a beggar to be no usurer; alas there are many other ways to be damned. Satan like the Fish baits his hook according to the appetite of the fish. And as Christ took men their own element, making *Piscatores animalium, piscatores animarum*, (*non mutata piscatio sed intentio*) changing in his Apostles not the condition, but the intention fishing thus he appeared to *Mary* in the garden, like a Gardener. So doth Satan to pervert; *Fit fera, fit volucris, fit toto corpore serpens*; Becomes all things to seduce all men. Some *Danat* will not be won to play the whore, unless her lover appear in a shower of gold: he hath that way for her. Another will not bow in the house of Rimmon, crouch at a Mass,

but for his masters favor; he hath that way for him. A third will not rend the Church with Schism, but to get himself a name: he h... 〈◇〉 way for him too; he shall not be inglorious, though he be infamous. A Jesuit 〈◇〉 not strike at the anointed blood, unless the Pope will canonize him for a Sai...; there's a way for him. One will have this way, another that way; so they go to •e• any way; Satan cares not. One trembles at the main ocean, that ventures to be drowned in a shallow puddle: no matter how, says Satan, so he be drowned.

To conclude, he studies many ways to make you wretched, do you study 〈◇〉 way to make yourselves blessed. The Devil is the father of lies, he would have shown Christ the way down from the pinnacle, but it was a false way, by a precip... if thou standest in a quandary, and he should point thee a way; that is, if thine own lust, his town-clearke, say this way; be thou sure to take the other, for he means 〈◇〉 murder thee. If thou be in the path of obedience, and he say unto thee, as *Elisha* to 〈◇〉 Syrian army, *2 King. 6.19. This is not the way, but follow me, and I will bring you whi... you desire:* answer him with an *Abi in malum*, Depart thou lying spirit, this is the 〈◇〉 of righteousness which the Holy Ghost prescribeth. Now seeing that of m...y ways, one special way is hard to hit, Lord guide us the right way, open our eyes 〈◇〉 see it, incline our hearts to walk it, and bring our souls to the end of it, through 〈◇〉 that is the way of truth, and the truth of way, and life of both, JESUS CHRIST▪

Their pernicious ways.] We have done with the number, let us come to 〈◇〉 nature of their ways; which are *Pernicious* or *Damnable*. The word is diver... read: by some 〈 in non-Latin alphabet 〉, by some 〈 in non-Latin alphabet 〉, in the later copies 〈 in non-Latin alphabet 〉: for *Luxu... Lasciviousnesses*, or *Destructions*. If understood in the former acceptions, we 〈◇〉 this observation.

That the end of heresy is to make men proud and insolent, or riotous and ...cessive; contrary to the doctrine of mortification which the Gospel preacheth. 〈◇〉 that which promiseth that the flesh shall not kill us, chargeth us also to kill the 〈◇〉 The one is promised, *Rom. 8.1.* the other imposed, *Col. 3.5.* *Ahab* was assured by 〈◇〉 Prophet that *Benhadad* should not slay him, but withal he was commanded to 〈◇〉 *Benhadad*; that proud enemy of God and his Church: but because he did not, *Thy life shall go for his life, and thy people for his people, saith the Lord, 1 King. 20.42.* But now the doctrine which encourageth and flesheth the flesh, which admireth and admitteth the world; doth also make much for the Devil. His first policy was to catch the soul through the treason of her guard, the Senses. For *Nisi prius deciperetur sensus, non sequeretur assensus*; Unless the sense had first submitted, the consent of the soul would never have followed. And still he insinuates to the soul, as the men of *Tyre* to *Herod*, by *Blastus* the Chamberlain, *Act. 12.20.* The flesh is a perfumed fawning *Blastus*, that does all with the great one. Here is then the difference between true doctrine and false; the former only intends to make 〈 in non-Latin alphabet 〉, to unbody *the body of death*: and the scope of the other, is to turn the grace of GOD into licentiousness, and to enlarge the jurisdiction of sin.

The Gospel intends our newness of life, and peracts this through four degrees; in allusion, yea, in conformity to the death and resurrection of Christ. First, his body was wounded and beaten, with thorns and buffets: answerable in us there must be contrition: *Trajectum vulnere corpus*; When the Publican did but knock his breast, he gave this wound to his flesh. Strike it soundly with remorse of heart, set it a bleeding. 2. Christ's body was pursued with incessant afflictions, so follow thy fin with continual blows, till thou make it so weak that it cannot creep, 1 Cor. 9.27. *I beat down my body, and bring it in subjection*. Though sin will not say, as the Prophet to his neighbor; *Percute me; Smite me, I pray thee*: yet God bids us smite it: and if we deny to do it, his wrath will smite us, as the Lion slew that refuser, 1 King. 20.36. Therefore let us deal with it, as the other man did with the Prophet, ver. 37. Smite it soundly, and smite it daily: a little sorrow is not sufficient. *Gemitus, quasi geminatus*: Let us *water our bed every night with our tears*, Psal. 6.6. Do not only blow upon it with intermissive blasts, for then like fire it will resurge and flame the more. Sin is like a stinking candle newly put out, it is soon lighted again. It may receive a wound, but like a dog it will easily lick it self whole: a little forbearance multiplies it like *Hydra's* heads. Therefore, *Nullam labem aspergat dies, quam nocturnae lacryma non dilu•ant*; Whatsoever aspersion the sin of the day hath brought upon us, let the tears of the night wash away. 3. They crucify Christ: so when sin is thus wounded and weakened, let us have it to the Cross, and nail it fast, Rom. 6.6. *Let our old man be crucified with him, that the body of sin may be destroyed, that hence-forth we may not serve sin*. It is fit we should crucify that enemy, which crucified our best friend, Christ. Yea, that we should kill that, *Quod si non pereat, perdat*; Which, if we destroy not, will destroy us. It is written of *Ahaz*, 2 Chron. 28.23. *that he sacrificed to the gods of Damascus which plagued him*: Let us never seek to please sin, which seeks to confound •s. He is a fool that loves his sin better than his soul. No, *Moriatur iniquitas, ne moriatur iniquus*; let the sin die, that the sinner may live. Neither dally this execution: save this malefactor from the galhouse, and he will be the first that shall hang thee: be sure it is dead. 4. Lastly, as CHRIST was taken down •rom the Cross, and laid in his grave: so is it dead? O bury it. The Gospel will •ot bate one degree of this proceeding, even to burial, Rom. 6.4. *We are buried •ith him, &c*. Mortification may begin at some few principalls, as an arm is •riken dead with a palsy: but Burial covers all: therefore rest not until all be •aid in the grave. Yea, as CHRIST was buried in a grave of Rock, lest the softer •atter of the earth should seem easily possible: in one entire rock, lest the cliffs and •ssures should breed cavil: Yea, to the mouth of the rock was a stone rolled, ••at stone sealed, and that seal watched. So make sure work with thy sinful •esh: bury it in a rock: if thou find none ready, in CHRIST'S grave: there •re no seames for Satan to steal it out, and bring it in judgment against thee. Roll ⟨◇⟩ stone to the mouth of the Sepulcher, that is, detestation of sin: hate it, as *Amnon•ated Tamar*, more than ever thou lovedst it. Seal the stone, bind it with a vow of •olution; *I have sworn, and will perform it*, Psa. 119.106. Set a guard about it, watch it: *Cum omni custodia*; *With all diligence keep thy heart* from it. There are three watchmen; Fasting, Circumspection, and Prayer: Fasting is a plot to cheat iniquity, for she is no pinger, but loves pampering. By fasting keep the body, by circumspection the soul, by prayer both. This is the doctrine of the Gospel, to kill the lu•ts of blood and flesh: that the soul may live without the tyranny of sin in this world, and without the company of sin in the world to come.

Now the aim and scope of false doctrine, is to hearten this *Jezebel* that bew•cheth us: that whosoever is led by it, may share the testimony, the infamy, the penalty with *Ahab*, 1 *King*. 21.25. *He hath sold himself to work wickedness in the sight of God, whom Jezebel his wise provoked.* The doctrine of Rome may here justly be i•dicted for *Asoticall*, the nurse of voluptuousness. O you wrong it; nothing is more corrective, restrictive, austere: Doth it not command fasting? No: what not Rome? No, not Rome: it commands abstaining from some kind of food, but not fasting. A merchant is following his business all day, at night comes home; he must have no flesh: but he hath his cullices, his jellies, his junkets, ten times more provoking than moderate flesh. The poor laborer, if at night he eats a piece of Bacon, O he is an heretic, but the other an excellent Catholic. But does it not forbid marriage, and commend vows of chastity and celibate? Yes, that it may allow Stews, and have large fees out of harlots hires. But there is a curse against them, *Mich*. 1.7. *They gather it of the hire of an harlot, and they shall return to the wages of an harlot.* Why do they not boast their Pauline order, founded by *Ghastalia*, a Countess of *Mantus*: where mortification was so thoroughly taught, that a certain old woman *Iulia*, indeed little better than a Bawd; would lay a young man and a maid in one bed together, with a Crucifix between them, to keep them from scratching one another; that thus they might learn to mortify the flesh? Do they not commend 〈 in non-Latin alphabet 〉, Prodigality; when they tempt a young landed man to part with all he hath, to u•do his parents that depend upon him; that he may take their order, and they ••vide his Inheritance? Do they not approve 〈 in non-Latin alphabet 〉, lasciviousness; when they forbid marriage to a chaste wife, and tolerate turpitude with an unchaste curtesan? Whether then we take it for the first or second, the third will fit all, as our translation reads it; *Damnable ways*. In that *Tertio* they all meet: whether it be a *Luxurious way*, or a *Lascivious way*, it is still a *Damnable way*.

If it be taken for Riot and voluptuousness, that is a pestilent doctrine which shall teach a man to cast away God's blessings like troublesome rubbish, 1 *Tim*. 5.8. *If any man provide not for his own, he hath denied the faith, and is worse than an Infid••.* It is *Pernicious* to both the estates, present, and future. First, for this world, it hastens beggary: it is the rioters phrase, when he calls for supplies to his lusts; It is but begging an year the sooner. *Diogenes* requested of a prodigal a talent: he as 〈ϕ〉 him what he meant, to desire so much of him, and so little of others: he answered, *Quoniam tu habes, illi habebunt*; Because thou hast, and they will have: I shall beg o• thee but once, of them often: give me now a talent, I may live to give thee a gro••. Secondly, for the world to come, when the account must be given, the matter will be worse. If the servant that but hid his talent, *was cast into utter darkness*, for not ••proving it: what answer shall he make that hath riotously *wasted it*, *Luke* 16.1. Th•• shall be more fire, because there was less faithfulness.

If it be taken for *Wantonness*, then that is a *Damnable* doctrine, that shall teach 〈ϕ〉 man to go to heaven by uncleanness. Such a pestilence is derived from the Pa•• faction, that Fornication is but a venial sin, 1 *Cor*. 6.15. *Paul saith, Shall I take 〈ϕ〉 members of Christ, and make them the members of an harlot? God forbid.* That sa•ledge, to make the member of Christ a limb of the Devil by the congression• lust, is with them venial. *Paul saith, God forbid it; but*

Rome allows it, and in so•• sort commends it. But he that so taught it, shall never so find it, 1 Tim. 5.11. ⟨◇⟩ *wax wanton against Christ: What's their reward? It follows; Having da**** because they have broken their first faith.* Such a damnable opinion was hatched by ⟨◇⟩ Familists, that a man might lie with his neighbors wife *dormiente marito*, while her husband slept: as if the sleep of the innocent excused or acquitted the guilt of the waking. But let them all pretend what they will, as the woman that presumed so much of her husbands love, that if he should find her in the bed of incontinence, he would not harm her: but it proved far otherwise, to her shame and ruin. So there is another judgment must pass; and let them not think they are so sure of God's favor, that he will not find fault though they be lascivious: for *Whoremongers and adulterers the Lord will judge, Hebr. 13.4.*

To conclude, observe the horrors of false doctrine, and the inextricable confusion it wrappes the followers in ⟨ in non-Latin alphabet ⟩, *Pernicious: ad verbum, Destructions, or Damnations.* The wicked never rest till they meet with final ruin. *Pharaoh*, though by one plague he had lost the fruits of the earth, by another the fruit of his cattle, by a third the light of his eyes, by a fourth the fruit of his loins, even all the first borne of Egypt: yet as if all this could not content him, he would not give over till he met with utter destruction; till he was drowned and damned. Yea, they follow it as if a man should woo and court unhappiness: one would think it were enough to say to *Destruction*, as *Ahab* to *Elias*; *Hast thou found me O thou mine enemy?* But so to pursue it, as not to give it over till they overtake it, is a desperate madness. Like flies that still hover about the candle, and the burning of a wing serves not their turn; they must sacrifice their lives in the flame. So busy are the wicked about hell fire, playing on this side, and one that; dancing through it as boys through a bonfire; yea as in the sacrifices of children to *Moloch*, and that with pipes and melody in the valley of *Hinnon*. Never ceasing till *God make an utter destruction, affliction not rising up the second time, Nah. 1.9.* It is a fearful protestation of the Prophet against them. *Psal. 109.18. As he clothed himself with cursing like a garment, so shall it come into his bowels like water, and like oil into his bones. As he loved it, so he shall have it, and be always girded with it.* For us that love Salvation, let us never rest till we are assured of it; not suffering our eyes to sleep, nor our eye lids to take any slumber, till we be possessed of *Jesus Christ.*

Many shall follow their pernicious ways.] Thus for the Ringleaders, now view the rabble: and therein their multitude and their Aptitude, their number, *Many*: their forwardness, tractableness, easynesse to be tempted; *Shall follow.*

1 Their multitude, *Many*: wickedness walks with numbers, and is never scanted of followers. *Matth. 24.5. Many shall come in my Name, and deceive many.* Paul says, they shall draw a world after them. Goodness hath a few adherents, because the *gate is narrow that leadeth to life*; the wicked in a proud disdain blanch heaven gate, as too strait for their greatness. All that the master graciously invited, disdainfully refused. *Luk. 14.18. All with one mind make excuse: well, his cheare shall not be lost. Goodness may complain with Paul; At my answering, no man assisted me, but all forsook me: yet still prays for them, that it may not be laid to their charge.* Christendom is the least part of the world, they that profess Christ truly the least part of christendome; and of this little part there be many that may be called Heretics, not so much

in their lips, as in their lives, not in their doctrines, but in their doings: they color for CHRIST, but confederate underhand with the world. Therefore *Many are called, but few are chosen*. It is said. *Revel. 20.12.* that the *books shall be opened, and another book which is the book of life*. There is but one book of life, wherein the elect are registered: but the books of the reprobates are many, for one book will not hold them. But if I for bear the common customs, I shall be held singular and irregular, a *by-word of the people, and as a tabre before them, Job•7.6*. And what, must thou prefer fame before conscience? Remember the Philosopher when the people applauded him, *Quid mali feci*, he asked what evil he had done? *So•es* ever suspected that, which past with the general most commendation *Augustine* reckons up 288 several opinions *de summo bono. Civit. lib. 19. cap. 1.* but amongst all these we never found any so mad, as to place his happiness upon common fame. Indeed so long as great men be good men, and the most the best, we may follow both: but because this is rare, let us not do as the most, but do as we must. It is better to have good company in heaven, than great company in hell. It was a satyricall, an atheistical answer of a Iester, when a great Lord asked him whether he would go to heaven or to hell: he said, To hell; for there I shall be sure to meet your Lordship, and the most part of my acquaintance. But he little loves CHRIST, that will not love him without company: and his zeal is cold to heaven, whom the example of numbers can turn another way. No, let us say as much as *Peter* said, and do more than *Peter* did: *Though all men should forsake thee, yet I will not leave thee*, O Savior. Neither magnitude of Princes, nor multitude of people, shall prevail with me: I am thy sheep, I will follow my shepherd. Lead me on with the bands of love, and hold me with the hand of mercy; knit me to thyself, now with saving grace, and hereafter with everlasting glory.

2 Their Tractableness; *Shall follow*. There is a pliable disposition in all ⟨◇⟩ naturally to evil, in these a desperate and unstayable precipitation.

They need not be compelled with scourges, nor tormented to it: their own willingness saves the labor of painful coercion. It is only a *Job* that the devil delights to vex with anguish: he knows, an *Absalom* will run laughing to hell. *Luk. 22.31. Satan hath desired to winnow you*. To winnow you, there are some all chaff, he will not meddle with them. *Hos. 4.17. Ephraim is joined to Idols, let him alone*. Let him alone, says Satan; he is as safe as I would wish him. No general wounds his own soldiers, that march under his colors; but his enemies. *Luk. 11.18. If Satan be divided against himself, how shall his kingdom stand?* He never makes reprobates feel his hate, till they feel his heat; even his fire in the burning lake.

They need not be drawn with cords, hailed with authority and command. Indeed if *Doeg* hear a *Saul* bid him murder the Priests, he will *run upon them*, and quickly dispatch them. *1 Sam. 22.18*. If *Nebuchadnezzar* charge the people to adore his new erected Idol, they *quickly fall down*; As soon as the music gave warning, *Dan. 3.7. John* shall not want a deaths-man, if *Herod* send for his head. The centurions servants never ran faster on his errands, than these to do mischief. Such headlong followers of false teachers are the Papists, who have learned *caecam obedientiam*, to be so tractable as to follow their leaders blind-fold. They practice an indiscreet surrendering up of themselves to the command of their superior. Like those unclean beasts, *Deut. 14.* they swallow and never chew the cudde. It is an inconsiderate,

undiscursive aplyment of themselves to another's will, without waighing the goodness or fitness of the action. An Abbot commands one to cast his crying child into the river, and drown it: he doth it, and saith my Author; God did reveal that he accomplished *Abraham's* work, *Cassian*. Another was desirous to be instructed in the point of predestination: his Superior turned him to a place in *Augustine*, and bad him read *There*: when he came to the end of the page, not of the sense or sentence, he durst not turn over the leaf, because his superior bad him real *There*. This *following* they so commend, that if a man were dignified to talk with Angels, if his superior called him, he must come away. When one of them was in discourse with our Lady, a Friar called him, and he very unmannerly quitted h•, *Climach*. They stick not to affirm, that it is a greater pride to do a good work against a superiors command, than to do a bad one with it: because that is vice •der pretence of virtue. This it is better to s•one against God, than against our spiritual Father: because he can reconcile us to God, but nobody can reconcile 〈...〉 him. Here is a ducible disposition indeed, a generation that will *follow* upon the 〈◇〉 hint. If *Peter* should have asked them that question. *Act. 4.19. Whether it is be•ter to obey God or man, judge ye*: they would have answered; *Man*, so he be a Superior. Yet saith *Eli, 1 Sam. 2.25. If one man sin against another, the Judge shall judge it: but if a man sin against the Lord, who shall plead for him?* Yea these men will *follow*, were they never called. They would be glad to hear it from the mouth of their *Joab; Run;* and like *Cushi*, they would bow themselves for it. *2 Sam. 18.21.* Yea, like *Gehasi*, they run though they were never sent.

They need not be led on with flatteries, as *Absalom stole the hearts of Israel*. When a courtier, to work *Sejanus* out of favor with *Tiberius*, had luxuriously flattered and guilded him with his own virtues: and the Emperor found that the intention of all his design was to overthrow *Sejanus*: he replied, alas you might have spared all this pains and oratory, for I meant before to ruin *Sejanus*. So to persuade a covetous man to become an Usurer, and to flatter him with the safe and easy gain; it is but labor lost: he meant to do it, though he were never counseled to it.

They need not be hired with rewards: yet this same *Dabo tibi* goes far; it tempted *Balaam* to curse, where he should bless: *Judas* to betray, where he should adore. *Saul* thought that this only would stay the *Benjamites* from revolting to *David*, *1 Sam. 22.7. Will the son of Ishai give you fields and vineyards? will he make you captains over thousands, or captains over hundreds?* This engine Satan planted against the walls of eternity, *Matth. 4.9. All these will I give thee.* As God said to *Abraham; All the land that thou seest will I give unto thee, Gen. 13.15.* But these men, though they had no reward, yet *insant sine munere currunt*. Though the tempter says not as *Balak* to their cussen, false prophet, *Numb. 22.37. Am I not able indeed to promote thee to honor?* Yea though he confess plainly, I have neither silver nor gold, lands nor vineyards to give you: yet they resolutely proceed in the satisfaction of their own malice; *We will eat our own bread, and wear our own garments*: only do thou own us, and let us be thy retainers. Though upon our own cost, we will *follow*: so greedy is the wicked man of his own ruin, that himself will bear the charges of it.

From this point of their Tractableness, ducible and easy disposition to be led onto evil, we may raise five observable deductions.

1 The greediness of the ungodly to sin, that they scarce tarry for temptation. *Eph. 4.19. They are past feeling*, (sick without sense) *and have given themselves* (without hire, or pay, or compulsion, but by a deed of gift) (not only to think, but) *to work* (not a light kind of immodestie, but) *uncleanness* (not some little, but) *all uncleanness* (not with indifferent appetite, or some forward disposition, capable of disuasion, but) *with insatiable and desperate greediness*. The Apostle sets down here two especial marks of their self violence. 1. They have *given themselves*: not ravished as *Tamar*, but they have prostituted their own souls, like that impudent strumpet, *that sits at the door, and calls in passengers*, *Prov. 9.14. So Ahab sold himself to work wickedness*; he had no hire. I remember *David's* lamentation over slain *Abner*, *2 Sam. 3.33. How died Abner? how? His hands were not bound, nor his feet tied with fetters of brass*; yet he fell down at the feet of the conqueror: yesterday a man, today a corps. No body compelled these, nobody forced them; but their own will was their own overthrow, their own *following* their own undoing, and the battle is fought between them and themselves. 2. *With greediness*: they follow as the iron adamant, by a natural and hidden propensitie: or, as a Lacquay follows his Lord, and hath no course of his own, but which way his master pleaseth. To be sure of not being behind, they will be before: or, as a dog follows his master through foul or fair, thick or thin, whether North or South; which way soever he doubles his point; howling and questing if he be at a loss. O•, more properly according to the phrase here; as Scholers *following* their Master, novices their Superiors; subjected to their doctrine and discipline, without questioning what they learn, or, why they suffer. Marching like *Jehu* the son of *Nimshi*, *driving as if they were mad*, *2 King. 9.20. Hastning as a bird to the snare, or a fool to the stocks*: as if they had fire at their heels, like *Samson's* foxes; where•• indeed the fire is before their faces: they run not from it, but unto it.

2 Sin is strong when it meets with a weak resister. How easy is it for error to domineer over ignorance! *2 Tim. 3.6. They lead captive simple women, led away with diverse lusts*. Silly women are easily led captive by subtle men. The devil is called a *strong man*, yet the faith of the weakest Christian is able to beat him back *Eph. 4.27. Give no place to the devil*: for there is no place for him but where it is given him. When Satan had CHRIST on the Pinnacle of the Temple, one would think that a child for strength might have turned him off: No, his commission extended not so far: he met now with a strong defendant, and he is as weak as water. It is man's infirmity that sets off the glory of his strength. *Job 41.25. He is a king over all the children of pride*. Satan is a tyrant, but over whom? none but the children of pride. He is called the Prince of the world, but indeed only of worldlings, yet let not this so disgrace his strength, that you become secure. Though the devil stands at God's courtesy, let us not be fearless or careless of such an ene••e. Sin is strong, it could fetch Angels out of heaven, arrest God's courtiers before \diamond own face. A whole world could not withstand the fury of it, when it came marching against them with a flood. It was strong enough to lay all the sons and daughters of *Adam* in the dust. The devil is strong as a Lion, yea stronger than a thousand Lions; *that counteth darts as straw, and laughs at their shaking of the spear*, \diamond 41.20.

death is strong, a stalking Giant, that like *Goliath* dares all the world 〈◇〉 match him with an equal combatant. Hell is strong, it can hold Alexanders, Caesars, Tamberlanes, the sons of *Anak*, sure enough forever breaking forth. But now whence have all these their strength? *Aliunde petunt*, they fetch it from the life of sin, which only souls them all with their vigor: take away that, and they are as weak as a bulrush. What power hath death but by sin? it is the sting of it: all a serpents power is in his venomous sting. Yea death had never been, had not sin engendered it. *I am.* 1.15. *Sin bringeth forth death.* It is beholding to sin for the very being; for it is none of those positive things that God made. The devil had been damned alone, but for sin; and all the world had mocked his malice. Bu•*intra te, quod contra te*: he fetcheth the poison from within thee, whereby he fighteth against thee. He finds that weapon in our own lusts, wherewith he runs through our souls. Mark the Philistines policy. *1 Sam.* 13.19. to leave the Hebrews not a *Smith* in all Israel; lest they should make them spears or swords. Let this be our stratagem, to disappoint the devil of his weapons: O that he had no Smith amongst us: howsoever let not us be his Smiths, to hammer, work and fashion his temptations in the forges of our own breasts. And for hell, though without sin it have the strength of retention, yet loseth the strength of attraction: it may be powerful to keep those it hath, but not to draw in those it hath not. That great *Gulf* may hold the prisoners from coming forth, but the *gates of hell* are too weak to scramble in a believing soul.

But alas, when sin invades a weak natural man, it boasteth the power in present conquest. Mans strength is wounded by an original blow: and as when sickness hath gotten the better of him, and cast him down, still as the patient grows weaker, the disease grows stronger; and the more that tyrant usurps, the less able is the sufferer to resist. At first *Sampson* was hard enough for all the Princes of the Philistines, at last they set a boy to lead him. *Abimelech* was a stout Prince, yet had his deaths wound by a woman. *Totylas* that mighty conqueror, who vanquished Rome, which vanquished the world, was slain by *Narses* an Eunuch, a *Semi-vir*. It is recorded of *Solyman* a late Turk, that having a great German brought prisoner unto him: in spite and derision of the German nation, he caused his dwarfe, a very pigmey to take him in hand after he was bound; to hacke him and hew him, to run at tilt at him with many courses, and at last to kill him. Let little *David* maze *Goliath* with his sting, and he will cut off his head. Thus may •he Lion and Leopard be tamed, and a little child lead them, *Esa.* 11.6. The Scythi•s had a pestilent enemy that infested their country: they levied a troupe, and with 〈◇〉 great conflict took him: when they had him, they were yet troubled to hold him: •hey then so scanted his diet and sleep that six men could master him: at last by de•rees they brought him so low, that they set a dog to lead him. Thus Satan •rst sets on man first with troupes of spirits; and if he be unruly, they starve him by •taining the food of the soul, the word of God: at last when he is brought low, •hey set a dog to lead him, his own lust. This *Naaman* feared and escaped; *Ha•ael* scorned, yet admitted: *Am I a dog that I should do this?* *2 King.* 8.13. He •came that dog, or, at least was lead by that dog. Thus prone are we to sin, •nd therefore let us pray him that is the *Strongest* to fortify us. If we be left to our •elves, sin not sooner calls than we *follow*: all our help, all our hope is in the preven•ng grace of God.

3 Observe the power of evil men over their associates; whether in perverting •e higher faculties of the soul, reason and understanding and conscience: or, in •orrupting the lower,

will and affections. There is some resemblance between a •hysicall and this ethicall or moral corruption. It is wrought:

Either by privation, withering the good qualities in us: like an evil North •ind, they blow upon the buds of our grace, and nippe them. Whether the ill •ompanion be a white-skin'd hypocrite, or, a black-hided Ruffian: the one like •ire water, the other like fowl: but any water, fair or fowl: may quench the fire •f God's Altar in thee? He doth work a tabe and consumption into his fellows •ertues: and wasteth them from an ounce to a dram; from a dram to a scruple, •o a grain, to nothing. He that hath money will beware of thieves: if thou have •ny grace, venture it not among these rifflers. Art thou inclined to pray? he tempts •ee to play. Wouldest thou go to a Sermon? by his persuasion the Theater stands •n the way. Wouldest thou relieve the poor? no says he, this will help to •ear charges at the Tavern. *Luk. 10.30. A certain man went down from Jerusalem $\langle \diamond \rangle$ Jericho, and fell among thieves, that robbed him, &c.* He that will go from Ierusa•em to Jericho, shall fall among thieves, that will rob him of his good conditions. The devil hath such agents, that practice the art of debauching men. As *Amilcar*•wore his young son *Hanibal in vindictam Romanorum*, to the revenge of the Romans: and as Rome now swears her proselytes *in vindictam Anglorum*, to the re•enge of the Protestants: so the devil swears all his Instruments *in vindictam Chri•ianorum* to the revenge of Christians. So that a man may say with Christ •n the crowd, *Quis me tetigit? Who touched me, for I feel virtue gone out •f me.*

Or, by position, infusing his own bad qualities into thee. *Lot* hath a little tang •rom Sodom, that sticks by him in the Mountain. *Jacob* sware by the *Fear of his father Isaac*: but *Joseph* learned in Egypt to swear by the life of Pharaoh: *Pe•er* durst draw his sword against a whole troupe in his Masters quarrel: but after all protestations of inseparableness was infected with the air of the high Priests hall: •nd then he fell to cursing; it is likely that was their fashion, to get credit to their •peeches. *Herod* was loath to give away *John Baptists* head, but for the company, *Matth. 14.9*. As a musician tunes his instrument, so he will stretch all thy cords, •ill he hath brought thee to his own key: thou shalt be forced to sing as he will have •he, *Psal. 137.3*. Let sin be but an embrion in thee, he will so midwife it that he will deliver thee of it by action: yea so nurse it, till he make it the darling of thy af•ection. Is thy soul thus ravished of her chaste love to CHRIST? thou may•st say to her as *Absalom* to his sister *Tamar*: *Hath Amnon been with thee?* hath the •ad associate met with thee? This poison is never more dangerous than when it •omes in a golden cup. All the spite of *Joseph's* brethren was not such a Cross to •im, as the inordinate affection of his mistress. Tentations on the right hand are •ore perilous, because they are more plausible and glorious. *Joseph* saw this pleasure would advance him: he knew what it was to be the minion of one of the greatest Ladies in Egypt. Yet he contemns it; *How shall I do this great wickedness, and sin against God?* He knew that all the floods of honor could not wash of $\langle \diamond \rangle$ guilt of one sin. He shuns her society: O that we were so wise to avoid the occasions of evil company. She impudently catcheth hold of his garment, he $\langle \diamond \rangle$ seconds her tongue. But *Joseph* will rather lose his cloak than this fa•h, rather be s•led of his livery, than of his chastity: refuse all, rather than blemish her honor, $\langle \diamond \rangle$ masters in her, his own in both; God's in all. Were we all such

Joseph's, the ped••• of hell durst not open his pack: his damned wares might lie like dead commodities stinking upon his own hands.

Let this teach us all to fly the societies of the wicked: lest we *follow* them ho•••, through their transgression to their destruction. But if I consort with them, I do•• to convert them. Alas, there is a great deal more danger of poisoning the physician, than curing the patient. They are such as have taken the devils oath of allegiance; that what he cannot do immediately by himself, he may do mediately by his instruments. To err *Humanum*, is the part of man: but to seduce *Di••• cum*, is the part of a devil. It is ill to play the wanton, worse to play the bea••, worst of all to play the devil. There have been such cursed men, that delight in the murder of souls. *Paul* fought with such *Beasts at Ephesus*: the men of *Nazareth* were worse to CHRIST than the devil: he says, *mitte te, cast down* ⟨◇⟩ *self*: they would violently throw him down: and that on the Sabbath day, wh•• they took exception against him for curing on the Sabbath day, *Luk. 4*. The C••rens but besought him to depart: his own countrey men were worse, for they dro•• him out. *Cain* replied, *Am I my brothers keeper?* yet he could be his brothers b••cher. These violences indeed are not always in sociable fellows, but subtle a•• supple fomentations. *Persecutio facit martyres, haeresis apostatas: plus nocuerunt hor•• togae, quàm illorum galea, Tertul.* Persecution hath made Martyrs, schism apostates: the former corrosives are not so noxious as the others balsams. We call sour devils, familiars. *Psal. 55.13. It was thou my guide, my companion, my familiar;* that didst me the mischief: he that eats our salt betrays us. There is no such speeding engine of destruction, as the friendly seducer; that damnes a man in kindness. As a man sinking into the deep water, catcheth hold of him that is next him: so men diving into the bottom of iniquity, pull down their adherents. The sheep make the ground fruitful wheresoever they lie: so the godly make all places blessed where they dwell. But the wicked, like the weed Gosses, make the land bars where they grow. When such a one provokes thee to sin, though with the smoothest face; it thou say not to him as CHRIST to *Peter. Get thee behind me Satan:* yet take thy leave of him, as the Angel did of the devil, *Increpet te Dominus, The Lord rebuke thee, Iud. ver. 9.*

Oh that we could see the mischief that evil company doth us: the sins unpurposed, unthought of come thus to be committed. Let a tempter but hold up his finger, the Sabbath shall be profaned, the word relinquished, and all religion suspended. This man is a Harpy that pecks up all the good seed: a great beast ⟨◇⟩ breaks through the sense of God's Law; makes a vast gappe or breach; and as my Text says, the whole heard *follows* him. How does *Dives* in hell now curse ⟨◇⟩ flatterers! If thou knowest whose factor thy ill companion is, thou wouldest ⟨◇⟩ him. He is such a pleasing murderer that he tickles thee to death; and like *Solomon's* fool, thou diest *laughing*. A good man accompanying an evil, is like a l•ving body bound to a dead corps: noisome and irksome. When God shall cha•g• thy soul with sin, wilt thou answer; such a one brought me to it; *Adam, ⟨◇⟩ woman gave me? Tu errando miser, quamvis ill in provocando miserior:* thou shalt ⟨◇⟩ wretched in sinning, though he be more wretched in tempting. He hath helped ⟨◇⟩ to much of thy sin, he shall bear none of thy torment. Be circumspect ra•• with whom thou eatest and drinkest than what thou eatest and drinkest, *Sen. Le••them, Nunc te melioribus offer.* Leave them? *then must we go out of the*

world, 1 Cor. 5.10. *But have no fellowship (nullo modo cum operibus; in quantum potes, nec cum operatoribus) with the unfruitful works;* and if thou canst avoid it, neither with the workers of darkness. *Si cum malis, non tamen in malis.* If we must converse with evil men, yet let it not be in evil matters. *Dilige malos homines, non quia malos, sed quia homines.* Love evil men, not in that they are evil, but in that they are men. Love *quod fiunt, non quod faciunt:* love what they are, not what they do, as God made them, not as they make themselves. Affect *virum, non vitium,* the man not his fault. As in relieving an evil beggar; *damus homini, non moribus;* we give to the man, not to his manners. But if by admitting their persons, we cannot avoid their vices, let us deny both. How should we hope, feasting with *Job's* children, the house should not fall down on our heads! When we find ourselves following evil men, I wonder we do not tremble at their ends. Can we walk in the midst of the fire, and feel no scorching? man's nature is like the fire; if there be any infection in the room, it draws it strait to it self. Like jette, it omits all precious objects, and attracts staws and dust. Trust not thyself with these incendiaries: cull out the best and follow them: Oh sweet is the communion of Saints! Worldly mirth is more talked of then felt, spiritual joy is more felt, then talked of. I appeal to any man's conscience, that hath been softened with the unction of grace, and truly tasted the powers of the world to come: suppose thou hast tried both; been mad-merry with thy friends at a luxurious feast, sung Psalms with the Saints in the Church; whether of these have most refreshed thy heart? Alas, temporal mirth is like the widows joy, a blaze and goodnight: spiritual rejoicing leaves an impression in the soul behind it, the unspeakable comforts of the Holy Ghost, never to be raced out.

I conclude with three cautions given by three several Saints from one most holy Spirit. *Exod. 23.2. Follow not a multitude to do evil.* Foolish birds follow the kite in hope of a part of the expected prey, when she draws her own guts after her, *Rom. 12.2. Fashion not yourselves to this world:* it is a fashion that must be washed off with fire and brimstone. *Prov. 28.14. Blessed is the man that feareth always.* *Salvianus* gives the reason; *Nemo magis diligit, quam qui maxim veretur offender.* No man so truly loves, as he that fears to offend. I confess, there be many things lawful that the common people do, but I will suspect that which the common people do. The Jews might give offenders forty stripes by the Law, yet they gave *Paul* but nine and thirty. Perhaps they thought that if they had given the full number, their fingers might have itched to give one more. *Qui a nullis abstinet licitis, vicinus est illicitis:* he that abstains from nothing that is lawful, neighbors upon that which is unlawful. *Nam mala sunt vicina bonis.* The note which comes too near in the margent, will skippe into the Text at the next impression. Of all studies, let us never study to range in the borders and extremities of our liberty. As how much of this world we may swallow, and riches not choke us. How near we may come to the skirts and suburbes of hell, and hell not wholly devour us. How much we may drink, and be no drunkards: how far we may wade in usury, and yet scape hell? The devil is crafty and watchful; if he spy our venturous outrodes, and find us extravagant out of our own grounds; he will not lose one inch of his advantage.

4 We must not fall off from the faith and Church of CHRIST, because multitudes travel another way. He that proclaims pleasure and carnal content to all his followers, shall have many Scholars in Courts, Palaces, Colleges, Senates, Fields, Shops, Offices: for all they love

darkness whose deeds are evil. There are few whose faith finds a passage through the straight gate. Of six hundred thousand Israelites but two entered into the land of promise. *Non facile invenies multis e milibus unum, virtutem pretii qui putat esse sui.* The Papists fable to us of Saint Bernard, that the fifteenth day after his death he appeared to a certain Monk: and when the Monk asked whether it were a difficult thing to be saved; he should thus answer him: The same day I died there died also four thousand three hundred; and of all them *Ego solus cum quodam Heremite vitam caelestem intravimus*, only myself and one Hermit were received into heaven: there was one cast into the fire of purgatory, and all the rest went to hell. For the story, I have not so spacious a faith as to credit it: but I fear of the many thousands which every day depart this life, the greater number take the wrong way. If this be so, strive we to make sure our own salvation: that when many follow these damnable ways, we may be found of that number that followed JESUS CHRIST. When Agelmond King of the Lumbards (be it reported upon Sigeberts credit) passed by a pond into which seven infants were cast, he thrust down his spear, and that Infant which took hold of it he brought up from the pool, brought home to his house, and brought up at his house like the Kings Son; and at last he succeeded him in the kingdom; he was called Lanussio, or Lamussius, from Lama a ditch out of which he was taken. So when the great King of heaven came into the world, and the world knew him not, he found us all drenchd in the whirlpool of sin, and ready to be everlastingly drowned: he thrust down his spear the saving Gospel: and John. 1.12. As many (not many, scarce one of seven) as received him, (took hold on his spear, as it followeth there exegetically) that believed in his Name: To them he gave (not only obtaining for them, nor proclaiming to them, but to them he gave) Power to be the Sons of GOD, to be repossessed of the kingdom, and to divide the Inheritance with the principal heir, himself.

5 Lastly, seeing there is such certain danger in following after common copies; give me leave to avert you from all these pestilent examples, and propose to you one worth your praise and imitation. It is the glory of all precedents the life and excellency of what is good in man; that man of God, and God of man JESUS CHRIST. Here is a pattern: the godly, like the Eagle, disdain all objects but the Sun. *Summa religions est imitari quem colis*: it is the marrow of religion to imitate him whom thou worshippest. The Italians got up all the excellent Pictures in the world, that out of them all they might make one Master-piece, or most excellent picture. The sweetness of all the best flowers makes most sweet honey. CHRIST in the whole course of his life was a pattern of goodness. In his birth a pattern of humility, in his life a pattern of Innocence, in his death a pattern of patience, in all a pattern of holiness. *Si praecipientem sequi non vis, sequere praecedentem, Lactant.* If thou wilt not follow him in his word commanding, yet follow him in his work directing. Now saith Paul, *Put on Christ*. He is put on two ways; by Imputation, and by Imitation: the first justifies, the other sanctifies. He is put on Sacramentally by Baptism. Gal. 3.17. *All that are baptized into Christ, have put on Christ*. He is put on internally by faith, externally by imitation. Hebr. 12 2. *Look unto Jesus the author and finisher of our faith*: look upon him, and so eye him that you may follow him; and so follow him that you may live like him. That you may say; *Sic oculos, sic ill manus, sic ora ferebat*. When thine eyes be haughty with ambition, did he carry his eyes so? Like a Lamb before that bloody Wolf Pilate, his look was meek and lowly, though lovely. When thou cursest him that

angers thee, did he carry his mouth so? No, *Father forgive them*. Thou art provoked with words, and returnest blows, did he carry his hands so? No, being stricken, he stroke not again. *Heb. 12.3. Consider him that endured such contradictions of sinners*. Against covetousness put on the contentedness of CHRIST: against anger put on the meekness of CHRIST: against wrongs put on the patience of CHRIST: against pride put on the humbleness of CHRIST. For as he told *Peter. John. 13.8. If I wash thee not, thou shalt have no part with me*: so he says to everyone, If I lead thee not, thou shalt never come to my kingdom. The Painter went to one Virgin for an eye, to another for a lip, to a third for a forehead, to a fourth for a chin; to make exquisite the face of his goddess. We need not go to one Saint for this virtue, to another for that: for perfection take CHRIST, and take all. *In him dwells the fullness of God-head*: there can be no want where all is infinite. Let the *Many* follow their own fancies, or the fancies of others, let us follow CHRIST. This is the praise of those Virgin-Saints; that *they followed the Lamb whithersoever he goeth, Rev. 14.4*. The inseparable effect of Justification is obedience: now we follow him in following his, relieving them whether in want or prison, sickness or persecution. And this he will acknowledge at the last day, with a *Come ye blessed*. Come to me, for you have followed me wheresoever I went. I was hungry, and you followed me with meat: thirsty, and you followed me with drink: a stranger, and you followed me with lodging: naked, cold, and sick, and you followed me with clothes, warmth, and comfort. Whithersoever I went, I had your company; now you shall have my company forever. *Matth. 18.28. You followed me in the regeneration; you shall be with me in eternal glorification*.

By whom the way of truth shall be evil spoken of.] I come to the Detraction, the cursed effect of their perversion; which is not only pernicious to their own souls, but also derogative to the glory of GOD. Herein I considered two generals; the Patient and the Injurie: in the Patient, the Singularity and the Sincerity.

1 The Singularity; 〈 in non-Latin alphabet 〉 , *The way, that excellent way*. There is only one way of Truth, and of salvation by it. There are many ways in the world, yet but one way of *Truth. Eph. 4.4. There is one Lord, one faith, &c.* The Turk hath his way, the Jew his way, the Gentile his way, Heretics their way, Schismatics their way, though there be almost as many ways as feet to walk in those ways, yet the *way of truth* is but one. Diversitie of ways is sought out; either for peevishness, they cannot abide the common rode: because most men pass through the gate, they will climb over the wall; and if others climb, they will creep through. They are so cross, that if authority should command them to wear clean linen, rather than not rebel they would go woollward. Or, for pride, when men scorn to go the Kings high way, because there they have the company of beggars and base fellows. There are some that disdain the poorer sort, and will rather forbear the common duties of religion. But alas, what brag of estate should there be in the Church? there is no spiritual difference; bond or free, all are one in CHRIST. The Emperor eats of the same bread that his Lacquay doth: the beggars child is baptized in the same font that the Kings. This they disdain, and therefore will have Sacraments by themselves, a Synagogue of their own. Or, else for glory, that their singularity may be pointed at. *Diogenes* was ducking himself in cold water in a frosty morning: the people beheld and pitied him: alas saith a Philosopher; Depart you to your houses, and leave gazing on him; I warrant you that he will come out quickly, and keep

himself warm. There are many ways, as it is said of *Poland*, if a man chance to lose his religion, he shall find it there, or give it gone forever. But truth hath one way, not a second, not another. What so near one as two, yet a Christian must not go so far from one as two. *Luk. 11.23. He that is not with me, is against me: Whatsoever is not with this way, is against it.* Now it is near to impossibility, *Vt res oppositas men's ferat una duas.* To write with two pens together, to hunt two games together, to fight with two swords together, to travel two ways together; is a troublesome folly. *Eccl. 2.13. Woe to the sinner that goeth two manner of ways.* It is said of *Solomon* that he went two ways; the way of the Lord, and the way of *Ashteroth*, *1 King. 11.5, 6.*

Let us all seek this one way, and all false ways utterly abhor. *Matth. 23.9. You have but one father in heaven*, and but one way to please him; which is to walk in this one way of truth. *Gal. 6.16. As many as walk after this rule, peace be on them, and mercy:* all other rules are warped and out of square. *Luk. 10.42. One thing is necessary. Psal. 119.9. Wherewithall shall a young man cleanse his way? by ruling himself after thy word:* all other ways defile, do not cleanse. There are innumerable ways to hell: you may go thither by pride, by avarice, by malice, by hypocrisy; any way will serve to meet at the bottom of the hill, that infernal center: but still to heaven there is but one way. There is a way to honor, by flattering insinuations into the bosom of Princes: there is a way to pleasure, by making the flesh mistress, and denying her nothing: there is away to be rich, by usury and oppression: there is a way to get offices and livings; by swallowing a simoniack oath, or putting out the givers eye by bribery. But there is but one way to make a man blessed, and that is *The way of truth.* Withall it shall make thee great enough, and merry enough, and rich enough; but howsoever, happy enough. Refuse all to take the way: they write of the stone *Pyrrhenus*, that so long as it is whole it swimmeth; but being broken, every part sinketh. So is man's heart, if divided, it sinks all to confusion; keep it whole to the way of truth, it shall be saved.

2 The Sincerity; the way *Of Truth.* Which is that way? as *Pilate* as $\langle \diamond \rangle$ *Christ*, *What was the truth*, when the Truth stood before him, *John. 18.38.* There is *veritas legalis*, a legal truth; God's Law is the truth. It was a custom among the Heathen, to derive the authority of their Laws from their gods, that they might be received for truth; *Trismegist* to the Egyptians from *Mercury*, *Erontes* to the Carthaginians from *Saturn*, *Solon* and *Draco* to the Athenians from *Minerva*, *Nero Pompilius* to the Romans from *Aegeria*. But we have from the true God, the truth of God. *Deut. 4.8. What nation is so great, &c.* Now if they magnified their Laws so full of error, how shall we dare to blaspheme God's Law so full of truth? No, let us bless it, and obey it. *David* in his hundred and nineteenth Psalm beats in every verse upon that one string, The Law, the Statutes, the Ordinances, Commandment, Truth, &c. of God. There is also *Veritas Evangelica*, the Truth of the Gospel, *G•l. 3.1.* But if this be the truth, then is the other excluded? No, for the Gospel is not contrary to the Law; neither delighteth in others overthrow, but both espouse friendship in a kiss of peace. But it is said, *John. 1.17. The Law was given by Moses, but Grace and Truth came by Jesus Christ.* But then the Law was not the Truth; for here seems to be a comparative opposition. No; Truth is not denied to the Law, but only the truth of Justification: the Law is true, but not the true means of salvation to us. *Non negatur Legi veritas Ligandi, sed ascribitur Evangelio veritas solvendi;* The Law is a condemning truth, the

Gospel an absolving truth. For if the Law could have justified us, God might well have spared his own Son: but the *Grace* of justification, and the *Truth* of salvation is only by Christ. *If ye believed Moses, much more believe me*, saith *Jesus*: if you embraced your thralldom, th• much rather accept your freedom. Only, *Vos liberabit veritas*, *John*. 8.32. *You shall know the Truth, and the Truth shall make you free*. Christ is called the *End of the L•*; not *Finis terminans, sed perficiens, sed complens*: Not a terminating, but a fulfilling and accomplishing end. Having then received the truth, so gracious a truth, such promises of everlasting life, from a God so true; they are wretched men that *blaspheme* it. Thus it is the *Truth* both for the Infallibility and excellency of it.

It is certain. *Isaiah* 8.20. It is called *the Testimony*; because it bears witness unto it self: so it is called *The Truth*, because it shall accomplish it self. God d• promise *Abraham* a *Seed like the Stars* for number: and *Solomon* says, *I am in the midst of a people that cannot be numbered*; here is an accomplished Truth, *2 Cor.* 1.2•. *All the promises of God are Yea, and Amen in Christ*. *Abraham* in affiance of this Truth, ventured to forsake his Country, offered to sacrifice his only son, N• upon this Truth lays out money to build an Ark. *Moses* upon this Truth forsook the Court, to suffer affliction with the children of God. We must all venture on this Truth, or perish. When the soul is to leave the body, woe to him that hath no• a firm dependence on this Truth.

It is excellent, as being the Letters patent of our salvation. The Law was a •ling truth, this is a saving truth. Incomparably fairer is *Veritas Christiana••rum q•• Helena Gracorum*; The Truth of the Christians, than that *Helen* of the Grecians. Let my soul not be deficient in believing, and as sure as Christ is Truth, I shall be saved. O far be it from me to vilipend that Truth, without which I were eternally lost! If we had an Antidote warranted to us by some Naturalist, to preserve our life temporal, how would we esteem it? But for that *Truth* which preserves our life eternal, how precious is it, and beyond value? Let heaven thunder, earth reel, and hell roar, I will hold fast this Truth, and be blessed forever.

By whom the way of truth shall be evil spoken of.] We have considered the Patient that suffers, let us look upon the Injury that is offered to it. *By whom*: and herein two things. The Instruments or occasioners of this Scandal; those misled proselytes; and the Effect or aspersion cast upon the Gospel by their means, which is *maledicentia, Blasphemy*.

By whom.] The Seminaries of infection have poisoned them, and they divulge that pestilence, to the dishonor of Christ and the scandal of his Gospel. Nay, as if their teachers could not do mischief enough, these strive to go beyond them in wickedness. According to that, *Matth.* 23.15. *They make them twofold more the children of hell than themselves*. And indeed, albeit the other were originally the worse; yet these are instrumentally and operatively worse than they. For if false teachers had not store of followers, their heretical positions would fall to the ground, and themselves slinke away with reproach and shame. Here occur two notes to our observation.

First, that not only the Principals, but even the accessories in Schism are guilty of sin, and liable to punishment. The receiver is worse than the thief: and the abettors of sin do more

mischief than the authors. So long as the infected person is shut up, his plague doth not spread: while the evil man doth *intra orbem suum furere*; only be mad at home, his evil lives and dies with himself: the diffusion or dispersion of it is the bane. Let it wander like a fatherless child up and down, no man taking it in, but all shutting their doors against it; the very air will stifle it, it will be the own death. But when it becometh *Filius populi*, and everyone challengeth a part in the generation of it, the multitude fostering it; now it stands up in defiance, and (although a bastard) dares challenge the true heir, and wrangle for the inheritance. How ridiculous appears a fantastical fashion, while it is singular in the Inventers wearing and habit? The first apparition of an *Hic mulier*, was like a monster. But when it had stolen an approbation into women's hearts, and gotten a custom on their backs; now it stood on the terms of justification, called it self a noble accoutrement, and scorned to be dashed out of countenance. It is the *many's* acceptance of evil, that brings a scandal on the truth. When *Theudas* had gotten four hundred followers, he thought himself a jolly fellow, *Act. 5.36*. The Pope did once send Usurers into this Land; they were at first howted at, like Owls in a desert: but necessity forced men to borrow; and when they had store of customers, they stood upon their points for very honest men (in their own opinions) and thus the way of truth was *blasphemed*. The Pope might be the father and founder of the sin, but these executioners gave occasion of the blasphemy.

Secondly, the authors of this seducement are not discharged, though their scholars have dissipated the evil. The breeder of a sin, is the father of a bastard; and he that kindles a mischievous fire, shall answer for all the harms it doth. Those whom thou hast taught to do ill, increase thy sin so fast, as they increase their own. *Matth. 5.19. He that breaketh the Law, and teacheth others to do so, shall be called least in the Kingdom of God.* It is easy to be guilty of another's wickedness: for if he doth evil by thy suggestion, thou shalt answer for it. The parent that either commands, connives, or exemplifies sin to his child by pattern, makes himself liable to all the iniquities which that infused habit shall produce, *1 Tim. 5.22. Be not partaker of other men's sins.* Therefore a man may be partaker of others sins. This may be done nine ways:

1 *Consulendo*, by counseling. Thou advisest, he practiseth, both are guilty of the sin that but the one doth. *Achitophel* counseling *Absalom* against his Liege, was guilty of treason: so was *Caiaphas* counseled to put Christ to death. Some advise and instigate others to that mischief, wherein they will not be seen themselves; thinking thus to extricate and deliver their own souls; but as the Prophet says, *They shall perish in their own counsels.*

2 *Mandando*, by commanding. Thus *David* sinned in the murder of *Vri*; *Saul* in charging *Doeg* to kill the Priests; *Jezebel* in commanding the Nobles of *I•reel* to stone *Naboth*. This is a sin that sticks to many tradesmen: they command their servants to lie; and their falsehoods shall lie on their masters soul. Oh stay this running sore; and when thou repentest, think not only on thine own personal sins, but upon others committed at thy bidding.

3 *Consentiendo*, by consenting. Thus *Saul* sinned in keeping their garments that stoned *Stephen*, *Act. 22.20. When the blood of thy martyr Stephen was shed, I was consenting to his death, and kept the rayments of them that slew him:* It was the confession of Saint *Paul* himself. It is

God's charge, *Prov. 1.10. If sinners entice thee, consent thou not.* It is the reprobates brand, *Rom. 1.32.* That they not only do evil things, but *consent with them that do them. Sentient eandem poenā, qui consentiunt in eandem culpā,* They that consent to the same sin, shall feel the same punishment. Every man's hand is not an able instrument of mischief: but whosoever the instrument be, the consent is as deep both in the sin and penalty. For *Quod deest operi, inest voluntati:* And God values (both in good actions and evil) the will for the deed. *Ioah* for consenting to *David*, in the murder of *Uriah*, and numbering of the people, bore a part in those sins.

4 *Provocando*, by provoking. All they sin, that provoke others to sin. *Eph. 6.4. Fathers, provoke not your children to wrath. Potiphars* wife was a strumpet, because she provoked *Joseph* to have made her one. *Prov. 7.13. She caught him, and kissed him, and with an impudent face said unto him; Come, let us take our fill of love.* Thus libidinous women feed their paramours high, to provoke them to lust. Drink is given to provoke shameful drunkenness: offenses, to provoke indignation and blows; that the stricken might be revenged on the striker. But they that thus provoke others to wickedness, provoke God to vengeance, *1 Cor. 10.22. Do we provoke the Lord to jealousy? Are we stronger than he?*

5 *Adulando*, by flattering. When we soothe up others in their sins; this is to make them our own. *Isaiah 9.16. Beatificant populum istum;* They bless the people in their errors; and cause their delinquishments by flattery, *Psal. 10.3. The wicked blesseth the covetous, whom the Lord abhorreth.* The flatterer thinks to make all his, his patrons favor his, his wealth his: but withal he makes his sin his, his damnation his. He gets all; he gets entertainment, he gets riches, he gets respect, he gets wickedness, he gets hell, he gets the Devil and all. *Isaiah 5.20. Woe to them that call evil good, and good evil, &c.*

6 *Participando*, by partaking. *Ephes. 5.7. Be not partakers with the children of disobedience.* If you partake of their sins, you must partake of their plagues. *v. 18.4. Aequum est, ut qui participes fuerunt in peccato, participes fiant in supplicio.* It is just that they who have made themselves partners in sinning, should not be separated in suffering. The same law condemns the receiver, that judges the thief. They may say one to another, as that malefactor on the cross to his fellow; *Thou art in the same condemnation, Luke 23.40.* In the matter of bribery, the taking hand, and the giving hand, shall be equally punished. As they shook hands in the iniquity, so they shall shake hands in the penalty. For this sin *Jehu* reproved *Jehoshaphat*, *2 Chron. 19.2. Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee.* In this predicament they stand, that prefer bad men to good offices: the faults of that man's insufficiency: lie upon the head of his promoter. *Psal. 50.18. Thou hast been partaker with the adulterers.* To give entertainment to them we know dissolute, is to communicate with their sins. *2 John. verse. 11. He that biddeth him God-speed, is partaker of his evil deeds.* There are cases, wherein to give a good speed to the wicked, is said, *Communicare operibus ipsius malignis: Psal. 101.7. He that worketh deceit shall not dwell within my house.* If thou bestow on them the offices of thy friendship, thou receivest the blemishes of their fellowship.

7 *Conticendo vel connivendo*: by silence or connivence. When our tongues ought to reprove, and our hands to correct, the forbearance of those duties draws us into guiltiness of other

sins, *Eph. 5.11*. Have no fellowship with the unfruitful works of darkness; *but reprove them rather. Cum peccata non reprehendimus aliena, facimus nostra*. While we rebuke not their sins who belong to us, we make them our own. *Eli* concerning the sins of his sons, did not connive, nor altogether hold his peace: but because he touched them so lightly, and reprov'd them so slightly; this brought a temporal destruction upon himself and his family. If this fault befall a Minister, it is grievous, *Levite. 5.1*. If a man offend in blaspheming, another hearing it, and being witness of it; *if he do not utter it, he shall bear his iniquity. Si non indicaverit, portabit*: nothing more plain: that sin he hath concealed, it as much as if by himself committed. *Ezek. 3.18*. When God says to the wicked, *Thou shalt surely die*, and the watch man gives him not warning; *His blood will I require at thy hand*. Pardon us then in our reprehensions: if we reprove not, your transgressions become our afflictions: and we have reason to love our own souls better than your sins. Not to reprove, were the way to harden your hearts, to make you think well of evil, and to justify that, God condemneth. *Duobus modis te non maculabit malus; si non consentis, & si redarguis*. Two ways thou mayest escape the guiltiness of another's evil; if thou consent not to him, and if thou reprove him. *Levite. 19.17*. *Thou shalt not hate thy brother in thine heart, but shalt rebuke him, and not suffer sin upon him*. Not to rebuke him, is to hate him in thy heart: the original carries it thus, *That thou bear not sin for him*.

8 *Defendendo*, by defending. When others iniquities are not considered of us in their true value, but find an estimation far lighter than the gravity of them requires; this is a sin that God abominates. *He that justifieth the wicked* (as he that condemneth the just) *is an abomination unto the Lord*. Justice would punish a malefactor, but the protection of some great one delivers him; and now the law may put up his dagger. Thus a lewd person need not fear to offend, that hath a great man to his friend, or hath not a great man to his enemy. *Tegunt eum umbrosa nemora umbraculis suis. The shady trees cover him with their shadows*. The robber rifles a passenger, is apprehended and indited: the bootie he gives to some mighty one to procure his pardon and escapes. Thus the poor traveler is robbed doubly; both of his money, and all relief of the Law: and the protector of the lewd person is become the greater thief. This is a common appropriation of others sins: when men's wits are set on work to make that good, which their malice hath made necessary. Covetousness begot Usury, injustice doth practice it, and some are fee'd to defend it. Pride and profaneness makes tithes arbitrary; and is there no man will take pains to justify it? This is to bring the sins of all men that transgress in that nature, to become that man's, whose pen did patronize such sacrilege.

9 *In praecedendo*, in giving bad example. He that leads men to sin, is guilty of their sin. An unruly beast breaks the hedge, and feeds in a forbidden pasture, the whole herd follows: the owner must answer for all these harms. The reproach of *Jeroboam* was, that *he made Israel to sin*: not only *imperando*, by commanding: but also *exemplum dando*, by leading them in precedent: and the wickedness of Israel will not be taken off from his soul forever. In a rebellion, the captains intend nothing but some reformation; but the multitude is not so qualified: they break into houses, pillage, spoil, and commit outrages, shall not the exemplary leaders be guilty of all this? If the Master love quaffing, there will scarce be a sober family, he shall answer for that sin in his servants. One peevish teacher broacheth a

schism •or pernicious doctrine, presently many catch hold of it: thus the truth hath a wound, and suffers blasphemy. He that gave the occasion shall bear the burden, unless timely and hearty repentance recant it, retract it, and his soul find mercy.

Thus easy is it to be guilty of others sins. Indeed *Credimus nulla peccata no•i• nocere, nisi nostra*: we believe that no sins shall hurt us but our own: but by all these ways, we make other men's sins our own. *Prov. 5.22. His own iniquities shall take the wicked himself.* His own? why not another's also? Yes, if he make them his own by any of the former conveyances. We have all sins enough of our own, we need not attract others. We deserve punishment enough for what we have done in our own persons; it were heavy for us to add to our vengeance by participation of others wickedness. In all this let us confess our own guiltiness, and for all this implore GOD'S mercifulness in JESUS CHRIST.

The way of truth shall be evil spoken of.] Lastly, we come to the effect, or aspersion laid upon the Gospel by their means: which is *Blasphemy, pessimum ge•• maledicentiae*. Be the way of truth taken for CHRIST, who is both the way and the truth; then woe to him that dares *blaspheme* CHRIST. Or, be it taken for the true means of bringing man to everlasting blessedness; will any man *blaspheme* the means of his own salvation? Is the sacred word of truth, which the Saints have valued above all gold and Jewels, treasures and pleasures; of so poor an esteem with them, that they should blaspheme it?

Blasphemy] is now the subject of our discourse; and therefore first begin w•• with the definition, next with the distinction of it. *Dicitur Blasphemia* 〈 in non-Latin alphabet 〉 , *quia laedit alterius famam*; it blemisheth the credit of another. It differs not from 〈 in non-Latin alphabet 〉 , *vel* 〈 in non-Latin alphabet 〉 , *maledicentia*. They that would derive it from 〈 in non-Latin alphabet 〉 a fish so vile that the very dogs will not touch it, come short: for it is more tha• a stoliditie or stupidity; even a cursed malice of the heart desiring to hurt. The contrary virtue is 〈 in non-Latin alphabet 〉 , a study to speak well of others. It is a vice that offends *in Defectu*; depressing and disgracing that is good, and *in Excessu*, extolling and magnifying that is evil. For distinction, it is *maledicentia derogans, vel contra veritatem Dei, vel contra Deum veritatis, vel contra amicos et Dei et veritatis*. *Blasphemy* is a speech of derogation, either against the truth of God, or against the God of truth, or against the friends of both God and truth. That blasphemy which is against God's friends and true worshippers, I will lightly pass, because it is not here within the center of the text, though not out of the circumference.

The Son of Rapha defied Israel, and Jonathan slew him, 1. Chro. 20.7. This sin is interdicted, *Exod. 22.28. Principi populi tui non maledices. Thou shalt no• revile the gods, nor curse the ruler of thy people.* This is the vulgar sin of this world, for the greater sort are apt to blaspheme the better sort. The Apostles could not scape it. *1. Cor. 4.13. Blasphemati precamur: being defamed, we entreat.* Such were the aspersions of the infidels against the Christians in *Iustines* and *Tertullian's* times; that their feasts were *Thyestean* bankets, that they had promiscuous mixtures &c. *1. Pet. 3.16.* They speak evil of us, as of evil doers, *accusing our good conversation in Christ.* This blasphemy what *Saint* hath escaped? Because God wrought miracles by *Moses*,

they called him a conjurer. Because *John the Baptist* lived an austere life, they said he had a Devil. Because *Paul* spake of *Christ's* death and our redemption by him, *Festus* called him a *mad man*. They abused holy *Cyprian*, with the nickname of *Caprion*, when *Christ* himself cast out Devils, they blasphemed that he did it by *Belzebul*. Now all these maledictions offer injury and ignominy to God himself: because his *Saints* are the organs whereby he will propagate the glory of his Name: they do what they can to obscure his majesty. 1. *Sam.* 17.10. when that pr... Philistine defied the armies of Israel, *David* says directly that he had blaspheme•• God himself, *ver.* 45. *I come to thee in the name of the Lord of Hosts, whom thou* ﴿ϕ〉 *defied. Rabshakeh* defied the Jews; yet saith *Hezekiah*, *he hath reprov'd the living God, Esa.* 37.4. The weight of this sin is felt in the punishment. If it be against•the magistrate, *a bird of the air shall carry the voice, and that which hath wings shall tell the matter, Exod.* 10.20. If it be against parents; *the Ravens of the valley shall pecke •ut that eye, and the young Eagles shall eat it, Pro.* 30.17. He that despiseth you, despiseth me, saith *Christ* to his Apostles. And in that you have done it to these little ones, you have done it to me saith the Lord *Jesus*.

Blasphemy] immediate against God is, *vel non tribuendo sua vel tribuendo non •ua, vel abutendo in malitiam, quae referenda sunt in gloriam*. Either by denying God •is own, or by ascribing to him that is not his own, or by abusing that maliciously, which is to be referred to his glory. 1. Such as deny his wisdom, Justice, mercy, providence; as if he had neither care nor power to redeem his people, *Esa.* 52.5. The rulers make the people to *howl*, as if God had forgotten them; and thus *is my Name blasphemed*. 2. Such as make him the author of evil, lode him with affections, charge him with injustice. *Ezek.* 18.25. *ye say, the way of the Lord is not equal:* as •f the Lord had dealt unjustly with them. 3. Such as execrate and curse the Lord, and (this is the proper acception of blasphemy, *Rev.* 16.11. *They blasphemed the God of •eaven,)* because of *their pains*. Thus too many make that sacred blood which saves the world, and washeth all our souls white; the subject of a furious oath: and for•ifie the credit of a trifle with those wounds, that cost the Son of God his life. What is this but *lacerare Christum*, to rend in pieces the Lord *Jesus*; and to object him to new sufferings, so far as their malice can extend? For they sin no less, *Qui blasphemant Christum regnantem in coelis, quàm qui crucifixerunt ambulatam in ter•is:* that revile *CHRIST* reigning in heaven, than they that crucified him living on earth. Oh that we should be more insensible of this injury, than the very •enselesse creatures. *Matth.* 27.51. *The veil of the Temple was rent, the earth did ••ache, and the rocks clove asunder*. When the Jews heard blasphemy, it was their custom to rend their garments. So *Act.* 14.15. When the Apostles heard the super•titious *Lystrians* intention, *they rent their clothes*. Loe now when the Son of God was blasphemed upon the Cross, because men's hearts were so hard, the very Tem•le it self rent her veil, her garment, the earth rent her bosom, yea her very •ibbes, the stony rocks. So execrable is the sin of blasphemy: some have observed that the greatest sins against God are words: obliquities in speech offend •ore than those in action. Their blows cannot reach God, but their blasphemies •hall fly upon him. Therefore the sin that is never to be forgiven, is *blasphemy a•ainst the Holy Ghost*. He that doth a sin, breaks God's Law: he that blasphemes, •trikes the person. Such offenders were to be stoned by the *Mosaical Law, Levite.*•4. By the civil Law, to have their tongues cut out: as most unworthy to have a •ongue, that abused it to their makers dishonor. In a word, to derogate

anything from God, is blasphemy, *Matth. 9.3.* when CHRIST pronounced remission of sins to the paralyticke; the Jews said, *This man blasphemeth.* Why, wherein? because he forgiveth sins; and *who can forgive sins; but God only, Mark. 2.7.* For man to arrogate that which is God's peculiar, they call blasphemy. For otherwise, to heal both body and soul; to cure his sickness, and to forgive his sin, had not been to blaspheme, if they had known CHRIST to be God. *Matth. 26.65.* *The high Priest rent his clothes, saying, He hath spoken blasphemy: ye have heard his blasphemy.* Why, what was it? *Visuros filium, &c.* Ye shall see the Son of man sitting on the right hand of power. This is God's right, therefore when he challenged 〈ϕ〉, they say, he blasphemed. *John. 10.36.* Say you to me, *Thou blasphemest, because I said I am the Son of God?* Now which way the Romists, in giving that honor to the creatures, which is only due to the creator, can quit themselves from blasphemy, *videtur ipsi,* let themselves look to it.

Blasphemy.] Against Scriptural doctrine, this way of truth. Paul confesseth that in his persecution of the Church he enforced men to this blasphemy. *Act. 26.11.* I punished them oft in every synagogue, and *compelled them to blaspheme. I am. 2.7.* *Do not they blaspheme that worthy Name, by which ye are called?* He meaneth, they reproach the doctrine of Christianity. *Revel. 2.9.* *I know the blasphemy of them which say they are Jews and are not.* This is done two ways according to the difference and quality of the persons blaspheming: and they are either enemies or friends. If they be enemies, they disgrace it by their language: if friends, by their lives and conversations.

Enemies by their tongues, casting foul aspersions on the fair cheek of truth. They accuse the very sun of darkness, and peace it self of contradictions. To omit the Turkish calumnies, and Jewish contumelies; even they that call themselves Christians, have not stuck to vilipend the Truth of CHRIST. The Romists have called it a Shipmans house, a waxen nose: it is little beholden to them; 〈ϕ〉 it hath heard as ill of them, as *David* did of *Shimei*, or, the living God of *Rossceh*, God says, *it makes wise to salvation;* but they seal it up under an unknown tongue, that the people might be fools still. *Harding* called it a spiritual dennesse: such a mouth should be made dumb forever. How do they magnify the writings of their own, how vilify the writings of God! Those, they say, will make men good Catholics: these will make them Heretics. O blasphemy in the height; that a Jesuits pen should make Saints, and the HOLY GHOST pen should make sinners! What devil durst roar out such a blasphemy above ground? These are they that *speake evil of the truth of God,* the God of truth be their Judge.

Friends by their bad lives. *Rom. 2.24.* *The Name of God is blasphemed 〈ϕ〉 the Gentiles, through you.* That men should be in profession Christians, and in conversation Pagans, *videtur & ridetur daemones;* the devils look on it, and laugh at 〈ϕ〉 The profession of faith, and operation of good works, are the integral parts of Christianity: and in the children of God admit of no divorce. *1 Thes. 4.7.* *God 〈ϕ〉 not called us to uncleanness, but to holiness.* But this is to be called one way, and to 〈ϕ〉 another: as *Jonah* being sent to *Nineveh*, went to *Tharshish.* *Rom. 8.13.* *If ye live after the flesh, ye shall die: God shall render to every man according to his works.* 〈ϕ〉 our baptism we give a defiance to sin and Satan: shall we re-entertain what 〈ϕ〉 have sworn to renounce? In the Lord's Supper we profess to be made one with Christ: now *can we*

partake of the Lord's table, and the table of devils, 1 Cor. 10.21. These are incompatible. Nature it self loves nothing simulated or counterfeit; but would have us know the verity of things from their effects. We know the Night-gale by her sweet notes, and can discern the Eagles from the Vulture by the cry: *Leonem rugitus discernit a lupo: Christianum mores ab ethnico*: our manners distinguish us from unbelievers. Suppose a Christian and a Pagan were together, and both should swear and forswear; how could a stranger tell, which was the Pagan, which the Christian? *Anacharsis* approved *Operum copiam, verborum persiam*: *Socrates* among Philosophers, and *Hippocrates* among the Physicians, desired practical orations, and would have their scholars *in verbis breves, in operibus prolixas*; speak little and do much. And if any did not philosophize in his life, they rejected him as a blasphemer of their profession. This is a weighty point, where the Scripture liberally spends it self: and out of that armory I will produce few weapons, to convince this kind of blasphemy.

Ezek. 36.22. Ye have profaned my holy name among the heathen, whither ye went. They should have converted the heathen to the true God, and they suffered themselves to be perverted by the heathen to false gods. *Psalms. 106. They learned their works, served their Idols, and sacrificed their children unto devils*. Thus they became twice their slaves; their bodies conquered by their weapons, and their hearts by their vices. Thus the Jews brought them out of love with God, and to mislead his religion, which they might judge to produce such cursed effects. So the speech of the Spaniards to the Indians made them cry; *Quis (malum) deus iste; vix mischief* what god is this, that hath such blood-hounds and Tigers to his servants.

1 Tim. 6.1. Let the servants that are under the yoke, count their own Masters worthy of all honor; *that the Name of God, and his doctrine be not blasphemed*. Let Christian servants honor their unchristened Masters; lest their rebellion be laid as an imputation upon God, and as a blasphemy upon religion. And the same Apostle says that even servants may *adorn the doctrine of God our Savior in all things*, *Tit. 2.10*. The lowest condition, blessed with an honest conversation, may grace the Gospel. Often it is true, that *mundo infimus* may be *Deo intimus*: the lowest in the worlds eye, the highest in God's estimation. While superstition dwelt in this land, how was it adorned! the garments of an Idol cost hundreds; and the appurtenances to some, thousands: men gave their estates, as the Israelites their ear-rings and most precious Jewels, to make a golden calf. Now the Truth is advanced among us, we are so far from adorning it, that we shame it.

1 Pet. 2.12. Have your conversation honest, that they who speak against you evil doers, *may by your good works which they shall behold, glorify God in the day of visitation*. There be many elected, that are not yet called: they are yet out of the fold, but they belong to the covenant by God's everlasting decree. Now the few whereby God will unwind them out of the Labyrinth of error, may be the अनुduction of your exemplary life, *John. 17.20*. There be some that shall believe on CHRIST, *through our word*. Now if we live as they live, how can we hope they will believe as we believe? The pagan concludes, if I saw their works better than mine, I should think their faith better than mine. Suppose the robbed and wounded passenger (*Luk. 10.30.*) had been an heathen; finding no mercy of the Jew, much of the Samaritan; would he not have embraced the Samaritans religion sooner than the Jews? yet the Jews religion was

true, and not the Samaritans. As our Savior said; *Salvation is of the Jews, John. 4.22.* Thus as at the Barre, truth is often wronged by an ill pleader, so religion is scandal'd by an ill professor. The Jewes called them the sons of *Abraham*: yet they wanted faith, which was the most glorious grace of *Abraham*. So many style themselves the children of God, yet have not so much holiness as should make them in any respect like their father.

Matth. 5.6. Let your light so shine before men, that they may see your good works, and glorify your Father in heaven. Shall that which should lighten others to heaven, be it self darkened? As *Naaman* said, *2 King. 5.11.* I thought that he would come and do something; *strike his hand on the sore, &c.* So *Expectavimus opera, nil manifestum nisi verba*: we look for deeds, but behold nothing but words. *Sanctum dico, profanum video*: to mine ears he is a Saint, to mine eyes a devil. The King sends an Ambassador to magnify his state in a foreign country, and he to contract something to himself, by penurious and dishonorable courses, brings his Sovereignes Majesticke worth into question. When God put the Sun into heaven, he had him shine there: when he placeth a Christian in his lower or be, he imposeth upon him an actual remonstrance of that which he meant him. Every Christian $\langle \diamond \rangle$ a Lamp that should shine to God's glory: all sins damp the light, continu'd wickedness puts it out: and then darkness internal must unto darkness eternal.

Solomon says, *A wicked son is a grief to his father, and a shame to his mother.* If a man nourish the son of a stranger, and he prove rebellious, the sorrow sits as a sore from his heart, as the offender is from his blood. When his own son degenerates, the shame redounds to himself. If we belong to God's family, let us show what house we come of, not only by our liverie, but by our living. How do the devil and his limbs triumph at the falls of professors? the Saints are reproached, the truth disgraced, and religion it self scandalised: this is to shame our father. The blame shall be laid on the religion, whereas it is because men are not enough religious. Yea, our mother suffers for us, the Church is dishonored: and if any one protestant could be found a traitor, Rome would justify her many thousand treasons by that singular exprobration. His life is bad, therefore his doctrine is false, I confess, is a harsh *non sequitur*: yet will the world so conclude it: and it is a thousand times better that our good lives should prevent it, than afterwards be driven by our arguments to disprove it. We are but sorry friends to God, that give advantage against him to his enemies. We beseech him to honor us in heaven, and he forbids us to dishonor him upon earth: how should men look to be advanced, by that truth they have disgraced! Preserve we it from malediction of men, and it shall preserve us from the malediction of God: let us vindicate the truth from present blasphemy, and the truth shall deliver us from everlasting misery, through him that is *Truth and life, Jesus Christ.*

To conclude; the Truth is not the less glorious indeed, but in the worlds estimation. It lies not in the power of men, or malice of devils, to disgrace the truth: for it shall shine glorious, when heaven and earth perish, and all her maligners subjected under her conquering feet, it is of the nature that God himself is; whose glory is not capable of any augmentation, nor passive of any diminution. He is said to be dishonored by our sins; to be magnified and glorified by our good works But let our works be good or evil, *still thou continuest holy. O thou*

worship of Israel, whether the Turks despise Jesus, or the Christians adore him; still he abides, *The same yesterday, and today, and forever*. Such is the immutability of truth: the praise of it make it not greater, the opposers make it not less. As the splendor of the Sun is not enlarged by them that bless it, nor eclipsed by them that hate it. That thing which may be extended, may also be contracted: if it admit addition, it may suffer diminution: God and his Truth are liable to neither. Indeed the blessed virgin sung, *Luk. 1.46. my soul doth magnify the Lord*. This word may naturally seem to signify, *magnum facere*, to make great: but cannot there so be understood. God is so immense, that nothing can be added to him, nor taken from him. The may be multiplied, the earth swollen bigger, the heavens stretched out, hell enlarged: but God is ever the same. There is nothing greater or more than Infinite. In himself he is neither magnified, nor vilefied, but in respect of others. When we blaspheme his name, we do what we can *vilem reddere*, to lessen his greatness: when we praise his name, we do what we can *magnum facere*, to augment his greatness. Because the former teacheth others to contemn him, the latter to admire him. So *magnificare* is only *magnum significare*: to magnify him, is to express him great let men be won by your good works, to glorify God, *1. Pet. 12. qui malè Domino, ipse minuitur: qui benedicit, augetur. Aug.* Thy contempt of the truth may not it worse; but thyself: thy advancing it makes not it greater, but thyself better. Therefore for Mary's giving her soul to magnify God, God doth magnify her self, *Luk. 1.49. He that is mighty, hath magnified me*. It is not we that make free the Truth, but the truth that makes us free, *John 8.32. The truth shall make you free*. When we profess it with our lips, and confess it in our lives, the truth is not beholding to us, but we are beholding to it, that our testimony may be accepted. Our grace is the Lord's glory: the more we are amended, the more he is commended. Thus we may cause the truth to appear greater in us, though it cannot be made greater by us.

So contrarily, by the wickedness of their conversation, whose profession promiseth most holiness; the truth appears more inglorious to others, is no whit less glorious in it self. The truth is great and will prevail; and how big soever they look that blaspheme it, yet still *wisdom is justified of her children*. The Lord will always keep some Defenders on foot, that shall glorify the truth: it shall be strong enough in those weak and single adherences, to lay all the enemies on the ground. What hope was there of this event in *Martin Luther*, when he disliked only one point of Popery: the base prostitutions of indulgences in Germany? yet will that God (who glorifies his own power in the disability of his Instruments) by one man vindicate the truth from the universal blasphemies of those apostate tyrants. As *Beza* wrote of him, not without admiration.

Roma orbem domuit, Romam sibi Papa subegit.

Viribus illa suis, fraudibus iste suis.

Quanto illâ major Lutherus, major et isto;

Illam istumque uno qui domuit calamo!

Rome overcame the world by her power, the Pope overcame Rome by his cunning; and *Luther* overcame them both by his pen. If we now shall wound that truth by our sins, which God hath sent to save our souls, no wonder if we perish by her forsaking us, that have lost ourselves by forsaking her, no, let us keep her, and keep her from unjust aspersions: let us bear her in our hearts: wear her in our lips, and rear her up in our lives that others may see, and our own consciences feel, we are the friends of truth. She hath made that proffer to the Romanists, that *Paul* did once to the Jews, *Act. 13.46. The Truth hath been first spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life; loe, I turn unto others.* Hither she is come, and by the mercy of God hath long dwelt; let us now leave off to offend her, lest she fly to others that will give her more honor and better entertainment. Woe were it to us, if the kingdom of GOD should be taken from us, and given to a nation that would bring forth the fruits thereof. *Matth. 21.42.* No, Lord give us hearts to love thy truth, that thy truth may love us: let her dwell with us while we live here, and let us dwell with her in heaven forever.

VERSE 3. For through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation doth not slumber.

The Apostle in this verse makes a continuation of their sins, and a declaration of their plagues. They extend the thread of their mischief very long, till hell fire burn it off: and then they shall find that they have spun a fair thread. They broach *Heresies*, corrupt *multitudes*, sell souls, as *Merchants* do their wares; cozen men's consciences, color foul natures with fair words, *blaspheme* the Gospel, *deny* JESUS CHRIST; oh how constant and long-winded are they in their wickedness! But there is a *judgment*, an *unsleeping* judgment; a *damnation* that wakes while they slumber, and shall at last take them napping. The root of their noxious intentions is *covetousness*; that make them *Merchants*, they traffic in the bargain of souls; to buy them, not for CHRIST, but from Christ. Being once cunning merchants, they get *smooth tongues*, milking language: and like practitioners in that legal theeverie; embrace men in their arms, and laugh in their faces, while they pick their purses.

Their heart, tongue, and hand are employed in this project; all have their distinct offices, and they accomplish their duties. The heart dictates to the tongue, the tongue prepares the way for the hand. Their hearts *covet*, their tongues *flatter*, their hands *traffic*. They covet your goods, they flatter your sins, they sell your souls. The root is *covetousness*, the branches *feigned words*, the fruit *merchandise of men*: and there follows the axe of *Judgment* to hew them down, and the fire of *damnation* to burn them.

In this description of false teachers consider generally:

Their

- Prodition; *Through covetousness, &c.*
- Perdition; *Their judgment, &c.*

In their prodition or treachery against the Church, observe that the metaphor of merchandizing is used; wherein examine four concurrences.

The

- Traders, *False prophets.*
- Wares; *You.*
- Ground of Trafficke, *Covetousness.*
- Means of utterance, *Fained words.*

In their perdition or ruin, consider:

The

- Severity of it: *Judgment and damnation.*
- Vicinitie of it; *Lingers not, slumbers not.*

First, let me spend a little time upon the general similitude (*Merchandizing*) here used by the Holy Ghost. The calling of a Merchant is of great antiquity, and necessary use: the state of the world cannot well stand without it. *Non omnis fert omnia tellus*: our northerne parts have no wine for the Sacrament; *Meshek* King of *Moah* was a Lord of sheep, *Hiram* had store of timber, *Ophir* was famous for gold, *Chittim* for Ivorie, *Basan* for Okes, *Lebanon* for Cedars: therefore there must be a path from *Egypt* to *Ashur*. Merchants are the feet of the world, whereby remote and distant countries meet together. Yet it is a dangerous profession, not only for wrack of life and goods, but also for wrack of conscience: which is not always made in their ships abroad, but too commonly in their shops at home. There be the quicksands of nimble fraud, and the rocks of perjury. Gaine is a busy temptation, and they can neither use measures nor balances, but the devil is at one end to do some office. The quest of wealth is dangerous: *Per bella quaerere, flagitium: per maria, periculum: per falsitatem, opprobrium: per agriculturam, vero licitum*: to seed it by war is injury, by falsehood ignominy, by sea danger, by husbandry honest and safe. I will not say with *Chrysostom*; *Tu qui Christianus es, fuge forum; ut nec facias, nec patiaris fraudem*: Come not near the market, for fear of deceiving, or being deceived.

It is a lawful calling, if it be lawfully used. No man is bound to stay at home: he may visit foreign countries, if either authority or necessity send him forth. A calling is a good warrant, and it cannot want danger to go unsent. But two things are to be weighed; who must go, and whither. Who; not a feeble and ungrounded Christian. Religion hath in it all statures, all strengths; children and men. Let a child or a fool be turned loose into the Apothecaries shop, that gallipot which looks fairest, shall soonest have their fingers, though there be poison in it. He that is unsettled, endangers his own infection, he had need be a resolute *Caleb*, that goes to view the land of the Canaanites. Whither; not a place of enforced blindness, and compulsion to idolatry: but where holy profession is free. Is there no traie allowed with

Heretics? Yes, but not with heresies. We may converse with men not with idolatries: civilly, not in religion: deal with them in the business of commerce, not communicate with them in their superstitious services. How hateful is a Bimmonite, pretending an upright heart in a prostrate body! Trade with their persons, not with their vices: traffic is allowed, not amity; not friendship, but peace.

All company with unbelievers or misbelievers is not condemned. We find a *Lot* in Sodom, *Israel* with the Egyptians, *Abraham* and *Isaac* with their *Abimelechs*; roses among thorns, and pearls in mud; and *Jesus Christ* among Publicans and sinners. So neither we be infected, nor the name of the LORD wronged; to converse with them, that we may convert them, is a holy course. But still we must be among them as strangers: to pass through an infected place is one thing, to dwell in it another. The earth is the LORD'S, and men are his: wheresoever GOD shall find the merchant, let him be sure to find GOD in every place.

Howsoever, it is a profession not without great danger of iniquity, it is a hard thing to keep sin out of trading. *A Merchant shall hardly keep himself from doing wrong?* and the very name of it doth in the common dialect *Male audire*, sound unhappily: when to be a deceiver is said in a phrase to play the Merchant. Nor is the suspicion of it without all probable ground; for the world hath had trades-men in a continual jealousy. I do not derive merchants from so wicked a patron as *Mercury*; *Expertos furandi homines, hac imbuit art Mercurius*; says the verse. But certainly our Savior would have found another name for buyers and sellers in the Temple, than *Thieves*; if to buy and sell had been of so clear and innocent a consequence. But our customers (say they) are either acquaintance or strangers. If acquaintance, they come in love, and our affections keeps us from deceiving them. If strangers, we lose our trade in losing our credit, if we deceive them. But alas, what do men talk of acquaintance and love, where coveteousnesse admits of no friend but gain? And for strangers, they are soon forgotten; you think never to meet again, till you meet in heaven, or meet in hell, desire of profit in over-prizing, pride of wit in over-reaching; these are the principles of brokery, that foul the fairest merchandise.

Such a conceit in a Pasquil I have read, where bringing in the states of the world, he appropriates cussenage to the merchant. He placeth together *Charles* the fifth and the Pope reconciled. To them comes kneeling a *Husbandman*, saying, I feed you two. To them a *Merchant*; I cozen you three. To them a *Lawyer*; I rob you four. To them a *Physician*, I kill you five. To them a *Divine*; I absolute you six. But of all sorts of merchants, two especially would be whipt out of the State; Merchants of time and Temple. Such as fell time, which is God's fee-simple: and such as sell Tythes, which is Christ inheritance. For us, let us only be mercants of Christ: the kingdom of heaven belongs to such a *Merchant*, as will sell all he hath to purchase it. Of all purchases, let us buy *Jesus*. *Vilem se vult aestimari Christus, ut ab omnibus ematur*. Be thou never so poor, Christ will sell himself unto thy soul.

1 The Trades-men or Merchants are *False Teachers*. Christ came into the world to buy souls, and he paid a dear price for them: not silver and gold, and such corruptible things: but the dear blood of his immaculate heart. All his Ministers level their courses at the same end, to buy souls for Christ. The price they pay for them, is their labor, vigilancy, prayers. They

break their sleeps, spend their spirits, consume their bodies; suffer infamy, poverty, misery; and yet think all nothing so they may purchase one soul. No Usurer was so gripple and pinching for moneys, as Paul was for souls. He had a bank in every place; in Macedonia, Antioch, Ephesus. 1 Cor. 16.8. *I will tarry at Ephesus until Pentecost. Why? Because a great door and effectual is opened unto me: there is a market of souls. I must to Jerusalem: Why? to purchase souls.* After these, he takes God to witness, *he did greatly long in the bowels of Jesus Christ.* We have a *Depositum* with God, God a *Depositum* with us. Our *Depositum* with him is our own soul. I know he will keep that I have committed to him. There is laid up for me a crown of righteousness. His *Depositum* with us is the souls entrusted to our charge. If the depository do not return what he may, he is the son of death. Take heed to the flock whereof the HOLY GHOST hath made you overseers, to feed the Church of God which he hath bought with his own blood. The whole verse is a purchase, you shall see the good Ministers part in it. The seller is God, the buyer CHRIST, the thing sold and bought, the Church; the price paid, Blood; the great Steward of this purchase is the Holy Ghost: the overseers, and lookers to it, are Ministers and Pastors. Some are two lasie, not *Tendentes sed tondentes*: others too busy, *contr•tendentes*: good Pastors are *superintendentes*, and good hearers *attendants*.

God doth not impose on us a purchasing price, that is for Christ: nor a converting power, that is for the holy Ghost: no more than one man can make another; creation is for himself. Paul says not *Plus profui omnibus*, I have profited more than all: but *Plus laboravi omnibus*, I have labored more than they all. God judgeth us not by the souls we have converted, but by the pains we have taken. He will not call us to account for his own work, which is to convert souls. A great Patron who is now gone some whether, was wont to say when a Minister petitioned for a living. Can he make the drunkard sober, the covetous man liberal, the malicious charitable, then he shall have it freely; else not. But if God should give us no reward, unless we converted you, woe were to us. *We would have cured Babel, but she would not be cured.* We can so far testify; we would have saved you, but you will not. Ask your souls; *Who hath believed our saying?* Still we preach, and still you continue the same. Nature is bountiful though men slight it. Flowers grow though nobody gather them, rivers run, springs fill welles though none drink of them, we do good, though we be neglected. Indeed our preaching something shortens the horns of sin: though we cannot dissuade men from swearing, yet we get them to forbear it at the Church, in holy services.

Thus we desire to buy you for Christ, these seek to sell you from Christ. The Gospel speaks still of Christ's buying; *ye are bought with a price.* To sell that he bought, is to cross the proceedings of Christ. *Venditor hominis occidendus*; it was God's law. *If any steal an Israelite, and sell or make merchandise of him, that thief shall die*: though he sold but his body: what shall become of them that sell his soul and that not to man, but to Satan? God complains by the Prophet *verdunt populum meum*; as the brethren sold Joseph to the Ishmaelites: little did those merchants know what a treasure they had bought. As Judas sold Christ to the Jews for; o pieces; poorly did he value the peni-worth. Thus they sell men to sin, little esteeming the price that a soul cost. The prodigal selling out his inheritance by parcels; now a part and then a part: a friend told him that he never knew the price of it; his progenitors paid dearly for it. His lands being gone, he sold his goods; being asked what he would do at the last;

answered; I will sell myself. When they have sold you, they will sell themselves after you: as Judas having betrayed his master, betrayed himself. They shall pay dearly, for that they sold basely. *When he had not to pay, his Lord commanded him to be sold, his wife and children, and all that he had, and payment to be made.* His principal Jewels must be sold for satisfaction. Haply the wicked would part with his wife and children without pity, if he might so scape himself: nay, himself also must be sold, that the Justice of God may be satisfied.

2 The wares, you; your estates, your liberties, your lives, your souls. They set up a mark of holy things, and with their impostures fill their purses. As *S••• Magus* so wrought upon the mad Samaritans, that by selling them to the Devil he stuffed his coffers with the treasures of blood. And *mark* his scholar so bewitched the noble women, that they sold their husbands to buy their sorrows; as *Ire••* writes. Of this branne are the Romish merchants, whom we may see in this Text as pointed out by the Apostles finger. Their main doctrines are points of merchandise: wherein the Devil is beholding to them; for they are content to enrich hi• with souls, to enrich themselves with moneys. They enlarge his dominion in hell, to extend their own possession on earth. What is their auricular confession but a trick of merchandise? A man must confess all his sins, or, have none of them pardoned: well, he hath disgorged all the crudities of his stomach, what then? Then must he make satisfaction according to their prescription. You are content to buy out a pardon: yes, what must I pay for it? you shall give such a sum of money to such a Church; so much land to such a College: such a pension to that Fryerie. Here is a cunning traffic, a market made to purpose: thus they increase their revenues through all Europe. Their distinction between the fact and punishment, is a merchants doctrine: the fact may be remitted, the punishment retained, what then? O here creeps in Purgatory, a milder fire than that of hell, to eat out the penalty hereafter; what profit's this? Yes the Pope is Lord of Purgatory, he keeps the keys, which he will never turn without a round fee. Indulgent he is to them that will pay, either for merits of others, or masses of their own. This painted fire in his parlor, maintains the material fire in his kitchen. Thus are the people sold, for who would not empty his purse to escape that burning? Yea, if he be rich, and have any charity, he will pay the fees for all his friends, and release them out of prison. Still the Priests laugh, how for maintaining a jest, they get money in good earnest.

Their forbidding of marriage to many degrees of men, is a pretty trade of merchandise. When they on purpose forbid them, that they may dispense with them. So still the more prohibitions, the more dispensations; and the more dispensations, the more accumulations of treasure. The truth is; Policy hath quite eaten up their religion; and to make themselves great, they care not for making themselves or any other man, good. *Roma dat omnibus omnia dantibus.* The foundation of the Popedom was laid in pride, the building set up with rapacitie, and now it is kept in reparation with tyranny. The Pope is *Pontifex Maximus; si non doctrinâ, tamen pecuniâ maximus.* *Paul says, I have coveted no man's silver or gold:* but with them, no Penny, no *Paternoster*: they covet your gold more than yourselves. *Paul says, we seek* (◊) *yours, but you: they seek not you, but yours.* They sell men's estates to beggary, their freedom to slavery, their lives to treachery, their souls to danger of perdition.

They sell you.] An evil Pastor may sell his flock three ways; by flattery, by heresy, by silence.

1 By flattery; he that encourageth a man in his errors, sells him for his own gain. *Magnus laudator, magnus adulator.* These are they that sew pillows, where they should quilt thorns: that proclaim peace instead of war; that skin ulcers with lenitives; and say *omniabene*, when God sees and says, All is stark naught. There is a faithful zeal required in ministers, but it hath many hindrances. Such are affection; when Parents (not unlike *Zaledicus*) put out one of their own eyes, that they may not see their children's faults. Corruption, when they are guilty of the same sins. The people argue thus; such a Preacher taxeth many sins bitterly, but you never heard him find fault with usury; therefore certainly it is lawful. Fear of great men; who like mules kick when they should suck. Bashfulness; which is in a woman a great virtue, in a Preacher a great vice. Now this boldness must not be without meekness. If a man be fallen, *restore him with the spirit of meekness.* The original implies; put him gently into joint again. Some are over-bold; that send much talk out of their mouths, before discretion come unto their heads. *Nihil ignorantia verbosius.* A fools voice is known by multitude of words. Impudent speakers are like the gaping oysters; when you open them: either they stink, or there is nothing in them. *Qui dicit se nescire quod scit, ingratus est: qui scit se scire quod nescit, temerarius est.* He that professeth ignorance, and hath knowledge, is culpable of ingratitude: he that professeth knowledge, and is ignorant, is guilty of a proud rashness. There is a difference between a dumb dog, and a barking cur.

Many have too cowardly spirits, a *John the Baptist* were now a great miracle. To do well, and hear ill, is the fate of greatness: but to do ill, and hear well, is the fault of greatness. Envy follows upon Justice; therefore often doing well is made to hear ill. But flattery waits upon unrighteousness; therefore doing ill is made to hear well. *Tell my people their sins:* there is no greater contradiction to that charge, then to conceal men from themselves; or in a false glass to show them their own faces. He that forbears to tell the people their sins, doth not forbear to sell their souls. I could say something to them that control the freedom of Ministers. *Prophesy no more at Bethel.* And indeed greatness carries too strict a hand over some; that they are fain to run at their stirrups, and come in at the least rebuke. They are mussled for barking, and dare not quest; but like silent setters, hear, and see, and keep counsel. This is miserable, when the Preacher must stoop at the Pulpit door, to take measure of the people's feet.

2 By Heresy; broaching schisms and factions, and erroneous opinions: as it were feeding the people with bones, or rather with poisons, instead of wholesome meat. The Apostle speaks of such, not with malice and contempt, but with sorrow and tears: *I tell you of them weeping.* They so fill their hearers heads with crotchets and scruples, that they run about like franticks, and cry down all plain-ness with their divisions. He that dissolves your union, and breaks your peace, do what he can to sell your souls.

3 By silence. The advocate that ought to plead, betrays the cause by his voluntary silence. The watchman that doth not ring the alarm bell at the approach of danger, betrays the City to the enemy. If the Minister hold his peace, when he sees Satan in the market bargaining

for souls; he doth as it were make merchandise of them, and take money for them. I grant that as *Demosthenes* had a great see for his silence in a cause, so many have gotten preferments by rarity or rather nullity of Sermons. I envy not their purchase, nor desire a partnership in their merchandise. The Lord keep me from selling that by holding my peace, which he bought by dying on the Cross. I will sell any riches to buy a soul, I will never sel a soul to buy riches.

1 *They sell you.*] Perhaps they bought you first, may they not then sell you? If they bought you dear, would you have them sell you cheap? *vendere j... potest, emerat ill prius*. One might buy a benefice haply of some unsanctified Patron, (for no hallowed man will sell hallowed things) and will that merchant live by the loss? But to buy is Simony, to sell is Sacrilege. Christians are the Lord's proprieties, sanctified and set a part from the world, for himself. He that sells them, is guilty in some proportion of *Judas* his merchandise, when he sold CHRIST himself. *He went to the chief Priests, and said, what will you give me &c*. First, against the custom of the market, he did not tarry in his shop or stall, til customers came to cheapen and buy: but he went to them, like a pedlar that had no standing; he sought chapmen, exposing his wares; quite contrary to the reason of modesty, which observes that proffered ware stinks. Thus do these merchants, keep no markets nor ware-houses in public, but run up and down to get trading for souls. *Quaerunt emptores*: as their master, that *Seekes* whom he may devour. Many a cursed Patron and pattern of Atheism, holds a Benefice vacant in his hands, till he hath sounded many chapmen with a *Who gives more?* And then if *Bala... Ass* can but dung him silver enough, he will sell him all the souls of the Parish, yea, they are worse than *Judas*: he came to the Priests with a *quantum dabitis*, he set no price on his commodity, but left it to the buyer: not, thus much you shall give for him, or not have him; but give what what you think good, make your own match. But these Patrons set a precise rate on their livings. Thus much you, shall give: it is worth a hundred pound a year, and I will have three years purchase for it; and yet say that I use you kindly: for such and such have taken $\langle \diamond \rangle$, seven, nine years purchase for their mere donations. Yea they are craftier merchants than *Judas*: for it is probable that he had neither ready money, nor good assurance: but these will be sure of their moneys before hand, or, else a good pa...e. And let the best Preacher in the Land come at such a season; *Si nihil attuleris*, God be with you, *Homer*.

2 Thus are the poor souls that CHRIST died for, sold into the hands of ignorance or impiety: for neither learned nor honest men will be the buyer of sacred things. But when *Judas* is the patron, *Simon Magus* must be the priest. Yea *Judas* is overdone by these Merchants: he sold CHRIST but once, and thought that once too much: these sell him often, over and over again. As one of them thanked God, that he had turned over three Incumbents in one benefice for his time; but he was a Popish one, as it is said. Now the chapman that buys this, purposeth to sell it again and to make a commodity of the sheep's wool, whatsoever become of themselves. Like the Wolf, who sucks the ewe, while she is a little one, and devours her when he is grown a great one. *Nutritus per me, sed tandem saeviet in me*. But let this be spoken to the horror of their consciences, that make merchandise of the Churches endowments. Such a patron shall find it hard enough to answer for his own soul: but to have the blood of so many souls required at his hands, it is a question when he comes to hell, whether *Judas* himself will

change torments with him. It is horrible and would make any heart shudder and tremble to think, that poor people bought and sold on earth, should lie blended in torments with their Patrons and Priests; cursing the one for selling, the other for buying their souls.

They sell you.] You are private persons perhaps, and this Text concerns not you. Yes, strongly in another sense. Beloved, we sell not you, but you sell us: the Pastor doth not make merchandise of the flock, but the flock of the Pastor. Our hand is against every man, and every man's hand is against us: our hand is against your sins, and your hand is against our livings. There is no fraud or cussenage that less troubleth your consciences, than that whereby you rob the Church: yea this Sacrilege is held an action of Justice. While you had leaden Priests, you paid golden tithes and were than persuaded, that blasphemy and drunkenness were tolerable sins in respect of sacrilege. But now those that in your own consciences teach you the true way to blessedness, you will be sure to make exemplary subjects of poverty and miserableness. You were then glad to lick up the dust that fell from their feet (no whit beautiful:) we are glad to pick up the crumes that fall from your superfluous tables. It is the pride of this sacrilegious city, that the Minister be always the poorest man in the parish.

I do not think it a curse upon us, (as it was upon *Eli's* house: to beg a Priests office for necessity sake; that they might *eat a piece of bread*) for we have learned to want: and it is a small matter to fast a day, that we may feast the whole year, in heaven forever. But it is a curse upon yourselves, of your own begetting: that you may perish in your incorrigible sins; while the poor Minister must not dare to reprove his rich benefactor: if he do, he is sure the next quarter to lose his benevolence. *Luther's* observation is too true; so soon as the Gospel revived, money grew dead. Ministers shall not be both wealthy and faithful: rich and not true, or true and not rich; both together were a miracle.

It is Satan's policy, that they who maintain the truth; should not have to maintain themselves. I know that some Divines, transported with God knows what, have refused the positive and unquestionable rites of the Church, to feed upon arbitrary contributions wherein they are more foolish than those Friars, that have made themselves voluntary beggars. I know that they would retract it now, and shut the door when the steed is stolen. Repenting too late that they have betrayed the LORD'S Inheritance into the hands of impious tyrants: who laugh at the poor Minister, when he comes to beg a straw of his own sheaf. this fanatical opinion is not quite dead, we have had such transportive furies amongst us; who would persuade all Preachers to live upon benevolences; in confidence of their own merits, and popular approbation: for so they hope the biggest share would fall to themselves. But if we appeal, as Bishop *Grostead* did from Pope *Adrian* private, to Pope *Adrian* public: or as another, from his passion as *Clement*, to his Holiness as *Peter*: so from them then out of their wits, to them now come again to themselves: we shall find it concluded, that it is better for Christ to keep his inheritance in his own hands, than to stand at their curtesies: who had rather there were no Gospel nor Preacher in the world, than that their Heir should want a Parsonage.

That the Altar should have maintenance for her servants; none but those w^o would give sin a passport to offend, can deny. *Let him that is taught in the w^os communicate unto him that teacheth in all his goods.* To go close home to that place or, to bring that place close home to your consciences; would appear harsh to the e times. If any man does not communicate, *God is not mocked*: you see how it fall^e and I fear it falls heavy on many amongst us. Make *him*, not them: you hear ^{ny}, one is your Pastor; make *Him* partaker. Some will give little to their o^e Minister, but somewhat to another of their own humor. He can tickle their he^o with crotchets, bring into suspicion the integrity of Church Government, discre^o their poor Pastor. I will tell you one mark of a Fox though a Puritan, yet a P^ritan-fox: such a one as disgraceth your own minister, that he might get you $\langle \diamond \rangle$ heed him, and feed him. If he were a *Paul*, he would never suffer the to do Pe^o any wrong. If he were a good Teacher, he would never teach thee to injure thy own Minister. *Let him communicate.* Pastors have tithes, that they may have a fellow-feeling of the people's loss, and fellow-comfort in their increase. Th^e the Priest so well as the merchant might pray to God in a storm, and praise him iⁿ a calm: both alike depending on God's providence. I know they should do so howsoever, but we are men not Angels: the wisdom of God thought it fit by a portion to encourage us.

I know that nothing is more enviously grudged, than the livings of our Clergy. The Gentry hath gotten near upon three parts of the spiritual maintenance, and left the Church but one quarter: and yet they could eat her with salt for having so much. The Levites under the Law, besides their Tythes, Offerings, First-fruit^s, Sacrifices, Vowes; had 48. walled Cities, with large Sub-urbes for their Catt^l, large glebes to plant and sow in; when as their whole Land was not so big a^s England. Now men think it arbitrary; at their choice whether they will give the Minister anything or not. You shall have a civil libertine give a Commissary more for a license to eat flesh in lent; than to his Pastor for feeding his soul all the year. But thou sayest, I give him so much as the Law allows: but the Law must needs leave something to the liberty of thy conscience, to be answered in a higher Court. Wilt thou perform no more duties to God or man, than human Law can ex^ort from thee? If we should preach to you no more Sabbath days in a year, than the Law doth exact at your hands; you would think we dealt injuriously with you. *Who feedeth a flock, and receives none of the milk?* You partake Preachers goods, and shall not they partake your goods? You must not only give an ear, but an earering: not only put on their wedding Garment, but also give them garments to put on. You have read how villainously the *Ammonites* entreated *David's* messengers cutting off their garments, &c. We are Messengers of the Son of *David*, but $\langle \diamond \rangle$ Son of *David* send us not to such *Ammonites*, as will do us no more good, thaⁿ stripping us of all we have. *Nehemiah* complained, that in his time, the Levites fo^r want of maintenance, were fain to leave the Temple, and follow the plough. *Luther* says, this was the cause why the Clergy invented such points of superstition, as were advantageous to them: Prayer for the dead, Indulgences, &c. This was not for the people's souls, but for the Priests bodies: not for Piety, but for the belly. As *Ahasuerus* said of *Haman*; *will he force the Queen before my face?* So may Christ say of these Sacrilegers; *Will they force my Church before my face?* If the buyers and sellers in the Temple deserved whipping; certainly the buyers and sellers of the Temple deserve hanging.

Who knows whether they therefore scape con•ction here, that they may have the greater damnation hereafter!

Men would have fire kept in the Sanctuary, but allow no fuel: they would have the lamp burn without oil. To take away the provant from the Army, is 〈◇〉 betray it to the enemy. In darkness they did strain it, now they restrain it. •he world thinks we can live like *John the Baptist*, by miracle; who was in his diet, •abite, carriage, indeed a miracle. *Liceat dicere miraculum fuit,quamvis miraculum •cit. Offer to God*, saith the Psalmist: instead of this *Offerre*, this common course is *•ferre*. He that will be a voluntary minister, must be content to be a necessary beg•r. So the mendicant Friar told the woman of her three sons fortunes: that •he should be a thief, another a homicide, the third a beggar. Which for a second •mes he would teach her how to prevent, or, at least so to qualefie their fates, that •ey might retain their trades without danger. He that shall be a thief, make him a •awyer: so he may steal by Law. He that shall be a homicide, make him a Physician 〈◇〉 he may be rewarded for killing. He that shall be a beggar, make him a Priest, a •yar, so he may beg by authority. God hath made their profession honorable, •e world hath made their condition contemptible. Yet they bring saving truth in •eir mouths, which the Lawyers cannot say. A Divine can say, this is true Divi•ie; a Physician can say, this is proper physic: what Lawyer can say, this is •ue Law, and I will warrant it? yet we reward the latter, and disgrace the former. •our state be questioned, we go to the Lawyer for counsel; thank and fee him. Be•g sick we send for the phycisian, credit, thank, and pay him. We send for the •riest, but neither reward, nor so much as thank him, for we hold it his duty. How •rely hath the minister the tenth of the others fee! yet we falsely say, that we pre•rre our souls, before our estates, or our bodies.

Thus you *sell* us; and what is the event; with the price which Sacrilege takes •r the Churches of Christ, is purchased a field of blood. A field of blood indeed, 〈◇〉 bury their own souls that thus merchandise, and many thousand innocents that •re the chaffer of their cursed bargains. The end of all these merchants always •ath been, and always shall be fearful. For *Magus* the father of them; he presu•ing in a public theater at Rome to fly up into heaven, caught such a fall that he •rake his legs, say some. That he who attempted to fly, was not able to walk: *•t qui pennas assumpserat, plantas amiserat*. Nay, this bold adventure broke his neck,•y others. *Felix* the Devils darling died vomiting of blood. In a word, none •at ever robbed Churches, and merchandise, holy things, to fill their own purses, •r, fulfill their own humors; but they were overtaken with some horrible judge•ent. As the Eagle that took a piece of flesh from the Altar, but a hot cole with•l that set her nest on fire. And if the rest do so perish, no good Christian will la•ent. If they be made like *Oreb* and *Zeb*, that say, *Come let us take to ourselves •he houses of God in possession*, we shall not mourn: yea rather, *our mouth shall be filled •ith laughter, and our tongue with joy*. GOD of his infinite mercy forgive Eng•ands ingratitude in this kind: and grant that the burning Lamps in our Tem•les may be supplied with sufficient oil, that the light of Israel go not •ut.

3 *Through coveteousnesse.*] This is the ground or motive of their traffic. It is •rue of every schism, what was said of *Lucilla's* faction, with a little inversion. Anger bred it, pride foster'd it, and coveteousnesse confirmed it. Here indeed, pride •halengeth the uppermost seat: it is a

high and audacious conceit, which scorns to go in the common path, that begets it. Anger and impatience of contradiction disturb it: and what it cannot maintain by reason, a feminine testynesse shall outwangle. Covetousnesse binds it up with the indissoluble knots; while the sweetness of private gain (not unlike our Monopolists neglects all public good. But as it is the humility of the best judgments, to apply their studies to the confirmation of received truths: and the meekness of blessed understandings, to disaffect singularity: and the charity of Christian teachers, rather to be losers of their own, than extorters of others, or, to press and oppress the unripe grapes unwilling to yield their juice. So false hearted schismatics, to do themselves profit, undo they care not whom. Let their bodies famish, and their souls perish, so their own state may flourish: building up their Jericho in the blood of all their spiritual children.

This sin of *covetousnesse* is iniquity in all men, blasphemy in a Clergy man. As our doctrines are, *Thus saith the Lord*: so our lives should be, (if not like God, for who can match the sanctify residing in that pure essence?) yet like men of God. The titles we bear, the office we sustain, the person we present, the nearness of our calling to that absolute Integrity; are remembrancers unto us that we be not covetous. We are men of God, and *Oh thou man of God flee these things*: the Apostle insists there upon covetousnesse. God is a God of knowledge, and of incomprehensible holiness: therefore the *Vrim* and *Thummim*, the light of knowledge of conscience must be upon the breasts of his *Aaron's*. The Minister is to the people, as the body is to the shadow: if the body stoop to the earth, the shadow will be upright toward heaven. Our master is in heaven, not on earth: our doctrine is from heaven, not from earth: our directing Spirit is of heaven, not of earth: and shall our conversation cross all these, and be of earth, not in heaven?

There is no fault in a Minister like covetousnesse; because there is no sin reigning in the world like worldliness. We may spend our spirits, and preach our hearts out, to dissuade men's affections from this world, if we embrace it ourselves, they will never believe us. When a Preacher, as if he had lost all his former time spent in learning, and were now to recover it by a preposterous imitation of the hungry muck-eaters: gives over himself to that as most precious, which he bids others give over as most superfluous. Men now hearing his Sermons will think his doctrine possible to be taught: but seeing his life, they will think it impossible to be kept. What scholar is not ready to imitate his Masters exercise? There is nothing farther from heaven, nothing more unlike our maker, than worldliness. It is observable that those creatures which are nearest the earth, are most busy in hoarding: those more remote are less careful. What an abundant provision makes the Antelope, which is a creature housed in the earth! The birds of the air that fly next heaven, neither sow nor reap nor carry into the barn. How unnatural is it, that they who by their vocation are next heaven, should yet by their conversation be furthest off. How confidently doth the Apostle draw on their affections, upon their known unguiltiness of this sin? *Receive us, we have wronged no man, we have defrauded no man, &c.* Receive us in understanding, obedience, charity: Why? though we rebuke sin, yet we have *wronged* no man in his reputation. Though we preach mysteries, have *corrupted* no man in his conscience. Though we receive our own dues, we have

defrauded no man in his state and condition. False teachers are otherwise minded; *subverting whole houses, for filthy lucre's sake*. As Physicians given sick men potions, that themselves may live: so all their conceptions are others' consumptions. *Their mouths shall be stopped*, saith the Apostle; if not with the hand of human authority, yet with the fire of hell. They are such as the Psalmist describes. *Their tongues walk against heaven, therefore the people turn in unto them, and they suck they no small advantage*. But he that warreth, *entangleth not himself with the affairs of this life*. *Clericus in oppido, piscis in arido*: what should a Priest do in the world's market, or a merchant in the Lord's pulpit.

This vice of *coveteousnesse* is an epidemical disease, the grand *Cair* of mischief, the metropolis of wickedness, an universal plague that hath infected all conditions of people. Therefore albeit the point here do centrally concern the Church, such as have negotiation in ecclesiastical business; yet circumstantially it fetcheth in all. One moved CHRIST to persuade his brother to a division of the Inheritance with him: and *He said unto them*. After he had given him his errand, he directed his speech to the whole auditory, which is said to be an innumerable multitude of people, treading one upon another. So *Luk. 13.22. One said unto him, He speaketh unto them*; applying and amplifying his doctrine to them all. *What I say unto you, say unto all*. Some sins are peculiar to some vocations, as to the Magistracy or ministry alone: other to some conditions as to the rich or poor alone: but this covetousnesse is incident to all. *From the least to the greatest, everyone is given to coveteousnesse*. But because most men are like bashful guests, that will fast for want of a carver; that office falls to me here: to cut everyone a morsel of this dish; which may be against his stomach, but let him well digest it, and his soul will bless me for it.

Now according to the rule of discreet and well disposed charity, let me begin home, which is the heart of my Text. In the reproof of this sin among others, God hath used to begin at his own Sanctuary. Let not us, that bid men look upward, cast our own eyes downward. They will think that we abuse them, when we call them from the world, as *Elisha* did the Syrian Army; *This is not the way, nor is this the City*: like Foxes dissuading other beasts from that booty, which were meant to make our own. God and Mammon are two contrary Cures, we cannot serve them both. Some have dispensations for cures distant many miles: but no Court of faculties can dispense with this: for they are so remote one from the other, that heaven and hell scarce exceed them. *Thou man of God flee this*. We find *Men of the world, and Nations of this world; they seek after these things*: but this (*Man of God*) opposeth those: *Paul* says not as at other times, *O Timothy*; but *O man of God*: it becomes not the men of God, to be men of the world.

Let me also reflect this point upon the Improprators of Ecclesiastical rites, before I leave the Church. Whether they be Popish, that steal away our portions, to give them to the Romish Emissaries: who suck their bloods, as they suck our souls; and laugh at them, as they laugh at us. They fat the rich epicures of Rome, and grudge *Lazarus* their very crumbs. Their conscience serves them, that God's Ministers should want maintenance, rather than their horse-heels shall want litter. Or whether they be Puritans, or anything, or rather nothing, (to speak most favourably of them) men without God. How impossible is it that they should not

perish with that covetousness, which hath been the perishing of many souls? They will have the Tenth of their neighbors estates, let their salvation go whither it will. They will sooner lose their lives than their livings; as an Impropiator once rebelliously and traitorously spoke, when mention was made of the Kings willingesse in their restitution.

That which the bad servant spake to his good master wickedly; *Thou reapest here thou didst not sow*: may be charged upon them justly; do they not reap here they never sow? It is we that sow spiritual things, and they that reap our temporall things. They thrust their sickle into our harvest: making that profane, which God hath sanctified to his Ministers. Putting an Egyptian trick upon the world; to take away our straw of means, and exact our number of brick, in preaching and hospitality. We are put to labor in our ministry, to the care of getting bread for our family: while they look on us with scorn, laugh at us with contempt, and domineer over us with pride. Men dissolutely proud, inordinately avarous, unserviceably idle, are entered on the means of honest laborers. What if the Churchmen in those former times were corrupt in opinion: must their maintenance be given to those that are ten thousand times more corrupt in conversation? This were as *Cominaus* writes of the French King; who having a Gallant in his army that cowardly ran away; he took all his offices from him, and gave them to one that ran ten mile further than he. Mean time, that curse which every eye sees upon the redecessors before them, will continue upon themselves and their posterity after them; so long as the spoilers of JESUS CHRIST be found with them.

For the common defrauders of our poor remaining dues; as they swarm like locusts over all the Land; so their principal borough is this principal City. For men that most plainly and impudently defraud their Pastors, of all places in England commend me to London. Honest, honest pharises, you are too good to be heard; for you pay just tithes! You would be such an example of equity, that some would quickly trounce you, and teach you to be such a president. *No ignorant*: some would, and dare not, publicly render their legal dues according to bond of their conscience, for fear the City should punish them. They have found out busy Lawyers, to question the tenure of tithes, by what right they are due: and some are cunninger in this point, than in the fundamental point of salvation. But who examines by what right Impropiators hold the Churches maintenance! Let that case be disputed in the Court of Conscience: and if God determine on their side, we have done, much good do it them. Let God say what he will, *Thou shalt pay me the Tenth*; they have a trick to withhold it: but the Devil hath a trick beyond them. And howsoever they have wit to fool their innocent mother; they shall never beguile their Almighty Father; who hatheyes a flame of fire. The book whereby man's Law judgeth the Church, and the book whereby God's Law judgeth them; have infinite difference. All this obstinate opposing the truth, is for covetousness and ambition. *Paul* proves *Melchisedech* the better man, because *Abraham* paid him tithes. Therefore by *Saint Paul's* argument. Lawyers are far better men than Ministers; because men are fain to pay them the tithes, due to the Ministers. *Simon Magus* is now justified: Sacrilege hath a Christian patronage. And men of God look to yourselves, the Ammonites took away half your apparel before, now they have a warrant to turn you naked. Mend them O Lord, or end them: let them be converted, or confounded that hate Zion. Let them be as the grass

upon the house tops, which withereth before it groweth up: whereof the mower filleth not his hand, nor he that bind• sheaves his bosom, neither do they which go by say. *The blessing of the Lord* ‹ϕ› upon you.

For the Patrons of Church-donations, too many of them have so locked up our livings in this hutch of *covetousness*, that they cannot be unskrewed without golden key. They look to the gifts of the hand, not to the gifts of the he•. One would think that *Judas* his halter should make them afraid of *Judas* his question; *what will ye give me: what will you give me?* Satan gave him a rope. Take heed, lest while you ask the same question, God do not suffer you to receive the same answer. That sin made *Judas* a thief, and it makes you no better: a• what can a thief look for but a halter? We find other merchants selling pearls, and purple, and scarlets silks and but these sell also *the souls of men*. Curs• merchants that traffic in the blood of souls. These bring into God's Sanctuary, instead of *Levites* to devise the word *Gibeonites* not worthy to divide wood. •t seeing they are content to venture themselves upon God's vengeance, I leave the• to their Judge.

This sin is not here confined: *Covetousness* in diverse others, thought it do ‹ϕ› make merchandise of men's souls, yet of their estates. Bribery in officers which is a *Burning sin*. *Job*. 15.34. It is one of those three, that are called *mighty s•••* *Am*. 5.12 They sell a man and his heritage; they are very thieves, *Esa*. 1.23. Why *Thieves?* because they *Love gifts*, and take bribes for the widow and fat•less. They are thieves, not for taking purses in the high way, but bribes in their chambers. *Hos*. 4.18. Their language is *Give:* and the thieves is but, *D••*. Now what is the difference betwixt, *Give* and *Deliver*; yet often (*Give*) walk• chains of gold, while (*Deliver*) lies in chains of iron. Evil men in the places ‹ϕ› judicature make merchandise of the poor: while they spin one cause through•• three generations. Like Surgeons that keep the wound raw, to draw out of it ‹ϕ› more money. That often the recovery of a man's right by Law, is as dear as if ‹ϕ› had bought it by purchase. Corrupt lawyers are also merchants in this trade of ••tousnesse, and selling of men. ^p *Absalom's* tongue is in their heads; that says to all •ents; *Thy cause is good:* so he stole away their hearts, and these steal their esta•s. The buyer says of a good commodity with less sin, *It is naught:* than these speak of a naughty cause, *It is good*. Let them meditate the objection of *Joash*; *Will ye plead for Baal?* But they do it out of a good mind, to fifth out the truth: yes, as *Judas* did, (according to the heresy of the Cainites, as *Saint Augustine* relates it) that betrayed Christ out of a good and honest mind, fore-seeing the infinite good that his death should bring to the world.

All oppressors are free of this company of Merchants; they also sell men. *Thou fool:* God lays the imputation of folly upon him that hoarded but his own abundance. Whereupon *Augustine* infers: if he be a fool that lays up his own goods, *vos invenite illi nomen qui tollie aliena;* find out a name for him that extorts other men's. What name? *Eccl*. 3.18. It is found; they are *beasts*. What only *Kine?* *Am*. 4.1. No, they are not so kind beasts: but Lions and Wolves, that live *e• ripto*, beasts of prey. Beasts they are and should be served like beasts; *Nebuchadn•zzars* destiny to be turned to grass. There is but a company of Merchants, a company of Mercers, &c. but these Merchants are not in themselves a company, because indeed they be of every

company. There be personal sins, and conditional sins, and local sins, and national sins: but this covetousness is an universal sin.

We are troubled about many things, but neglect that one thing most necessary. *Ociamur in quibus laborandum, laboramus in quibus ociandum.* Other creatures are content with a little; *Non ita mortals, quos urget habendi, Tantus amor; domibus dom•s, arvis additur arvum, monticulus monti, maribus mare, lungere mundo conantur mundum, sua dicere cuncta volentes.* This sin is like a talent of lead tied to a man's heels, that utterly disable him to climb up the ladder of blessedness. Our Savior hath described eight stairs; the covetous cannot get up one step.

First, *Blessed are the poor in spirit:* the covetous may have a poor spirit, cannot be poor in spirit. To be poor in purse is his fear, to be poor in spirit is none of his desire. *Per mare pauperium fugiens, per saxa, per ignes.* Through the sea of deep policy, the rocks of stony bowels, through the fire of lust, the fire of hell, he seeks riches. Nothing humbles him to the sense of his sins, but the loss of his goods: and this so despairs him, that he will be at the charges of his own halter. *Blessed are they that mourn:* alas, the troling in of riches makes his heart too merry for that blessing. If *Peter* will weep he must go out of the Priest hall. It must be some *premunire* or confiscation, or such a loss that brings him to repentance. *Blessed are the meek.* But *Avidus lucri, impatiens damni.* If he lose his money, he will trouble his own heart, his own house, the whole City, and out-swear a ruffian. If his servant but break a glass, it shall be deduced out of his wages. He had rather be damned, than damnified. *Blessed are they that hunger and thirst after righteousness.* But his appetite stands not that way: let him glut himself on the filthy garbage of ill gotten goods, he cares not for *Manna*. To lap in the foul puddles of Usury, he refuseth the streams of mercy that make glad the City of God. *Blessed are the merciful:* but that stands not with his profession. For the penny which comes out of his purse, it is like a drop of blood from his heart. His reward must be accordingly, to have *judgment without mercy* *Blessed are the pure in heart.* what purity can you look for in a stable? There is no mischief so tetricall, but if it be covered with gold, they will swallow it. Who shall ascend into the hill of the LORD? who shall stand in his holy place? *He that hath clean hands, and a pure heart. Innocens manibus ascendet, but mundus cord stabit.* The covetous keeps his hands too guilty to ascend, his heart too foul to stand there. *Blessed are the peacemakers:* he loves peace so long as it waits upon profit: if otherwise, he hates it; and instead of a making it, will make it nothing: he hath a Lawyer for the purpose. All his dues to pay, he out-wrangles: if a debtor fall into his hands, the devil will as soon pardon a forfeit. The last step is, *Blessed are they that are persecuted, for righteousness sake;* this he will never endure. If it should come to that choice, that he must leave either *Martha* or *Mary*, Righteousness or riches; he loves God well but his money better. What, part with a certainty for an uncertainty? If he can keep both, well and good: if not, what ever betides, he will keep his money. It would sound terrible, to invert our Savior's terms upon him. Cursed his the covetous, for he is not poor in spirit, but proud in spirit; therefore his is *the kingdom of hell.* Cursed, for he never mourns for his sins, therefore shall *not be comforted.* Cursed, for not meek, but froward in heart: therefore he shall *not inherit the co••* he so desires. Cursed, for he longs not after righteousness, but after riches, therefore shall *never be satisfied.* Cursed; for being unmerciful, he *never shall have mercy.* Cursed, for he not makes peace, but breaks

peace; therefore shall be called ‹◊› *Child of the Devil*. for pureness of heart, and patience of hurt for Christ's sake: he is a professed enemy to them both: therefore must inherit the *Curse*.

4 The means of their utterance; *feigned words*. Heresy was never found disjoined from hypocrisy. As it is said of the liar and the thief; show me a liar, and I will show you a thief: so show me a Schismatic, and I will show you an Hypocrite. *Pacis verba ferunt, et caedibus omnia miscent*. Their speeches are so ambiguous and equivocal, that they seem to hold both ours, and our adversaries Tenants. *Vt •li•• haereticus, aliter catholicus audiat*. With heretics they are heretics, with catholikes they are catholikes. The cup of poison had need be anointed with honey, to allay the bitterness. What they cannot perform by the evidence of truth, they seek to attain by the eloquence of art. Saint Paul affirms his preaching to •ee, *not with enticing words of man's wisdom, but in demonstration of the Spirit and of po••*. They on the contrary, come not with the demonstration of the Spirit, but with the impostures of oratory. Thus are all those Italionated Emissaries qualified, whom the grand *Cacus* of the western world sends abroad; being first thoroughly instructed in the cunning *liegerdumaine* of their Divinity. The fittest denomination and fundamental principle, is that *Gaine is godliness*. For their doctrine emptieth •t self from point to point into the Churches treasure. They most unjustly exchange their lead for gold, which the French lawyers account no better than robbery. Hereupon their *Paternoster* and *Avemarie* have been worthily called, the two neapolitan• thieves. *They devour widows houses, and for a show make long prayers*. They are thieves in that Spiritual kind of sacrilege, that do ‹ in non-Latin alphabet › , *with feigned wor••* cozen men's souls. Neither doth this art of dissimulation limit and content it self with the bare narration of untruths, and suggestion of errors in the credulous adherents: but it extends to perjury; and that we call equivocation.

Thus they do not only speak vainly, but swear falsely; which is proper perjury. Morally the end doth determine natures: and that which doth precisely cross the good end, must needs be most directly opposite to the virtuous nature. The scope and purpose of an oath is for confirmation, therefore none so directly crosseth it as false swearing. Whether it testifies, falsely of things past or present, as in an oath assertory. Or, undertake things *De jure vel de facto*, possible without performance, as in an oath promissory. Which principles of perjury being their do•maticall positions, we have good cause to mistrust them, For by the benefit of this political invention, they can say what they will, swear what they will, agai•• knowledge, against conscience; provided that they reserve in mind the contrary. Think of this you that have an itch of travelling beyond the Alps upon you. *Qu• Romae faciam? mentiri nescio*. With what security can you converse with them, that pervert the formal intent of words. As if speech had been ordained for conce••meant, and not for discovery of our minds. What fruit or safety is in their society, that poison the remedy of contention; and cancel all seals of confirmation. But they that have broken their faith God, will keep no faith with us. When they had l•st the sincere truth of the Gospel, they determined on this doctrine of the Devil *Nulla fides cum haereticis servanda*. They can *fain words*, and coin distinctions, but all is their old trade of merchandise, *Rev. 18*.

Here the description of hypocrites; they are all words; smooth unctuous, and feigned words. Christians in the skin, devils at the coare. Like the *Armenian Dragons*, that have cold and squail'd bodies; yet cast fire out of their mouths. Such was that *Diogenes Sinopensis*; in opinion a Stoic, in conversation a Epicure, a fool in both. That Apostate *Julian* so wrote of himself; that he had an busy tongue but a lasy hand. Their rhetoricke is prety and their logic witty, but their practicke is naughty. They gape like sea-fishes, so wide as if they would devour the whole Ocean: rip them up, and search their intralls, and you find no water in their bellies. Crueltie that is, *aperta malitia* is hurtful: but hypocrisy, *operta malitia* is most pernicious. A Player and an hyppocrite are all one with the Greeks: hypocrites are the devils company of players. As men sometimes play in the shapes of devils, so devils play in the shapes of men. As CHRIST to deceive the devil took man upon him: so diverse to deceive man take the devil upon them. Satan's best trading is by metamorphoses and transformations. He once changed himself from an Angel of light to a devil: so now he would change himself from a devil to an Angel of light. What is true of every evil; *Quanto interius, tanto deterius*; holds strongest in hypocrisy. Pagans allow us peace, heretics peace, hypocrities no peace. The Churches persecution by Tyrants was bitter, by heretics more bitter, by hypocrites most bitter. There is scarce a house in the world, but it is haunted with this kind of spirits; familiars; visible and carnal devils; familiar hypocrites. *Fear, and the pit, and the snare are upon thee, O Inhabitant of the earth.* Either the *fear of Tyrannie*, or, the deep *Pit of policy*, or the *Snare of hypocrisy*, continually assault us. But as CHRIST said to his Apostles; *He that receiveth you, receiveth me:* so he that deceiveth you, deceiveth me. *Ananias* lied unto *Peter*, *Peter* tells him that he had lied to the Holy Ghost. It is well observed that many men's religion is like the adverb *Quasi*: which denotes a picture not a nature, an appearance rather than an existence; likeness than a true being. *As it were.* So the locusts are described, *Rev. 9.7. As it were horses prepared to the battle, and on their heads as it were the faces of men, &c.* They were not horses, but *as it were* horses: had not Crowns, but *as it were* Crowns: not faces, but *as it were* faces of men: not hair, but *as it were* hair of Women: not teeth, but *as it were* teeth of Lions: not breast-plates, but *as it were* breast-plates of iron. Their whole description runs upon *Quasi, as it were*: they had not tails, but *as it were* tayles of Scorpions: but in those tails were stings, not *as it were* stings, but stings indeed: the farewell of hypocrites is deadly. All their balms are *Quasi, as it were* balms; but their stings are pernicious indeed. They draw near to God with their lips, not with their hearts: so God's blessings may shine upon their outward estates, but it shall never come near their hearts. An hypocrite is like the Sicilian *Aetna*, flaming at the mouth, when it hath snow at the foot: their mouths talk hotly, but their feet walk coldly. With the Jews they cry thrice over for failing, *Templum Domini*; without once regarding *Dominum Templi*. One writes of the *Onyx*, that about the center it is of •n earthen color; on the circumference, azure, or sky-color. Hypocrites have a heavenly garb in the outside, but an earthly heart in the center. They think themselves so holy, that they cannot choose but be saved: but *Sicut ad justos pertinet confessio peccatorum, ita ad superbos defensio meritorum, Royard.* Confusion of sins be•omes the just, and defense of merits the proud. Good men give God *Fructum •aborum*, the fruit of their labors: hypocrites think it enough to give *Fru•tum labiorum*, the fruit of their lips. Four days in a week he will spend in he•ing, not one hour in a month in doing good. The Latins do not so much call •im *Fallens* as *Falsus*; more by the passive, than the active: he but

thinks to deceive, he is sure to be deceived. Yet he thinks he should not so flatter himself, as to think that he can be too cunning for the devil.

As Rebels make their proclamations in the name of the King: and Pirates intending to rob Merchants, hang out the flags of other Nations; both to scandal them, and to conceal themselves. So doth hypocrites wear Christian colors, that they maybe the Devils cozeners. I would they were no worse than the nightingale; *vox et praeterea nihil*; nothing but voice; but they have a sweet voice, and a pestilent hand. Rome broacheth all her poison under the name of Christ: but pull of her borrowed liverie, and she is a Church apostotical, not Apostolical: not militant, malignant: not *for God and for Gideon*, but for Antichrist and for Babylon. Their *Praelati, Pilati: Speculatores, spiculatores. Bern.* The hypocrite loades Christ with many sins, therefore Christ loades him with many woes and curses. It is not enough *Dicere facienda*, but *facere dicenda*: Saul was not a Saint, because he did once prophecy: nor is everyone a believer that talks of faith. An apparent wickedness of life cannot be excused by pure language among wise men: that deceives the ignorant, and upon such a ground the simple man thought *Pontius Pilate* a Saint, because his name was put in the creed. Hypocrites refuse our Ministry, our congregations, our society; they scorn to be with us: but herein they do us a kindness, for we are blest in being out of their company.

Hypocrites think that they do all their villainy now unseen: but the Judge beholds, and the day of retribution shall lay them open. *The just Lord doth bring his judgments to light every morning: but the unjust knoweth no shame.* The unrighteous will not yet be sensible of shame, though the Lord bring his Judgments to light every morning. Still he encourageth his sin with this supposal, *My master is gone into a far country.* Because sentence against an evil work is not executed speedily; the heart of men is fully set in them to do evil. *Tush, the Lord sees it not, neither doth the highest regard it.* Because thou art one of those scape-goats, in whose temporary reprieve the Judge of all flesh doth but represent the necessity of his last assizes: shall not thy skin of hypocrisy be pulled over thine ears, and thy *fined words* be made an evidence against thy wicked deeds? When an architect proffered *Livius Drusus* an heathen, to build him an house free from the sight of all men he desired him rather; if he had any skill, to build it so that all men might see whatsoever he did. So clean should be our hands, and so honest our hearts; as if our bodies were transparant, and men might see through us. Howsoever, God sees here, and men shall see hereafter the shame of the wicked. *Their folly shall be manifest unto all men.* Now they lie, dissemble, swear, forswear, in a desperate madness: as if a malefactor should swagger at the foot of the galhouse, because there are some few rounds of a ladder between his neck and execution. Yet a little, and behold the Judge in the clouds, the only visible person in the Trinity; over a place, though not the same, yet as conspicuous as the valley of *Jehoshaphat*: the books all open, and the secrets of all hearts manifest. When that Sun of Justice shall appear, hypocrisy (that cold gloworme of the night) shall lose her vainglorious shining. These feigning and fawning counterfeiters, whose tongues are the tongues of mournebankes, their hands the hands of painters, and their lives the lives of players; which neither did what they said, nor said what they did; nor were in any point the same they seemed; they all must now appear in their likeness. The rotten inside shall be turned outwards, and painted sepulchers of stones shall

spew out more painted sepulchers of men. Blessed souls then, *in whose mouth there is found no deceit*: happy Israelites, *in whom there is no guile*. Such let us all be, that we may be *redeemed from the earth*, and like pure virgins be received into the bosom of CHRIST. Wh^o as that spurious generation of *Loyolists*, that cozen all laws and magistrates with their bastardly doctrine of equivocation; shall be rejected from the Lamb beca^{use} *guile and feigned words* are found in their mouths. Our God is the God of Truth, CHRIST is the word of Truth, the Holy Ghost is the Spirit of truth; let us all be children of truth; casting out dissimulation from our habits, guile from our mouths, hypocrisy from our hearts; that we may live on Mount Zion with the Lamb of God, our glorious Jesus forever.

Whose Judgment now of a long time lingreth not, and their damnation slumber...not. This is their perdition; wherein consider the severity or extremity of it; it is *Judgment*, and *damnation*: the vicinitie or propinquitie and nearnesse of it; it *lingers not, slumbers not*. First for the extremity, set down in two terms; *Judgment* and *damnation*. Which howsoever some refer to one and the same thing, their eternal confusion: yet because Judgment properly and in order goes before condemnation; as the malefactor is arraigned and judged before he be executed: so I am willing to distinguish these two; *Judgment* into their punishment temporal, and *Damnation* into their punishment eternal.

The sum is this, there are certain plagues ordained for liars, and the teachers of wickedness. Be not deceived with their glorious shows, sumptuous magnificence, mountains of honors, piles of riches, victorious triumphs (as they vaunt) over the truth: for this world will not last ever with them. If you see faithful Ministers discountenanced, impoverished, persecuted: and these Impostors advanced, •upported, honored: yet totter not in your faith: their casting down, and your lif^eing up is near: neither shall they living escape *Judgment*, nor dead *damnation*. God •uffers them to riot upon his forbearance, and to grow luxurious on his mercies: but •here is a rod of *Judgment* made, and a caldron of *damnation* set a boiling for them. *The Lord shall consume them with the breath of his mouth, and destroy them with the brigh^tesse of his coming*. First therefore, lest any believers should stumble at their temporal prosperity, whereby they bluster and domineer in the world; they shall see •heir *Judgment*. And then that they may avoid them, observe the confusion that is •eady to swallow them. *Numb. 16.26. Depart from the tents of these wicked men, lest •ee be consumed in all their sins*. Be not involved in their sins, lest ye be dissolved with their plagues. This whole discourse I will resolve into certain extractions, observations and inferences.

1 *Their judgment.*] The menaces of God are not always followed with an •nfallible event: being sometimes on purpose signified, that they may be by peni^tence prevented. Consider this fearful curse for a part of God's counsel, then •olloweth an absolute ratification of it. *Esa. 46.10. My counsel shall stand, and I •ill do all my pleasure*. Who hath resisted his will? None can or shall do it by their •ower: if they do attempt it, be it at their peril. For *hoc ipso quod contra Dei volun^tem fecerunt, de ipsis facta est voluntas Dei*, *Aug*. Even in that they have done against •is will, his will is done upon them. None but the King of Kings hath right to •he style imperial, (I will, or I will not) without all limitation. Because his will •nd power be matches only: and when his decree hath gone before, an answerable •ccesse doth ever attend it. Therefore for

the correction of those Merchants, who •old traffic without God, and resolve on voyages without his pasport: the Apo•le chargeth all human language to observe that necessary Parenthesis;*If the Lord •ill*. William Rufus proudly threatened, from the rocks of Wales to make a bridge •ver into Ireland. But a Prince there understanding that he asked no leave of God; •nswered, that he never feared that bridge whose foundation was not God: the Name of whom the King had omitted, in a presumptuous confidence of his own •rength.

If it be the Lord's determinate decree, this *Judgment* shall come upon them. But •ecause God often threatens, before he once strikes; allow it not so absolute, but that may admit an intervention of repentance. When God threatens to pull down,•ucke up, and destroy a nation; if that nation shall repent of the evil they have •one, God will repent of the evil he thought to do. But whosoever shall con•ue in this blasphemous course of disobedience, their *Judgment* shall hasten, and •eir *damnation* not linger. *The consumption decreed shall overflow with righteousness*.•o close up the passage or hinder the course of divine Justice, will be more impossi•e than for a man to stop the flowing of the sea with his arms, or to beat back the •htning into the clouds with his breath. The name of God shall be famous in eve•• sinners infamy. The wicked may as soon steal the book of vengeance out of God's hand, as steal themselves from the plagues written in his book: *Their judgment shall come*. They can no more fly the power of their Judge above them, than they could stand still if there were an earthquake under them. There is no appeal from this tribunal: no writ of error lies against this Judge, though he be both Judge and party; because he can neither be over-borne, nor overseene. It is the LORD of hosts that can muster up plagues out of the dusts of the earth: that *Strong man*, that will break forth in a Martial manner against his enemies.

2 For whose sake doth God execute *judgment* and confusion upon these false Teachers; and cut off the Instruments of sedition and error? For his own glory, and the Churches good, that they may no longer cozen men's souls with their Impostures. God hath two sorts of works; some of position, some of privation. His positive works are those of Creation, *making heaven and earth*; of Supportation, *bearing up all things with the word of his power*; of Redemption and reconciliation, *God was in Christ reconciling the world to himself*: of Restitution and reparation, *the time of the restitution of all things*. Thus he giveth, maintaineth, or bettereth the being of things. Which we now clearly read in the book of nature, more clearly in the book of grace, most clearly shall read in the book of glory. His privative works are of *judgment*; corruptive, destructive works; acts of desolation; destroying the annoyances of his Saints. Both these he appropriateth to himself, *Deut. 32.39. I kill, and I make alive: I wound, and I heal*. Now in these desolating actions of his Justice, the only end is not to mar, destroy, and deprive of being: but to further the growth of the Church; as a man roots up the weeds of his garden, that the good herbs may grow the better.*Cut it down, why cumbreth it the ground?* why does it take up the room where a good plant might prosper, and bring forth acceptable fruit? So that their corruptions are our generations; their desolations our consolations; their impairings our repairings: judgments upon them are creations, recreations to us. As God destroyed the Canaanites, to make room for the Israelites.*God is the Judge: he putteth down one, and setteh up another. He breaketh the bow, &c. Cutteth the spear in sunder, he burneth the Chariot in the fire*. Those instruments of spoil and murder; the bow that kills a far, the spear at hand, those

winged Chariots, with hooks and scythes to mow down all their opposites: these doth the Lord disappoint and desolate. Those menaces against his children, and insolencies against his own Majesty, his Justice doth retail into their own bosoms. That 88 for a year, and 5th of November for a day, put us in mind of such an intended destruction, and such an intervenient desolation; as that day and year shall be forever both famous and infamous for. It is the ruin of enmity, that is the resurrection of peace: unless severity be shown to our adversaries, security cannot dwell in our streets. Our Redemption was a work of this nature: sin by the Devil, and death by sin, not only *entered*, but *triumphed* over the world as a tyrant: like *Alexander; Pervenimus ad solis ortum et occasum*. Now because no man hath lived and not sinned, or having sinned should have lived, or could have escaped the second death, by reason of his universal usurpation of sin: thefore there came a work of destruction between, that disappointed the work of death. *For this cause the Son of God was manifested, that he might destroy the works of the Devil. He rased, spoiled, unharnessed those principalities and powers; confounding our enemies, that we might be saved. So still doth he deal wi•• all the instruments of Satan; their Judgment and Damnation is hastened, that deli••rance may be to all that trust in him.*

3 Though the Lord will judge these wicked persons, yet this forbids not Magistrates to execute their justice upon them. They that are called after God's o••• name, seated on his own throne, armed every way with his own authorit••, let them also bring forth *Judgment*, in imitation of their father. It is a cruel ⟨◇⟩ that is shown to incorrigible offenders: like water poured upon lime, that in stea•of quenching, doth enflame the furious heat of sin. *Let favor be shown to •he wicked, yet he will not learn righteousness.* I know that the life of man is •recious, yet is the life of the whole Church more precious. And though in •esse important things, Judges may proceed on by fair and not fast degrees: yet in •ch capital causes as endanger the whole, the expedition should be more quick and •eremptory. *I will early, or in the morning, destroy all the wicked of the land.* It was *David's* morning work, let none put it off to th'evening of their declination; as the set•ng sun makes the larger shadows. This killing preservation of notorious and insuf•enable offenders, is a discouragement to them that in the most desperate times dare •eepe a good conscience. If Popish Incendiaries may be tolerated to make merchan•ise of men's souls, and never be judged for this; what remains, but that we appeal •o a greater Court, and open our grievances to a higher Judge! no Judge dormant; •hose sentence is no dead letter, but a determinate Oracle without admission of ei•her appeal or reprieve. *If they hold their peace, enlargement and deliverance shall arise ⟨◇⟩ us from another place: but they and their fathers house shall be destroyed. God shall bring •very work into judgment; every work, not one shall escape: with every secret •ought: not the work only, but even the thought, and that be it never so deeply •id up in the heart: to cut off all opinion of secrecy; so well as of impunity. Sin•ers shall hear and fear; and woeful experience shall wring from them this ac•nowledgment; that when God enters into judgment, no sinful flesh shall be ju•ified. Judgment, that rough hand-maid of heaven, remains still a virgin: nei•er power can force her, not wealth win her, nor anything in the world corrupt •er. The righteous shall rejoice when he seeth the vengeance: he shall wash his •eete in the blood of the wicked. So*

that a man shall say, verily there is a reward for the righteous: verily, he is a God that judgeth in the earth.

4 *Their judgment.*] Their own: as proper to them as the Inheritance they have ought with their moneys. *They forsake their own mercy:* the mercy that might have been their own, to embrace vengeance which they have made their own. So as it said of dead Judas; *He went into his own place:* as the stone naturally inclines to the center, the proper place and home: so the wicked are never at home, and in their proper place, till they be in hell. *The rod of the wicked shall not rest upon the lot of the righteous.* It is *Their rod*, made for them; if God scourge his children $\langle \diamond \rangle$ little with it, he doth but borrow it from the immediate and natural use for which it was ordained: *Their rod, Their judgment.* So it is called *Their cup; This is the portion and potion of their cup.* If the godly be made to taste a little of the top, it is but a draught lent from their cup: *But the dregs thereof the wicked shall wring out, and drink off, Psal. 75.8. Their end is damnation,* such an end can come to none but themselves. *Theirs,* it is as surely their own, as if they already had it. *He that believeth not, is condemned already:* as we say of a sentenced malefactor, *Mortuus in lege;* he is dead in Law.

Whence infer, that sin doth naturally draw on punishment: and is like the hunder that breaks the cloud, and makes way, for the lightning of God's vengeance. Wheresoever presumption goes before, destruction follows after. When the evil servant had not to pay, his Lord commanded him to be sold, his wife and children, and all that he had, and payment to be made. The wife may be taken for concupiscence, the children for fruits of it. Or thus, *Vxor stulti est stultitia;* the wife of the covetous is avarice, the wife of the haughty is Pride, &c. These things are very dear to them, but they must be sold. The children of Israel committed fornication, and fell in one day three and twenty thousand. There is punishment of sin, 1. In the full measure, *They fell;* nothing bated of utter ruin. 2. In the full number. 23. thousand; a few examples would not serve the turn. 3. In the due time, *In one day,* no long forbearance. For the measure, it was not sickness, not flying before enemies, not scourging, but death; *They fell:* either by plague, or some other immediate Judgment: some of them were hanged up against the Sun. For number the Apostle speaks of three and twenty thousand: but (*Numb. 25.9.*) there is mention of one thousand more. *Paul* did not exceed the number; nor doth the Scripture tie it self always so precisely. It is most probable, that the Princes with their servants that were hanged up, made up the other thousand. For time, it is in one day; no space of preparation, they presently fell. Thus if adultery walk in our streets, the plague will bear it company. GOD is angry with all sin, but his wrath is most hot against universal sin: thousands fall, a whole army of men. When God rides his circuit, he will strike fearfully; with death, with general death. Universal sin will bring universal destruction: and it is his great mercy, if he do not always punish so generally. *Error omnium, paucorum:* all offend, some only are punished; because so it pleaseth him. There is no policy against God's judgments: *Caesar Borgias* is made by *Machiavell*, a Precedent of Policy to Princes; yet he was caught at his own trick. The escaping for a while, is no argument of exemption: God's temporal plagues are but short excursions before the main battle.

5 *Their Judgment*: but is it so certain theirs, that no repentance can prevent it, yes, serious repentance may avert the vengeance, if their gracious God gives the repentance. For the Apostle makes a Prophetical prediction of such Heretics, as should invade Christ's flock after his time: and threatens them with the malediction of God, if they attempt such impostures. By which if they receive warning, and lay it to heart, they may avoid the sin, and so escape the denounced Judgment. And this hath ever been the mercy of our God, that he will speak before he strike: and preach the lecture of premonition, before he pronounce the sentence of perdition. And this is a course that shall make men either preveniently thankful, or inexcusably desperate.

It is a question among Philosophers, whether it be better *Praescire vel nescire mala futura*; to know or not to know future evils: and this dispute is crept into the Schools *Erasmus* opposing the Astrologians, held all prognostications and predictions unprofitable: for if they foretold joyful news, they decrease our future pleasure: if evil tidings, they increase our present pain: the fear of danger being often more bitter than the danger it self: *Pejor bello timor ipse belli*. Thus *Phavrit* reasons; either adverse or prosperous fortunes are foretold. If they say prosperous, and those fail thee; *Miser fies frustra expectando*, thou art made miserable by thy vain expecting: if adverse, and those thou scapest, yet *Miser fies frustra timend*, thou art made miserable by thy vain fearing. Howsoever, thus wretched is a man made by a false prediction. Suppose they foretell a truth: let it be calamity; *I inde ex animo miser fies, antequam a fato fias*: thy own mind shall afflict thee, before fate touch thee. Let felicity be promised and come, yet here are two incommodities. First our mind will be tired with expectation: and our joy be abated before the object reach us. Again, hoping for a prosperous estate to come, we grow idle for the present. Men of an indifferent fortune having, (after the expiration of some years) a great Inheritance assured them; prodigally spend that which is, for that which shall be; yea, they spend that which shall be before it is.

But they run this argument beyond a gallop; let them take truth along with them. Whatsoever *Erasmus* and *Favorinus* have written more subtly than soundly, in this argument; it is a conclusion acknowledged by all sober men, that it is better to know a calamity before we feel it, than to feel calamity before we know it. Indeed, any unhappiness that ariseth from prescience, is only incident to a weak mind. Where there is not a well fortified reason, there expectation makes an evil greater, and a good less. But in a resolved mind, it digests an evil before it comes, and makes a future good long before present.

First, they say; evil foretold racks a man with as much torment of fear, as when it is present, it doth with torment of pain. Nay, but it rather pre-arms the well tempered mind, *vel vincere vel ferre, & ferendo vincere*: either to conquer or to suffer, and in suffering to conquer. He that hath already borne the burden, and overcome the extremest brunt, takes up the cross with joy: he counts it his joy to fall in a trial, and out of trouble extracts peace. When the Prophets servant saw the host of chariots compassing the city, he cried out; *Alas, Master, how shall we do?* *Elisha* answered, *Fear not, there be more with us*: he knew it before. When Satan thinks to scare thee with sorrows, and says as *Delilah*, *The Philistines be upon the Sampson*, there is an

army against thee; answer, I fear not, my soul knew that before, and I have by prayer made my provision against them. The burden seems right, that hath been borne before.

But then they say, suppose the threatened evil comes not, then in vain thou hast disquieted thyself with a needless fear. Nay, but I have bettered my soul by a mature repentance. *Nineveh* was menaced, *Yet forty days and it shall be destroyed*. They quaked, and repented in sackcloth and ashes, turning from their wickedness; *Nineveh* stood still. Did they lose anything by their sorrow, fasting, humiliation? No, their conversion saved them from subversion: had they not sorrowed, they had been destroyed indeed. No man is the worse for his repentant grief: if the evil do come, it is a labor well spent: if the evil do not come, it is a labor well lost. If the body be not the worse, yet the soul is the better.

But would it not have doubled *Saul's* sorrow, if he had known that he was to fall into the mountains of *Gilboah*, and that his enemy should succeed him? Could *Cliron* the French martial have been so merry at the banquet, had he known his instant arrest for treason? would *Julius Caesar* have gone to the Senate, knowing his ruin there? These be poor exceptions against the forwarning of future evils: for, as knowing them contingent, they would have sought to prevent: so knowing them certain, they would have sought to repent. But saith *Boskier*, this made CHRIST himself *Agelastum*, kept him from laughter; the prescience of his dire future passion: he wept for other causes, but for this especially: he often spake of it, because it ran in his mind: and in the garden, he sweet blood to think of it. Grant this in part to be true: he told it to his Apostles, not for his own fear, but to show how much he loved them, that would suffer this for them: to strengthen their faith in him, and love to him; neither wept he so much for his own sorrows, as for our sins. We were more unkind and cruel to him than the thorns and nails. That which drew blood from his side, drew tears from his eyes: we were so guilty, that he could not be merry. Therefore he foretold his Disciples, that they should be sorrowful, weep and lament. As a learned Physician looks not only to the disease of his patient that afflicts him for the present, but often administers physic to prevent a future malady. Therefore he called together his Disciples, as *Jacob* did his sons; and told them what evils they should suffer for his names sake.

This then be the sum; Judgments forewarned comes more easily on the prepared heart. *Minus Iacula feriunt quae praevidentur*, *Greg.* The wise mariner in a calm makes all his tacklings sure and strong against a storm. The fen-man mends his banks in summer, lest his ground be drowned in winter. Howsoever these predictions may afflict the body, they benefit the soul, Therefore if the physician perceive evident reasons of approaching death in his patient, he is bound not to flatter him with hope of life: *Ne dum quaerat quod suum est, perdat quod Christi est*: lest seeking his own gain, he lose CHRIST'S purchase. But the conceit will exasperate his disease, and the dejection of mind hinders the recovery of body. Yield it, yet is this no reason of concealment, unless the body were more worth than the soul, a life mortal than a life immortal, the company of sinners on earth, than the communion of Saints in heaven. I have seen some such physicians, (for not seldom the physician and Divine meet in the sick chamber) that when we have been with prayers to the God of life, have neither bowed their knee, nor uncovered their head: as if the name of God were but a mockerie, and they could

cure a man without him. But let not my body fall into his hands, that hath no care of his own soul: he that loves not God, will never love me. Alas, how should that potio• work health where the chief ingredient, the grace of God is left out? Or, how should the blessing of God be found, when the God of blessing is not regarded?

Indeed no man is worthy to know the time of his own dissolution: God 〈◇〉 *ignota vestigia*, secret steps. *Thy foot-steps are not known*. Though we dare 〈◇〉 pray: *Lord, let me know the number of my days, that I may be certified how long I 〈◇〉 to live*: yet still we pray, *Deliver us from evil; especially from that evil; From sudden death good Lord deliver us*. Some naturallists have affirmed that sudden dissolution is the best: and seemed to desire, (if at least they did desire in heart) so to 〈◇〉 *Vbi non est spes futuri, nec dolor praeteriti, sola manet cura praesentis*. They looked 〈◇〉 backward to their sins past, nor forward further than death: of that they saw a necessity, therefore wished a facility. Now the least sense is of the shortest p••• though it be violent, it is not permanent. There is no protraction of sorrows, nor extension of pains in sudden dispatching: death doth not like a tyrant keep• them long a dying, racking out life to farther days, and *cutting off with pi•ing •••nesse*; but quickly begins and makes an end. But let it rot in the dust with them, 〈◇〉 that suddenness be suddenly forgotten.

There is a generation of men amongst us, Christians, yea the most ardent and furious Christians, that blame our Liturgy for that prayer; *From sudden death Lord deliver us*. These men are so sure of heaven, that let God take them where he will and when he will, they are for him. Presumptuous men! do they sin, and would they in that sin be taken away? There is a time when the dearest Saints 〈◇〉 God had rather live than die. *What profit is there in my blood, when I go down to the pit?* he was sick, but at that time had no heart to die. *Elisha*, when he 〈◇〉 in Spirit, that the King had sent a messenger to kill him, bade them *shut the 〈◇〉 and hold him fast*. Sick *Hezekiah* wept and prayed to live. *Jonah* cries from the dismal prison not to die yet, but to be forborne to a longer day. These Sai• would not die then: they found some sins yet burdening their consciences, 〈◇〉 scower off which they wished the conveniency of farther time. *Let me alone, that I may take comfort a little, before I go whence I shall not return*. It was a violent and swift departure which *David* and *Job* deprecated: but alas, what do you compare *David* and *Job* to these men; mere dwarfes to these gyants? They have cast up their accounts as well as *Paul*, and are every moment prepared; their reckoning is ever ready in their pockets: they know themselves chosen, the spirit told them so, and then the elect cannot perish. It is true indeed, that not *death* amongst the re•, death of what kind soever, lingering or sudden, can separate true believers from Christ: yet pardon me, if I be charitably jealous of such presumers of sanctification. Do they never lie to their neighbor, never lust after forbidden flesh, never rankle another's credit with malicious report, never pamper the grome with feeding, never covet penny of another man's, are they never puffed up with a self-opinion? Suppose God strike thy proud heart in this act of sin, when thou hast not so much leas•• or sense as to say, *Lord have mercy on me*; goes not thy soul then to the Judgment seat without a prepared answer? We leave thy censure and sentence to him that knows thy heart: but though charity hopes a mercy *inter pontem et fontem; •ter actum culpae, et ictum paenae*: yet be not angry with me for praying; God keep my soul from such a venture.

There proceed from heaven lightnings, from ea•• damp, from the body palsies and apoplexies, from men those murderous engines, pistols and poinards: these make sudden riddance, and allow not the leisure and liberties of repentance.

Think ye secure wretches, that have promised your own souls to repent when you are sick: alas, the least of a thousand things can kill you, and give you ⟨◇⟩ leisure to be sick. Loe now if there be any hope, it is the extraordinary mercy of God in Jesus Christ. For us, *vita est in indicium, mors est in iudicium*. We have charity, God hath mercy.

To conclude, *Deprecamur talem mortem, non damnamus taliter mortuum*: we •ondemne not him that so dies, yet we pray against such a death. We say of death, •s *David of Absalom; make speed to depart, lest he overtake us suddenly*. Lord, ne•er let the sin of our souls, and the end of our lives, come so near together. Give •s grace to break off our sins by repentance, before thou break off our lives by •eath let us have time to repent, grace to our time, thy mercy to both, and the me•its of our Savior CHRIST to all: and then *come Lord JESUS, come quickly*. Oh it is swift when the prayers of our hearts shall usher the journey of our souls: •hen our faith hath unlocked the gates of heaven, ready for our spirits to enter: when by our comfortable declarements, we have testified our assurance of blessed•esse; left the perfume of a good conscience to sweeten our death-beds; and our •ertues and graces, like fragrant flowers to stick round about our hearse. When af•er a consolating valediction to our mourning friends, we have commended our spi•ts into the hands of JESUS CHRIST. Let the confidence of others be as bold •s it pleaseth; let my soul pray, and let them that love their souls join with me, •nd the God of mercy hear us all; *From sudden death good Lord deliver us, Amen*.

6 *Their judgment, and their damnation.*] Observe, the proportion and aptation •f their punishment to their sin. It holds in diverse analogies. 1. They *denied* the Lord •hat bought them, therefore the same Lord shall judge them. It is fit, *ut quem fece•nt suum carnificem, inveniant suum iudicem*. They made the profession of Christ color for their bloodiness, and under the counterfeit seal of his name committed •utrages: now therefore the same injured King shall sit upon them and condemn •hem. 2. They acted all their villainy *in secret*, therefore now it shall be laid open. •. The *way of truth* hath been *blasphemed* by them; therefore now it is fit that it be •lorified on them. 4. Before they sold men *in covetousness*: therefore now they •all be sold themselves in justice. GOD'S debts must be paid: and they that •ade *merchandise* of others are fit to be made merchandises themselves. 5. Be•re they brought in the *Heresy of damnation*: therefore now they shall sustain the •enaltie of damnation. 6. Before they did pull on themselves *destruction* volunta••lie: therefore now must father the child of their own begetting, and suffer destru•ion necessarily. 7. Their sin did hasten punishment, and make it swift: there•ore fit it should no longer tarry; *it lingers not*. You see with what a pro•er analogy, their sinning meets with their suffering: and makes way for •is note.

God always punisheth *De condigno*, sometimes *De congruo*. For the former, ⟨◇⟩ the School truly says, that God rewardeth his elect *Supra meritum*, above their •eserts: so it teacheth, that he punisheth the reprobate *citra condignum*, short of their •e-merits. But as he will

requite anything in mercy, that will recompense a cup of cold water: so he will deny anything in justice, that will deny a cup of cold water. CHRIST'S tribunal is said to be a *white throne*; milk white, without any drop of injustice to alter the color, or stain the seat. Moral men have commended Justice: the Grecians placed her between *Leo* and *Libra*; courage and indifference. The Egyptians in their hieroglyphicks had the figure of a man without hands, winking with his eyes. And our emblem is as good as the rest; as the best: the picture of a man holding a balance in one hand, and a sword in the other. By the balance intending judgment, and by the sword due execution. The balance puts no difference between gold and lead, but gives them equal or unequal noise: not attributing more to the gold for the excellency of the metal; nor less the lead for the drossy baseness: but with an even hand weighs the poor man's case with the rich. It is said of the throne of *David's* house, that it was placed in the gate of the City towards the *Sun rising*. In the gate, that all might have access to it, poor and rich: for all sorts had egress and regress through the gate. Towards the sun rising; to signify that their judgments should be as clear from corruptions, and errors, as the Sun in his glorious brightness. Now he that calls upon magistrates to do justice, shall he not do it himself? *Shall not the Judge of all the world do right?* yes certainly; as he will crown the faithful with eternal glory above their deserts, so he will load the wicked with eternal torments according to their deserts. *So that a man shall say, verily there is a reward for the righteous, verily he is a God that judgeth in the earth.*

For the other, as he will punish all sin in some kind, so he will punish so much sin in the own kind. *For it is just with him to recompense tribulation to them the trouble you,* 2. *Thes.* 1.6. With the froward he will show himself froward. *Psal.* 18.26. *Who so sheddeth man's blood, by man shall his blood be shed.* But sometimes it is not so, but always it should be so, and certainly the magistrate that omits it, shall find his case like *Ahab's*; *Thy life shall go for his life.* *Mat.* 26.52. *They that take the sword, shall perish with the sword:* they that Take it, before it be given them by lawful authority. His punishment is qualified to his sin, that is made *Gladio peccati*, who did *Gladio perimere*. He that stoppeth his ears at the cry of the poor, shall cry himself and not be heard. *Qui non tribuit petenti, petet a non tribuente.* Judgment without mercy shall be to him that shows no mercy. *Frustra quaerit eum se, quod noluit habere intrase.* In vain he seeks mercy out of himself, that had now within himself, *Esa.* 33.1. *Woe to thee that spoilest, for thou shalt be spoiled.* It is just that they who ruin others, should be ruined themselves, *Gal.* 5.15. *If ye but and devour one another, take heed ye be not consumed one of another.* If the greater serpent devours the less, there is a dragon to devour him. The fire of the Sodomites lusted flamed up to heaven, therefore heavens fire of wrath flamed down upon them, *Levite.* 10.2. *Nadab and Abihu offered strange fire, and therefore they suffered strange fire.* *Hos.* 4.12. They have gone a whoring from their God, therefore *their Daughters shall commit whoredom, and their spouses adultery.* Spiritual fornication shall be punished with corporal pollution. If we consider that shop of pride, *Esa.* 3. we shall find every ornament made an abhorment, *ver.* 24. *In stead of sweet smell, there shall be a stink: for the girdle, a rent: for well set hair, baldness.* Observe how the particular plagues are proportioned to the nature of the particular sins, *Prov.* 23.29. They loved the redness of wine, they shall feel the redness of eyes. *Gen.* 20.18. Do they detain Abraham's Wife? none of their wives shall be pregnant. This Job acknowledged to be just: *If*

mine heart have been deceived by a woman, then let my Wife grind unto another, Wis. 11.15. Beasts they worshiped, and by beasts they shall be devoured. That they might know wherewithal a man sinneth, by the same he shall also be punished, Exod. 19.24. Let not the people break thorough unto the Lord, lest the Lord break forth upon them. Jonah crossed to the sea, therefore he was lost in the sea. He would needs to the water, he shall have water enough, Judge. 8.16. Their flesh was torn with briers and thorns, that were briars and thorns to tear others. Rev. 16.6. They have shed the blood of thy Saints, and thou hast given them blood 〈◇〉 drink. as Tomyris gave Cyrus: to give one blood, is to put him to death, Ezek. 1•. I will cause thee to be slain, as men are slain in the burning rage of wrath and jelousie, ver. 39. Thou didst lay open thy nakedness in sin, I will therefore lay open thy nakedness in shame. To allow the sins of others, is to be come guilty of 〈◇〉 same sins: as CHRIST condemned the living Jews for killing of Zacharias, wh• their ancestors slew many ages before: because they approved their courses, and therefore justly inherited their fathers sins and judgments, Mat. 23.

I might be endless in the prosecution of this doctrine. They shall bury in P•phet, till there be no more place. In Tophet they had committed that monstrous th• nation, burning their children in the fire to Moloch: in Tophet they shall find destruction. The Jews report that in Tophet there was a deep pit or ditch, called Os Inferni, never filled: in the pit that Chaldeans threw their slain bodies, Mat. 1•.25. The Lord commanded him to be sold, wife and children and all that he had. Perhaps he sinned in his wife and children, therefore was punished in his wife and children. He might turn his wife into an Idol, and set her in the place of God: he might be indulgent to the vices of his children: therefore, Let his children be fatherless, and his wife a widow. How usual is it for men to obey the will of their wives before the will of God! How just is it with the Lord to suffer the wife so luxuriously allowed, to dote on adulterous mixtures: and for another's sake to break her faith with her husband who for her sake had broke his faith with God! Why doth such a man find fault? he doth by his servile affordments what he can to make his wife a harlot, and then complains that she is so. Immoderate diet, inordinate will, immodest apparel, himself proudly vouchsafes her: what are these but mid-wives to bring forth that shame, he is loath to hear of? what more usual than to buy places in reversions, expectant on the lives of three, four, six, to be served and expired, before theirs bear date? Therefore what more just, than to cut them short, and extend the decaying terms of the other? Let his days be few, and another take his office. They have admitted invasions upon their own honesty, secretly to wish that the days of others might be few, that they might take their office. Therefore shall their own days be few, and another take their office. The Proverb fits them; he that waits for dead men's shoes, shall go bare-foot. The Rivers that Pharaoh bloodied with the slain infants, are turned into blood: that he might read the color of his sin in the sanguine waters. Thus murderous men, so prodigal in slucing out blood, have been affronted and affrighted with bloody visions. They think their eyes see nothing but blood, their ears hear nothing but the sound of blood, all their meat tastes of blood, their drink hath a bloody color: the very ways they travel are sanguine, they dream of nothing but blood, till their heads, like Nero's, be soaked in blood: Thou hast thirsted for blood, of blood take thy fill. This sufferance could not even David scape: his house was haunted with the sword. He

sinned in a proud numbering of his people, therefore was punished in shortening the number of his people.

Herodias daughter, that like a dancing whirligig footed away the head of *John the Baptist*, was her self cut shorter by the head with ye. *Caesar* had undone three and twenty countries, he died of three and twenty wounds. *Cresus* that loved gold insatiately, had of gold his throat full. *Aurum sitisti, aurum bibe*. Many penurious fathers are so scraping for their children, that they ravish the poor children of God: but the hand of the LORD shall be against their young Lions. They join house to house, and field to field: but their children shall be vagabonds, and beg; seeking their bread out of their desolate places. How many a covetous moale is now digging a house in the earth for his posterity, and never dreams of this sequel? That God should make those children beggars, for whose sake the fathers have made so many beggars! This is a quittance which the Sire will not believe, but as sure as God is just the son shall feel. Now if he had but leave to come out of hell for an hour, and see this, how should he curse his folly? sure if possible, it would double the pain of his infernal torture. Bee moderate then ye that so insatiately devour, as if you had an infinite capacity: you overlode your stomachs, it is fit they should be disburdened in shameful spewing. How quickly doth a worldly minded man grow a defrauder, from a defrauder to an Usurer, from an Usurer to an oppressor, from an oppressor to an extortioner: if his eyes do but tell his heart of a bootie, his heart will charge his hand, and he must have it, *Mic. 2.2*. They do but *aspicere, concupiscere, and arripere*: see it, like it, and take it. Observe their due payment. *Psal. 109.11. Let the extortioner take all he hath*: they got all by extortion, they shall lose all by extortion. They spoiled their neighbors, *strangers shall spoil them*. How often hath the poor widow and orphan cried, wept, groaned to them for mercie, and found none! They have taught God how to deal with themselves: *Let there be none to extend mercy to them*. They have advanced houses for a memorial, and dedicated lands to their own names: *Psal. 49.11. All to get them a name, and even in this they shall be crossed. Psal. 109.13. In the next generation their name shall be quite put out*.

Our neighbors of Rome presume that they have the keys of heaven and hell some they bring down from heaven to hell, as they did that blessed Queen, *Elizbeth*: others they lift up from hell to heaven, canonizing bloody Traitours: they censure as they will, not as God will. But their punishment is fitted by CHRIST, *Mat. 7.2. With what judgment ye judge, ye shall be judged*. When they shall find that they have mistaken the keys, and learn what it is to condemn, by being condemned. Because they have put away sacred marriage, therefore they are given upon unclean cloistures, stinking brothels, and preternaturall stews.

Not to be favorable to ourselves at home; what is the reason that this land 〈◇〉 so defiled with blood; and that (not feeling the sword of an enemy) a man complains *I am wounded in the house of my friends*? Nor is this alone in those un•••lie trials of man-hood in the fields; but even in the streets, in the houses: no place is safe, but a mistaken word is requited with a stab or some mortal blow. And when this comes to be censured, it is found chance-medley, at worst man-slaughter and that perhaps *Se defendendo*. Whereupon these homicides are so fleshed with blood, that they make no more to kill a man, than a fly. Oh they may mend, and become good Christians, good subjects: but that sin is rarely repented off. If he had been cut

off for the first murder, the second man had been alive. Why do we presume to cozen God by the warrant of Law, to purloine the maintenance of the Minister, and to put ourselves in God's place! What is this, but to point God the way to plague us, and to send upon us a famine of preaching, who have brought a famine upon the preachers? Is it not just with God to take away the Lamp from that nation, which hath taken away the holy oil that should maintain it? And Lord, that I might herein be a false Prophet! I fear that England shall want the Gospel, when the Barbarians receive it: because England had the Gospel, and would not give a penny to keep it. We hope this nation shall live to see the fall of Rome and Antichrist, so we may, if our sins, and among the rest unthankful sacrilege, do not first give Rome a triumph over us. Consider how immediately upon this charge of rendering the *Teacher* his portion, the Holy Ghost infers; *not deceived, God is not mocked: for whatsoever a man sows, the same shall he also reap.* You may deceive yourselves, you shall never mock God: you shall drink as you have brewed. Thus when we see surfeits do we not point at gluttony precedent? when a body is drowned with a dropsy, do we not say, there hath gone an in•tion of drink before? When that Neapolitane evil hath wasted the marrow, and rotted the flesh; we know this fire was f•tched from the hearth of whoredom. The matter of sin is written with capital letters in the punishment. God is just, he hath ways enough to punish us, we have no way to escape him. If he doth not punish the adulterer with rottenness in his bones, yet he can add fire to fire; to the flame of lust, the flame of hell. If the Usurer escape bonds here: yet he that bound others above, may be bound himself below. The litigious may get the better, until God comes to enter his action against him. There is no evasion but seasonable repentance: let us punish ourselves, that God be not put to do it. Let us correct drunkenness by abstinence, pride by humility, covetousness by charity, cruelty by mercy, uncleanness by chastity, anger by patience, usury by restitution. This is to take a congruous and proportionate vengeance on ourselves, that God may spare us in the day of reckoning.

7 *Damnation* is principally taken for the censure or sentence condemning: as the sentence follows the trial, and the execution the sentence: here it intends the extration of the Judgment. But if damnation be meant for the execution, how doth it preceede the sentence? Seeing it seems very unjust to execute a man before his ju•gement; after that old scandal of the Stanneries Law; that hanged a man in the forenoone, and sate in judgment on him in the afternoon. The day of judgment is the second appearing of Christ: now for evil men to receive their damnation before hand, were to antedate the sentence, and to execute persons unjudged. It is easi•y answered; Every unbeliever must pass through two Judgment days: a particu•ar, when his guilty soul leaves his unfortunate body: a general, when both body and soul having been co-instruments of sin, shall be made copartners in punishment. Hence the soul, as it hath been the principal in offending, being that part of man wherein God hath placed natural reason and knowledge of his will, shall be the first in suffering. Leaving the body a dead and insensible piece of earth, while her self grows under the burden of unsupportable torments alone, till the body comes •o suffer with it.

If it be objected; what need any second Judgment, seeing the world stands wholly either of believers or unbelievers? And the believer. *Shall not come into •ondemnation, but is already passed from death unto life.* And the unbeliever *is already condemned,* Why then any further

Judgment? Yes, for though the believer shall not come into the judgment of condemnation, yet he must also pass the judgment of absolution: and as he is made just by Christ, so must he before all the world be pronounced. *Vt justitia, qua justificatur coram Deo, ipsa justificetur coram mundo.* The first justifies the person, the second justifies God's righteousness. So the unbeliever is condemned already in effect three ways. 2. *Propositor Dei*; God did foresee and fore• appoint his damnation, as it is the punishment of sin, and execution of his Justice. 2. *Verbo Dei*, by the word of God, which sets down his damnation, finding him in the number of those to whom it is due, and out of Christ by whom alone he might escape it. 3. *Testimonio conscientiae*, by the verdict of his own conscience; which doth so judge him here, as God will judge him hereafter: therefore it is called *Vicedeus*, a deputy God. But if their be a precedent damnation upon the reprobates, why is it here said, *Their damnation hastens*? That cannot be called closely propinquant, nearly future, which is actually present, yea which hath been before. If they were damned in the purpose of God for their sin, and are damned in the word of God judging sin, how are they said to be hereafter damned, or, *Their damnation lingers not*? I answer; for their former damnation in the decree of God, they know it not: for their present damnation in the word of God, they mind it not: and for the damnation of their own conscience, they feel it not. Therefore the execution of this shall fall upon them, and then they shall know it, mind it, feel it.

Thus death shall execute his office to kill their bodies, and hell his office to receive their souls, and the Devil his office to inflict torments; when God hath pronounced on them the particular sentence of his Justice. This damnation then is that fearful punishment of sin imposed on reprobates: made up of an extremity, universality, and eternity of torments. So extreme that they refuse addition, so universal that no part hath exemption, so everlasting that they never admit conclusion. Their extremity is undefin'd, their universality unconfined, their eternity without hope of end.

But how doth this stand with the Justice of God, for finite transgression to give infinite destruction? Sins are the actions of time, done in a temporality, limited in a certain space. Now if the punishment be proportionate to the sin, how can the one be temporal, the other eternal: sin transient, plague permanent? I answer, this equity and equality is observable in our civil punishments: the thief dispatcheth a robbery in half an hour; he lies many days in irons for this, and at last answers it with his neck. Adultery is soon perpetrated, a long and infamous shame depends upon it. Treason may be a villainy of no length; yet the delinquent finds mercy if he but lie in prison for it all his life, and lose his possessions forever. *Hic non quaerenda temporis aequalitas, sed expendenda sceleris gravitas.* A man quickly gives himself a wound, but the Surgeon cannot so quickly heal him. *David* was not long in killing *Uriah* with the sword, yet did the sword never depart from his house. A man commits murder but once, and it was soon done; yet he is condemned to the perpetual galleys. There was one sick 38 years, *John*. 5.14. and Christ says, this was because of his sin. Consider some reasons why their punishment is not less than damnation eternal.

1 Because their sins are infinite in number. *David* propounds a *Quoties*, who can find a *Toties* for it? *Psal.* 19.12. *Who can tell how oft he offendeth*? No man, The hairs of a man's head may be

told: the stars appear in multitudes, yet some have undertaken to reckon them: but no Arithmetic can number our sin. Before we can recount a thousand, we shall commit ten thousand more; and fo•there multiply by Addition, than divide by Subtraction: there is no possibility of moderation. Like *Hydra's* head, while we are cutting off twenty by repentance, we find a hundred more grown up. It is just then that infinite sorrows should follow infinite sins.

2. Because they are committed against an infinite Majesty. He that clippeth the Kings coin, or, defaceth the Kings arms; or, counterfeits the broad. Seal of England, or the privy. Seal, is adjudged to die as a Traitor: because this fact offenses disgrace against the person of the King: much more doth he deserve the second death, that violates the Law of the King of Kings: seeing that breach doth not only tend to the defacing of his own Image in us; but reflects upon the person of God himself, who in every sin is contemned and dishonored. *If one man sin against another, the Judge shall judge him: but if a man sin against the Lord, who shall* 〈◇〉 *for him?* compare *Protafis* with *Apodosis*, sequel with sequel, the former with the latter, by the rules of opposition. What doth the former affirm? no more but a civil meditation for a temporal satisfaction. What doth the latter deny? a religious or divine intercession for eternal satisfaction. Sins receive their nature from their objects in a formal consideration: to be plain with all capacities, sins take their nature from their aim. When the will from within shall give the King o•Arams charge; *Fight neither against small nor great, saving only against the King of Israel*: this must needs be immediate treason. According to worth, *Injur•• patientis auget culpam facientis*, *Salvian*. That sin is fowlest, that strikes at the fairest. Therefore the sin directed against an infinite Majesty, deserves infinite penalty. Ask a Recusant what that servant merits, which like an *Onesimus*, is a fugitive from his master. What will he say, but the whipping post, or, house of correction? But what deserves he that changeth his God, his religion? yet there and be no whipping post for such a renegade, no correction-house for him; whatsoever he condignely suffers, is held persecution. Ask the sacrilegious what shall be done, to him that steals; hang him, he cries. But what shall be done to him that robs his God? here he can see no felonie: he shall feel it. Ask a man abused in his name whether he will send his reviler: he presently curseth him, as if he meant him to hell, but howsoever he will send him to the consistorie. But whether shall he go, that dishonors the name of God? Doth that bear no action? no, cursing and swearing infers no defamation. Yes, he is 〈 in non-Latin alphabet 〉 , *damned of his own self*. If they could satisfy an infinite Justice *simul & semel*, at once together; their plague, though it admits of no latitude or weight, being in universal extremity; yet if should have an end. But what to the uncapable subject is defective in place, must be made up in durance. He shall not come forth, *till he hath paid the uttermost for thing*. He might pay this at once if he had it: but because *non habet unde*, he hath i• not; he must be paying it *successive sine fine*, and answer it with his own imprisonment forever.

3 Because they frustrate a price of redemption that is infinite. Did the Son of God accept their nature, shed his precious blood, and pay that infinite de•• 〈◇〉 God's Justice for all believers; and will they make void to themselves that would of unspeakable goodness? He is worthy of eternal damnation, that despiseth the redemption of him that is eternal. It is just

with Christ to forsake them forever that forsake him forever. *There remains no more sacrifice for them:* therefore ‹◊› Christ die again, they must lie in hell, that is forever. They that fall from everlasting grace, justly meet with everlasting wrath: from salvation eternal, to destruction eternal. Every drop of Christ's blood doth save the believing soul forever: if that inestimable treasure be trode underfoot, the soul is justly lost forever. Who pities that man's death; who having the medicine by him which can help him, dies and will not take it? Serjeants are out to arrest thee, the Law hath condemned thee; we may say of thee as of a sentenced malefactor, *mortuus in lege*; thou art dead in Law: speed then to Christ, if thou be taken before thou get to thy Surety, thou wilt be laid up forever.

4 Because they are unthankful for blessings and graces infinite. God give them life while they can live: if they be ingrate, he will give them death while they can die. His mercy strove the utmost to make them blessed, his Justice shall strive the utmost to make them cursed. If any deliverance, preferment, or content come to an unthankful person; let him know that it is but his impropriation; God will make him pay for it. Contribution of blessings requires retribution of thanks, or will bring distribution of plagues. We have many *Adeodates*, but return few *Deodates*. God gives freely and continually, so let us praise him: *voice & cord*, with the voice and the heart: not the voice alone, for then the heart is tied; not the heart alone, for then wear tongue-tied. Continually; for if thou canst find one hour wherein he doth not give thee something; take that hour to return him nothing. Yet is there thanks enough owing for the former: but there is no new hour which is not witness of new benefits. *Thy mercies are new every morning*. CHRIST hath bought us both in body and soul; we must glorify him in both, or he will destroy us in both. He will be glorified either in our voluntary obedience, or necessary vengeance. Thus how easy is it for a reprobate to bring upon himself damnation. The more God lodes him with benefits, the more he lodes himself with accounts. Bee thankful, this is the way to ease thy reckoning: fly to CHRIST, this is the way to get it quite taken off. As *Alcibiades* told the steward, when he complained of his trouble about making his accounts; that his care were better bestowed, *Quod non reddat, quàm quod reddat*, how to make no account at all, than how to make his accounts even. If our faith have gotten CHRIST to account for us, we shall make no reckoning at all. Every benefit forgotten in present gratitude, must be remembered in future servitude. Thus he that receives infinite favors, and remains unthankful, deserves infinite pains.

5 Because they have omitted infinite duties: the hours that are not spent in obedience against sin, are spent in sin against obedience. Wicked men think they commit but a single sin, when indeed they always double it. For *in faciendo quod non debent, non faciunt quod debent*: While they do what they should not, they leave undone what they should, and so bind two sins together. The Sabbath-ranger that is gone about the business of the pot, thinks he only offends in his excess, forgets his not serving God at the Church. It is one sin to be absent from the house of God, though, he did not admit the other, to be present in the house of sin. Doth the oppressor barely transgress in wringing the poor? yea, at that very time he should have relieved the poor. Think not thy hours wast papers, to fill them up with nothing but blanks: as if God would take this for a good reckoning, When the book of thy conscience comes to be opened, all those blanks are filled up with Indictments: and thou shalt find it a

nequam, which thou thoughtst a *nequicquam*. No greatness of blood can privilege idleness, no more than much money can justify Usury. When God calls thee to account, *Quare te non praeuisti solertem?* Why wast thou not industrious? It will be no good answer; *Quia tu me fecisti diuitem*; because thou hast made me rich. Now that these omissions deserve eternal destruction, it is manifest, because we are bound to the duties. Therefore in the form of CHRIST'S judicial proceeding, the wicked are condemned for sins of omission, perpertrations not being spoken of, as if there were no question of their guiltiness: to show that their is damnation enough wrapped up in those very omissions. Neither shall they be only punished with the privation of all joys and peace, and no further for then they were mere indifferences. But with the position of torments, to declare that good works were imposed; not voluntary, but necessary. Now if these be as innumerable as our waking minutes; how infinite must be the unrepentants destruction for them!

6 Because sin is infinite in their desires, and the desire of sinning God judgeth sin it self. As the desire of grace is grace, and the desire of repentance is one degree of repentance: so the concupiscence of iniquity is the iniquity. *He that lusts after a woman, hath already committed adultery with her in his heart. Optans, oper...: desiderator, scortator.* Now what is more insatiate than the desires of the wicked? They enlarge themselves beyond all bounds, and are scarce limited with the world. How unsatisfied is the adulterers desire! he goes from woman to woman, as the sick man from fountain to fountain, and none can quench his thirst. For woman is not the bounds of lust, but womankind. Loves number is no number, but one: he that errs from that, is incessant in concupiscence; and if it were possible, would embrace all the beauties he sees, in his luxuriant arms. Vice hath no mean, measure nor cessation; till it hath no being. One wife is the desire of love, but lust would have infinite. And though it be straitened to enjoy but one at once: yet it hath an infinite desire to many; neither doth all the variety of the earth change it: whensoever his pleasure is served, he is the same man he was before, and begins again to desire a fresh. For lust is still a beginning, and would more common be than any one, could it, as other sins, be done alone. But age ceaseth it, therefore not infinite: then *Desire faileth?* yet many in age though they cannot desire, yet desire to desire. Now an infinite fire of lust, must have an infinite fire of hell. What limits hath the ambitious desire? what degrees of honor, though *Phaeton* like to for in the chariot of the Sun, would content him? Let him reduce all the kingdoms of the world to one monarchy, and possess as much as ever the devil promised Christ: yet *Aestuat infaelix angusto limite mundi*, he wants elbow-room. He calls for more worlds, or, is angry that God made this no bigger: yea erects his statute, and would be worshipped as the Lord himself. He thought the whole earth too little for him, and why should God think the whole hell too much for him? The Angel that would have all the glory in heaven, is justly damned to all the pains i• hell. If thou be infinite in thy sinning, why may not God be infinite in thy punishing.

What confines have ever hedged in covetousness; whoever heard it say. *Sa... Domine*, O Lord I have enough; A handful of corn cast into the bushel makes it the fuller: put water into the sea, it hath by so much the more. *But he that love• silver, shall not be satisfied with silver.* One desire may be satisfied, but another comes. *Crescit amor nummi quantum ipsa pecunia crescit.* Natural desires are finite: as the thirst is satisfied with drink, the hungry appetite with meat.

But unnatural desires are infinite: as it is with the body in burning feavers; *Quo plus sint pota, Pl• sitiuntur aquae*: the more they drink, the more they thirst. Now as these proceed not from natural causes, but from diseases: so exorbitant affections arise not *De s••• mente, sed de morbo animae*: not from the temper but from the distemper of the soul. Grace can never fill the purse, nor wealth fill the heart. Here is an infinite sin, why should it not have an infinite punishment? Hence covetousness is compared to hell it self, for the near affinity between them: both alike promise at once to be satisfied. *Hell and destruction are never full, so the eyes of man are never satisfied*. As the covetous enlarge their mouths to swallow the earth, so *Hell hath enlarged her self, and opened her mouth to swallow them, Esa. 5.14*. Let not our oppressors now fla••• themselves, that hell is full, and there is no room for them: for the Lord hath made it *Large*, of immense capacity. It is *Lacus magnus, Revel. 19*. a great la•• able to receive all that are cast into it. If it were not so spacious, and there seemed to want room for oppressors: yet God would take out thieves and harlots, and drunkards, I had almost said liars, and swearers, to put in oppressors; they must have room. *Hell from beneath is moved for them to meet them at their coming*. Hell it self will come to meet them in state, as glad to give them entertainment. Now if the usurer can keep himself out of the number of oppressors, he may hap to scape. But are not their desires unlimited; that *join field to field, till there be no place*; They would leave no room for others, but engross all the earth to themselves: therefore though there should want room for others, they shall have all hell to themselves If sin have an infinite desire to offend God, God will have an infinite hand to punish it.

7 Gregory adds another reason of this infinite punishment. He that dies without repentance, is pr•supposed by Justice, that if he could have lived forever, he would have sinned forever. And it is just; if thou wilt rebelliously sin so long as thou livest; God should punish so long as he liveth. If thou wilt *peccare in aeterno tuo*, God will *punire in aeterno suo*. Nothing is more proportionable, than that those who will sin against God so long as they have a being, without repentance; should perish from God so long as he hath a being, without mercy. It is the Lord's just Judgment, *ut nunquam mortuus careat supplicio, qui nunquam vivus carere voluit peccato; ut nullus detur iniquo terminus ultionis, qui quamdiu valuit, habere noluit terminum criminis*. They would have lived forever, that they might have sinned forever. Their injustice would put no date to their sins, God's justice shall put no date to their sufferings. On earth he that will still run in debt while he lives at liberty, shall at last be cast into prison to lie while he lives in misery. Shall man have this law against his brother, and not God against his creature? yes, there will come a day when all reckonings shall be cast over, when justice must be satisfied to the full; atleast so full as the delinquent can satisfy it, not with ready money, the merits of Christ: then with eternal durance, he must lie by it forever. *Till he hath paid the uttermost farthing*; and which is lamentable, he hath not one farthing towards it. The reprobate cannot do many things he would: the needy drunkard cannot be an usurer: the base pilferer cannot be a rich commonwealths oppressor; no thanks, they would but they cannot. The power, not the will, is wanting in them to any wickedness. Now it is just, *velle malum et non posse, pati malum et non velle*. He that doeth what he will, must suffer what God will.

8 The sinner is often admonished, often threatened: dealt with all mildly, and taken up roundly: now tempted with a crown, than terrified with a scourge: allured with the promises of heaven, affrighted with the menaces of hell: encouraged to Grace by the Gospel, thundered against for sin by the Law: offered either a cursed. Devil to torment him, or, a blessed Christ to save him. Neither is life and death set before him only once, but all his days. *All day long hath God stretched forth his hands unto him.* This choice is put to him so long as he lives on earth: therefore if he make election of sin, it must stick by him so long as he lives in hell. What could God do more in mercy, what can he do less in justice? The sinner is shown an easy way to salvation; Believe in Christ the remission of sins, and endeavor in thyself amendment of life, and thou shalt be saved. The Publican said but only. *God be merciful to me a sinner: Quid hic sudoris, quid laboris?* what great labor or pains was this? *Chryst.* The malefactor on the Cross declared three things; reprehension of his fellows sins, confession of his own sins, supplication for mercy; and he was taken up into that glorious paradise. He that will not take so little pain to get so much ease, is worthy of little ease and much pain. If men make God lose all the labor of his mercy, to save them, he will not lose all the labor of his Justice to punish them.

9 Though it be true that every sin is finite as considered in respect of the act: as •it is a transient action it is finite. But it is infinite in respect of the inherence in the subject. For the foul of man is immortal, and so the sin which sticketh on it, is made immortal with it. For the guilt can no ways be taken from it, but by imputing it to Christ. And besides the guilt contracted by the fact, there is a blot that doth stain the soul: as the scarlet or crimson die doth the silk or wool: which can no ways be undyed or gotten out but by the blood of the Lamb. All the Saints had stains, blemishes, and polluted colours; but *They washed their robes, and made them white in the blood of the Lamb.* 1 Cor. 6.11. *Such were ye, but you are washed, &c.* Now those turpitudes and aspersiones so died in grain by sin in the soul, if they be not purged by him, remain forever inseparable: and can no more but taken from it, than the spots from the Leopard, or the scarlet can fade till the cloth be worn out. So long therefore as this stain abides, the wrath of God abides: and as that tincture can never be gotten off, so the fire of hell can never be bu•• out. There is no more extinguishing the one, than relinquishing the other; both remain forever.

10 There is an habit of evil in the wicked. Some think that sin in it self is nothing, because it hath no formal being or subsistence: but punishment is a thing of being and position. Now shall that which is nothing be punished with something; Shall a creature be punished for nothing; This were, as *David* complained of his persecutors, a course of injustice; *They hated me without a cause.* But that which is held nothing in a positive existence, will be found something in a priuative sufferance. To clear this point, we must examine what sin in it self is. In its own proper nature it is, saith S^t *John* an *Anomie*, or want of conformity to the Law of God: or an *Ataxie*, and absence of goodness and integrity in the thing that subsisteth. In *Adam* before his fall were three, not indistinguishable, yet inseparable things. 1 His substance. 2 The faculties and powers of his body and soul. 3 And the Image of God consisting in straightness, conformity, and rectitude of all these to his will. What then was his sin; not the want of the two former, he had his substance and faculties still: but of the latter, the

conformity of God's will. In a musical Instrument there is not only the substance of it, and the sound, but also the harmony in the sound. That which is contrary to harmony, is none of the two former: but only the last, that is the disorder or discord in music, which is the absence or want of harmony, we may call it Disharmonie. Neither is this a mere absence of goodness, but also a presence or habit of evil. As it is received into man's nature, it is only a privation of good: but as being received it continues, it is a habit of evil. But it may be said, that a mere and single privation can perform no act: as darkness, which is the absence of light, can stir nothing: silence cannot move or produce an effect. But concupiscence draws away the heart from God's service, and entiseth it to evil: now this is an action, and no action can proceed of a mere privation. To answer this we must distinguish of original sin: as it is of its own nature, so it is no inclination or action, no moving power, but only a want. But as it is mixed with the subject wherein it is, it inclines, moves, compells to evil.

The like reason holds in actuals. In murder are two things. 1 The moving of the body, and exercise of the weapons: this considered as an action is properly no sin: because every action comes from God, the first cause of all things and action. 2 The killing of a man, defacing the Image of God: this is the disorder and aberration of the action, whereby it is disposed to a wrong use or end; and thus it is $\langle \diamond \rangle$.

For the sum then, the nature of sin lies not in the action, but in the manner of doing the action. So that it holds, sin is nothing formally subsisting, (for then God should be the author of it, as being creator and ordainer of everything and action) but a want of that which ought to be and subsist, partly in the nature of man, and partly in the actions of nature. *In peccato nihil positivum*; as the School in thi• truly. But now to the question; If there be no positive thing in sin, why should there be a positive thing in punishment; If it be only the want of goodness; why is it not revenged only with the want of blessedness? So here should $\langle \diamond \rangle$ no place for damnation or the torments of hell. Certainly if it were no mo••, this was punishment enough to be deprived of the glory of God, *Rom. 3.23.* $\langle \diamond \rangle$ *have sinned, and come short of the glory of God.* But there is more, for upon the absence of goodness there necessarily follows the presence of evil. And the sinner doth not only omit what he should do, but also commit what he should not do. And as there can be no difference *inter non bonum & malum*: so at the same instant when a man loseth his goodness, he contracts badness. There is in sin four things: the *fault* whereby God is offended: the *guilt* whereby the sinner is bound to punishment: the *Punishment* it self, which is damnation: and the *Blot* or stain which defiles the person. *Culpa, reatus, pana, macula.* Now it is not the second and third, but the first and last which make man a sinner. Hereupon it follows, that after a man hath committed a sin, and the offense is done and gone *Quoad actum* twenty years; yet he does not therefore cease to be a sinner. Now why is he called a sinner in the time present, that did the sin in a time so far past? It is the *Macula*, or stain, as it were the fruit of the fault, that so denominates him. And this is an indisposition of the heart to all good, and an inclination to all evil. He that hath forefeited his goodness, is like the dropsy-patient; the more he sins, the more he is apt to sin, and the more desirous of sin. As he that turns his face from the sun, remains so till he turn again unto it. Once turning from GOD, we continue naughty, till we return to him by

repentance. *David* was not only a sinner in the very act of his adultery: but when the act was done and past, he remained still an adulterer: because a proneness to sin had got place and strength in his heart, till he rid himself of all by unfeigned repentance. There being therefore in the reprobate an inconformitie to goodness, an unchangeable disposition to evil, and an uncleanseable pollution by evil; there must remain an interminable damnation for evil.

11 God's temporal plagues are images of his eternal judgments: but the temporall often last all the days of their life on earth, why not the other all the days of their death in hell? There be some sins that may be called *Peccata peccantia*, sinning sins: for they leave a perpetual venom and malignity behind them: and continue a pestilent act without any less termination than the world: as oppression, Sacrilege, &c. There be also public sins, that leave a bad example behind them: and such men do sin as long as they cause sin. Such was *Jereboam's making Israel to sin*: let himself be dead, yet so long as any worshipped his *Calves*, *Jeroboam*inned. This urged the *Rich man* to desire one from the dead, to warn his brethren: because he felt his own torment increase, so long as their sin increased, which they had derived from his cursed precedent. There be sins not so manifest, and exposed to the common eyes or sense; not hurting others in their posterity, nor corrupting them by lewd pattern: but do *Intra orbem suum furere*; as private lusts: yet these turn the soul into a *Black-moore*: and for mortal endeavors to wash them out, we may call it the labor in vain. The sins that damnifie our brethren, without restitution, are perpetual: and so is the wrath of God upon them. *It shall remain in the midst of his house*. This argues not only a dominer and reigning nature, which sticks not into corners, but takes possession in the middle and most honorable room: *mediâ dominatur in aulâ*. Like Princes that have chosen the middle places of kingdoms for their seats. According to the old similitude: the way to keep a stiff head hide from rising at the sides round about, is to set your feet on the midst. He that stands in the center, may the readilier see the whole circumference that environ him. But it further intimates the stubborn and indomitable quality of vengeance; 〈◇〉 doth remain; if once admitted, it will not suddenly remove; nor yet remaining till ever be quiet. *Athanasius* pronounced of *Julian's* hot persecution; *Nubecula* 〈◇〉, & *cito transibit*: it is a cloud, and will soon be blown over. The ground of that roicall persuasion and confidence, was the knowledge of God's temporary castitions and trials of his Church. But to the unbeliever, *The wrath of God abideth on him*. Which words like *Ianus*, have a double aspect. One backwards, as 〈◇〉 it were a wrath of great antiquity: it comes not now, it was before upon him, *Aug*. Another aspect forwards, as some expound it; noting the countenance of wrath it shall not depart from him. *Upon him*, as another noteth on the word *upon*; the intimation of advantage from an upper place: as though vengeance did stand continually preying upon him: as in the Poet, the ravenous bird upon *Prometheus*; or, that other upon *Titius*, in hell.

If any impenitent sinner complain; *Why is my heaviness continual, my plague desperate, and cannot be healed*: There is matter within himself to make him answer. *Wherefore doth a living man complain, a man for the punishment of his sins?* There is the inquisition of the proper cause. *Let us search and try ourselves, and term gain to the Lord*: there's the application of the proper

remedy. No wonder if the curse continue with them, that continue in obstinatenesse: impenitence can have no hope of mercy, *Rev. 16.9.11*. Though they suffer that extreme burning for sin, yet they *repent of their sin*, They blaspheme God for their sores, yet *repent not of their misdeeds*. It is an argument of their vain ignorance, to wonder that the term of their heavy visitation is not yet expired: while their sins are unrepented, their lives unamended. Correct the passion of thy heart, and direct it to contrition for sin, or, expect no cessation of penalty. As when the sinner is dead, all the while any moisture remains, the worms will not forsake his carcase. So while he lives in his sin, the curse will wait close upon the cause: still a sinner, and still a sufferer. Israel could not stand before their enemies, till they had put away the execrable thing. Nor will the plague forsake oppressors and sacrilegious usurpers, till their treasures of wickedness be returned back to the right owners. Let the example of little *Zacchaeus*, the greatest example that ever was, for effectual and substantial restitution; teach them to break off their injustice with righteousness, which giveth every m•• his own: and their iniquity, with mercy to the poor. Lest they find this sin heavyer than a millstone, when the shallow rivers of temporary punishments, shall 〈◇〉 into the ocean sea of eternal torments. Where is no restitution, there is no remission: where is no remission of the guilt of sin, no decrease of the power of sin: and where the power of sin is not lessened, there the plague of sin will be augmented. *Nec desinet illi paenae sensus, cui non desivit culpa assens*.

12 Lastly, this equity and equality of damnation to sin, is illustrated and prov•• by the contrary. As *Mark. 10.30*. every good deed shall have a hundred-fold of comforts: so every bad deed a hundred fold of torments. God's mercy is forever to them that please him: so his wrath is forever upon them that offend him. The faithful find eternal mercy, therefore the unfaithful shall find eternal misery. *He that endureth to the end, shall be saved*: By what rule or proportion? Because God in his goodness doth presuppose, if that man had continued forever living, he would have continued forever well doing. *Josiah* feared God all the days of his life: therefore God hath Crowned his everlasting life in heavent. *Be thou faithful unto 〈◇〉 death, and I will give thee the Crown of life*. Fidelitie for a short service, hath a ••dem of never ending glory. Thus as God in his good mercy doth reward pers••rance in good with immortal life: so in his just judgment he doth punish imp••tence with eternal death. Thus is guilty man punished, and the just God cleared, i• this damnation of the wicked: though it be a total, final, (call it what you will) 〈◇〉 extreme, universal, eternal punishment. But to cease preaching of it, and 〈◇〉 praying against it: *Spare us good Lord, spare the people whom thou hast redeemed*. For 〈◇〉 death of thy eternal Son, let us not be the sons of eternal death. Be not 〈◇〉 with us; or, if we do provoke thee, let not thy anger be forever. Let not 〈◇〉 wrath burn like fire: but whensoever our sins have kindled it, LORD quenchi•• the blood of CHRIST. Let us not undergo the malignity of one sin, ev•• 〈◇〉 least, the shortest: for it deserves great and eternal torment. Our greatest g••nesse merits not the least glory: but our least wickedness deserves great pain. A 〈◇〉 leak will sink the vessel unstop'd, a great one will not do it, if well called. 〈◇〉 weakest instrument can pierce the flesh, and take away the life, unarm'd: 〈...〉 our of proof will beat off strong assaults, There is no wickedness so weak, •t it can destroy us without Christ: none so strong as to destroy us with Christ. As ••chel

cried to *Jacob*, Give me children or else I die: so give us our Father, or else we perish. Lord, behold us not out of Christ, though robbed with all our righteousness: but behold us in Christ, though with all our sinfulness. Preserve us in him, always with him, that we may give all glory to him; together with thyself, O most holy Spirit.

8 *Sleepeth not, lingereth not, slumbereth not.*] Though it be not yet present, it is open: if not extant, yet instant. If it be not visible, yet it doth not linger: it doth not slumber: if it seem to slumber, it doth not sleep. To sleep more than to slumber, to slumber more than to wink, to wink more than to look on a thing though with disregard, not minding it. Neither sleep, nor slumber, nor connivence, nor neglect of anything, can be incident to God. Because he doth not execute present judgment, and visible destruction upon sinners, therefore blasphemy sumptuously inferreth; *Nunquid curat Dominus? Ea cura quietos sollicitat?* Will God trouble himself about such petty matters? So they imagined of their imaginary *Jupiter*; *Non vacat exquis rebus adesse Iovem*. What a narrow and finite apprehension this is of God! He that causeth and produceth every action, shall he not be present at every action? What can we do without him, that cannot move in him? He that takes notice of sparrows, and numbers the seeds which the very rough-man thrusts in the ground: can any action of man escape his knowledge, or slip from his contemplation? He may seem to wink at things, but never shuts his eyes. He doth not always manifest *Scientiam reprehensivam*, a reprehensive knowledge: but he always retains *Scientiam apprehensivam*, an apprehensive knowledge. *Quia arguit, ergo non novit?* Though *David* smote not *Shimei* cursing, yet he heard *Shimei* cursing. As Judges often determine to hear, but do not hear to determine: though God do not see to like, yet he likes to see. It is only the forbearance of correction, that makes sinners presume of his connivence. *These things thou hast seen, and I held my peace; therefore thou thoughtest that I was altogether such a one as thyself.* *Impune ferens peccatum, Deum cogitat pacatum.* God holds his hands, and he holds peace, but he does not hold his eyes: and he sees, whatsoever he says. *All things are opened and open to his eyes:* not because he will observe them, but because he cannot look side them. But. *The time of your ignorance God winked at?* He is said to connive, because he doth not correct. It is the promise of his mercy to pass over the sins of converts, as a father winks at the error of his little child. So we pray, *Advert eyes, Turn away thine eyes from our sins, Psal. 51.9. Absconde faciem; Hide thy face* my sins, and blot out all mine iniquities. That is, *Omitte, remitte, demitte indignum.* Still the Lord sees; *I have done this evil in thy sight.* He doth observe all in knowledge, he doth not reserve all to vengeance. He is said not to make it, because he doth not punish it. But if the Lord do wink at the aberrations of his servants, must he therefore slumber? Doth everyone shut his eyes, presently fall into a slumber? Or, if he seem to slumber, can he sleep? Sleep is to refresh the weary, can it self be weary? *Behold, he that keepeth Israel shall neither slumber nor sleep.* He is so far from sleeping, that he doth not put his eyes together. This might be the opinion of her *Jupiter*: whom *Homer* relates making an earnest suit to *Somnus*, *operare oculos Iovis*. This is for a *Baal*; *Cry aloud, for peradventure he sleepeth.* A necessary slumber for a temporary god.

Sleep (such is the nature of it, that it) cannot occur to the nature of God: •o is an Eternity of rest, without any vicissitude or change. There is no mutati•• himself, nor mutuati•• or borrowing from another. *Phabus ab externo radios* 〈◇〉 *mutuatur*: much less God. *Rom. 11.25. Who hath first given to him, and it shall •compensed? Who hath laid out anything for him, and it shall be paid him a•e?* In sleep the exterior senses are bound up, and there follows a quiescence •n motion. As of the contrary; *Vigilia est solutio & remissio sensuum, ut libere agant secundum suam naturam*. Wakefulness is the remission and unbinding of the senses, that they may freely officiate the requirements of nature. But the Lord mo• all; and created things derive their first motion from him. *Aristotle* says, 〈◇〉 is a retirement of the heat to the inward parts: and a conflux of that natural ••lation which ariseth from out sustenance; *Compresso primo sensorio*, that is 〈◇〉 but God lives not by nourishment, therefore hath no need of sleep. *Cale••* fines it to be a remission of the soul, according to nature, *ab extremis ad prin•••* binding up the mind, and discharging the sensitive instruments of their office 〈◇〉 heat which is taken up in those organs, being recalled to the heart and lungs. Oth•• thus summarily▪ Sleep is the rest of the animal virtues, together with 〈◇〉 tention of the natural faculties, stirred by a profitable humor in the brain: 〈◇〉 in the soul suspends her functions in the outward parts, to relieve the inward 〈◇〉 principal, for the health of the whole. But God is not capable of any weary 〈◇〉 therefore not liable to any sleep. Nothing needs sleep, but what is nourish• wearied? No spirit is subject to such a nutrition, therefore not desirable of 〈◇〉 a cessation. The sword of God may be said to sleep in the scabbard, while he 〈◇〉 bears to draw it, but he that wears it, sleepeth not.

9 This wakefull and prepared vengeance is threatened against the ungodly 〈◇〉 fitly. For nothing is more proper to the nature of sin, than to sleep in security. *E• 5.14. Awake thou that sleepest; that is, Repent thou that sinnest. The godly* 〈◇〉 *their nappes, the wicked their sound sleeps. Continuance in sin may be compa• to Sleep in many resemblances.*

1 For the cause of sleep: the natural heat drawing in his virtue, stirs 〈◇〉 vapor or exhalation, which ariseth from the meat, or from labor, sorrow, ••rinesse: this ascending, the coldness of the brain beats back again, and so co•• sleep. Thus the heat of concupiscence in the sinner first reigns within, and st•• to fortify it self in a complacency of evil: and when the conscience sends any ••tions or considerations to the intellect, like vapors to the brain, they are re••berated back again by the extreme cold and grossness, which possesseth the ra•nal part; and thus follows the sleep of sin. When the conscience cannot pr•• with the concupiscence, it is rocked asleep in sin, and all the organical forces 〈◇〉 called in to wait upon lust.

2 As *Aristotle* delivers the formal cause of sleep, to be an Antiperista••, 〈◇〉 being made by a reciprocal motion: the stomach sending up fumes to the head and the head sending them back to the heart: so by reason of this conflict 〈◇〉 obstruct all the organs of sense, locking up the exterior parts as they pass in 〈◇〉 journey. As a river that ebbs and flows, is driven by her own floods. The heat drives these vapors from the heart, the coldness from the brain,

and 〈ϕ〉 must needs rest some where: *hinc faciunt gravedinem oppilando, & inde Somnus* 〈ϕ〉 spiritual sleep, the coldness of the brain is ignorance, the heat of the heart is 〈ϕ〉 cupiscence, the exhalations are lusts. while these with a sensitive pleasure are ba•• up and down, the whole man becomes fast a sleep: and sin reigns like an 〈ϕ〉 bed Lord in all faculties of body and mind, neither feeling nor suspecting the 〈ϕ〉

3 As there is a difference in corporal sleep, so in the spiritual slumber, 〈ϕ〉 *dicitur* 〈 in non-Latin alphabet 〉, *Suspirare*: for the lungs do not fail their office in 〈ϕ〉 Now some bodies are so well composed, that they send forth a soft and gentle 〈ϕ〉 and respire an easy spirit. Others that labor of some error in the *Arteriatrach*•, 〈ϕ〉 lung-pipe, *Strumosi*, draw their breath with such difficulty and distance, as if 〈ϕ〉 were in danger of suffocation. That the wind being held in, breaks forth 〈ϕ〉 troublous noise: *per multos anfractus ducitur*: it comes out by many circuits and •dings, involued in the muscles: and the breath being gathered into those str•• with a forcible eluctation opens the artery, breaking out with an allision and 〈ϕ〉 › mure, as the pent air at an evaporation. Thus spiritually: some take a quiet 〈ϕ〉 an unmolested security in wickedness, without the least starting or jogging of 〈ϕ〉 •onscience. *The Lord hath poured out upon them the spirit of deep sleep*. The breath •ey draw is *Tenuis aura*, such as sometimes in summer riseth from the earth with 〈ϕ〉 insensible effumigation. *Ducunt mollem anhelitum*, they sin without trouble about 〈ϕ〉 as a great part of England now sleeps in Saclledge, and their hearts are never •sturbed for it. Other men sleep indeed, but unquietly; full of startings, stop•ngs, and reluctations: as if they were affrighted with some sudden noise, and •eir own conscious thoughts did like Faeries, nippe and pinch them, interrupting •eir desired repose. There is more hope of these than the former: for they that •e often disquieted, will at last be wakened. When a man begins to stir in his bed, •e conceive some likelihood that he will before long arise.

But they that can sleep when it thunders; like the Catadupans, inhabitants of •e cataracts, who hear not the roarings of *Nile, ingenti cum sonitu se praecipitantis*:•ummes and trumpets, and that loud rupture of the air with Ordinance, being •e soft music to their ears to play them asleep: what hope of their waking? •eclaration of sins, denuntiation of judgments, description of torments, no more •rre them, than a tale moves a man in a dream. Here is a supine stupidity, 〈ϕ〉 capable of excitation, as the sea-rocks are of motion, or the sea-billows of come•ession. As *Mori mortem* is to die an everlasting death, so this *Dormire somnum* (as •e Psalmist speaks) is to sleep an everlasting sleep. The Hebrews call sleep by •ree distinct and gradual terms. *Therumah*, which signifies a light sleep, *Capitis •tatio, quasi prima rudimenta somni*. *Schemah* is a more profound sleep. *Tharde•h* exceeds all, as it were a dead sleep. *The Lord caused a deep sleep to fall upon ••am*: that he neither had his sight offended, nor his sense oppressed, when his side •as opened, *Gen. 15.12. Thardemah irruit: a deep sleep fell upon Abraham*. So the •reekes distinguish them; 〈 in non-Latin alphabet 〉, which is a certain necessity of sleep: 〈 in non-Latin alphabet 〉, •hich is *Torpor*, a heaviness of sleep: and 〈 in non-Latin alphabet 〉, an inexpugnable appetite of •eping. The Latins, if we consult

Physicians, distinguish them into *Somnum*, *•orem*, & *veternum*: a natural sleep, a preternatural sleep, and a continual slum•r. The faithful cannot avoid some nappes their nature is so weak; some sins •ey admit: vulgar sinners have long and drousy slumbers: only the desperately ••cked are cast into a dead sleep; an exstaticall stupefying lethargy of sinfulness, •rd even to be a little roused. The first is a natural, the second a preternatural, •e last a contranatural sleep. A natural sleep is short, for six or eight hours, owed by Physicians, to the body; but allowed not by Divines, to the soul. The •eter natural is a drowsy slothfulness, an inordinate desire of sinning. *Yet a lit• slumber, a little folding of the hands to sleep.* The last contranatural, is *omnem •dum exundans*, beyond all measure, a lethargical kind of death, which will never ••ke until it hath no more power to sleep. The natural sleep of the body is for <ϕ> reparation of natures forces, so much as may only be sufficient to absolve conco•on: but the last, as in sweating sickness, sleeps to death.

4 As by sleep *Cerebrum fumis obnubilatur, nervi hebetantur, venae obstruuntur, •ist.* The brain is clouded, the nerves dulled, the veins obstructed. So by cu•mary sinning, *the understanding is darkened*, the spirits blunted, the affections stu•ied, the receptacles of grace filled with the obstructions of lust. And there is not •lie an Indisposition to goodness, but a mad and unrestrained precipice to all man•r of mischief.

5 As nothing is more pleasing to man's nature than sleep; *Quia perpetuus mo• naturae inferiori regugnat.* It is most acceptable, *illabens animantibus amicâ dull•ne. Somne quies rerum, placidissime Somne deorum, Ovid.* Sleep is feigned to love •thea, because it is a common benefit to all living creatures. *Quae a rerum veri•d fabulas, Graeca levitas & Poetica vanitas transtulit, Aret.* So there is no•ng more pleasing to corrupt nature than pravitie: *it is a delight to the wicked to <ϕ> evil:* and sleep is not more welcome to the body, than that is to the lust of <ϕ> soul.

6 As sleep is justly called *Frater mortis*, the brother of death: so is sin *S••• paenae*, the sister of pain. There is little difference between him that sleeps and the dead, save only in time: both are void of sense, both like trunkes *Vterque caecus, surdus, elinguis:* both blind, deaf, dumb. *Vterque sedat cras, finite labores;* either of them appeaseth our cares, finisheth our labors: only death is the longer and more perfect privation. *Stulte, quid est somnus gelide •is• mortis imago? Ovid. Consanguincus lethi sopor. Medium inter vivere & mori, An••.* A certain middle thing betwixt life and death. *Dulcis & alma quies, placidaeque simillima morti, Aeneid.* Death is a long sleep, sleep a short death. So fin is the elder brother of death: if man had not sinned, he should not have died. Sin was been first, but *The elder shall serve the younger:* for death shall swallow the whole inheritance. Here, the sleep of rebellion precedes the sleep of damnation. They sleep but *their destruction sleepeth not.* The Apostle said of Lazarus; LORD, if <ϕ> sleepeth he shall do well: but if you sleep, you shall do ill. As it is with the improvident heir involved in Usurers bonds; while he sleepeth, his interest runs o•• Destruction takes the wicked napping, as *Banah and Rechab slew Ishbosheth:* or, as *Somnus* is said to slay *Palinurus; soporatum in mare praecipitavit, Aeneid.* 5. He is easily subdued, whom his own slothfulness hath left unarmed. As death corporal proceeds of a cold vapor possessing the brain, and oppressing the animal senses and spirits. So from the cold dregs of sin, freeing up the heart in wickedness, comes

the sleep of destruction: as *Gideon* slew the secure and *careless host*. When *Diogenes Synopensiis* slept much in his sickness, and was dissuaded by his Physician, he was answered, *Ne mireris, frater fratrem antevertit*: one brother doth but prevent another. *Sampson* could not be bound, till he was first got a sleep. Temporal death is ••t the only punishment of his sinful security: but while the worms are sporting among the reprobates bones, the devils will make themselves merry with his torments.

7 Lastly, as sleep turns a man *in non hominem*, so doth sin *in non bonum hominem*. In sleep he neither hears like a man, nor speaks like a man, nor walks like a man. So in this spiritual lethargy, he neither thinks like a Christian, nor understand like a Christian, nor effects like a Christian; nor acts like a Christian, nor appears like a Christian. There be three seasons, wherein a wise man differs not from a fool: in his infancy, in sleep, and in silence. For in the two former all are fools; and in the latter we are all wise. In sleep the wisdom of the wise is not exercised, and the folly of the fool is not discovered. In the 115. *Psalm. ver. 5*. There are f•• impediments orderly specified, wherein the sinner differs not from the sleeper. The sinner hath. 1. *Impeditum os ab actu confitendi*; *They have mouths, but they spe••e not*. He cannot confess his sins, nor profess his faith, nor pour out his prayers. <◇> sin, as in sleep he hath a mouth, but not to speak. 2. *Oculos impeditos ab actu vid••di*: *They have eyes, but they see not*. They have closed their eyes, lest they should see. They differ something in this from an Idol: the Idol hath *Oculum fictum*, a counterfeit eye: these *Oculum clausum*, a shut eye. See, that cannot; these can and will not. Who is so blind as he that will not see? The object is exhibited, their sight is self-darkened. *They have eyes, but not to see*. 3. *Aures impeditas ab offici••diendi*. *They have ears, but they hear not*. The blind hath eyes, but not to see: the creeples feet, but not to go: the spiritual sleeper hath ears, but not to hear. The ear is a benefit of nature, but an ear to hear is the benefit of grace. 4. *No• impeditos ab officio odorandi*. *They have noses, but they smell not. Futura non prase••unt*. They give themselves to sleep, and never suspect the danger that may prevent their waking. Let them come into that blessed Garden of God, where i••merable flowers give delectable sents; they neither smell the odors, nor relli•• the fruits. *They receive not the things of the spirit*. 1 Cor. 2.14. the Naturian is not capable. They have noses, but not to smell. 5. *Manus impeditas ab actu benef••endi*. *They have hands, but they handle not*. As that *organum organorum*, the instrument of instruments, the busy and active hand, is bound in sleep. So sin ha••enervated the practice of goodness; and obsessed the sinner, not only with a dedig•ation of good works, but also with an indignation against good workers, and an •unsatisfied delight in misdeeds. God reacheth out mercy to him, as the charitable doth an alms to the maimed; alas, he is fast asleep, and puts not forth a hand •o receive it. They have hands, but not to work. 6. *Pedes impeditos ab actu am•ulandi*. *They have feet, and walk not*. Worse than that creeple, Act. 3. he thought •e could not go, would be carried to the Temple: but these have feet and will •ot go to the Temple; they have no desire to be brought into that vigilant and waking place. There the Preachers voice would be like a Trumpet, and they can•ot endure noise. They have feet, but not to walk.

Nothing is more dangerous than this drowsiness and security in sin: when men think they can pass as they please; thorough the womb to grace, •horow grace to wantonness, thorough wantonness to glory. With *Gallio*, •hey think *Religion* only a *question of names and words*, and

therefore will not *meddle with it* Or, if they resolve to hear it, with *Felix* they can neither get
 convenient time, nor a convenient heart for it. They are not like the Bee that filleth her belly and thighs with honey from the flowers: but like the butterfly, which only dies and paints her wings in their colors, and so leaves them. They *wimble* like Dolphins, playing upon the waves of carnal delights; and are always *erriest*, when destruction is nearest. Wake therefore, and learn to die before *thou die*; that when thou must die, thou mayest have no more to do but to die. While *the foolish virgins* slept, they lost their entrance into that joyful bride-chamber *for ever*. *Watch and pray*: they that would keep themselves waking, do it best *by talking*. Hold thyself in a continual conference and discourse with God, so *halt thou not fall asleep in sin*. If thou dost fall into *aslumber*, yet *let thy heart ache*. But the reprobate doth sleep soundly, *Somno sepultus*. *Therefore let us not sleep as others do, but let us watch and be sober*, 1 *Thes.* 5.6. As Christ couples *watching and prayer*: so the Apostle couples *watching and sobriety*. Sobriety is either *corporall*, the moderation of appetites: or *mental*, the moderation of affections. Now as drunkenness enforceth sleep, so sobriety keepeth awake. But as *Physicians* rid their hands of incurable patients, and send them to the mineral or *medicinal* bathes, or leave them *Deo & naturae*, to God and nature. So I remit these *to their maker* to be wakened; either by the Evangelical trumpet here, or by the *archangelical* trumpet hereafter.

10 Observe that sin will not let Justice sleep, but sends it up continual *challenges* and defiance: provoking him to draw that sword, which he had rather should *rust* and rust in the scabbard, than be sheathed in the bowels, or shine with the *galls* of his own creatures. But in piety will not let him alone, nor give him over, till his righteousness breaks forth into vengeance. As the prayers of the Saints with kind of prevailing importunacie, offer holy and humble violence to his mercy: *that he descends with the flag of truce*, in the milk white ornaments of peace; *pardoning sins*, and healing sorrows. If importunate solicitations could move an unjust *judge* to equity, will they not much more move a merciful God to pity? *Give him rest till he establish Jerusalem*, *Esa.* 62.7. As the kingdom of heaven requires and *rejoices* this holy violence: so the king of heaven is content to have his hands as *restrained* from executing wrath, and his sword locked up by the prayers and tears *of penitents*. *Let me alone*, saith the Lord to *Moses*, that I may smite them: as if *the groans* of his heart did hold God's hand. So do the sins of the wicked hasten *judgement*, and cry to vengeance, *Come away, why tarriest thou so long?* Thus the *blood* of *Abel* murdered, *cried* for the blood of the murderer. Wickedness is not *concealing*, but *aspiring*: not base, shame-fac'd and fearful to advance it self; but *rolling* like Jordan above the banks. *Their wickedness is come upon before me*. It is not hid in the secrecy of private chambers, not kept close in the closet of their *own* breasts; but an ascending, aspiring, climbing wickedness: so impudent that it durst press into God's presence. *Before me*: it wakens makes my justice, and will *not* me sleep no longer. *Gen.* 18.20. *Because the cry of Sodom and Gommorrah is great, and because their sin is very grievous.*

Peccatum cum voce, sin with a voice is sin in action: *Peccatum cum clamore*, sin with a cry is sin in presumption, *Greg.* Their wickedness passed the *bounds* of all moderation: the fame of it was not only spread upon earth, and blown *into* the ears of men: but it pierceth the air, passeth the stars, climbs like the Sun in the morning, comes up amongst the Angels of God, and

exposeth her filthiness ⟨◇⟩ the throne of his Majesty. This iniquity here is not less than a theomachie, a desperate war against heaven, a tower of sin like *Babel*, reaching to the clouds. A sin which the Scripture calls *lifting up the hand, and lifting up the heel*, against the Lord. *Manum in contendendo, calcem in contemnendo*: lifting up the hand in opposition, the heel in contempt.

There are two *Ladders* whereby men climb up into heaven, and become acquainted with God. The Ladder of Petition, and the Ladder of presumption. The *Sa...* ascend by the one to their consolation, the wicked by the other to their confusi.. Both press into the Presence-chamber, both have the like access, both have not the like success. The one thrusts in like a conspirator to practice treachery: the other ⟨◇⟩ a petitioner to implore mercy. Wickedness is saucy and peremptory, and will be notable though hit be notorious. It scorns to keep low water, or live in an *•b*: ⟨◇⟩ like pride, is only to that end proud, that some notice may be taken of it. Commonly it is gone from the memory of the offender, ere it come with so fierce an *i.....tion* before the punisher. And that wind of rebellion which causeth justice to wa.., rocks unrighteousness a sleep. But shall our sins come up before God, and ⟨◇⟩ first come before ourselves; who dwell in the region where they were borne, *a..* were present when they were done? This is the greatest fault of our ignorance, to be ignorant of our faults. Must heaven know what is done on earth, before earth ⟨◇⟩ self be acquainted with it? As *Tully* said, he could hear at *Antium* what news ⟨◇⟩ at Rome, better than at Rome it self. Shall we turn our wickedness so far o.. ⟨◇⟩ our own remembrance, that we never think of it till we feel it in vengeance. These be willful mistakings, tricks to make ourselves blind. *Alceus* took a mo.. upon ones face for a grace, it was none by his leave. The more quietly and securely sinners sleep in the good opinion of themselves, the more certainly *their dami..on sleepeth not*.

I know that some sins are not so solicitous and urging upon the Justice of God as being the infirmities of his children, which he passeth by with connivence. Y.. he doth not strike at every provocation of the wicked. There is a time when *Go•* is said to take especial notice of sin. *Because thy rage against me, and thy tu....* ⟨◇⟩ *come up into mine ears, &c.* But is there any sin when the eye of his knowledge is bl..ded? No, but this devotes to us the order of the actions of his knowledge. He ⟨◇⟩ sin in the Book of eternity, before sinners hearts do conceive it: he sees it in the.. breasts, before their hands do commit it. He sees the conception, birth, and comm...meant of it: but then he sees it to purpose, when being in the mature ripenes be ..ceth it. *Ier. 2.24.* They that seek her will not weary themselves; *in her month thy shall find her*. When the measure is full, God will find them out; as the wild ⟨◇⟩ in her month, great with foale. Thus he sees it with fiery eyes, bent to vengeance. There are some aspiring sins, pressing unto God's throne, like presumptuous m...taines darted at his own Majesty. They arise with a vocal ascension; the ⟨◇⟩ that mount them up so high, being the cry of their malignity in the ears of God As oppression, *I am. 5.4.* From this *Job* in his apology presented to his Judge, ...sed himself. *If my land cry against me, Hab. 2.11. The stone shall cry out of the* ⟨◇⟩ *and the beam out of the timber shall answer it, Ier. 6.7.* Violence and spoil is be... in her, before me continually is grief and wounds. So the Prophet tells Israel, ⟨◇⟩

God being displeased with *Judah*, and delivering them into their hands; *they* $\langle \diamond \rangle$ *slain them in a rage that reacheth up even to heaven*. This is an outrageous impudence, that is ambitious of enhauncing sin, despising the censures of men, and judgments of God. Though they have been plagued, they *change not the color of one hair of their heads*, one work of their lives: nor *add a cubite to their statures*, one inch to their Christian growths. This, this is the way to fall upon that irrevocable sentence, which God hath *purposed*, and he *will not repent*, nor *turn back from it*. As the wicked cannot sleep till they have offended: so they will not let God sleep till he be avenged.

11. *Long ago*. There is a preordination of plagues for reprobates, and the very moment of the execution appointed, *Jude ver. 4. They were of old ordained to this condemnation*. As if they were booked, enrolled, and billed to this confusion, and their particular names set down in a book. God keepeth a book of Registry and Records, in which he engrosseth the persons behaviors, and eternal state of all men. Besides the book of providence, wherein are *all our members written*: and the Book of Life, which contains the names of the faithful: there is also the book of Judgment, out of which the wicked *shall be judged*. To think these material books, were a gross conception: they are the counsel, providence, pleasure, knowledge and justice of God; which comprehend all things as if they were written in a book. Therefore, howsoever, in respect of men things be contingent and casual: yet in regard of God there is no chance, nor event by it; for he hath all things written before him with their causes. God's providence, and fortune, are direct contraries. Hereupon, the very actions of wicked men come not to pass without God's purpose. He not only foreseeeth, but wisely ordereth them, and even that which is done against the will of God, is not done without the will of God. He doth not command it, he doth suffer it. Albeit he esteem not evil to be good, yet he accounteth it good that evil should be.

This serves to qualify our impatientce, when we see some reject the means of salvation, despise the word, vilipend the Ministers of it, rob God of his Churches atrimonie, malign the professors of the truth, and give over themselves to a resolute contradiction of godliness: knowing that some are *of old and long ago ordai'ed to this condemnation*; and that *Their judgment*, (a destruction which is properly their own) is *long agee prepared*. And for ourselves, though we be confident in •ESUS CHRIST, through the testimony of the HOLY GHOST;^d *Yet be •ot high minded, but fear*. Our fidelity must take heed of security.

This point is not barren, but useful to us in a double application; the one of •aution, the other of consolation:

1 Seeing God doth not sleep in his Justice, let not us sleep in our injustice. When *Alexander* had a great battle to fight, he was found fast a sleep in his Tent. We have listes to enter with the Justice of God, ô let not the slumber of our souls, •nd the Judgment of our sins, come so near together. *Jonah was gone down into •he sides of the ship, and he lay fast a sleep*. The air is troubled, and sends out a tem•est, the waves roar, the winds blow, the sea is disturbed, the ship almost broken, the Mariners afraid, happy man that can pray fastest, the burden of the vessel unladen: •nd all this for the Prophets cause, yet the Prophet alone is ignorant of the matter, •e is fast a sleep. It could not be but he much forgot himself: though he had re•used

to preach at *Nineveh*, yet here was an auditory and an occasion that required Sermon: and the conversion of one sinner is a blessed work: because *he covers multitude of sins*, which either the converter, or the converted hath committed. The •try uncircumcised Master wakens him; *What meanest thou O sleeper? call upon thy •od*. An infidel leads him that knew God, to his prayers. The Prophet is be•ome an auditor, and the auditor a Prophet: the sheep leads the Shepherd, the •atient heals the Physician, the Gentiles are devout in their superstition, the Israe••e cold in his religion. Truth is truth wheresoever we find it; *Call upon thy God, •as good counsel from a heathen*.

It is desperate for men over shoes, to run over shoulders; and having transgressed the bounds of obedience, to neglect any desire of revocation. *Cyprian*, who was at last a Martyr, wrote of himself, that being a persecutor, he was so far i• that he had no hope of getting out: therefore freely welcomed all vice, as resolving upon the worst that could befall him. *Sleep departeth from the eyes of distressed and anguished spirits, Job 7.4. I am full of tossings too and froo, unto the dawning of the day*. He that is troubled in his conscience for his iniquities, will resolve with *De••• not to suffer his eyes to sleep, nor his eye-lids to be closed down with slumber: as he, till he found a resting place for God: so this, till he find rest for his own soul*.

Yet how hath this sleep possessed even God's children! *David* being full ◊ into idleness; from idleness he passeth to concupiscence, concupiscence beg••• adultery, adultery hatcheth murder. And when all these ingredients put together, would have troubled the strongest and most retentive stomach; he takes a sleep with them of almost a year long. Thus are sinners like a man surcharged wi•• gluttonous meal, who is apt, his belly being full, to lay his bones at rest. *Ch••• came to his Disciples and found them asleep, Mat. 26.40*. He had often incul•• this admonition to them; *Watch: yet now in the greatest extremity they are ◊ asleep*. I know that sleep is necessary to human nature; all living creatures ◊ earth have their sleeps. Though the Poet *Salse sed false* of the nightingale; *T••tare simul nocte dreque potes*; that she sings night and day; if at least he mean, with••• intermission: as *Pliny* also too confidently avers, *Lib. 10. cap. 75*. The credi•• ◊ *Aelian* is engaged for as much, that she is *expers somni*, without all sleep: but by ◊ leave, it was an error. Sleep is that natural help, *Quod corpora duris fessa •••sterijs mulcet, reparatque labori*. Therefore the Pythagoreans used to play a lesson on the harp and sing to it, when they were going to bed: *Quo citius & bl••• obdormirent*. The Apostles therefore having supped late, drank wine, wea••, with travel, now being midnight sleeps principal season, not walking but fire•• still: all which were *valde* ◊ in non-Latin alphabet ›, *suadentia somnum*, as *virgil* speaks: *provo••* and attractive of sleep. Why then doth CHRIST reprove them, for *not w••ing with him one hour? Butis there not a time to wake, and a time to sleep? W••* in that very hour when the Lord of life was betrayed into the hands of death; ◊ King ready to die for his people, the creator as it were unmade to new male is creatures, the innocent suffering for the nocent, could they not even then forb•• sleeping? Not *one hour, ecce brevitatem*, it was short: *watch, ecce facilitatem*, it ◊ easy; not be exposed to scorn, not cast into prison, not beaten with scourges; ◊ *dura verba, nec duriora verbera perpeti*: but only *spectare & expectare*, to look ◊ wait, while their Master was finishing that

great work of their own redem^{•••}. Not watch *with me*, *Mee* your Savior; *one hour*, I say not a whole night. *He* 14.37. He found them all sleeping, but directs his reprehension to Saint *Peter*: because he before *fluctuans aestu* had confidently promised this, yea far more th^{••} this, to lay down his life for Christ; *Simon sleepest thou?* There is a time to ⟨◇⟩ without reproof: *Samuel slept, David slept, Psal. 4.*

Christ himself slept, *Mat. 8.* *Peter* had often slept before without reprehensi^{••} yea, and afterwards too with consolation; Angels guarding and delivering ⟨◇⟩ *Acts 12.7.* But now to sleep; *Couldst thou not watch with me one hour?* ⟨◇⟩ not a thousand, nor a hundred, nor a score, but one: not month or week, or ⟨◇⟩ or whole night, but *Hour*: and this not to fight for me, but to watch *with me*: ⟨◇⟩ *mon dormis?* *Simon*, signifies obedience; Christ calls him not *Peter*, nor *Ceph* ⟨◇⟩ *Simon*: arguing his forgetfulness, not only of his Masters love, but of his ⟨◇⟩ name. But if it be such a sin to sleep, What is it to betray? *Judas tradis?* ⟨◇⟩ worse than, *Simon dormis?* It is better to sleep with *Peter*, than to betray ⟨◇⟩ *Judas.* *Tolerabilior est somnolentus Simon, quàm turbulentus Sinon.* He that sleep^{••} well thinks no harm; but there be some that *Study mischief in their beds.* *Vt^{•••}lent homines surgunt de nocte Latrones.* We may better suffer *Desidiosum Mo^{••••}, quàm insidiosum Iesuitam;* than the Popes wakefull *Judas, Discipulum decipulum,* ⟨◇⟩ •nare and gin to entrap poor souls, and send them to *Rome*, like Virgins taken up for the Turk, to suffer his Antichristian ravishments.

To conclude, seeing that sleep comes from cold and moist humors domi[•]ant in the brain: and wakefulness from hot and dry reigning in the head: let us •ast away the cold and crude humors of sin, and stir up the holy and almost extin[•]uished fire of zeal. That as CHRIST at his first coming found the shep[•]eards by night watching over their flocks: so at his second coming whether by •ay or night, he may find us all watching over our souls.

2 As this is terror to the ungodly, so comfort to the righteous. As Justice is •ver waking, so mercy is never a sleep. He that keeps Israel, never lets his providence fall into a slumber. Yea, even in the lethargy of our disobedience, when we remit of our uprightness, the hand of this ever watching God preserves us. *Da[•]id* was a sleep a long while together, but the Lord that chose *David* slept not for •is good. Upon this confidence he betaketh himself to rest. *I laid me down and •lept, for the Lord sustained me. I will lay me down in peace, and sleep, for thou Lord ••lie makest me dwell in safety.* As he sets his Angels to guard us in the natural sleep of our bodies: so his preventing grace doth keep us in the spiritual slumber of our consciences. But let not this make us presume upon his mercy too much: nor so •respasse upon God's unsleeping protection, as to take our ease in our corruption. Thou sayest, others have long slumbered, and yet been graciously awakened; as *David, Paul, Zacchaeus;* Why not I? I dispute not: God will measure out his gra[•]es at his own pleasure: and though they run over to some, they are plentiful enough to all. *The same Lord is rich unto all that call upon him. My grace is sufficient for thee,* was *Paul's* answer: and it may suffice all sutors.

God hath given us no small space, not a few mercies: if we will sleep with *Pe[•]er*, we put it to the hazard whether we shall ever rise with *Peter*. We cannot expect miraculous revocations; a Whale to reduce us as *Jonah*, or, the Sun to stand still for us as to *Joshua*, or, the sea to

divide it self as to Israel, or, a voice heard from heaven as to *Paul*. Shall we say, *The army of God is shortened*, because we see not these wonders? Will we not be wakened without miracles? Must the course of nature be altered, the pillars of earth moved, the channels of the sea discovered; must we see signs in the Sun and Moon, and have some rise from the dead to warn us, or we will not be wakened. *The Jews require a sign, and the Greeks seek after wisdom: but we preach CHRIST crucified*. Woe unto us if the open face of the Gospel cannot rouse us without a sign; and the simplicity of CHRIST persuade us without further wisdom. *They that sleep, sleep in the night*. But the night is past, let us therefore give over slumbering. The less sleep we give sin in our souls, the sweeter sleep we shall find to our bodies. Thus shall we be sure, that while the wicked are overtaken with this unsleeping damnation, we shall be guarded and guided with a vigilant preservation. For *CHRIST died for us, that whether we wake or sleep, we should live together with him*, 1 *Thes.* 5.10. To whom be praise forever.

VERSE 4. For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

The Apostle having dogmatically confuted, and prophetically condemned, the depravers of true doctrine: proceeds to an exemplary demonstration of the judgments of God upon sinners. For God cannot be *sibi dissimilis*, 〈ϕ〉 like to himself: nor doth tolerate that in one, which he doth punish in another: he hates iniquity wheresoever he finds it, and preserves one immutable tenor of his Justice. Whensoever sin goes before, punishment shall certainly follow after, no less seasonable repentance come between. Of this he makes A

- Relation, to *Vers.* 8.
- Illation, *Vers.* 9.

The Relation considers two generals; God's Justice in punishing offenders, Mercy in sparing his servants. This holds in three Histories. 1. Of the Angels, they that fell, are confounded; there's his Justice: they that stood are conserved, there's his mercy. 2. Of the old world; when the impenitent were swept away with a flood; there's his Justice: and righteous *Noah* with seven more for his sake, were saved in the Ark; there's his Mercy. 3. Of Sodom and her sister-cities when fire from heaven burnt up the reprobates; there's his Justice: and righteous *Lot* was delivered; there's his mercy.

Now upon all these premises comes the Illation, *Ver.* 9. *The Lord knows he will deliver the godly out of temptation, and to reserve the unjust unto the day of Judgment* 〈ϕ〉 *be punished*. If our faith be as much, his mercy is not less: if their rebellion be less, his Justice is as much. The first Judgment takes hold on altitude, the second on latitude, the third on plenitude. For height and excellency the Angels were glorious in heaven, yet some are cast into hell. For breadth and numerous amplitude, no less than a whole world were drowned. For fullness and opulency, the Sodomines lived in a second Paradise, yet were they burned. There is no wickedness so high none so broad, none so rich; but God's Justice can overthrow it. Let men

be as high as Angels, as many as will make a world, as rich as the Sodomites; yet if they be unrepentant sinners, they shall perish.

We begin aloft first, and behold the Angels revolting from heaven, and for their fault turned out of heaven. Wherein we have considerable Their

- Excellencie; by nature *Angels*.
- Apostasy, they *Sinned*.
- Penaltie, were *not spared*.

In the former I will touch upon four points:

1 Their creation, which though it be not precisely specified by *Moses*, is most certainly included, *Col. 1.16*. By him were all things created that are in earth or in heaven. who were created in heaven but the Angels? *Whether thrones, or dominions, or principalities, or powers*. Which though some understand of Empires, orders, and governments: others, the Palaces of God's Majesty, and seats of immortality. But the opinion approved of the most, and the most approved opinion; conceives all there spoken of Angels. *Creat Angelos spiritus, Psal. 104.4. He maketh his Angels spirits*. Some Philosophers conceited that Angels had their beginning of the souls of men. *Ex bonorum animabus nasci bonos daemones, ex malorum cacodaemones*. That good souls became Angels, and bad souls devils. And some would father this opinion upon *Plato* but inconsiderately. *Plato*, indeed thought and taught a *metempsychosis*, a transmigration of souls into new bodies; *more Pythagorico*. Such was that Homeric fiction of *Vlisses* his companions turned into Hogs and Bears. But he said never, that of souls were made Angels.

But why was this omitted by *Moses* in his history of the creation. 1. Some think it was to avoid idolatry in the Israelites; *Quibus si innolesceret Angelus*; who if they had known Angels, would have fallen to their adoration. *Chrys. Theodor*. But they could not be ignorant of the Angels, which had so often appeared to their Fathers, and done them so many ministerial kindnesses. 2. Others thus; *Moses* treated of things that had their beginning with the material world, but Angels were created before the visible world. *Basil. Damasc*. But this is a false supposition; for before the world there was nothing created. 3. Others thus, their creation is comprehended under the names of *Heaven* and *Light*; *Quia omnibus praesunt coelestibus*; because they are set over all heavenly things. *Aug. Bed*. But this were to leave the literal sense, and to divert it unto Allegory, which may not be admitted in so plain a history. The best opinion is, that their creation is omitted for two reasons. 1. Because *Moses* applieth himself to the simple capacity of the people, and describeth the creating of visible and sensible things; leaving spiritual as above their understanding. *Ieron. Ep. 139. ad Cyprian*. 2. Lest men should think that God needed the help of Angels, in the production or disposition of the other creatures. As if the fabric of the world had been too great a business for himself alone to undertake: and therefore should be required the ministration of those Angelical powers.

That they were created is undeniably plain, now the next *Quaere* is, when. 1. Some think they were made long before the world. *Origen. Tract. 35. in Matth. Damascene. lib. 2 cap. 3. de fide.* But the Scripture testifies that the evil Angels apostated so soon as ever they were created. *John. 8.44. Non mansit in veritate; He abode not in the truth.* And our Text infers, that so soon as they sinned, they were cast into hell. But before heaven was made there was no hell. *Nulla talis distinctio loci, priusquam constitutio mundi.* Before the constitution of the world, there could be no distinction of place: for there was nothing but God. 2. Some from the first verse of Genesis would prove, that the Angels were created together with the world; the *Heaven* comprehending Angels, as the continent doth the content, the house doth the inhabitant. And whereas it is said, *Darkness was on the face of the deep; Origen* thinks this deep to be that place whither the devil and his Angels were cast. But the HOLY GHOST showing the eternity of *Wisdom*, saith: *Prov. 8.23. I was from everlasting, from the beginning, or ever the earth was. When there was no depths, before the mountains were settled, before the hills was I brought forth.* The Angels therefore were not before the earth and hills: for then this should be no good argument to prove the antiquity and eternity of *Wisdom*, which is the Son of God. 3. It is most probable, that they were created upon the fourth day, when the stars and other ornaments of heaven were made. *Job, 38.7. When the morning stars sang together, and all the sons of God shouted for joy.* They are said to rejoice and praise God together with the stars; therefore then it seems they took their being and beginning: for questionless immediately upon their creation they praised God. Besides, the heavens were that day perfected, the matter of them being only before prepared. It is fit that the house should be formed, before the inhabitane be produced. And this may satisfy any honest inquisitor, unless he rather desires to wrangle than to learn. But these be the Lord's own secrets, whereof we may be ignorant without danger. Howsoever, we have proved that the Angel is *Condita substantia*, a created substance: which confutes that Pythagorean dotage of philosophers with this *Duo principia*, two beginnings; one of good and another of evil. Together with that Manichean heresy among some Christians, of which rank were the Archoniticke and Caiane heretics, of whom we read *•Epiphanius*; that the Angels were from everlasting, & *Deo coeterni*, coeternal with God; whereas it is plain that they are creatures of his making.

2 Their nature; an incorporeal substance, subtle and powerful, created after the Image of God, resembling him as they are spiritual and immortal, but especially as they are holy and just, and full of divine created perfections. They are substances, though invisible, that have being, life, sense, understanding; and not me•e qualities. Pure qualities can neither sin nor be capable of punishment: but my Te• proves both these concurring in the reprobate Angels. But how can an incorpore•l substance be capable of punishment? yet who would ask that question, that find• a soul within himself troubled with passion; even when no offense or distemperance riseth from that gross and corporal part: yet is his soul vexed with the sense of sin, with sorrow, care, and perturbation of conscience. Though the Angels be spiritual, they are capable of punishment, for the torments of hell are spiritual. This confutes the Sadducees of our times, who think Angels to be nothing but motions, and melancholy passions: or, those that take evil spirits to be only evil qualities and dispositions inherent with us: or the Libertines, that think good or evil Angels to be nothing else but good or bad

fortunes and successes. But *quibus non cavent in peccat, hos sentient in supplicio*. Whom they would not beware off in their sins, they shall feel in their torments. As they that live like Angels on earth, shall be made like Angels in heaven: so they that will not believe any devils, yet live like devils, must have their portion with Devils. And *Stultus in culpa*, will be made *sapiens in poena*.

3 Their office: *Angel* is not a name of nature, but of office. *Greg. Ex eo quod est, Spiritus: ex eo quod agit, Angelus, Aug.* They stand round about the Lord as attendants, and execute his imposed hests like ready servants. *A quo dominatio, ab eo denominatio*: this name is given them for some supereminent quality. *He rode upon a Cherub, and did fly*. They are said to have wings for their speed of obedience. Therefore *Gregory* says, that their titles are according to their messages. They that are sent on business of less moment, are called Angels: they that of greater importance, Archangels. The Angel sent to contract that sacred match between the King of heaven, and the Virgin *Mary*, was called *Gabriel*. *Luk. 1. Gabriel* signifies the power of God: a fit Ambassador for such a message; because the conception of Christ, and by it the redemption of the world; is called the *Strength of God's* $\langle \diamond \rangle$, *Luk. 1.51. Gabriel* was sent. 1. I do not think with *Jerome*, because Virgins are as Angels: as *Isidor. Caelibatus, quasi coeli beatus*. Indeed CHRIST says, that in heaven they neither marry, nor are given in marriage, *but are as Angels of God*. But so all the faithful are Virgins to CHRIST, and shall be made as Angels by CHRIST. 2. Nor yet so much to show that he was a high Angel, because of his high and glorious message. 3 But indeed, as *Aquinas* in this truly, That our human nature might be repaired, after the same manner it was ruined. As a serpent was sent to *Eve* by the Devil, to work our woe: so an Angel was sent to *Mary* by God, to bring news of our bliss. *Ad Evam Angelus malus accessit, ut per eam separaretur Deo: Ad Mariam Angelus bonus venit, ut in ea Deus uniretur* $\langle \diamond \rangle$, *Fulgent*. By *Eve* man was separated from God, in *Mary* God was united to man. An evil Angel was the worker of the separation: a good Angel was the messenger of the conjunction. So great is their office, that CHRIST himself accepted the name, *Mal. 3.1. Angelus faderi*, the Angel of the Covenant, Popish writers do say that CHRIST was ever called an Angel in the Old Testament. For that, *Gen. 48. 16*. they would thence prove prayer to Angels. *The Angel that redeemed me from evil, bless the lads*: but no Angel redeemed us, but JESUS CHRIST. They say, if at any time the Son of God appeared, it was most likely to be in mount *Sinai*, at the giving of the Law; that being the most noble apparition of all. Yet saith *Stephen, Act. 7.53. Ye received the Law by the disposition of Angels, and have not kept it*. Angels then appeared, not CHRIST. But the Angels there were ministering spirits, giving their attendance, and executing their office. It is no good argument; because the Law was given by Angels, therefore not by CHRIST. *S^t Paul* clears *Gal. 3.19. The Lord was ordained by Angels in the hands of a Mediator*. The ministry was of Angels, the authority of Christ. They further object; if Christ had appeared at any time before his birth, it was most likely then when word was brought to *Mary* of the incarnation of God's Son: both for the dignity of the person to whom, and of the Ministry what. But the messenger was *Gabriel*, not Christ. *Answ. 1. Mary* was not yet so great a person, as to be preferred before all the Patriarchs, Christ's Progenitors. Her dignity came not by her own worthiness, but by God's special grace: \langle in non-Latin alphabet \rangle , *Freely beloved*. 2. There was greater reason that the same Angel *Gabriel*, the first revealer of the

prophecy to *Daniel* concerning the *Messiah*; should also be the messenger of the accomplishment of it. 3. 〈◇〉 was not fit that the Son of God himself should be the messenger of his own coming into the world, Princes send their officers before, to give tidings of their coming: and should not that great Prince send his Angels before, that it might appear he was Lord of the Angels?

This is their office, wherein they are patterns to us. *Bless the Lord ye Angels his, that excel in strength, that do his commandments, hearkening unto the voice of his word.* For this we pray, that the will of God may be done by us on earth, as it is done by the Angels in heaven, *Mat. 6.10*, Our obedience cannot be like in perfection, must be like in proportion: for quality here, for equality hereafter. We must *Paere sicut Angeli*, if we desire *Fulgere sicut Angeli*. In life we are men, in hope angels: now *quamdiu non habemus perfectionem Angeli; non habeamus praesumptionem diaboli*, *Aug.* While we want the perfection of Angels, God bless us from the resurrection of Devils, *Luk. 12.9*. Let us confess Christ before men, that he may confess us before the Angels.

4 Their glory: when the Scripture attributes the highest praise to inferior creatures, the comparison is drawn from the glory of Angels. *Jacob* commending the countenance of his reconciled brother says, *I have seen thy face, as the face of an Angel*, *Psal. 78.25*. *Man did eat Angels food*; which was *Manna*: a most excellent meat, that if the Angels needed sustenance, they could wish no better, *1 Cor. 10.1*. *If I spake with the tongues of Angels; Si quae sint Angelorum linguae*: if the angels had tongues, they must needs be admirable, *Act. 6.15*. They look steadfastly on *Stephen*, and saw his face as it had been the face of an Angel. *David* admiring mans creative glory, with incontained passion breaks forth; *Thou hast made him tle lower than the Angels*, *Psal. 8.5*. Man in his greatest glory is inferior to *Another*. Famous men in the Church are called Angels. So *John. Bap. Mat. 11.10*. *I send my Angel before thy face. Esa, 33.7*. *The Angels of peace. Rev, 2.1*. *To the Angel of the Church. Judge, 2.1*. The Preacher of repentance was called the *Angel of the Lord, Hag. 1.13*. The Prophet is called the *Lord's Angel, Mal. 2.7*. *He is the Angel of the Lord of Hosts, Ezek. 28.14*. The King of *Tyrus* is called an *Anointed Cherub*. The widow of *Tekoah* put the term upon *David*, *2. Sam. 14.17*. *My word is as an Angel of God, to discern good and bad*. This was their happy estate, unto which *Nihil defuit, nisi quod non immutabilis fuit*; there was nothing wanting, but the unchangeableness of it. But *optimi corruptio pessima*: they were the best of all creatures, they are the worst of all creatures: being not content to remain Angels, they became devils.

The Angels that sinned. I come to their Apostasy; wherein consider four circumstances: the Persons, the Cause, the Manner, and the measure of their fall.

1 The Persons that fell; some of the Angels, not all, *They that sinned*. For they that sinned not, stand forever conserved by the mercy of God. *Servat irruptos aeterna charitas*. This is Saint *Paul's* distinction, *1 Tim. 5.21*. *I charge thee before God, and the Lord Jesus, and the elect Angels*. Some are elected, and because electi presupposeth refusal, the rest are rejected. Upon this falling, they are not properly anymore Angels, but devils and spirits of darkness. *Satan* in Hebrew; 〈◇〉 enemy, or detractor. *Solomon* acknowledging his peace saith; *Non est mihi woe*

1 King. 5.4. *I have not an adversary.* The Princes of the Philistines put the 〈ϕ〉 upon David; *Ne sit nobis Lessatan.* 1 Sam. 29.4. *Lest he be an adversary to us. S David to the sons of Zerviah; Cur estis mihi Lessatan?* 2 Sam. 19.22. *Why 〈ϕ〉 you adversaries unto me?* So Christ to Peter. Matth. 16.23. *Get thee benihd me S The Greeks have, Diabolus, 〈 in non-Latin alphabet 〉 , insidiose capere.* His whole exercise is to •ceive man, and to reduce him to his own ruin. Thus he is called *The Fathe• lies, the Prince of darkness, &c.* all corruptive, destructive names. *Beelzebub, D••nus muscarum;* the god of flies, or the master-fly. Flies though beaten off, will 〈ϕ〉 turn again; so doth Satan after many repulses. *The red Dragon;* died into 〈ϕ〉 sanguine hew with the blood of souls. *The Tempter; Immundi spiritus, •ncle•• spirits,* Matth. 10. Which discovers their folly that proverbially; *Damon 〈ϕ〉 adeo niger, ut eum fingunt pictores:* the devil is not so black as painters make 〈ϕ〉 . But by their leaves let us not trust him; but endeavor by a good life, and a holy 〈ϕ〉 to keep ourselves out of his clutches.

Proclus, and *Psellus* a Greek writer, makes many kinds of devils. Some 〈ϕ〉 spirits, *Lelurion,* conversant about the orbe of the Moon: some acriall, in that p•• of the air next us: others watery, earthy, subterrane, metalline spirits, which obsesse the covetous and metal men. And the Scripture in some sort alludes to 〈ϕ〉 which calls them *Powers of the air, and wanderers through the earth,* Revel. 12.11. *Woe to the inhabitants of the earth, for the devil is come down among them: Do•••* as if before he had been hovering in the air. They delight in filthy places, des•• and Sepulchers, and hogs. They drove one into the wilderness, *Luk. 8.29.* A••there amongst the tombs, *Matth. 8.28.* From whom being cast they entered 〈ϕ〉 swine, and drove them into the sea; as if they delighted in the waters, sporting 〈ϕ〉 the *Leviathan* in the Ocean. They make some deaf, other dumb, other furious, 〈ϕ〉 miserable whom they possess. They insinuate themselves into men by fly temptations, and therefore are called familiars. The best and blest Angels seem also 〈ϕ〉 have their distinctions, *Col. 1.16. Thrones, dominions, principalities, powers.* I do 〈ϕ〉 speak of those nine orders, as the bold *Dyonisius,* and the overventurous *Pap••••.* But they are so called, because God by them governs the Nations, moves the heavens, restrains devils, works miracles, conveys Prophecies, protects his serv•• and executes judgments upon his enemies. Yet so as these names may be give• 〈ϕ〉 all Angels, by occasion of diverse employments; or to some for a time and 〈ϕ〉 forever.

2 The cause, which was indeed wholly in themselves. For either God or 〈ϕ〉 must be the cause of their sin, or themselves; but neither man, nor God, there•• themselves. Not man, for had not the Angels fallen first, they could not have b••• the cause of his fall. That nature continuing good it self, would never have 〈ϕ〉 cured evil to others. But now their whole endeavor is spent upon hindering 〈ϕ〉 Ascent to that glory, from whence they are justly dejected. Man either was 〈ϕ〉 then made, when the Angels revolted: or if he were, how could he living o• 〈ϕ〉 ruin the spirits in heaven? The devil cannot challenge man, but man may 〈ϕ〉 the devil, for this perdition. He first tempered the cup for himself, and then •••ted man to drink: but he had better never have pledged him.

Not God, for then that were injustice, to condemn them for that which 〈◇〉 life caused. It were unrighteous to make them fall, and then punish them for falling. But he did foresee it and would not prevent it: and in not hindering it he seemed to cause it. Indeed, this holds in the creature: who is bound, foreseeing an evil, 〈◇〉 do his best in preventing it; and otherwise is made accessory to it. But God is 〈◇〉 absolute Lord of all, and not bound to any of his creatures, further than he beeneth himself. In CHRIST he hath bound himself to believers, and all his *Prophesies are Yea and Amen*; and he will keep his word. But shall any creature charge him for not doing that he never promised to do? But God did not confirm them in their created grace, therefore caused their fall. *Answ.* GOD did not propose their confirmation. *Dedit potestatem velle, non voluntatem stare*: he gave them power of willing, not will of standing. He is not tied to confer more grace upon his creature, than himself pleaseth. It was enough that he created them righteous, without addition of their confirming. *Nec tenetur agere quicquid potest, nec actionem reddere quicquid facit*. He is not bound to do whatsoever he can, nor to give account of whatsoever he doth.

In a word, the Angels had in themselves the proper cause and beginning of their own fall: which was a free and flexible will. They might will good, and persevere in good: and that will being mutable, they might also will evil, and so fall from God. The same kind of will was in innocent Adam. But *good trees cannot bring forth bad fruit*: therefore the Angels being good, could not sin of themselves, *Answ.* Those words must be construed *Sensu composito, non disjuncto*. Indeed a good tree remaining good, cannot produce evil fruit: but being changeable, it may. But God foresaw it, therefore the Angels could not escape it. *Answ.* Yet is not his prescience any cause of their fall, but only an antecedent. Because we sin, therefore was foreknown to God: not because it was foreknown to God, therefore we sinned. God saw Judas his treason in the glass of his Prescience before Judas had member composed, or the world was formed: yet was not this the cause why Judas betrayed CHRIST. *Praescivit, non Praedestinavit, Aug. Vidit non coegit, scivit non coexit, praedixit non praescripsit, Lip.* He foresaw it, he did neither compel it, nor command it, nor allow it. Prescience is to God, as memory is to us: memory presents 〈◇〉 us things past, prescience to God things to come. Our memory is not the cause why things past were done: nor is God's foreknowledge the cause why things to come shall be done. We remember some things we do, we do not all the things we remember. So God foresees all he does, he does not all he foresees. We remember 〈◇〉 orchard such a time planted, that now yields good fruits, by nature, not by violence, so God foresaw it. We remember a murder done, by will, not compulsion; 〈◇〉 God foresaw it. Neither our memory, nor God's prescience caused these: but they come to pass, natural by nature, voluntary by will, contingent by hap, necessary by necessity. But did God only foresee it? No, he also decreed it: why then how could they avoid it? *Answ.* He decreed to leave them to themselves, that they might fall if they will, and then to give them no grace of rising. But then as God hit me, as throw me: it is all one to thrust an old man down, as to take away 〈◇〉 staff that should keep him up. Nay, but the old man throws away his own staff and God doth not reach it him: they did forsake their own grace, and fall by their own folly. But here

let us fall from disputation to admiration. *Oh the depth the wisdom of God how; unsearchable are his judgments, and his ways past finding out.*

3 The Manner, this was by *sin*, saith our Apostle. But what was this sin? ought it be nowhere precisely expressed in the Scripture: yet from two places it may be collected, that it was a rebellion against God arising from pride. *Gen. 3.5. 〈◇〉 shall be as God's.* He tempted man to this sin; an ambitious pride of bettering 〈◇〉 estate. Now it is probable, that he sought to overthrow him by the same way 〈◇〉 fell himself. *Job 4.18. He charged his Angels with folly.* The sin whereof *Eli·as* would accuse *Job*, was a justifying or lifting up himself before God. From this hypothesis or supposition he reasons: that if God so plagued pride in those Angelical natures, how will he dissemble it in man, *who dwelleth in a house of clay, whose foundation is in the dust!* Some say; God subjected the world to man, not to Angels. *Psal. 8.6. What is man, that thou hast put all things under his feet!* This the reprobate Angels could not endure, therefore rebelled and fell. Yet still the manner and matter of their revolt appears to be pride. An insinuating sin: it crept into Paradise, and robbed us of our birthright; we may curse it to this day. It crept into heaven, and robbed Angels of their glory, they may curse it forever. It is an impudent and stupid sin, more insensible than *Solomon's* drunkard. We have 〈◇〉 only thrust thorns, and needles, and goads, but even swords and spears into her heart to make her bleed; and yet she is proud to be spoken against.

I speak not of pride in the husk, but in the heart. Her Taylor, Fashion, is now held an honest man; I am sure a powerful one. How ridiculous soever a game appears, fashion can persuade men to it. O that our preaching were in fashion too; then we should hope to persuade you. We tell pride, that as the freshest rivers 〈◇〉 into the salt sea; so all the honors of the world shall end in baseness, all the pleasures of the world in bitterness, all the treasures of the world in emptiness, all the garments of the world in nakedness, all the delicacies of the world in rottenness. If Christ bids us cut off, and cast away the offending eye, hand, foot; all which are needful members tied with joints and nerves to the body: we may well spare these unnecessary dependants, no parts of our flesh, but flags of our shame, *Luk. 18.12.* The Pharisee prays not for supply of defects, nor acknowledgeth a defect of supplies: but tells his own fullness, and that great difference which his mistaken eyes saw between himself and the Publican; swelling with his own wind till he burst. They plow with the *Oxen* of their own imaginary righteousness; and contemplate the *Farm* which their own works have purchased; and *Marry* themselves to merit as to *Wife*: therefore in the pride of their peremptory stomachs they scorn the *Lambes* supper. Therefore Christ refuseth them in his call, but seeks sinners: not sinners in perverseness, but sinners in sense and conscience, in plea, action, confession, and condemnation of themselves. It is a needy and acknowledged emptiness, that lies at his gate, who is rich in mercy, like *Lazarus* with all his sores open, and begging the very crumbs of commiseration.

Humility is the hardest of all virtues: all vices are against it, yea all virtues 〈◇〉 against it: men are proud of their wisdom, proud of their beneficence. Yea, humility itself is against humility, and by a strange prodigious birth brings forth pride: as *Diogenes*, and that worse

Cisterian, is proud of his very patches. How common is it for men to disclaim vain glory vaine gloriously! making a remonstrance of that within them, whereof they study a renouncement from them. But the ⟨◇⟩ things are always most humble: the boughs of trees, the more laden with fruits the nearer they hang to the ground. The best gold goes down in the balance, ⟨◇⟩ lighter stays above. Good corn lies in the bottom of the heap, the chaff keeps aloft. The good Angel lifts him up that would worship him; *See thou ⟨◇⟩ it not, for I am thy fellow servant.* The bad Angel affects it, *All these ⟨...⟩ give thee, if thou wilt fall down and worship me. Time boni Angeli adorari ⟨◇⟩ natura, quam vident in Christo sublimatam.* Good Angels are fearful to be worshipped of that nature, which they see exalted in Christ: evil Angels desire to be worshipped of that nature, which they know is made after the Image of God. Satan is a *King over all the children of pride.* Pride turned Angels into devils, *•militie shall turn men into Angels.* Of all sins let us bless ourselves, yea the Lord keep us from pride; that humbling ourselves, we may be exalted by Its ⟨◇⟩ CHRIST.

4 The measure; they left their condition totally and wholly: they quite sooke God, his Image, heaven it self, and the office therein assigned them. *I 44. He abode not in the truth:* by this *Truth* is meant the Image of God; which ⟨◇⟩ says, consists *in righteousness, and the holiness of truth:* It is called *Truth.* 1. Because it never deceived any man, as unrighteousness doth; which promiseth pleasure, profit, content, and performs nothing but grief and shame. 2. There is no Hypocrisy in it, it makes no show of other than it is. This original condition the Angels voluntarily left, *forsaking their place,* as Saint Jude speaketh. God in the beginning appointed most excellent places for his several creatures; wherein they were to perform their required homage and service. Heaven was the proper place assigned to the Angels: to man in his innocence, Paradise: after his fall, the families of the Patriarchs: before and in Christ's time, the Temple; now the congregations of the faithful. These were our appointed places to set forth the praises of our Maker. This *place* the Angels left, forsaking the presence of God, and their own office wherein they should have been forever employed.

But do not the devils keep in the air? Some do by God's permission; but not as in their proper place and first habitation: for that was in the comfortable presence of God in heaven. But wheresoever they are, they carry a hell about them: if they be not in hell, yet hell is in them. As the militant Saints have in them the dwelling of heaven, though the kingdom of heaven do not yet contain them. And the blessed Angels protecting us on earth, are still in a heaven; by reason of the gracious and glorious presence of the infinite God that is with them. So the devils are never remote from their hell. *John. 8.44. He was a murderer from the beginning:* whereupon *Maniche* grounds; *Diaboli malitia non habuit initium:* the wickedness of the devil had no beginning: hence came that conceit of two beginnings. *Ans.* 1. He was not so from the beginning, as Christ who had no beginning. The latter confutes it; It is not said, *In the beginning;* but *From the beginning.* ⟨◇⟩ Neither was he made so in his own beginning of being: as some sottishly draw that literal *Leviathan* into an allegory. *Psal. 104.26. There is that Leviathan whom thou hast made to play therein:* as if God had made him a devil. 3. Nor yet so from the beginning; that *in eodem instanti caepit esse a Deo, & malus esse a se;* in the same instant, he took of God a being, and of himself an evil being. As it is said of our Sule, *Cum infunditur,*

inficitur; the infusion and infection meet together. For he as first made good, and therefore must by intervention of space become bad. ⟨◇⟩ but Because there was a little time between his creation and Apostasy; *He a•de not in the truth, Esa 14.12. How art thou fallen from heaven O Lucifer, Son of the •ormng!* He was a son of the morning, not a son of the day; he stood not so long. ⟨◇⟩ Especially, *Homicida ab initio, non suo, sed generis humani*. He was a murderer •om the beginning, not of himself, but of mankind. And Saint *Augustine's* reason is •od; *Non posset occidi, nisi factus fuisset homo*: man could not be murdered before ⟨◇⟩ was made: the devil could not be a murderer before he had something to kill: •less we say, he was *Homicida in se*, his own murderer. But from the beginning ⟨◇⟩ murdered us; and we should never have recovered that wound, unless it had •ene by a second murder, the killing of Jesus Christ.

But if the Angels in their innocence and excellency fell wholly and utterly •om God: then much more may weak man rend himself from God by sin, yea •d also from Christ. *Answ.* The grace of Creation came far short of the grace Redemption. There was a power to stand or to fall; but that power was in it •fe. Here is a power to stand, none to fall; but this power is not of ourselves. ••e power stands in the promise of God, and gracious covenant in CHRIST. ⟨◇⟩ *will make an everlasting covenant with them, and they shall not depart from me.* We ⟨◇⟩ stand as never to fall. God doth not trust our salvation in our own hands: but *We are dead, and our life is hid with Christ in God.* If our portion were in our own ••d, we would quickly spend it, as that Prodigal did his patrimony. We are the ••lish children of *Adam*, and would part with our salvation for an Apple: and ⟨◇⟩ nature the brothers of profane *Esau*, that sold his Birth-right for a mess •pottage. But it is there *laid up*, where we can never spend it, nor the devil ••d it. There is a difference between the state of nature, and that which is above nature: betwixt a *Created*, and a *Regenerated* will: not that the latter is not also created; but because the former is in the will by creation, so is not the latter. 1. The created will had a freedom to will that is good; so hath this. 2. The created will had a power to will perseverance in goodness, so hath this. 3. The created will ⟨◇⟩ not the will it self, nor the act of perseverance; the regenerate will ha•• both these.

Here the doctrine of the Romish School errs, which teacheth; that in conversion the will hath a freedom to receive grace, or not to receive it: so man's po•er of faith and salvation should be in his own hand. But the unconverted will refuseth grace, yea rebelleth against it: and *No man can come unto Christ, unless the Father draw him.* It is not the will it self, but the conversion of the will, that mak•s it willing to goodness. The will of regenerate man is not as the will of crea•• Angels, able to stand or fall: but God hath conformed it, and confirmed it; ⟨◇⟩ will the own standing forever. True saving grace is never lost: without Christ ⟨◇⟩ could never get it, but when Christ hath given it him, he shall never lose it. Some School-men say, that God doth *Creaturis dignitatem causalitatis communicare*; ⟨◇⟩ *Agustine* seems to favor it: but man could as well make himself, as make h••self good. And if he were naturally worthy to have grace, where had he t•• grace to be naturally worthy? Sure, this makes him little beholding to God, th• gives him but the grace whereof he is worthy. As we say, God could do no m•• in mercy: so this says. God could do no less in Justice. But they for the l•• object, *Revel.*

3.11. *Hold fast that which thou hast, that no man take thy Crown.* N••*Si alius potest accipere, tu potes perdere.* If another may take it, then thou mayest lo•• it; and so fall from grace. Indeed common graces a man may have and lose: b•• not that grace which makes him accepted with God: he can as soon lose the being of Nature, as the being of this grace. The Romists, as they establish a free will ⟨◇⟩ get grace, so they confess a power to lose it: on both sides they run into gross errors. As *August. contr. Tul. Vt statueret liberum arbitrium, negavit praescienti•• futurorum: itaque dum vult facere liberos, facit sacrilegos.* But our seed is immor••• whereof we are made holy; therefore our holiness is immortal. Three things ⟨◇⟩ never be lost; the love of God in Christ, the Grace of the Spirit, and our Inhe•itance in heaven. We are *in Christ*; and unless Christ could be severed from Go• we cannot be severed from Christ. Indeed for Pagans, that are not *in Christo, sed* ⟨◇⟩ *caligine*; not in Christ, but in darkness. And for Jews, that are *Non in Christo sed in lege*; not in Christ, but in the Law. And for Libertines, that are *non in Christ•, sed in carne*; not in Christ, but in the flesh; these all may perish: but they that ⟨◇⟩ united to Christ, never. There is a *Cordial* union of friend to friend; a *Ca••* union, of man to wife: a *Vitall* union, of soul to body: these may be parcel• but a *Spirttuall* union never. As Christ is in God, and God in Christ; so are ⟨◇⟩ in him. Prove it, *John. 17.22. That they may be one, as we are one: I in them, and th•• in me.* But, *Revel. 2.4. Thou hast left thy first love.* Not fallen from love, but f•• such a degree of love. Besides, there is a counterfeit charity, but true can never ⟨◇⟩ lost. To conclude, we stand not of ourselves, but by the Grace of Christ, ⟨◇⟩ mercy of God. We may look on our right hand for comfort, on our left ⟨◇⟩ supportance; and find *refuge to fail us, no man caring for our soul.* But if we ⟨◇⟩ unto the Lord; *Thou art our refuge; thy mercies fail us not.* The sea hath no ••cie, the fire hath no mercy, the earth hath no mercy, beasts have no mercy, ⟨◇⟩ hath no mercy, the world hath no mercy, the Devil least of all hath mercy; ⟨◇⟩ *The Lord hath mercy.* David by experience gives it, the children of God ⟨◇⟩ it; and let no man at the peril of his own soul deny it.

Thus we have considered the Apostasy and fall of these Angels; a point so••• what intricate and thorny; and would have been much more confused, had I f••lowed all the perplexfull, barren, and unnecessary questions of the School; w•• have in them more subtlety than doctrine, more doctrine than use: full of Sch•lasticall yea Sophisticall doubts. One charged a Painter to draw him *Equum volt •antem*, a trotting or pransing horse: and he (mistaking the word) drew him *Equum volutantem*, a wallowing or a tumbling horse, with his heels upward. Being brought •ome, and the bespoker blaming his error; I would have had him pransing, and you have made him tumbling: if that be all, quoth the Painter, it is but turning the Picture the wrong side uppermost, and you have your desire. Thus in their quod•ibeticall discourses they can but turn the lineaments, and the matter is as they would have it. I speak not this to disgrace all their learning; but their fruitless, •eedlesse disputes and arguments; who finds themselves a tongue, where the Scrip•ure allows them none. It speaks of the Angels sins generally, without particula•ising what it was: hereupon say the Papists; it is an insufficient Judge to decide all doubts and controversies. But because it doth not answer punctually the curiosity •f their idle brains, can it not therefore decide all profitable questions, and satisfy •ll just doubts? Yes, it determines all things that concern our

consciences, and everlasting salvation. In unnecessary things it is silent, as if it forbade us to enquire. For use to ourselves.

1. Seeing the fault for which God confounded the Angels, was the leaving of their being and first estate: this should humble us to bewail the same sin in our selves; for we have also left our beginning. The Image of God was imprinted on us, so well as on them: they defaced it in themselves. *When the devil telleth a lie, he telleth it of his own. A se habet, nullo alio suggerente:* no man suggested it to him. To this they also tempted us, so that we lost our beginning: a thing that few of us truly lament; our Original corruption. Sometimes men sorrow for their actuals, but seldom for their originals: as if that should not trouble them, which they brought into the world along with them; or as if that were their parents fault, none of their own. But the royal Prophet confessed; *I was conceived and borne in sin. antillus puer, tantus peccator, August.* When a little child, I was a great sinner. I dispute not problems; whether this comes to us by imitation, which was the *Peagian* heresy; for certainly it comes to us by propagation. The good man may generate, cannot regenerate, the children of his flesh. *August.* Nor is it material to be decided, whether the soul be infected by the contagion of the body, as good motion is by a fusty vessel: for the soul is infected so soon as ever it is infused. Or whether in the very moment of infusion God did forsake it. Only let our care be, as in a common fire; not to question or examine how it came, till first we have cut it out. A Passenger brought to a pit, by the cries of one fallen into it, fell wondering how he came there: to whom the poor man replies; forbear marvelling how I fell in, and do thy best to help me out. Miserable Parents, have brought forth a miserable child into this miserable world; *Nec citius tulerunt natum, quam ammatum, Bern.* We are sure we have it, O that half so sure we were all delivered from it! How should this humble us, to look unto the *rock whence we were hewn, and the pit whence we were digged. Te maculatum non nega, sed lava.* Deny not thy pollution, but cleanse it. All our tears are few enough to wash out our Original stains: what are left for our actual and continual aspersions? Men rail on for one, challenge the stars, blame bad company, curse the devil, for their sins: will they miss the proper cause, their original apostasy, and corrupt beginning. *diabolus te non faceret perversum, nisi tua te origo fecisset pervertibilem.* Satan could not make men profane rebellers, unless their unclean nature had first made them sinners. From this impure beginning, comes all iniquity: for naturally the seeds of all vices are within us: and if corruption precede, eruption will easily follow. And God will smite him that sins, though (as *Saul* said) it be my son *Jonathan*. Indeed he smote his own son *JESUS* for our sake, not for Angels. Christ's side was lanced, to let out our impostume. It is his grace alone that reduceth us to our beginning; yea to a far better beginning, such an one, as shall never have ending.

2. Seeing the Angels sinned; *Let him that thinks he standeth take heed lest he fall.* No height of man can match the Angels; if justice spared not sin in them, how will it forbear us? no strength of man can match the Angels: if they were not able to resist the judgment, what can we do? Heaven is a great way further from hell, than is Earth: if sin could tumble down Angels, how much more easily the sons of men, from so low and conterminant a place? *Adam* was excellent in *Paradise*, yet short of the Angels in heaven; their beauty and glory, was far greater: but if God punished sin in the Angels, how will he dissemble it in men? The Jews

thought it a high privilege to say, we are the sons of *Abraham*; yet *Abraham* was but a man. We go further, and say, *We are the sons of God*: but how? by creation only: so were the lost Angels: we must have a better title than so, or else sin will confound us with the Angels. God forbore not sin in those his selected and eldest sons on earth, the Israelites; not in his celestial children, the Angels: yea he is so far from sparing it in any, that to save some he spared not his own Son. What then is our Title? In Christ: indeed there it is only good; a blessedness which was not granted to the lost Angels. But then let us walk worthy of this Christ, that we may confirm an argument of comfort to our own souls.

But cast them down into hell, and delivered, &c.] I come to their penalty; the first branch whereof is their Dejection; *He cast them down into hell*. Herein is *Locus a quo* implied, the place from which they were cast, *Heaven*: and *Locus ad qu* expressed, the place into which they were cast, *Hell*; there is *Poena damni* in the form•r, *Poena sensus* in the latter. The one privative, a loss of all blessedness: the other positive, an infliction of all cursedness.

Cast them down.] This implies some place from whence they were cast, and that is heaven: the place of their creation, the seat of blessedness, the palace of glory, the eternal mansion of joy. Lift up your hearts a while, to contemplate that place from whence they fell, and whither we desire to rise.

First take it generally; there is a heaven wheresoever God's gracious presence shineth. Yea as the Father said; I had rather be out of heaven with Christ, than a heaven without Christ. So we had better be on earth with God's favor, than in heaven without it. For as the Sun makes a day, so the countenance of God makes a heaven, wheresoever it shineth. Absence of light causeth darkness; if God turn away his face, nothing remains but wretchedness. *In thy presence is the fullness* 〈ϕ〉 *joy*. If the fullness of joy be in his presence, then the fullness of sorrow is in his absence. *Thou didst hide thy face, and I was troubled*. For the light of God's countenance *David* often praises; nothing was so terrible as the hiding of his face from him: especially if it be true what the French Nightingale sung; *That hell is everywhere, where God is not*. If the Kings favorite be forever decourted, and banished the royal presence; this more afflicts him than those that never saw it. *Ignoti null*• *amor*, an unknown good is uncared for: many men little affect heaven, because they never apprehended the sweetness of it. But that which is retained with great sensible joy, cannot be lost without great sensible grief. Had these wicked Angels ne•• known the delectableness of God's presence; their own expulsion out of heave• had been less plague unto them. Now they may name all their thoughts, though•• children of their minds; *Idiabods*; *Forthe glory is departed from them*. It w•• *Absalom's* extremist discontent to be kept from the Court; therefore in passion •e sollici•es *Joab*; *Let me see the Kings face*.

This is their eternal misery, never to see God's pleased countenance. Darknes•e is the more intolerable to them, because they were created children of light: Their dismal plaints, extorted by flames, more irksome, because they once bore a part in the music of heaven, the melody of Angels. As *Elisha* said to that great Lord; *Thou shalt see it with thine eyes, but thou shalt not eat thereof*. There is good cheer, and they for whom it was provided, must never taste it. *Luk. 14.24*. *None of th*•• *that were bidden, shall taste of my supper*. Thus miserable are they that

live out of the orbe of mercy, drawing their unhappy breath without repentance; upon whom fury and indignation waits, the length and breadth whereof cannot be measured; with a diligent train of unsufferable plagues, that will never cease to punish, so long as there is a will of God to bid them. It is a question whether the rich man's own positive and sensible torments more afflicted him, or the sight of his once despised *Lazarus* in the bosom of rest. *Psal.* 112.10, *The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away.* What so vexeth him? *The horn of the righteous exalted with honor.* *Luk.* 13.28. *There shall be weeping and gnashing of teeth, when you shall see the Saints in the kingdom of God, and yourselves thrust out: when you shall See it.*

We may also consider this point at home; and think how it afflicted our first Parents to see that Paradise, out of which they were cast and kept with a flaming sword. Every earth was not fit for *Adam*, but a Garden, a Paradise. Excellent pleasures have been found in Gardens planted by men: yet is the least leaf, twig, or pile of grass past all men's making. When he that creates the matter, undertakes the form, this must needs be transcendently perfect. No tree, herb, flower, was here wanting; that might be for ornament or use, for sight, sent, or taste. The bounty of God extended it self further than to necessity; even to delight and recreation. Yet for all this, if God's gracious presence had not shone there, no abundance could have made him blessed. Yet behold, God offered him all fruits there, and restrained but one; Satan offered him but one, and forbore all the rest: and man chose rather to be at Satan's finding, than at God's. Then did the Justice of God turn him out of his gates with a curse: why should he feed a rebel at his own boord? That God from whose face he fled with fear in the Garden, now makes him fly with shame out of the Garden. The Angels that should have kept him, now keep Paradise against him. It was easy to have kept happiness, easier to lose it, but most hard to recover it. That very cause which drove man out of Paradise, hath also withdrawn Paradise from the world. Now as when man was toiling in the cursed and weedy earth, what a vexation must arise in his conscience, by the sight of his discharged Paradise! So terrible is it to the devils toiling in the air, to contemplate that heaven from which they are banished forever.

Secondly more specially, and in a stricter acception; heaven is the local receptacle of infinite and interminate joy. *In thy presence is the fullness of joy, and at thy right hand there are pleasures for evermore.* For quality they are *Pleasures*: for quantity, *Fullness*: for Dignity, *at God's right hand*: for Eternity, *For evermore.* There shall be no fear to have the eyes dimmed with tears, or the soul surprised by death, or the heart dejected with sorrow, or the ears disturbed with cries, or the senses distracted with pain. There are possessions without impeachments, kingdoms without cares, length of years with strength of delights, greatness of state without conscience of corruption, love of all without jealousy of any. There men shall be good and not persecuted, happy and not envied, rich and not robbed, kings and not flattered. The Inhabitants are at the same instant ravished with seeing, satisfied with enjoying, and secured for retaining. There is the glory of God whose rightness they behold: safety from foes, whose ruin they rejoice at. *(The righteous shall rejoice when he seeth the vengeance, he shall wash his feet in the blood of the wicked.)* The company of Saints, whose comforts they partipate: the receipt of a kingdom, and with it the full possession of the Fee-simple of life,

the tenure hereof is inviolable. Joy so tempered, that it shall satisfy and not glut: persons so blim'd, that what makes them everlastingly happy, shall never make them weary. here is a river, and the Spring, the Throne of God; the water Crystal, the banks with the trees of life. There is a City, the gates of it Pearl, the streets of it Gold, the Walls of it precious stones, the Temple in it God, the light of it the ambe, the vessels to it Kings of the earth. The cheare of joy, the exercise sinng, the City praise, the subject God, the Choir Angels.

Such is heaven, which alas man's parvities is as far from comprehending, as his arms be from compassing. Heaven shall receive us, we cannot conceive heaven. *Quid mors est rogatas? si scirem, mortuus essem.* Do you ask what death is, fact one: if I could show you, I were first dead. Do you ask what heaven is, when I meet you there I will tell you. Could this ear hear it, or this tongue utter it, or this heart conceive it; it must needs follow, that they were translated already thither. Howsoever what hath been spoken may remonstrate this; how great an infelicity the privation of heaven is. One spake truly; that the tears of hell are not sufficient to bewail the loss of heaven. This fully appears by that judicatory sentence, *Mat. 25.41.* When the wicked shall haply reply; though we may not ascend with thee unto glory, yet let us have thy presence on earth: let us be anywhere so thou, O Christ, be with us. No, *Depart from me;* from peace, from joy, from comfort, from my presence, from my salvation, from my glory, forever. O wretchedness, that disdains all comparison; if there were no hell, this were enough to wring out everlasting tears.

Seeing both these Angels and also men, were cast out of their original and proper residence by sin; and God hath made ours recoverable by Christ, which is not gr•ted to them; let us studiously seek an entrance into that eternal rest, we transgress daily, yet the Lord shutteth not heaven against us: we find more mercy than our forefather. His strength was worthy of severity, our weakness finds pity. We lost a Paradise that cannot be found, but we may find a Paradise that cannot be lost. Here is no fiery sword to keep us out; we care not to seek where that Paradise is which we lost; but this we both care to seek and hope to find. As man is the Image of God, so was that Paradise the Image of heaven: both the Images are defaced, both the first patterns are eternal. The first *Adam* was in the first Paradise, and stayed not: the second *Adam* is in the second Paradise, and there abides. *Th• day shalt thou be with me in Paradise;* was his promise to the penitent Malefactor. *Paul* was there and heard, and saw what he could not utter. By how much the third heaven exceeds the richest earth; by so much doth that Paradise which Christ ha• found, exceed that which we have lost. Now if we desire to have our salvation perfected above, we must begin it below. The gate of heaven is opened on earth. The place where God manifested his favor, *Jacob* called *Bethel*, heaven gate. *This the house of God, and this is the gate of heaven.* As a man calls that the Court, where he was first brought to the presence of the King. Now this is done by a holy expectance, hearty affection, patient forbearance, prepared assurance, constant perseverance, and ravished exultance.

By a holy expectation, and a life expressive of such hope. He that looks to wear a Crown, habituates himself to royal affections. *Our conversation is to heaven, whence we look, &c.* They that hope to carry earth up to heaven, strive first <◇> bring heaven down to earth.

By a hearty affection: if we cannot get in, yet let us get so near as we can; a• keep about the gates of the City: where the faithful are congregated, there heaven it self is opened. *Cain* thought it not the least part of his curse, to be cast <◇> from the face of God; from *Adams* family, where the face of God was seen in his holy worship.

By a patient forbearance and withdrawing our affections from terrene things. This World is but *viaticum*; and no man seeks for his inheritance in his Inn.

By a prepared assurance armed for all encounters. No Prisoner fears the Gaoler, look he never so stern; who knows that his commission, is but to bring him to the Court safe. To the Saints, *Mors non poena, sed remedium*, death is not a penalty, but a remedy. *Nec tam mors naturae, quàm malitiae, quàm miseriae*. It is <◇> so much a death of nature, as of corruption and calamity.

By a constant perseverance, resolving upon the worst disasters not to turn back. Knowing, that if the Gospel takes away riches, it will require them: if it take away life, it will restore it better. Patience shall never be a loser by it.

Lastly, by a ravished exultance and joy, that ariseth from the meditation of heaven. Which so transports us, that for the time we think ourselves there: and conceive of former sorrows, as men awaked from a busy dream. What shall be •he possession of that place, whereof the contemplation is so sweet! *Dulce est in lit•ore stantem Dicere naufragium*. It is a pleasure to sit on the quiet and secure shore, •nd discourse of escaped wrackes. This is our true Paradise; the lower remains *Quoad locum, non quoad Paradisum*; as it is a place, not as it is a Paradise. On earth we lost it, in heaven we shall find it. There faith shall be turned into beatifical visi•on; expectation lost in possession. There we shall know the truth of things we argue here below. How sweet now would the knowledge of some secrets be unto •s; yet are many not worth the knowing: there those deep and glorious mysteries •hall be made plain, and we shall discourse them one to another. Discourse them I •ay; for now the souls in heaven have the language of intelligence; and when their •odyes are joined they shall have the language of utterance. And because *Dura•io est affectus entium*; the perfection of all shall be a blest everlastingness. I will give you the kingdom of heaven, saith CHRIST; this disgraceth all earthly kingdoms. I will give you an incorruptible Crown, this disgraceth all corruptible crowns. I will give you eternal joy, this disgraceth all momentary pleasures. *Eter•all life is the gift of God through Jesus Christ*.

Down into hell.] This is *Locus ad quem*, the next part of their punishment; a •ensible pain; the position of intolerable and interminable plagues. In handling whereof consider three circumstances. *Quod sit, quid sit, ubi sit*. That it is, what it is, where it is.

First, that there is a Hell, is plain: for they could not be cast into a place that had no being. Yea, it is manifest that it had a being before sin; and God made it before he had present and actual use of it. It was constituted ere the Angels fell, that it might receive them when they fell. Hell was made before sin was hatched, as Heaven was formed and fitted before the Inhabitant was produced. For we must observe that God created Angels and men after his

own Image; *Ration sapientes, vita innocents, dominio potentes*; wise, innocent, powerful. But withal he gave *•hem naturam flexibilem*, a mutable condition; which had power of standing, and possibility of falling. Power to stand was of God the creator: possibility to fall was of themselves the creatures. *Immutabiliter esse bonum Dei solius est proprium*, Aug. To be unchangeably good is only proper to God. Augustine in his confessions gives the reason. Because God created man *ex nihilo*, of nothing: he left in him possibility to return *in nihilum*, unto nothing. *Si Deus dedisset illis naturam im•utabilem, deos potius quàm creaturas condidisset*, Basil. If God had given them an immutable nature, he had created them gods, not creatures. Now out of the whole *•oste* of Angels he kept some from falling: and when all mankind was fallen, he *•edeemed* some by his own Son. And as he shows mercy upon some in their sal•ation, so it is fit he should show justice upon others in their just damnation. Now because there must be distinct places for the exercise of both these, which are in God equally infinite: by an irrevocable decree from the foundation of the world, a glorious habitation was ordained for the one, and a terrible dungeon for the other. *These shall go into everlasting punishment, and the righteous into life eternal*. So cer•aine are both these places, that they were of old *prepared*. *Matth. 25.34*. Inherite *•he kingdom prepared* for you from the foundation of this world, *Ver. 41*. Depart *•e cursed* into everlasting fire *prepared* for the devil and his Angels. *Esa. 30.33*. *To•het is ordained of old: non paranda, nec parari certa, sed parata*. Of old, for the Lord that beholds all things, past, present, future, *Vno actu, uno ictu*, at once; *simul & se••el*: as he foresaw the different estates of men and Angels, so he provided for them different places. That there is a *hell*.

First, the Scripture plentifully testifies, *Mark. 9.43*, &c. I know that many have wrangled against it: *Danaus* reckons up 19 several sorts of heretics that deny of it. But say what they will, the wicked would give much to be sure that the Scripture was not true. *Credere nolunt, & non credere nequeunt*: they will not believe; and yet they cannot choose but believe; their case is fearful.

The Heathen affirmed a hell and place of torment for bad men: they retained so much light, as to know of that future darkness. Some of them have been terrified with their own inventions, and distracted with horror of the torments described by their own pens. As *Pygmalion* doted on his own picture, so were they a••zed with their own comments. How much more, if they had known these intolerable horrors, as they are, not as they were described. *Par nulla fig•• Gehennae*.

Besides, many wicked men are punished, and many as wicked escape. Now *Iustum est, ut qui pariter peccarint, easdem paenas luerent*. It is fit that partners in *•inne* should not be severed in torment. God doth not punish all here, that he may allow some space of repentance: nor doth he forbear all here, lest the world should deny his providence. *Parcit ut puniat, punit ut parcat*. He spares that he may punish, and he punisheth that he may spare. He afflicteth some in the suburbs of hell, that they might never come into the city it self. But *Quos malos fert incruciatos, refert ••ciandos*. The evil he now suffers uncorrected, he refers to be condemned. Sin knows the doom, it must smart, either here or hereafter.

Further, in all things natural and supernatural, there is an opposition and contrariety. There is good, there is evil: light and darkness: sorrow and joy. Now as there be two ways, so there must be two ends. Heaven, whither the good Angels shall carry the Saints; Hell, whither the black and grisly spirits shall hurry the reprobates.

Again, all men naturally do honor the good, and punish the evil. The Barbarians themselves have laws of castigation, and executions to cut off irregul• persons. Shall the Lord in his Justice come short of creatures, of barbarous creatures? The Law of Nations requires that malefactors, if they scape with life, •e banished forever. And shall not God banish rebels on earth, from his glorious presence in heaven, into that fearful Island of hell? If this were not, *Stabit cum Nerone Paulus*, Nero was as good a man as Paul. Esau should still have his birthright i• bliss, and Cain be a Saint as well as Abel. As believers say, *If in this life •lie we have hope in CHRIST, we are of all men most miserable*. So might the wicked say, If in this life only we have sense of sorrow, we are of all men mo•t happy.

Lastly, every Prince is allowed this concurrence to his State: that as he hath a pleasant palace for himself and his servants, so he hath a Gaole and prison for rebels and traitors. That heaven is glorious where the high King keeps his magnificent Court; the outer side of whose pavements we delight to behold, and admire for beauty. So is that hell a dismal dungeon where he puts his enemies, the outsid• whereof men are not suffered to see, lest they should die with horror of the sight. They that have seen the flames, and heard the roarings of *Aetna*, now *Monte G••lo*, the flashings of *Vesuvius*, the thunderings and burning flakes evaporating from marine rocks; have not yet seen the very glimmerings of hell. A painted fire is a better shadow of these, than these are of hell torments.

I am sure I speak to no Atheists; I could say; doest thou think there is no hell? *Quis daemonum hoc asseret?* What devil will so affirm? they know it, and feel it. *Why art thou come to torment us before our time?* Shall not men tremble <◇> deny, what the devils confess? *Chryst*. What, eat, drink, and play, *Epicu•e*; *Post mortem nulla voluptas?* no pleasure after death? None indeed to reprobates; there is nothing but hell for them, and they shall find small pleasure in that. *C•••, sed fuge: credendo fugies*. Believe it, and avoid it: by believing thou shalt avoid it. We are sure God hath made it; let us be but half so sure that we shall escape it. A good king having ordained positive Laws by which he would govern; caused In••uments of execution to be made; gibbets, wheels, racks, and such torturous •gines. And being made, he commanded them to be brought forth, and exposed <◇> open view: and upon everyone was written, *Ne noceat, ne noceat*: that it may do <◇> harm: observe it, that you may never feel it. So God admonisheth us of hell, *•e noceat*: he doth as it were show it us, that it may never hurt us. *Ostendisti populo •avia, Thou hast shown thy people grievous things*: but shown them, not inflicted ••em. *Minatur verbis, ne utatur verberibus*. By threatening us, he would save the la••ur of plaguing us.

But shall God menace this, and we not be moved? Is the hand-writing on the ••ll, and *Belshazzar* still merry? God loves him that *Trembles at his word*. Do <◇> not tremble at it? how should we then escape it? We read of a bird of Paradise, <◇> called for her excellent

beauty: that being taken in the fowlers net, she doth groan ••d weep night and day, and so languish away. We were once such Birds of Pa••dise, but by sin taken in Satan's nets; captived in wickedness, and condemnable ⟨◇⟩ this hell of wretchedness: O how should we groan and weep till we get out of •is Prison where we are, into the liberty where we would be! *Plangite plangenda*: ⟨◇⟩ must have sorrow; either hereby attrition legal, and contrition evangelical, or •reafter by destruction infernal. *Estote tam proni ad lamenta, quàm fuistis ad pecca*• *Isidor*. Let us be as ready for repentance, as ever we have been for disobedience. ⟨◇⟩ is too common for men to put far away from them the evil day. *Procul volunt •e, quod juxta est*. They injuriously oppress others, and luxuriously riot themselves; •hy? *My Master deferres his coming*. *Quasi tarde venturus sit, qui nunquam* ⟨◇⟩ *nusquam ab est*. As if it would be long before he be present, that is, in no place at ⟨◇⟩ time absent. Whereas the shadow doth not more diligently wait upon the bo••, than doth confusion upon sin. Therefore so live today, as if thou wert not to •e tomorrow. Seeing for the wicked is prepared a hell, let us seek for heaven. •orrupt nature prepared us all for the former, let holy grace prepare us for the o•er. It is said of heaven, *Imparatis clauditur janua, paratis patet*: it is open to the pre••red, shut to the unprepared. The contrary is true of hell: to the prepared it is •ut, to the unprepared it is open. God shown the Prophets many fearful visions, ⟨◇⟩ their terror, and astonishment; but withal he encouraged them, that the judge•ents should light upon others, and he would deliver their souls. *Ezekiel's quaking •d trembling* was but for a sign: Israel's should be in sense and anguish of heart. If •e tremble at these torments while the wicked laugh and are joviall; we shall put ⟨◇⟩ our fear to them, laugh and be merry when they tremble. As *Daniel* said ⟨◇⟩ that Monarch; *Let not the dream trouble thee; the dream shall be to them that hate ••e, and the interpretation to thine enemies*. Let our hearts repent and believe, and ⟨◇⟩ not this terror trouble us: the terror be to the devils that hate God, and to the probates his enemies. *His enemies will I cloth with shame, but upon himself shall his ••own flourish*. For tormenting cares, we shall have flourishing Crowns, in the ••mmunion of Saints and Angels.

The next question is, what is Hell? It is that place where the Justice of God •nfineth reprobates to their eternal punishments. The plagues thereof are inter••ll, external, eternal. Internal, that consists in a plenary desertion of God; so ••t they are continual sinners, and continual sufferers. Two contrarities being re••nciled in them; extreme presumption, and extreme desperation. Presumption, ⟨◇⟩ with bitter malice and cursed heart they shall perpetually blaspheme, and sin a••inst the Holy Ghost, *Revel*. 16.11. Desperation, without all hope of mercy, or ••itting one thought of peace. The one being a sin against God's Justice, the •her against his mercy. External, that consists. 1. In a deprivation of all come•rt; that they do feel, being not more bitter, than the thought of that they can••t feel, *Chrys*. A privative cause hath a positive effect. *Tully* banished from Ita•• though it were into Greece, wept bitterly when he remembered Rome. Exiled *Demosthenes*, though he found much kindness amongst his enemies, yet wo•ld weep when he looked towards *Athens*. The captive Jews hung up their harp•, when they remembered *Zion*. Another laments that *Roma relinquenda est*: but wh•• he considers, *Scithia est quo mittitur*; bursts out into tears it is the most unhappy part of unhappiness, to remember former welfare. *Dura satis miseris mem••• prisca bonorum*. 2. In a

sensible passion of universal anguish: as a brand in a gr••• fire, no part free from burning. Eternal, not determinable with time, for th••*Time shall be no more*: everlastingness shall make absolute their sorrows: ⟨◇⟩ arm may be weary of smiting, not God's: it is fabled of *Jupiter*, that if he shou•• spend his artillery as fast as men sin, *Exiguo tempore inermis erit*, his quiver woe••• soon be empty: *Vulcan* could not make his thunderbolts fast enough. But the d••ned are punished in hell, so long as there is a God in heaven.

The Scripture speaks sometimes of hell figuratively; *Gehinnon*, *Tophet*. Which was a valley by the Fullers field near to *Acelandama*, on the South-side of *Si••* Call'd *Gehinnon*, because it was in the tenure of a man named *Hinmom*, *Aret*. Th•• the Jews, after the example of the Ammonites, sacrificed their children to *Mol••* in the fire. An Idol which they worshipped for *Mercury*, *Montan*. Others ⟨◇⟩ for *Saturn*, whom the Poets fain a devourer of his own children. It was of br•• or coper, with hands stretched out to receive the Infants that were to be sacrifice• His Priests were called *Chemmarim*, because they were reesed or smoked with t•• Incense offered to the Idol. It was defaced and defiled by good King *Josiah*, *2 King* 23.10. and made a draught or common sewre for the filth of Jerusalem. The Ca•deans cast the slain Jews into that place, *Ier.* 7.32. Therefore it was called *Os Inf•ni*, the mouth of hell, that could not be filled. For further description of hell, the Scripture useth three principal terms; the *Worm*, *outer darkness*, and *unquench•• fire*, *Mark.* 9.44.

First the *Worm*: this we must not understand a corporal *Worm*, which were terrible enough; for a man to live always dying, and die always living, with ⟨◇⟩ adder sucking and stinging his vital parts. *Eccl.* 7.17. *The vengeance of the ungodly fire and worms*. But we must know that after the worlds dissolution, there shall remain no mixed body, but only man's: no generation nor corruption in the revi•• bodies. Therefore the worm cannot be corporal, but spiritual: the stinging o• a vexed conscience. As from the corruption of dead bodies breed the worm• that devour them: so from the corruption of sin riseth this worm of conscience. Some understand it to be the *memory of past sins*; which shall so long gnaw their souls and bodies; like a vulture pr•ying on their hearts, as the remembrance of committed iniquities continues, which will be forever. *Ob.* But if the memory be so p••fected, then the recognition of former joys shall be some ease. An old soldier after his exhausted strength, glories in the battles he hath won. *Ans.* Nay this ⟨◇⟩ rather be matter of sorrow: to remember the evils they have done, bitter: the goo• they once had, more bitter: the good they might have had, most bitter.

Object. The torments of hell are far beyond any pains of this world: ⟨◇⟩ a man here, lying under some lethargical and stupefying pressure, cannot confide•• those intelligible conclusions, as he might being abstracted from his pain. A••• The soul is here joined to a corruptible body, straightened by the Organ: so th•• while the body is afflicted, the consideration of the soul is hindered. But there ⟨◇⟩ soul cannot be inclined by an incorruptible body: but while the flesh suffers according to the capableness thereof, the soul is prostrated to all the pains she can ••dure. *Object.* But the damned are the subjects of time, and time causeth forg••lness. *Answ.* Time is the cause of forgetting, but only by accident:

because motion which is the measure of time, is the cause of transmutation. But after this $\langle \diamond \rangle$ there shall be no more motion of the heavens: and even the soul that is now separated, is not changed from her disposition by the motion of heaven. *Luk. 16.2* Son, remember: this is a gnawing worm: which if it hath made some acknowledge (*Infernum in mundo, qualiter sentient in inferno?*) a hell on earth, what shall it be to their sense in hell itself? *Oculos quos culpa claudit, paena aperiet, Greg.* The eyes which sin hath shut damnation shall open.

Therefore it is good counsel now; *Praevideate mala futura, ne recordemini bona operata.* Foresee with fear the evil that shall be hereafter, lest you remember with grief the good that hath been heretofore. O that our foresight were but half so sharp as our sense? let us now consider seriously the pains that shall be, that we never be put to remember grievously the joys that have been.

Secondly, *Outer darkness, Matth. 22.13.* Cast him into outer darkness. But it $\langle \diamond \rangle$ objected, that the sight of their misery shall aggravate the sense of their misery; but nothing can be seen without the light, therefore not outer darkness. Again, the damned shall have a visionary power after the resumption of their bodies; which were superfluous if they should see nothing with it. They shall see, and without sight they cannot see; how then, outer darkness? *Answ.* Though that fire do not shine to any comfort; *tamen ut magis torqueat, ad aliquid lucet;* yet for their extreme vexation, it shall give some light. So much, as to show their fellows their torments, and them the torments of their fellows, *Greg. Basil in Psal. 29.7.* The voice of the Lord divideth the flames of fire. God's power shall separate the clarity of fire from the adustive virtue. *Vt claritas sit pax in gaudium, & ustivum damnatis in tormentum.* That the clearness may delight the righteous, and the sharpness afflict the wicked. So *Theodor in Psal. 96.* The shining property shall be extracted to comfort the Saints: the burning property remain to punish reprobates. But then vision itself is some delight: as *Aristot.* in his *Metaphys. Sensus oculorum maximus iligibilis:* the sight of the eyes is pleasant; and to the same purpose *Solomon.* Yet by accident it becomes afflictive; as when men are forced to see what they would not see. In hell there shall be nothing diaphanous, perspicuous, clear; but a shady, foggy vision; like a distracted dream. *Erit quod videant, non erit quod videre cupiant* They shall see that, which to avoid they would wish themselves to have no eyes.

Let us therefore decline the works of darkness, as we desire to escape the place of darkness. Interior darkness must be doomed to inferior darkness. What is more just, than that they who refused the light when they might have it, should be denied the light when they desire it? many now nuzzle themselves in ignorance, as if they meant to make their own beds in hell. Voluntary blindness shall be confined to necessary blindness: and they that might now see if they would open their eyes, shall there open their eyes and not see. Let us be children of the light, not of the night: and as we wish to see that glory without us which may make $\langle \diamond \rangle$ happy: so let us strive to see that grace within us which may make us holy. Now the Father of lights defend us from that Prince and place of darkness.

Lastly, *fire, unquenchable fire.* It hath been much controverted, whether in hell be true substantial fire, or only fire allegorical. *Calvin* is only for the allegory; and $\langle \diamond \rangle$ some others,

that give this reason. There is mention of *Wood* and of *Worm*, as well as of *fire*: now these are allegorical, why not therefore the *fire*? But in Scripture things spoken together are not always taken in the same nature and manner. Christ is called the *Rock of our salvation*: the rock is allegorical, is our salvation therefore allegorical? *Ye shall eat and drink at my table in my kingdom*. Eating and drinking is allegorical, is therefore the kingdom allegorical too? It is then
 〈◇〉 be concluded that there is true and substantial fire in hell. *The Lord will come with fire, to render his anger with fury, and his rebuke with flames of fire. Si in igne damnabit reprobos, quare non in igne cruciabit damnatos?* If he will judge them in fire, why not condemn them to fire.

Grant it substantial fire, then it is questioned whether it be material, corporal, or spiritual. It is not material, that is fire nourished with fuel. *•na*, and other places of the earth burn continually without fuel: much more that infernal fire. He that makes the damned live without food, is able to maintain this fire without wood. Not spiritual; indeed *Gregory* calls it an *Incorporeal fire*; but it passeth the nature of fire to be spiritual: and he that makes it spiritual only, goes about to make it no fire at all.

It is therefore a corporal fire: but being so granted, there arise some exception, *Object*. If it be corporal, how can it diversely torment diverse reprobates? There is but one fire in hell, but it doth not cruciate all after one manner and measure: as everyone hath been more wicked, he shall be more wretched. *Answ*. But we must know that this fire is the instrument of the Divine Justice: now no instrument works only by its own virtue, and after its own measure; but is regulated by the virtue of the principal Mover. The fire in a furnace is increased or qualified according to the will of the kindler: so is this disposed by the power of God; *the breath of the Lord like a river of brimstone doth kindle it*. We know that one and the same fire do otherwise burn iron, than wood or straw. *Secundum durtiem vel durationem •riae*: according to the nature of the incensed matter is the rage of the fire. All 〈◇〉 on earth are under one Sun, yet do not all equally feel the burning of that Sun: one is hotter than another, a *Moore* than a *Britain*. So in that one fire there is 〈◇〉 one manner of burning: *Quod hic diversitas corporum, illic agit diversitas peccatorum*, *Greg. dial. lib. 4*. That which is here wrought by the diversity of bodies is there by the diversity of sins. There may be a several degree of pain to everyone, and yet one common fire to all.

Object. But if it be corporal fire, it must be maintained with fuel, or else will go out: but there is no fuel in hell. Yes, the bodies and souls of the damned shall be *Loco carbonum & lignorum*, instead of fuel. And because these materials are everlasting, therefore it follows that hell fire can never go out, for it is against the nature of fire to cease, so long as it hath combustible matter to feed it. *Object*. But if it be corporeal, then is it of the same species with our fire, now man knows the nature of this, but not of that. *Answ*. Fire is found in two places and manners: *vel in materia propria, vel in materia aliena*. Either in the proper matter, as it is in the own orb or sphere. Or in another matter, whether earthly as appears in a coal, or airy as appears in the flame. But howsoever or wheresoever it is found, it is always in respect of the nature *in specie, fire*. In the bodies which are the matter of the fire there may be difference; as *lignum igneum & ferrum ignitum*, burning wood and burning iron differ. Still is it fire, though diverse from ours in certain proprieties which are unknown to us, and may we never know them.

Gregory upon Job, 20.26. *Ignis non succensus, a fire not blown shall consume* ⟨◇⟩ objects, that if it be corporal fire, it needs fomentation. *Nec valet esse nisi succensus, nec subsistere nisi refotus.* Indeed our elementary fire must be kindled and nourished, because it is brought artificially and by violence upon the combustible subject. ⟨◇⟩ hell fire needs not, because it either subsists in the proper matter, or in an alien subject, not by violence, but by nature *a principio intrinseco. Flatus Domini sicut totius sulfuris succendet eum:* the wrath of God makes it unquenchable; so that it neither needs feeding, nor wants raging. But our fire is corruptible, that eternal, how ⟨◇⟩ of the same nature? So are the reprobate bodies now corruptible, then made incorruptible: therefore the same nature of fire shall become everlasting, to torment ⟨◇⟩ same bodies become everlasting. *Object.* But the nature of our fire is to shine ⟨◇⟩ give light, which hell-fire doth not. *The light of the wicked shall be put out, and the spark of his fire shall not shine.* *Answ.* The fire doth not shine in the proper manner of existing: *non lucet in propria sphaera,* saith the Philosopher; it shines not in the own orb. Besides, gross and foggy smokes, and thick darkness may keep ⟨◇⟩ from giving luster; yet still it remains fire. The conclusion then is for corporal fire in hell. 1 Because there is not only the punishment of loss, which answers ⟨◇⟩ the aversion from the Creator: but also the punishment of sense, which answers ⟨◇⟩ conversion to the creature. Now what plague so terrible to the sense as fire? 2. ⟨◇⟩ *Wherewithall a man sinneth, by the same shall he be punished:* but by sensible things they sinned, therefore by sensible things punished.

But lastly, if it be corporal fire, then it torments only the body: for how can ⟨◇⟩ corporal fire work upon a spiritual substance? Bernard thus; there is a double punishment, the Worm, and Fire. *Altero roditur conscientia, altero concremantur corpora.* The one gnaws the conscience, the other burns the carcase. The one *exterius comburens,* the other *interius corrodens.* And *Meditat. cap. 4. In carne cruciantur per ignem, in spiritu per conscientiae vermem.* So Isidor. *de sum. Bon. lib. 1. cap. 31.* The pain of the damned is double: *Mentem urit tristitia, corpus flamma.* So Bed. ⟨◇⟩ *Marc. 9. lib. 3. Ignis erit paena extrinsecus saeviens, vermis dolor interius accusans.* These seem to restrain that fire from working on the soul. But it is plain, *Mat. 25.1. The fire is prepared for the devil and his angels.* But the devil hath nobody, yet he burns in fire. *Luk. 16.24.* The rich man cried out, and shall cry forever, *I am tormented in this flame.* Yet was his body in the grave, and his soul only in hell; either is that altogether a Parable: for then *Tacuisse nomen, & solum posuisse exemplum.* Christ would only have propounded the example, and concealed the name. He that denieth spirits to be tormented in fire, let him take heed lest his own spirit feel it. But how this corporeal fire shall torment devils and damned spirits, who knows? I do not doubt but that rich man was in the burning of pains, and the poor man in the refreshing of joys: but how to apprehend that flame of hell, that bosom of Abraham, that tongue of the rich, and finger of the poor; *la sitis tormenti, illa stilla refrigerij;* that thirst of torment, that drop of comfort, shall hardly be found of them that seek humbly, never of them that seek curiously. *Melius est dubitare de occultis, quam litigare de incertis.* It is more safe to doubt of what is secret, than to dispute of that is uncertain. It is miserable by seeking what GOD hath secreted, to lose what GOD hath granted. Seeing then this is substantial and corporeal fire; wherein differs it from our elementary fire? In five respects.

1. In regard of heat. The fire in a lantschip which is *Ignis pictus*, or their purgatory fire, which is *Ignis fictus*: is a better representation of elemental fire, than elementall is of eternal fire. That furnace whose heat was septupled, and the flames lick'd up them for whom it was not meant; was raging, but not a glowing spark to hell.

2. In regard of light: our fire comforts in shining, that is oppressed with horrible darkness. *Cremationem habet, lumen non habet, Greg. Vim comburendi retinet, illuminandi amisit, Basil.* It retains the property of burning, it hath lost the property of shining. Therefore it is called *Hades sine sole domus*: Jude calls it the black darkness. The darkness of Egypt was strange and fearful, so thick that it was palpable: yet a mere holy day to hell. The Poets described it by *Cimerian darkness*; an Italian territory betwixt *Baiae* and *Cumae*, where the *Cimerij* inhabit: environed with hills, and over-shadowed with supercilious and hanging promontories, that the Sun never comes at it.

3. Elementall fire burns the body only, eternal also the soul. The passion of the body, is but the body of passion; the soul of pain is the pain of the soul: that if a consumable body be not able to endure burning flames for a day; how will an unwastable soul endure them forever.

4. Elementall fire as it burns, so it consumes: hell fire rageth more and waxes less. The reprobate shall have the punishment *vri*, to be burned; not the happiness *exuri*, to be wasted. *Poenae gehennales puniunt, non finiunt corpora, Pro.* Iron will hold burning long, yet consumeth: in hell there is neither cessation of fire burning nor of matter burned. It is a fire of consummation, not of consumption: *Ignis absolvens non disolvens*. If it were terminable, it might be tolerable: being endless, it must be easeless.

5. Our elemental fire may be quenched, that never goes out. This is maintained with wood, and put out with water: that as it hath nothing to maintain it, so nothing to extinguish it. There shall be weeping of eyes, no mitigation of flames: if there be any tears, they shall rather be like oil to feed and nourish it, than like water to put it out.

These are three principal expressions of hell; but is there nothing of pain besides these? It seems they suffer nothing else but fire, because CHRIST doomes them only *unto fire, Matth. 25.41*. Indeed fire is the principal, but there are other accessories and concomitances. *Basil.* In the last purgation of the world there shall be a separation made in the elements.

Whatsoever is pure, refined, sublim'd, and perfect, shall remain above for the solace of the blessed. Whatsoever is feculent, sordid, and ignoble, shall be cast down to the punishment of the damned. That as every creature becomes matter of the Saints joy; so every creature be made matter of the reprobates sorrow. *God shall make the creature his weapon for the revenge of his enemies: and the world shall fight with him against the unwise.* As they have departed from that one God, one good, by sin in many material things which are *variae & vanae*: so that one Justice shall by many material things confound them. But *Job 24.19. Ad calorem nivium transibit ab aquis nivium*; as the vulgar Latin reads. Now the variety and vicissitude of passions yields some refreshing. As when a man passeth from extreme cold to extreme heat, there is a mediate intermission: but there is no refreshing admitted in hell. *Answ.* The damned may

pass from extremity of cold to extremity of heat, without any re••shing: because the passure shall not be by any transmutation of the body from the former natural disposition, nor by reduction to any equality of temper: but •••ble pains working upon the sensible parts; *secundum esse spiritual, non secundum esse material, in organum, Aquin.* The sum is this; the torments of hell are comprise• under fire, because that is most violent, vehement, and sharply afflictive. Wa•• doth only kill: fire doth vex also, and torment: yea which is worse, this fire doth never kill. It shall be so extreme, that the damned shall prize a cup of cold wa•• above ten thousand worlds. The use.

As we desire to escape the fire of hell, let us avoid the fire of sin. *Praeparant ignita peccata in ignita supplicia.* There be certain fiery sins, which shall find fiery punishments; as *Nadab* both offered and suffered strange fire. There is *Ignis nec ardeus* 〈◇〉 *lucens: Ignis & ardens & lucens: ignis lucens non ardens: ignis ardens non lucens.* The•• fire is properly neither burning nor shining, but only stinks and makes a smothe• sin, a spiritual fire. There is fire both burning and shining; that we call elemen•• fire. There is fire burning and not burning, as the Sun. There is fire burning and not shining, and that's the fire of hell. Thus *Paul* calls lust a burning: *It is better* 〈◇〉 *marry than to burn.* Who then would burn in lust, that fears to burn in hell?

〈◇〉 read of a man, that when he was tempted to lust, would lay his hand on bur•••• coals, concluding; If I cannot endure this for a while, how should I endure 〈◇〉 fire forever? Rage and malice are burning sins. *Iratus non vides legem, sed lex •det iratum.* The angry man beholds not the Law, but the Law beholds the a•••• man. Therefore is anger called *Excandescencia.* They that nourish that fire within them, are nourished for a worse fire without them. Blasphemy is a burning 〈◇〉 *The tongue is a fire, that fireth the whole course of nature, and is fired of hell.* Let th•• whose mouths flame with oaths, fear these flaming torments. The rich 〈◇〉 tongue was tormented in fire, because it was used to spit fire against heaven. Drunkenness is a burning sin: too much wine is the oil of hells own Lamp. They inflame the reckoning, till they inflame their brains, inflame their bloods, infl•• their bodies: buy as much sickness, as will make up a burning fever; and 〈◇〉 much sin as will serve to inflame their own hell. In the German p••verb, *Fire* is of all the genders. *Hic ignis,* that's fire: *Haec ignis,* that's a• whore: *Hoc ignis,* that's wine. the first Chapter of *John* Verse 5. *Mundus pos••est in maligno,* that is *in igne malo:* all the world is on fire with sin, to make work •or the fire of hell. *Deut. 32.22. A fire is kindled in mine anger, and it shall burn •nto the lowest hell. Psal. 2.12. If his wrath be kindled but a little, Blessed are all they ••at trust in him. Cant. 8.6. The Coals thereof are coals of fire, which have a most •chement flame.* Wildfire may be tamed, streams of fire have been quenched: ••ely that fire can never be extinguished in the subject it hath possessed. One thing ••ely now can put it out; the water and blood that came out of CHRIST'S own •de. Only that water can quench the fire of lust in us, and that blood quench the •re of hell against us.

Down into hell.] Let me a little further enlarge this discourse of hell: wherein you do not find a due method, know that the nature of the place denies it. Who •n speak methodically and orderly of that; *Quod nec modum nec methodum novit;*•at knows no method, no order. *Ibi ordo nullus, horror sempiternus.* If any expect 〈◇〉 absolute description; I excuse myself; *Non mihi si •ntum linguae.* But as *Pi•agoras* ghest at the stature and pitch of *Hercules,* by the length of

his foot; and we say in the proverb, *Ex ungue leonem*: so by shadow and resemblance, we may a little conceive what it is in sufferance. This is a cup of the deadliest wine that ever was tasted: those *deep graves* in the Psalm, from whence there is no rising again. The gates of that infernal prison being kept from egress, as the gates of Paradise were rewarded from entrance: not by Cherubims with a flaming sword, but by the angels of Satan, with all the instruments of death, and the seal of God's eternal decree set upon them. This is that *outer darkness*, to comprehend and wrap up the damned. *Outer*, because in extremity, without the limits of any mercy to be extended: where no light of Sun, Moon, or Star, much less the face of GOD shall ever shine. Where the eyes shall distill like fountains, and the teeth clatter like armed men, and the mind muse on nothing but sad desperation. Many and fearful agonies have wrung and wrested the spirit of man, since the spirit of life was first breathed into him: yet if all were put together, to answer the measure of hell torments amongst them; the hand of Tophet hath an unmeasurable portion left behind to distribute to her children, and enlesse patrimony of howling and gnashing teeth. Balance them together, and the least pain of hell is greater than the greatest of this world, *Aquin*. Horrible torments have been inflicted on mortal delinquents; they are all but ticklings to those torturings. *Rev. 8.13*. There is a threefold woe: *Woe* for the bitterness; *Woe* for the multitude; *Woe* for the everlastingness of those pains. *It had been better for that man never to have been borne*. A we, ten thousand times more than can be imagined by any heart as deep as the Sea. These are those waters of gall, viols of unmerciful plagues; pestilence and blood, and huge hailestones, fire and brimstone. Not such as fell upon Sodom, the witnesses whereof, for many succeeding ages, were heaps of ashes, and clouds of pitch. fire and brimstone from a bottomless mind, which burneth in the lake of wrath, and shall never be quenched.

Of all these torments there are two dire and dismal effects. *Mat. 8.12*. *Weeping and gnashing of teeth*. *Fletus de ardore, stridor dentium de frigore*. *Raban, Fletus ignem qui non extingitur, stridor ob vermem qui non moritur. Fletus ex dolore, stridor ex furore, Bern*. They are cast into *darkness*, for the inordinatenesse of their concupiscible: *weep*, for the inordinatenesse of their Irascible? *gnash their teeth*, for the inordinatenesse of their irrational part, *Corrh*. This manifesteth two extremities in hell; incomparable cold, and intolerable heat, *Greg. in Mat. 8*.

Weeping: here are some questions moved, whether this be a corporal weeping. Some affirm it; because the sorrow which is in pain shall answer the pleasure that is in sin. *As she hath lived deliciously, give her so much torment and sorrow*. But probates in their sinning had both an inward pleasure, and an outward delighting: before they must have in punishment both an inward grief and an outward weeping. *usu*. But then damnation being eternal, this effusion would also be eternal: and so the tears would make an inundation larger than the ocean, able in time to put out the fire of hell. Therefore we must distinguish; In corporal weeping there are two things: a resolution of tears, and a commotion or perturbation of the heart and eyes. This *weeping* is not the resolution of tears, because then the motion of the first mover ceasing, there is no generation, nor corruption, nor alteration of the body. But there must be a generation of that moisture which distills itself into tears, if that weeping were corporal. Yet there shall remain a weeping, which ariseth from the perturbation of the soul, and

anguish of the body. There $\langle \diamond \rangle$ be here a howling like dragons, when as yet no tears fall. It is observable $\langle \diamond \rangle$ the expense of tears outwardly mitigates the sorrow within, and easeth the he•• the burden of indigestible grief emptying and venting it self at the eyes: but $\langle \diamond \rangle$ eternal tears could never qualify eternal pains.

It is further objected; *weeping* is the effect of sorrowing, and sorrow of repenting: therefore it seems if the damned weep in hell, that they repent in hell. W•• 5.3, *And they repenting*, and groaning for anguish of spirit, So *Aristot.* They $\langle \diamond \rangle$ be grieved for that wherein they were delighted. *Ans.* To repent may be understood two ways: either *ration peccati*, or *peccato adjuncti*: in respect of sin, and the punishment annexed to sin. To repent of sin for it self, is to hate it for $\langle \diamond \rangle$ other cause but because it is sin and displeasing to God: thus they do not sorrow. To repent of it for the punishment bound to it, is a sorrow by accident; that ariseth not from their evil doing, but from their evil suffering. The will of the dam•••• never bettered by their torment. To wish they had not sinned, without further ••lation, were a good will: but a good will and they are everlasting strangers. The will of the Devil is still invertible: nor doth he grieve for his pride, but for the punishment of his pride. Agains, there shall be a greater perv ersnesse of the damned in hell, than is of sinners on earth: but diverse sinners here, through blind•• of mind, and hardness of heart, do not repent of their sins: though the $\langle \diamond \rangle$ savage beasts through grief and pain are restrained from their sensual pleasure. On earth there may be repenting without weeping, in hell there shall be weeping, without repenting.

But is their no recovery of original good in hell? If the damned are sorry for their sins, this argues repentance. If they were re-admitted to life, they would $\langle \diamond \rangle$ their life in obedience; this argues a will to goodness. That rich man had $\langle \diamond \rangle$ care of his living brethren; this argues charity. No, there is no repentance, $\langle \diamond \rangle$ rectified will, no charity. Haply some remanents of natural light, none of $\langle \diamond \rangle$ natural grace.

There is no repentance, *Revel.* 16.9. They are scorched with heat, and blaspheme God's name: but *repent not* to give him glory. Ver. 11. They curse him for their pains and sores, but *repent not of their deeds*. True repentance ariseth fr•• faith and hope: but there can be no faith of releasement, where is certain knowledge of eternal punishment: knowledge and sense exclude faith. There can b•• hope of termination, where be chains of desperation. There shall be a desp•• sorrow for pain, no penitent sorrow for sin. None are now saved but by the blood of the *Lamb*: but when the world is ended, that fountain is dried up. The worm of conscience shall gnaw them with this remorse, bringing to their $\langle \diamond \rangle$ the cause of their present calamities. How often they have been invited $\langle \diamond \rangle$ heaven, how easily they might have escaped hell. They shall weep for the loss of the one and gain of the other, not for the cause of either, which were repentance.

There is no will to good, or at least no good will. As the will of the bless•• wholly set upon good: so the will of the damned is wholly set upon evil. Neither can the Saints in heaven will that which is evil, nor the reprobates in hell will $\langle \diamond \rangle$ which is good. This we perceive in the

devils, who have been so long damned, •eaven to this day their unchangeable will is totally bent to wickedness. But 〈◊〉 *est omnio involuntarium, Dionys.* Evil is altogether against the will: if therefore they will anything, it is good either in existence, or in appearance. *Ans.* There is a double will in them: *Natural*, which is not of themselves, but of the founder of nature: *Deliberative*, that is of themselves; which being wholly averted from the supreme end of goodness, cannot be but evil. So that if naturally they could will good, yet the form of that will being so corrupted, it must necessarily be bad. Indeed evil as it is properly evil, moves not the will: but as it is an estimative good. Such is their malice, that they never will anything but evil, though they esteem it good. So that if they were now repealed again to this world; they would neither repent their sins, nor amend their lives, nor glorify God, nor seek JESUS. Let us now labor to rectify our wills, and order them to the seeking of good: lest we there lose both the good it self, and the very will unto it. For *In Inferno erit stimulus paenitudinis, nulla tamen correctio voluntatis: ita culpabitur iniquitas sua, ut nullatenus possit diligere vel desiderari Iustitia, Aug.* They shall curse their own wickedness, yet neither love nor desire righteousness.

There is no charity; not so much as any love to God, the infinite good; much less to man. None to God. But *Omnibus diligibile est pulchrum & bonum*: goodness and beauty is every ones love: therefore much more God, the cause and fountain of it. Nay, they shall hate God, *Ps.* 139.21. Do not I hate them *that hate thee?* Indeed if God could be seen of them in his goodness, mercy, bounty, they could not hate him: but they no further apprehend him but by the sense of their own torments, the effects of his Justice, and so hate him, *Revel.* 16.9.11.21. They suffer, and they blaspheme: there is in them a furious malice against him: being cursed of him, they recurse him. They curse him for making them, curse him for condemning them, curse him because being adjudged to death, they can never find death. They curse his punishments, because they are so unsufferable: curse his mercies, because they may never taste them: curse the blood of CHRIST shed on the Cross; because it hath satisfied for thousands, and done their unbelieving souls no good: curse the Angels and Saints in heaven, because they see them in joy, and themselves •n torment. Cursings shall be their sins, blasphemies their prayers, *Lacrimae* their •otes, lamentation all their harmony. These shall be their evening songs, their morning songs, their mourning songs forever.

No charity to man, for they rather wish all damned with themselves, than any •o be freed from their own prison. As in the blessed there is perfect charity, so in •he damned perfect envy. Now nothing is more repugnant to charity than malice and hatred. But it is objected, that inordinate affections are not taken away from •he damned: therefore they would not have them condemned in hell, whom they •nordinately affected upon earth. *Ans.* The love that is grounded upon virtue, is constant and durable: such charity we shall bear with us to heaven, and be made •erfect in it. But the affection grounded upon lust and sinful passion, a disease that •uns in the blood, doth quickly vanish: like fire in wet straw, that only makes a mother, and goes out in stench. Therefore the adulterer, though he so dotes on his Mistress, that he is content to venture his soul for her embraces: yet having lost •hat soul, he doth as heartily wish her in the same bed of torment: that as they •ave been delighted together, so they might be afflicted together. *Object.* But as •y the multitude of participants the joys of

heaven are enlarged, so are the sor•owes of hell increased: how then will they desire more company, when thereby •hey inhaunce their own penalty? *Ans.* Yet such is their unchangeable malice, ••at it contents them not to suffer their own singular torments; but had rather en•ure more grievous misery, to have a more numerous society. And for the rich •ans prayer for his brethren, *Luk. 16.* It proceeded not from a charitable soul, but ••om fear and horror of more torments to be multiplied on himself. *Non fratres ••exit, fed seipsum respexit:* he desired not their salvation, but his own less dam••tion. He knew that being the elder brother, his vicious example might draw on their greater disobedience: and as their sins increased, so he felt his own tortures enlarged. Therefore no grace in hell but everlasting sin, no devotion, but extreme damnation.

The wicked in hell still remain sinners. So Christ saith; *All that came before me are thieves and robbers: Are;* in propriety of speech he should have said; *Fu•runt, they were* thieves: no, *Sunt, they are* still, they remain so. *Luk. 13.27.* Depart from me all ye workers of iniquity: *Operarij, & ab actu praeterito, & habitu presenti, Chrys. Workers,* in reference both to the act past, and present habit. For he doth not say, yea that have wrought, but *workers: quia iniqui nec post mortem des•nunt esse iniqui.* They that die sinners, remain sinners even dead: although they cannot sin, yet they retain the desire of sinning: and he that is a liar in purpose, ceaseth not to be a liar in practice. *Mors separate animam à carne, non peccatum (φ) anima.* Death separates the soul from the flesh, it separates not sin from the soul.

Seeing the effect of those horrors is *weeping*, which shall never be comforted; let us prevent them, by *weeping* where we may be comforted. The time of living, is the time of repenting. If a man dies without repentance, repentance is dead to him forever. If we compare, *Mat. 5.4.* with *Luke 6.25.* we shall find, that the decree of God hath disposed, *Flentes ad risum, ridentes ad fletum;* weepers to laughing, and laughers to weeping.

Gnashing of teeth;] This is the effect of an inexpressible sorrow. A just and s• punishment, that they who once gnashed their teeth at others in contempt, should gnash their teeth at themselves in torment. The Psalmist complains; *They gnashed their teeth at me;* and the Jewsgnashed on Stephen with their teeth. Therefore they shall gnaw their tongues for pain: their tongues gnawed their neighbors, now they shall gnaw their own tongues. They shown their teeth in derision, they shall gnash their teeth in damnation. No part of the damned shall be free from anguish, the memory afflicted with pleasures past, the apprehension with terrors present, the understanding with torments to come and continue, the eye with darkness, the ear with hideous screechings, the smell with killing stench, the taste with gall of bitterness, the very teeth with such an anguish, that the extremist tooth-ach here is but a pleasure to it. Such is the extremity, universality, and eternity of those pains: if they be so universal in all parts, O that they were not so extreme! if so extreme; O that not so universal! if both so universal and extreme! O tha• not so everlasting; each torment easeless, endless, remediless! There be *Ignit• lacrymae,* and *frigidi anhelitus.* Therefore called *Avernus; absque vera temperatur•* where the freezing cold shall not mitigate the scorching heat, nor the scorching he• qualify the freezing cold. *Avernus* is a lake in *Italy,* that *Caesar* purged; evaporating such a mortal steam, that it killed the birds which flew over it. Therefore called *Avernus quasi avibus*

adversus. Profundus sine fundo; full of incomparable heat, intolerable stench, innumerable griefs. *Hugo, Vermis cum tenebris, flagellum, fœtus, & ignis; Daemonis aspectus, scelerum confusio, luctus.* From all these must needs arise the gnashing of teeth. Two things would seem to mitigate the terror of hell, Patience and Hope: this *gnashing of teeth* excludes them both.

For patience; many grievous extremities have the Saints of God digested o' earth by patience: that universal antidote against future evils, and qualification of present severities. It hath blunted the edge of tyranny, and made the sufferers smile in the midst of those pangs, the very sight whereof hath astonished the beholders. Whatsoever the damned suffer, let them have but patience: nay, there shall be ⟨◇⟩ patience in hell: this gnashing of teeth, is the effect of a most impatient fury. M^o commonly say, in necessitated sufferings; what remedy but patience? Patience therefore is a confessed enemy, but all remedy is denied to the reprobates the^r; even that poorest succor which the anguished heart can imagine, Patience. O the universal privation in that dismal place! where *Omne aderit quod cruciet, omⁿis* ⟨◇⟩ *quod relevet.* Everything is present that may vex them, everything absent th^{at} may comfort them. Where they must suffer everlastingly, and cannot suffer patiently.

For Hope, there is none. The proper object of hope is *Arduum bonum*, saith o' School: a difficult good. A good of difficulty not of impossibility: where no possibility can be no hope. There *nulla spes boni, nulla desperatio mali, Hugo.* o' hope of good, no despair of evil. Men say in extreme passions; If it were o' for hope, the heart would burst: there is no hope, yet the heart must hold: the misery is, that it cannot burst; but lies (like a tormented Malefactor) upon the heel, ever dying, yet without all hope to die. *Dissolutionem cupit, & dissolutionem non capit damnatus.* There is no hope in hell, no hope with us on earth, for them o' are in hell. We cannot hope for the devils; they are condemned to hell, and o' st hope: nor can we hope for the dead, because there is no purgatory. Indeed o'ncerning the dead, there may be hope of their happy condition, but none of their o'rmutation. This is a double torment; neither deliverance, nor hope of delive^{rance}. Sad and heavy despair absolves their infelicity: comfort they neither feel, o' r have hope to feel.

Seeing only hope is confined to this life, let us make much of it, that it may en^{rich} us. *Hope makes not ashamed*, because it is never disappointed: for if it could illude, it would be ashamed. *Spes vitæ immortalis est vita vitæ mortalis, Aug.* o' the hope of life immortal, is the life of our life mortal. The Poets fain, that all o' e gods and goddesses, that is, virtues and graces, did once dwell upon the earth. ⟨◇⟩ finding all things so corrupt, and men so bad company, they all went up to o'aven with Justice; *Terras Astræa reliquit.* All but only Hope, and she stayed be^{hind} still. But now if we hope well, we must do well. *He tempts God, does not o'pe in God, that hoping doth nothing for himself, Aug.* Though there be hope of the o' ren fig tree, yet still the dresser labors in the manuring of it. It is in vain for a o' n to hope his children shall do well, when he teacheth them ill. The means o'ust be used, where hope is nourished. Hope is only for the present: the Saints in o'aven have no hope, for they are in full possession of joy: the damned in hell have ⟨◇⟩ hope, for they are in full possession of torment. Only the living have hope, and the living GOD is their hope: which himself bless and answer in JESUS o'HRIST.

The last question is, *ubi sit*, what is the place of hell, my text says. It is *Down* •rd. S• doth the Scrip•ure frequently. Let them be cast into the *Deepe pits*, that •y rise not up again. Bring them *Down into the pit* of destruction. They are in the •epth of hell. The way of life is above to the wise, that he may depart from hell •eath. So the terms declare it, and the word describes it. *Sheol*, which is taken ⟨◇⟩ a pi•, grave, or hell; all *Downwards*. *Mercer. in Gen. 37.* says that *Sheol* sig•es all places under the earth. It must be below, because it is everywhere opposed heav•n which is highest of all. *Abyssus*, which is a great deep, a vast gulf under •e earth, a bottomless pit: the devils entreated Christ not to send them to that •ee. *Luk. 8.31. Into the Abyss.* The Apostles that preached to the Jews, used •e word *Gehenna*, *I am. 3.6.* It is set on fire of *Gehenna* Hell. They that preached the Gentiles, used *Hades*: which they took to be a place under the earth ordei•d for punishment. The word here used is *Tartarus*: *Hesiod* affirms it to be so •re under the earth, as heaven is above it. So the Rabbin's •eld; *Sheol* is absolute below, the very center, *Esa. 14.9.* Hell from *Beneath* is moved, *Deut. 32.22.* I •ll burn *ad Infernum inferiorem* to the lowest hell. *Nic. de Lyr.* affirms is *Circa •trum terrae.* *Tertull. in Apologet.* Hell is a subterrane treasure of hidden fire. The •ets so took it; *Facilis descensus averni; Sed revocare gradum &c. Quicquid perit •sum fertur.* All things perishing, sink downwards.

But against this it is objected, that *Dives* in hell saw *Abraham* and *Lazarus*•ich he could not do; if hell was so deep and remote a bottom wherein he lay •er whelmed. And albeit hell is below and *downward* in respect of heaven, yet happily it is not so in regard of earth, *Rev. 12.12.* Woe to the inhabitants of the earth, for the Devil is come *Down amongst you*: yet he was then cast no lo• than the superface of the earth. There be diverse arguments on both sides. First ⟨◇⟩ they that live, know not the state of the dead: so the dead know not the state of the living on earth, much less of the Saints in heaven, *Greg. So August.* As the rich man had a care of his brethren living, yet he knew not what they did: so h•• men a care of their dead friends, yet know not how they speed. Against this is opposed, that if they in hell had not the sight of heaven, their own sufferings woe•l• less afflict them: for their most grievous torment shall arise from the vision of wh•• joys they have lost. *Wisd. 5.2. When they shall see it, they shall be troubled with •rible fear,* and be amazed at the Saints salvation. So *Bern.* The faithful shall h•• a sight of hell, and the unfaithful a sight of heaven. *Vt illi magis laetentur, vide•• quid evaserint: & hi gravius crucientur, videntes quid amiserint.* That the one ⟨◇⟩ be rejoiced, by seeing what horrors they have escaped: and the other may be a•licted, by seeing what comforts they have forfeited. *The wicked shall see it, ⟨◇⟩ grieved:* he shall gnash with his teeth, and melt away. Barre the sight of their e• and you ease the grief of their hearts. *Luk. 13.28.* That weeping and gnashing ⟨◇⟩ teeth proceeds from sight; *when you shall see Abraham &c. in the kingdom of God.* ⟨◇⟩ is the exile from the presence of the Lamb, from the society of Saints and Angels from the felicity and joys they see; that most bitterly scourgeth them. The ⟨◇⟩ knowing of earthly affairs never troubles them: but heaven they must in part ⟨◇⟩ and know, else they cannot be tormented with the loss. But on the other side ⟨◇⟩ said, that the sight of heaven is never afforded to Saints in the flesh but as an in•mable favor. It was *Paul's* greatest grace, and that which had like to have enda•ger'd him unto pride, to be wrapped up into the third heaven, and behold the life which the blessed live with God. But what

extraordinary grace was this, if it be ⟨◇⟩ granted to the reprobates? *Answ.* Saint Paul saw it *experiendo*, by tasting it: ⟨◇⟩ hoped again to see it *Participando*, by possessing it: such a sight is not permitted ⟨◇⟩ the children of perdition. They only see it to the grief of their hearts, that they cannot enjoy it.

The School gives this conclusive sum; that the damned shall behold ⟨◇⟩ glory of heaven before the day of Judgment, but not after. Neither shall they know it as it is in it self; but only by a kind of luscous and glimmering sight perceive it to be an invaluable glory. And this shall vex them, both that they can no better ⟨◇⟩ it, and shall never taste it. Afterwards they shall be deprived of that vision, and ⟨◇⟩ up in everlasting night, neither shall the withdrawing of this vision diminish ⟨◇⟩ tortures: because the remembrance of that once seen, shall forever stick by them. Hence they shall continually grieve, finding themselves unworthy, *Gloriam tuam videre, quam Sancti permittuntur habere*: even to see those pleasures, which the good are vouchsafed to inherit and inhabit forever. But how could that rich man, ⟨◇⟩ can the damned spirits be said to see the glory of heaven, when as they want the luminary organs of the body, the disposition of sight; besides the thick interposed darkness? *Answ.* This is no reason, for even spirits see, and have the eyes of diligence and apprehension, able to distinguish between light and darkness. They apprehend this glory either universally or particularly. An universal apprehension they have, whereby they perceive the Saints to be in great glory; in particular what this glory is they know not. At a great feast, the beggar at the door sees ⟨◇⟩ part the joy and cheer of the guests; but not so well as the guests themselves ⟨◇⟩ are banqueting. And as this must needs grieve the beggar, to see it and not ⟨◇⟩ taste it: so shall the damned vex, *Tam propter invidiam alienae felicitatis, ⟨◇⟩ propter carentiam illius quiescit*; for envy both at others plenty, and their ⟨◇⟩ want.

Thus if we grant that the damned shall see the glory of heaven, then it will ⟨◇⟩ bably follow that hell is in the air; only separated with an unpassable gulf. If ⟨◇⟩ we not see it, then is it likely to be in the bowels of the earth. Howsoever, it is *below*, *Downwards*, in the inferior parts of God's workmanship. But precisely to ⟨◇⟩ where; whether in the air, water, on the face of the earth, or, in the center of the worlds center; *Tegitur, non legitur: periculose disquiritur, tuto ignoratur*: we may safely be ignorant of it, we cannot but dangerously dispute it. Only, as just spirits dissolved from their bodies, presently ascend to the Emphyreal heaven: so the souls of the lost tarry below, confined to the inferior Elements, there to be punished. If any ask further about the local place of hell, I answer with *Socrates*, never was there myself, nor spoke with any that came from thence. When we demanded what the gods did and loved, *Euclides* answered; whatsoever they do or love, I am sure they hate all curious examiners. Many doubt *Vbt* ⟨◇⟩ where it is: none can describe *Quid sit*, what it is: but all agree *Quod sit*, at it is.

Seeing hell is a descent, and a bottom downwards, let us keep ourselves so near as we can from it while we live, that it may never devour us when we die. ⟨◇⟩ doth naturally sink downward, and separate from God who is above. A sinner never descendeth till he come to the

lowest that may be: his affections are down•ards, and sure his hope and inheritance is not above. But as we bury dead flesh un•r the ground, so it is not unlikely of dead souls. And as the heaviest bodies •awe to the center of the earth, so do the saddest and heaviest spirits which the •ercie of God hath forsaken, *Luk. 13.11*. We read of a woman *bowed down* with a ••rit of infirmity 18 years, and could in no wise lift up her self. A woeful estate ••ed by the Evangelist: *Egritudinis manifestas, behold: aegrotantis fragilitas, a woman: •seriae acerbitas*, it was a *spirit of infirmity: morbi diuturnitas, eighteen years: cor•is curvitas, bowed together: elevandi impossibilitas, could not lift up her self*. Such the estate of wicked sinners; that if their bodies were like their souls, *incederunt •drupedes*, they would grovell like beasts. And indeed *Bestialior quàm ipsa bestia •homo, ration vicens, & non ration vivens*. They cast themselves down, and ••e but JESUS CHRIST can help them up, *Luk. 10.30*. A certain man *went •ne* from Jerusalem to Jericho, and fell among thieves. From Jerusalem *down* Jericho: hell is down a hill. Jericho signifies the Moon, *Ieron*. He that walks •er the Moon of this inconstant world, must needs fall among thieves. Sin brings man easily *down* to Jericho: *Sed revocare gradum, superásque evadere ad auras, Hic •or, hoc opus est*. The rule of Philosophy is, that *levia surgunt*, light things a•nd upwards: yet is nothing lighter than vain thoughts, and they sink *down•rds*: sin is hells high way. If ye be risen with CHRIST, *seek those things •t are above*.

First, understand the things, then undertake the search. Though we cannot •roughly see them, yet let us thoroughly seek them. This is 〈 in non-Latin alphabet 〉, to be wise: but ••udacious curiosity to measure every foot in hell, and dispose every cabinet and amber in heaven; this is 〈 in non-Latin alphabet 〉, to be wise beyond sobriety. *Fidendo, non dendo apprehendimus. 2 Cor. 5.7. We walk by faith, not by sight*. Let us lift up our •arts with our hands unto God in the heavens. The Lord in all our holy services ••ites the heart: in his Temple, at his Table, *My Son give me thy heart, Psal•1. Unto thee ô Lord, do I lift up my heart, Revel. 12*. There was a woman clothed •th the Sun, and the Moon *under her feet, and upon her head a Crown of twelve •res*. The head of the Church is wrapped in the stars, and the world is under 〈◇〉 feet. She forgets the land wherein she was borne, and the home-stall wherein 〈◇〉 was bred, and seeks Jerusalem above, where Christ sitteth on the right hand of •od. If riches increase. *Nolite cor apponere, set not your heart on them: they are ••vy things, and will sink you downwards. Animus velut ponder, amore fertur, •unque fertur, Aug*. If our love be to things downward, our souls canno•e to God upward. We never minister the blessed Sacrament, but we tell you of ••rsum corda, *lift up your hearts: you then answer us, we lift them up: but it is to be feared, that many hearts are so heavy that they cannot be lift up*. The Philosopher being asked which was the heaviest part of the earth, answered; that which bears 〈◇〉 ignorant person. How little a piece of flesh so ever a wicked heart be, a talent of le•• is light unto it.

The merry wanton that dissolutely lives, being asked how he scapes sickness, lives so long and so joviall; answers I have a light heart. But when this man co•• to feel the weight of his sins, let him tell me then whether he be light hearted *Naba* could be drunk in his health; but when he is sick, his heart lies and 〈◇〉 him like a stone: nothing in the world can lift it up. The heart cannot raise it self, it is the Lord that *draws* it up. *John 12.32. When I am lifted up from the earth, I will draw all men unto me*. The Apothecary hath no drugs so cordial, the sy•phant no

jest so joviall, the Vintner no Wine so sprightly, the Musician no stro•e• lusty; that it can lift up a sinful heart. Down, down it sinks without the ani•tion of God's holy Spirit.

But if CHRIST be our delight, our hearts are with him. *Dominus ascend• 〈◇〉 coelum, ascendat cum illo cor nostrum, Aug.* His body doth not descend down to 〈◇〉, we must ascend up to it. Indeed if in so large a quantity it be presently real in the Sacrament, as it was on the Cross, in full dimensions; what need any man lift 〈◇〉 his heart, to that he holds in his hand? No, he is above, contained in the heavens, 〈◇〉 the time of restitution: and if he be our joy, thither we also aspire: *Vbi amor, 〈◇〉 culus: ubi dolor, ibi digitus: ubi cor, ibi thesaurus.* The finger points to the grief, 〈◇〉 eye follows the pleasure, and the heart follows the treasure. God hath given 〈◇〉 both a face to look, and a faith to climb upwards. *Si sit sursumos, quare den•• cor? Ascendamus interim cord, ut sequamur corpore.* Let us send up our hearts before, that our souls may follow after. How preposterous and mis-matched is 〈◇〉 erected countenance, and a groveling spirit.

Things nearest heaven take least care for earth: the fowls of the air nei••• plow, nor sow, nor carry into the barn. But men most love what they must le•• and think seldom or never, of the place where they should be forever. Some 〈◇〉 too precise for public prayers, without a Sermon: as if God were only to se•• them, and they not bound to serve God. Are there not many that will bef•• more upon a license to eat flesh in Lent, than upon their souls all the year? 〈◇〉 are their thoughts upward? the poorest piece of garment they wear; their has, their cuffes, their shoes, their shooties; cost them more than their fowls: and 〈◇〉 not their thoughts downwards? They will rather lose their inheritance in he••, than let Christ have his inheritance on earth: and what, are their desires upwards 〈◇〉 Down, downwards they sink, like the trash that God blesseth not: their 〈◇〉 buried in their coffers, as dead bodies are nailed up in their coffins. And when t•• have dejected themselves so low as they can, then must this bottomless bottom ••ceive them, and overwhelm them with everlasting pressures. A material 〈◇〉 stone hung about their necks, cannot sooner or surer carry them into the depth 〈◇〉 the sea. For us, let our hearts be upward, that our souls may never sink do•• ward. Saint Bernard mentions four degrees of ascending. *Primus ad cor, sec••• in cord, tertius de cord, quartus supra cor.* The first ascent is of knowledge, 〈◇〉 second of faith, the third of love, the last of glory. Let us know God, this 〈◇〉 first step to blessedness: knowing, let us believe on him, that's the next: belee••• let us love him, that's the third: and loving, we shall live with him, that's the 〈◇〉 and perfection of eternal joy.

And delivered them into chains of darkness, to be reserved unto Judgment. 〈◇〉 are two things; the measure of their present confusion, and the time of their 〈◇〉 damnation. As a malefactor is first cast into a dungeon, at the Assiles brought 〈◇〉 to Judgment and then led to execution. Now they are overwhelmed with 〈◇〉 ••sertion of favor, then shall be confounded with imposition of plenary tort••e. 〈◇〉 be chained in a black and confused vault, seems an unsufferable plague to the 〈◇〉 quent: yet had he rather abide there still, than come forth

to the light when he is sure to be punished with death. Therefore they cry to the mountains and rocks, to fall on them, and cover them: the reprobates rather desire the loades of rocks, and pressure of mountains, for concealment, than be summoned unto judgment. Their punishment is just; they broke God's bonds before, now they shall have chains to hold them. *Ruperunt vincula gratiae, damnantur in vincula poena.* Lucifers *Ero similis Altissimo*, hath made him *Inferiorem infimo*. The highest seat in heaven could not content him, the lowest bed in hell must contain him. Not pleased with the glorious light above, he is cast into the hideous darkness below.

Tradidit in catenas caliginis. Where we must suppose God sitting as a just Judge on his throne, and having summoned the revolting Angels before him, doth here sentence them to present sufferings. Not but they shall also pass under another trial, at that day of universal retribution. When Christ shall sit on his Tribunal judging quick and dead. But as a Justicer finding a transgressor, makes his *Mittimus*, and sends him to the Gaole, there to lie in chains till the Sessions. So we have ere three answerable circumstances. The *Mittimus*, *He delivered them.* The Gaole, *to chains of darkness.* The Sessions. *To be reserved unto Judgment.*

He delivered them:] but into whose hands? Indeed he delivers guilty mortals to the hands of guilty Angels. *Matth. 18.34. He delivered him to the tormentors:* that he might be their slave in suffering, whose subject he had been in sinning, *Luk. 2.20.* This night *they shall fetch away thy soul:* they to whom I have given commission to do it; devils. They shall require it, that did defile it. This was part of saint Paul's excommunication. *Tradere Satanae, to deliver unto Satan:* who is the hangman. So he writes of *Hymenaeus* and *Alexander.* *Whom I have delivered unto Satan* that they may learn not to blaspheme. To Satan, that executioner of condemned souls. But *Cui Satanam?* to whom doth the Lord deliver Satan himself? Some answer, that themselves are the Instruments to torture themselves. *Invicem torquent & torquentur.* After a sort, every transgressor is his own tormenter: and wickedness is a vexation to it self. *Ambitio angit ambientes:* ambition racks the aspiring, envie eats the marrow of his bones that envieth: the covetousness which would be most rich, keeps the affected with it most poor: ebriety begets the headache, lust afflicts the body that nourisheth it: and we say of the Prodigal, he is no man's foe but his own; therefore we grant that he is his own foe. It is a foolish powder, that thinks to blow up the house, and to scape it self from burning. If it were but *&*, that *Se sibi tradidit*, he delivered him over to himself: such is the power of God's justice, that without the least trouble to himself, he can make an offender his own flicter. How many impious wretches; after obstinate presumptions against God, have wrought desperate executions upon themselves.

How should this teach us to hate sin: we think ourselves certainly our own friends: No, by sin we become our own enemies. That which makes us at enmity with God, will make us at feud with ourselves. Though the Lord's hand would not touch us, nor were any malicious devil to rack us, nor any other creature to scourge us; *Propriis lacerabimur armis*, we should thus punish ourselves. If God speak the word, the hand shall rebel and strike the head, the nails tear the sinne, the teeth gnaw the flesh, the feet precipitate the shoulders, the stomach faish the members. These that are made to take one another's part, and to assist the whole in a

peaceable communion, shall become mutinous like the Midianites, and •eath their swords in their fellows bowels. It is a plague woeful enough, when God •all deliver a man over to himself. *Let me not fall into the hand of man* was *David's* sire: No, as I am man, not into mine own hand. There is not less mercy in all *Ne's* enemies, then in desperate *Nero's* own heart to himself. But every man will •e good to himself? Yes, *Quamdiu suus*; so long as he is his own man: but •hen he becomes God's Instrument, *Timeat se*, let him fear himself. When the •rophet had told *Hazael* the tyrannous massacres he should do to Israel; he replies.

Am I a dog that I should do this? No, he was not yet a dog; but afterwards God forsook him, then he became a dog, and did it. *Libera me a malo homine*; that, is as *Augustine* glosseth it; *a meipso*. *Deliver me from the evil man*; *O Lord*: and because I am an evil man, and there is no worse, deliver me from myself. Such a deliverie should have been to us all, but for another deliverance that came between: a *Liberavit*, not a *Tradidit*. *Luk. 1.74. He hath delivered us out of the h••• of all our enemies. Tradidit daemones, Liberavit homines*. He delivered his own S• to death, that he might deliver us from death.

Into chains of darkness.] *Into darkness*, there's their Miserie. *Into ch•••s*, there's their Slaverie. *Darkness* signifies the wrath of God, and is opposed to th•• favor of his, which is called *Lux vultus sui*; *the light of his countenance*, *Psal. 4.6*. There is true light where the *Father of lights shineth*: and his absence causeth dark•nesse. *That City hath no need of the Sun or Moon to shine in it: for the glory of God doth lighten it, and the Lamb is the light of it*. Such a glorious light, that the very Sun is obscurity to it. Created lights, which now so comfort us, and whi•• some worship for Deities, shall then resign their honors. *Mat. 24.29. The Sun ⟨⟩ be darkened, and the Moon shall not give her light*. Shall not then the Sun shine at ⟨⟩ day? Yes, it is not darkened *Diminutione luminis, sed comparatione majoris lu•i••* not by loss of the own light, but by the comparison of a greater light: as a ⟨⟩ is of small benefit, when the Sun appeareth. Otherwise, the *Light of the M• shall be as the light of the Sun, and the light of the Sun shall be seven-fold, as the light ⟨⟩ seven days*. But then these lights shall be overshadowed; as the Moon that rejoyc•• travellers in the night, gives place when the Sun riseth; and men do not mi•• Lord when the King appeareth. Therefore it is called *Lumen inaccessibile, a lig• which no man* (in his mortality and sin) *can approach unto*. In heaven there is all light and no darkness, in hell all darkness and no light. As the joy of the Saints ⟨⟩ Angels in heaven, so the wretchedness of the lost in hell, is so great that is cannot enlarged.

This is an unspeakable terror, to be coped up in everlasting night. If *D•••* calls the grave a tetricall place because of this darkness, where the Organ of seeing is not yet exercised. *Job 10.23. A land of darkness and the shadow of death, where ⟨⟩ light is as darkness*: How intolerable is the darkness of hell! But how agreeth ⟨⟩ with other Scriptures, that allow the devils *vagari per orbem, & versari per ⟨⟩*, to wander about the world, and to be conversant in the air? *1 King. 22.22. I••.7. Luk. 8.31. Eph. 2.2. Rom. 16.20. Shortly, therefore not yet trodden down. H• then are they shut up under darkness? Answ.* It was the devils censure to be ⟨⟩ into hell; yet so that before the day of Judgment, the wisdom of God hath ••posed a permissive egress into the world; and that for some of them: that ⟨⟩ great number of

them are in hell, there tormenting the damned souls, so the 〈ϕ〉 wander in the world to tempt sinners. This is manifest, *Revel.* 9.3. Where the bottomlesse pit being opened, there came out of the smoke innumerable locusts upon the 〈ϕ〉 and the purpose of their coming is expressed, that they might hurt those that 〈ϕ〉 not the seal of God in their foreheads. So *Revel.* 20.2. Satan is bound for a thousand years, at the expiration whereof it follows that he be loosed. Until the Judgment day God doth lengthen his chains.

Let us love the light, that darkness may never swallow us. All sins 〈ϕ〉 therefore called the works of darkness; not only because *the evil doer hates the 〈ϕ〉* but also because Satan the Prince of darkness is the founder, and shall be the 〈ϕ〉 founder of them. *They that sleep, sleep in the night: and they that be drinke, 〈ϕ〉 drunk in the night.* This was wont to be the custom, sin durst not show her 〈ϕ〉 face by day. But now men are grown so impudent, that they make *opera 〈ϕ〉 rum*, the works of darkness, become *opera lucis*, the works of light; coating them in the sun-shine. So Absalom had a Tent spread upon the top of the 〈ϕ〉 and went in unto his fathers concubines, in the sight of all Israel, *Num.* 25.6. Zebek brought a whore to his tent in the sight of all Israel, even when they were weeping before the Tabernacle. Vice was once like the Owl, only a night-bird: now proud of her borrowed feathers, she dares out-face virtue at noon day. These be the strange Epiphanies of the time: as one observed on *Matth.* 2.2. *We have seen his starre, and are come to worship him:* there were two blessed Epiphanies; a manifestation of CHRIST'S star to them, and a manifestation of their piety to him. In stead of these, Pride struts in pomp, homicide stands on terms of Justification, drunkenness reels up and down the streets. *The works of the flesh are manifest.* These be monstrous Epiphanies; yet still the works of darkness, and precipitate onto the place of darkness, to the enlargement of Satan's kingdom. The Pope scatters his Emissaries abroad, to augment Idolaters, and augment his Supremacie: the Turk amplifies his territories; and other Princes expatiate their dominions: all these kingdoms are extended, but the kingdom of darkness surmounteth them all. For, though never was more light in men's brains, never more universal darkness in their hearts.

The stream of wickedness is so violent, that many (who had some inceptions of goodness) are even content to run with it, rather than swim against it, or especially improve it. Usury and Sacrilege scorn to be reprehended, and he is taxed of indiscretion that meddles with them: whereupon some let all alone, resolving to sit down and hold their peace. A Friar that had been for his boldness decourted, afterward admitted to preach to the King of Spain, told this Fable. The Lion was faulted by the Lioness, that his breath stank. Being mad angry with this imputation, he traverseth the forest, to be more certainly informed. The first subject beast he met withal was an Ass, and breathing upon him, he demanded the relish of his breath: the Ass plainly told him that it was very unsavory. Thou art too bitter, quoth the Lion, and tore him in pieces. Next he met with the hound, and put the same question to him: who answered, It is very sweet. Thou art a flatterer, quoth the Lion; and tore him in pieces. Last he lighted on the Fox, and examining him concerning his breath: the subtle villain replied; Indeed I cannot tell whether it be sweet or sour, for I have caught such a cold that I cannot smell. If we would commend the times for devout and holy, you might justly condemn

us for owning flatterers. If we should say, they are stark naught, full of impiety and darkness: then we are held too cynicall and censorious. What then? shall we answer we have caught a cold, and cannot smell or tell? No, we are bound to love our own souls, better than you can love your own sins. In a word, let us receive the light of grace, that the light of glory may receive us.

Into chains.] These cannot be understood literally, for material chains: but metaphorically, and so they are two; the Powerfulness of divine Justice, and the guiltiness of their own conscience. The devils are bound, like mad men or banogs, in the *chains* of eternal damnation. Wheresoever they are permitted to wander, their own guilty consciences are those *chains* which bind them over unto judgement. Such are the horrors of that place, that the damned are bound to inferable torments: they must endure what they cannot endure, without being able to remove a foot. These *chains* shall so hamper them, that not one part of body, faculty of soul, shall have the power of activity to gratify their owner withal. The mind is bound to contemplate nothing but endless infelicity, the memory bound to recount nothing but fearful sins, the fantasie bound to present nothing but horrid visions, the eyes bound to see nothing but offensive objects, the ears bound to hear nothing but howlings and roarings, the nostrils to smell nothing but the stench of brimstone, the hands to catch hold of nothing but flames, and the feet to walke no further than these *chains* will give them leave. *Delivered them into chains of darkness:* the collections, and inferences here observable are diverse.

1 Conclusion, that there is certainly a God, for how else should Satan be bound? See is that *Strong man*, and therefore there must be a *stronger than he to bind him*. If there be a destroying power, without question there is a preserving power, superior to it, and correcting it. For if the devils were not curbed, they would confound us all in a moment. It is not more natural for fire to burn; nor for heaviness to find downward, than for Satan to destroy. He is a King over all the children of pride, *Upon earth none can match him:* but there is one in heaven that *chains* him. there be a roaring Lion that would devour us, certainly there is a blessed power that preserve us.

Let this teach us to get so close as we can to God, that Satan may not reach to us. The chickens be safe under the wings of their mother, and we under the providence of our Father. So long as we hold the tenor of obedience, we are the Lord's subjects: and if we serve him, he will preserve us. But when a man is fallen to the law of an out-Law or rebel, the Law dispenseth with them that kill him, because the Prince hath excluded him from the benefit of his protection. All the fear of Satan ariseth from the want of the due fear of God. The more a man fears God, the less he fear everything else. *Fear God, Honor the King:* he that fears God, doth but honor the King, he need not fear him. It would affright a weak Christian, to consider the presence and number, malice and power, of wicked spirits. But when with the *Prophets servant*, he sees those good Angels on his side, as present, as diligent, more able to help than the other to hurt, he takes heart again. He knows that God (most good) bounds the temptation of the one, and directs the protection of the other. Though there be many

legions of devils, and every o•• stronger than many legions of men, and more malicious than strong; yet Chri•• little flock lives and prospers. *I am the Lord, I change not: therefore ye so••• of Jacob are not consumed.* The devil would do it, and doth attempt it; but God• unchangeable mercy prevents it. That we here meet, pray, worship, is against the devils will; only our gracious GOD maintains it. That every moment 〈◇〉 perish not in the jaws of that Lion, let our hearts acknowledge, and our tongue••• praise the Lord our maker.

2 Conclusion; that Satan can do nothing but by God's permission: he is bo•• in a teddar, and cannot go one inch beyond his *chain*. Christ tells *Peter*, th•• *Satan had desired to winnow them: Desired*, he must beg an ill turn before he c•• do it. Whatsoever he doth, is *limitata potestate*, and by dispensation from God He could not seduce a Prophet, nor take one poor sheep from *Job*, nor enter a h•g without license. It is an Ethnical error of our times, in strange accidents to give the honor of God to Sorcerers and conjurers. If a tempest arise beyond commo• experience, presently as if the God of heaven were fallen fast asleep, and mind nothing; the judgment is given, there is some conjuring: there must needs be a pest•lent convention and stipulation betwixt men and devils. As if God were not 〈◇〉 to raise as great a storm, as the Devil. Look upon the witches of Egypt: 〈◇〉 *rum potestas defecit in muscis*, Aug. Their cunning failed in the most contempt•• creatures; and they are forced to cry, *This is the finger of God*. Though the circuit of Satan be very large, even to compassing of the whole earth; yet he hath his days assigned to stand before the Lord for the renewing of his commission, and there is a *chain* tied to his power that he cannot move beyond his allowance. Yet hath he•• little liberty to tempt; for the probation of some, for the reprobation of others, i• all for the glory of God. He is the basest of all creatures, a slave, a scullion: n•• how is that person shamed, that is given up to a base slave to be corrected!

So little he fears to tempt us, that he ventured upon Christ himself, *Ma• 4*. As we read *Rev. 12.7*. *There was a great battle in heaven*, so here was a mo••machie or single combat on earth. It was a dainty sight to behold little *Da••* grappling with great *Goliath*, and great *Goliath* groveling under little *David*. A *La••* matched with the Wolf, and the wolf overmatched by the Lamb. First, the Devil tempts him to diffidence. Art thou hungry? *Turn these stones into bread*: not into quail, feasants, dainties; but into *Bread*, without which man could 〈◇〉 live. Then to presumption, *ver. 6*. *If thou be the Sun of God, cast thyself down*. That he might get credit to his ministry, he would have him show the people some strange device. Lastly, to apostasy, *ver. 8*. which was the sin that turned himself out of heaven: wherein first he propounds *Promissum*, *All these will I give •he*: and indents *Pactum*, *If falling down thou wilt worship me*. He is like an old bitten •urre, that being fleshed to the game, will not be stay'd off: hells bandog, fed with •he livers of God's cast-awaies. He tries all courses, like *Balaam*, or some superstitious •amester on the losing hand; shifts places; still in hope to win. *He took him up •nto a mountain*: *Cyprian* says, he went on foot with him: for Christ would not •se him *pro vehiculo, quem novit praecipitatore*. This opinion is not against the Text, •or the Text against it. For 〈 in non-Latin alphabet 〉 doth not imply portage: no more than, *Matt. 17.1*. *Christ took them*: it were gross to think that he carried them on his •acke. But that he carried him is the most received

opinion, because it is said that he set him on the pinnacle. This was no disparagement to Christ: no more than to suffer apprehension, ligation, crucifixion of his enemies.

He reserves the old malice to all Christ's members: why should any serve him? there is no goodness in him. He is the greatest sinner of all: for *Quicquid efficit ille, ipsum magis est tale*. Wicked Pharisees may make their Proselytes twofold more the children of hell than themselves: but the malice of the Devil cannot be matched. He never gives man anything, but as Michal was given to David, to ensnare him. St Peter calls him *Contra litigator, an adversary at Law*: he wrangles with God against us. Augustine brings him in thus pleading. They were thine by creation, they are mine by prevarication: they were thine *per gratiam*, they are mine *per culpam*: they were thine by redemption, they are mine by defection. They left *tua Sacramenta*, thy Sacraments: and accepted *mea Blandimenta*, my allurements. He pleads any things against us, but we have one argument to confute him; our Faith, 1. Pet. 5.9. *Whom resist steadfast in the faith*. And all our defects are supplied by an Advocate in heaven, Jesus Christ the righteous. I know that God casteth his sometimes into the sieve for trial, but the Lord Jesus strengthens them.

Satan is called a Lyon, and that fitly; for he hath all the properties of a Lyon: so bold as a Lyon, as strong as a Lyon, as furious as a Lyon, as terrible as the roaring of a Lyon. Yea worse: the Lyon wants subtlety and suspicion, herein the Devil beyond the Lyon. The Lyon will spare the prostrate, the Devil spares none. The Lyon is full and forbears, the Devil is full and devours. *He seeks all*: let not he simple say, he will take no notice of me: nor the subtle, he cannot overreach me: not the noble say, he will not presume to meddle with me: nor the rich, he dares not contest with me: for he seeks to devour all. He is our common adversary, therefore let us cease all quarrels amongst ourselves, and fight with him.

Seeing the Devil is bound with chains, and cannot range further than his bonds show him, let us not come within his reach. The bandog is tied up that he may not hurt the passenger: but how if the passenger will come within his compass? *Give no place to the Devil*: for the Devil hath no place unless we give it him. *Rest the Devil, and he will flee from you*. He cannot come in, except we open him the door: now who would open the door to let in his enemy? yet many do: by wearing, they open the door to let him in at their mouth: by lustful looks, they open the door to let him in at the eye. Pride admits him into his wardrobes, covetousnesse into our purses, adultery into our beds, Schism into our Studies, drunkennesse into our stomachs, Idolatry into our devotions, hypocrisy into our hearts. As if his chain were not long enough, wicked men put themselves in his way. Think when thou art about to commit a voluntary sin; now I am running within the Devils chain. I durst not so venture within the chain of a Lyon, are other savage beast, which can but tear my flesh. Hath God tied him up from me, and shall I run unto him? shall I trust his mercy, that is nothing else but malicious cruelty. O but the hand of God holds his Chain: but say the hand of God let go his chain, for thy presumption? what remains then but ruin? As we hate the Devil, let us hate those works that lengthen his chain. Do we pray to be delivered from the gates of hell, and yet frequent the gates of hell? we read of a bear that being too unwildly to hunt for his prey, stands still and anticeth the rest unto him with his glorious spots and colors, and so devoureth them. But

Satan ‹◊› quick and nimble enough to pursue men, they need not willfully run into the own ruin. *O that I had wings like a dove, then would I flee away and be at rest.* Let us fly from him so fast as we can, and so far as he may never overtake us. Which is done by turning to God with faithful repentance, and devout obedience: so shall his chains be shortened: our souls delivered, our Creator glorified, and ourselves everlastingly saved, through the merits of Jesus Christ. *Amen.*

3. Observe, that Satan is punished everlastingly, without all hope of recovery: bound with chains, and as St. Jude calls them, *Everlasting chains.* There was ‹◊› deliverance ever ordained for the Devils: for *Christ took not the nature of Angels:* he took not their nature, therefore was not their Savior. Now there are diverse reasons, why Christ should seek lost Adam, rather than the lost Angels.

1. The Angel sinned without instigation; *Non ab alio tentatus, nec ab alio servatus.* As there was none to tempt him, so there is none to save him, *John. 8.44. When he speaketh a lie, he speaketh of his own. A se peccatum rapuit, nullo alio suggerente:* he took sin of himself, no other suggested it to him. He fell alone, nothing cast him down: he must rise alone, there is nothing to help him up. The wind blows out the Torch, we light it again: but if the wind blow out it self and cease moving, who shall raise it? If Satan hurt man, Christ heals him: but ‹◊› Satan hurt himself, let him heal himself.

2. The Devil was the party seducing, (man only seduced) and still endeavors what he can to destroy all: therefore none stands up to preserve him. Because ‹◊› *hand is against all, therefore all hands are against him.* Being thrown out from the presence of God, in spite he wounded his Image, that he might do him all the mischief he could: therefore he perisheth without redemption.

3. The Angels were more excellent and glorious natures by creation, and nearer to God than men: more subtle, more powerful: their dwelling in the highest heaven. Whereas one half of man was but refined dust, and his mansion the earth more remote from the glorious presence of God. *Angelus ergo quanto sublimior gloria, tanto major in ruina, Aug.* The higher the Angel was in glory, the deeper in misery. *Homo autem quanto fragilior per naturam, tanto facilius ad veniam.* ‹◊› man, the more frail he was by constitution, the more easy he is to redemption. Therefore God took pity on man, who was but dust: and pitied not the devils, because they had once been Angels.

4. The whole human nature fell with Adam. *1 Cor. 15.22. In Adam all die.* All mankind was lost, and unless the human nature had been repaired, man had been wholly frustrated of his end. But all the Angels did not fall with Lucifer, but only some: and so none were partakers of his punishment, but such as had been partakers of his sin. Innumerable multitudes of Angels stood in heaven, as well as a great company sunk to hell. *Dan. 7.10. Thousand thousands stand before him, ‹◊› thousand times ten thousand minister unto him.* Some of that nature stood by conservation, without redemption: for redemption presupposeth loss. But if our nature ‹◊› not been redeemed, not one man could have been saved.

5. Man was distinguished into sexes; male and female: because they were ⟨◇⟩ generate their like: as *Adam begat a son in his own likeness*. But Angels ⟨◇⟩ no sexes; as CHRIST confuted the Sadducees. *Matth. 22.30. In heaven they ••there marry, nor are given in marriage, but are as the Angels of God*. They ca•• beget a generation of spirits. Every devil sinned in himself, and is punished ⟨◇⟩ himself only. But *Adam* having sinned, and being to multiply his kind, ⟨◇⟩ needs convey his sin to his seed. Therefore was the Lord Jesus made of his fee••hat the guiltynesse which *Adam* to all his seed had propagated, by one of his seed •ight be expiated.

6. Satan immediately upon his fall was cast into hell. *John. 8.44. He abode not in •e truth*. But so was not *Adam*; for howsoever he was cast out of Paradise, yet •ot out of the world, but had space and grace given him to repent. And albeit that •enace, *In the day thou eatest thereof thou shalt surely die*, *Gen. 2.17*. Yet God spa•d him 900 years: indeed presently he became mortal, and fell into a consumpti•; as the original speech is, *dying thou shalt die*. And for the second death, the •ed of the woman excused him; he died not that death at all. Indeed *August•ne* mentions the *Tatian* heresy, which held that *Adam* was damned. But *Wis. 10.1. •he preserved the first formed father of the world that was created alone, and brought him •t of his fall*. Which is agreeable to the Scripture, *Luk 3.38*. Which saith that •dam was the son of God: therefore he was not the child of death and hell. God ••lieved him with a promised *Messiah*, a news that never came to the apostate •ngels.

7. If the whole human nature had perished, to what purpose had been this •orld? The world was made for man, not for Angels: either heaven or hell was •dained for them, this middle walk for man. Now why should either the Sun •ine, or the earth fructify for man, if he were not redeemed? Spirits have no use ⟨◇⟩ these things, man hath the benefit: and man should not have the benefit of any •eature, but for God's favor in CHRIST. For he did forfeit his patent, and •ne but a Savior could renew it. But for the El•cts sake, the rain should not fall, •r the earth stand. Therefore if man had perished, all this world had been in •ine created. Man is the sum and abridgement of all creatures, and contains ⟨◇⟩ him more generality than the Angels. Stones have being, but not life: plants •ve being and life; but not sense: beasts have being, life, sense; but not under•nding: Angels have being, life, sense, and understanding. Now man partici•tes with all these; a being with stones, a life with plants, a sense with beasts, an •derstanding with Angels. He is the compendious Index of God's great book in •lio. *Mark. 16.15. Preach the Gospel to every creature*: no creature hath part in •e Gospel; but only man is called *every creature*, as having in him the chief per•ctions of every creature. Some hold, that man bears the Image and superscrip•on of God more fully than the Angels: and hath something more; an organical •ody united to his spirit, which the Angels have not. He is the common end why is world was made: therefore, *Esa. 9.6. To us a child is borne, and to us a son is •ven*. To Vs, not to Angels. *Luk. 2.14. To us is borne a Savior*; To Vs, not to •e lost Angels. There is enmity put between the *Seed of the woman, and the seed of •e Serpent*, *Gen. 3.15*. Therefore the seed which saves man, shall be at enmity with •e devil.

8. Lastly, the principal reason of all is the free mercy, and gracious decree of •od. Who made both men and Angels good in creation, and finding both men •d Angels, lost in transgression,

vouchsafed to men not to Angels a Redemption. What did we deserve at his hands, that he should pity us dust and ashes, passing by those celestial spirits? *Psalm. 8.4. Quis homo, what is man that thou art mindful of* 〈◇〉? For the wonder had been less to say, *Quis Angelus, what is the Angel that thou art mindful of him?* That we should find him a Savior, whom they find a most revenger: that we should be loosed from the chains of our sins, and they deſcended into chains of plagues: that the same CHRIST should with his own blood free us, that shall with his word sentence them: that the same Almighty hand should lift us up to heaven, that casteth them down to hell! Oh the riches of that mercie, which even to taste will keep a man from ever being poor! Of all mixed creatures men are the best, for they have reason: of all men, Christians are the best, for they have religion: of all Christians, holy believers are the best, for they have salvation. In the sorest troubles, men have some hope, Christians have good hope, believers have sure hope. Let us bless God for making us men, but most of all, for making us Christian men: for in that he gives us his Son, he gives us himself. He gave the water to fishes, the earth to beasts, the air to fowls, the heaven to Angels; but he gave himself to man, *Having no greater to swear by, he sware by himself:* so, having no greater to give, he gave himself. *Whom have I in heaven but thee?* saith that royal Prophet. The Romists in 88. cried out, whether maliciously or blasphemously; God shows himself a Lutheran, and the God of Lutherans: but indeed he shows himself a Christian, and the God of Christians. By how much we find more mercy than all creatures, let us be more thankful than all creatures. It is an harmonious sweetness, to have God's bounty, and our gratitude meeting in that middle way, the hand of Jesus Christ. Without whom neither could we receive his goodness, nor would he accept our goodness.

4 Observe that the punishments of hell are eternal: these chains can never be broken: were they of cords, of wreathed trees, of iron, they might be broken asunder, but the chains of vengeance never. *Bind him hand and foot, and cast* 〈◇〉 *into utter darkness.*¹ Now if a man were bound hand and foot, and thrown 〈◇〉 a Well five thousand fadome deep, what hope could he have of coming forth? But how doth this stand with God's justice, to punish temporal offenses with eternal scourges? It was the rule of his own law, that *Poenā non debet excedere culpā, Deut. 25.3. Ans.* There is a double quantity considered in punishment: the one according to the intention of pain; the other according to the duration of time. 〈◇〉 respect of the former, the quantity of punishment, must be answerable to the quantity of sin, *Rev. 18.7.* How much sin, so much sorrow: the more pestiferous iniquity, the more torturing fire. For the other, we must not think that the continuance of punishment is limited with the continuance of the fact. Among men, amusements are but a short pleasure, yet often pursued with a long penance. But the duration of torment respects the disposition of the delinquent. *Poenae singulorum inaequalitate in intensione, poenae omnium aequales duratione, Aquin.* The pains of all are equal in continuance, unequal in grievance.

But a good Judge will make his penalties, medicines and corrections, rather than destructions. *Ans.* So doth the Lord in all corrigible offenders: but those he cannot mend by chastising, his Justice must satisfy it self by confounding, 〈◇〉 God delights not in the death of a sinner. *Ezek. 18, What profit is there in my blood when I go down to the pit? Psal.* The Lord hath

no use, of their eternal damnation. *Ans.* Yes, as mercy hath had her place and day; so must justice have hers. Whom mercy saves, she saves forever: though their works were short, and ^u *nothing to God*, yea, the very effects of his own grace. Therefore, whom justice condemns, she condemns forever: not respecting so much the persons that have sinned, as the person against whom they have sinned, *Greg.* Almighty God as he is good, 〈◇〉 not delighted with their torments: but as he is just, he is not satisfied without the torments. *Factus est malo dignus aeterno, qui hoc in se peremit bonum, quod esse 〈◇〉 aeternum, Aug.* He is justly plagued with an evil, that is eternal, who hath commuted in himself a good that might have been eternal.

But if God's justice must be satisfied upon those sinners, for whom Christ satisfied not; why is not this rather in reducing them to nothing? Seeing the unprofitable deserve to be deprived of all benefits; now one especial benefit is *Being*; therefore *ipsum esse amittant*, let them not be. *Ans.* It is true, the creature that disobey the Creator, deserves to lose his *Being*: but because it was given him to this purpose that he should serve him, therefore it shall never be taken away. For God will 〈◇〉 his homage and service out of that *Being*; whether of grace and salvation to 〈◇〉 praise of his mercy, or of punishment and confusion to the praise of his Justice.

But one would think, that the mercy of God should terminate their sorrow. *Wisd.* 11.23. *Thou hast mercy upon all, and Thou lovest all the things that are.* 〈◇〉 . 11.32. *God hath concluded all under unbelief, that he might have mercy upon all. Sed usit & daemones:* he hath also concluded the devils under sin. Neither will his goodness suffer that, which he made for blessedness, to perish forever in torment. These be the plausible conceits that over-merciful *Origen*, hath brought for the recovery of lost spirits And whereas Christ's doom is; *Depart ye cursed into everlasting fire, prepared for the devils:* he would have these words rather *Minaciter quam iraciter dicta*, spoken by way of threatening, than by way of truth. But the Scripture delivers it *plane ac plene.* *Rev.* 20.10. *The devil shall be tormented in the lake of fire day and night, forever.* Besides, his opinion doth both *Extendere & extenuare misericordiam:* as it straineth, so it restraineth mercy. It extends it to the future deliverance of the damned, so it extenuates it in regard of the blessed. For if the lost be ever to be taken out of hell; then will it follow that the Saints also are one day to be cut out of heaven. And so what the bad should gain, the good should lose: yea, the very mercy of God cannot get more glory by the one, than it shall lose by the other.

But though the devils be everlastingly chained, is there no mercy for reprobate men? shall they never get loose? *Gen.* 6.3. *My spirit shall not always strive with man:* therefore his indignation shall cease. Doth he not often threaten, and not do to *Nineveh*? *Ans.* God doth sometimes menace and not strike, because our repentance steps between: but when everlasting burning hath wasted all the moisture repenting, will he do so then? Here indeed we may speed as well as *Nineveh*: *versa est quae mala erat, aedificata est bona quae non erat, Aug.* We shall stand if our vines fall: but we shall fall, if our sins stand. But at that day the date of repentance will be out. But such is the charity of the Saints in this life, that they pray 〈◇〉 their enemies: now this charity shall be more perfect in heaven, therefore they will intercede

for them in hell: and God hath promised that their prayers shall be heard. *Ans.* Here they pray for them that they may be converted: for if they know at such were (in God's decree) reprobates, they would pray for them no more than they do for devils. Their present suite is ^x that they may be recovered out of the care of the devil. Now they may be recovered, not hereafter: there may be present conversion, no future permutation. For that objected out of the *Psal.* 77. *Will the Lord withdraw off forever; will he be favorable no more?* There is meant only the temporary affliction of the Church. Still as the joys of heaven, so the pains of hell, are eternal. Death is to men, as the fall was to Angels: as lost Angels after their apostasy, so lost men after their death, can never be recovered. Hell is made ^y Deeper; so deeper, that there is no hope of crawling out. *Ex inferno nulla redemptio.* Therefore $\langle \diamond \rangle$ called *Infernus, ab inferendo*, of casting in: for the wicked are so cast in, that they $\langle \diamond \rangle$ never get forth. From earthly Gaules and dungeons there may be some trick escape: but hell is so deep, that nor earth nor heaven can help out one poor wretch. That rich man, *Luk.* 16. solicited for his brethren: why did he not beg his wretched deliverance, who was able to have taught them by his own experience? O saw *Ingentem hiatum*, a vast interposed Gulf: he must let that alone forever.

One deep calleth another: the depth of hell calls for our answerable humiliation. $\langle \diamond \rangle$ that will not be humbled for his sins here, must be tumbled into that depth wretchedly. *Psal.* 130. *De profundis clamavi Domine; out of the depths have I cried unto thee O Lord.* God will hear the voice that comes *de profundis.* The deeper we have been in the Law, the higher we are in the Gospel: the deeper in hell, the higher in heaven. The deeper a bucket dives into the well, the more water it brings the lower a man is humbled with sorrow for sin, the higher he shall be exalted with the grace of salvation. Never came prayer, sigh or groan *de profundis paenitentiae* from the depth of repentance; but it was heard *in Excelsis misericordiae*, in the height of mercies. Of *David's* prophetic imprecation against his enemies, (*Psal.* 15. *Let them go down quick into hell*) we may make a good appreciation for our wretches. Let us go down quick into hell by meditation, that we be never sent back thither by condemnation. Let us descend every day while we live, that we never come there when we are dead.

5 Observe, that God punisheth sin wheresoever he finds it, though it be $\langle \diamond \rangle$ the very Angels. For all the men and Angels in the world are not so dear to him, $\langle \diamond \rangle$ his own honor: and what dishonors him but sin? For this cause 1 He made a Law against it, *Gal.* 3.19. *The Law was added because of transgression. Non sinitur mandatum, nisi abhorruisset peccatum.* He could not have written the Law with his own finger, if he had not so abhorred sin, 2 Gracious are the promises $\langle \diamond \rangle$ hath made to obedience: grievous the plagues he hath to threaten disobedience, $\langle \diamond \rangle$ His own hands have smitten it, the whole world is a bleeding witness thereof: $\langle \diamond \rangle$ man may say, *Quorum pars magna fui:* the whole creature groaneth in expectation $\langle \diamond \rangle$ his pacification. He hath drowned the world in a flood of waters, and he $\langle \diamond \rangle$ burn it in a flood of fire, because of sin. The sentence shall stand unchangeable, so long as heaven and earth endureth; *Tribulation and anguish upon every soul* $\langle \diamond \rangle$ man that doeth evil: Be he Jew or Gentile, learned or simple, Poor or Peere; yea man or Angel. 4 So doth he hate sin, that he spared not his own Sun, when he appeared in the similitude of sinful flesh. If the

Justice of God could ever ⟨◇⟩ swallowed sin, or dismiss'd it with impunity, he would have forborne it i• ⟨◇⟩ own bowels. Yea, such a Son as never knew the least thought of disobedien•• the Son of his love, the Son of his joy, the Son of his light, the Son of ⟨◇⟩ delight: a Son fully as good and as great as his Father. Yea because he stoo•• ⟨◇⟩ the place, and bore the person of sinful man, he plagued him as the most deadly e••my that ever he had. *Vt Peccatum occideret, Filium crucifixit.* That he might ⟨◇⟩ sin, he slew his Son.

How should this make us all hate sin! He doth hate, not love God; that lo•• what God hates. Let us be content to meet our afflictions, as *Peter* and *A••* met their Crosses, as their dearest friends; embracing them in our arms, and ••ting them with the kisses of peace. Or as the Martyrs welcomed their deaths, ••ing to the stakes as if they had run for a garland. But for sins, were they as d•• to us as the sight of our eyes, the children of our bodies, the spouses of our boso•• because they are traitors to our Father and Maker; let us deal with them as *A••ham* did with *Hagar* and *Ishmael*, put them out of our house forever.

6 Observe, that great offenders meet with great punishments: and accor••• to the condition of their place, is the nature and proportion of their fault. The ⟨◇⟩ glorious the Angels excellency, the more damnable their apostasy. *If the light b•come darkness, how great is that darkness!* The more notable the Person, the ⟨◇⟩ notorious the corruption. The freshest summers day doth soonest taint the ⟨◇⟩ some carcass: and fester'd lilies smell far worse than weeds. If virtue turn ⟨◇⟩ vice, the shame is treble. For many Jews to deny Christ, was not so m•• for one *Peter*: the adulteries of many Israelites less infamous than one *Davi••*. ⟨◇⟩ all the Cities of the world had done filthily, it were short of this wonder. *The ••gin daughter of Zion is become an Harlot.* If *Judas* become a traitor, how great i•• treason! If *Achitophel* prove a villain, how mischievous is his villainy! If *Al••* rebel, how unnatural is his rebellion! The least mote that flies in the Sun, ••twene our eyes and the light, seems a greater substance than it is. Deepe are ⟨◇⟩ blows made by a mighty axe. Sin in a Magistrate is not only sin, but sub••tion. *Q•• in vulgaribus nugae, in magnatibus blasphemy.*

There is no dispensation for sin, no protection from Judgment. N•• rich man's opulency, not *Belshazzars* monarchy, not *Adams* perfection, ⟨◇⟩ Angels glory; could *abscondere culpam, vel abscindere poenam*, countenance sin, ••ward punishment. No place, no robes, no riches, no excellency, can give it ••ledge. Cloath an ape in tissue, and the beauty of the robe adds but more sco•• the beast. The richer colors, or bolder countenance is set on wickedness, ⟨◇⟩ more ugly it appears. Therefore as they that govern well in high places, shall ⟨◇⟩ with a higher degree of glory in heaven: because they being instrusted with th••sures of God, enrich his Church. So they that are in good offices evil men, ⟨◇⟩ ••schiefe of both their actions and examples, shall be cast deeper into hell. *Potentes ••enter punientur. Wisd. 6.5. A sharp judgment shall be to them that are in high places.*•ercy may soon pardon the meanest, but mighty men shall be mightily tormented. ••a. 30.33. *Tophet is ordained of old, even for the King it is prepared.* Kings are not •empted from judgments; *Pessimus in Imperio, maximus in Inferno.* What made ••e damned churl move for his brethren, but that every step they followed of his ••ding, he felt

increasing the pile of his torments. 1 Sam. 12.25. *If ye do wickedly $\langle \diamond \rangle$ shall perish and your King.* For the Lord freeth none according to place, but according to grace; not for outward condition, but for his own free favor.

Nor yet let the poor and ignoble clap their wings, as if they were the only men that God loves. *Not many rich, not many wise, not many noble, are called. Non mul•ed non nulli:* not many, but some; and not many *after the flesh*; but many wise, rich, noble, after the spirit. The gate of heaven is narrow, and but few enter of any condition: yet certainly the noble sooner than the rabble: more wise men are admitted than fools: for morality is the first step to christianity. And at the last dreadful day, it is the *Bond-man* so well as the *Great man*, that calls upon the rocks to cover $\langle \diamond \rangle$. *But do any of the Rulers believe on him? John. 7.48.* Yes, Christ had his Church men in *Caesar's* family. Acts 17.11. They were the *Noble men*, and *Honorable woe* at *Berea*, which received the word: it was the people that persecuted it. Acts. $\langle \diamond \rangle$. 14. There was one *Lydia a seller of purple* converted: God saved a *purple seller*, not then a *Purple wearer*? The poor that is *Blasphemus in Deum, & tu multo in divitem*, murmuring against God, and seditious against the rich; is in more anger of judgment, than another that hath not more opulency than charity. Wealth doth not damn the rich, but when the getting or keeping of it doth damnify the more. Rich *Abraham* is in heaven, not because he was rich, but because he was good. Poor *Lazarus* is there, *Non propter meritum paupertatis, sed pietatis*, Augustin for his poverty, but for his piety, howsoever, let them that must be patterns, $\langle \diamond \rangle$ good patterns: the life that cannot be but exemplary, should not be but holy.

7 Lastly, infer, that if God spared not the Angels, so near to his own Per•; (a thing which the very children of God tremble to think) how much less will he spare dust and ashes? *He put no trust in his Angels, how much less on them that dwell in houses of clay, whose foundation is in the dust?* What is the manliest prowess on earth, when the loins be girded up with strength, and decked in the greatest array, to encounter with the fortitude of God? *The Lion hath roared, who will not dare?* The Lord hath thundered from heaven, in casting down Angels to hell; will not flesh and blood quake for fear? The Scripture as well acquainted with $\langle \diamond \rangle$ pride of man's nature, hangs talents of lead at the heels to keep it down. The $\langle \diamond \rangle$ *Psalms*, which is a circular *Psalms*, ending as it began; *O Lord our Governor, $\langle \diamond \rangle$ excellent is thy Name in all the world!* that whithersoever we turn our eyes, we may see ourselves beset with his glory round about. How doth the Prophet dis•ntenance man, by his disdainful interrogation; *What is man?* Then still as the *•lmes* go in order, they grow in strength to deject the haughtiness of man. *A Lord, let not man prevail: let the Nations know themselves to be but men.* We are men, and the sons of men, not the generation of Angels; to show our descent. men in our knowledge, gross and dull brained; not quick, free, subtle, and celestial spirits: the conscience of our own infirmity doth convince us. Men of the earth, not of the air, fire, Stars, Sun, Heavens; much less of the substance of angels; but earth is the matter whereof we are framed. The disgrace is yet deeper, *Psal. 22.6. Vermis sum, non vir.* The prophet either in his own name, regarding his personal contempt: or in the name of Christ, whose figure he was: or in $\langle \diamond \rangle$ representation of all mankind: as if it were a robbery and presumption to take men him the name of man, he says, *I am a worm, and no man.* Thus *Abraham* conversing with GOD, fits himself to the coarsest

branne; *I am but dust and ashes.*•ny of the children of *Abraham*, that have succeeded him in the faith; or any of the children of *Adam*, that succeed him in the flesh; think otherwise, their
 ⟨◇⟩ catastrophe shall confute them.

Man is an excellent creature, if we compare him with the fairest flower of ⟨◇⟩ Garland, the tallest Cedar of the Forest, the stateliest Beast in the wilderness. N• the Sun, and Stars are not so excellent, for they want sense, and man hath ⟨◇⟩ son: not one of them was formed after the Image of God, there are no spark• Divinity in them. But if we look up to the Angels, there is a large and ample •ference: we have bodies, and they are full of gross corruptions; so many ⟨◇⟩ that who is Physician good enough to number them, I say not, to cure them? T•• is in the soul uncleanness, in the understanding blindness, in the will perverse•• in the affections wantonness, in the whole man sinfulness. The Angelical ⟨◇⟩ is subject to none of these infirmities. If thou wert a sinful angel, thou shou• be punished; therefore if a sinful man, what hope to be spared? It was the ⟨◇⟩ note to King *Philip of Macedon* every morning; *Remember thou art a man:* for •membring this, we remember all unworthiness.

If any soul be humbled with this meditation, (and indeed who are fit for so •cious seed but the tilled ground? comfort is well bestowed on a broken he••:) ⟨◇⟩ this cheare them. God that spared not offending Angels, neither hath spa•• ⟨◇⟩ fending men: but he punished *one man* for many men, he spared not the *man* C• Jesus. All believing men have answered his justice in that *one man:* hence ⟨◇⟩ faith is bold to say, Lord thou art just, and hast not spared me: but thou art ⟨◇⟩ full, and hast not spared him for me. Thou hast punished our sins through his ⟨◇⟩

To be reserved unto judgment.] This is their binding over to the Assizes: ⟨◇⟩ sum whereof is: That the fullness and extremity of their torments is not yet ⟨◇⟩ but there abideth a more fearful and final condemnation for them. They are ⟨◇⟩ entered into divers degrees of penalty, but the plenary wrath of God is not p•• on them till the last judgment. They are already damned, and they know it, ⟨◇⟩ 2.19. *The devils believe and tremble.* It is so certain, that Justice admits no •tion of it, nor do themselves study any evasion from it: and yet there is st••••servation of greater plagues. But they have no bodies, and therefore are not ••ble of receiving more by addition. *Ans.* Their punishment ariseth from the ⟨◇⟩ of God, which then shall in a greater measure empty it self upon them. The ⟨◇⟩ of man while he strikes, can make his blow heavier or lighter as himself ple••

They are now suffered to tempt men, which is a pleasure to their malice, th••ing themselves by this means somewhat revenged on God: as he that defaceth ⟨◇⟩ picture of his enemy, when he cannot come at his person, easeth his spleen a ⟨◇⟩ So the dog gnaws the stone, that cannot reach the thrower. In a word, ⟨◇⟩ are suffered to wander abroad, then they shall be confined to their prison. ⟨◇⟩ prisoner that is allowed to walk abroad though with his keeper, is not so ⟨◇⟩ as the dungeon'd. Now they contain their hell, then their hell also shall ⟨◇⟩ them. Now they seem to rejoice at our sinning, then they shall have eno•• gr eve

at their own suffering. Now the bottomeless pit hath been opened for $\langle \diamond \rangle$ egresses of those Locusts: then it shall be locked up forever with the eternal $\langle \diamond \rangle$ Justice. But he is judged already, *John. 16.11. The Prince of this world is judged.* $\langle \diamond \rangle$ still he is reserved to another Judgment. There is a double Judgment, $\langle \diamond \rangle$ Discussion, another of Retribution. For the discussive Judgment, these $\langle \diamond \rangle$ Angels come not under it, their rebellion is so apparent. What need a Jewry $\langle \diamond \rangle$ on the malefactor, that confesseth his fault? For that of Retribution, they $\langle \diamond \rangle$ receive it in the view of the whole world; that the justice of God may $\langle \diamond \rangle$ be acknowledged, when he shall render to everyone according to his $\langle \diamond \rangle$ *Cor. 6.3. Know ye not that you shall judge the Angels?* Good men shall have the honour to judge bad Angels. For this they challenged Christ, that he *meant them before the time.* They confess that there is a time designed for the multitude and perfection of their torments.

He is reserved; but till the Judgment come, let us watch him, for he watcheth us. There is no corporal enemy, but a man naturally fears: the spiritual foe appears more terrible, because we are less sensible of him; we talk of Travelers, that have eene the world over; none ever saw so much as he. He hath seen earth, seen the sea, seen hell, seen heaven. He compasseth; as the hunter that makes a snare though he would rail a mound about the deer to preserve them; when indeed he lays a toile to destroy them. Great conquerors have been chronicled for victories, and extension of their kingdoms; Satan is beyond them all. *Saul* hath slain six thousands, and *David* his ten thousands; but Satan his millions. He that fights with an enemy, whom nothing but his blood can pacify, will give him no advantage. $\langle \diamond \rangle$ we know that we have an adversary at the next door, that pries into all our courses, and upon the least error will sue us on an action of trespass, we will be circumspect $\langle \diamond \rangle$ disable him of advantage. Satan no sooner spies our wanderings, but he presently comes with a complaint to God, bills against us in the star-chamber of heaven; where the matter would go hard with us, but for the great Lord Chancellor of peace, our Advocate Jesus Christ. As God keeps all our tears in a bottle, and registreth the very groans of our holy passion in a book: so Satan keeps a Record $\langle \diamond \rangle$ our sins, and solicits Justice against us. Were God like man, subject to passions, or incensible by the suggestions of the common barretor, woe were us. But he will hear one Son of Truth before ten thousand fathers of lying. No matter what the plaintiff libelleth, when the Judge acquitteth. We have forfeited our estates by treason, and the busy Devil begs us: but there is one that steps in, and reads a former grant, and that both by promise and purchase. *Lord rescue my life from destructions, my darling from the Lions.* Lord Jesus challenge thine own; let not Satan enter upon by force or fraud, what thou hast bought with thine own blood.

Thus in general, the particulars here considerable are two, (for I purpose no common place of the day of Judgment.) First the necessity of it, in that they are reserved to it. Then the Severity of it, in that it is a Judgment. These be inherent $\langle \diamond \rangle$ the words; there be some short adherent circumstances which I shall salute as I esse; they may be within the circumference, these are in the heart and Center.

The necessity. As the Creation was that *Principium*, which did produce things 〈◇〉 their being: so Judgment is that conclusion, which shall perduce things to their •ding. There is a double operation of God, one that wrought the production of •ings, the institution of nature, and distinction of places; from this God rested the •venth day. Another of providential government, whereby he conserves and •poseth things; from this he resteth not. *Hitherto my Father worketh, and I work.* According to both these there is a double Judgment: one at the departure out of •is life, which answers to God's disposition: that they which kept not the appoin•d rule of their maker, might undergo the Justice of their avenger. The other at •t day, when God to all things determines an end, as immediately of himself he •ve them a Beginning. But it is objected, *Nah. 1.9. Judgment shall not rise up a •nd time:* there is one Judgment at the end of life, if there be another at the end 〈◇〉 the world, then there is Judgment a second time. I might answer, that the Pro•et speaks there of a temporal destruction, which *shall make an utter end*, that there •ll be no need of a second blow; *Affliction shall not rise up the second time.* But •take it in their reading; Every man must be considered, as he is an individual per•, and with relation as he is part of mankind. So there is a double Judgment pro•rtioned; one at his death respecting the singularity of his person: the other at last •pecting his partnership of the world: and thus as he is a member of the universe, 〈◇〉 Judgment must be in the universal.

But Judgment is the determination of doubtful things, and everyone before •t day shall be put past doubting of his future estate. Yet there must be a general •gment, that the equity of every ones sentence may be approved, and the Justice of God glorified. *Object.* But it is against the proper form of Judgment, to let execution go before sentence: now every soul as she departs, receives her reward, and is presently possessed of joy, or punished with sorrow, If therefore there be a future Judgment, here is execution before sentence. *Answ.* The first is but the effect of the latter: by that they presently feel, they know what they shall eternally feel. Besides, but one part of man only passeth that censure, the soul alone is blessed or cursed: therefore a general Judgment must pass upon the re-united body: which as it hath served the soul in holiness or sin; so must accompany the soul in bl••• or pain. *Object.* The body is but an Instrument of the soul: so the Philosophers, *Physicum corpus organicum statuunt;* because the soul doth use it as an organ. Therefore it is for the soul alone to suffer: *corpus ab anima separatum non dolet:* the body feels no pain when the soul is departed from it. *Answ.* Let it be but an Instrument, yet was it a living Instrument: as therefore the soul being the Mistress i• sinning, shall be no less in suffering: yet the body must have his due share in being punished, as it had the full part in being delighted.

But, *He that believeth not is already judged:* what need then anymore Judgment? *Answ.* He is judged *Per divinam praescientiam per propriam conscientiam, non per ultim• sententiam:* judged by God's prescience, judged by his own conscience, not by the last sentence. There is a five fold Judgment. 1 The judgment of *Disposition;* so a• unbelievers are now judged. 2 The judgment of *Comparison.* *The men of Ni••• shall rise in judgment with this generation, and shall condemn it.* Evil men shall th• judge them that be worse; *Non secundum censuram dictaminis, sed secundum mensur• criminis,* So I•rusalem is said to *Iustifie* Sodom, yet were the Sodomites then in 〈◇〉 .

3 The judgment of *Approbation*; so the Saints shall judge the Angels, judge the nations, *Wisd.* 3.8. judge the tribes of Israel, *Mat.* 19.28. judge the whole world, *1. Cor.* 26.4. The judgment of *Difinition*; so *John.* 5.22, *The Father hath committed all judgment unto the Son.* 5 The judgment of *Remuneration*, which shall reward every man according to his practice.

That there shall be a judgment, is universally granted: *I speak the Law to them that know the Law.* Though there be a particular judgment precedent, this hinders not the general subsequent. Here the wicked condemn themselves, there God shall condemn them. *Qualis conscientia, talis sententia.* As is their conscience, such shall be their sentence. *If our own heart condemn us, God is greater than our heart.* Besides the common reasons that be given, 1 That the godly here suffer for well doing, therefore shall be crowned for well suffering. It is fit that they whom the world hath unjustly condemned, shall by the Lord be justly acquitted. *Vt apparet patientis innocentia, quàm persequentis injustitia.* If there be Judas to censure Mary and not a Jesus to justify Mary; Truth shall be utterly lost. 2 That many notorious sinners are punished here; which is but the little Image and earnest of the general Sessions hereafter. God strikes some, *ne ipsi pereant*, to save themselves: and so again, *ne reliquos perimant*, lest they should destroy others. Graceless sinners emboldening themselves to riot by the remoteness of judgment, are often cut off before hand. *Some men's sins are open before hand, going before the judgment.* They have not the patience to tarry so long for their own damnation. As when the desperate Pirat, ransacking and rifling a bottom, was told by the master, that though no law could touch him for the present, he should answer it at the day of judgment: replied, nay, if I may stay so long ere I come to it, I will take thee and thy Vessel too. A conceit wherewith too many land-thieves, oppressors, flatter themselves in their hearts, though they dare not utter it with their lips. These God judge before hand, as he did *Herod* immediately upon his elevation: the people called a god, but the worms soon confuted their ridiculous deity. That as when *Moses* had powdered the calf, he might upbraid Israel, *behold your God*: so when the Angel had worm'd that Idol, he might say, *Behold your king.* Beside these, and other beaten arguments, I fasten upon two instances.

1 Many perverse sinners are forborne here: they transgress in health, *Psa.* 73. They trouble others, tremble not themselves: all feel their plagues, no plagues do they feel. They sink others eyes into their heads with leanness, while *their own eyes stand out with fatness.* What, shall they never be called to an account for this? Shall a man covet and take, take and keep, keep and devour, devour and never reward it up again? Shall an Extortioner make every hour advantageous, laugh at the groans of the oppressed, dance to their *lacrymae*, and yet scape? Every sin is sometimes suspended, saving only the usurers: others sin by day only, or by night only, and the most violent plague of wickedness hath some intermission: but he sins day and night continually: and is there no day nor night of answer? Shall a man steal the bread of sacrilege, drink the wine of sacrilege, sleep in sacrilege, clothe his family with sacrilege, leave to his children an inheritance in sacrilege, and no reckoning? what though no Judge, no Court, no Parliament question or medicine this disease; shall not the Judge of all condeme it.

Many sins have been punished, that are now forborne; because *The Lord hath appointed a day to judge the World in righteousness.* The wickedness of the old world as abundant in the new

world; yet is not the world drowned with water, because God hath ordained for it a deluge of fire. The sins of Sodom are practiced every where; yet do the committers scape fire and brimstone on earth, because they are reserved to fire and brimstone in hell. Do not many persecute the Church as violently as Pharaoh, with Charriots and Armies, who yet scape drowning? There is a reservation of a deeper and bottomeless sea for them. Diverse murmur at God who are not stung with fiery serpents as the Israelites: because they are reserved to a fiery repent in hell. Many take bribes like Gehesi, without a leprosy; because of that eternal leprosy which waits for them. How many a deceitful Trader says and swears, with a little inversion of Ananias his lie: *I sold it for so much.*) It cost me so much, yet not stricken with death temporal, because he is reserved to death eternal. Are not any monopolists amongst us, as bad as these Philippians, that got a patent of the very devil? It is plain that they did monopolize the Damsel, and the Damsel did monopoliz'd the devil. Satan was wont to be a spirit latent; now he durst be spirit Patent: it is time that this Patent-devil were cast out.

But there is a reservation of all to judgment: Mercy now stretcheth out her wings like a hen; then Justice shall stretch out her wings like an eagle. God's hands come now so fraught with mercies, that judgment hath no room to be grasped in them. But shall wicked men live, sin, die, and there an end? No, the Lord hath ordained the contrary. *Heb. 3.18. He swears that unbelievers shall not enter into his rest.* An oath among men is the end of all strife; and shall not faith be given to God when he swears? The less evil they feel, the more let them fear. If mercy allows a toleration, Justice hath a reservation; there will come a day of reckoning.

2 To omit the demonstration of the prognostic symptoms, forerunning his judgment. That same trumpet of war in every corner, the divulcation of the Gospel; not only by the Antichristian Seminaries, who at once have named it and shamed it: the revelation of Antichrist, whereof all Christendom is a bleeding witness: the incorrigibility of sin, that it is even dangerous to be good; and Gods reproofs do not weaken, yea scarce weaken sinners. The general decay of nature assure us this Judicial conclusion of the world. That which David said should not be, now is: *the world is waxed old like a garment*: so old that most men are turned patchers, spending their times and studies to patch it. The lawyer talks of a tenure called a perpetuity, that's his patch. The Usurper thinks to amplify his dominions by fire and sword, that's his patch. One says the world is naught, yet he aspires to be a great man in it, that's his patch. The covetous says, it is but ransome and short, yet he hoordes as if it were everlasting, that's his patch. Another would dip it in new colors, make us believe it is an honest world; this is like painting, of an old, wither'd, and worm eaten face. Some as old as this garment is, would still bestow lac and gardes upon it, as if they meant to make it a fools coat these are the proud and haughty, who only seem to effect new clothes, and new fashions; yet love the world that is so old a garment, and quite out of fashion.

If we see a man whose eyes grow dim, his ears deaf, his face furrowed, his hairs white, his legs doubling under him; we say, his living date is almost expired. Such a dotage doth the world labor of, yet men covet as if there were a thousand generations to provide for. As a man that is dying, hath many fantasies: so the declining world is troubled with many delirements and errors. In a surfeited body the corruption labors downwards, to the feet, and

makes an issue there: so the putrefaction and turpitude of all times is sunk down to this latter age; and one extremity answers another. Faith is rare, though there be many Christians: and charity so cold, as if a continual February of in-devotion had frozen it. There was lately a great frost, and we called it a hard time: the rivers were crusted, the ••ming earth obstructed, and the conveyances of water locked up: yet it is tha••d and dissolved by the imperious and friendly Sun. But there is still a spiritual fro••, a hardness of man's hearts, that extinguisheth the heat of zeal, the warmth of charity, the spark of faith. ⁹ *Out of whose womb came the Ice? And the hoary f•• of heaven, who hath gendred it?* out of whose womb comes this sinful Ice, but the devils? It is not a frost of heaven, but the hoary frost of hell. The fruits of pie•y are withered, the springs of grace dried up, and the waters of charity that should make glad our city of God, are congealed to covetousness. *Who can loose these* ⟨◇⟩ *of Orion?* The Son of grace shineth, yet this frost melts not: it is reserved unto judgment, to be melted with the fire of hell.

Thus truly is the world grown an old man. 1. It stoops like an old man, as ⟨◇⟩ the head were too heavy for the shoulders; sinks downward with ponderous cares. 2. It is full of raw humors like an old man; the stomach is so opppre•• with crude and unwholesome vanities, that it is mortally feverish. 3 It is cold like a• old man; that the blood cannot be warmed, no heat of zeal can be got into it. 4. ••testy like an old man, weary of his own desires, angry at the doing of that he commands to be done: desires, obtains, and then despises; nothing can please him. 5. Piddling with the fingers like an old man; scratching all together into heaps it defiance of any future dissipation. 6. It hath lost all the senses like an old man: ⟨◇⟩ ears so deaf that he cannot hear the Gospel, his eyes so blind that he cannot ⟨◇⟩ the evil of his sins, his tongue so faltering that he cannot utter his prayers, ⟨◇⟩ feet so lame that he halts with his best friend: even ready to close up his lights, the Sun and Moon, be put out: the great spiritual Court is breaking up, all offices discharged; and he that takes their accounts, ready to appear in the clouds, the Judge of all, Jesus Christ. We see the necessity of this general Judgment: ⟨◇⟩ is necessary for the Justice of God, necessary for the good of man, necessary for the glory of him that is both God and man.

The Severity of it follows; it is such a Judgment, as shall leave nothing unexamined, uncensured. He that was *Salvator verus* will be *Iudex severus*. *Iudex •••olis, Deus universi*. There are many gods, many kings, many priests, innumerable men. Now he that is God shall judge all those gods: he that is King, shall judge all these kings: he that is Priest, shall judge all those priests: he that is man, shall judge all men. The Apostle *Jude* calls it *the great day*; Great, for there shall be. 1. A great congregation, never did so many meet together before, never shall after. All shall be summo•ed, and all must appear; though they were resolved into dust many thousand years before; and this citation shall be made by the sound of a Trumpet. 2. A great e••mination; when not only visible and actual works shall be revealed; but even ⟨◇⟩ most secret thoughts, reserved intentions, and scarce borne conceptions. Nothing is so hid, *Vt Iudicis vel lateat scientiam, vel effugiat sententiam*; that it can be kep• from his sapience, or escape his sentence. 3. A great Iudication, giving sentence ⟨◇⟩ absolution unto the faithful; and sentence of condemnation upon the wicked. And •is shall be done suddenly: no

Subpoena's to fetch in witnesses, they are all ready: no •peal, for there's no higher court: no tedious pleading, for then all sinners are •rucke dumb: no demure, for the Judge is perfect in the Law, it was of his own •aking: no writ of error, for he must needs Judge wisely and truly, that is wise•ome and truth it self: no reprieve, for their is no hope of pardon: no Psalm of •ercie; that day is past, this is the time of Justice. 4. A great retribution, every •an shall receive his reward according to his work: to the godly there is the free •ward of life and glory, to the ungodly deserved death and torment. This king •th treasure enough for all; not one of the faithful shall want mercy, not one re•obate shall scape without penalty. Great was the lamentation of the drowning •gyptians, and no less the rejoicing of Israel safe on the shore: but O the unspeak•le joy with the sheep of CHRIST'S right hand, and the unventable sorrow 〈◇〉 the goats on his left? When both the songs of good men and Angels, and the •ies of bad men and devils, shall echo to the glory of one most holy God.

A great resignation, when CHRIST shall deliver up the kingdom to God •e Father; and cease to reign, not as God, for so he is equal with the Father, but 〈◇〉 mediator. For then all his redeemed ones are embraced with the everlasting •mes of blessedness: and for the rest he shall never make intercession, for they had •ver part in his redemption. Up go the Saints and Angels in their eternal Choir, own sink the reprobates and devils to their eternal fire, where the one shall live •ging, and the other live burning, so long as there is a God in heaven.

Thus *Power* had her day in creation, *Providence* hath her day in Preservation, •ercie had her day in redemption, and *Justice* must have her day in retribution. That ••at Son of righteousness appeareth in four signs of his Zodiac. In his •onception he came through *Virgo*, he was borne of a Virgin. In his *Birth*, through •emini; two natures being united in one Person. In his *Resurrection* he was found 〈◇〉 *Leo*, triumphing like a victorious Lion over all his enemies. When he comes to *udgement*, he shall appear in *Libra* the *Balance*; justly waighing out to every man •portion of reward, according to the proportion of his work. This is his second •omming; the first was of Grace, this is of Justice. The first was to propiciate, not 〈◇〉 judge. *John. 3.17. God sent not his Son to condemn the world but to save it.* The •cond shall be to judge, not to propiciate. *John. 5.22. The Father judgeth no man, •t hath committed all judgment unto the Son.* In the first he came a Physician to •ale, in the next an Avenger to punish that would not be healed. Then a Lamb to •ffer, now a lion to triumph and conquer. His first coming was soft, as *the dew •on the mown grass*: his second shall be terrible, in lightning and fire.

Seeing there must be a Judgment, and we must all be judged, let us prepare our •ules for a good answer. CHRIST bad his Disciples, when they were brought •efore men's Judgment seats, to study no answer: but let everyone study an an•were before he comes to this Judgment seat. Yet alas, what answer can be made? If God contend with us, we cannot answer him one of a thousand. *Quae verba •alent contra verbum?* CHRIST'S word must stand. *Job 31.14. What shall I do •hen God riseth up? and when he visiteth, what shall I answer him?* If great men ho•ur themselves more than God, *Quid facient*, what shall they do? If covetous •en love money more than Christ, what shall they do? If men have robbed the •ord of his Patrimony, what shall they do? Here is a *Quid facient* for all. Men •ve now their colors, reasons,

pretences, and qualifications; but then what shall they answer? The wicked shall plead to Christ; we are the work of thy hands; but he will reply, you have lost my Image and superscription. But Lord, remember thy Passion; Yes, but this is no time of compassion. The sentence is terrible. *Matth. 25.41. Depart ye cursed into everlasting fire, prepared for the devil and his Angels.* When they shall cry; Lord, though we may not ascend with thee unto glory, yet let us abide still on the earth, *statu quo prius*; nay go, *Depart*. If we must go, let it not yet be far, not out of thy sight and gracious presence; nay depart *from me*. If we must go, and go from thee, yet let us have a blessing with us: nay, depart *ye cursed*. If we must go, and from thee, and with a curse, yet somewhat qualify thy anger, and let our curse be but easy: nay, depart ye cursed into *Fire*. If we must depart from thee, cursed, and into fire; yet let not that fire burn long suffer it to be soon extinguished; nay, but go into *Everlasting fire*. If there be a remedy, but we must go *from thee* the God of glory, and with a *Curse*, the character of infelicity: and *into fire*, torment in extremity: and that *everlasting*, without hope of recovery: yet let us have some pleasant and loving company; nay, *the very devil and his Angels*. A heavy doom, which if we desire to evade, let us stand before the day of trial make sure the Judge: if we can get him our friend, we shall speed well in the Judgment.

VER. 5. And spared not the old world, but saved Noah the eighth person, a Preacher of righteousness; bringing in the flood upon the world of the ungodly.

This is the Apostles second exemplary argument against the indemnity of his first instance was, how it sped in heaven; now he expresseth the mischief it did upon earth: after the expulsion of Angels, the submersion of terrestrial creatures. The first Judgment took hold on altitude, this prevails against multitude: for sublimity, they were Angels: for universalitie, this is a whole world There God used his own immediate power, in the dejection of those revolting spirits: here is the same offended power working by a mediate instrument. The Angels were above the elements, therefore no element was exercised in their punishment: here is element against element, water against earth: that man, who was composed of elements, and by elements preserved, might also by elements be destroyed. When man forsakes his own end, which is to glorify his Maker: the creatures also forsake their (less principal) end, which is to serve man their master The Elements rebel against man, when man rebels against God: becoming a traitor to his Creator, they owe him no more service: but instead of serving him, they serve God against him.

Deepe calleth unto deep at the noise of the water-spouts: Psal. 42.7. the deluge of sins called for a deluge of waters: deep iniquity, for deep calamity. The world was grown so fowl, that God saw it was high time to wash it: yea so was the cleanness died in grain, that when the polluters were washed away, the pollutants stuck on still: as the plague cleaves to the house, even when the infector of it is dead. And as a sordid cloth lies long a soaking before it be cleansed: so deeply had impiety tied itself into the earth, that God saw it meet to steep it long under the waters; even an hundred and fifty days, *Gen. 7.*

God's blessing did not more multiply, than Satan's curse: there came a *Crescens* & *multiplicamini* from them both. God spake it to his creatures, men: Satan to his creatures, men's sins. Mankind began but with one: yet he that saw the first man lived to see the earth peopled with a world of men. Men grew not half so fast as sins; *As they were increased, so they sinned against me, Hos 4.7.* One man could not multiply a thousand sins, never man had so many children. So that still the number of transgressions exceeded the number of persons: when the earth was scarce sprinkled with men, the whole world was filled with sins. So that the top of the conspiracy bore up to heaven, and carried ill news to the Maker of all. Whereat offended, he sent down a watery messenger of destruction: which as it came from heaven, so swelled up back again to heaven; with tidings, that God's justice was now glorified on them, whose mercy would not be glorified by them. The corruption of the world is not less now, yea more: it is past all purging by water, therefore hath God reserved it to fire. Only as the Ark did save Noah in the day of water, so Christ will preserve us in the day of fire.

And spared not the old world, &c.] Here is a double act; of Justice, of Mercy; that of Justice on a whole world, the other of Mercy upon eight persons. It is of *poena, Poena paucorum, terror omnium;* God doth strike few, to save many: here he strikes many and saves few. His judgments are sometimes particular, that his mercy may be general: here his judgments are general, and his Mercy particular. So the whole may be distinguished into the

- Vengeance; *Spared not the old world.*
- Deliverance, *Saved Noah the eight person,*

In the vengeance or execution of wrath consider, the

- Matter passive, *Sinful world.*
- Instrument executive, *The Flood.*

The subject suffering is described, by the

- Universality, the whole *World.*
- Antiquity, the *Old World.*
- Impiety, the *Ungodly World.*

For the penal instrument let us meditate;

- 1. Whence it proceeded.
- 2. How far it prevailed.
- 3. How long it continued.

In the deliverance are two special things, the

- Manner implied, by the *Ark.*

- Number expressed, *Eight Persons*.

Thus are our meditations fetched a great way backward, that our souls may 〈◇〉 set somewhat further forward: let us consider the old world, that we may be the better for it in the new. History is delightful to all, and gives us means 〈◇〉 travel former times: that we may in some sort know what is done before us, though we cannot see what shall be done after us. In all this plentiful discourse, our good apprehension must be my best persuasion; your capacity, my oratory. cure we ourselves first in the Ark, and then launch into this Ocean of water: the spirit of God direct us in our voyage, and bring our souls to the haven of eternal peace.

To begin with the vengeance, God was angry with the whole world because sin: neither was this a slight or easy wrath; but a fire long a kindling. *It repents me that I made man*: here is a displeasure indeed, when the Lord shall repent 〈◇〉 own work. *The wrath of God came upon them to the uttermost*. 〈 in non-Latin alphabet 〉, that is, as one consumes either totally or finally. The wrath of God is either in reprobation or execution. In resolution, it is either suppressed in his bosom, or expressed in his threatening. In execution, it is either temporal in body, or spiritual soule: as *Peter* said; *Behold two swords*, or rather one sword with two edges. This 〈 in non-Latin alphabet 〉 *The wrath*: God hath armies of afflictions, but if the wicked scape them all, 〈◇〉 same *Great wrath* will surprise them. Neither must we think here God subject to passions: what be affections in us, are perfections in him. But *lippientibus etiam singularis lucerna numerosa est*: to the pur-blind one candle seems many. As God is said to have an arm, because the arm is the instrument of our power: 〈◇〉 eye, because he discerns all things: a foot because he is present everywhere, &c. And that he will preserve unharmed, is called the *Apple of his eye*. His essential substance is called his *Soul*. *Am. 6.8. Benephesho*, by his life, or soul, that's by *himself*. And *Psal. 11.5. Wicked men his soul hateth*. Thus he is said to be angry, and to repent. But as man repents by retracting his purpose, so God by changing his sentence. When GOD is said to alter his will, that he becomes offended with the man, with whom he was formerly pleased. *Ille potius quam ipse mutatur*: the man is changed not the Lord. He repents not as man does, for he cannot debase and err as man does. He is not angry, but all his actions proceed from a perfect love of virtue, and hate of vice. We cannot properly *Grieve the Spirit*, nor *Censure Christ*: but our sins do all that is possible to it; and so much as in us 〈◇〉, we bring melancholy into heaven, that Court of joy. If the King lose a subject 〈◇〉 is so much the weaker: take a drop from the Ocean it hath the less: but what the loss of thee or thy harlot to God; he is never the poorer nor are they more. But when he repents of all the generation of men, this shows sin to be exceedingly heinous. In a word, man's is a passive repentance; God's is an operative repentance. Let this teach us.

1. To glorify God, lest he repent that he made us. *I am fearfully and wonderfully made*; (all God's works are admirable, man wonderfully wonderful) *Marvelous are thy works*, and that my soul knoweth right well. What infers he of 〈◇〉 this? *Therefore I will praise thee*. If we will not praise him that made us, will 〈◇〉 not repent that he made us? Oh that we knew what the Saints do in heaven, 〈◇〉 how the sweetness of that doth swallow up all earthly pleasures: they sing *hallelujah and glory to the Lord*: why? *Because he hath created all things*. When we behold 〈◇〉

› exquisite piece of work; we presently enquire after him that made it, purposely ‹› commend his skill: and there is no greater disgrace to an artist, than having perfected a famous work, to find it neglected, no man minding it, or so much as casti• an eye upon it. All the works of God are considerable, and man is bound to th• contemplation. *Psal. 8.3 When I consider the heavens, &c. I say, What is man?* ‹› admires the heavens, but his admiration reflects upon man; *Quis homo?* There ‹› no workman, but would have his instruments used, and used to that purpose i• which they were made. The Cutler hath made thee a knife; to cut thy own me•, not thy neighbors throat. If thou like the envious man will keep• thy ‹› › in thy hand, and swallow thy meat whole: or like the fool, cut another's me• and thy own fingers: this is to abuse that instrument, and pervert the end ‹› which it was framed. Man is set like a little world in the midst of the great ‹› glorify God; this is the scope and end of his Creation. If he shall apply hims•• to proud desires, base designs, covetous courses; here God's meaning is mis-•derstood, his work mis-applied. He is created for the service of God, if he ca•not be wrought and brought to that, he shall be beaten in pieces. As the Po•• turns and works a piece of clay; frames it for such a vessel; it will not do; ‹› tries to make another fashion of it, yet it fadgeth not: till at last, after many ‹› trials, he dasheth it against the walls. God's spirit will not always strive with ‹› world, more than it did with that: but if we still strive against him, let us see wh• the end shall have the worst of it. *Ariosto* going through the streets, and he••• ‹› Potter basely sing his odes; took a cudgell and broke his pots; answering ‹› complaint: Thou hast mar'd my verses, and I have mar'd thy vessels. If ‹› abuse God's creatures, he will spoil our pleasures.

2 Let us repent of our sinning, lest God repent of our making. O that for ‹› of a little sorrow, we should hazard the loss of such a joy, as the delight of our C•ator. When we sin, we give him cause to grieve at our doing, but while we c•tinue impenitent, we give him cause to grieve at our being. Shall our Maker rep•we are, and we not repent that we are so evil? Did he not make us of •hing? and is he not able to reduce us to nothing, to worse than nothing; yet do we provoke him, and put him to it by our rebellions? Repentance is a •ee of continual use, because sin is a thing of continual practice. It is better •ng to the house of mourning, than of mirth; saith *Solomon*; more expedient for ‹› souls health: through his own experience, he taught us this expedience. In •e we patch our clothes, in repentance we rend them in pieces. It unmakes a •n that which sin made him; whereas impenitence keeps him forever the same. •ey that lived unconverted sinners on earth, remain the same in hell. *All that •e before me are thieves and robbers*: in congruity of speech he should have said, •e thieves; yes, not only were, but *Are* so still. *Saul* is still a homicide, you can• say so of *David*, that he is still an adulterer; because he repented, and by that ‹› tenewed.

Our repentance is said *Pacare Deum*, to appease God: now appeasing presuppo• anger, and God's anger is twofold; *Iudicis & Patris*. As he is a Judge, offen• with his enemies, and this wrath is only appeased by Christ. As he is a Father, ‹› so our repentance may please him in Christ: not *Ration subjecti*, in respect of selves; but *Ration Principij*, God's Spirit. Thus our repentance through Christ ‹› pacify his paternal wrath. This is an excellent remedy, but

not so easy: the •g of *Nineveh* and his people put on sackcloth, and fasted: yet but, *Who can tell*•ether the Lord will turn to mercy: we are not sure of it, it may be so, but *Who* •tell. Though the Jews *rent their hearts*, yet it is but *Quis novit, Who knoweth*•ether God will return? Though they gnaw their tongues for pains, yet *they* •nt not of their deeds: so hard a task is repentance.

Neither is repentance without amendment, anymore than continual pumping •hout mending the leak. The bird fighting with the serpent, ever anon flew to •erbe, which was her medicine, and cured her of the poison: but at last, the herb •ng wasted, the bird died. Repentance is that herb, which while opportunity •s, will help the poison of sin: but that once gone, and it will not be ever pre• to presumptuous sinners, what remanies but perishing. The medicine is made ⟨◇⟩ the wound, not the wound for the medicine. The argument of our liberty is •entance: the bonds of servitude are broken with a broken heart *Auditúrne vox* •uris, Is the mourning voice of that *Dove*, the Holy Ghost, *heard* in thy bosom? •mosthenes would not plead for his client, till he cried to him; and then answered ⟨◇⟩ sorrow, now I feel thy cause: let our penitent contrition cry unto Christ, and •n he will plead for us.

God spared not the old world. Thus in general, now more specially to the parts. •ld hath diverse significations: it is taken. 1 For this whole visible engine, the •icke of all things contained under heaven and earth. 2 For the vicious and •enable condition of it, contracted by sin, and inherent in all things. 3 For the •lest and most excellent part of it, man and thus sometimes only for the Saints; •d was in Christ, reconciling the *world to himself*. Commonly for the wicked, ⟨◇⟩ *whole world lies in wickedness*. So the world is opposed generally, *vel numero* •atorum, *vel numero electorum*. The first circumstance we light upon, is the uni•ality of this destruction, which seizeth on a whole world. Wherein the answer •hree questions may satisfy us.

Why the creatures were punished with man's ruin, that were not guilty of •s sin. This was just with God. 1 Because they were all made for man's use, ⟨◇⟩ therefore man suffers in their loss. *Terra propter hominem producta, terra propter* •inem *maledicta*. As a foul traitor being executed, hath his house fired, his very •d harrowed with brambles, and sown with stones. 2 Seeing they were made ⟨◇⟩ man's use, he being taken away, they were of no further use. The general being •ne, the army perisheth: the head being cut off, the members die. 3 Such was ⟨◇⟩ greatness of sin, that it brought destruction, not only upon the sinner, but on all that belonged to him. 4 Because brutish men had abused the creatures by t••• filthy riot and excess; therefore God saw it just to punish the Instrument wit••• principal: so that there is not a *Creature*, which is not *Subject* to some *vanity*. ⟨◇⟩ that requites his Princes favors with treason, not only suffers in his own pers•• but everything about him feels the smart. His followers are suspected, his ⟨◇⟩ •rits disgraced, his children disinherited, his friends discomforted, his house ⟨◇⟩ all things droope with him, his gardens are over-run with weeds, his orchy•• lie uncouth, man and beast is made sensible of his judgment. *Adam*, that was ⟨◇⟩ holding to God for his very self, apostating into treason; his house grew out of ••shion to him, his pleasures were turned to thorns, the arms of his nob•• were defaced: and

he that was made a Master of living bodies, breaking his alliance with God, became despised of his own servants: some of them shaking of yoke of our government, when we shook off our makers. Especially the greatest, the smallest of them: the greatest, as Lions, Tigers, Panthers, are hardly but the least, as bees and gnats, not at all. In a general destruction when the enemies triumphs, not only men, women and children lose their lives: but the houses fired, the trees cut down, the walls rased, the horses slain in fight, the cattle in the stalls: as *Saul* had his charge for *Amalek*; Spare neither man nor beast. there not rots of cattle, and murraines of beasts, so well as mortalities of man. In a spoiling war or plague, who remains to fill the empty cribbe or manger. Do they not suffer with their Masters? Do not the very beasts of the rich fate better for the prosperity of their owners: whereas the poor man's cattle partake the poor man's want?

I do not think that all manner of creatures perished in the waters; for be them preserved in the Ark the fish escaped, *Gen. 7.22*. The Rabbins conceive that the fish also perished, growing hot in the flood, as in a caldron; but *Moses* confines this destruction to things on the dry land. The fishes were spared. Man not so abused them, as the other kinds: and herein our sinfulness exceeds theirs; not only the delicacies of the land, but neither can the rarities of the sea satisfy riot. They were then more separate from man's sin, therefore from his punishment. But in the fiery deluge, to show that even thither our excess hath reached, the fishes shall not escape. 2 They lived in that element wherewith God purposed overthrow the world: so that the same thing that was ordained in ruin among them, was to them in tutelam, rather for preservation. 3 They were not makers of the earth, now the earth was cursed, not the sea: because *Adam* did unlawfully eat the fruit of the earth, not of the sea. 4 Such was the good pleasure of God that among other creatures he would then spare the fishes: then I say, for at times he hath both threatened and destroyed them also; *he slew their fish*.

Further from the number of those preserved in the Ark, divines have probably exempted. 1 those *Amphibia*, creatures that live as well in the water, as on Land; as otters, sea-wolves, water-serpents, and water-fowls. 2 Such as come by corruption, and do not breed by generation; as worms of dung, moths of spoiled herbs &c. 3 Such as are of a mixed kind, engendered by male & female of diverse kinds; as the Mule cometh of the Horse and Ass: these needed not come in the Ark, *Sed parents eorum ibi fuisse sufficit*; it was enough that the breeders of them were there. Some of the Rabbins have conceived, that the seeds of herbs and plants were kept in the Ark; but they might by God's providence grow in the waters; as did the Olive which the dove found at the sinking of the Ark. Yea some of them more ridiculously, amongst the living things preserved, thrust in the spirits of the air to the Ark. But neither are they male and female nor subject to the submersion of waters; and it were better for man to have such kind destroyed than conserved. For the Phenix, amongst many ambiguities yield to their persuasion, who think there is none; and that by the disagreement of her most justifying reporters. For her country, some make her of

Ar...others of *India*. For her life, some five hundred years, others six hundred sixty. •r her death some say she sings and dyes; other, that *motu alarm*, with the mo•n of her wings she sets her nest afire. *Pliny*, and *Pompon. Mela* write, that of her •es comes a worm, and of the worm another Phenix: which takes the bones of •e old Phenix with her nest, and carries it to *Heliopolis*, the City of the Sun in •gypt; there laying it on the altar, and solemnizing the Funeral. But who would •t smile at the non-sense of this fixion? For if the Phenix be burnt to ashes, where ⟨◇⟩ her bones left for this transportation? But on, say they; and what creature is •thout sex, among Beasts, Fishes, or Foules? God's (*Increase and multiply*) had ⟨◇⟩ a vain and superfluous charge to her. If there were but one before, then cer•nly that perished in the Flood; for none were preserved in the Ark but by paires •d couples. So that if formerly but one, now consequently there is none. The •ing of *S. Ambrose* is objected: *Phoenix cum mortua sit, reviviscit: solos non cre•us homines resuscitari*. We answer, he doth not deliver his opinion, that the •enix being dead reviveth: but *Ex concessis*, by that which the heathen affirmed, ⟨◇⟩ of their own grounds, he proves the Resurrection which they denied. Let not •s first question pass without a double meditation.

It instructs our understanding what the horror of sin is, whose contagion hath in•ted all the creatures that belong to us. *Cursed be the earth for thy sake*: the earth •u treadest on, the earth meriting no curse, the earth made before thee, made for •e, and thou made of it; cursed be this earth for thy sake. *Quid meruistis oves*, what •e the poor creatures done? We are not content with their rule, without their •ne: though they be *ad usum & esum nostrum*; yet we tyrannize over them, and ⟨◇⟩ scarce satisfied with their spoil. O that the guilty should thus dare to domi•re over the innocent; and hold himself more absolute lord over his beast, than ⟨◇⟩ thinks God over himself! He that shows no mercy to his beast, (which yet •not his creature, but bought with his money) teacheth God how to deal with ⟨◇⟩, who is his creature, and bought with his Sons blood. The Prophets, when ⟨◇⟩ Lord hath been angry, and the plague heavy, and no excuse for the people's •quity; not knowing what to say for themselves, ashamed in their own name to •ve pardon: have put him in mind of the brute creatures. *How do the beasts groan*, ⟨◇⟩. Not that God is more respective of beasts, than of men; *Hath God care of Ox•* But when men become bruiteer than beasts, God will pity beasts sooner than •n. The penitent *Ninevites* imposed a fast upon their very flocks and herds with •mselves. Hath God care of beasts, or have beasts care of God? Are they not •hout religion, yea, without reason? O pardon repentance, a greater absurdity •n this! It was a glass to reflect their own estate: the bellowing of half fami•d cattle, puts them in mind how themselves ought to be starved. Such an use •s of the Levitical Sacrifices: to see them slain, their blood exhausted, their flesh •nt to ashes; might well strike them at heart with the survey of their own de•rits. It teacheth the young Lion obedience; when he sees the dog whom he loves ⟨◇⟩ plays withal, cudgell'd before him. When the Princes garment is beaten, he •ne conceives himself blame-worthy by that representation. The moan and •ery of the dumb thing schools us, as stripes on our garments, to tell us we have •ts in that bargain. That which wants reason is punished: that we who have rea• might be humbled. *Bestialior quàm ipsa bestia est homo ration vicens, & non rati• vivens*. We are little better than beasts, if we

find no other use of beasts, than serve our own riot: they may teach us as well as serve us: the looking-glass an insensible thing, yet it reflects to a man his own form. This is the first lesson.

It also informs us to moderate our affections, and not to surfeit on this world which we have made so corrupt by our sins. What creature is there, on which our vanity hath not stuck some blemish? what do we use, whereon we read not even the characters of our own obliquities? Our apparel is but the cover of our shame: by our bravest accoutrements, we may take measure of our delinquencies. Adam was more glorious without raiment, than all his posterity can be: neither can the glory we seek in our clothing, conceal or countervail the iniquity that came by our sinning. For our meat, is not our life maintained by the death of other creatures? Our preservation, by their destruction: sin brought necessity; without that no creature should have lost his life to become our food. This was not from the Creation, creatures were not made to this end. Innocent would have preserved all to a higher and more excellent use. We should have meat far sweeter; and such as should have cost no creature the life. Let my heart thus meditate; this creature dieth not for itself, but for me; not for its own food but mine: if I had my desert, I should rather die than it. Do we not read, our vomiting and sordid lusts in the infected air? Our blasphemies in the blemished Moon, Glimmering Stars, and blushing Sun? Our oppressions in the harrowed and woe-filled earth? Our impieties in the groaning of all creatures? If a rich man should heap all his wealth together, and then set his house on fire; hath he cause of joy? see this? There is an ataxie and disorder in all the world wrought by our sins: trees must fall under the wounding axe, the bowels of the earth be rent, to build a dwelling; and shall not this move us? Can we glory in our shame? with that insulting Monarch, *This is my Babel*. We had a better mansion, once, without the violence of this; Paradise. Thus as he that rifled the poor scholar, robbed ten men once: he having borrowed of one his horse, of another his spurs, &c. when Esops jay was stripped of her brave plumes, there were twenty birds undone, which had lent her their feathers. So when death deprives man of his life, he finds many creatures to have spent their bloods and beings towards his maintenance. Our comfort be it, that our Patent is renewed in Christ; the second Adam regretting the former had lost. And he that was content to become a creature, and to proffer his blood to us; thinks now no creature too dear for us. For his sake they our servants, let us become his servants: to us the use, to him the thanks and glory forever.

[Quest.] In the next place we are to examine, whether no other creatures escaped the deluge, besides the fore-expected. *The waters prevailed, until all the high hills that were under the whole heaven were covered*. Yes, saith Cajetan, those under the airy heaven; nay, saith Moses, under the whole heaven. Some have wrangled about the mountains: as Athos in Macidonea, so high, that it casteth the shadow to Myriophyton town in Lemnos, eighty six miles off. Atlas is said to have a top higher than the clouds: and Tabor, to rise up thirty furlongs: Caucasus to be lightened with the Sun above, when daylight is shut in below. But Moses affirms expressly, that these high mountains were surmounted, and covered by the waters. Cajetan excepts the

mountain of Paradise from this inundation: but where doth he find $\langle \diamond \rangle$ Paradise was situate on a mountain? Out of *Eden* went a River to water the *G••den*; but Rivers do not use to run upon hills. His vain fear was, lest then *E••* should have been drowned in the flood, whom he supposeth to be in Paradise. $\langle \diamond \rangle$ indeed *Enoch* was taken up into heaven, a higher Paradise; where no flood $\langle \diamond \rangle$ reach him.

Bellarmino thinks that all the mountains were not over flowen, but only $\langle \diamond \rangle$ where the wicked dwelt. And *Josephus* reports a hill in *Armenia*, where all $\langle \diamond \rangle$ fled thither for succor, were saved from the deluge. But what speak we of f••tasticall dreams, against evident scriptures? Thus the Hebrews fable, that *Og* $\langle \diamond \rangle$ King of *Bashan*, who lived till *Moses* his time, was one of those Giants before $\langle \diamond \rangle$ flood. When I read in *Pliny* of a Giants body found in *Crete*, forty six Cub•• length; I believe it, as I do the Ballad of *Gargantua*. The waters being fif•• Cubites above the greatest mountains, those Giants must needs be of incre•• height, that escaped.

But then say they, the flood seemed to ascend unto the middle region of $\langle \diamond \rangle$ a•re: for it was so many cubits higher than the mountains, and some mountain tops •scend to the middle region, yea above the clouds. As *Olympus*, which *Zinagoras* by •athematicall instruments found to be *ten stadia* high: insomuch that the ashes re•aining of the sacrifices, are neither dispersed by the wind, nor dissolved by the •ine. So the waters should seem to rise higher, than the place where the rain is $\langle \diamond \rangle$ gendred. *Answ.* The report of *Olympus* is found to be untrue, by the testimony •f *Philadelphius*, who went up the hill on purpose to make experiment. Besides, no •ill is above four miles in height: and the middle region is at least 50 miles from ••e earth. Again, diverse inhabited those places, who are said to live half as long •gain as other men. This shown it to be a wholesome scite for air, which could •ot be the middle region, full of clouds and foggy mists.

The Conclusion then goes strong for the universality: a whole world perished, ••ve only what the Ark preserved. The day of vengeance is come, the guests are ••stred their wodden castle, the door of the Ark shut, and the windows of heaven •pened. Now those deriders, seeing the violence of the waters; some rising up, ••her coming down, both joining their forces to drown the earth: come wa••ng middle-deep; and bitterly crying out for safety in that vessel floating, which ••ey had flowted in making. But now they are justly rejected, and find no room in •ods mercy, whose word could find no room in their hearts. Others hope to ••x-run the destruction; and being clambred up to the tops of the highest mountains, ••ey look down upon the waters with some transient flattery of hope. Still the •aters rise, and their hills appear to them like floating Islands: they give many a ••oke when the heavens will clear up; and those bottles of rain be exhausted. O •ow would one hours Sun-shine have cheered their hearts! And yet suppose it •old cease spouting down, where was the provision which should keep life and ••ule together; till the channels of the sea, veins and hollow ventricles of the earth, •old suck up that inundation? The beasts & fowls hovering in those mountains, •ere rather ready to prey upon their carcasses, than become their food: hunger will •ache those devourers of men, which before yielded to be devoured by men. There •ere Wolves howling,

Dogs barking, Lions roaring, Owls screeching, Cranes •attering, Serpents hissing; men, women, children crying; all in one forlorn place.

Still their death comes nearer, and overtakes the refuges of their confidence. •hen from the drowning hills they clime up to the highest trees, and there with ••lenesse and horror behold their threatening death which they would strive to avoid, ••d know they cannot. From the tops of all they descry afar off the Ark floating <◇> the waves: and now look on that with envy, which they formerly beheld with •orne: cursing their impenitent hearts, which God must needs kill ere he could •aken.

But in vain they flee, whom God pursues: there is no mountain so high but <◇> hand can reach it: no depth so low, but his eye sees it, and power rules it. There <◇> no way to scape him, but by coming to him. *Fugimus à manu vindictae, cùm •urrimus ad manum misericordiae.* At last their destruction surpriseth them, poor •iserable creatures, half dead with fear and hunger, and now wholly dead with •ater. Loe here the full conquest of Justice, and the whole world overwhelmed •ith an universal ruin. God hath fetched back again all that life, which he had ••ven to his unworthy creatures: and the world was reduced to that form wherein it ••od in the third day of the Creation; *Waters being over the face of the whole earth.*

Let this •ontemplation be useful to us: the season of repentance is before ••e beginning of vengeance: but if Judgment be gone out, men cry too late. While ••e Gospel moves us, the doors of the Ark are open: if we now neglect it, we ••y seek it with tears, and not find it. Mercy to impenitence, would be injury <◇> Justice. Let every soul take this very time to redeem the time: for he is so fu••ive, that he will not tarry the pleading of his own cause.

Lastly, we are to examine, [Quest. 3] how in all this the righteousness of God may be justified. What, all the world? might it not have been satisfied with a family, a• the monstrous children of *Lamech*? Or with a City, as Sodom? Or with a Co••trey, as Canaan? Or with a fourth part of the world, as Europe? but all? Because a man's garden, that hath been fruitful, is ove••n with cankers; will he therefo•• destroy it? Doth not God threaten only the *Barren Tree*, such a one as *cumbers <◇> ground*: not the whole vineyard. The husbandman feels not all his green and ••ripe corn, because some weeds are grown up in it: yea Christ himself forbid•• with a *Sinite crescere*. Nor because a man's servants have abused his house, and le•• sluttishly noisome, will he therefore strait pull it down: but rather see it cle•• and air'd, the rubbish swept out, and the uncleanness washed away. The Lord <◇> no more here; he punisheth the defilers with due destruction, washeth and scour•• this great house of the world, but then lets it stand: he makes it clean, he doth <◇> make it nothing. But to clear this point, two subordinate questions must <◇> scanned.

1 Whether all that were temporally destroyed, also everlastingly perished. <◇> so, then *Abraham* could object, *Far be it from thee to destroy the righteous <◇> the wicked: shall not the Judge of all the earth do right?* Shall Infants and innoce•• share in the same confusion with obstinates? 1 Some say, that all were tempor•• punished, that they might be eternally saved: as *S^t Jerome* of the Sodomites, <...> *received in this life their full punishments.* But if

Rreprobates might scape thus, 〈◇〉 would not be so full. 2 Some extenuate their sin, as *Cajetan*; that they were 〈◇〉 wholly void of faith, but believed not *Noah* in this particular. But it is not safe 〈◇〉 man to extenuate, what the Lord does aggravate: that the whole earth was 〈◇〉 with violence, and all flesh had corrupted his way. They were not only full of incredulity, but foul with all manner of impiety. 3 Others say, that they were condemned to hell, yet redeemed thence by Christ's descension: who went and preached the spirits in prison, which were disobedient in the days of *Noah*. Thus the Pontifians have conceited, that *Plato* at Christ's Preaching in hell, believed; and was 〈◇〉 many others, delivered: as the soul of *Falconilla*, by the prayers of *S^t Tecl^e*, 〈◇〉 *Traians* at the intercession of *Gregory*. But these imaginations cross God's denominations, who hath interposed a great gulf: their worm never dieth, and 〈◇〉 hell there is no redemption. 4 Others, that they were not cast into hell, but many of them into Purgatory, and from thence delivered by Christ's descending. But answer both these errors, so falsely grounded on the Apostles words. 〈◇〉 quickened in spirit, he went &c. Christ's soul could not be said to be quickened, for 〈◇〉 soul never died: therefore by his soul he did not preach either in hell or Purgatory. Christ hath two spirits; one as man, another as God: so the holy Ghost 〈◇〉 called the spirit of Christ. But the spirit here is properly neither of these, but 〈◇〉 Divine power: by which he preached in *Noah*, in all the Prophets before him, 〈◇〉 the Apostles after him. But if it be not meant of Purgatory, what is then this Prison? *Augustine* says, this prison was the Body: and the men were called spirits from the better part; *men's cujusque, is est quisque*: but we seldom find living 〈◇〉 called Spirits. *Montanus* says, this Prison was the Ark; but then there had been in the prison too few spirits, for in the Ark were but eight. Some will have 〈◇〉 prison to be Ignorance, according to that Prophecy of Christ; that he was 〈◇〉 preach Liberties to the Captives, and the opening of the prison to them that are 〈◇〉 But to those Christ could not be said to preach in spirit, but in Person. Some 〈◇〉 have this prison, the Grave: but then souls should lie in graves by that consequence. Others, to be hell: and that is indeed a prison, without light, without liberty, 〈◇〉 out comfort. Let us keep ourselves free men, and beware of multiplying our delinquencies that we be never cast into this prison. But certainly there is no Preaching in 〈◇〉 because there is no repenting in hell. *Shall thy loving kindness be declared in hell* 〈◇〉 To conclude, the Scripture never called the receptacle of believing souls a prison to think therefore, that first they were condemned, and afterward redeemed, is a point of contradiction. The same Christ that came in his flesh, and preached the Gospel to the world; came to them in the days of *Noah* by his Spirit, and in *Noah* preached repentance to those unbelievers: who because they repented not, but continued in disobedience, are now damned spirits in hell. This I take to be the true sense and orthodox exposition.

Charity may seem to except from everlasting ruin, Innocents and Ignorants. Innocents, as Infants, that were not capable of faith and repentance. Ignorants such 〈◇〉 did not here of the forewarned vengeance. The one could not believe for want 〈◇〉 discretion: the other, not be called unbelievers if they had no premonition: on these our charity hopes there was mercy. In the first judgment, when the Angels shall: in the last judgment, when Christ shall

come; only the elect shall be saved, and only the Reprobate condemned. In this middle and intervenient judgment, *c soli electi conservantur, nec soli reprobi suffocantur*: some were preserved, that were not elected, as *Cham*, cursed of his father: so we think, some were drowned, which $\langle \diamond \rangle$ were saved. Our probable reasons ten.

1 It is not likely that the whole posterity of *Methushalem* and *Enoch*, and of other holy Patriarchs, were condemned: for the Lord hath promised to be good to $\langle \diamond \rangle$ children for their Fathers sakes.

Howsoever they believed not *Noah* at the first, but thought him a fantastical fellow: yet when they saw the event answering his prediction, and death climbing up to their latest refuges; their souls might be humbled to repentance. Many having learned not godliness in on dais misery, which many years prosperity could not teach them.

• The Apostle resembles *Baptism* to the Ark but as all dying without Baptism, $\langle \diamond \rangle$ not damned, so neither all that were without the Ark, eternally perished. They might be drowned in the deluge on earth, yet escape the abyss of hell.

4 If God had meant to destroy their souls with the confusion of their bodies, he would not so have lingered the execution. It was *Forty days* a coming, whereas God could have dispatched it in four hours: that by degrees their hearts might be filled with sorrows, as the earth was soaked with waters.

But if they repented, why is it not recorded in Scripture? So neither is *Adams* repentance, nor *Solomon's*: it expressly says they sinned, not expressly they repented: though of their repentance there is no question to be made. But it is concluded to deter us from the like rebellion, lest it become so doubtful of our conversion. But if they did repent, why then were they not saved from the deluge? Because they repented not in time, at *Noah's* preaching. Repentance is never too late to save the soul, but it may be too late to deliver the body.

Let us repent betimes, before the Judgment come: for if it be once come, we may save our souls, but our bodies must perish. They that were even a kin to *Noah*, because they repented not at the preaching of *Noah*, could not be saved with *Noah*: but losing this opportunity, they too late wish themselves in the Ark: all mercy shall never be denied to true repentance, yet speed well their souls, they must lose their lives. When the Lord strikes a City with his Pestilence, many sinners begin then to relent, and bleed in contrition for their offenses: this shall happily deliver them from hell and the wrath of God: yet this exempts them not from death $\langle \diamond \rangle$ that plague. Men commonly fear God's temporal blows, more than his eternal: yet of both they neglect the antidote and prevention. This will make him like, if not home. A wise man will not be drunk, if only for the head-ache: nor a good man sin, if only to avoid the heart-ache. If we have not repented so early, but $\langle \diamond \rangle$ he will punish us: yet let us not repent so late, but that he may save us.

2 How was this just, to punish the Infants and Innocents for the sins of their parents? Doth not God say, *The son shall not bear the iniquity of the father*? with not he not make this to the enraged

Prophet, an argument of sparing *Nineveh*; 〈◇〉 many thousand little ones, *That cannot discern between their right hand and ••r left?* That cannot speak, cannot help themselves; that stick to their mothers breasts, as apples to the tree; if you pluck them away, they perish. Is this 〈◇〉 babes welcome into the world, the milk to feed them; when they cry, to quiet the• with death? Is this the nursing of their tender and ungrown limbs, to wrap the• up in waves of swaddling clouts, and to rock them asleep with pitilless destruction? Whose ears can endure the lamentable and confused cry of so many infants, 〈◇〉 not cry for company? The Midwives of Egypt had more mercy; *Ph•••• daughter* was moved to take up weeping *Moses*. It is the property of a cruel *Na••on*, *Not to show favor to the little ones*. When the Prophet foretold *Hazael* of 〈◇〉 cruelty, *in dashing infants against the stones*; he asked, if he thought him a *D••* so brutish he held such a villain: men have more years and sins, but what 〈◇〉 infants done? The Scripture hath many circumlocutions of their ignorance 〈◇〉 simplicity. God gave a special charge concerning them, in the bloodiest vic••y of war, unless for some nations which he had accursed. Christ took them 〈◇〉 his arms, blessed them, and placed one in the midst; proposing them as *pa••* for the imitation of riper years. Whose eyes can behold the shrinking of their 〈◇〉 members at every pull of grief, their limbs sprawling on the ground, their 〈◇〉 scorched with heat, as a scroll of parchment, or sinking on the waters, without per•

Thus justly concerning little ones, doth God expostulate with men, but 〈◇〉 may not thus expostulate with God: for to him alone they are not innocent. *Ma• rule* is to punish him only that offends; and *not to put the children to death for 〈◇〉 fathers*. Yet so far as afflictions go untouching life, children oft suffer for th• parents; being deprived of liberty, goods, honors; as in cases of treason. *T• Lord* threatens to visit the sins of the fathers upon the children, even unto 〈◇〉 *fourth generation*. So long, that (by the course of nature) their parents may li•• see their wickedness plagued in their posterity: yet if the son repent, the s• God hath promised that he shall scape. And howsoever this judgment be not ••ways verified, yet it is enough to terrify us all. But it never misseth, where the parents sins are become the children's by imitation. They are then called their *Fathers* sins; because they were by their age the *Founders*, by their example 〈◇〉 *Teachers*, and in their own persons the beginners of those sins. As it is come••lie said; We may know what house such come of, by some tricks of their *Ancestors*.

Jew and Gentile have excepted against the Divine Justice for this. *Bio•* took on against the gods, that the parents demerits were devolved and translated upo• the progeny: which he scornfully matched, as if a *Physician* for the fathers 〈◇〉 ease should minister physic to the son. The Jews had such an ungracious proverb; *The fathers have eaten a sour grape, and the children's teeth are set on 〈◇〉* But the Lord answers them, *Plead with your mother*: for the husband may ••fully put away his prostituted wife, and her adulterous brood, because they are 〈◇〉 of his children? *All souls are mine, the soul of the father, and the soul of the son mine*. If it were as *Horace* sung to his friend; *Delicta majorem immeritus l••*: 〈◇〉 who can say, *My heart is*

clean? Is it possible to be borne Morians, and to have ⟨◇⟩ of their tawny and swarthy complexions? Again, is it not just with God to p• our fond indulgence, in the very object of our idolatry? We hope these you• plants shall succor us with their fruits, when we are grown saplesse: but doth a• the staff we so nourish to bear us, become often a cudgell to beat us? Devil•sed the wicked both ways; in their Descent, *Let his children be vagabonds, and ⟨◇⟩ their bread in desolate places.* In their Ascent, *Let the iniquity of his father be ⟨◇⟩ remembrance, and let not the sin of his mother be blotted out.* We have seen ⟨◇⟩ blood of the Church exhausted by sacrilegious parents, required at the hands ⟨◇⟩ their posterity with ruin: God so cursing their generations, that we might read ⟨◇⟩ nature and quality of the sin, in the visible characters of the punishments. T• whole world was so foul, that the very fruit of their bodies (without contrac• of actual sins) seemed odious to God: and in his Justice he punished those innoce• babes with a death temporal, whom he might yet deliver from the wrath ⟨◇⟩

But some haply were not so heinous transgressors, but would have belee•d had they been informed; Why should they suffer? They had all sin enough ⟨◇⟩ drown them in one deep, if some found the mercy to save them from the other •epe. God doth not punish many for the sins of some; but all men are sinners. •lthough one be not principal in respect of the fact presently inquired; as *David*•as in numbering the people: yet none fall but for their own offending. He may be •ccessary in consenting, or concealing: if he be neither principal nor accessory in •at, yet he may be culpable in a thousand others; secret, perhaps to men, but •own to God. The Serpent hath a sting, though he doth not always put it forth: •d man hath malice, though he show it not.

Who then can say, I have paid the things that I never took? *Jonah* is the of•der, the whole ship is in danger: but he that had not sinned with the Prophet, •d sinned in somewhat else. They had all offended at sundry times, what wrong •t if they were all whipped at once? Here is all the difference; their faults had se•rall places, their punishment shall have but one. All Israel smarts with *David*, ⟨◇⟩ for *David's*, but their own disobedience. The Lord need not beat his brains, ⟨◇⟩ break his sleep, to invent an accusation against us. We have no thought, word, •orke, but yields him cause and matter enough. It cannot be denied, but the sins ⟨◇⟩ sever in our conceits, according to the distance of time or place; some of old, •me late; some in one quarter of the world, some in another: these the knowledge ⟨◇⟩ God unites, and views all at once. In France one hath followed incontinence; •ay not that Country-disease overtake him in England for it? A young man is a •uptuous rioter, shall not his old-age rue it? Will any time or place exempt him •m diseases incident to that sin? Thou art the same person still, unless repen•ce have made thee new.

It is true that some are more noxious than others; as *Bias* said to a savage crew a dangerous storm, when they cried to their gods; *Silete, ne vos hâc dii navigare •tiant*; Do not speak so loud, lest the gods should hear you. Intimating them wicked, that is, was the hazard of a worse vengeance to have them taken notice ⟨◇⟩ But the best of all have sins enough; and *Optimus ill est qui minimis urgetur*;•eeves are brought out of divers quarters, have trespassed at sundry times, come•ed several offenses: yet are all imprisoned in one Gaole, punished in one day,

•nged upon one and the same tree. A company of men makes a body, and the •ole body is punished for the fault of one member: The tongue talks treason, the •ole man is plagued for it. In felony (which is *Contractatio rei alienae invito domi• animo furandi*, as the Law defines it) the hand only takes, and bears away: but ⟨◇⟩ feet are clapt in iron, the belly pinched with famine, the bones lie hard, and the •ke is in danger. The eye may before, and a vein pricked in the arm to cure it. •e hoof of the beast is tender and weak; the top of the horn anointed for re•dy. Besides, God hath several intentions in one Judgment. The principal he •gues, the same punishment shall teach a second obedience, try the patience of a ••d, prevent some grievous sin in a fourth, humble another, call home another to •ce and repentance. In all, he judgeth some, bettereth others, honoreth himself, ⟨◇⟩ gets glory to his blessed Name. But to conclude the generality of this ruin.

Universal sin brings universal punishment: *Quot in culpa, tot in pana*. If all ⟨◇⟩ be corrupted, all flesh must be destroyed. Find me one just man in the City, •h God, and I will spare it. How great had been this mercy, if there had not been •enerall apostasy? *Sodom* had been spared for *ten*, *Jerusalem* for *one*; and yet he •ght rather have looked for *ten* in *Jerusalem*, than for *one* in *Sodom*. By swearing, ⟨◇⟩ they break out, *till blood toucheth blood*: their sins were rounded into a ring, •room for piety to get in amongst them. Therefore the *whole land shall mourn*, ⟨◇⟩ everyone therein languish: universally wicked, universally punished. If the •d should make such a judicial scrutiny, and strict inquisition for sinners, as *le* did for true worshippers, who could plead not guilty? *Lactantius* reports a prophecy of *Sibylla*; *The Fishers hook shall take the Roman Empire*. If they mean b• the Empire, all the souls in the Empire; I could wish that Saint *Peters* ⟨...⟩ caught and brought more to heaven than it hath. But if by Empire they ⟨◇⟩ the imperial dignity, titles, privileges, honors, and royal august•ity; I could ⟨◇⟩ for their own sakes (that now usurp that office) they had caught less tha• ⟨◇⟩ have. For when the Majesty of a Prince came in, the piety of a Priest went ⟨◇⟩. But will you hear the Hook that hath caught them and all; the hook of covetousness, baited with riches. Doubtless there are some elect, otherwise the w•• could not stand: but *major pars vincit meliorem*, the greater part drowns the be•• part. Is the fear of God amongst men? Who would ask such a question? But if ⟨◇⟩ fear God; we will serve him: if we love him, we will obey him: Now the quest• grows bitterer & bitterer; from wormwood to gall. The devout man is even ••ted out of his holiness, and zeal counted an irregularity. Hypocrisy is the woe••• apparel, malice his diet, pride his wife, greediness his dog: and thus he so••• himself in a willful rebellion. We have all run into a *Praemunire* against our ⟨◇⟩ Sovereign, and deserve confiscation of all we have, of all we are.

But I am willing to leave this spittle of incurable sinners: for who can en••• to look long upon ulcers? Therefore to touch at *Methodum medendi*: the way ⟨◇⟩ cure universal wickedness, is by universal repentance. We may perceive ⟨◇⟩ willing God is to save us: for all this while, *Dum non cessavimus a scelere, Deus osavit a verbere*; We forbore not sinning, yet he forbore plaguing. None can be ⟨◇⟩ bad as God is good. Sin reigning in men is a tyrant, Satan's possessing them, woe•• Christ threw them out both. Man may be will to forgive a mite, the

Lord a ⟨◇⟩ on: three hundred pence, and ten thousand talents, are all one to his mercy. Satan hopes well of our sins, but let Christ hope better of our repentance. *Tent••* ⟨◇⟩ *sustentat iste*. Let us all disappoint Satan, and answer the gracious mercy of our Redeemer. He made us in the world, he made us not for the world, but choose us before the world, and came himself into the world, to call us out of the world, that ⟨◇⟩ might not perish with the world, but live after the world, in a blessed and glorious world, his own immortal kingdom in heaven. This for the universality, the ⟨◇⟩ the antiquity of it.

The old World.] Old? It rather seemed to be the young world, and this ⟨◇⟩ old: according to *David's* prophecy; *They shall wax old as doth a garment*. A ⟨◇⟩ of twenty is young: he of eighty, old. The world of a thousand years standing ⟨◇⟩ young in respect of the same world grown up to five thousand years. The more time upon the back, the more aged a thing is. That then seemed to be the wo•• infancy, this the veterity: that the non-age, this the dotage. The world then bro•• forth Giants; now in comparison, dwarfes: and it is the youth of a woman, ⟨◇⟩ makes her bear the goodlier children. In age *The womb faileth*, and brings ⟨◇⟩ of a less statute.

Old is like *Ianus*, and looks two ways: to the time *longe praeteritum*, and ⟨◇⟩ *futurum*; long since passed, and long hence to come. SO *Olim* among the La•• extends both to past and future times. That which hath been, is called *Old*; as ⟨◇⟩ *old*: that which shall be hereafter, is said *in older days*, *Psa.* 102. It is used ⟨◇⟩ ways verse 25. *Of old* thou hast laid the foundation of the earth; where *old* si••fies a thing done long ago, verse 26. They shall wax *old* like a garment; ⟨◇⟩ *old* is a quality hereafter to be fulfilled. If we take the *World* in respect of the •ter and structure of it; that was the young world, this is the *old*. If for the ⟨◇⟩ who are daily borne into it, that was the *old* world, this is the young. This is ⟨◇⟩ clear, as that the child is younger than the father. From those that were in the Ac• is the whole world of men descended: therefore it is so called the *Old world*. Wh•• gives us three observations.

1 That Antiquity, if found in impiety, is no privilege of impunity. Inde•• arguments of commendation are often derived from ancientness; and men ⟨◇⟩ love the things, wherewith time hath made them long acquainted. It come•endeth Rivers, as in *Deborahs* song; *That ancient River, the River Kishon*. It come•endeth Customs; *Remove not the ancient landmark, which thy fathers have set*. It •ommendeth Friends; *Thy own friend and thy fathers friend, forsake not*; *Forsake* ⟨◇⟩ *an old friend, for the new is not comparable to him*. It commendeth Wine; *No man •ving drunk old wine desireth new*: for he saith, *the old is better*. It commendeth an •heritance; *The Lord forbid that I should give the inheritance of my fathers unto thee*. ⟨◇⟩ commendeth Wisdom; *Rehoboam forsook the counsel of the old men*, and that •ned to his ruin. *Concilia Senum, hastae juvenum*. It commendeth Truth, *Id ve• quod prius*. *Seek out the wisdom of the ancient*: and *Enquire for the old way*. ⟨◇⟩ commendeth service in the Field; as *Clitus* to *Alexander*; despisest thou the •ouldiers of thy father *Philip*? Hast thou forgotten, that unless this *old Atharius*•nd called back the young men refusing to fight, we had yet stuck at *Halicarnassus*.

Yet if Age be blended with naughtiness, the *older* the worse. An *old* Ri• without water quencheth not our thirst. An *old* Custom without warrant of •odnesse, is as authentical for practice, as an *old* tottered garment is for handsome•sse, or an *old* cough for wholesomenesse. An *old* friend, that hath lost his ho•sty, is worse than an *old* picture that hath lost the color. *Old* wine no man come•ends; when it is turned to vinegar; let them take it that like it. An *old* house is no 〈◇〉 harbor, when it is ready to fall on the inhabitants head. An *old* man that hath •st his experience, is like a boulder: much good flower hath groan thorough it, but •ere is nothing left in it but branne. *Days should speak, and multitude of years •uld teach wisdom, saith Elihu. But geat men are not always wise, neither do the aged •derstand judgment.* Gravity should speak first, but if it speak worst, better hold •e peace. *Better is a poor and wise child, than an old and foolish King.* Who will no •ore be admonished. If an *old* man speak lies with the same confidence, that known •ths; and so vehemently praise former customs, that are ridiculous; and teach •e younger as scornfully, as he would do a dog to fetch; here age hath lost the •edite. The hoary head is only then *A crown of glory*, when it is found in the •ay of *Righteousness*.

Custom is a second nature, an *Old* habit is not easily forgotten. *Natura non •itur repentinas mutationes*, say Physicians: nature endures no sudden alterations. •herefore for a man *Consenescere cum vitiis*, to grow old with his errors, is to be •ad to all virtues. And he will find it as hard to become good, as to reenter the •ombe, and be new borne. And *Old Dog* bites sore, an *Old* ulcer is hardly cured, •d an old vice within a degree of impossible to be amended. Age therefore hath no •viledge; look back upon *Shiloh* saith God. *Shilohs* antiquity could not coun•ance *Shilohs* iniquity. Indeed with us, gray hairs require reverence, though •xed with some infirmities; *Thou shalt honor the face of the old man, and fear thy •d.* And they are wretched days, when *Puer tumultuabitur in senem; the child •ll behave himself proudly against the ancient.* Yet no wonder, if the children de•e the parents; when the parents despise God. That world might say to the Lord, *Esau to Isaac; I am thy first borne. Aetate primus, impietate summus.* Like a tree •rew crooked from the first planting, no art could straiten it, therefore the axe •st hew it down. But whether we the younger children, or that world the eldest, 〈◇〉 and *Lamech* the first borne; all have sinned, and all must have perished, but for 〈◇〉 sufferings of the first begotten of God.

2 In this glass we may behold the state of the world before us. Even the for• times abounded with sins: they had their aberrations and delirements as well •e. It is the fashion of people to admire former days. *Laudamus veteres, What •e cause that the former days were better than these?* But *Solomon* taxeth that en•y of folly. Because we feel not our forefathers evils, therefore we think they 〈◇〉 no evils at all The deluge of Popery in this land is still commended by divers •me-affected, Rome-infected spirits. Why? O then men lived neighborly together, without quarrels and suits of contention. Did they so, and is the Gospel the cause why men do not so now? Is it not the Gospel of peace, teaching us to love others as ourselves? Shall men be litigious furies, and lay the fault on God• mercies? Hath the Lord opened our eyes for no other purpose, but to see to sc•• and wound one another? But then were men merry and joviall, and not tro•bled with melancholy cares? If they rejoiced *in Dolio, non in Domino*, in

their riches and not in their graces; it was a mirth for the Devil. If it were in the Lord, $\langle \diamond \rangle$ the Gospel sad us? *The Statutes of the Lord rejoice the heart.* Is any mirth like the meditation of our peace made by Christ? Cannot we answer the join^{••} world (as the grave Musician being called into company, that sang wanton ca^{•••}, and expostulated why he did not bear his part) I am as merry as they that s^{•••} $\langle \diamond \rangle$ is God that *puts more gladness in our hearts*, than all their abundance can fill $\langle \diamond \rangle$ withal. Shall men bait of their mirth, because God is near them in his favor? Or a man be afraid to walk abroad, because it is fair weather?

Pleasure is not gone, when sin is gone: it is not *Isaac* which is sacrificed, th[•] is, our *Laughter* and mirth; but the *Ram*, that is, the brutishness of it. Yea, [•]there let us count it our chiefest delight, that we have lost our former delight. Because our forefathers sate uncontrollably at the Pot; and had Priests without $\langle \diamond \rangle$ virtue, than to take up differences at the Ale-house; were those the better ti^{••} But then, say they, was more plenty of all things, to demonstrate that God loved $\langle \diamond \rangle$ Corn was cheap, and men were charitable, they kept good houses: and well s^{••} the Religion that made us fare so well. *Deo gratias, qui nos satias*, &c. As if God had no better blessings in store for us, than Acorns. This was the argument of t[•] apostate Jews, *We had plenty of victuals, and were well, when we burnt in^{••••} the Queen of heaven*: But since we ceased that sacrifice, we have wanted all things. Part of their reasons strength they fetch from Antiquity, *Thus did our Fathers*: $\langle \diamond \rangle$ from their own prosperity, *Thus sped we*. But how easily doth the Prophet $\langle \diamond \rangle$ and dissolve this ridiculous Sophistry! *Therefore, for this cause, is your Land a ^{••}lation, and a curse without an inhabitant*. Did this bring you a blessing? No, $\langle \diamond \rangle$ a curse and ruin. Our Fathers bestowed their Cakes on the Queen of Hea^{••}, but did not the King of Heaven plague them for it? Say he fed their bodies w^{••} Quails, did he not put *leanness into their souls*? Shall we call *Nabal's Sheep^{••}ring* a blessing? All their superstitious peace was no better than the very Revels of *Bacchus*, and an holy-day to the Devil. Shall we seek Christ no further than amo^{••} the Loaves? JESUS was in the ship, yet *Panem non habemus, We h^{•••} bread*: JESUS was at the Marriage, yet *Vinum non habemus, We want wine*. W[•] may want bread and wine, and yet have Christ's company. If food fail, it $\langle \diamond \rangle$ because *Manna* is to come. If Wine be absent, yet Grace and Salvation is pre[•] If God take away Flesh, and give *Manna*: deny Sun and Moon, and give *H[•]self*, he does us no wrong. As the Israelites repined for a King, when the L[•] was their King: so our Ancestors refused Christ for their *Head*, and chose $\langle \diamond \rangle$ Pope. But God answered, *Dedi in furore, I gave them an Head in mine* $\langle \diamond \rangle$ He fulfilled on them what was written; this Head took away their fields and v[•]yards, and *gave them to his servants*, Monks and Friars: he took away the $\langle \diamond \rangle$ of *their sheep and seed*, and put their *goodliest young men to his work*; and made t[•] all his *Servants*: that they were forced to *cry out, because of their King which they* $\langle \diamond \rangle$ *chosen*. Such have they found their Romish Heads; that like ill Physicians, $\langle \diamond \rangle$ purged away the good humors, and left the bad behind them.

Loe now the praise of Antiquity, when it hath swarved from the rule of Piety[•] Where is now the validity of that Pontifician argument, concerning the ancien^{••} of their Church? This plea might the Jews still make; *We are the sons of [•]ham*: but Christ told them of another Father. As much say the Turks, We $\langle \diamond \rangle$ the sons of *Abraham* by *Sara*, so called Saracens: but they were

none of ⟨◇⟩ sons. It hath been un-answerably proved, that the fundamental Heads of ⟨◇⟩ present Romish faith, had their several births; some two hundred, some four hundred, some eight hundred, some a thousand, some a thousand and four hundred years after Christ. But say they were *old*; yet wanting the warrant of sacred *ruth*, they are no better an argument of purity, than the old world was of innocence. *Consuetudo longa sine veritate, vetustas erroris est*: Truth is not to be rejected, or mere novelty: for old truths may come newly to light, and God is not tied to his times for the gift of illumination. Yet is this the foundation, whereon they rear *eight Babel*, their Bable; whose top must reach up to the firmament, and command of Earth only, but Heaven it self: and thus they mean *Celebrare nomen suum, ne dissipentur*: The world was good when God framed it, must it therefore be good when he drowned it? *Isaac* was strong when he married *Rebecca*, must he therefore *taine* the same corporal strength when he blessed *Jacob*? The Cathedral Church of *Saint Paul* two hundred years ago, might haply be in good case, may it not therefore now want reparation? The Church of Rome was pure when *Paul* plan'd it; must it now be so when *Antichrist* hath corrupted it? Shew us the same integrity that Rome then had, and we are of the same faith that Rome then was. Otherwise, not how *old* a thing is, but how good it is, should be the enquiry of Christians. The *Old* man is corrupted and lost; he must become *New* that will be saved.

3 If that was an *Old world*, how old is it now? Have not the accession of so many hundred years made it somewhat weaker? Yes, *Rerum atque hominum nunc sunt crementa*: The world is sick at the heart; not only in some superfluities, as warts and swellings, but in the integral and essential parts. The Air like a prodigious *other*, produceth strange and abortive births. She was lately delivered of a burning child, a portentfull Comet: which divers have took the altitude of, but God only knows what it meant. The Springs, instead of nourishing the young Plants, *ove* sepulchers to bury them. Nature is so preposterous, as if her brains were *n'd*, and she knew not what she did. But the God of Nature knows, and tells us ⟨◇⟩ these tokens, that the world is old. As a tree, it was green in the Spring, yellow Summer, white in the Autumn, is now stark and cold in the Winter of his age. ⟨◇⟩ man which is the little world, so the world which is a great man, had his *Infancy*, *Youth*, *Middle-age*, *Old-age*. From *Adam* to *Noah* was the worlds *Infancie*: from *Noah* to *Abraham*, the *Childhood*: from *Abraham* to *David*, the *Youth*: from *David* to the *Captivitie*, the *Middle-age*: from that to *Christ*, the *Old-age*: from ⟨◇⟩, to the end of all things, the *Dotage*.

God hath made man's life shorter, that his sins might be fewer. From nine hundred, it is fallen to seventy; and how few see half those! *Methushalem* lived ⟨◇⟩ one day to God; he saw not a thousand years, which with God is as one day: ⟨◇⟩ we scarce live one hour in respect of his day. Of nine hundred and sixty, our *htie* is but as the twelfth part. If a man live to the tenth part of *Methushalems* age, *is* a child again, when the light is sent to his windows, and the glasses there *mbred* cannot receive it: when the hollow receptacles of sounds are shut up: ⟨◇⟩ the faltring discourse is interrupted with harsh parentheses, coughes: We are *ow* old in as short time, as they were scarce past children: *We are but of yesterday*. and as our lives are abridged from a fadome to a span, so are our bodies contracted. *en* the age was long, the proportion was great: that a man could grapple with a *ge* beast on some terms of equality:

as *Sampson* coped with a Lion, *David* with •are, and came off with victory. These were bred in the worlds prime and youth•esse; we now in the withered and decrepit age. We are scarce the shadows of •forefathers, whether in length or strength of life, whether in stature or force •ature. We are not sooner grown up to be men, but straight we are none; death •es so quick a riddance of us, as it will do of all things. The worlds stomach •g old, is weak of retention; and the crudities of sin are so hard of digestion, 〈◇〉 the vessel must soon be broken.

Magistrates are the arms of the world, Counsellors the brains, Lawyers the tongues, the Rich the stomachs, the poor the backs, Merchants the feet, Officers the hands, and Divines the hearts. Now there is a general corruption in all these, (Let it not be understood *de singulis g••rum, sed de generibus singulorum*; not all of every kind, but every kind of all) this epidemical distemper witnesseth it is *Old*, and near the dissolution.

Now the greater the corruption, the vaster the destruction. Some think the the *Igneum diluvium*, fiery deluge shall descend no higher than did the watery; It may be the earth shall be burned; that is the worst guest at the table, the common sewer of all other creatures: but shall *Calum transire*, the heavens pass away? It may be *Coelum aëreum*, the airy heaven; but shall *Sydereum, stellatum*, the starry heaven, whe•• God hath printed such figures of his glory? yes, *Coelum, elementum, Terra*, when *Ig•• ubique ferox ruptis regnabit habenis*. The former deluge is called the worlds wi••, the next the worlds summer. The one was *frigido elemento*, with a cold and 〈◇〉 element: the other shall be *calido*, with an element hot and dry. But what then 〈◇〉 become of the Saints? they shall be delivered out of all; walking like those that servants in the midst of that great furnace, the burning world, and not be scorc••, because there is one among them, to deliver them, *The Son of God*, their R•d•mer. But shall all quite perish? no, there is rather a mutation, than an aboli•• of their substance. *Thou shalt change them, and they shall be changed*: changed, 〈◇〉 abolished. *Transit mundus & concupiscentia egus*; the concupiscence shall pass, nor the essence: *Figura non natura*. In the altering of an old garment, we destroy it not, 〈◇〉 trimme it, refresh it, and make it seem new. *They pass, they do not perish*: 〈◇〉 dross is purged, the metal stays. The corrupt quality shall be renewed, 〈◇〉 all things restored to that original beauty wherein they were created. *The 〈◇〉 all things is at hand*: an end of us, an end of our days, an end of our ways, an 〈◇〉 of our thoughts. *Qui ab universalitate te excipit, te decipit*. If a man could say 〈◇〉 *Job's messenger, Ego solus aufugi*, I alone am escaped, it were somewhat; or might find an Ark with *Noah*. But there is no Ark to defend from that heat, but 〈◇〉 the bosom of Jesus Christ. *I have seen an end of all perfection*: if perfection 〈◇〉 earth have an end, imperfection cannot long continue. *una dies dabit exitum, e••*. There shall be an end of our eating, an end of our building, an end of our cove•• scraping, an end of our works, and end of ourselves, but no end of our souls: an• if we be found in the faith, no end of our blessedness, for then begins a w• without end. Of these three observations, I desire to make three application.

1 Let us turn good with all the speed we can, for how far off soever the ge••rall end may be, our particular, end is near. I know that long life was God's ••mise to his servants: but when long life ceaseth to be prosperous, it ceaseth to 〈◇〉 his promise. He shortens our life. 1

That we be not afflicted with evils; the right• are prevented *of the evil to come*. 2 That we be not infected with evils, cor•• by the times, as *Joseph* was caught with the Egyptian oath. 3 Their me• lives though they die: *Discessus voluto viva per ora virûm*. If the good name• preserved, a man is alive though he be dead. 4 If God take away temporal, 〈◇〉 gives eternal life for it, there is no hurt done us. He that promised ten piec• silver, and gives ten pieces of gold, breaks no promise. When *Herod* pro• half his kingdom, if he had given it all, he had broke no promise. God's pro•• shall stand, when the mines of India shall fail. All men's lives are short, why 〈◇〉 I think mine long? *Our end is near, our days be fulfilled, for our end is come*.

O then let not the end of our days, and the strength of our sins, come 〈◇〉 together. It is said of S^t *Chrysostom*, that *Nihil finivit praeter peccatum*, he ma•• 〈◇〉 end of nothing but of sin. Let it not be said of us, *Omnia finivimus praeter pecca••* that we have put an end to all things except our sins. A man hath be• build, he would fain end: begun to travel, he would fain come to 〈◇〉 joureneys end: Commenced a suite, he desires an end. Before all, let us 〈◇〉 to end our sins: if we end them by repentance, though the end of our lives 〈◇〉 〈◇〉 end of our other businesses, we shall never find cause of sorrow. It is a saying Schools, *Ex malis praemissis sequitur non bona conclusio*: From evil seeds come •ll plants. *The body is sown in dishonor, it is raised in glory*. If we would reap a •rious body, let us sow a gracious body. Let us not be of their number, *Quorum 〈◇〉 est interitus*: Whose end is a destruction without end. Let repentance make an 〈◇〉 of our sins, before death make an end of our days; and then our end is not •perly an end, but a better beginning. Seeing the world must be changed, let us 〈◇〉 have corrupted it, first change ourselves. If fire must purge the elements, let us that celestial fire of the Spirit to purge us. That when all the dross and fecu••ie of the world shall be on a light fire, we may be found pure, and presented •re at the appearing of JESUS CHRIST.

2 As this teacheth all this *old* world, so it specially directs it self to all that be •n the world. I know that age is subject to infirmities, and hath endangered 〈◇〉 Saints to a relapse. If all must once err, error falls less unhappily in youth, 〈◇〉 image. Covetousness, pettishnesse, sluggishness, pride, are incident to old •res. This *David* knew, when he prayed so earnestly; *Cast me not off in the time •ld-age, forsake me not when I am gray-headed*. Some strive to keep themselves •n any need of that prayer; either by artificial tinctures, dying their hairs into •er colors. So though they cannot make white black, yet they can make it ap•re black. They study *Colorare capillos mendacio*, as a Father speaks. Or by •d and wanton lusts they prevent the baldness of age, and leave themselves not so •ch as one hair of an honest man.

Apostasy in old-age is fearful: He that climbs almost to the top of a Tower, 〈◇〉 slipping back, hath the greater fall. The patient almost recovered, is more •dly sick by a relapse. There were *Stars* struck from *Heaven by the Dragons* 〈◇〉 ; they had better never have pearched so high. The place where the Israelites 〈◇〉 into that great folly with the daughters of *Moab*, was in the *Plain*, within the •spect of the holy Land: they saw their Inheritance, and yet fell short of it. So •tched is it for old men to fall, near to their very entry of heaven. As old *Eli*•is Indulgence; old *Judah* in his Incest; old *David* with *Bethshabe*; old

Asa•ting in the Physicians more than in God; and old Solomon built the High-places. •e have walked like *Cherubs in the midst of the stones of fire*, yet been cast as •hane out of God's mountain. Thus the Seaman passeth all the Maine, and suffers •cke in the Haven. The corn often promiseth a plenteous Harvest in the blade, shrinkes in the ear. You have trees loaden with blossoms, yet in the season of •ectation, no fruit. A Comedy that holds well many Scenes, and goes lamely •in the last Act, finds no applause. *Remember Lots wife*: think on that pillar •alt, that it may season thee.

Old-age is best in three respects: 1. Because it hath past the follies and disor• of youth, which *Job* calls *bitter things* to the memory. 2. Because the in•veniences of it, albeit numerous, are but corporal: commonly bettered with good estate of the mind. 3. Because it is nearest to dissolution; within a short ⟨◇⟩ of blessedness. Yet of all, it is then most miserable, when it desires to spin out •ger thread. When it is far from *Elias* mind, *Let me die, Non sum meltor pa•• meis; I am no better than my Fathers*. There is nothing more pitiable, than •ld man that for his pleasure-sake would be young again. We can scarce say of ⟨◇⟩ an one, that he hath been a man in his days. Art thou young? look for•d, propound goodness to thy life. Art thou old? look backward, be sorrow••or sins past. Art thou middle-aged? look both forward and backward: •nt the past, amend the present, be armed for the future.

Let the life of man be distinguished into three ages, the last is fully in proof, good or never. First, all is in hope: a woman hath an Embrion in her womb, •it be borne living? she hopes so. It hath life, will it have proportion? she •s so. It hath proportion, will it have the exercise of reason and understanding? she hopes so. In process of growing, reason appears, will he have grace and f• she hopes so. He professeth, is his profession sound at the heart? she hopes so. H•• hath all these, will he live long? she hopes so: all is in hope. Now middle ⟨◇⟩ half in proof, and half in hope: in proof, how good it is; in hope, how much better it may be. Old-age is all in proof, it is then seen what good a man ⟨◇⟩ what interest in heaven, what contempt of the world is in him. Let us bew••tergiversation in our old-age. *Ye did run well, who did hinder you?* Let our •pha and Omega be good, our first and last alike gracious: that we may comes with ⟨◇⟩ to him, who is Alpha, and Omega, first and last, the beginning and end of all co•• JESUS CHRIST.

3 Let the terror of this parallel destruction humble us all. Lord, what a •rible day will it be, when Christ shall appear in the clouds, all the world rise ⟨◇⟩ their graves, and the whole heaven and earth burning with flames! If ever ⟨◇⟩ could sample it with a day, it was the intended Gunpowder-treason day. Gu•••der invented by a Monk, taught by the Devil, that great master of Fire-woe. It hath been said, that *Africa* brings forth every year a new Monster: it ⟨◇⟩ brought forth such a one as this, to which *nihil nisi nomina desunt*. *Herod* slew ⟨◇⟩ the children of *Bethlehem*, yet there was some mercy in that, for the men esc•*Haman's* plot was damnable enough, even the ruin of Israel; yet they had a mou• day of preparation. But this was worse, with suddenness it would have prev• Doomesday, and sent up bodies before the Resurrection. It was cross to all ⟨◇⟩ kinds of death: that at other times sends the soul upwards, the body downw•• this would have sent the soul downward,

and the body upward. Let the m• of it live to their shame and our thankfulness. Shame, said I? Alas, they mak• their glory! O but the Papists condemn it, and call the plotters *Vnfortunate •tlemen*. Vnfortunate, because the fortune did not succeed as they would have i•. ⟨◇⟩ is the success they blame, not the villainy. But the Papal Chair never app• it: and who can say the Papal Chair ever disliked it? The actors are see•e, ⟨◇⟩ ever the Poet lies hid: and the Pope hath not to this day Iudicially condem•• Powder-treason. It should have been a dead day, let it be a *Red* day in or K•lendar. Their rage was without measure, so let our thankfulness be without end.

That was a little Image or figure of the general fiery Deluge to come. If the •rour of the former be able to shake us with the remembrance? thinking how ⟨◇⟩ it had been, by a sudden blast to have our souls sent upward with our bodies; ⟨◇⟩ perhaps both to come down again with the weight of unrepented sins: ⟨◇⟩ then was no thought or time to retract. How should the meditation of this ⟨◇⟩ make us tremble; which as it shall be more sudden for the time, so more univer• for the ruin. Shall we still slumber in our old security? The Apostles said of •zarus, *Lord, if he sleep he shall do well*: but Lord, if we sleep we shall do ⟨◇⟩ › ill. Worldly men are like *Nichodemus*; they would fain come to Christ, but ⟨◇⟩ are loath to go till it be *Night*; that is, till death sends them. But, *Poenitent•• ⟨◇⟩ moriene petitur, timeo ne ipsa moriatur*: The repentance that is wrung out by death ⟨◇⟩ may fear it will be dead sooner than he that lies sick. Now, now let us break of ⟨◇⟩ sins, by the contrition of our souls: for now repentance is a *Supersedeas* to disc• all the bonds of sin. And lay hold upon JESUS, who as he saved *Noah* in the ⟨◇⟩ Water, is able to preserve us in the day of Fire. *Sampson* found honey out of ⟨◇⟩ Lion which himself had killed. Our sins have killed the Lion of *Judah*, O let ⟨◇⟩ faithful prayers suck honey out of him: there is no honey so sweet as his mercy.

Thus having considered the universalitie, that it was a *whole world*; the A••ty, that it was the *Old world*: I come in the next place to the Impiety, that it was ⟨◇⟩ *Ungodly world*.

The world of the ungodly.] The sins of that world were very grievous, ⟨◇⟩ too heavy for the supportation of the earth: *nec medium in malo, nec remed•••lo*. These sins began to multiply with the multiplication of men: the seeds of ⟨◇⟩ •ischiefe were sown before the birth of *Noah's* sons: at their birth, like ill weeds, •ey sprung abundantly: at last they were so rank and ripe, that God could forbear •em no longer. But it seemeth that the great defection was about the seventh age: •en *Lamech*, of *Cain's* race, fell to bigamy; then was *Enoch* translated, that his soul •ight be no longer grieved with the wickedness of the times. Then the righteous •horring the filthynesse of *Cain's* posterity, separated themselves, and *began to call ⟨◇⟩ God*. At length the very righteous seed declined, by falling to folly with the •ghters of the wicked.

Some Hebrews think that this pregnancie of sin began with the encrea• of women; whose number gave more occasion of lust, *Genicis* 6.1. But this •gues no special multiplying of that sex more than the other: but when both were •creased together, both were corrupted

together. If any ask how the world could 〈◇〉 so soon peopled; I reply, how was it after the flood? *Ninus* King of *Assyria*, who reigned some 230 years after the deluge, is reported to have in his army 700 thousand footmen, and 200 thousand horsemen. The earth was corrupt with their hy sins: and they are said to be all *flesh*: not only their bodies for that is come on to all, but even their souls were carnal. For *flesh* is taken *vel secundum naturam, vel secundum culpam*. Man is called *flesh*, when he is subdued to carnal sense. All the imaginations of his heart continually evil. Wickedness is enlarged by these reflects. 1. *Ration universalitatis*, for generality; all *flesh* was corrupt: so *Adams* did spread over all. 2. *Ration durabilitatis*, for continuance; they were exercised in it a thousand years. Continuall habit had made it so alimmentall, so elementall to them, that they could not live without it. 3. *Ration inseparabilitatis*, for cohesion: as covetice cleaves to a man, even while he sleeps, or wakes, or walks, 〈◇〉 works, or lives: waxing younger, when all other sins decay with age. 4. *Ration Superfluitatis*, for abundance: not only addicted to some special vices; but to 〈◇〉 wickedness which their profane hearts could conceive. If their fancies could not imagine it, their hands were ready to do it. 5. *Ration Securitatis*, for supine carelesnesse: let *Noah* preach what he will, and build as he will, let it rain how it will, they are the same men still. 6. *Ration impudentiae*, for shamelesnesse: they are grown to such presumption, that they durst sin God in the face: *They deere their sin as Sodom, they hide it not*. Therefore their corruption is said to be before the LORD. Thus in general, now for the particulars.

The first act of degeneration was unlawful marriages: *The sons of God* 〈◇〉 *the daughters of men*, &c. Some think these sons of God were Angels, and that they fell for their intemperance with women. But. 1. God destroyed the world, not for the Angels sin, but man's. *My spirit shall not always strive* (he says 〈◇〉 with Angels, but) *with man*. 2. *The devil was a murderer from the beginning*: 〈◇〉 if the Angels had fallen for the love of women, then they had not sinned until thousand years after the creation. 3. In heaven they neither *Marry*, nor are *in marriage*, but are as the *Angels of God*: therefore Angels are not subject to carnal lusts. Some have thought these were devils who companying with women, begat Giants. But this is ridiculous, for the devils have not generative faculties: and if they could have, yet they are none of the sons of God. We read 〈◇〉 a whole legion, six thousand devils in one man; this could not be, if they were corporal. If elemental was their nature, then were they subject to mutability, to mortality: as *Plutarch* writes of the death of *Pan*, a famous devil among 〈◇〉 Pagans. And how should man's soul be immortal, if these more subtle spirits were mortal? Others think that they were *Incubi*, who assuming airy bodies, the act of generation are called *Succubi*: and so they imagine that *Merlin* was begotten of a spirit. Indeed spirits may assume Male and Female shapes; but are not real bodies. They appear so to the eye, not to the feeling: visible, not palpable. *Andle me, and see, for a spirit hath not flesh and bones*. But it is objected, that *Abraham* washed the Angels feet, and discerned them not. For answer, this is the difference between the apparitions of good and bad Angels. Unto the good God gave the use of true bodies during that ministry: so that they did eat and drink. The other are not so allowed, therefore are called *Phantasmata*, Visions, fancies.

Others think that these *Sons of God* were men tall, and of a great stature: as things excellent in their kind are ascribed to God. Great cities, the *Cities of God*. Tall Cedars, *The trees of God*. But indeed, they were called the Sons of God, because they were of the righteous seed: and the other, the daughters of men, because they descended of lewd parents. Even the wicked are the sons of God according to nature, according to their works they are not.

Now see the issue of this unhappy conjunction; Giants: which as they were men of a monstrous stature, so of a fierce and tyrannous nature. Thus they were called *Nephalim*, mighty oppressors: *Enim*, terrible: because of their pride, *Ha•••kim*; as it were, in chains of Gold: for their strength, *Gibborim*: for their naughtiness, *Zanzummim*. Such were *Goliath*, *Ishbibenob*, and *Og*. Here they are called *Nephilim*, of *falling*: both because of their terror, they made men *fall* to the ground: and for their error, *falling* themselves from virtue and goodness. These were not from the commixtion of spirits with women, but procreated of men: which is no more against nature, than for dwarfes to come from well constituted parents: who are as admirable for their smalnesse, as the other for their tallnesse. Not were all thus, but only those borne by this unlawful conjunction. For as the root, so was the branch: the marriage impious, and the issue ungracious.

That which was the first occasion of sin, was the occasion of the increased sin. A Woman seduced *Adam*, women betray these sons of God. The beauty of the Apple betrayed the woman, the beauty of these women betrayed the holy seed. *Eve* saw, and lusted, so did they: this was also a forbidden fruit. They looked, liked, lusted, tasted, sinned, died. Sins first creep in at the eyes: except we have made a covenant with them, there is no safety for our souls. This marriage did not beget men so fast as wickedness.

Consider here how dangerous it is for the believer to unite himself to an ungracious spouse. I know that marriage is *honorabile: Bonum nuptiarum semper est ••num*. The wife before man sinned, was for his society: after he had sinned, for a remedy. Man in himself was only but begun, in woman he was perfected and made up: till then a great part of himself he had in vain and useless. And they that have placed in *Virginitate culmen*, the chief glory in virginity; could never fi•in *Connubio crimen*, any fault in matrimony. Man and wife are *Primum Par*, & 〈 ∅〉 *damentum parium*; the original match of all others. All other relative paires are couples, as father, and son, Master and servant, King and subject; come from this. When God made *Adam*, he made only one. When he made *Eve*, he made not only her, but in her all the world to come. While man was alone, and had both sexes in himself, what could he do to fill the earth? Therefore in his body he bred a She-man: *Adam* being the mother of *Eve*, as *Eve* is the mother of us all. Therefore she is called *Mater viventium*, because she is a means to continue a kind of immortality among the mortal sons of men; and in some measure to shadow ou• that immortality which is in heaven. Families, Cities, countries, the whole habitable world, the militant, yea triumphant Church, no small part of the kingdom of heaven, ariseth from marriage. *Mater matris Ecclesiae. Laudo connubium ∅〉 generat virgins*. Saint Jerome himself praiseth marriage, because it begets virgins. The wife being no virgin, is the mother of Virgins that be no wives. No marriage, no Saints: no generation, no regeneration: no

increasing below, no multiplying above: if the earth be not replenished with men, how should heaven be so furnished with Saints?

But as the blessings that come by good marriage, are innumerable: so be the curses by ill matches, many and mischievous. For marriage is a new foundation, whereon men build the future state of their mortality. A man cannot choose himself, he may choose his wife: and in her choice it lies much to mend or mar himself; and which is more, even his posterity. *Be not unequally yoked with unbelievers.* From hence follow an Iliade of evils, and the whole infelicities of life; when matches are made of such as match not; when plants are set together of an unhappy conjunction, malevolent effects must needs issue from them. But it is objected; that the *Unbelieving husband is sanctified by the believing wife*, and the wife by the husband: and *what knowest thou, O wife, whether thou mayest save thy husband? and, O man, whether thou shalt save thy wife?* This may be; and was not in those times a sufficient cause of divorce. But are not the good perverted by the bad, sooner than the bad converted by the good? Often have you heard how much a superstitious wife, by her certain lectures, hath wrought upon her Christian husband: when did you hear a believing husband prevail with his misbelieving wife? marry not thy son to a Canaanites daughter, for *she will turn away his heart from following the Lord*: he is not so likely to turn her.

This hath been full in examples: the Israelites were won by these forbidden matches, to *serve other gods*. When *Ahab sold himself to wickedness*, it was *Jezebel* his wife, that *stirred him up*. Thus was *Samson* the strongest, and *Solomon* the wisest, beguiled. *His wives turned away his heart after other gods*. This was *Iehoram's* ruin; his wife, *the daughter of Ahab*, undid him. When water and earth are tempered together, they make but mire and dirt. What crueller tyrant was ever begotten than *Mahomet*, who was yet the Son of a Christian Lady? As the sons of *Jacob* said of *Dinah*, *We cannot give our sister to one that is uncircumcised*: so let parents say, we may not give our daughter to a person unchristened. Albeit irreligion be not a cause of divorce, yet it is of restraint. We may not marry with all those, with whom we must live being married. If Adultery may separate a marriage consummated, may not Idolatry hinder a marriage not begun? Let no man separate whom God joins, so let no man join whom God separates. We would not have our children marry without our will and consents: and shall they marry without the will, liking, and consent of our Father in heaven?

This was *Rebecca's* care. *If Jacob take a wife of the daughters of Heth, what good shall my life do me? Manoahs for Samson, Is there not a wife among thine own people but thou must go to the Philistines? Is there no friend but an enemy? no tree, but the forbidden? no helper, but a tempter? no wife but the Canaanite? can none please us, but such as displease God? He that is married to such a wife, careth more to please her, than God.* Of all the guests bidden to the great feast, he that was married, (like to such a wife) desired not to be excused; but impudently protests, that he *cannot come*. If from *Ish*, and *Isha*, you cast out *Iod* and *He*, there remains to that couple nothing but fire; say the *Rabbins*. So wretched is it to couple without God. When the eye makes the match for beauty, or the ear by hearsay, taking a wife upon trust or the hand for money; marrying (though not by picture, yet) for pictures. *The stocles* being consulted, whether it were better for a man to marry his daughter to an honest poor man, or

to a rich of small virtue and goodness; answered; I had rather have a man that wants money, than money that wants a man. How base is that love, which hath no other weight than riches! How do parents breed an A•gue in the bones of their children, that shall shake them to their very graves! When the tie of their loves is either portion or proportion only, without regard of either •eligion or conscience. One said truly; He that weds for state or face, buys a horse to lose a race. There is *Caesars* stamp, and God's stamp: most men marry for *Caesars* stamp, and these are worse than the old world; for they married for *Adams* stamp. God's stamp is grace, *Caesars* money, *Adams* beauty.

The motive of the old world to this unfortunate conjunction, was Beauty; *They saw that the daughters of men were fair*. This is the common attractive; men place their loves upon *Adams* Image in the face, rather than upon God's Image in the soul. Yet what is that same goodly frame of flesh and blood, but only a natural color which the Creator hath laid upon dust and ashes? but the effect of well digested sustenance, not much above that we behold in pictures. A thin weak ve•• drawn over a corruptible body: a transient delight of the eye: a glory that fades with life, yea, often before life: a piece of fine glass, that sickness or old-age will soon break; yet is this the snare that hath caught many souls: to enjoy this, *David* lost his peace for a while, *Sampson* lost his eyes forever. Thus the *Midianites* intrapped Israel with their dancing whirlgigs: and the wisest King was wrought to folly. I do not lay the fault on Beauty, God's admirable workmanship upon clay: for who blames a clear and crystall river, because some melancholy distracted man drowns himself in it? And when this outward ornament is joined with inward luster, it graceth all actions. *Gratior est pulchro veniens e corpore virtus*. But it is the minds beauty, that keeps the other sweet and delectable: a fixed and constant goodness, which as it disdains all the tinctures of painted hypocrisy, so is far beyond •he ruin of time, sickness, or any other mutability. Like Heaven, which is fa••e outwardly to our mortal eyes, but shall appear fairer within to our immortal •oules. Without this, all affection is ill placed, and will soon perish. He that loves for no other end, but to please his senses, hath a sensual love, little better tha• brutish.

It is the soul that requires love; and for that only cause which makes it lovely, Virtue. The outward worth of Beauty is nothing, it is the Soul within that makes it precious. When grace and holiness have beautified the principal, then admit the other circumstances and additions, as Beauty, Birth, or Wealth. For these indifferents, by goodness are made good, as fire turns all the objects into it self. The love built upon Beauty without this, is not long-lived: but running mad with extravagant desires, rests still unsatisfied. Hence it comes, that *Quos conjunxit Ecclesia, disjunxit camera*: yea worse, *Conjungit Dominus, disjungit Diabolus*: God and the Church puts them together; the Devil and lust puts them asunder. *He that loveth silver, shall not be satisfied with silver*: So nor, he that loveth women, for one is no• lusts limits. H• that affecteth many, shall be satisfied with none. *Vnus, unam, u•*: One God ha•h ordained one woman for one man. One is Loves number, he which trespasseth upon plurality, and loseth that content, may be all his life seeking it, b• shall never find it. To the reproof and reproach of them be it, that walk the streets. •ea, frequent the Church, for no other purpose but to feed their eye with such spectacles. When a Gallant had the name of a brave soldier; one observed how 〈◇〉 in his walking, he would turn about to gaze upon women: concluding,

that the man could not have a valiant and constant mind, whose head every weak woman could turn and wryth about with her very look. Let this breed in our hearts ⟨◇⟩ abhorring of carnal lusts; a sin the very Devil does not commit: Pride he knows, malice he knows, flattery, hypocrisy, murder, treason he knows: but inco•nence of fl•sh he wonders at. Let no beauty that sticks upon mortal cheek, so ⟨◇⟩ prevail over our affections; as to prostrate those bodies to the service of Harlots, that are the dear bought members of Jesus Christ.

The next Apostasy of the old world, was by *Sensuality: They did eat, they drank, they married, &c.* But were these sins, or matter of reprehension? Nature hath made them necessary, discretion voluntary, and only some circumstances arbitrary. Did God drown them for this? No, but their sensuality and security in these brought destruction. *Soul, thou hast much goods laid up for many years, eat, drink, and be merry.* This was not his fault, that he thought he had enough, but that he meant to lie down and wallow in it. Lawfull actions depraved by bad circumstances, become damnable sins. *Is this a time to receive money, and garments, ⟨◇⟩ vineyards,* saith the Prophet to his servant? All which at another time, and in another manner, had been approved. Things beneficial in their use, are dangerous in their abuse or mis-carriage. Without a wooden conveyance we cannot cross the Seas: yet if that vessel sink, all the passengers are lost. That worldly things are good, is easily perceived by our care to get them: that their abuse is deadly, many souls feel, that cannot return to complain. *It is easier for a Camel to enter a needles-eye, than a rich man to enter heavens gate.* It is not certain, it is not easy, it is not likely, and (it may so fall out, that) it is not possible for a rich man to be saved. Riches commonly cool all heavenly heats, force away the Divine meditations of spiritual causes, as too melancholy fits: and bring a man to such a fools paradise, as one among *Penelopes* suitours, that went so oft with his friend, till he was caught himself.

It is likely, that more go to hell for abusing lawful things, than for using things simply unlawful. Cross sins appear in their own ugly forms, terrible as deformities and devils: but who suspects his eating, his drinking, his common discourse? Who fears that his building should be laid in the foundation of sin? Or that his marrying a wife should unsaulder his conjunction with Christ? But *there is nothing better for a man, than that he should eat and drink, and let his soul enjoy good in his labor.* And doth not Saint Paul call the *forbidding* of meats and marriage, *The doctrine of devils?* We grant it; neither would we have any man make the way to heaven harder, and more rugged than God himself hath made it. This is the liberty (and indeed of whom else, but) of Christians.

Pleasures have their allowance, with two limits. The one of Quality, they must be good and lawful: for God that hath given leave to be merry, hath not given leave to be mad. There is a good mirth, if men could hit on it; called, To be merry and wise. It is no praise to be sparing of a vicious delight, for the very t•ste is deadly. Admit the Serpents head, his body will ask no leave. The other of Quantiti•; for measure God hath hedged in man's appetite, like that fo•ming element: if he break over those dammes, the inundation is perilous. As delights ave their warrants, so also their terms: and it is no hard matter to fault in this indulg•nce. Is the work of our salvation effected, our common duties performed? We may then eat, drink, and be merry. *Non nascimur in Ludum,* we are not borne for play; but for labor, *as the sparks fly*

upward. Our recreations should be like our physic, not our diet: the latter we take when we are well to keep us so: the other when we are sick to make us well.

Some things are to be avoided, not because they are ill, but near to ill: *Et mala sunt vicina bonis, error sub illo, &c. Saepe prohibetur licitum, propter proximitatem illiciti*: it is good to leave something that we may take, for fear of taking that we should leave. There should be difference betwixt a beast, that devoureth all within his teddar: and a man, to whom God hath given reason to rule his app•tite. It is Sins policy, to steal in by the Law; when men range in the borders and extremities of their freedom. And even from that takes an argument for us to allow it, which was made on purpose to condemn it. The Jews might give forty stripes: yet Saint *Paul* confesseth he received but nine and thirty: their reason of forbearing the full number, was lest their fingers should itch to give another. What folly is it, when a man hath field-room enough, to ride on the brink of a River? The note that comes too near in the margent, will skippe into the Text at the next Impression. It is a dangerous *Quaere*, how near a man may go to hell, and yet scape the Devil. Will any wise man try how near he may come to the infected house, and yet scape the Plague? Or holding by the rotten rails of a Turret, presumptuously vault over, in a proud glory of his venturousnesse? Israel had room enough in the Plaines of *Moab*: but venturing too far, they were snared with *Midian*. Let no man cast with himself, how old •ee may be before he needs return, lest he reckon without his host. *If I forget Jerusalem in my mirth, &c.* It is easy to forget heaven in our mirth. If God allow an handful, men are apt to fadome an armful. Pleasures are like the Popish Relikes; the Interest is more than the Principal.

Through all creatures let us look to their maker: through all delights to their giver, *Phil. 4 4. Rejoice in the Lord always: then mutata materia delectationis •m•nae, non mutatur causa delectandi*: in the midst of all the changes and chances of worldly contents, there will be an immutability of joy in God. There are two sorts reprehensible.

First, they that avoid all lawful delights for fear of sin. As if it were not possible for a Christian to separate the gold from the dross, but he must needs cast away the oar! Will any simple Jew condemn the clear streams of Jordan, because they run into the dead sea? We see some proud of their fantastical clothes, dressed up like children's puppets, or Antics in a Pageant: must we therefore go naked? Some are drunk with wine, may not therefore a sober man drink it? Is there no physic, but *Opium*? must we either be sensually wicked, or senselessly stupid? why did God place man in Paradise but to solace himself? why hath he given us such variety of creatures, but for use? Doth the Lord invite us to this feast, and we depart (like sullen guests) from so rich a table hungry? This pretence of mortified strictness doth injury; & *nostrae libertati, & creatoris liberalitati*; both to our liberty, and our Makers liberality. *Every good gift comes from above*; there is nothing but good from heaven: he that rejects the gifts, wrongs the giver. God cannot abide such a discontented answer; *Dan. 5.17. Keep thy rewards to thyself, and g••e thy gifts to another*. Many great Kings have been blessed Saints: they could not have been Kings without a number of earthly pleasures: they could not have been Saints with earthly affections. If God therefore have mingled us a pleasant cup, let us cheerfully drink it, and give thanks to Jesus Christ. Charity is not strait-laced, but

yields much latitude to the lawful use of indifferent things. These are fit for those that are fit for them.

Next, they are to be blamed, that with neglect of better things, settle and fixe themselves upon these. It is the heart that makes all evil, when that lying speech of Satan is borrowed, *All these are mine*. Christ teacheth us, *first to seek the kingdom of heaven*, then shall the rest be cast upon us. When the bargain is made for salvation, the rest come in like lumber. When you have fed heartily on the body of your Savior, and gotten assurance to drink the wine of heaven, then eat, drink, and be merry. First marry thy sons soul to CHRIST, then his body to a virtuous wife. The Factor employed in foreign parts, first dispatcheth his Masters business, then his own. How preposterous is it, to omit that only thing in this world, for which we came into the world; to serve our maker!

The last sin of the old world, was Security. The Lord's forbearance did so little stir them, that they were scarce waked with his vengeance. The savaged creatures, Lions, Tigers, Bears, by God's instinct came to seek succor in the A• men did not seek it. Even brutishness is more sensible than corrupted reason. The Sybarites, that no disturbance might come near their beds of violets; banished all• cockes and clockes: the former must not break their sleeps, nor the other vex them with report of the fugitive time. *Epimenides the Cretian* slept fourscore year• in a Cave; some say but forty, and that was enough in conscience; beyond a miracle, and doubtless beyond the truth. But the old world slept a hundred and twenty years, and all *Noah's* hammering about the Ark wakened them not. O that the conscience of man, in the midst of so many sins povoking God, so many temptations assaulting his own soul, so many enemies against him, so many dangers about him, should still be secure! She is observed by her own eye, when none else mark her: chased by her own foot, when none else follow her: hath a thousand witnesses within her, when there is no outward stir against her: and yet the wicked sleep.

Satan, like *Iael* to *Sisera*, or *Judith* to *Holofernes*, watcheth till a man be a sleep and then kills him. Preachers cry, but sinners will not waken: and as in places of Iudicature they often determine to hear causes, but do not hear to determine causes: so men commonly remember to hear, but do not hear to remember. *Pliny* writes of some Bears so sleepy, that they are hardly roused with blows and wounds. Many discourse of religion, as men talk in their dreams: they speak wonders of goodness: yet are no such manner of men; neither the one working, or the other waking. Formal hypocrites are like the Cock, and meriting Papists like the Dormouse. *Gallus bibit & non mingit, Glis mingit & non bibit*. The Cock drinks and never pisseth, the Dormouse pisseth, and never drinks. The former drink much preaching but there is no good deeds come from them: the other vent some alms, and evacuate their superfluties, but they will not drink a drop of the water of life.

Let us take the Apostles caution; *Bee sober and watch*: Bee sober, for Ebriety is a drink-offering to the Devil. And watch, for a Security is Porcpose before a Tempest: Keep your souls waking, then shall your bodies sleep in quiet. As there may be a corporal watching when the mind sleeps, so there may be a spiritual watching when the body sleeps. Temptations, like *Delilah*, tells us a fair tale, but their end is to bring us asleep, and pluck out our eyes. But if in all our

earthly business we still carry an heavenly mind, the Judgment of God shall not, as it did the old world, ever take us napping. The house doth every day get some dust, therefore let it every day be swept: the soul contracts some sins, the be some to sweep it is made of examination and repentance. At night ere we shut our eyes, let us open our hearts, and cleanse our consciences: before we shut the door let us cast out the dust. He never breaks his sleep for debt, that pays as he takes up. Let us watch in righteousness, this is the way to sleep in peace. When the stomach is obstructed, the body takes but ill rest, and the slumbers are broken off with distracted dreams. If the conscience be oppressed; in vain the soul looks for quiet. If hardness of heart, like *Opium*, shall consoporate it, that sleep is mortal. The shepherds were, *Luk. 2.8. Watching over their flocks by night.* As Christ found the shepherds watching over their flocks at his first coming; so may he find us all watching over our souls at his second coming, in the glory of his kingdom.

I conclude; in this glass let us see the present state of this world. Certainly we may vie sins with them, and stand upon comparisons, without bating them one ace for heinousness. If the world were then fowl, it is now fowlenesse it self. Some things are so clear, that they refuse trial: and some so filthy, that they abhor purgation. Nor do I confine this corruption to some parts of it: as there be national sins, peculiar to age, to country, to constitution: *Mores sequuntur humores.* But all the world is sick and rotten: paganism possessing a great moitie of the whole, and heresy perverting the half of that is left. We may say of it, as *Tully to Anthony; Miser si sentis, miserior sin non sentis:* it is wretched if it feel it, more wretched if it feel it not. *Ideo pereunt, quia nesciunt se perire: ideoque magis pereunt, quia nesciunt se nescire.* Men perish because they are ignorant of their perishing: yea they more perish, because they are ignorant of their not knowing.

Let us hear Saint *Paul* delivering the state of our old world, and see how our experience accords with his prophecy, *2 Tim. 3.2. Men shall be lovers of their own selves.* Have we not seen this self-love stalking in the garb of impudence, vomiting disgraces against all men, and arrogating to it self? fly-blowing good things to deter others, that himself might devour them? *Covetous;* O they swarm like the frogs in Egypt: that as a shrewd censurer said, stand where you will, and of every 10 men that pass by, nine and three quarters are covetous. When the uplander wondered to see a white Crow, the Fen-man answered, In our country we wonder to see any black ones. It is no marvel to see one covetuous, it is marvel to see one not covetous. *Boasters;* a great rabble. Some boast their portion, others their proportion: rather than want matter of ostentation, they will boast their vices: as if one should •rathroud of his scabbes, or make a scarfe of his halter. *Proud;* an universal disease: •e pich display it in their wearing, the poor in their swearing. I will not tell you, that this Idol goes in strange and fantastical dress: that is indeed an inseparable sign, yet but one, you shall have her sit as pertly under a broad Felt pulled down to the eyes, as upon a Bever: and find her as soon in a little *Geneva-set*, as in a great Spanish Ruffe.

Blasphemers: men have sworn themselves hoarce with oaths. *There is a Word that is clothed about with death;* and that Word is too frequent in the jaws of men, till the fearful Name of God be made as vile as common air. *Disobedient to parents:* This is so arrogated to the young,

and so tolerated by the old, that for this cause God shortens their days, and sets parents a weeping for the loss of their children's bodies, that regarded not the loss of their souls. *Vnthankfull*: this vice hath usurped a propriety of that, which is only borrowed: customary fruition hath made men scarce think themselves beholden to God. Otherwise, why do not rich men abound in praises, as God hath made them abound in riches? Perhaps they do not think their riches came in God's name, and therefore cannot with a good conscience thank him for them. *Vnholy*, or profane: God hath made all us, and all ours: he reserves but the Tenth of our goods, and the Seventh of our time, but *Totum hominis*, our whole selves. We are his *Peculiar*: now shall we make that virgin common, prostituted to every base Gypsee, pride, lust, avarice; which the Lord hath redeemed and required holy and peculiar to himself?

Without natural affection: when men willfully transgress against Grace, God suffers them to sin even against nature. They that have lost the love of their Father, shall lose the love of their children. It is just, that for being false to their best Friend in heaven, they should neglect their friends on earth, and be neglected of both. *Truce breakers*: There is a faith that knits us in a covenant with God, and a faithfulness that ties us in a covenant with man. We are *Foedi-fragi* in both: have broke the vow made in our Baptism, and are so full of levity, that there is more credit given to the print of our seals, than to the faith of our souls. If any Nation break truce with us, who wonders when we have broken truce with God? *False accusers*: This was wont to be the Devils office only; but now as if men grudged Satan the honor of calumnation, they monopolize it into their own hands. The Make-bate runs from house to house, and carries the burning coals of contention, till he sets them all a-flame, and then warms his own fingers at the fire. *Incontinent*: The Devil hopes that this vice in the next age will be held a virtue; for it is gotten already out of the dis-reputation of a sin. Drunken-houses and Brothels v•• for number, and it is thought the Stews will get it. *Vrbs est jam tota Lupanar. Fi•••* The violences of former times were courtesies to ours. Then it was a friendly imposition, you shall stay and eat with me: now it is a friendly enforcement, you shall stay and drink with me: and if there be any failing in the quantity, they are as *Fier•* as Tigers. *Despisers of those that are good*. It is the honest man's commendation, to *contemn a vile person, but to honor them that fear the Lord*. And *David's delig• was in the Saints, and such as excel in virtue*: To honor virtue in rags, and to loath vice though in a Robe of State. But now let in the *Ies••Ibis Homere for as*: They like him worse, that goes about to make them better. *Tr•ters*: Who because they cannot warp a Princes Justice to their own humors, will strike at that sacred blood. If the former world had any actours to do it, this world hath more, even Patrons to defend it. *Headie*. That whereas God hath made man's reason to go foremost, his hand after it: these do first, and think afterwards; and then beat their wits to make good, what their wills hath made necessary. *High-minded*: That are like chimneys; they overlook all the house, yet are the foulest part of it. They think that neither God nor man knows their worth, not rewards them to their merits. *Lovers of pleasures more than lovers of God*. After the long Catalogue of particulars, as if the Apostle were weary of the enumeration; it gives you this, the sum of all profaneness. God did form them, pleasures deforme them: God would save them, pleasures would destroy them: they are m•••• men to love pleasures more than God.

Thus I have shown you some representation of these evil times; the works of the *old world*, the works of the *old man*. They are old in your practice, old in our remembrance; O that so old, that they were dead in your performance. *Novus uus, novus animus*: let me tell you of a new lesson; indeed more truly old than the other. For goodness was before sin, truth ancients than falsehood. But new to your flesh, new to your apprehension, new to your approbation, new to your practice. *Whatsoever things are true*, that do not savor of hypocrisy: *honest*, not of vanity: *just*, not of iniquity: *pure*, not of obliquity: *lovely*, not deformity: *of a good report*, not of infamy: *if virtue* hath given them worth and weight: and *praise*, an ornament of grace and beauty: *receive, hear, learn, think, do these things, and the God* ‹ϕ› *peace shall be with you.*

Such is the fearful estate of the world by reason of sin! O that we might see ‹ϕ› end of these things, before we see an end of all things! *Help Lord, for the godly* •ile among the children of men. When ungodliness so reigns, that piety is almost quite lost, it is high time to cry, *Help Lord*: and indeed, *Quid jam nisi vota superat?* O may the virtue of that blood, which is able to buy off all our sins; mortify sin in us, and purge sin from us: that our remaining days may be spent in a due reparation for our great Audit, at the second appearing of JESUS CHRIST. *Amen.*

Bringing in the flood upon the world of the ungodly.] The eyes of all things •oke up unto thee, O Lord: not only expecting their conservation by thy providence, but also attending thy direction for their obedience. The winds from their •ves, the rain from their bottles, the waters from their channels all answer the Lord, as the Israelites did *Joshua*: *All that thou commandest us, we will do: and* •hither soever thou sendest us, we will go. We are ready to be charged, what shall we do? He saith, clouds pour down, seas break loose, smite the world, drown ‹ϕ›. Lo, how they concur in their ready execution, and unite their forces to an •niversall flood. The points I insist upon, are three: How this deluge was caused, •ow far it prevailed, how long it continued; with some useful observations derived from them.

First, how it was caused: It was a work of Almighty power, which also used •he concurrence of some natural means. *All the fountains of the great deep were* •oken up, and the windows of heaven were opened. The Hebrews have called *fountains Gnaiim*, which signifieth an eye: eyes being like fountains to destill tears. This eruption of the great *Deepe*, was not the Tartarean waters about the center of •he earth: they could not surge so high. But either the Sea, which some think to •e higher than the earth, and restrained only by God's providence from overflowing it. *Hitherto shalt thou come, but no further: and here shall thy proud waves be stay'd.* In nature it is acknowledged, that the place of waters is above the earth: therefore *Aristotle* calls it a strange thing, *Vt levius sit graviore inferius*. Indeed the waters were created higher, but depressed by God's command. At first thou didst *Cover the earth with the deep*, as with a garment, and the waters stood above the mountains. But at thy rebuke they fled, at the voice of thy thunder they hasted away. They go up by the mountains, and down by the valleys, *unto the place which thou* •ast founded for them. Thou hast set a bound which they shall not pass over, *nor* •ne again to cover the earth. The sand is this bound by a perpetual decree: though •hey toss, and roar, they shall not prevail. And it is fondly imagined, that the •ea is now higher

than the earth. *They that go down to the sea in ships, Down, therefore not higher. Thou hast founded the earth upon the seas, and established it up the floods. Super maria, upon the seas, therefore not under them: and so founded, not so only forced. He stretcheth out the earth above the waters; therefore not the water above the earth. All the rivers run into the sea: but the natural course of the waters is downward. But how then find we springs in the tops of mountains? not by miracles, but natural: God so disposing them to exercise their natural motions. Not that they come of some vaporous sweat or distillation of the earth; for then they could not so vehemently boil up. Nor by the transcendent height of the sea; as a spring rising in a hill, and conveyed in pipes, will force the ascent to the same height it bears at the fountain. But the sea doth so violently rush into those receptacles of the earth, which she finds hollow, that it forceth springs even upon mountains. Most interpreters by this *Deepe*, understand the deep heads and springs of waters within the earth, which were opened and enlarged to this inundation: those *Exod. 20.4. Waters under the earth*, the rivers and deep gulf gushing forth.*

The windows of Heaven.] This signifies not an eruption of any waters in the Crystal heavens, as they call that above the starry sky. Some have conceived waters to be above the firmament to mitigate the heat of the stars. But. 1. the waters are an heavy substance, and should be kept there against nature. 2. If these waters had come from thence, there must have been a dissolution of the starry heaven. 3. The watery heaven should then be a vacant place. 4. The celestial bodies have no need to be refrigerated: for they are of no fiery and elemental nature, they admit no qualities: the Sun it self not being hot *formaliter, sed effective*. But it is objected; *Ye waters that be above the heavens:* By heaven is understood there the lower region of the air. So it is said, *The Lord thundered in the heavens, hailestones and coals of fire:* but thunder, lightning, and hail, come not properly from heaven, but from the air. There be three heavens; *Aerum*; so we called the *fowls of heaven*, that is, of the air; *Sydereum*, so the Firmament is called Heaven; *Empyreum*, the fiery heaven; so called, not for the heat, but for the glory. If the air be so comfortable, that is but lightened with the Sun, what is the heaven, where the Sun it self is? If that be so refulgent, how glorious is the heaven where God himself dwells!

This *opening of the windows*, is the breaking of the clouds, wherein the waters are contained. *He bindeth up the waters in his thick clouds, and the cloud is not under them.* Here he unbound those vessels, and made vents for the rain like windows. *Seneca* writing of the general deluge, which he thinks not past but to come, gives these reasons. 1. The swelling and overflowing of the seas. 2. The earth itself putrifying and resolving into waters. 3. The conjunction of celestial bodies: as the world shall be drowned, saith he, when such stars concur in *Cancer*: so $\langle \diamond \rangle$ shall be burned when the same company meet in *Capricorne*. But indeed, these seem to be true causes. 1. The issuing forth of waters from the earth. 2. The violent eruption of the seas. 3. The continual rain from the clouds. 4. Which were increased by the liquefaction and distilling of the air into water.

But the Principal Agent here was the Lord. *I will cause it to rain upon the earth.* It was his special work, by the ministry of Angels, after no ordinary manner. There was no fatal

necessity in it: for seeing God created the world in such wisdom and order, that one part should concur to the preservation, not to the destruction of another: it is vainly imputed to the constellation of the stars. For they can have no general operation over all the earth, but only in that place where their influence worketh.

The Instruction we collect is this; that all God's creatures are at his beck: 〈◇〉 the greatest Lions on earth, Whales in the sea, devils in hell. What is greater than the heaven? Yet this ever-wheeling body shall suspend his swift diurnall motion, 〈◇〉 his command, to do service to his servants; *Sun stand thou still in Gibeon, and that Moon in the valley of Aialon.* The Sun cometh forth as a Bridegroom out of his chamber, and rejoiceth as a strong man to run a race. Yet to confirmed the faith of *Hezekiah*, he shall fly back as a coward, *ten degrees* at once in the dial of *Ahaz*. What is more huge, firm, and unfit to be dealt withal, than the earth? yet he makes it tremble, and open the jaws to devour his enemies; if *he touch the bu••, they smoke for it.* The Whale wallows up and down the sea like a mountain, yet was he tamed to become the Prophets chariot, and bring him to land. The fa•shed Lions forbear *Daniel*, they dare not touch the dish which God had reserved for himself. And for *Jonah*, how he should lie in the bowels of that *Leviathan•ree* days, not concocted and stifled, is no wonder to them that contemplate the power of God. The belly of the fish could not be hotter to the Prophet, than the •ty Furnace was to the three Servants; neither is it more, to bring a living man after three days from a fish, than to raise a dead man after four days from the grave.

The Angels are of a powerful nature: yet the good are made ministering spirits for the heirs of salvation: the bad God ties in chains and muzzles their malicious forces. Those that had prepared themselves to *slay the third part of men*, were found up in the great River *Euphrates*, till he loose them. He needs not the Postes of *Persia*, which *Haman* used; nor the Dromedaries of *Egypt*, to signify his will; but 〈◇〉 *Word runneth very swiftly.* The day is his, and the night is his; the open place and the secret; the very wings of the wind shall carry his Precepts. *Jon. 1.* The sea and a charge for the Prophet, as the Prophet had a charge for *Nineveh*. God said to the one, *Arise and go*, and he went not: he speaks to the other, *Arise and go*, and 〈◇〉 went; fulfilling the Makers command with all diligence. Thus all creatures have eyes and legs, when God bids them go; spirit and life is put into them, activity to use them, wisdom to direct them, when they should punish. The Mariners were trying a chain of delays, with a number of shifts, desirous to save or reprieve the guilty: but in vain they labor to evade the Council of God. While the men were in advise, the winds and seas are in action: the men are backward, the other go forward with their service: the men lose time, the other admit no dilation.

It is the Lord of Hosts to whom all these obey: *Fire and hail, snow and vapour, stormy wind and tempest, fulfilling his Word.* There is no *Neptune*, Admiral of the Seas, nor *Aeolus* Master of the winds, nor *Mars* General of the wars, nor *Iu•iter* King of thunders; but only the Lord. Who divided and diverted *Jordan*? His retrogresse was no ordinary thing: we might well say, *What ailest thee, O Ior•an, that thou wast driven back?* Many being crossed by the creatures, fall to blaspheming them: but let us reprove them, as the Prophet did *Sennacherib*; *Whom wast thou blasphemed? and against whom hast thou exalted thyself? even against the Holy One of Israel.* Whom

are you angry withal? Do the rain and waters displeas you? Alas, they are servants, if their Master bid smite, they must not forbear. They may say truly, What *Rabshakeh* usurped; *Are we come without the Lord?* he said, Go and chastise them. Thus was it in this Deluge; the Lord brought the Flood. The waters saw thee, O God, the waters saw thee, they heard thy voice, and came streaming out of their cells. We are placed on the earth, as in the midst betwixt swallowing pits; the waters of the sea below us, and the waters of the firmament above us, if the one were not kept down, and the other held up, by the power of God, they would drown us every moment. But if it be easy for Him, to alter the course of Nature for the destruction of his enemies: he can with more ease reverse the course of Nature for the preservation of his friends.

The next circumstance is, How far it prevailed. This was even to the overwhelming of the whole earth; that not the tallest Cedars, nor loftiest buildings, nor highest mountains could appear: even *fifteen cubits upwards*. Some mountains are said to be of an exceeding height; therefore cavillers find impossibility in these natural causes, for the waters to transcend them fifteen cubits. So neither the rapings of the sea, nor the sluices of the earth, nor the Cataracts of heaven, with the help of all those Signs which they call *Aquatick*; as *Cancer, Pisces, Pleiades, Orion*; and among the Planets, *Venus and Luna*, could do it. We need not here answer, what the superior and inferior waters did meet together: as the Mists, which are waters above; and the Springs, which are waters below; meet often on the tops of mountains. But what need arguments from natural causes, when every believer of the Scriptures perceives here the supernatural finger of God? So he commanded, so the creatures obeyed, and so the wicked were destroyed. From hence we may collect four meditations.

1 That no power of man is able to withstand the will of God: it must be accomplished, though an whole world perish. It shall stand firmer than the Firmament; *Whatsoever the Lord pleased, that did he in heaven, in earth, in the seas, and all deep places*. What can a Fly do against a bulwark? or man against God? unless he could see and corrupt the heavens, with all that therein is; the earth and sea, with all that therein is there is no rescuing of that which the Lord will smite. This the damned prove in themselves by woeful experience: always willing what is and shall be ever absent: and always nilling what is and shall be ever present. *In aeternum non obtinebit quod vult, & in aeternum sustinebit quod non vult*. The men rowed hard, to deliver the Prophet; but the sea was tempestuous against them. Man roweth, and God bloweth; there be arms for the one, winds for the other; which is likeliest to prevail? How much, against how little! The Ocean with his fury, against one wooden Vessel: great waves against small strokes. Such are all devices and endeavors against the Lord. *Oenus torrens*, in the proverb: *Oenus* weaves a rope, and an Ass stands by and bites it off.

How impossible will it be for the wicked to stand in the day of Judgment? If all the sinners on the earth, with all the devils in hell, oppose the Judge; it is less than for one unarmed man to set upon a legion of well appointed soldiers. There is no fortification against, no evasion from the Lord. Fugitive *Jonah* gotten to *Ipphus*, and thence to sea, might think all safe: but loe, presently a pursuivant is dispatched from heaven to attach him: Vengeance is ship'd in a Whirlwind, and sails aloft in the air to overtake him. If a still spirit cannot charm sinners,

God hath a turbulē spirit, which is *Severior Magister*, to enforce them. There be spirits that are created for vengeance, which in their fury lay on sore strokes, to appease the wrath of him that made them. If they deny appearance in his Court of Justice, there be Pursuivants enow to fetch them in: his Writ of Attachment must be served. There is no dealing with God, but by Prayers and Peace-offerings. How vain were their shifts in this deluge: could they have laid mountain on mountain, and upon the top of all erected a Tower higher than Babel was ever meant: yet *He that sitteth in the heavens would laugh, the Lord would have them in derision*: and smiling at their folly make an end of their ruin.

2 That strange sins meet with strange punishments. The monstrous and Giantly sins of those monstrous Giants we have heard: they were wonderful, yet the plague is of no less wonder. A continued rain of forty days, a prevailing Deluge of fifteen cubits; this was without example before it, nor shall any much be after it, but the Deluge of fire at the last. Sodom was guilty of a strange and unnatural sin, therefore destroyed with a strange and untrannaturall plague; hell out of heaven. *Nadab* offers strange fire, and suffers strange fire. *Cain* committed a strange murder, in killing his brother, the fourth part of the world; and strange was his punishment, to be a runagate in his own Land; till he finds that he kills himself more than his brother. O how bitter is the end of sin, yea, without ⟨◇⟩ bitter! *Jonah* admitted a wonderful neglect, the chastisement comes little short of wonder. Pursued by a Tempest, discovered by a lot, condemned by himself, thrown over-board by his friends, wrapped in weeds, in the bottom of a deep, devoured by a Whall; without light, without food, without company, without comfort: drowned, and not drowned, devoured, but not digested; alive, and yet as dead: so terrified in conscience as if a reprobate, his soul in a swoon, his like a last cast, the gasps and pangs of death upon him, the very throbs of desperation oppugning him, that his hope of eternal life was in his sense exiled: here was a punishment to the admiration of all the world.

The monstrous sin of this Land, Drunkenness, (and we may so call it, for it turns men into monsters) is answered by as strange a punishment. What living man ever saw such a Summer? All eyes behold, all tongues confess, that it hath ⟨◇⟩ strange weather for the season. But their hearts consider not, how strange the sin is that procured it, *Act. 11.28*. There was an universal dearth, and it came to pass *in the days of Claudius Caesar*. The worlds Emperor bred the worlds estate. The vices of Princes infect the people, that *Qualis Rex, talis grex*. This *Claudius* was an insatiate drinker: his own mother called him a monster, a work of nature begun, not finished. No marvel if dearth comes in the days of *Claudius*: if God deny fruits to a drunken generation. We may justly fear a famine, and expect (not as *CHRIST* said, *The harvest is great, and the laborers are few*; but) that the harvest should be small, and the laborers many. If the Lord thus forbear to smite us, it is not *propter paenitentiae nostrae meritum*, but *misericaediae suae beneplacitum*. Howsoever, let us abhor the sin, whereupon follow so many mischiefs. As murder and outrage; *Violentia in vinolentia*. Poverty; the children come to weep for bread, because their prodigal fathers have drunk it. Scandals; the honors of the noble are traduced, while the drunkard sits like a *Caesar*, taxing all the world. Blasphemies; for such are the graces that come by the inspiration of the pot. Impudent demeanors; for sumptuous potations inflame presumptuous actions. Uncleaness; *Ebrietas*

castitatis naufragium: Bacchus is but a Pandar to Venus. Discovery of secrets: Noah being drunken revealed those secrets that lay hid 600 years. Wicked fellowships: for such a trick or quality of insatiate drinking, the devil himself was once called Robin Good-fellow. There was a street in Rome called Vicus sobrius, the sober street; because there was never a drinking house in it: find such a street in London, and Chronicle it. I have no thought of invective against the creature: drink wine ad mensam, sed ad mensuram. Only let me tell you of better wine out of God's own Celler, Cant. 2.5. There be inebriated, Psal. 36.8. O faelix & paucis nota voluptas! CHRIST hath begun to us, let us pledge him, Psal. 116.13. a health indeed: A saving health unto all Nations.

3 God's favor and anger changeth the use of the creatures. The rain from above, and the fountains below, are things we cannot lack: yet did his wrath make these the instruments of the worlds desolation. He can turn principal helps to principal plagues. The wind is a fan to purge the air, as the lungs lie by the heart to do it good: it is the only means of sailing; yet how often hath it brought the vessel to ruin? Children, the dearest jewels of love, the living pictures of their parents; are often made their heaviest scourges. The wife, one half of man's self, the best of temporal blessings, becomes not seldom the fearefullest Cross. The Quails, so dainty flesh, were Israel's rats-bane: and the children of the Prophets died by a bitter herb in the pot ordained for their sustenance. Fire, so unspareable an element, consumeth a whole City in God's anger. The earth that firmly supports us, hath swallowed the wicked; the bread that nourisheth, choked them. All which should make us fearful of offending, lest our comforts become our corrosives; the delight of our eyes, our eye-sores: our tables a snare, and that which should have been for our wealth, an occasion of falling. God's displeasure upon our sin, is able to turn nature upside down, that like Sennacherib, we become the spoil of own bowels.

There is no confidence to be put in worldly things: for if the earth it self be destroyed, what shall become of the temporalities it beareth? The foundation being ruined, the building cannot stand. What became of all that gold and silver, which in hoards and heaps the covetous had gathered? what became of their houses so stately and sumptuous? What, of the curious guardens, delightful arbors, the spacious bounds of oppression extorted from the poor? who was the richest man, when all found one swallowing grave? The trees grow different in the forest; some greater, some straiter, some broader, some taller, some younger, some older, some fruitfuller, some doated. But when they are hewn down by the axe, and cast into the fire who can distinguish them by their ashes: and say, this was an Oke, that a Cedar, the other a poplar? So in death and dust, who can say, this was the skull of a King, that of a Lawyer, this of a Client; that of a polititian, this of a fool; that of an officer, this of a beggar? *Dives es, sed multum debts.* Such a one is rich, but he owes much: tarry till he hath paid all his debts, what is he then? As a man that hath his house of Cedar, but owes for his fine and rent. Worldly riches are like the rivers in Job. In winter there is water enough in them, when there is no need of it. In summer, when we expect it, and should use it to quench our thirst, they are dry.

The Devil, like the Pope, forgeth a donation. *All is delivered unto me*, all is mine. But question him like a thief at the bar; how is it thine? *Delivered to me*: but by whom? Nay, by whom he cannot tell, the time he remembers not, the place he hath forgotten: as much to say, as they are none of his. *Riches make themselves wings, and fly away as an Eagle toward heaven*. All riches have wings, and flie away: the evil gotten, like *Noah's Raven*, come back no more: the good and well gotten, like *Noah's Dove*, return with an olive branch of peace. They are called *Riches of this world*; would you have them go out of the world, and follow you past the grave? The dog will go with you so long as you go with his master; but if you leave him, he will leave you. They are seldom profitable, often perticious, always dangerous. All those be good arguments, which are from the proper cause to the proper effect: yet they may fail by the intervention of a miracle. It is proper unto fire to burn, yet that vehement fire did not burn the three servants of God. It is proper to the sea to drown those that be cast into it, yet it did not drown the Prophet in the very depth of it. It is proper to the Sun to move, yet it stood still at the prayer of *Joshua*. Proper for it to go from East to West, yet for *Hezekiah's* confirmation, it went from West to East. This was proper to them, and that they did not produce such effects, it was by miracle. So it is proper to worldly riches to ensnare souls; if they do not, it is by miracle. *Adoratores seculi, adultores diaboli*: they that worship the world, will flatter the devil.

Let this teach us to contemn the world, which we are sure shall be destroyed. Indeed, we may desire temporal things, according to our condition and requisite measure: but still with the Saints estimation of them, that *Threw them down at the Apostles feet. Calcandumque docent, dum ponunt gressibus aurum*. Saint *Peter* forsook all, yet the Pope in his right engrosseth all. The Rabbins say, that *Moses* being a child, had *Pharaoh's* Crown given him to play withal, and he cast it down to the ground, and kicked it about. As it were a sign of his future vilipending temporal things, that he should *Esteem the reproach of Christ, greater riches then the treasures in Egypt*. CHRIST'S counsel is, *Sell all that thou hast, and give to the poor*: sell it, or if no man will buy it, give it: or if no man will take it, leave it: it is not worth thy keeping, especially not worth thy carking: do thou part from it, rather than it should part thee from Christ. He that impoverisheth his soul, to enrich his body; is more mad than he that kills his horse to loose his money, at a race. But alas; *How were the things of Esau searched for*; the things of this world sought after! by oppression, fraud, Usury; as if this were the only end of getting, to have. But when all the poor members of Christ are clothed and filled, then put they money to the bank. Howsoever the covetous for one scruple of gold, will make no scruple of conscience: yet let us love temporal things, as poor people beg; *for God's sake*. Thus in the destruction of the world by fire, as it was once by water; when the wicked shall loose all, we shall loose nothing: because we reserve what we had, the favor of God, the kingdom of heaven, and the glorious riches laid up for us in Jesus Christ.

The last circumstance is, how long this flood continued. The exact time hath much pusled Interpreters: I will not perplex you with it. Only the plain Text saith thus; It rained forty days, the waters prevailed a 150 days, then they began to abate, but so slowly, that it was the Tenth month before the very tops of the mountains did appear. In all, the continuance seemeth to be upon a full year. Divines observe, that it began then the Spring, the *Second*

month, which answereth to our *May*. 1. The world is then supposed to have taken the beginning: the plants then sprouting, beasts engendering, the ground aptest for tilling. Now that this was the time of the overflowing appears because from the creation to the flood, are reckoned just 1656 even years. 2. The first month being *Nisan*, which answereth to part of our *March*, part of *April*; and this being the second; proves clearly that it fell out in the spring. Howsoever this reckoning was discontinued in *Egypt*, (for the Egyptians began their year from the month *Ptho*, which answers to our *September*) yet *Moses* here makes no new institution, but reneweth the old account. 3. That this flood might not be imputed to any natural causes, but only to God's power: the waters increasing in summer, which is a time for drought: and decreasing in Winter, when naturally they do swell and rise. 4. That it might be more grief to the wicked, to perish in the midst of their pleasure, and abundance: *eating and drinking*, making marriages, and merriments: they were taken away in the height of their jollity. At this time the flood ceased; for in the eleventh month after the flood, the Dove brought an Olive leaf, the sign of the spring. And at the coming forth of the Ark they presently began to multiply: now the aptest season for ingendring is the spring, especially for fowls. Besides, if it had not then been a growing time, herbs and plants putting forth; where had been food for their sustentation.

Thus long it continued; at last in the midst of wrath God remembers mercy: and as he corrected with his *Rod* of affliction, so he upholdeth with his *st•ffe* of consolation. As in the Ark he kept some seed alive to replenish the earth, when the rest perished: so he ceased the deluge, and at last delivered them out. *God remembered Noah, and every living thing*: he remembered the very beast. *O Lord, thou preservest man and beast*. *Xenocrates* an heathen Philosopher is commended for his pitiful heart, who succoured in his bosom a poor sparrow, that being pursued by a hawk came flying to him; and afterward let her go saying, *Se supplicem non prodidisse*; that he had not betrayed his poor supplyant.

Thus God sustained *Noah* and the rest for his sake, in a dark place, a whole year; being even then his light and comfort. *Unto the upright there ariseth light in darkness*: a light shined to *Peter*, when he lay bound at mid-night. Indeed what darkness can there be, where the *Father of lights* shineth? now he delivers them again to their long desired air, and causeth his Sun to send forth comfortable beams upon them. It was time for a renovation to succeed this destruction: to have continued this inundation long, had been to punish *Noah* who was righteous. After forty days therefore the heavens clear up, after 150 days the waters sink down. How soon is God weary of punishing, that is never weary of blessing! The Ark though it were *Noah's* fort against the waters, yet was it also his prison: he was safe in it, but pent up. Now therefore the LORD that gave him life by it, thinks it time to give him liberty out of it. The Justice of God is satisfied, the wicked punished, the waters diminished, the creatures delivered, the world again revived. After so long a storm there comes a calm: that he, who for his judgments ought to be feared, might also for his mercy be magnified. This world is as strait a prison in regard of heaven, as the Ark was in respect of the world: and our preservation is as wonderful, if we could see it. Desire we therefore (in fear and faith) that day; that as they went out of the Ark into the world, so we may go out of the world into that blessed Kingdom of JESUS CHRIST.

And saved Noah the eight person, a preacher of righteousness. What a wonder of mercy was this? one poor family called out of a whole world: eight grains of corn fanned from a whole barn full of chaff: eight lilies growing amongst a whole forest of thorns. For these few, was the earth still preserved under the waters, and all kinds of creatures upon the waters: which otherwise, had all perished. Still the world stands for the Elects sake, for whom it was made and preserved: else the last fire should consume that, which the former water could not purify.

Here, first, let us consider the Person saved, *Noah*; and Him both by his condition, that he was a *Preacher*: and by his conversation, which was in *Righteousness*: for in that Center both his doctrine and practice met; both verbally and actually he preached. He was ordained into this Ministry by the Lord: and as his whole life was an actual Sermon, that taught obedience by precedent: so he continually incited the people to repentance, and forewarned them of the threatened vengeance. The observations are manifold.

1 That *Noah* had his calling immediately from God; whereas we are mediately ordained by the imposition of hands; which is a most reverend symbol in the Church. *Forno man taketh this honor to himself uncalled.* Christ is said to be a *Priest after the order of Melchizedek*: but we have Priests without any order at all; refusing to be ordered; What warrant have they, that they are sent? I know, there be different sorts and places: as Bishop *Jewel*, or the Jewel of Bishops observes; All have *Idem Ministerium*, though *Diversam Potestatem*. A Bishop and an Archbishop differ not in *Potestate Ordinis*, sed in *Potestate Regiminis*. Nor doth a Bishop differ from a Minister; *Quoad potentiam Sacerdotii*, sed *quoad potentiam Iurisdictionis*. Indeed the Apostles, as they were immediately sent by Christ, so it was their prerogative royal, ministerially to give the Holy Ghost by imposition of hands; which Power died with them. Yet still *Ministerium est indelebilis character*: and the Bishop may suspend from execution of his Office, but not put him out of the Ministry, who God hath put in. CHRIST *breathed on them*, and said; *Receive ye the Holy Ghost*. The furniture and provision for the Ministers, is the HOLY GHOST. We hear in every place *vocem Serpentis*, the hissing of the old Serpent: let the world hear from us *Gemitum Turturis*, the groaning of that *Turtle*, the Spirit of GOD.

2 That the Lord honored *Noah* in conferring this office upon him. When he made him a *Preacher*, he gave him this dignity, that he should be saved himself, and all those whom his Ministry converted: that he might say, *Here am I, and the children that God hath given me*. I will but transiently touch at the honor due to *Preachers*.

Certainly, a Ministers life is full of honor here and hereafter too: so it is full of danger here and hereafter too. *Vnicuique in sua art credendum & cedendum*: We believe Physicians, when they give us prescripts: we believe Lawyers, when they give us counsel: we believe even Carpenters, in their Rules: we believe not Divines, though they bring nothing of their own Invention: but may say of their Sermon, as *Jacob* did of his Venison, *The Lord hath brought it to our hand*: So down and eat, that *your souls may bless us*, yea, bless God for us. Yet is every brain full of distraction about us, every mouth full of detraction against us, every hand full of retraction from us.

Men are so sick of Preaching, that not the best and most honest Divine c•scape malignant tongues: and rather than the ungodly will be saved, their very exceptions against the Preachers, shall be their color for going on in the ways of hell. Men suck their milk, like Mules; and then kick them with their he•s. *Cominaeus* says, he that would be a Kings Favorite, must not have an hard name; that so he may easily be remembered when preferments are a dealing. It seem•s that Preachers have hard names, for few remember them, in the point of honor or benefit. The world regards them, as poor folks do their children: they would be loath to have anymore, because they are troubled to maintain them they have. In *Jereboam's* time, the lowest of the people were made Priests, and now Priests are made the lowest of the people. A Lay-man, like a Mathematical line, runs on *ad infinitum*: only the Preacher is bound to his Competencie; thus much, and no more. Never let him be rich, lest he be too bold, and tell us home of our faults. If he stoop not at the Pulpit-door, to take measure of the people's feet, let him fast when he comes down; they will soon shorten his commons. Therefore, the Gentry to the Court, and the Country to the Cart, and the University is universally despised. We ask not Secular honors, and eminent places: the Minister, like the *Fig-tree*, will notlose *his sweetness to be preferred over the trees*. Only, find we honor in your consciences: we are ambitious of no preferment, but to be instruments of your salvation. *For what else is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of Jesus Christ at his coming? Yes, ye are our joy and glory.*

3 That *Noah* faithfully executed this Calling, and continued *Preaching* an hundred years. In all which space, he declared to men the future Judgments of God, reprov'd their iniquities, persuaded them to repentance, and upon their amendment of life, prophetically assured them of mercy and forgiveness. And this he performed, not only by verbal, but by actual preaching: the very building of the Ark daily *preached* to the world. So that both in his doctrinal instructions, and exemplary life, he was a *Preacher of Righteousness*. Such is a Ministers office; 〈 in non-Latin alphabet 〉, and 〈 in non-Latin alphabet 〉: as they deliver their Sermons, with what brevity they can, and with what fidelity they ought: so to order their conversation, that their society may delight the good, and their very absence convince the lewd. CHRIST gave *Peter* a three-fold charge of *Feeding*: and those three kinds are distinguished into Precept, Pattern, and Beneficence. We do *Pascere verbo*, we should *Pascere Exemplo*, we are not able *Pascere Subsidio*. We are fain to *eat our own bread*, and *wear our own apparel*, only we desire to *live with you*: we spend our own means, only let us *Preach* to you.

What *Solon* told *Croesus*, Of one of the happiest men living; *Pauper & justus, in tuguriolo, &c. sic mortuus*: Is true of the *Preacher*; no notice taken of him. They are truly called *Ministers* or *Servants*; not only CHRIST'S servants, but even yours for CHRIST'S sake. One of their titles is *Diacoo*s, a Minister of speedy labor: as a Page runs by his Lord, or as *Elijah* girded up himself and ran by *Ahab*; like *Ahimaaz*, so fast that you cannot see him for the dust. He is indeed a Minister, for he doth not work for himself, but for another. But as he is a *Servant*, so he hath some special place in the house among the servants of God. *A faithful and wise Steward, whom his LORD maketh Ruler over his household, to give them their portion of meat in due season*. He is a servant, but none of the inferior; a *Steward*. He hath a petty dominion over the rest of the

family, his Lord hath made him a *Ruler*. This is for his Dignity: Now for his Duty. First, he must give *meat to all the servants*; young and old, rich and poor, weak and strong. Secondly, *In due season*, that is, when their appetites call for it: yea, he must not evermore stay till they desire it. Thirdly, *Pro•rtis manibus*, he must do it with his own hands: he is but a Deputy, and therefore must not always do it by a Deputy. Yet the Lord doth, and the people must, allow him some vacation. He is an ill fisher, that never mends his net, a bad mower, that never whets his sithe. Yet such is the madness of the multitude, that they think his body to be of iron, and his spirit of Angelical nature; that he can *preach* as easily and often as they would have him. And are in an hot anger, with *Saul*, who because *David* would not come at him, lying sick; *Bring him*, saith he, *to me in the bed, that I may slay him*. Such is their pity to the Minister; *Bring him*, though he ye sick on his bed; spare him not, though his heat and heart be spent. Yea, would $\langle \diamond \rangle$ please God that our lives were made such a sacrifice, so they might be instruments of his glory, and your salvation

4 That he had not such happy success of his *Preaching*, as his own, soul desired, and he might in reason have expected. A man may be lawfully called by God and his Church, and yet not turn many souls. Let him never so plainly denounce the Judgment of God against sinners, tell them that the Ark was made to preserve believers, when all out of it should be drowned: though he wrought that with his hand, which he taught with his tongue; yet still they believed not. Appears it not strange, that in an hundred and twenty years he should not convert one: not only of the wicked race, but not one of the righteous seed? O, it is the Lord only that speaks to the conscience! He is that flexanimous *Preacher*, whose Pulpit is in heaven. Christ is the Physician, we are the Apothecaries: and as we do not put into the compound one dram more than his prescript and allowance: so we cannot cure one soul, but He must do it. *He is the Author of eternal salvation to all that obey him*. We have no power of ourselves, to move an heart: *Non omnis qui dicta auda, & audita credit, continuo illa faciendo obtemperat*: God makes a Minister to have more sorrow in bringing forth a Christian unto the world to come; than a woman hath in her travel of bringing forth a child into this world. *My little children, of whom I travail in birth again, till Christ be formed in you*. Who can express the throbs and throws he endures? they are only known to the anguish of his own sensible heart. Yet after all pains, he is glad at last that the child of grace is borne: this so sweetens all, that he forgets his sorrow. Thus like *Jacob*, he catcheth a maye, but a *Blessing* withal. But alas! *It is brought unto the birth, and there is no strength to bring forth*.

If they came to *Noah* while he was building the Ark, and demanded of him, as the Jews did of the Prophet; *Wilt thou not tell us what these things mean?* Loe, the voice of his tongue interpreted the work of his hand, and the work of his hand expounded the voice of his tongue; yet they repented not. When God is pleased to convert, he can do it by the weakest means. For illumination of the mind, he often lights a great lamp of the Sanctuary by a little wax-candle; as he did *Paul* by *Ananias*. And for moving affections, he often by a puff of wind, stirs up the waves of the Ocean-sea. In the meanest book, a deep judgment shall find somewhat it hath not formerly seen; though it see not all it hath formerly found. *Deus non est parvus in parvo*: God is not straitened according to the smallness of the organ. And when he with-holds his contemned grace, *Paul* himself cannot move a soul. I know that nothing is

more uncomfortable to a good Minister, than this, yet hath it been the lot of many holy Prophets. This is fearful; when *Preachers* sent for men's salvation, shall become means of their deeper confusion. There is nothing so *humbles* and *abaseth* them as this: but whether *in them that are saved, or* *(o)* *them that perish, we are still unto God a sweet savor of Christ.*

It is the measure, not the success, that God looks to: our reward shall be *according to our works*, not according to the fruit of our works. Which is our comfort; though we cannot convert men, yet we have labored their conversion: and *our labor* (how ever fruitless among men) *shall never be in vain with the Lord.* Saint Paul doth not say, *Plus profui omnibus, sed plus laboravi omnibus:* Not, I did more good than the rest; but, I took more pains than the rest; *I labored more abundantly than they all.* If we should have no reward but according to the number of the souls we have turned, woe were us! For men's hearts are so yoked with their own willfulness, that they will believe no *Preacher* in the world further th^o their own fancies. But this must not discourage us; it is enough that we *would ha^o cured Babel*, though she *would not be cured:* and *if our Gospel be hid, it is hid to th^o that are lost.* If the Lord should examine us, what soul we have converted, where should we point him? *Charge them that be rich, &c.* It was God's charge to *P^ol*, and *Paul's* to *Timothy*, and *Timothies* to the people. Command implies obedience, but we may command and go without. We have the keys, and they do not ru^o upon our hands; but the power is lost in the peopl^o hearts. Men have pick-lock^o of their own forging; *Presumption* and *Security:* with these they can open heavengates, albeit double-locked by our censures. The Father could have brought o^o the *best Robe* himself, or sent his Son into the *Wardrobe:* but he commands h^oservants, *Proferte stolam; Bring forth the Robe, and put it on him.* Wherein he did grace the means, and bring that into credit: the Lord will have his sons beholding to his servants for their glory. It is a bold truth; you shall never wear that *long garment of honor*, unless it be brought and put on by the Minister. He that can save you without us, will not save you but by us. If our words have lost the power in men, they have lost their right of heaven. But though we cannot save you, yet our desire to do it, shall save us. We give God what we have, he desires no more: this is enough to honor him, and crown us.

This should teach all, with faith and fear to submit themselves to the power of God's word; lest every Sermon become one day a bill of inditement against *hem.* There is no dallying with it; if it cannot save, it kills; like fire, what it may not soften, it will harden. This is enough to make the wicked tremble: who have gone away from so many feasts with hungry souls; heard so much, and practiced so little. As every good turn aggravates the unthankful man's plague: so *very good instruction* enhanceth the reprobates torment. O now let us redeem the time, hear to learn, learn to do, and do to live forever.

5 Lastly, observe that so long as *Noah* preached, the world was warned. God needed not to have given them any warning of his Judgments, they gave him no warning of their sins, no respite. Yet, that he might approve his mercy even to *hose*, upon whom he meant to glorify his Justice; he gives them long warning, that *hey* might have space enough of repenting. O how loath is he to strike, that threa^oens so long before he executes! He that takes pleasure in revenge, suddenly surpris^oeth his adversary, and apprehends the speediest advantage: but

the Lord is pleased they should be often warned, to show how willing he is to be prevented. God is so ancient, that if sinners were not desperate, they should never smart. He doth first •ummon a parley, *proclaim peace*, hang out his white colors of pity; before the •ed streamers of blood be seen. He useth the commination of hell, as well as the promise of heaven: and both equally commend his goodness. The sharpness of •he one, and sweetness of the other, working together like Oile and Wine; make men wise to salvation. *Nineveh* had not stood, if the Prophet had forborne to say, It shall not stand. The message of their overthrow, overthrew the message: the prophecy fell, and the City fell not, because her fall was prophesied. The denuntiation of death wrought life: the sentence of destruction made a nullity in the sentence. They •eard that their houses should fall; and they forsook not their houses but them•elves: and both themselves and their houses stood.

Thus let us take the warnings of death, and turn them into inspirations of •ife. When it is threatened, we shall die in our sins: let this make us live to righ•eousnesse. If the summons of vengeance shall waken us to repentance, we shall no •ooner change our minds, but God will change his sentence. If a mature and reverent consideration of those fearful judgments, plagues, death, dearth, hell, terrors of conscience, can truly humble us: we shall hear an Angel sing, Grace, mercy, •nd peace, favor and eternal blessedness in heaven to us. God deals not with us, •s one did with *Diogenes*; who first broke his head, and then bad him take heed: •ut he beats his drumme, before he draws his sword. He does not as the Canon, first kill, and then make the report. But admonisheth usto *repent, or else* he will come against us.

There is not a soul among us, but hath been often warned: happy they, that can find this assurance in their souls that they have repented. Let not God continu•lly loose his labor: would we have him do nothing but premonish us? we are •ound to take hold of every caution, to make use of all motions and monitions: he 〈◇〉 not bound to follow us up and down with unregarded solicitings. *Semel monitus*•hold be *Semper munitus*. As *Solomon* to *Shimei*, did not I forbid thee to go o•er *Kidron* on pain of death? so God hath warned us to keep home, confined us to •erusalem, the City of obedience: if we pass the brook *Kedron*, the limits he hath set us, to seek our straggling servants, riches or pleasures, as did *Shimei*: he may justly punish us, and answer all our expostulations; *Did I not give you warning?* This seemed to be the rich man's care in hell, for his brethren on earth; that one might be sent from the dead to *give them warning*. We have warnings every way; LORD, let some of thy admonitions bring us to repentance; let thy commandment work us to amendment: that hearing what thou teachest, fearing what thou threatnest, and believing what thou promisest; we may find thy eternal mercies.

And saved Noah.] God's Judgments are never so universal, but some he spareth. Though Israel be reduced to a *Tenth*, yet God will not loose his Tythe. Though they be as the scattering grapes after the vintage, yet destruction shall lea•• here and there a berry. Though he have *few names in Sardi*, yet he hath some. In every loss that *Job* had, one still escaped to bring him news. *Noah finds grace*, whe• the world found perdition. *Nec enim convenit mortuum mundo, perire cum m••do*: he that was dead to the world, shall not die with the world: as he consented not to their sin, so he partooke not of their punishment. No streams of water shall drown

him, whom the deluge of sin hath not overwhelmed. Now because the Lord hath set him forth as a precedent to aftertimes: that he who will scape as *Noah* did, must be such a one as *Noah* was: let us contemplate his *Righteousness* in these four passages. The warrant of his practice, His faith in this warrant, The perfection of this faith, The issue, event or success of all.

1 The warrant or ground of his obedience, was the word of God. *He* $\langle \phi \rangle$ *warned of God of things not seen as yet.* This revelation came not by a Prophet, we find none at that time, but *Noah's* self: but either by the ministry of an Angel, or immediately from the Lord himself. *God said unto Noah, The end of all flesh is come before me.* Thus doth he single out the righteous, and acquaint them with his own counsels. *Shall I hide from Abraham the thing that I do?* The Sodomites lie sucking in the air of security, but *Abraham* knew the nearness of their calamity. *Surely the Lord will do nothing, but he revealeth his secret to his servants the Prophets.* Neither is this the prerogative of the Prophets only; but *The secret of the Lord is with them that fear him, and he will show them his covenant.* We dote on nothing more than secrets; all are sick of an Athenian humor: yet is there no secret which carnal desires affect, worth the knowing. Would we participate that *Secret*, which no affordment of nature, no mystery of art, no Secretary of state, to wit of Man, no cunning of Devil, can find? Let us fear God: this is the key to open those supernall and supernatural secrets, which shall fill the heart with inexpressible, unexhaustible joy. Christ calls us more than *servants; for the servants knoweth not what his Lord doth; even friends*, because he hath made known to us the things of his Father. God makes all his friends of his Counsel, and communicates all things conducing to their blessedness, as one friend imparts his mind to another.

His secret is with the righteous: the just man shall be ignorant of nothing that concerns his salvation. But in our times there are no such revelations; therefore the state of the Church before Christ, seems to be better than this? No; for albeit GOD do not now reveal particular and personal events: yet the assurance of salvation, the comfort of remission, the very feeling of reconciliation; these he declares to us, which are infinitely sweeter. Why should I enquire, *Lord what shall he do?* it is enough for me to know what shall become of myself. Besides, we are requited in the complete Scriptures, we have the substance of their shadows the performance of their promises. How should this encourage us all to become God's faithful servants: for we serve not such a Lord as is strange and austere to us; one that will not give us a good look, or a fair word. Yea, he is so far from denying us these favors, that he calls us to his holy counsel, makes known to us his secrets, and communicates himself to us by his blessed Spirit.

This is a sweet comfort, if we apply it: especially considering the different estate of the wicked; whose *seeing, cannot perceive; and hearing cannot understand:* *Zebul* mistook armies of men for shadows of mountains. *The natural man receiveth not the things of the Spirit.* Nature is not here the School-master, but Grace: nor *Athens* the School, but *Jerusalem*. They are *hid to the wise of the world, and revealed to babes.* It is revealed to us, that God is our Father, the Church our mother, Christ our brother, the Holy Ghost our Comforter, Angels our attendants, all other creatures our subjects, the whole world our Inn, and heaven our everlasting home.

That the joys of the wicked do scarce ever begin; and when they do, their end borders on their beginning: one hour sees them both merry, and miserable. But our pleasures are eternal, millions of years being not $\langle \diamond \rangle$ minute to everlastingness, and this house of the world a mere cottage to heaven. These things as God reveals, so we must seek. When the *Shunamite* would needs come to the Prophet, her husband questioned her; *Wherefore today? it is neither new Moon nor Sabbath.* It seems that at least on those days they consulted the prophets. O let not us neglect God's clearer revealings in the Gospel nor be strangers to the business of our own salvation.

2 His faith is this warrant: the things that God revealed, and he believed, were these three. First, the great and just wrath of God against the sinful world. This he sincerely preached, and this they scornfully derided. But as the frantic Hughes, when the Physician weeps, and knows his end is near: so the wicked condemn the righteous, yet to them is known their miserable state. 2. That GOD would save him and his family, and this he believed, not only in the principal object of faith, his salvation by the *Messias*: but even in the inferior and particular; his personal deliverance from this inundation. 3. The means of his preservation; by an Ark which himself must make: that every stroke might put him in mind of his gracious promise; and still as that was built, his faith might be confirmed, *••mb. Ibi Deus plus est auxilii, ubi plus est periculi.*

This faith wrought in him a fear; *Being moved with fear, he prepared the Ark.* yet carnal reason might object; What cause is there either to believe or fear? $\langle \diamond \rangle$ The Judgment was far off, 120 years to come: and who would fear so remote a thing? 2. The world was full of wise and mighty men: they all heard of his, not one of them feared. Shall *Noah* being one single man, against all those strong examples, expose himself to derision by a needless fear? 3. The judgment was of such a nature, as it had no precedent: for would any man in common reason think, that God would drown all the world with water? That by water, $\langle \diamond \rangle$ element so easily avoidable: and of such a quantity and measure as to overwhelm the whole world.

But loe here the invincible power of faith! it is fixed on God's word, and though heaven thunder, and earth shake, and hell roar; it will not be removed: right of all contradictions *Noah* believes, that he shall be saved; why he above $\langle \diamond \rangle$ the rest? even this he believed with fear. *With thee, O Lord, is mercy, that thou mayest be feared.* Even the mercy of a father, makes a reverent son. He might say with *David*; Lord, thou hast spoken good concerning me and my house, for a great while to come. *What am I, and what is my house, that thou hast done thus for me?* That the Lord hath led us out of spiritual Egypt, first by a child, then by woman, saved us in the deluge of superstition; gives us just cause to say; *What are $\langle \diamond \rangle$ what are our people,* that he should be so favorable to us?

It was strange enough, that God would take so weak an element as water, to drown those mighty Giants. Strange enough, that he would save *Noah* by an ark: why not take him up into heaven, as *Enoch*: or build him a house on the top $\langle \diamond \rangle$ some promontory? By an Ark? alas, what safety is here? may not the tempests cast it on the hard rocks, or dash it upon the Giants castles, and break it in pieces? No, *Noah* must lie and swim on the waters, and yet the Ark must

save him from the waters. Thus shall he be safe in the sight of dying sinners: when they are expecting death on the tops of the mountains, they beheld him secure to their greater vexation. As the pains of hell are aggravated upon the damned, by seeing their once despised brethren in the joys of heaven. When the rich that have 〈◇〉 away from the poor in coaches, shall see the poor carried from them by Angel. All this God delivered, Noah believed and feared.

Let this teach us to believe God's judgments, and fear them. *My flesh troubleth for fear of thee, and I am afraid of thy judgments.* God foretold of a flood and Noah looked for it a 120 years after. There is no man living, but within less than 120 years he is sure to die, and to be in danger of a flood of wrath: for *Quies egredimur, tales praesentamur* and *Dilatio* proves often *Dilatatio supplicii*: the deferring of punishment, is the enlarging of punishment. Yet who trembles at it? who sends this holy fear to his heart, that his heart may send forth prayers for mercy? If men cry, fire, fire; we stir, run, tremble: but let the fire of God's wrath, and the fire of hell, be cried; we move not, care not, fear not: as if this were a thing quite unconcerning us. And as the fantastical musician was so transported with 〈◇〉 own raptures; that when the people cried to him, that his house was on fire: he returned them no other answer, but that either they should hold their peace, or cry in tune. So when Preachers forewarn men of these judgments, they think that we are quite out of tune.

There is no Judgment comes, but Naturians will find out other causes for it, than God. Ill weather is from the clouds, famines from ill weather, plagues from famines, or ill airs, or by apparent infection from other places: as if they concluded, as that scoffer subscribed on *Adrians* College; *Deus hic nihil fecit*; God here nothing to do. But cannot nature have her place, unless she have God's place. He overthrows not natural means, why should natural means overthrow him? Shall we give the Soldiers honor to his sword? Certainly, if men believe God, they could not think, nor speak, nor look upon his works, but with reverence.

And as our fear of God is, so is our faith: little fear, little faith: no fear at all. no faith at all. Judgment may be threatened; but the stubborn soldier *Marius* will not hear the laws for the clattering of armor. The *great things of the Lord* are drowned in some clamor; Satan that cunning silver-smith, raising an uproar more agreeable to men's humors; *Great is Diana*. The shriekings of *Moloch*, and the pitiful lamentation of burning infants, were not heard, because they deafed themselves with the instruments of music. After the massacre of many Christian virtues, steps in conscience, in the phrase of *Job's* messenger; *I am alone escaped to thee*. We like not the message, and imprison the bringer: and if the subsidiary grace of God come to succor and relieve this crying and dying conscience; men flout to stupefy their own hearts. Thus the *children are come to the birth, and there is strength to bring forth*. Strength enough, but it is to strangle the birth, not to bring it forth. The midwives of Egypt feared God, and preserved the children alive but the still-borne motions of God's Spirit may often testify to our faces, that we are bloody mid-wives. The frowns of men we fear, as ducks use to duple at every stone thrown into the water: we fear an Ague, an enemy, a danger; yet 〈◇〉 the Lord, who commands all these. Let us fear God more, and we shall fear

all other things less: if could turn all our fear into the fear of God, we sho• then turn all our works unto the praise of God: and he will honor them, ⟨◇⟩ honor him.

3 The integrity of his faith; for this he is said to be *Righteous; A just* ⟨◇⟩ *and perfect in his generations.* Not in respect of God's Justice, *For all h•ve* ⟨◇⟩ *and come short of the glory of God: And, If he mark iniquity, who shall stand?* N• in respect of that perfection which is appropriated to the Saints in heaven: ⟨◇⟩ no mortal man hath *attained.* Nor yet so perfect, that he was without sin: *F•there is not a just man upon the earth, that doth good, and sinneth not.* Nor for superero•ting, and going beyond his duty: in not only obeying the Legal Rules, but also ⟨◇⟩ observing the Evangelical Councils; as say the Rhemists. But either *Compara•e*, compared with others: therefore it is added, *In his generations.* Or, *Inchoative*, •hich rather consists in the desire of perfection, than in the perfection of his desires. •r, *Reputative*, so esteemed; because he was without scandal to the world: But •pecially *Imputative*, by way of imputation: *He found grace in the eyes of the •rd:* and this is the perfection of faith, which clothes the person with the *Righ••snesse* of Christ.

There is a legal perfection, such as was in *Adam*, is in Christ: none are thus •rfect. *Though I were perfect*, yet would I despise myself; saith *Job. Though know nothing by myself, yet am I not thereby justified*, saith *Paul.* They durst not •st themselves upon God's Judgment. There is also an Evangelical perfection, •d this is twofold. It consists partly in the apprehension of Christ's righteous•sse, which is our Justification: partly in the holiness of life, which is our Sancti•cation. The former is absolutely perfect, for our Justification admits no latitude: •e latter is not so, for Sanctification is perfected by degrees: and is here but parti•l, as in a child are all the parts of a man, though it want growth, stature, and ma•ritie. The difference is not in the truth of being, but in the measure, degree, and •antity. There is *Perfectio Conformitatis*, to be perfect in all points; so are none •re below. And *Perfectio Synceritatis*; to be perfect in all good endeavor, and in •ne good measure. *Ultra posse viri non vult res ulla requiri:* Man is indeed bound ⟨◇⟩ keep all the Law, (and all those for whom Christ did not fulfill it, shall have it ••filled on themselves in the penalty) and that for good reason. A man in a rich •ate borrows a sum of money; he is then able to repay it: but afterwards by ⟨◇⟩ riotous living he grows unable; now shall his present and willfully contracted •verty excuse his *non* payment? *Adam* was of sufficient strength to keep the Law: •he would forfeit that grace and natural sufficiency, shall his self-incurred weak•sse excuse his disobedience?

Perfection, now, consists not in a justifiable goodness of our own: and that •e can attain, is *not in lection, sed in dilection*; not in great learning, but good •ing. *Paul* was perfect *Expectatione muneris*, imperfect *Fatigatione certaminis.* It is •d of *Chrysostom*; *Nihil finivit praeter peccatum*; He perfected nothing but the mor•cation of sin. The *Inner man* may be perfect, not the whole: but then here is ⟨◇⟩ comfort; *Quod sit, accipitur: quod non sit, ignoscitur:* What we have, is accep•: what we have not, is pardoned. *Pulchrum est Index sui & obliqui:* That which •rfect, both justifies it self, and shames all imperfection. He that will be per••t, must have understanding, *quid agendum*, what to do: Will, *quomodo agendum*, •w to do it: Memory, *quando agendum*, when to do it. Thus is a Christian per•ct: First, in purpose of heart, as *Abraham* is

said to offer up his son *Isaac*, because ⟨◇⟩ had a mind and resolution to do it. Secondly, in Inchoation; *Solomon began •uild the house of the Lord*; The original is, *He built*; The beginning is called the ••formance. Thirdly, in comparison, weighed with the condition of others: as ••v. 11 3. where *Integrity* is opposed to *Perverseness*: *Walk before me, and be per•*, saith the Lord. The way to be perfect, is to walk before God. It was *Heze••s* comfort; *I have walked before thee in truth*. Look that the inside be not rot• this is the way to have a perfect heart.

Now because *Noah's* faith was the thing, that wrapped up his soul in the favor God; the ground of all his *perfection* and *righteousness*, the virtue whereby he •d, when all the world was drowned: how precious should this Jewel be to us, •hout which we can neither live in this valley of tears, nor escape in the day of •nes! There is no life but in the Son, and *he that hath the Son hath life*, and he •t hath faith, hath the Son. *Iustus ex fide vivet*: Faith like *Eve, Mater omnium •entium*, is the Mother of all that live. God himself is content to divide his praises with *Faith*: whereas the can do nothing but by him, she shall do any thin• with him. She can work wonders: *Subduing kingdoms, strangling Lions, •ching violent fires*, with handfuls *conquering huge armies, dividing seas*, turning ⟨◇⟩ *streams*, yea, commanding *mountains* to remove, *overcoming the world*; ⟨◇⟩ call you these but wonders? Such wonders can faith do. Yea, God is plea••• do nothing for us without her, that doth all things of himself. True faith is ⟨◇⟩ less than miraculous in the sphere of her activity, and with the warrant of G• truth. It is no *Praemunire*, nor offense to God's Crown and Dignity, to say, It is ⟨◇⟩ own arm to the saving of men. There is a kind of omnipotency in Faith; w•• it shall say to the Sun and Moon, *Stand still*, and be obeyed. But as Christ co•• do no miracle in *Capernaum*, because they had no faith: so where men want faith ⟨◇⟩ must be a miracle, yea, beyond a miracle, if they be saved. I know it is easy to ⟨◇⟩ I believe: there is a titular faith, but it shall never save any, until saying *Be fi••* gives a man his dinner: or *Be warmed*, makes him hot. But he that can believe, wi••*Noah*, in a storm of indignation, in a deluge of destruction, when the arrows ⟨◇⟩ vengeance fly about, and the Lord raineth coals of fire like hail-stones; in ••ming trials, and strongest temptations: then to believe, shall bring a glory•• Crown in the day of Jesus Christ.

4 The event or success of all; which was *Noah's* building of the Ark. G• that decreed to save him, ordained also the means of his preservation. Now ⟨◇⟩ end of building it was double; one for the further conviction of the world, ⟨◇⟩ other for the saving of him and his family. For the world, the Lord did not ⟨◇⟩ give them time, but a faithful and *righteous* Teacher. It is happy for him that ••cheth others, to be himself righteous. It is absurd in him that flammers, to tree•• others to speak plain. Great learning and good living, are a fair couple, a ⟨◇⟩ match, it is pity to part them. Let the mountains of learning so preach, that the little hills and valleys may receive benefit.

Noah's hand taught them, no less than his tongue: his business in building th• Ark, was a real Sermon to the world. For this cause God set him a building ••score years before the Flood: why so, when he might have done it in three ⟨◇⟩ four years? But because the Lord would give them space to repent, every stro•• on the Ark for all that long time, being a loud Sermon of repentance to the• Thus do the Saints judge the world, not only by their faith, but by their

fact: 〈◇〉 examples of holy men, are bills of indictment against the wicked. Thus the N•vites are said to *Judge* the unrepentant Jews; and the Queen of *Sheba* those un•leaving children of *Abraham*. *Noah* being told of a miraculous thing, and bele•ving it: being commanded an unreasonable thing, and obeying it: condemns 〈◇〉 them, that will not believe God's ordinary promises, nor obey his known prece••*Malos mores mundi si pietas nostra non superabit convertendo, superabit convinc••* Many despise those that sincerely profess Christ: but their sincere profession 〈◇〉 be the despisers condemnation.

Haply those monstrous sons of *Lamech* came to *Noah*, and asked him 〈◇〉 he intended by that strange work; whether he meant to sails upon the dry 〈◇〉 To whom he relates God's purpose, and his own: they go laughing away at 〈◇〉 idleness, and tell one another in sport, that too much holiness hath made him 〈◇〉 that instead of a Palace, he was building a prison; and because other men deligh•• in Castles of stone, he (to be cross to the world) would have an house of woe•• Yet cannot all this flout *Noah* out of his faith: still he preaches, and builds, and •nishes. And when all they, like ghastly wretches, lay sprawling on the merc•le•• waves, he lies safe at the anchor of hope and peace. The faith of the righteous c••not be so much derided, as their success is magnified. How securely doth he 〈◇〉 out of this universal uproar, of heavens earth, waters, elements! He hears 〈◇〉 pouring down of the rain above his head: the shrieking of men, women, and c••dren, roaring and bellowing of beasts on every side: the rage of the waves 〈◇〉 him: he saw the miserable shifts of the distressed unbelievers. And now in the •idst of all sits quietly in his dry cabbin, not feeling evil. He knew that the •reat master of the world, whose judgments now overflowed the earth, would •eere him in these deep waters: and that the same hand which shut him up, would •reserve him.

Let me here again commend to you the blessedness of faith: what a sweet •ecuritie and heavenly peace doth it work in the soul, in the midst of all the inundations of evils! This is the Adamant which nothing will break: the palm that •okes not under the weightiest burden: the oil that ever over swims the g••est quantity of water can be poured on it: the sheate anchor that holds when all ••er •acklings break. The day of fire shall be more terrible and universal, t•• was •he day of water: this defaced earth that shall melt the heavens. Yet still••aith •inds an Ark, not of cumbustible wood, but of indissolvable strength: it is the ope•ed side of Jesus Christ. There, when the earth is burning under her, heaven a•ove her, the elements about her, reprobates screeking beside her, death and hell •rembling below her: she shall find assurance and peace, and at last be metamorpho•ed into ths blessed vision, and eternal fruition of such joys, to which his mercy •ring us, that they then maybe known unto us. *Amen*.

And saved Noah the eight person.]I will lift up mine eyes unto the hills, from whence •ommeth my help. De montibus, non à montibus: from the mountains, not of the •ountaines, but of the Lord which hath made heaven and earth. While the Justice of God was decreeing confusion to the world, his mercy was contriving a safety for his servant. And as his majesty was glorious in so weak an element for the •uine: so was his mercy, in so weak an instrument for the

preservation. Here was omnipotency in both: he speaks to the creatures; clouds make rain, and let that raine make a flood, and let that flood drown the world. He speaks to *Noah*, *make thee an Ark*, and I will make that Ark save thee: do thou as I bid thee, and I will do as I promised thee.

Generally two things occur to our consideration: the Building of the Ark, and the Preservation by it: the vessel it self, and the Fraught. For the former, my purpose is not to declare the matter, measure, proportion, or fashion of the Ark: but to borrow so much of the story as is pertinent and instructive to us. This summarily consists in two things; *Noah's* trial, and God's Disposall. For his trial, God in building the Ark did exercise three virtues in him; his Patience, his Confidence, and his obedience: let us consider them.

For his patience: why did God set him about it an hundred and twenty years, when a small time might have finished it? This was for the trial of his patience. Thus he led the Israelites in the deserts of *Arabia* forty years: whereas a man may travell from *Ramesis* in *Egypt* to any part of *Canaan* in forty days. This God did to prove them, that he might know what was in their heart. He promised *Abraham* a Son in whom he should be blessed: this he performed not of thirty years after. He gave *David* the kingdom, and anointed him by *Samuel*: yet was he not possessed of it in many years; and so much that he said, *Mine eyes fail for thy word*. *Joseph* hath a promise that the Sun and Moon should do him reverence; but first he must lie bound in the dungeon. This God doth to try us, for in these exigence we show ourselves and our dispositions. Thus did he leave *Hezekiah* in the business of *Babylon*, to know his heart. When he had made such a probation of *Abraham*, in the sacrifice of his Son, he concluded, *Nunc ego scio, now I know that thou fearest God*. Did not God know before? Yes, he knows the very thoughts of men: it is not for his instruction, but ours. The Lord knows all, but thus he would have us to know our own hearts. *The heart of man is deceitful above all things*. The worldling knows his own house, his own horse, his own garment, he knows not his own heart. *Non novi animam meam*, saith *Job*: *though I were perfect, yet I know not mine own soul*. *Ab occultis munda me Domine*. *Clense thou me from my secret faults*. *Ne scitis, Ye know not of what spirit you are*; saith CHRIST even to his Apostles.

We know not what patience we have, what courage, what zeal, till we be permitted. A man is that he is, when he is tempted. Some presume more than they can; so did *Peter*, *Though I should die with thee, I will not deny thee*: alas, he knew not his own weakness. Others doubt of that they can, as *Naaman*; *God be merciful to me when I come into the house of Rimmon*: here I can serve God constantly, but when I wait on my master to the Idolatrous Temple, what shall I do then? Lord be merciful to me in this. *Go in peace*, saith the Prophet: God will strengthen thee. Every Cock-boat can swim in a river, every sculler sails in a calm: every man of a patient temper or cheerly disposition, can hold up his head in ordinary gusts. But when a black storm rises, a tenth wave flows, deep calls unto deep, nature yields, spirit faints, heart fails; here is the trial, how dost thou now? *Accedit tentatio, quasi interrogatio*. When our hopes are adjourned, our expectation delayed, and instead of pleasing contents, we find bitter sorrows; this will discover our hearts. If their faith prevail above sense, and hope against all natural reason and fear; our grace shall shine like orient Pearls, in true and perfect beauty. After all

the prorogations of promised ease, still to stand erect and triumph: here is the assurance of faith, that hath the word for compass, CHRIST at the helme, and the voyage is salvation.

For his confidence; many obstacles might seem to stop him in the course of his proceeding, and to keep him from attempting this strange edifice. 1. The great quantity of the Ark, amounting to many thousand cubits: a work of great labor, and no small charges. If this had been imposed on the sluggard; what shall I spend all my days in building? As *Florus*, an idle fellow, would evenmore say, *Ego nolo Caesar esse*, I would not be *Caesar*, always marching in armor: to whom *Caesar* replied, *Et ego nolo Foruless*, I would not be *Florus*, always drinking in a Tavern. Or on the covetous; he would have answered, It is too chargeable: shall I exhaust my estate to set up a fantastical house? he will not do it, to have a house in heaven. 2. The length of his labor, it was to have lasted six score years: now it is tedious to man's nature, to be always doing, and never to have done. 3. The Building of it was a matter of mockerie to the world: for it signified to the rebellious destruction, to himself preservation.

Now that either the world could possibly be drowned, or that he should separably be saved; this they laughed at.

Lastly, it was a thing most harsh to natural reason. 1. It had no precedent; and to credit new and strange things, requires a new and strange faith. 2. It seemed no likely, that God's mercy should be so wholly swallowed up of his Justice. 3. To live in the Ark, as in a close prison, without light, without fresh air, and comfort of liberty; among beasts of all sorts, and that he knew not how long! Reason might say, it is better to die with men, than to live with beasts: better to die a free man, than to live a prisoner: better to die with company, than to live alone. Though if God had purposed to save him, he could have devised means more direct, & easy, more safe than this: therefore his deliverance was to be doubted of. Thus indeed, he might make himself a derision and ridiculous story of the world, all this while: and if the wicked should alter their practice, God would alter his purpose, and so there would be no flood. If there were, yet the Ark might dash against the mountains, and so he perish with the rest: and then he might with the same success have saved all this labor: therefore the best course is to let all alone, and to take my venture with the world.

All these had been strong persuasions in a natural man: but Faith dissolves these impediments, as the Sun doth dews: with resolute courage it breaks thorough all difficulties, and flies over these carnal objections with celestial wings. As *Abraham begat Isaac*, so faith begets Hope: and as *Isaac begat Jacob*, so Hope begets obedience: he believes, hopes, and builds. It is grounded on the knowledge of God's nature; *Scientia* is the root of faith. Presumption arises from the ignorance of God's nature; that he is just: desperation from the ignorance of his nature; that he is merciful. Some are of the error, that God will not be so cruel as to damn his creature, but he will not be so kind to the wicked, as to be unjust to himself.

Let this teach us to fortify our faith: doctrines that are plausible to our natural affections, we can formally obey: but that which is above our reason, beyond our apprehension, or against our disposition; we call that into question. The Scripture saith, that Christ is in the

Sacrament really exhibited to the soul of a Christian: carnal senses deny this, reason asks with the Capernaïtes, *Will he give us his flesh to eat?* faith believeth this, and the soul findeth it with unspeakable comfort. God saith, that a poor good man is in better case than a rich sinner: reason and ocular experience deny it, but faith believes it, and feels it. For never did the poorest child of God wish to change his estate with the wealthiest worldling upon earth. God saith, our bodies shall rise again, how strange dissolutions, or how many alterations soever they suffer: this is a wonder to nature, an amazement to reason; but the faith of a Christian rests upon it, and the soul of a Christian shall have comfort in it.

3 For his Obedience: though *Noah* understood by direct revelation that he should be saved, yet he used the means, he made an Ark. He might have said, GOD hath bound himself by covenant to preserve me: his word is his word, and he will stand to it: let me labor or lie still, his will cannot be altered: though I be false, he will be true: though I omit what belongs to me, he will not forget what belongs to him, let me therefore spare the pains of so much labor, cost, derision. No, *Noah* is of another mind: the promise of safety, and the means of safety, be to him inseparable: he dares not but believe that God will do it, he dares not but use the means whereby he will do it. The Pontificians think to flout us with our assurance of salvation: if we be sure of it, what need we then so trouble ourselves about it? I answer, though we be sure of it, not only in the certainty of faith, but, if it could be, by immediate revelation from God: yet still let us *work out our salvation with fear and trembling*. If God should say to a man by his very name, *Thou shalt be saved*: it is no more than here was said to *Noah* for his temporal deliverance. Yet *Noah* concludes, If I make not the Ark, I am to look for no preservation, this was *Noah's* Divinity. And for those that think they know a shorter cut to heaven, let them take heed they be not cut short of heaven. If we be elected, no matter how we live; desperate presumption! *Noah* would not trust his mortal life upon those terms, and shall secure men thus venture their souls? No, God hath decreed the means unto the end, and hath promised the end unto the means: and those things which God hath joined together, let no man put asunder.

Rebecca had God's Oracle for *Jacob's* life; yet she sent him away out of *Esau's* reach. It was impossible for *Herod* to hurt the child *Jesus*, yet he must fly into Egypt. The Lord hath promised his children supply of all good things; yet they must use the means of impetration; by Prayer. *Call upon me in the day of trouble. Voco te, ut invocas me. He feeds the young Ravens when they call upon him. He feeds the young Ravens, but first they call upon him, Deus non dat nisi petenti, ne det non cupienti.* God withholds from them that ask not, lest he should give to them that desire not. *David* was confident, that by God's power he should *spring over a wall*; yet not without putting his own strength and agility to it. *Pro quibus orandum, pro tis laborandum.* Those things we pray for, 〈◇〉 must work for. The Carter in *Isidore*, when his cart was overthrown, would needs have his god *Hercules* come down from heaven, to help him up with it. But whilst he forbore to •et his own shoulder to it, his cart lay still. *Abraham* was as rich as any of our Aldermen, *David* as valiant as any of our Gentlemen, *Solomon* as wise as any of our deepest Naturians, *Susanna* as fair as any of our painted pieces. Yet none of the• thought that their riches, valor, policy, beauty, or excellent parts could save them: but they

stirred the sparks of grace, and be stirred themselves in pious works. And this is our means, if our meaning be to be saved.

Thus for *Noah's* trial, now for God's disposal. And herein we must consider two things; His Direction, and Selection: he was both the Pilot of the Vessel, and the chuser of those should be in the Vessel.

For his Direction; the Vessel was great and huge; resembling a Ship, yet so unlike it, that it is called an *Ark*; capacious of all kinds of living creatures, with sufficient provision for them. This must float above the water, be laden with an heavy burden, without stern to guide her, without anchor to stay her, without mast to poise her, without Master to govern her. *Noah* was an husband-man, a Preacher, but (without question) he had no skill to be a Sailer; the Art of Navigation being not then found out. Therefore this unwieldy Vessel must in all reason, be cast upo• hills and rocks, by the violence of tempests, and so split in pieces. No, but when heaven and earth seem to conspire against it, it shall preserve him. How so? beca•• God himself was the Master and steeres-man of it, his providence was with it. It was indeed too vast a bulk to be governed by human skill: therefore, when by •o man's art it could be set a float, it was lifted up by the waters, and left to be guided; *Non humana prudentia, sed Divina providentia.*

As the Lord ordained it, so he directed and disposed it: *the Lord shut him in*. He himself shut the door of the *Ark* upon *Noah*, and made it fast after him, that no waters might get in unto him. God was his Porter to shut him in, Keeper to preser•• him, and great Master of the Vessel during that whole voyage. Such is his presence and providence over his children in all distresses. He forgets nothing that he hath made, but his special eye is over his Elect. As the master of a family hath an eye over meanest servant, yea, over his very cattle; but his care night and day is for •is children. They are beset with no danger of water or fire, but there is one among them, *In the form of the Son of God*, to deliver them. When Israel was in so ha•• a strait, as either to be drowned in the Sea, or slain by the sword; how miraculously did God provide an evasion? When *Noah* was to enter the *Ark*, and to have the door shut after him, here was an hard exigent. It was so large that Camels and Elephants might enter into it; therefore shut it himself he could not, or at least not sufficiently close it up against the waters. Nor would any of the world do it for him, they did not owe him so much love and service, but rather laughed at his vain endeavors. Himself could not, others would not, the Lord with his own hand that it for him. Being thus closed up, he was in danger to be thrown upon the rocks, having no anchor, no stern, no Pilot: loe, God was all these unto him.

In the deepest destitution of all earthly comforts, so powerful is his hand, so loving his eye, to those that serve him! *Elisha* had an host of men sent against him; How should one man escape from an whole army? His man cried, the Master believed, the Lord protected. When men refuse to help *Noah*, the Angels are ready. When the whole world expected him to perish with themselves, then the Lord is his Pilot, and the last thing their eyes must see, is *Noah* safe. *The Lord is 〈ϕ〉 light, and my salvation, whom shall I fear?* *David* found God to be his Vice-Ad••rall, and to carry the light before him, in the darkest storms and most violent wa•• of his trouble. There is no calamity so potent as is our Deliverer. Therefore as the Legend

moralizeth of S^t. *Christopher*, that he would serve none but the greatest that was, and still as he found one more powerful, he would change his master: till at last from man to man, and from man to the Devil, he came from the Devil to Christ, who was the strongest of all. So if anything in the world, yea, the whole world were more potent than God, there was some color for demurring upon our choice. But seeing that *He only doth what he pleaseth, in heaven, earth, sea, all places*: and what he will do, all the rest must do: and that his Majesty is not more infinite than his Mercy: that he is not so ready to strike the obstinate, as to spare the prostrate: Lord, let us love thee above all things that be, that thou mayest deliver us from all things that be hurtful.

In that the Lord was here Master and Pilot of the Ark, we may observe the Antiquity and dignity of Mariners and Saylers. For antiquity, it is as old as *Noah*, older than the second World The dignity is great; for God himself was the first Author and first practiser of it. First Author, for *Noah* made not this Ark of his own head, but the Lord instructed him. First Practiser; for he performed all those offices unto *Noah*, else it had not saved him. This is one of those few callings, which may say, God himself was the first deviser and exerciser of it: all Callings cannot say so. Why then do Sea-farers forget that Master whom they succeed? There is now no vocation so abased and abused as it is, lighting into the hands of the most lewd and licentious persons. No generation of men more notoriously dissolute! How little do they remember that God made the first Ship, that he was the first Master, the first Mariner, the first Pilot of it; that their dispositions are so utterly unlike to his! The strange things of the Sea they behold; but those monsters are rather their play-fellows, than occasions of their fear and anxiety. Although their very sleeps be but so many reprievals of their dangers; and when they awake, they know not whether they shall ever sleep again, save in death; yet they are not mortified. There is nothing but extreme danger, or extreme hunger, can soften them. That tottering Vessel is more safe at Sea, than many of them are on Land: for that hath an Helme to guide her, but these have cast off not only Religion, that makes them good men, but even reason that makes them men: and saving only on the Sea, they live without all *Compass*. As their Ship on the water, so they on the Land; *Reele to and fro, and stagger like a drunken man*.

One would think, that the terrors of the Ocean, the *wonders of God in the deep*, should melt their very soul, and humble them. Where the winds domineer, and the waves roar, *volvuntur ut aequora montes*: where they lie, *Digitis à morte remoti Quatuor aut septem*: Where no mercy is to be hoped. *Qui nescit orare, discat navigare*: He that hath not learned to pray, let him learn to fail. Yes, haply they will pray and cry too, while the tempest beats, cast up their eyes, and send their prayers to the offended heavens: but is not their piety blown over with their misery? Yes, the GOD of their Supplications, is on Land become the object of their blasphemies: and they seldom think of him, but when they borrow his Name to swear by. The LORD is our preserver by Sea and Land, there be dangers enow in every place: therefore by Sea and Land, in every place, let us humbly serve, and confidently trust in him.

Thus for God's direction and providence over this Vessel, we come to his election of the company for it. The whole world being his, and he absolute Lord of all, made choice

according to his Divine and inscrutable pleasure. In the most general Judgments, those that fear God, find deliverance. When Sodom must be destroyed, *Lot* and his family are singled out: the Angels can do nothing till he be safe. When Jerusalem must bleed, the *Mourners are sealed* to redemption. When the destroying Angel rides circuit in Egypt, the doors sprinkled with the *blood* of the Lamb are *past over*. The deluge of wrath will one day come, what shall we do then? Sprinkle our hearts beforehand with the sacred blood of the *Lamb*; then *thousands shall fall on our left hand, and ten thousands beside us*, and the Lord shall provide one way or other an Ark of safety and deliverance for us.

The number preserved, consisted both of reasonable and unreasonable creatures: of unreasonable, for man's sake; of reasonable, for God's own sake. First, let us look upon his election in the accessory, the irrational living creatures.

The Lord that would have feed kept alive on the earth, to ••e into his preservation beasts both clean and unclean. Some were even at th•t time *Unclean*; for *Moses* wrote not this by anticipation, as respecting the time wherein he wrote, the Law having then distinguished them; but respecting the time when the Flood c•me. Certainly this difference was known to the Patriarchs by Divine revelation, and continued to their posterity by tradition: as was the use of Sacrifice, offering of Tithes, and observation of the Sabbath, before the Law. Now they were not *V•clean* by their own nature and creation, for God made all good; nor in respect of man's use only, some being more fit for food: but by God's institution, some bei•g more fit for sacrifice, therefore called *Cleane*. Of the *Cleane* God chose *Seven*; of the *Unclean* but *Two*: he would have the former to multiply, and replenish the e•••• by a speedy increase; that man might have sustenance, and himself sacrifice. The other, he knew, would annoy them with their multitude: and albeit he would h••• the kind of hurtful beasts preserved, even for the punishment of sinful ma•, for then *oisome* beast is one of his *four great plagues*: yet would he have their number abridged, that they might not grow too fast upon him. These would h••• him, the other enrich him: therefore the merciful God provides most of them, whereof we have most use.

But why *Seven*? three male, three female, and the odd one for sacrifice? Not that we conclude with their *Canon*, that the *double number is not good*, because the *V•clean* came in by two: and that *Impar numerus est mundus*, because the odd was f•r sacrifice. For this is false. First, because both clean and unclean came in by paires and couples: how many, or how few soever, every male had his female. Secondly, they are not said to be unclean for their *Number*, but for their kind. Thirdly, then *Noah* and his sons had been unclean, because they and their wives were into the Ark by couples. But *Seven*; that God, who created seven days in the week, and chose one of them for himself, did here preserve of *Seven* clean beasts one for himself, for sacrifice. He gives us six for one in worldly things, in spiritual things let us give him all. Here are two things observable.

1 God is pleased that some noxious creatures should be reserved, for the correction and exercise of man. He hath use even of those fierce and cruel beasts, and glory by them. They being created for man, must live by him, though to his castigation and punishment. The *Manichees* object against God's goodness, that he made many things pernicious, as some evil

weeds and venomous serpents: and many things superfluous, whereof we have no use; how then were all Good? It is answered: First, God made nothing superfluous, though we know not the use thereof: as in an Artificers shop, we being ignorant of the tools and instruments, condemn them not, though by our meddling they cut our fingers. Secondly, we have no cause to complain; for whether they be profitable, they do us good: or superfluous, they do us no hurt, if we let them alone. Thirdly, the harm of any creature ariseth from ourselves; if man had not offended God, nothing should have offended him. Fourthly, they are not altogether fruitless, for even those things that are not fit for food, have their use for medicine. Venime it self well qualified, hath been physical to our recovery. Fifthly, even by those that are hurtful, we are either corrected to humble us: or exercised, to try us; or terrified to work in $\langle \diamond \rangle$ the fear of God. Therefore use the creatures commodious, beware the pernicious, forbear those thou thinkest superfluous. In all things where our knowledge $\bullet\bullet\bullet$, let our admiration begin: though we cannot understand the creature, let us glorify the Creator.

2 Though man's sovereignty be abridged, yet he exerciseth still a Lord's \bullet ip over the creatures. *Subjecisti pedibus ejus.* For first, there is a natural instinct $\langle \diamond \rangle$ obedience in them, especially those that are for man's use, as ox and horse. Though his authority extend not to the absolute command over those wild and savage creatures, Lions and Tigers: yet the more necessary and serviceable ones stoop to $\langle \diamond \rangle$ yoke. Secondly, Man sometime by his strength subdueth the fiercest beast, as *Sampson* the Lion, and *David* the Bear. And when strength faileth, his wit and policy often prevaieth. *Every kind of beasts, Birds, Serpents, sea-inhabitants, hath \bullet eene tamed of man kind.* All other have been tamed of man, himself is tamed of \bullet one but God. 3. Though this dominion be lost by *Adam*, it is restored by *Christ*. *Thou shalt be at peace with the beasts of the field.* But lastly and especially, \bullet his is done by the miraculous power of God: for besides the strange reports of \bullet lutarch and *Herodotus*, concerning their *Hesiod* and *Arion*, *Evalus* and the Virgin, \bullet orne upon Dolphins backs, and brought safe to shore: And *Jerome* relates, or some \bullet ne under his name; how a Christian being pursued by his heathen Master, fled in \bullet o a Cave where was hid a Lioness and her whelps, which never harmed him: \bullet ut when the Pagan came in with his other servant, she devoured them both: we \bullet now that *Daniel* was preserved in the Lions den, *Jonah* in the belly of a fish, and the Viper had no power to hurt *Paul*. So here, the cruellest beasts come tame unto *Noah*: they offer and submit themselves to their preserver renewing that obedience \bullet o the repairer of the world, which before sin they yielded to the first storer of \bullet he world. He that shut them into the Ark when they were entered, did also shut \bullet heir mouths while they were entering. The fierce Lions fawn upon *Noah* and *Da \bullet iel*: what heart cannot the Maker of them mollify: Let us fear *him* that commands \bullet ll, and no created power shall be ever able to harm us. *Fear not, the very hairs \bullet f your head be all numbered. Illi solliciti erant de animabus, Christ secures them de Capillis.* \bullet ORD, we will fear no danger, so long as thou undertakest to be our Keeper. Now \bullet o him that keepeth us from evil, and evil from us; that keepeth heaven for us, and \bullet s for himself; be praise forever.

In the next place, let us meditate further of God's election, and the freight of souls preserved in the Ark: *Eight persons*. It was a family of four men, and four women: not men alone, nor women alone, but both, and consisting of as many women as men. The beginning of the first world, was by one man and one woman: of the second world, by four men, and four women; but always equal. This is the fundamental term of all man kind, hence began the world: man was made of dust, the woman of his ribbe, the world of this woman. Woman takes her being from man, man takes his well being from woman: therefore *Eve* was at the first created a *Wife*: no sooner a woman, but presently a *Wife*: and the first vocation of man was *Maritari*, to be an husband. *Mulier propter virum*; therefore the Hebrews have a proverb; *Cui non est uxor, is non est vir*. And for woman, as at first she took her essence, so she takes the perfection of her essence from man.

But to reduce the manifold observations here offering themselves, unto some head; we must consider two things; the Quality of the persons, and the Quantitie of the number. For quality of the persons, they were all Male and Female, Husband and Wife: and God so disposed it for three causes; Society, Proprietie, Paritie.

1 For society, it had been uncomfortable for man to have lived there alone: *•ae soli. It is not good that man should be alone, I will give him a help meet for him*. Marriage is called a Yoke; too heavy for one alone to bear: therefore each had a mutuall help; a wife. In the participation of good, compassion of evil, in health the best delight, in sickness the best comfort: the sole companion to whom we may communicate our joys, and into whose bosom we unlode our sorrows: thus are our griefs lessened, our joys enlarged, our hearts solaced. *A friend and company never meet amiss; but above both is a wife with her husband. Duo in carne una, one* <◇> body and soul, as the stock and the graff are but one tree. God when he made man, made but one: when woman out of him, he made two of one: when marriage, he made one of two. Two parties and but one love, two souls compacted into one body: both one in affection while they live, both one in their posterity when they die. Where is conjugal faith, an indissoluble covenant, an unalterable affection; here is a blessed match, not to be matched by all the treasures of Nature. The fair take no pleasure in the beauty of their own face; but by the reflection of that which others derive from it. Our eyes are not set to behold our own countenances, nor can our lips take delight in their own kisses, nor our arms in their own embraces: but in the society of a wife, by exchange, they have their use and perfection. She is man's similitude; so like him, as bone to bone, flesh to flesh, *Is to Ish*: where face answereth face, as did the Cherubims, both looking to the mercy-seat: and heart answereth heart, as a glass that returns upon a man his own Image. *Ipse coram se*, himself before himself, another that is himself, his adopted self: that loves what he loves, wills what he wills; that, as she wills his love, so loves his will: there is no society on earth that affords the like comfort.

2 The propriety; *Noah and his Wife*, every man had his own wife. Not one woman for many men, nor many women for one man: as wicked *Lameth* had before. This is the LORD'S combination, *Take thy wife*: not *Vxor & non uxor*, to take and leave, contract and divorce, put on and off like a garment: but one woman for one man, no more, no fewer, no other. In the

creation, God made them *Male* and *Female*: not both males, or both females; then had they been unfit for generation: not male and females, nor female and males, much less adulterer and harlot; but *two in one flesh*; two, not three or four. Every wife should be to her husband, as *Eve* was to *Adam*, the whole world of women. For this cause God gave her to man, as the center wherein his desires might rest. Lust is a runagate, as if it had *Cain's* curse, to be a Vagabond upon earth: it runs like a mathematicall line, *ad in••••tum*: still covets and still remains unsatisfied. Nor is it confined within the bounds of *Wife*, but of woman-kind: that which should be for physic to cure it, increaseth the disease. The delight is transient, the guilt everlasting: before the sense c•• sit down, and say, it is pleased: the conscience riseth up, and says, it is afflicted. Marriage is therefore ordained to qualify desire; as fire is appeased with fuel; a medicine of the same doth mitigate: nor doth it forbid, but rectify man's affection. But lust, because it cannot be stinted on earth, the Justice of God co•fineth to hell.

3 The equality or parity: that men may learn to forbear despising of that weaker sex, behold here as many women saved as men. Not one man more, not one woman less: of the eight, women make up the just half, yea, whereas one of the four men was an Hypocrite, and after cursed, the Scripture speaks no such matter of any woman among them. Howsoever Poets in their Satyres, songsters i• their drunken rythmes, and too many men in their unrellishing jests; spend their wits in invectives against that sex: yet the Lord loveth them equally with men; and JESUS CHRIST shed his blood, and by his blood, (I am persuaded) saveth as many women as men. As she is the *Wife of thy covenant*, so she is the child of God's covenant: the *daughter of Sara*, so well as thou art a *Son of Abraham*. S^t Peter says, *they are coheirs of the same grace*: and S^t Paul, they are coheirs of the same *glory*.

If the body of either sex be made of the better material, it is the woman's: *Adam's* was made of dead dust, *Eves* of living flesh. She came out of m•• side, and God hath made her cleave to his side. By such a derivation, he fitted such 〈◇〉 adhaesion; that she might not be a moveable, to be departed from. From taking a bone from man, who had a bone too much, he closed it up with fl•sh, to mo••••e his nature. And this bone he added to the woman, to strengthen her that was to• soft. Thus he made a sweet temper between them, like harmony in music, 〈◇〉 for concord. This bone was taken out of the midst of man, a ribbe, a bone of his side. Not a superior part, as the head; the wife is not made to govern: not of 〈◇〉 inferior part, the foot; she is not a servant to be trode upon: not of an anteri•• part, as the breast; she is not to be preferred before the man: not of a posterior p••, the back; she is not to be set behind in contempt: but of the *Side*, a middle and i•different part; ordained to be his companion and equal; they that walk side 〈◇〉 side, are fellows. She was fetched from under his arm, that he should defend •er: not far from his heart, that he should love her. *A vine by the sides of his ••se*. Not *in fastigio, vel pavimento*: not on the roof, nor on the flour: the one 〈◇〉 too high, she is no ruler: the other too low, she is no slave: but in the *sides*, an e•uall place between both.

Neither must this embolden the wife to usurp: she was taken from the left side •hewing that she stands in need of both *Protection* and *Direction* from her husband. •y God's ordinance, man hath the preeminence. *Subdita eris sub potestate viri*, 〈◇〉 *Thy very desire shall be subject to him.* The husband is the *Head*: therefore if a woe•an murder her husband, she is judged by the civil Law a Parricide; by the Sta•utes of the land, a Traitor. The man had power to allow or disannul his wives •owes. The edict of *Ahasuerus* differs not from the law of nature. *That every man •old bear rule in his own house.* *Vbi tu Cajus, ego Cajo*, was some equality among the Gentiles: but *Ego cajo, ubicunque cajo*; I am Mistress, and will rule all; is poste•ous among Christians. Cardinal *Wolsey's* style; *Ego & Rex meus, I and my King*,•as intolerable in the Politickes: so the wives; *Ego & maritus meus, I and my husband*, 〈◇〉 insufferable in the Oeconomickes. The blessed Virgin had a more humble carri•ge towards her husband *Joseph*: as *Saint Augustine* notes from the order of the •ordes. *Thy father and I have sought thee sorrowing.* Not *Ego & pater tuus* I •nd thy father; but thy *Father and I*. The wife must give place to her *Joseph* on earth •hat will have place with *Mary* in heaven.

Eight persons.] Thus much for the Quality of the persons, now for the quan•itie of the number; *Eight*. Wherein we must consider, first why so many as •ight, then why so few as eight. Why so many; for the speedyer increase of mankind. Why so few, because this was the whole number of the righteous and •eelevers.

Eight.] This was one cause why God reserved so many, that they might fru•tifie to the multiplication of mankind. But why were not *Noah* and his wife suffi•ient for that end? No, they were old, for *Noah* was six hundred years old when •he flood came: and though he lived three hundred years after, yet we read not of a•y more children he had. But the first world was begun and peopled by two •nd no more: why then were so many to begin the second world? I answer. 〈◇〉 . God did so at the first, to show that *All mankind came of one blood*, and that there •as no original difference betwixt man and man. Neither is this unobserved in the •econd beginning: for though the world was multiplied by three men, yet were •hey all brethren, and the sons of one man. In effect, as at first by *Adam* and *Eve*, so •y *Noah* and his Wife, came all men in the world. 2. To begin the second world •here were requisite more *lines* than one: because now the blessed *seed* was promi•ed, and his *line* and *kindred* must be kept distinct from all other till his Incarnation. 〈◇〉 . There was more cause why the world should be more speedily replenished, than •t first. For the earth had some beauty and glory left it after the former curse; so •hat (though far short of Paradise, yet) it was still to *Adam* a delightful and plea•ant habitation. But this second curse in the flood washed off all the remaining beau•ie, and made it a rude and unpolish'd desert. Nor was only the surface of it thus •aimed, but the virtue almost quite perished, as land by long sugging under the waters, hath the heart of it eaten out. Therefore it is said, that the earth was di•ided among the three sons of *Noah*: they lived not all together, but overspred •e earth: for it required many hands and much labor to the recovery of it. 4. Otherwise the beasts, which were then many, would have overgrown the world, 〈◇〉 it had not been speedily replenished by their Lord's.

For this cause were four paires admitted into the Ark: not that *Noah* and his wife did there company together. *Ambrose* notes that they were not noted together ‹ϕ› the going in, but in their coming out. *Non commiscetur sexus in ingressu, sed commiscetur in egressu*. But indeed, that was a time of sorrow and abstinence: as the Hebrews note, that *Joseph* in Egypt had not his children in the years of famine, but before.

Here then we see the end of Marriage, which is *Proles*, Issue, to people the earth, which is the means to people heaven. Therefore is it called *Matrimo*****; because the married propose to themselves the titles of *Father* and *Mother*. Man is but a part of time, and therefore should not die till he hath left the world some in his room. *Cui non sunt Liberi, is reputatur quasi mortuus*; in the Hebrew proverb. Mans best art can only make dead things; there is no work of his head or hand, whereinto he can put a life: saving only in this; when he begets a son in his own Image, he is then said to make a living creature. Herein he doth not only supply a place in God's Church militant while he lives: but he also provides a soldier ‹ϕ› the same field against he dies. Our bodies have no eternity on this earth, but only in respect of those fruits they produce. The Thracians used to rejoice at the death, and to weep at the birth, of their children: But God teacheth us to rejoice when a child is borne. *Leah* bare one son, and called his name *Reuben*: a second, ‹ϕ› called him *Simeon*: a third, and called him *Levi*: but when above expectation ‹ϕ› bare the fourth, she purposely calls his name *Judah*, and expressly protesteth, *I ‹ϕ› praise the Lord*.

It is the most perfect work of all living things, to bring forth their like; to leave a seed behind, to preserve their *Species*, to continue their name and posterity upon earth, and to shadow out in some sort immortality it self, by perpetuating ‹ϕ› from the father to the son, and sons son, for many generations to come. We can scarce say that man is dead, that hath left his living image behind him. A Reverend Divine compares those two trees in the hundred and twenty eighth Psalm, the *Vine* and *Olive*, to the two trees in Paradise; the *Vine* is the Wife, the *Olive* plants the Children. The one as the *Tree of Knowledge of good and evil*, for both these be in marriage: the other as the *Tree of Life*, for a man liveth in his children. *Quid dulcius in humanis quàm gignere sibi similem, quid beatius in terris quàm ****s videre natorum?* A wreath of children about the board, like a round of Stars above the North-pole, or a Garland of Courtiers about the Throne. They are the walking-pictures, and speaking images of their parents: the wealth of the poor man, the honor of the rich. It is said of the Ostrich, *Induratur in pullos tanquam non suos: She is hardened against her young ones, as though they were not hers*: Parents unnatural to their children, want the mercy of *Sea-monsters; who draw their breasts, ‹ϕ› give suck to their young ones*. Grant it true, that children be certain cares, uncertain comforts: and that the poor man calls them his Bills of expenses: yet the trouble of Infants are sweet injuries to the mother; Injuries, but sweet. *Deo & Parenti non redditur aequalens*. They are *Vincula*, the bonds and pledges, to ratify and confirm love betwixt man and woman. *Alcibiades* asked *Socrates*, How ‹ϕ› could endure the scolding of his wife *Xantippe*: *Socrates* asked him, how he could endure the cackling of his Hennes: Because, saith *Alcibiades* mine

Hennes bring me forth chickens: but faith *Socrates*, my wife brings me forth children: this $\langle \diamond \rangle$ amends for all.

Eight Persons. We have heard the reason why so many as Eight were preserved: now consider, why so few. Even all *Noah's Family*, for *Noah's* sake. The righteous man procureth blessings, not only to himself, but on all that belong to $\langle \diamond \rangle$. In the destruction of Sodom, *Ten* had saved ten thousand. *Potiph* was $\langle \diamond \rangle$ Heathen, yet his house shall be blessed, because *Joseph* is there. The Angels pro...*Lot*, whomsoever he brought our, should escape for his sake. Among two $\langle \diamond \rangle$ threescore and sixteen souls there was but one *Paul*; yet loe, *God hath give* $\langle \diamond \rangle$ all that sails with thee. *Zacchaeus* alone believed, yet this brought *Salvation* to $\langle \diamond \rangle$ whole House.

I make no doubt, but *Noah's Family* were more orderly and religious, th... $\langle \diamond \rangle$ common inhabitants of the world. For he that was a *Preacher* to the whole $\langle \diamond \rangle$ would not omit this duty to his own house: and they that come into the *Perfumers* shop, shall (though against their wills) bear away some of the sent on their clothes. He that was careful to provide an Ark for the preserving of their bodies, would not neglect the provision of grace for the saving of their souls. Indeed carnal parents, to show that they begat not their children's souls, but their bodies; provide usually for their bodies, not for their souls. But as he that provides not for their temporall estate, is worse than any infidel: so he that provides not for their eternal state, is little better than a Devil. When a great portion is readied for them, diverse parents think they have done enough, and so they may turn them off. Indeed the world may take them thus, but the Lord will not take them thus, at their hands. *Joseph* and *Mary* brought CHRIST to the Temple, when he was but a little one. *Augustine* professeth of his mother *Monica*, that with greater pangs of care she labored of him in her spirit, than in her body. *Carne, ut in hanc lucem temporallem nascerer: Corde, ut in lucem aeternam renascerer*. She travailed of him in her flesh, to bring him unto this light temporal: in her soul, to bring him unto the light eternall. Such mothers as *Monica*, will make such sons as *Augustine*. The Africans did present their children, in their early years, before Serpents: if with their sight they scar'd away the serpents, they held them legitimate: if not, bastards. Too many parents trust their children with such impious society, that like Serpents sucke out their souls, without scarring their skines. *Zeuxes* having artfully painted $\langle \diamond \rangle$ boy carrying grapes in a hand-basket, and set it abroad; the birds came and pecked at them, as if they had been true grapes. Whereat he being angry with himself, and his art, said; If I had drawn the boy, which was the principal of my work, so well as the grapes, which were but a by-accident; the birds durst not have been so bold with them. Were parents as careful to form their children's manners, as to fill their purses; those ravenous harpyes, the fowl spirits of the air could not so violently seise on them. I say to every father, as *Paul* to *Timothy*; *Serva depositum*;ooke to thy child, the pledge of God's goodness; thy comfortablest Image in life and best monument after death. I commend guarding their persons, and regarding their estates: but howsoever those things succeed, let me so love my children's bodies on earth, that I may one day meet their souls in heaven.

Eight.] Among all these there was not one servant. What, none of Noah's ser•ants? Some think he had none; and that the simplicity of those times required •o attendance, but every man waited on himself.. This they collect from God's •harge to Noah;*Enter thou and all thy house into the Ark:* and because not a ser•ant entered, therefore conclude, that he had none in his house. But here is the won•er, that Noah's own servants would not believe his preaching. They will rather •in and die with the world, than repent and be saved with their Master. Perhaps •hey did Noah service, and he might think well of them, because he could not dis•erne the heart: but they served not God, and were therefore lost. It is the good man's will, that all which serve him, should truly serve the Lord.*The faithful •hall dwell with me, and the upright shall serve me. He that worketh deceit, shall not •well in my house.* It is an ill mixture in a family, when God shall have the Parlor, •nd Satan the Hall: when Saints pray in the Chamber, and ruffians swear •n the Celler: when Noah is calling upon GOD, and his family doing sacrifice •o Bacchus. I confess, that governors are but men; they have but two eyes, and can•ot see into all places. But when their care is that God be honored, their houses •ell ordered, and all Christian offices solemnly performed; though the success •nswere not their endeavors, in bringing their servants to heaven; yet their own •oules shall be saved in the day of Jesus Christ.

Eight.] What then became of those that built this vessel? Certainly, as Noah was no sailer to guide it, so no carpenter to build it. The Smith, the Carpenter, and •any cunning workmen, were hired to frame it: nor Smith, nor Carpenter, nor any •there workman was saved by it. It must be exceeding labor to bring in sufficient provision, for the innumerable kinds of creatures there reserved; and not a few were employed in this service; not one of them tasted this provision. More hands went to this work than Noah's: many wrought on the Ark, that found no safety by the Ark. Outward works cannot deliver us, without our faith: men may help to s•ee others; and perish themselves. And as diverse hearers are like the Pinacles on t•• Belfry; when men begin to ring, they begin to quake; but continue ringing, they stand as still as stones, their fear is past. So some Preachers may be like the be•••, that ring others to Church, and come themselves no nearer than the steeple. O• like high Spires and Pinacles, that point upward, and poise downward. God will shut up believing Noah's in that Ark, which others have built: who are like foo••• porters, that have the keys, and open the gates to let in others, and never mind going in themselves. It is happy so to build up Zion, that we may dwell in Zion: so to set others forward to heaven, that we be not behind ourselves. As Theodosius said, he had rather be a true member of the Church, than Head of the Empire: it is better to be one of the *Eight* saved in the Ark, than one of the hundreds commended for their admirable skill in building it.

Eight.] Among these few there was one hypocrite; Ham: yet was he preserved with the rest for Noah's sake. Such is the mercy of God, that not one good man shall perish with the bad; yet one bad man shall be spared with the good. The righteous shall never be swept away for company, yet the unrighteous are often forborne for company. The ship may be in danger because Judas is there: but Judas shall scape because Jesus is there. O that of a perishing world but *Eight* should be selected, and that one of those *Eight* should prove a wicked man! That Ham after all this should so profanely offend! That neither the wrath of God in destroying the world should humble him: nor the mercy of God in his deliverance should better him!

There is nothing to be said, but the Lord chooseth whom he will; and when the unrighteous perish, yet *Thou remainest holy, O thou worship of Israel.*

Eight.] Of the whole world, no more saved? a miserable spectacle! See what sin can do; bring many millions to *Eight* persons in a short time. Though Israel were as the *Stars* in *Solomon's* days, yet brought to a *Tenth*. *David* would number them, but the Lord soon decreased them. Let us never glory in our multitudes, for if our sins provoke him, God can easily make us few enough. Though our streets were sown with men, and our children grew up like young plants, or grapes in unnumbered clusters: yet the Lord can melt them as snow in the sun, mow down the flowers, empty the Land of fathers, and leave no widows to make lamentation for them. So that a man shall be more precious than the gold of *Ophir*. But if we fole in our numbers, yet we hope for supply from our neighbors? No, let not our adherence with man, endanger our conjunction with God. He can reduce many thousands to few, as he did to *Gideon*; that the glory might be his. He that could narrow up a whole world to *Eight*, can bring a kingdom to two, to one, to none. ⟨◇⟩ thousands run on the course of disobedience, they shall quickly enough ⟨◇⟩ diminished.

Eight.] Lastly, hear is figured out to us the paucity of souls that shall be saved. *Many are called, few chosen. The gate of bliss is narrow, and few enter into it. My ⟨◇⟩ is a little flock:* little in respect of the number drowned in the deluge of ⟨◇⟩. Questionlesse, as small as it is, everyone hopes well of himself: and if *Noah* ⟨◇⟩ foretold this definite number to that world, all would have presumed, I am ⟨◇⟩ of the *Eight*. When black and ravenous ruin spreads her dismal wings to sweep away the wicked; few tremble: for they conceit themselves to be none of the forlorn crew. Yet what is the common religion of the world? To say the Creed is all their faith; to pay what they must needs, all their equity: to say *Be filled*, all their charity: to take their own, all their mercy: to give fair words, all their bounty: ⟨◇⟩ carry a formal profession, all their piety: to cry God mercy, all their perti...: and to come to Church, all their conscience: but will all this bring them ⟨...⟩ number of *Eight*? None belong to the Ark, but the members of CHRIST: none are his members, but they be in the body of his Church: none are of his body, but they live by his Spirit: none have that life, but they walk after the Spirit: none so walk, but their consciences be cleansed: none are thus pure, but they have repented: none have repented, unless they forsake their sins: and none forsake their sins, but they must needs have amended lives.

Haply each thinks, I am in as good case as others, I shall speed as well as my neighbors: so might the old world tell their fellows; and they all sped alike indeed, in one common destruction. But it is not good to venture all our estate in one uncertain bottom, to hazard our eternal being upon the exemplary practice of the multitude. *Noah* believed alone, when all the world contested against him; and *Noah* was saved alone, when all the world perished without him. Who would not rather affie God's word with one singular *Noah*, than be incredulous with the whole world, and perish? *Magna plenitudo hominum, sed magna solitudo bonorum.* Sinners so swarm, that there is scarce elbow-room for the righteous. But *if the righteous shall scarcely be saved, where shall the ungodly and sinner appear?* The righteous are

scarce, and even their salvation is scarce; and shall not sinners tremble? *Strive to enter in at the strait gate.* There is a *Difficultie*, it is *strait*: but a *Possibilitie*, it is a *gate*; and a gate was made for entrance. O then let us get assurance to our consciences, that we are some of those few. Do we groan and bleed for our errors? do we strive to rectify our lives? do we solutely detest our sins? do we implore grace by our prayers? do we consecrate to God our hearts? do we rest upon CHRIST by our faiths? do we follow after holiness with our endeavors, and love the Lord with all our souls? We shall then feel, what no tongue of man can express; the sweet testimony of the Holy Ghost to our consciences: that we are wrap'd up in the bundle of life, sealed to the day of redemption: and how few soever escape destruction, we are of the number that shall find salvation; through the mercies and merits of JESUS CHRIST.

The Mystery of Noah's Ark.

THIS miraculous preservation hath also a mystical sense; and serves for the Instruction and consolation of the militant Church unto the worlds end. There is in a Text, as in a Tree; the bud, blossom, fruit: a literal, a spiritual, and a moral sense. *Awake O North-wind, and come thou South, blow upon my garden, that the spices thereof may flow out: let my beloved come into his garden, and eat his pleasant fruits.* In a literal sense, Solomon's Queen desires a pleasant garden to delight her husband. In a spiritual sense, the Church intreats the Holy Ghost, *that wind which blows where he pleaseth*, to blow upon, and enlarge her graces, that CHRIST, her husband, may take pleasure in her. In a moral sense, she would have all her children bring forth store of fruits, good works that they might be blessed of their father. *O daughter, forget thine own people, and thy fathers house.* Literally, it is spoken to Pharaohs daughter, to forget Egypt wherein she was bred and borne, and to adhere to her husband Solomon. Mystically, it speaks to the Church, to forget this world, wherein she was borne an Egyptian, black with sins: and cleave faithfully to her beloved CHRIST, who had now with his own blood washed her fair, and greatly desired her beauty. So that under the title of Pharaohs daughter, hear what the Spirit speaketh to the Church. *Thou hast ravished my heart with one of thine eyes, with one chain of thy neck.* Literally, corporal beauty is commended; chains, jewels, ornaments allowed: spiritually, graces, the beauties of the soul; and good works, the beauty of graces, are required. Only here is the difference between other Trees and the *Tree of life*. They first bud, then blossom, then send forth fruit: but the tree of life hath all these at once. Yea further, as in a tree there is the bark and the pith: so in a Text are *Quaedam adjacentia*, some things that lie on the upper face: and *Quaedam in haerentiae*, some things in the bowels of it. Thus Noah's Ark literally served for the temporal deliverance of their bodies: spiritually it taught them the eternal deliverance of their souls: mystically it presignifies to $\langle \diamond \rangle$ the deliverance of both our bodies and souls from the vengeance due to our sins. As a Musician therefore, first tries the sound of his Instrument, before he plays the lesson: so now having delivered the literal sound, I come to the mystical sense.

Herein let us observe first what it taught them, next what it must teach us. It instructed them in two things.

First, it was a pledge of God's love to their souls: for he that was so careful to save their bodies from the flood of water, gave them certain hope that he would save their souls from

the fire of hell. The preservation of that which was mortal and inferior, was a strong argument that the other should be safe, which was immortal and far more precious. When a house is on fire, he that redeemeth the Cabinet, will not lose the Jewel in it. Let it be granted, that God doth sometimes reprove the wicked from temporal plagues, and binds them over to the General Session: yet is *David's* inference good; *By this I know thou favourest me, because mine enemy doth not triumph over me:* from mercy to his body, he argues grace to his soul. We cannot conclude by inversion, that whom God doth not free from temporal judgments, he will not free from eternal: none are to be judged for outward misery. *Let her alone, for her soul is troubled, and the Lord hath hid it from me.* The cause of their troubles is hid from us. *If your soul were in my souls stead, I could heap up words against you, and shake my head at you:* I could, but I would not. *Quod nos in malum, Deus saepe destinavit in bonum.* But from a less benefit to a greater, is a good collection of faith. When the faithful of Israel saw the LORD'S arm in delivering them from Egypt, they believed that he would bring them into Canaan. He that hath freed us from superstition, certainly means us to salvation.

Secondly, it was a confirmation of their faith and obedience. Without obedience in building the vessel, without faith in believing the promise, they saw no hope of preservation. This taught them for afterwards, what precept soever was imposed, to obey it: what promise soever was made, to trust upon it. And what could be strange to their confidence, that had of miraculous mercy so late an experience? Some profess they believe the pardon of their sins; yet fear the want of bread, or sink under some light burden of sorrow. Is any load so heavy, as the pressure of sin? O the weight of one sin is too much for the supportation of one man. Now hath CHRIST borne the talent, and can he not bare the dram? Shall we trust him with our wounds, and not with our medicines? Hath he given us the bread of life, and can he not give us the bread of earth? Shall we say with the *sting Jews; He gave us streams from the rock, but can he give flesh to his people?* Consider, will Christ deny flesh to our bodies, that hath given his own flesh to our souls? Hath he performed such Sovereign pieces of gold, and will he stick at farthing tokens? *He that spared not his own Son for us, what good thing will he deny us?* Do we trust in the Lord for the remission of our sins, the resurrection of our bodies, and the everlasting salvation of our souls: and distrust him in a fever, in a scandal, in a fit of want? Certainly if he have vouchsafed us that great mercy to make us his own; he hath given the whole army of afflictions more inviolable charge concerning us, than *David* gave his host concerning *Absalom; See ye do the young man, my Son Absalom, no harm:* look you never hurt them whom I have adopted.

Thus for them, now for ourselves. This Ark hath also a symbolical sense, a spiritual use. It was a Type and figure of Christ's Church: out of which there is no hope of salvation, as out of the Ark was inevitable destruction. Examine we the resemblances.

1 All that were preserved, were within the Ark: all that shall be saved, must be of the Church. In that great deluge, when *Omnia Pontus erat, deerant quo{que} littora ponto,* there was no other possibility of escaping: in the huge pond and vast sea of this world, there is no hope of redemption but by Jesus Christ. Either we must *•*he incorporate into Christ, or reprobate with the world. *The Lord adds to the Church daily such as shall be saved:* to the Church militant,

all souls that shall be crowned in the Church triumphant. As for them that were out of the Ark, no gold could buy their preservation: no holes could hide them, no hills help them, no houses hold them, nothing in the world, not the world it self could save them. So for them that be out of Christ, no riches can bestead them, no honors secure them, no policy can deliver them, no refuges can shelter them, no friends, no favor can do them good; but they must perish in the flood of GOD'S eternal vengeance. What succor had they by the mountains, or by taking hold on the highest Cedars, whom the Ark received not? Such help shall men find in those worldly things wherein they have trusted, when God shall find them out of his Church. What relief in their honors, upon whose foreheads the sun of promotion wantonly plays: As if that arm should never ache, that wears a silken sleeve: nay as if the highest hills were not most subject to the lightning-flashes. For the covetous, that like a spider eviscerates herself, spends her own bowels in making a web to catch a fly; how foolish is his confidence in that, which he knows will never fail him but when he hath most need! Alas, he cannot buy Christ with it; and therefore must expect *Simon Magus* doom; *Thou and thy money perish together. There is no other name given to men under heaven, to be saved by, but the name of Jesus.* Nothing in nature, nothing in art, nothing in the world, no other creature, no other Name. In vain they think to sails in their cockboates, or swim with their windy bladders: every heresy is a little bark by it self, and while it is not troubled, it goes on with proud sails like a Merchants ship: but vexed you shall find it a man of war. Every factious and discontented humor is like a bladder, which the peevish refractory puts under his arm, and he will not be beholden to the Ark for passage, he can swim to shore. Let such sullen spirits hear and fear: as a man will not admit that person to his house, who loves not his family: so they that forsake the Church, must be forsaken of Christ.

2 As God was the Pilot of the Ark, so CHRIST is the Governor of the Church. The superstitious Romanists have their several Saints for several services; for the Teeth, *Apollonia*; for Soldiers, *Saint Maurice*; for Sea-men, *Saint Nicholas*. As those gross Idolaters in Heathen times, marshalled their gods into several ranks; allotting Heaven for *Jupiter*, Hell for *Pluto*, and the Sea for *Neptune*. But the Lord is all in all to us: our Pilot on the Sea, our Captain on the Land. We tender not our petitions to the no gods of the Gentiles, or ot the moe gods of the Papists: we do not trouble the blessed Virgin for everything, as if her Son Jesus were still a Babe, and not able to help us: but we go to Christ for all. That same Ship in the Prophet, *Every man calling upon his god*; is a map or module of Rome: one calling on *Saint Francis*, another on *Saint Anthony*, &c. But if we love learning, the Lord is our *Gregory*, the God of Wisdom: if Soldiers, he is our *Mars* and *Maurice*, the Lord of Hosts: if Mariners, he is our *Neptune* and *Nicholas*; that *commands the winds and seas, and they obey him*. As *Caesar* said to the trembling Mariner; *Confide nauta, Caesarem vehis*: Be not afraid, thou carriest *Caesar*. So, O Church be comforted; He that is in thee, for thee, with thee, that guides thee, that will save thee, is the Invincible King JESUS CHRIST.

3 The matter of the Ark was not every kind of wood, but the *Pine*: nor is everyone admitted into the Church, but such as the Lord hath chosen: *Which are not borne of blood, nor will of the flesh, but of the will of God. Ex quolibet ligno non fit Mercurius*: the Lord often leaves the lofty Cedar, that over-looks the rest with an imperious top: and the sturdy Oke, him that will not

stoop to his Word: the melancholy Ewe, the hollow-hearted Elderne, the intractable Thorn, the hypocritical Ivy, that by embracing the tree, sucks out the heart of it. He chooseth the *Vi*• for his Orchard, the *Pine* for his Ark: he first hewes us out of the wilderness of Sin, takes away the ruggednesse of our nature, and having planed us by grace, puts us into his Church, where we fit with the rest in unanimous obedience.

4 The Ark consisted of many pieces of wood joined together: *Non ex † ligno constat navis*: Nor doth the Church consist of one man, or one sort of men; but of every nation, and kindred, language and people. Many souls compacted † one body, many Christians into one communion of Saints. And all these make b• one Ark, one Church. One World shows that there is but one God: one God that there is but one Church: one Church, that there is but one Truth. Therefore is it called *Columna Veritatis*, and *Columba unitatis*: The sweetest music consists of many well-tuned voices: if there be any jarring and contentious spirit, he is out of tune, none of the Christian consort. Let us live as we sing, and our hearts go with our voices; this is the Conccent of the Church. God doth seldom divide his graces among divided spirits: if we will not beat one with ourselves, he will not be † one with us. A shievel'd thread is hardly got thorough the needles-eye. The Spirit is one, and said to speak by the mouth of all the Prophets; not *Per ora, sed Per •s*; as † all the Prophets had but one Mouth; to show the singular harmony of their concord. That Spirit which came in a Dove will not come but upon a Dove. When we delight in discord, our assemblings are dissemblings, our convocations provocations, every man vultuous, wedded to a wife that fools him, Self-will: here is as little argument of a Christian congregation, as the confusion of *Babel* was like the harmony of the Temple. An unsquared stone, a warping board, a jarring spirit, must not be put into the building of Christ.

5 The Ark was pitched within and without, the better to keep out the water. So must every Christian be joined into the Body, with Profession and Sinceritie: sound-habited without, sound-hearted within. Nor profession, nor sincerity, are sufficient asunder; both do well together. *Jericho* was pleasant of situation, but the Springs were naught: many men's profession is fair, but the fountain, the heart is infected. *Laish* was a barren turfe, but the heart of the ground was good, had it been tilled: so some have a little religion hid in their consciences, but for want of husbanding their graces, it perisheth. But God cannot abide a wanton Christian: A wanton Jew, Turk, Pagan, is bad enough; but none so intolerable as a wanton Christian, As in many things we sin all; so in some things we may obey all: b• one line makes no Geometry, nor doth one act put Christianity. Neither the timber rotten at the heart, how fair soever to the eye, nor the timber crooked and ill-favored to the eye, how sound soever at the heart; shall be put into Christ's Ark. To be good, and not to appear: to appear good, and not to be; is not the way to glorify God, or for him to glorify us.

6 In the Ark were diverse rooms, so in the Church are diverse places and gifts, as in heaven there be diverse mansions. Many distinct offices in a ship; the Pilot, Captain, Boat-swaine, Mariners; concur all in one care for the preservation of the vessel. In the Church be Apostles, Prophets, Pastors, Teachers; ye• all tend to the *Edification of the body of Christ*. There is nothing more endangers confusion, than for one to intrude into another's room: displacing

the members from their proper faculties and functions. When the rude hind will be a counselor of State, the ignorant sectary be made a Bishop, and *Jack Cade* a Justice of peace. It is no easy wisdom, rightly to distinguish our own office: all parts have their several functions; and *Tractent fabrilis fabri*. The foot must not usurp the office of the hand, nor the hand intrude upon the office of the head. *Aliud plectrum, aliud Sceptrum*. So look to others vineyards, that thou be sure to keep thine own. If we be Christ's faithful soldiers, let us keep our station, and fight it out with victorious courage. What room in the ship soever is assigned us, let us make that good. In God's Arithmetic there be no cyphers, we must be something on earth, or we shall be nothing in heaven.

7 In the Ark were beasts clean and unclean: in the Church are sinners blended among the righteous: *The Lord did sow good seed in his field, whence then hath it ears?* The devil hath no ground of his own, but he soweth in God's field, and upon God's seed: so the corruption of the good, is the generation of the bad. These ears are not of God's sowing; it is none of his fault. *All that he made, was exceeding good*. The Church militant is an heaven, but on earth; therefore not without the fire-brands of hell. Let no man leave God's floor, because there is some chaff, nor break his net because there is some baggage: nor run out of his field, because there is some cockle: nor depart from his house, because there be some vessels of dishonor. God would have spared a City for ten good ones, and shall we refuse a Church for ten bad ones? *Fugio paleam, ne hoc sim: non aream, ne nihil sim*. I avoid the chaff, lest I become chaff: I keep the floor, lest I become nothing. This their accusation of the Church is vain; if men cannot prove it, they shame themselves: if they do prove it, they deny Christ: for his clear answer was a *Sinite crescere, Let both grow together till the harvest*. Either because the bad may turn good: God can make a *Luther* of a *Monk*; a *St. Augustine* of a *Maniche*. Or because the good are exercised and tried by the bad. If *Arius* had not held a Trinity of substances with a Trinity of persons: and *Sabellius*, an Unity of persons with an Unity of essence; the mysteries of the Trinity had not been so clearly explained by those great lights of the Church. If Rome had not so violently obtruded her merits, the doctrine of justification by faith in Christ only, might have been less digested in men's hearts. We may say here, as *Aug.* doth of Carthage & Rome. *Magis nocuit Romanis Carthagotam cito eversa, quam prius nocuerat tam diu adversa*. If some enemies had not contested against the Church, it might have gone worse with the Church. But let them, bear the rack of their own fancies, whose schismatical torn opinions are stitched together with a skain of sisters thread, and rounded with the bobbin-lace and selvedge of reformation. Criticall quarrels argue hypocritical hearts: and if they prevent it not by humility and unity, the Ark holds none so unclean as themselves.

8 The Ark was tossed of the waves, and all the storms of the world spent their furies upon it, yet could it not be overwhelmed. When the winds, waters, weathers, had done their worst, still *Noah's* preservation was sure. The more the water rose against it, the more the Ark rose above it: and the higher it was raised by the flood, the safer it was from the danger of hills and rocks. In the midst of water it was saved from water, and the danger it self was made a defense against the danger. Thus sure of salvation is everyone in Christ, nothing can cross it. The deluge of calamities may assault us, but they shall exalt us. The more they seek to press us down, the more they shall lift us up: the nearer they would sink us to hell, the higher they

shall advance us to heaven. Through all the gusts of temptations, and floods of afflictions, we shall be borne safe in Christ's Ark. *Nothing shall pluck them out of my hand.* Satan cannot, he is cast out: tyrants cannot, for *if we suffer, we conquer*: sin cannot, for *grace abounds above sin*: sickness cannot, God is strongest when we are weakest. Death cannot, that serpent *hath lost the sting*. Indeed *Non minus vita sine luctibus, quàm mare sine fluctibus*. All our voyage is a tempestuous navigation: the shore from which we launch, is our nativity: the Port whither we are bound, supernall felicity: the sea we must pass, full of raging calamity: the ship wherein we sails, full of sweet security. There will be cross winds, but let us rest in the Ark, the Church; and trust in the Pilot, Christ: and our danger is not half so sure as our deliverance: we may fail of grievous afflictions upon earth, we shall not fail of glorious salvation in heaven.

9 *Noah's* body being entered into the Ark, seemed there a dead man: that vessel being a grave or tomb unto him, wherein he was buried. Yet was that by God's appointment, the means to save him, which in all reason seemed to bury him. And if *Noah* will be safe, he must go into this sepulcher, and be buried in the Ark, as the Ark in the water. So must there be in us a mortification of lusts, and burial of our corruptions: and there is no way to everlasting life but this. The soul cannot live, while the sin doth live: one of the two must die, the corruption or the person. Thus is death the way to life; and mortification of lust, to the resurrection of bliss. He that thus dieth not, never lives: and he that is not thus buried, never riseth again with comfort.

In how wretched an estate then are many, that scarce know what mortification means; unless it be to mortify grace, and to bury all holiness. The old man reigns, and the new man serves: corruption lives, and grace is dead. To mortify goodness by our sins, this is common: but to mortify our sins by goodness, this is rare. What a preposterous change is this? Christ should live in us, and we crucifie him again: sin should be crucified in us, and that liveth. But this is a true saying; He that will live when he is dead, must die while he is alive. Proceed we then after this spiritual death, to the burial of our sins. It was the manner of the Jews, to bury their dead with odors: bury we sin with the Incense of our prayers against it, that it may never return upon us. Only two things let us avoid in the burial of our sins, which we observe in the burial of our friends. 1. When we bury our friends, we do it with mourning, to testify our loves, that we are loath to part with them. Our sins must not be so buried; no sorrow at their departure: no man weeps to lose an enemy, nor grieves to be rid of a Tyrant. Shall we sorrow, to lose the proper cause of our sorrow? It was good news for Israel, that *Sisera* was dead in the Tenths of *Iael*; and *Deborah* sings; *So perish all thine enemies, O Lord.* *Sepelitur cum gaudio, quae non retinentur sine periculo.* Let them be buried with joy, that cannot be kept without danger. 2. When we interre the bodies of our friends, it is done in hope that they shall rise again: by no means, so bury we our sins; let there be no desire of their resurrection: wrong not the Sepulchers of the dead, let them sleep forever. Otherwise, like *Judas*, and *Demas*, and such hypocrites; they bury them not in their forgotten graves, but in their own hearts. And so *Cum surgent corpora, resurgent & peccata*; their sins shall rise with their bodies, and go with them to judgment.

Lastly, the Apostle compares it to Baptism: that which was *Noah's Ark* to them, the same is *Baptism* to us: the *Ark* saved them, *Baptism saveth us. The like figure whereunto, &c.* The particular Instance, or point of reference is Baptism; the General is the Church. For Baptism no otherwise saveth us, than as it is a seal of our admission into the Church, and incorporating into Christ. Therefore it is a Synecdochicall speech, the part for the whole, the door for the house, Baptism for the Church.

Baptism is the door of entrance into this Ark; therefore the sacred *Fo•t* ⟨◇⟩ commonly placed near the Temple door. As in *Solomon's Temple* were three rooms, the *Porch*, the *Body*, and the *Holy of holies*; and they must pass thorough the one into the other. So in Christianity, we cannot enter the *Holiest* of all, b•t by the Church; nor into the Church, but by the *Porch* of Baptism. There mu•• first be shipping, then sailing, last of all arriving: we must be shipped with Christ by Baptism, sails with him the *Pinnasse* of the Church, or else not arrive at the co•• of eternal blessedness.

The end of Baptism is double; Principal and less principal. The principal is to assure us of two things. First, the remission of our sins; *Be baptized* ⟨◇⟩ *the name of Jesus, for the remission of sins.* And next, that we are within God's covenant, partakers of his grace here, and of his glory hereafter. The less principal consists in three things. 1. To note a distinction between Christians and Infidels: a cognizance or liverie to tell the world, whose servants we are; the Colours of that General under whom we fight. 2. To be the bond of Christian society. *Keep the unity of the Spirit in the bond of peace:* Why? Because there is *One faith, One Baptism.* We are all baptized into *one Christ*; the remembrance of our Baptism is enough to stay contention. 3. It is a profession of homage to that God, even those three persons, in whose *Name* we are baptized. And it is a holy memorial of Christ's baptising in the sea of his Fathers wrath for us.

Except a man be borne of water and of the Spirit, he cannot enter into heaven. As •he Spirit is an inward necessary cause, so Baptismal water is an outward necessary •eanes, of our regeneration. It incorporates us to Christ; *Vt susceptus à Christo, & Christum suscipiens, non idem sit post lavacrum, qui fuit ante baptismum: sed corpus •geniti, fit caro crucifixi:* so that the body of the baptized, is become the flesh of him •hat was crucified. The day of the Infants baptising, is the day of his marriage; wherein he is made the Spouse of CHRIST by the union of the Spirit. As Christ was made our flesh *Nascendo*, by being borne: so we are made his flesh *Renascendo*, by •eing new borne. The Spirit being in the new birth instead of a Father, and water •n stead of a Mother.

As there is a long Antiquity of Sacraments, so a special necessity. For Antiquity; in Paradise was a Tree of knowledge, and a Tree of life: both Sacramental •rees. For necessity; as a man consists of two parts, one visible, the other invisible: so respondent be the means to draw him to heaven, the Word and Sacra•ents: and a Father calls the Sacrament, *Verbum Visible*, a visible word. We fell •rom God to Satan by visible things; God brings us back from Satan to himself •y visible things. Wherein we may see the infirmity of our natures; the Lord is •aine to stay us up by many helps: the word for our ears, the Sacraments for our •yes. If we see a

house held up by props, pins, columnes and supporters; we say, •t is certainly old, sere, and weak of it self.

I do not enforce an absolute necessity of this, as if God could not save us with•ut it. Of it own virtue it hath no such power to salvation; water of it self be•ng readier to drown, than to save; especially the Infant being dipped into it. No •an concludes the Innocents out of the Ark to be damned and cast into hell; so •or the Infants of Christians that die unbaptised. It pleaseth the Lord to admit Infants to baptism, though they be not able to answer for themselves. And as it was •n his Justice to impute my sin to my child, to make it guilty: so it pleaseth his mercy to take my faith for my child, to make it holy.

Open thy mouth for the dumb, in the cause of all such as are appointed to destructi••. Still the Lord requires our speech for those speechless little ones; whom the •loudy Papists appoint to destruction. They cannot answer for themselves; but •he Lord Jesus, when he was on earth, spake for them; and he hath sent us to plead •heir cause. They have those great Dukes and Peers of heaven for their Patrons, *The Angels*: and shall we be silent.

Parents love to hear well of their children's states in this life, much more •hold they enquire of their state to come. The greater their joy in them, the grea•er their sorrow for them; especially when they fall sick in the field, and die at •ome; as the Shunamites son: but more especially if like *David's* son, they •ie without the Sacrament. Then their ignorance and distrust puts them into a hope•es grief: as if they were of the stock of *Ishmael*, and not the seed of *Israel*. And •ven those that will not keep their hours with God and the Church, in respect of •tate and outward complement; yet take on with God and man if their children •miss baptism. I would they did think of that woman's speech to *Elias*; *Art •hou come to call my sin to remembrance, and to slay my son?* that God in slaying their •ons, brings to remembrance their sins. But that good Lord, who punisheth our •eglect, shows mercy to those little ones. They often vanish from us in a night, be•ore we have scarce looked on their faces: but the God of compassion, who pities •hem in *Ashur* and *Nineveh*, will he forget the seed of Christians? We miss them •n our arms, behold they are in the arms of God. They are plucked from the mothers bosom, but unto *Abraham's bosom*: translated from a cradle below, to a Throne of immortality above. How oft doth a friend among men, take a babe from the poor feeble mother, and bring it up as his own; as *Pharaoh's* daughter did *Moses*! And shall not God take a child from the womb, or waine it from the breast, to have it nursed in heaven, lest it should find ill bringing up here?

Let this comfort parents against that unmerciful doctrine of Rome; teaching that if children die on earth without baptism, they must die hereafter without mercy. That infants who cannot speak or do ill, whose flesh is but new quickened in the womb, or bones scarce gristled out of the womb; should pass from the darkness of the womb, to outer darkness forever; this is the voice of the Deagon goared with blood. The *Lamb* of God speaks better things, and gives his blood to these little lambes. *David* grieved for the child sick, but desired not respite of life for circumcision: and though the child died on the seventh day, (which had been terrible, if the want of a day had lost it forever) yet he then ceased mourning.

The children of Israel forbore circumcision forty years, during all their journey in the wilderness: will they pronounce damnatory sentence on all them? If not, why then on ours? Hath the state of the Gospel less mercy and pity than the Law? Goes it harder with the infants under Christ, than under *Moses*? They had a set day for circumcision, the *eight*: we have none defined: hath not the Lord in this left it freer? Those infant Martyrs, to whose memory they observe a feast as to Saints; desired nor Baptism, nor their friends for them; much less that baptism of blood; but their hearts rather bled for it: yet are they glorious in heaven. *John Baptist* seems not to have been baptized himself, by his answer to Christ, *I have need to be baptized of thee, and comest thou to me?* God's love is no fancy that the want of baptism may break off. It were heavy for the poor child to be lost for the Parents or Ministers negligence.

To say that Baptism even the most ritually and formally administered, saveth of it self, is to defy it, and to make a god of the water, with the Gentiles. But the Lord saveth, and when he pleaseth, without that *This day is salvation come to this house; he is also the son of Abraham*, saith Christ of *Zacchaeus*. *This day*, and yet that was not the day of his baptism: he was made the son of *Abraham*, yet was not washed in Jordan. The *Eunuch* by faith, *Cornelius* by devotion, *Lydea* by obedience, received grace before baptism. *Mary Magdalene*, that scowred on to sin as if seven devils drove her, with tide, wind, and sails; found mercy before baptism; *Thy faith hath saved thee, go in peace: Thy faith*, not thy baptism.

True sanctification may be without the visible sign, as the visible sign may be without true sanctification. One of their side saith, Necessity is twofold. 1. Absolute, as meat is for life. 2. Or convenient, as a horse is for a journey: Baptism is necessary this last way. Yea, a great peal of their own voices doth repeal that merciless sentence; which like *Herod*, hath sent out a decree against young infants: who because they enjoy but a little of this life, must lose all the next: Indeed *He that believeth and is baptized, shall be saved*: but it is added withal; *He that believeth not, whether baptized or no, shall be damned*.

To conclude let us make a double use of this; the one for obedience, the other for faith. The former is a direction for our obedience, that we use the appointed means, Baptism. The other for our faith, that we build not our salvation upon Baptism, but upon God's election and grace.

1 For Obedience; Baptism cannot be willfully neglected without great sin. Let us neither with the Papists make it absolutely necessary: nor with the *Ma•chees*, wholly unnecessary: nor inconvenient with the Anabaptists, because they are children and cannot profess. But seeing children have sin they ought to be washed; and seeing they belong to God they ought to be sealed. Seeing the Lord hath commanded it, let us perform it. Seeing he hath promised the washing away of sin, by pouring on of water: let us pour on water for the washing away of sin. Otherwise. we despise not the Minister of the Sign, but the God of both S••e and Minister: and for those that refuse the Sign, it is a sign they refuse the grace: and deserve the reproof of *Ahaz*, *Is it a small thing to grieve men, but you will grieve God also?* This was the condemnation of the Pharisees and Lawyers: *They rejected the counsel of God against themselves*, in this very point of *not being baptized of John*. It is not only the bare element, but the power of GOD with

it, his wisdom to establish it, his constancy to maintain it, his holiness to sanctify it, and his mercy to bless it.

When Time, Place, Minister, all things concur, let not us be wanting. They are young flowers, soon nipped by death's cold hand. Perhaps some human additions we dislike, yet know that this overthrows not the ordinance of God. The foundation is sure what stubble soever be built upon it: fire shall purge that, God's institution shall save thee. If thou mayest have it pure and uncompounded, so take it: if otherwise, do not refuse it: let no ceremony of man prejudice the ordinance of God.

And as we honor the Sacrament, so let us honor the word: for that must go with the element, to make a Sacrament. The word hath saved some without baptism; what men hath baptism saved without the word? The promise of the Gospel is the writing, baptism the seal. The certainty of the writing is from the Seal, but the validity of the Seal is from the writing. Indeed, neither writing nor Seal can save, without the Holy Ghost to apply them. In Baptism, as in *Bethesda*, if the *Spirit move on the face of the waters*, then there is healing. The serpent prevaleth against us in *Sicco*, in the dry ground: but in *Aqua*, in the water, he loseth all his venom: satan's malicious power is lost in the Sacramental waters.

2 For faith, depend we upon the election of GOD, which shall stand with means, if he afford it; without means, if he deny it. Among men, first the conditions are agreed upon, then the seal is annexed: so God first receiveth into covenant, and then sealeth. Men first possess their sheep, then mark them: first we muster up soldiers, then levy out some, and give them press-money. The father being a good Land-lord, after the grant of a Tenement to a poor man, dies without sealing it. Yet the right dies not, seeing an honest son cometh in place, who will be a confirmation to his father's promise, a seal to his grant. God the father hath granted a covenant of grace to the believer and his seed, promised them an estate of life in his Son Jesus: though haply the young seed be prevented of this outward seal, Baptism; yet the good Son Christ will perform to them his Father's promise, and seal them up to eternal life. The claim of the proprietary is good •beit no actual mark be set upon his goods. The mark of God is invisible; *He •nowes them that are his, and my sheep shall never perish, nor shall any man pluck them •ut of my hand.* Not a sheep not the least lamb of a day old, yea, not that which •s scarce eaned and brought into the world. *The Dragon stood before the woman, •hich was ready to be delivered, for to devour her child as soon as it was borne: he watch•d upon the very birth, yet the child was caught up to God, and to his Throne.* If the sin of the first *Adam* could bring an everlasting taint upon them, why cannot the blood of the second *Adam* wipe it out forever? The infant cannot reason, yet hath it •he seed of reason: it hath a soul, though it know not so much; why then may it •ot have faith? Children must come to Christ: what children? *little ones*, that •ave but little reason; yet *Theirs is the kingdom of heaven.* If so, then are they clean, •or *No unclean thing shall enter that holy City:* now what cleanseth but faith? This •aith then they have after a miraculous inspiration, by that blessed *Wind that blow•th, it self pleaseth where,* and gets in no man knows how. *Draco's* laws altogether •ncluded in death: death for this, death for that, nothing but the fatal noise of •eath. But Christ is no *Dragon*, he is rather a *Lamb* that *takes away the sins of the •orld*, a world of sins: much more will he heal these little lambes of

his flock. The blood of *Abel* crieth for vengeance, but Christ crieth with a stronger and more •racious voice; my blood for all blood, my body for all sin, even of mine enemies: •f he were an *Herod* in his butcherly doom, *Rachel* might *weep* and make lamentation for her *little ones*, and refuse comfort, *because they are not*. If the grave and hell, those Ministers of vengeance, were to devour those unbaptised little ones; then every mother and father, sister and friend, might howl and mourn, answering one another with doleful plaints and remediles moanings, and have no comfort, *because they are not*: yea which is worse, *because they are*, that is, they are in endless sorrow. B•• blessed be God, that hath sealed us a better covenant: praised be he, that hath given us better assurance and comfort, through the Son of his love JESUS CHRIST.

VERSE 6. And turning the Cities of Sodom and Gomorrhah into ashes, and condemned them with an overthrow, making them an ensample unto those that after should live ungodly.

THis is the third instance of God's severity and mercy; severity to the obstinate, mercy to the penitent. First, he confounded the Apostate Angels, and preserved the obedient. Secondly, he drowned the secure world, and saved the faithful *Noah*. Here he burned the ungodly Cities, and delivered the ju•t *Lot*. He begun with honor and sublimitie, casting down Angels; to show that no Celsitude can privilege rebellion against his will. He went on with multitude and universalitie, drowning a whole world, to show that no numbers, legions, or armies of sinners can prevail against his Justice. He concludes with opulency and worldly estate, in this overthrow of Sodom, to show that no riches and prosperity ca• avail in the day of wrath.

Sodom was a second *Eden*, the garden of the world yet he that for transgression did throw *Adam* out of Paradise, did also for the same reason overthrow Sodom with all her pleasures. There only *eight* were saved out of the whole world, and here are but half eight delivered from this ruin. And as one of those eight was after cursed by his father, and became a precedent for all rebellious children: so one of these four was punished by the Father of all, and for her tergiversation or retrospection rather, was turned into a pillar of salt, and became a monument of Apostasy to all succeeding ages: this was *Lots Wife*.

Only this latter exceeded the former destruction in some things. 1. For generality, it was more universal and impartial: eight there escaped, here but fou••. 2. In regard of the Instrument, that was by water, this by fire; an element of greater fury and torment. 3. For the suddainesse, the water drowned them by degrees, so that by the continued ascending it might soften them to repentance. The fire consumed all those quickly, without giving them leisure to think of their 〈◇〉 save with a desperate consideration. 4. The water choked their corporal lives, and killed only that was mortal; there is hope that some of their souls escaped. 〈◇〉 here the elementary fire sent them to eternal fire; and their destruction was followed with damnation.

Two Principalls in the verse.

The

- Punishment, *Turning the Cities, &c.*
- Monument, *made them an ensample.*

The punishment is described by three terms, which are

- *Burning.*
- *Overthrowing.*
- *Condemning.*

Some would have them all signify one thing, as if they were diverse characters of the same destruction; but this doth not sufficiently honor the pen of the HOLY GHOST. We may better resolve it thus; referring the *burning* to the vastation of their cities, the *overthrowing* to the spilling of their lives, and the *condemning* to the perdition of their souls. Their cities were *burned*, their bodies *subverted*, their souls *condemned*. Wherein the Lord, like some angry warrior, not only contents himself to ransack the houses of their goods, but fires their Cities: nor is so pacified, but puts all to the sword; as *Saul had a charge for Amalek; Utterly destroy all they have, slay man and woman, infant and beast.* Yea, he goes further than any mortal conqueror; for they can punish but temporally and corporally; but the Lord eternally; *They suffer the vengeance of eternal fire.*

The Monument hath two things

In it

- What; *an ensample*
- To whom, *To those, &c.*

So that if we avoid their sins, we shall escape their plagues. Here are various observations deducible.

First, the number of the *Cities*; but two are mentioned in the Text, but certainly more were involved in the ruin. *All the plain*; likely that more cities on that plain than two. It was a great circuit of ground, as appeareth by the dead sea there, which *Josephus*, who was brought up in the country, gives to be threescore and eleven miles in length, and nineteen miles broad. The number of them is most likely to be four, so many rehearsed by *Moses; Sodom, Gomorrhah, Admah, and Zeboi*. But it is objected, *That the fire fell down upon the five Cities*: therefore some think that *Zoar* also perished, though for a time it was preserved by the intercession of *Lot*. But this supposition is false, for it was known by the name of *Zoar* in *Isaiah's* time; *His fugitives shall flee unto Zoar.* Before it was called *Bela*, now $\langle \diamond \rangle$ *Lot* changed the name, so God changed the condition; little in quantity, great in the favor of mercy. And for that of the *Five cities*, the word is *Pentapolis*, that $\langle \diamond \rangle$ the place where those five Cities stood. Two more cities perished, but *Sodom* and *Gomorrhah* are only mentioned, because they were the capital cities, and metropolies both in the sin and punishment. Where observe,

The force of example prevaieth strongly to produce the likeness of manners. *•acile transitur ad majores, ad plures*. The authority of greatness doth often cor•pt the integrity of goodness. The bad conditions of popular persons are like *Ia's* speckled rods, which make the sheep, the beasts of the people, bring forth the *•e* parti-coloured actions. The ill custom of an eminent place is drawn up like *•me* pestilent exhalation, and corrupteth the air round about. The proverb speaks 〈◇〉 bad customs, bad opinions, and bad servants; that they are better to hang then 〈◇〉 hold. If *Jeroboam* worship calves, how easily will most Israelites become such *•asts*! We may say of an exemplary sin, as *Joab* of *Rabba*, it will be called after *•e* founders own name. A stone thrown into the water, makes of it self but one *•cle*, but that one begs a hundred. Though few men will confess their sins, yet *•ny* men's sins will confess their Masters. To beget a precedent of vice, is like the *•ting* a man's own house on fire: it burns many of his neighbors, and he shall *•swere* for all the ruins. A sick head makes a disordered body, a blind eye endan•s all the members. A rulers unrighteousness, like the late blasing star; it hath *•ong* tail, draws a train of mischiefs after it, and is ominous to the whole land. *•hereas* piety in a *P•ince*, like *Aaron's ointment*, runs down to the skirts of his *gar•nts*, blesseth all his subjects.

An exemplary offender, is like a malicious man sick of the plague, that runs into the throng to disperse his infection. *Vrbis ad exemplum, &c.* *Sodomes* filthiness is not confined at home, but runs like *Nile*, over all the *Plain*; not a village but glories in the imitation. When a public person is tempted to sin, he should answer as *Nehemiah*, when he was tempted to flee: *Should such a man 〈◇〉 I fly?* Should such a man as I thus grossly offend? To sin before the face of God, is to dishonor him; but withal to sin before the face of men, is doubly to dishon•• him. Many an Israelite committed fornication, and yet upon repentance got pardon but *Zimri*, that would willfully do it in the face of God and man, was sure to peri•• This aggravated *David's* error, that it made the *enemies of God* to blaspheme.

Such a bitter root shall answer for it self, and for all the corrupt branches: 〈◇〉 sin that is done abroad, ceaseth to be single: it is many sins in one. Let us therefore give good example: when Christ told that noble petitioner, *Thy son liveth*; 〈◇〉 the first hearing he *believed*: but when he came home, and weighed the matter; 〈◇〉 only himself, but by his means, the whole *household believed*. And for those th•• take advantage to sin by precedent; *Tutum est peccare auctoribus illis*; let this be their terror. Other Cities followed *Sodomes* lust, and they were all consumed wi•• *Sodomes* fire. It is a common plea, our fathers did thus before us, and the whole world doth thus about us. But what comfort is it, to fulfill the measure of o•• forefathers, or to perish with our neighbors. The high Priests servants can make *Peter* deny his Master. *Quanto calescebat igne Sacerdotali, tanto frigescibat amore Divino*. Let *Corah* kindle a fire of conspiracy, two hundred fifty Captains will bri•• wood to increase it. A lewd man draws vengeance on others, by the punishme•• of his sin, or by the inf•ction of it.

Secondly the matter: they were *Cities*, not *Hamlets* or *Villages*, but pop•l•• and walled *Cities*. Famous *Cities*, not less than kingdoms: *The kingdom of Sodom, &c.* Fruitful *Cities*, as the *Garden of God*: *Cities* lent to men, but better beseeming the Majesty of God: so glorious that they

tempted a Saint. *Lot* seeing the goodly plains of Jordan, the commodious springs, delightful rivers, richness of the soil, situation of the towns: without enquiring further, is in love with *Sodom*. Observe,

1. That the strongest Cities are not shot-proof against the arrows of God but even things ordained for refuge, are by his justice made destructive. There is nothing peaceable, where God is an enemy. The wind is a meteor whereby in some sort we live, a fan in the Lord's hand to purge the air: yet how often doth it make it carry infection on the wings, and ruin buildings with violence: Children are comfortable fruits; yet was *David* scourged, and *Sennacherib* butchered, by their own bowels. *Sampson* is betrayed by the wife of his bosom: and the Israelites of quail provided for their sustenance. In vain we build, unless the Lord lay the first stone: or plant, unless he say, let it grow. Blessed is the City whose God barreth up with his power, and openeth again with his mercy. There is nothing that can defend where his justice will strike; and there is nothing that can offend, his goodness will preserve.

2 Sin can bring down the most magnifique Cities, and lay them even to the ground. Can *Sodom's* pomp of state, confluence of pleasures, abundant riches, pride of inhabitants, secure her life? It was God's challenge to *Ninive*: Art thou better than No? Let it be a challenge to *London*, Art thou richer than *Sodom*? It is written of *Tyrus*, that her Merchants were Princes, and her traffickers the Honorable men of the earth; yet God makes disport at her overthrow; *Babylon* that glorious City, &c. *Babylon*, a little world in it self; *Jerusalem*, the pride of the whole earth; both found wickedness to undo their composition. *Rome*, styled the Eternal City, shall feel the immortality of her soul, supremacy over Kings; denied under feet. Greatness of sin will shake the foundation of the greatest Cities, though their heads stood among the clouds, and lay their honor in the dust.

3 None of these wicked Cities escaped: *Strabo* thinks that some fled but *Gen. 19.25*. Men, women, children, houses, plants, monuments, all that grew on the earth, were destroyed. And who will wonder that their ungodliness brought destruction upon the harmless creatures; that considers, how we nocent wretches caused innocents to be crucified for us? not only were the plants and herbs smitten for the time, but cursed into everlasting barrenness. There now runs the salt and dead sea, whose bitterness is such, that no fish can live in it. *Aristotle*. Other that have viewed the Country affirm, that no grass groweth there, and that it still smoketh: that the fruit appeareth fair; but within, it is nothing but embers and rottenness. Insomuch, that the Proverb makes a Sodom apple, the emblem of an Hypocrite. So universal was their corruption, that some think they brought up their children to their own beastly conditions, *Gen. 19.4*. Young and old, a concourse of all the City. With fury, envy, and lust provoked, they dare attempt that in troupes, which to act single had been too detestable: to imagine, unnatural. Continuance in evil makes wicked men worse; but company in evil, worst of all.

Therefore God destroyed them all; the community of their sin preceded the universalitie of their ruin. Here is the difference betwixt God's people, and Idolaters; the latter are destroyed utterly; but of his Church the Lord always leaves a number; some seeds to increase his harvest. *Except the Lord had left us a seed, we should have been as Sodom, and like unto Gomorrhah.* In this we shall not be like Sodom; which is our special comfort: though this whole land groan under sins, and all the foundations be out of course: yet there are some that fear God in sincerity of heart, and CHRIST hath his number of Elect among us. And so long as that number remains, we shall not be made as Sodom, the matter of fire, and brimstone; a stink to our neighbors about us, and a scorn to all succeeding generations. But disclaim we our own merits, and honor the true cause of all our happiness; the mercy of God, *whose compassions fail not.*

5 Great is the danger of living in opulent and delightful places. That Sodom abounded with all variety of pleasures, it is plain: being watered with the river *Jordan*, as Paradise with *Euphrates*, and Egypt with *Nile*: Yea, Egypt was watered with more difficulty; as appears. *Jordan* was the noblest of all rivers, rising out of two fountains; *Ior*, and *Dan*: from both the heads, united in the valley, it was called *Jordan*. It was famous for four occasions. 1. For the passing of the Israelites over it, the waters being miraculously divided: and a monument set up in the midst of it. 2. For the parting of the stream again by *Elisha*, after that *Elias* was by the same river taken up in a fiery Chariot. 3. For the healing of *Naaman* the Syrian of his Leprosy: he thought as well of *Abanah* and *Pharphar*; but the Lord was with *Jordan*. 4. For the baptising of our blessed Savior above all other waters he seemed to honor *Jordan*.

This noble river serving so ignoble a country, made it fruitful; that *Lots* heart was fixed on it. Outward appearances are deceitfull guides, and it is no hard thing for the affection to cozen the Judgment. He is worthy to be deceived, that values things as they seem. He pays dear for his rashness: war spoileth Sodom, and *Lot* is taken prisoner with all his substance. Now that *Abraham*, whom he forsook, must rescue him: and that wealth which made him leave his Uncle, is become a prey to merciless heathens. The place which his eye covetously chose, betrays his life and goods: how easy is it for men, while they look at gain, to lose themselves.

Such was the richnesse of Sodom, full of magnificent building, gardens, vineyards, pastures; a concurrence of all earthly commodities; therefore the more likely to run into all licentiousness. The people of *Laish*, because they wanted nothing, would have *business with no man*. Where is no want, is much wantonness: and to be rich intemporalls, hastens poverty in spirituals. What should humble them, that do not find themselves to stand in need of God? *Cyrus* would not suffer his Persians to change a barren soil for a fruitful: because dainty habitations make dainty inhabitants. If we consider *Sibaris*, and *Campania*, the storehouse of Rome, *Sicily*; the Stove of luxury, *Capua*: where can we look, that the rankenesse of the soil hath not betrayed it self in the rankenesse of sin? Men have natural inclinations according to the *Genius* of their country: and it is rare to find God's piety, where is God's plenty. In a scantness, the things themselves do sti• and restrain our appetites: but where is abundance, and the measure is left to our own discretion, our discretion is too often deceived. *The valley*

of them that be f•, and overcome with wine. They that live in fat valleys, are soon overcome with wi•e. To apply it.

Islands are the richest soils, therefore Ilanders are held the most riotous people. We lie at the dugs of a most fruitful mother, repose ourselves in her indulgent bosom: we live in as dangerous a place for prosperity as Sodom: and as the fattest earth is most slippery for footing, we had need of special grace at every turn, and urgent cause to pray for that grace, that in the midst of all abundance we may not want temperance. Agurs prayer is no Paradox; *Give me neither poverty, (ϕ) riches*: both extremes are dangerous, but the greater peril is in the excess, than defect. Let us pray with Saint Paul, that we may know how to want: but especially that we may know how to be full and abound in all things. The Prayers of our Church have it, let our understandings mark it, and our hearts implore it, *And time of our wealth good Lord deliver us*. When God himself tells us, how hard it is to be made happy, by being made wealthy; and we see by experience, how common a precipice it is to destruction; we find cause to redouble that petition, *In all time of our wealth good Lord deliver us*.

The pride of apparel, excess of cheare, and superabundance of ebriety, *agre civitatis indicia*, are the effects of an opulent kingdom. Have we not seen that make artificial conveyances of sin to posterity, that labor to purchase vice a perpetuity, that have leisure to study arguments for the Justification of evil? Thrice happy he that can be chaste in Sodom, that can be temperate in England. Thus high are we grown in prosperity and iniquity; *Summisque negatum est stare diu*. Let us all look back upon Sodom: me thinks we should rather wish to learn at the charges and by the stripes of others, than that the Doctrine of destruction should come to our own doors. We see great Cities, mighty kingdoms, and the fairest flowers of all histories, trampled underfoot: they should learn us to beware. Peace we have, and the God of peace continue it, to his glory and our good: the bees may hive themselves in our helmets, and our horses of war have little use, save to draw our Co•ches up and down the streets. It is the eye-sore of our enemies, and let envy look her self blind. Yet let not all this secure us, lest we be forced unto that forlorn cry; O that our fear had looked forward to the prevention, before our sorro• constraines us to look backward upon this desolation. Let repentance cure our sins, and procure mercy to our souls, and bring us to that city above; where i• plenty of riches, plenty of honors, plenty of pleasures, plenty of knowledge, love, joy; plenty of all blessings, without all abuse of plenty.

5 We are sent to the Author of this dire overthrow, the Lord: *He turned, the Cities, &c. The Lord rained fire and brimstone from the Lord out of heaven*. It is not enough to say, the Lord rained from himself: nor doth it only signify a miraculous rain, beside the course of nature: but well have the Fathers urged this place to prove the Eternity of CHRIST; to whom the *Father hath committed (ϕ) Judgment*: the LORD CHRIST did rain, from JEHOVAH the LORD his Father.

Those wonderful events, which the ignorant ascribe to fortune, the Atheist to nature, the superstitious to their Idols, the polititian to his plots, the proud to his o• power, too many to second causes: in all these the servants of God look higher, resolving all such effects to their first principle; *Digitus Dei*. The fame of Alexander, the renown of Caesar, have been much

applauded for their victorious triumphs: *Vlysses* for policy, *Hector* for valor. The best of them have their matches in the Book of God. *Joshua* fought as magnanimously, as successfully; yet (when he had conquered five Kings and kingdoms) the glory is the Lord's, *God fought for Israel*. The Ethiopian army was a thousand thousand; *Asa* vanquished them: yet said, *The Lord smote the Ethiopians*. *Chusai* was political, and taught the Traitor a trick to overthrow himself: yet is it said, *The Lord destroyed the counsel of Achitophel*. *Solomon* was magnified for his wisdom; yet in that admirable proof, the derision betwixt the two harlots; it is called the *Wisdom of God*. It will suffer no glory to cleave unto earthen vessels: let the principal and first mover have it; *The Lord did it*.

The Lord is known by executing Judgment; upon Sodom and all the world. If *Pharaoh* will not know him at *Mose's* mouth, he shall feel him to his cost in the bottom of the Sea. If *Herod* will not know to honor him, he shall be loathed of his flatterers: they ran to him as a deity, they shall run from him as carrion. If Sodom will not know God by *Lots* preaching, they shall know him by the fire about their ears. God is known by his Judgments: his almightiness is known by the creation, his mercy by our redemption, his wisdom and goodness by the worlds conservation: so his Justice is known by the wicked's destruction.

That this is the Lord's doing appears, in that he spares others that have been as guilty: for his mercy everywhere matcheth his Justice. He confounded Sodom yet he hath converted many as wicked as they: his free grace hath brought those to heaven, who have deserved as deep a place in hell. *Manasseh* broke his covenant with God, yet his repentance found mercy. As therefore we should fear to sin, lest we perish as Sodom: so turn we to God in hope of savor, for he hath spared some as sinful as Sodom. *Hear the word ye Princes of Sodom, and people of Gomorrah*. They are compared to Sodom, yet mercy is offered, if it be penitently and faithfully accepted.

6 Lastly, yet more to justify this Judgment of God, that is, to make it appear just; as sinful as Sodom was yet the Lord destroyed it not without premonition. First, he sent among them a bloody war; which, whom it left not dead on the earth, it took alive into bondage. Here was one warning: yet in how few years hath Sodom forgot that she was spoiled and led captive? Had she been warmed by the sword, she had escaped the fire. Yet did not that ill success either make *Lot* leave Sodom, or Sodom leave sin: he still loves his commodity, and she her impiety. Wicked men grow worse after afflictions, as water grows more cold after a heat.

This was not all, but according to the stintless vicissitude of their sins, God follows them with a succession of plagues. Yet after all these warnings, they become worse; so bad, that there were not ten good men to be found in five cities. This heap must needs be fit for the fire, that was all chaff. Besides, God is said to *Come down* from heaven about this examination. Which is a figurative speech; for he that filleth all things, neither goeth nor cometh: and he that knoweth all things, needs not inquire. But to show that he does not proceed in the extremity of Justice, without such a precedent scrutiny as may leave them without excuse.

Lot continually preached to them, by his persuasion to holiness, by his regular and exemplary life: here was still further warning. He had fire in his tongue, but they had a sea

of water in their hearts to quench it. His conversation was as great a vexation to them, as theirs was to him. He reprov'd them the very night before their ruin: but such as be bent upon villainy, are more exasperated by dissuasions: like violent streams that, when they are resisted by flood-gates, swell over the banks. Not being able to reclaim the multitude, he singles out some: and when the rest of the night was short and dangerous; he being sought for by the Sodomites, and newly pulled in by the Angels: yet he ventures abroad to seek his Sons in awe. They were but betrothed to his daughters, yet such was his charity, that he hazards his own safety to preserve theirs: faith would never be saved alone, but win all she can. He did admonish them like a Prophet, and advise them like a father; but both in vain. He seemed to them as one that *mocked*, and they did more than seem to mock him again. Why should tomorrow differ from other days? Who ever saw it rain fire? No Almanac ever spake of such weather. Or how should brimstone be engendered, or exhaled into the air? The clouds are bottles of waters, not of flames. Or if such a shower should fall, why must it not burn all the earth, as well as the valley? Why not as universal as was the deluge? Or grant it do come, yet it cannot be so sudden, but we shall have time to call for mercy: it will be as long a dispatching us, as the flood was a drowning them. Thus carnal men count preaching foolishness, devotion idleness, and Prophets mad men. Certainly these men's unbelief was as worthy of the fire, as the others uncleanness: *he that believeth not, is already condemned.*

Lastly, in the attempt of that horrid impiety, the Angels smote them with blindness: now this being so miraculous and immediate a work, might have warned them enough, that the business they undertook was damnable. They smote not the *Medium*, which was the air: nor the object, which was the door: but their sight with such a blindness, that they could not discern one thing from another. As the *Aramites*, that they could not descry the Prophet, nor the way, nor the City. Both their outward and inward discerning faculty was dazzled. Yet doth not this sensible warning better them: they go groping up and down the streets, cursing those men whom they could not find: and yet they bethink not themselves, that vengeance must needs be near them. All this while *Lot* and the Angels be in light, and see them stumbling, and foresee them burning. God first stroke them with blindness, whom he will after consume with fire: it is his use to besot them he means to destroy. This darkness was a forerunner of eternal darkness, as the next mornings flame was an entrance to their ever-burning fire in hell.

Let this teach us to admire God's patience, that will not destroy a Sodom without some warning and forbearance. If we worms and dust should be so used of men, as God is used of us, we should quickly show our corrupted stomachs. We have vengeance in our will, but not in our power: God hath vengeance in his power, but forbears it in his will. We are commanded while we breath, to pray the Lord's prayer; *Forgive us our trespasses*: which teacheth us that there is mercy in God without weariness. Sodom cracked the earth with the weight of her sins, and made the air stink with her loathsomenes; yet the Lord was long-patient. And will that God be furious and hasty against that soul that groones, weeps, bleeds for her offenses? If it were not for this, how could we scape being sacrificed to destruction, to expiate his Justice?

God chargeth Israel, that they had *seen his glory*, yet *Provoked him ten times*. How often would I have gathered you! his mercies exceed all numeration. We have been a *Provocation* to him ever since we were made, as Jerusalem was *ever since it was built*. But though the LORD be pleased at sometimes, and to some sinners, $\langle \diamond \rangle$ enlarge his patience; let not us be bold to enlarge our disobedience. He punished the Angels in heaven for one fault, *Achan* for one sacrilege, *Miriam* for one slander, *Moses* for one unbelief, *Ananias* for one lie: he may be as quick against our offenses. How often soever he knocks, our safest course is to rise at the first call. Many are prevented by his Justice, their spirits departing from them, as *Jacob* from *Laban*, or *Israel* from the Egyptians, without taking leave, carrying away their Jewels and dearest treasures. Let us fear the price of angering so dreadful a Majesty, and abusing so rich a patience: he now looks for our fruit, or we must look for his fire.

Next, be we taught here to take the hint of God's warning; and not to let his that is the breath of the Father and the Son, spend his breath upon us in vain. He deals with sinners, as *David* with *Saul*: who took away his spear, and his waterpot, and sometimes a piece of his cloak; as it were snatches and remembrances, to let us understand that we are in his hands, and if we take not warning, he will further punish us. We call, and he hears: we ask, and he grants: we knock, and he opens: cannot all this prevail with us to deal so with him? Which of us can say, he hath not been warned? It is God's charge to his Prophets; *Tell my people; Diximus*, we have told them: *We have shown his people their transgressions, and the house of Jacob their sins*. Hath death given us no warning, did we never find stitch and convulsion? did the head never ache? the stomach never refuse nourishment? All these are warnings of death, as death is a citation to Judgment.

There is scarce anything in the world, but it may serve for a monitor to us: as the messengers of *Job* came one after another, to inform him of his unhappiness; everyone saying, *Ego solus aufugi, I alone am escaped*: to what purpose? *To tell thee*; Some of the Jews are delivered from that raging destruction: to what end? *To declare their abominations among the heathen, that they may know the Lord*. But many are like the Sodomites, hardened by the warnings of God. Instead of embracing the counsel, they rage at the counsellor. But when men are grown to that pass, that they are not better by afflictions, yea worse with admonitions, God finds it high time to strike. Now they have done sinning, God begins to plague. Wickedness hath but a time, the punishment of wickedness is beyond all time. Even the good Angels shall be the executioners of this judgment; and having first delivered *Lot* in Sodom, then from Sodom, they let drive at Sodom. There cannot be a more noble art, than to do Justice upon obstinate malefactors. God doth not often punish for impurity, but impenitency.

Thus far we have walked in generals, such useful observations as the story affords us: now to the particulars wherein consider principally two things; the measure, and the manner. The measure was a total ruin, the manner, by fire. First for the measure.

Overthrew them.] It was a plenary and universal destruction. Their outward happiness was so great, that like rotten fruit they could no longer cleave to the tree. It is said of the wicked, *They come in no misfortune like other men*. No misfortune? now therefore all at once. It

is not good to be too happy for this world: there is danger in being without dangers. The very heathen were loath to surfeit on pleasures, and took it an introduction to further mischiefs. When *Philip* heard that his Army had got the conquest, that his Son *Alexander* was borne, and that his Chariots won the prize at *Olympus*, all in one day; he called on fortune to spice his joys with a little bitterness, lest he should forget himself. The Egyptian King blest himself from *Policrates*, because he was over-fortunate: when he would try an experiment in despite of fortune, throwing a rich jewel into the sea, and finding it at his house in the bowels of a fish. It was a heathen curse, to wish all good luck to their very enemies. It is not good for a man to engross prosperity, lest like $\langle \diamond \rangle$ wasted candle, *Extremum occupet fumus, faetor, & caligo*. *Belshazzar* had no sooner drunk his voluptuous health in the Cup of the Temple, but a new Cup was reached unto him, the Cup of vengeance, and he must drink off that too.

Here was a sudden alteration: this hour a land flowing withal delights and riches; whithersoever they look, beholding nothing but pleasures; and a few minutes have determined all this. Now nothing is visible but ruin, not a house, not a tree, not a plant, not a pile of grass standing: smoke and sulphur, and stench and barrenness possessing all the Plain. When *Amalek* was destroyed, the trees stood: when *Jericho* was burnt, the gold was preserved: though the foundations of *roy* cannot be seen, yet grass grows in the streets. But here, silver and gold, plants and trees, grass and beasts, houses and monuments, all consumed. This is such $\langle \diamond \rangle$ overthrow, as the like never went before it, nor shall ever any match come after it; not that one universal combustion of heaven and earth. Therefore the Scripture, when it speaks of an utter Overthrow, points at Sodom. She might have endured many plagues, yet still stood upon her foundations: but this is such a ruin as admits of no reparation. Such a one, as Sodom did only bear it, and may it please God that none but Sodom may ever feel it.

Condemned them.] The spoiling of their houses was much: yet had only their cities been demolished, they might have built others, or lived in caves, or fled into foreign countries. The spoil of their goods was more: yet grass that is trodden down, may grow again: the world hath more wealth. The maiming of their limbs had been greater: yet life is sweet, and their coaches, and couches, and cresses, artificial legs; and hospitalls, charity is not quite dead. The killing of their bodies, and consuming their lives, yet nearer: the merchant will lose his provision, lose his wards, lose his vessel, to save his life. Yet if life be lost, is there not a day of reviving? Let death crumble the body to dust, shall not the resurrection restore it whole? Or if they must perish, yet let it not be by fire, the extremest of all torments. But what if fire turn the body to ashes, may not the soul ascend the heavens, and live in peace? O but what ransom shall a man give for his soul? *Dennavit, he condemned them;* this the most insupportable burden.

To turn such goodly buildings into ashes, will not this satisfy his Justice? To slay the beasts, wither the plants: not this? To sluice out the bloods and lives of so many thousands; mothers having no leisure to cry for their infants, because it is their own turns to suffer: not all this? No, the soul must answer for the souls offenses; *He condemned them*. The traveler yields to the

thief; take my purse, my horse, my garments; only spare my life. And man beseecheth God; take goods, and pleasures, and honors, and liberty, and life; only spare my soul; let not that be a prey to Satan. Miserable wretches! if they knew the worth of their souls, they would bespeak destruction, as the King of Sodom did *Abraham*; *Da nobis animas •stras*; Give us our souls, take all the rest. Let us save our houses, if we can, and save our goods, and save our lives: but howsoever, let us save our souls, though we lose houses and goods and lives.

All was sharp enough, but as our Savior said to the man sick eight and thirty years (a long and hopeless torment) *Sin no more lest a worse thing happen* 〈◇〉 *thee*: there is a worse behind: all extremities are light and slight to *Condemnation*. Innumerable are the curses of God against sinners: but the last is the worst, comprehending and transcending all the rest; *Damnavit*; a *Condemning* sentence. The Sodomites felt a dismal Judgment; fire and brimstone scalding their bloods to death: but what a slight spark do they Judge it to that they now feel in the furnace of hell. This is the Lord's final sword, when all his rods be worn out, and the wicked 〈◇〉 the better. A smart blow comes, and the sinner is sensible, cries out for ease, and hath it granted: now he thinks this punishment hath pacified God's wrath, and 〈◇〉 hath paid his own debt. Another Judgment comes, and he bears it with impatient sorrow, humbles himself, like *Ahab*: that once removed he hopes now God hath done with him. A third succeeds, now he grumbles under the load, thi•• that God doth him wrong; that he takes more than he should, and plagues him beyond his desert. But all this doth not better him: at last the Lord comes with•• *Damnavit*; *Condemneth* him: and then if all his riches, all his pleasures, the obl••on of his son for his sin, the racking of his joints, tearing of his flesh, the b•••• of his body for the ransom of his soul, could serve, he would make a joyful ••der of them all: but then they will not be accepted. If anything but d•••tion could excuse the reprobates, their condition were not so fearful: 〈◇〉 this *Descendere ad infernum, condemning* to hell, is the perfection of all ••chednesse.

Let us prevent God's Justice, by doing to ourselves what he threatens to do 〈◇〉 to sinners. Let us overthrow our sins, that he may not overthrow our houses: ••demne ourselves, that he may not condemn our souls: turn our iniquities to 〈◇〉 that his fire may spare our Cities. As *Nineveh* by taking to heart the message of ••eir overthrow, did overthrow the message. Their walls and buildings stood, by ••ting their transgressions fall. They turned to deprecation and repentance, and ••od turned to commiseration and forbearance. The subversion was threatened, the ••nversion effected. Thus let us save God a labor, that when he comes to correct 〈◇〉 he may find it done to his hand. Let us be self-afflictors, as we have been self-••pters: and set repentance to do what God threateneth. Have we sinned in intem••rance, let us punish ourselves with abstinence: then God will not inflict on us fa••ne. If in uncleanness, chastise we the flesh by contrition, and cleanse it with reso••ion against all unchastitie: so may we escape the diseases both of body and con••ence. Let us break off our covetice by mercy to the poor: so instead of being ••poverished on earth, we shall find riches in heaven. If in anger, let us return to ••tience: so when the Lord comes in anger against us, we shall move him to be pati••t toward us. If in pride, come we down to humility: when he looks to find us ••the chair of presumption, let him see us in the humble dust: then instead of

calling us down to hell, he will lift us up to heaven. Thus with the fire of grace from Gods Altar, let us consume our natural, unnatural corruptions; that the fire of vengeance may never touch our houses, nor bodies, nor souls. Lord, overthrow our sins, and let ourselves stand: teach us to condemn our errors, that thou mayest never Condemne us. That so serving thee with pureness of heart, we may be brought to the brightness of thy glory, through the greatness of thy mercie.

Turning the Cities into ashes.] I come to the manner of their destruction, which was by fire: wherein consider four circumstances. The strangeness, the sharpnesse, the suddenness, the destructivenesse.

1 The strangeness; it was a miraculous rain; brimstone mingled with the fire, as a fit matter to disperse it: and, it is very likely, salt too: *It shall burn with brimstone and salt.* Yea, and that water was poured down also, from which was gathered the dead sea remaining to this day. This Rain came from Heaven, the upper region of the air, the place for fiery meteors. And haply the nature of the oil being full of pitch, slime, and other combustible matter, did much increase the burning. *The vale of Siddim was full of slime pits, and the Kings of Sodom and Gomorrhah fell there.* This was strange indeed, that fire and brimstone, the materials of hell, should come down from heaven: or that floods of water should grapple with streams of fire: and that all, as water does set lime a burning, should help rather to enflame. *Upon the wicked shall the Lord rain fire and brimstone, and stormy tempest.* That brimstone, a mineral of the earth, should be found in the air, drawn up by an extraordinary exhalation, to be sent down after an unexampled confusion! But this was the Lord's doing, and it is marvelous to our thoughts.

2 The sharpness. It is said of fire, that it is the best friend, the worst enemy: no element is more noble when it is our friend, none more terrible when our foe. God himself is a *consuming fire*: and he *maketh his Angels a flame of fire*. As the fire lies hid in the hard flint, so God is in everything: it is quick and shining, like the Trinity. Fire consumeth wood, and purgeth gold: so doth the Lord's grace consume our creature, and refine his own creature. We desire not to be too far off from the fire, lest we be too cold: nor too near, lest it burn us. If we be too far off from God by our Apostasy, we soon perish with cold death. If we dare come too near him by our presumption, we are swallowed up with his infinite and inaccessible glory.

There was *Ignis sacer* in the Temple: that holy fire went out in the captivity: but some of the Jews say, it was hid in a pit. The Holy Ghost came down upon the Apostles in the shape of *fire*. The fire concurs to the generation of things with the other elements, yet is it self childless, it hath no fruit of his own. So doth the Spirit work with the other Persons in our Redemption, yet hath no person *Proceeding* from him.

Thus excellent is fire while at peace with us: it heats, purges, enlightens, consumes: so doth grace heat our hearts, enlighten our minds, purge our affections, consume our corruptions. But when it is at war with us, the rage is terrible things most beneficial in their use, are most pestilent in their enmity. The fire grave to swallow *Corah*, water to drown the old world, a

sword to fall upon ‹ϕ› a plague to slay Israel, a scourge for the back of fools; but nothing so sharp ‹ϕ› fire? The heathen have worshipped it for a god: for which choice being repu•• they demanded anything that could overcome *fire*, and they would adore that. ‹ϕ› Image was made by a cunning Artist, the substance whereof was clay, full of ‹ϕ› which were so done up with some liquid matter that they were not seen. The ••vincible God of fire was put under this Image; which quickly hardened the ‹ϕ› and was put out by the melting liquor. But here was a stupid ignorance, to slip o•• ‹ϕ› one Idolatry to another: and instead of a natural element, to give over them••• to an artificial Idole. Fire hath over-mastered stronger Images than ever ‹ϕ› made of clay, and left their ruins shameful reproaches to all their superstitio•• Idolaters.

There is no element in the extremest fury more afflictive to the sense, ‹ϕ› fire. Water doth only drown, and soon choke the breath by stopping the ••sages of respiration: so *Pharaohs* destruction was in this respect far short of *Sodom*. The air doth only stifle the spirits, and by infecting the blood, do•• ‹ϕ› more than a pleurisie or plague, dispatching if not with like speed, yet with less ••ture: thus the Israelites in the plains of *Midian*, sped not so ill as the Sodomites i• the plain of *Jordan*. The swallowing earth that opens her jaws with a quaking m•tion, devours men alive, but it soon with a falling closure makes them dead: ‹ϕ› *Corah* and his confederates suffered easier than *Sodom* and her inhabitants. But ‹ϕ› killeth not only with the rest, but tormenteth above them all: scorching the limbs puckering the skin, enflaming the blood, enraging the sense, torturing the whole• man. The sword is a sharp executioner, armed with hostility, it hath unprison•• millions of souls. The teeth of wild beasts roaring for their prey, are merciless, as the enemies of *Daniel* felt. The nearest of all plagues that comes to the torme•• of fire, is famine: and the very anguish of famine ends in a kind of fire: when for want of vivid moisture the radical heat is inflamed, and burns up the vital spirits. Gunpowder, the most damnable mineral that ever hell begat, or Rome made use o• (for those worshippers of the Successor of Saint *Peter* found much employment fo• salt-peter) yet can do nothing without fire: it is but a speeding messenger that f•• sendeth.

All manner of deaths murders have in them some more mercy, or at least le•• cruelty, than his fiery massacres. It is reserved in human Justice for the most horrible offenders; murderers, witches, deniers of CHRIST, Atheists; of which last number we have too many, but that the cunning Devil dares not be so bold ‹ϕ› to profess it. But there is another fire for them, which shall quickly burn out Atheism; for they shall feel eternally that there is a God; and their flame must be so much the hotter, because they would not believe in their offered Savior. Thi• is the incomparable torture of fire so powerful, that no other element shall have the honor of purging heaven and earth, but fire: none able to burn this universal machine but fire. None other ordained to be the special matter of the reprobato••s torment in hell, but fire: whether in figure to shadow, or in realitie to perform, the extremest tortures, fire must do it. That hath the most searching property, and can only refine what is substantially good, and consume what is quali••ively evil.

Beside all these expressions comparatively, the sharpness of this punishment by fire, is aggravated by three gradations.

1 By the quality; it was not only fire, but a deluge of fire. *The Lord rained fire*: not sprinkled by drops, like a gentle shower, but *Rained*, as it were whole sheets of fire, the flashes of lightning are nothing to it; but flakes and streams of fire; *The highest gave his thunder, hailestones and flames of fire*. Not a little kindled, as fire in a house, that gathers force by degrees, and from small sparks riseth to a violent combustion; but the very beginning was a rain of fire. They had rained on the earth great cataracts of sins, and heaven rained on them great cataclismes of flames.

2 By their indisposednesse to bear it; men quite destitute of the grace of God, and forfeited to all discomfort. Flesh and blood, in either valor or desperateness, have endured many strange torments in this world; lancings, searings, rackings, all to protract a miserable life. Divers martyrs have leap'd into their beds of flames, as beds of downes. But the sense of the torment hath been qualified by God's assistance and their patience. But he that could cool the burning furnace by the will of his mercy, did inflame this fire by the breath of his fury. There was fire for doing well, here is fire for doing ill. There was the fire of man against the love of God, hear the fire of God against the lust of man. There was grace to allay it, here was sin to enrage it. The punishment was the more sensible, as the patients were more insensual.

3 By the addition and mixture of it: not fire alone, but fire mingled with *Brimstone*; a matter fit not to allay it, but increase it. *Extendit, non extenuat flammam sulphur*. The perplexing properties of *Brimstone* are three: to burn darkly, sharply, loathsomely. Darkely to grieve the sight, sharply to afflict the sense, loathsomely to offend the smell. The Scripture, to describe the extreme tortures of fire, adds often *Brimstone*. *Fire and much wood, and the breath of the Lord like a river of brimstone to kindle it*. Where is both a *Prosopopoeia* in the *Breath*, and a *Topographia* in the *Brimstone*: both figures to express the furious indignation of the Author, and fierce severity of the Act. For the Allegory of *Breath*, to denote the rage of *Saul* against the lambs of *Christ*, he is said to *Breath out slaughter*. To signify the Lord's wrath against sinners, he is said to *breath out fire*. For *Brimstone*, it makes fire more terrible; darkening the splendor of it to the sight, sharpening the fervor of it to the sense, and augmenting the stench of it to the smell.

This discovers to us the nature of sin, how stinking and loathsome it is to God, that burning *Brimstone* is not more offensive to us. *Fatidius Deo peccatum, quàm omni sterquilinum*. No perfumes are more pleasant to the sinner, no dunghills more noisome to the Lord. *Absalom* thought his pride sweet, *Zimri* his adultery, *Nabal* his wealth sweet: the usurers gold, the lascivious man's harlot, the defrauders gain; all fragrant smells to them; because they breath no other air but such pestilent corruptions. And the very sent of goodness would set them hard, as fen-men are sick with a subtle air, or the soil-man swooned when he passed through *Buckersbury*. But if their hearts were unstop'd, and cleared from the cold and congeald attarres of sin, they would be sensible of the stench; and there is no work of darkness but they would smell *Brimstone* in it. Our blessed Savior *feedeth among the lilies*, lodgeth in the *beds of spices*, the sweet graces of his Church: let not us like *Dorcas*, love the

dunghills: or like Scarabees, pass over all beauties, to light upon sores and ulcers. O that we could but discern sin as it is in it self: how should we then hate our lusts, our lies, our oaths, our covetous desires and practices; smelling the stink of *Brimstone* in them all! Indeed we are all unsavoury of ourselves, odious to that God, who hath pure eyes and pure nostrils: only our hope and comfort is, to be sweetened with the perfume of Jesus Christ.

3 The Suddenesse; the fire was not long a dispatching them: but as it fell before their expectation, so it destroyed them before their recollection. When the sun did rise, then began the rain to fall; now this was just at *Lots* entering into *Zoar*: at break of day he went out of *Sodom*, at sun-rising he came into *Zoar*: between which spaces a man may go four miles, say the Hebrews. Now *Abraham* rose up early in the morning, yet he saw not the falling of the fire, but the rising up of the smoke only. This must needs be done suddenly: in all likelihood, less than half an hour determined all the glory of *Sodom*. The Prophet says, In a moment: *Sodom was destroyed in a moment*. Why then should not men believe the same power of the last fire to consume the world, and our changing even in a moment? *In a moment, in the twinkling of an eye, at the last trumpet*. That fire gave the *Sodomites* no time of remembrance, nor shall the last fire give the world any time of repentance. *Vita brevis, & ipsa brevis incerta*: that may come suddenly, which we know will come certainly. We have no more Patent of forbearance than had *Sodom*: it is said of the wicked, *In momento ad infernum*, In a moment they go down to hell. Death doth not always creep upon a man by degrees, like *Ezekiel's waters*; from the ankles to the knees, from the knees to the loins, and so to the heart: but swallows some ere they can swallow their spittle. *The Judge standeth before the door*. Would the thief break into the house, if he knew the Judge stood at the door? We may say of our sinning and dying, as Physicians of their critical days; the first is *Index*, the second *Index*. Our sins shows we shall die, our death judgeth us for our sin. But betwixt both these there is *Medicamentum*, a gracious help, the intervention of our seasonable amendment, and applying the satisfaction of Jesus Christ.

4 The destructiveness; *Turned them to ashes*. It is a fearful degree in punishment, *in cineres redigi*, to be reduced to ashes. God went far with *Israel*, when they were *Titio ereptus*, a brand snatched out of the burning. He proceeded further, when he set the whole *Forest* of his people on fire; yet still a remnant was preserved, some did escape, even thorough the fire. The Prophet by the *Dry bones*, shadows out a desperate estate. A man is sick, there is danger: panting for life, great fear: dead, no hope: buried, despair: the flesh consumed, nothing but bones left, here is the utmost extent, saving only his wholly mouldring to ashes. *There is hope of a tree if it be cut down, that it will yet sprout again*: but cut down, cast into the fire, and converted to ashes, no hope.

Yet is this the end of all flesh: the innumerable army of *Xerxes*, all become ashes. *Herod* that was honored as a god by men, was proved to be a man by worms; turned to ashes. The *Roman Palace*, the *Spanish Escorial*, all the glorious Cities and buildings of the earth, shall meet in this catastrophe; be turned to ashes. *Solomon* from his royalty, *Achitophel* from his policy, *Caesar* from his monarchy, *Plato* from his Philosophy, even *Moses* from his humility; all good men from their sanctity, all bad men from their impiety, must descend to make ashes. Death is

that impartial metamorphoser, that turneth all secular glory into *ashes*. Where are they that credits this Temple wherein we pray, that built those houses wherein we dwell, that founded the City wherein we live, that begun those societies whereof we are? ye know, all *turned to ashes*. Not turned to birds and beasts, as the Poets fain'd, much less to stars; neither to plants nor planets; least of all to celestial Angels, but to dust and *ashes*.

There is difference of estates while we live; *Cinerum sub pulvere nulla*. Ye $\langle\phi\rangle$ gods; there he considered their pomp and dignity: *but ye shall die like men*, there \bullet e minds their end, that with the change of his note, they might also change co \bullet nance. He tells them their honor, but withal their lot. In power, wealth, tra \bullet e, titles, friends, they differ from others: in death they differ not from others. They are cold when winter comes, witherd with age, weak with sickness, and melt away with death, as the meanest: all to *ashes*, *All flesh is grass, and the glory of m \bullet as the flower*: the glory, that is the best of it, but a flower. No great difference, the flower shows fairer, the grass stands longer, one sithe cuts down both. Beasts f \bullet and lean fed in several pasture, killed in one slaughter. The Prince in his lofty palace, the beggar in his humble cottage, have double difference; local and ceremoni $\bullet\bullet$ height and lowness: yet meet at the grave, and be mingled in *ashes*. We walk i \bullet this world, as a man in a field of snow: all the way appears smooth, yet cannot \bullet e be sure of any step. All are like actors on a stage, some have one part and some ano $\bullet\bullet$ er, death is still busy amongst us: here drops one of the Players, we bury him \bullet th sorrow, and to our scene again: then falls another, yea all, one after another, $\langle\phi\rangle$ death be left alone upon the stage. Death is that damp, which puts out all the $\bullet\bullet$ me lights of vanity. Yet man is easier to believe that all the world shall die, \bullet n to suspect himself. Though we be older than those we follow to the grave, yet \bullet l we hope for a longer reprieve. If anything could have hired death to spare, \bullet r forefathers would have kept our possessions from us. But *ashes must to ashes*: \bullet st was our composition, and to dust must be our dissolution: only we look for a \bullet ter resurrection.

From all this observe the fit proportion of the punishment to the sin. They $\bullet\bullet$ ich burned with the fire of lust, are consumed with the fire of vengeance. They $\bullet\bullet$ ned against the rule of nature, and they perish against the course of nature. They \bullet d conjured up hell to earth; and God sent hell out of heaven. For their unnatu \bullet l lust, unnatural fire: there is a loathsome stench in their wickedness, and there \bullet s the stink of brimstone in their confusion. Such is the Justice of God, not only $\langle\phi\rangle$ strike for offending: but also the wisdom of God to strike according to the man $\bullet\bullet$ r of offending. *The Lord is known by executing Judgment: making Their sword $\bullet\bullet$ er into their own heart*. The Gibbet which *Haman* built for *Mordecai*, shall hang $\bullet\bullet$ msel \bullet e. *Pharaoh* made away the Hebrew males, and was requited with the death $\langle\phi\rangle$ his first borne. *Herod* slew the infants of *Bethlehem*, and was punished by the $\bullet\bullet$ rder of his own children. *Hildebrand* suborned a villain with a great stone on $\bullet\bullet$ e Churches roof, to brain *Fredericke* the Emperor doing his devotions after his \bullet onted manner: and the same Traitor tumbled down, and was quashed in pieces \bullet th the same stone. Thus was *Alexander* the sixth poisoned with the same liquor $\bullet\bullet$ ich he had ordained to make away some of his Cardinals. Three of those fie $\bullet\bullet$ conspirators were maimed and disfigured, by the fiering of powder at *Holbecke* $\langle\phi\rangle$ Worcester shire; who had meant by powder to blow up a whole State. Let all $\bullet\bullet$ ese examples

terrify the wicked: God will meet with them in their own kinds, and fill them a cup with their own tempering. As their tongues have walked against heaven, so they shall be confined to hell: *Propter solutas linguas*, they shall have *Catenatos pedes*. For drunkenness, want of a drop of water: for covetousness, everlasting poverty of comfort.

Two things are yet further to be looked into. 1. how the Justice of God may be justified in this universal confusion of the Sodomites. 2. what was the utmost extent, or what followed the ruin.

For the former; it is the Atheists exception against the Justice of God, that he founded the innocent with the guilty. The men indeed were given over to licentiousness, but no such thing is testified of the women: and if the women were also sinners, yet the infants were not capable nor culpable of such faults. For answer, first let us hold this undeniable Tenent; *The judgments of God are often secret, always just* will show mercy to whom he will, and he does us undeserved favor. He will execute judgement on whom he will, and he does us no wrong. That he saves any, the cause is in himself: that he condemns many, the cause is in them.

God is absolute Lord over all his creatures: and as it was his only pleasure to give life, so also to take it away. Neither are we more to demand a reason of the latter, than we are able to conceive a reason of the former. Whether he gives, or withholds, still *blessed be the Name of the Lord*.

Children are parts of their Parents, and therefore may be justly infolded in their fathers punishments. They are guilty of original sin, a filthiness that they have by propagation from their parents: for their souls were infected, so soon as their bodies were infused. Before the Justice of God there are none innocent. They that have sinned from their parents, may justly be enrolled with their parents. Though they be not guilty of their fathers actuals, yet they have by nature so much corruption, as may deserve sharp correction. How frequently hath God chastised the children for the fathers offenses. *David's child* begotten in adultery must die *Who did sin, this man, or his parents, that he was borne blind?* This the Apostle could easily see, howsoever they undescreetly asked: *Quia antequam nasceretur, procare non potuit ut cacus nasceretur*. But the Son shall not bear the iniquity of the Father; a good son shall not answer for a bad father. But the child is a sinner, *parvulus unius diei*: and when it hath the fathers sin with the own it is punished the own sin, not for the fathers.

Thus do many children suffer for their parents being conceived in offense, and deriving their diseases from their birth: there is *Morbus haereditarius*, as Physicians speak. *Who can bring a clean thing out of an unclean?* Both the trees and fruit were corrupt, the spring and channels unclean, therefore involved in one general ruin. So fully did the Justice of God triumph over them, that he left none remaining; but even the very seed and offspring of the Sodomites perished. *Unless the Lord had left us a remnant, we had been as Sodom?* they had no remnant left. The very little ones infected with their parents sins, were wrapped up in their parents flames.

Nor only fell those Sodomites for the present but forever; *suffering the vengeance of eternal fire*. A Judgment so fearful and singular, that it is able to strike a horror into our hearts with the very thought. This God did. 1. To show his perfect detestation of that wicked people; so apostate from all goodness, that their very seed was accursed. Because the fathers blaspheme against heaven, the children go to hell. 2. To increase their sorrow and torment in seeing the destruction of their children: for if nature were not quite extinct, and they had but as much affection as beasts to their young; it must needs wound their hearts to see the lamentable ruin of their children. Who can hear the confused cry of so many Infants, and not cry for company? to see their tender and ungrown limbs wrapped up in streams of fire, as swath-bands: the shrinking of their soft nerves at every pull of grief their flesh scorched like a scrole of parchment; sprawling on the ground, and rock'd a sleep with dire destruction; would melt a heart of Adamant.

God himself, at other times, had a special regard to Infants: excepting only some places that were execrable in his sight, as *Jericho, Edom, and Babylon*, and here Sodom. Now the sight of such a Judgment among the little ones, that knew not the right hand from the left, that cleaved to their mothers breasts, as apples to the tree; to be snatched away with death, and death in the frightfullest visage, bringing and tormenting death: this did aggravate their plague, and it had been much easier for them to have suffered alone. There is nothing more natural to us, than to love our children; those living monuments of ourselves, that piece out mortality with succession, continue our names and Images upon the earth. These if we affect with our loves, let us not infect with our lives: let us hate our sins, lest they also perish with ourselves. Why should we destroy those, whom we have in a manner made? we brought them into the world with pain, up in the world with care: let us not send them out of the world with sorrow. Repentance and amendment of life help us to prevent such an unhappiness; that we may neither smart for the wickedness of our forefathers, nor make our children everlastingly smart for us. Let us obey our Father in heaven, that he may bless our children upon earth.

For the other consideration; the extremity of their punishment was not temporal death, but everlasting torment: *Eternal fire*. Their present fire does not buy out the future. Run they into the fields, it rains fire: into the houses, it flames with fire: into holes and caves, all places burn with brimstone. Miserable men, whether they fly or stay, struggle or lie still, fire possesseth them. Scarcely sulphur, and burning stench, universally racking them. Yet is not all this enough to purge out their corruption, but a worse torment succeeds, and the judgment of earth doth but deliver them over to the condemnation of hell: which continually burns their souls, and shall never turn them to ashes; a fire neither tolerable nor erminable. The breath of the Lord, like a river of brimstone doth inflame it, and the breath of ten thousand reprobates shall never be able to blow it out. When a drop of water shall be allowed, to cool the tongue that boils with unsufferable flames. Where heat doth follow smoke, and fire heat, and stench fire, and torment stench, and burning shall be added to burning. Thus are they cast into utter darkness, where neither light of Sun nor Moon, much

less the light of heaven, and God's glorious face shall ever appear. Where their eyes must distill like fountains, and their teeth clatter like armed men.

These are those fearful vials of wrath, when God gives blood to drink unto them that boil with heat. Who can express their horrors, nay what horrors cannot they express? Sorrows are met on their souls as at a feast: fear, despair, and anguish leap upon their hearts as a Stag, and the furies of hell divide their spirits among them. Torment calls to desperation, horror to pain, come and help us to torture these wretches. Lust sends one plague, and pride another, and covetousness a third; till they run thorough a thousand deaths, and yet cannot die. All their lights are put out at once, they have no souls fit to be comforted. Thus they lie, as if they bore the weight of the whole earth: and so let them lie, saith the LORD, forever.

Hear him that spake by experience. *Being in hell in torments, he lifts up his eyes, &c.* He looked upward, for he was low enough: he lift up *his eyes*, that could not lift up himself. *Retrusus in locum imum, qui affectavit locum primum.* He would not look down to *Lazarus* in his misery, he must now look up to *Lazarus* in his felicity. *Oculos quos voluptas clausit, acerbitas aperit.* Where remembering his pleasures past, considering his joys lost, sensible of pains present, and fearful of greater tortures to come: he sees *Ad cumulum suae paenae. Lazarum in sinu Abrahae: Lazarus in Abraham's bosom.* (Every believer is a child of *Abraham*, and whither should the child go but to the bosom of his Father?) Now he begs with more floods of scalding tears, than ever *Esau* sought the blessing, to have some comfort from *Lazarus*; *send Lazarus, &c.* His envious pride doth not yet forsake him. *Non potuit ad Lazarum duci, sed Lazarum ad se deduci.* He would have *Lazarus* come from the rest of heaven, to the terrors of hell. And what craves he? not an Ocean, not a river, not a pond or some small fountain, not a bucket or spoonfull; but a *drop*. And what if all the rivers in the South had been granted him, his tongue would still have withered, and he never have cried in the language of hell; It is enough. Or had his tongue been eased, the rest of his parts would still have fried. Water might be by him, but *Vinctae sunt manus*, he hath no hand to reach it. O bitter day! when not the least finger (I say not, of God, but) of the meanest Saint in heaven, shall bring the least drop (I say not, of the waters of life, but) of the waters of the brook to give him comfort. He fared as delicately as the Sodomites, in the fullness of all rare viands: he went not in sack-cloth, or common garments, nor with a diseased body as *Lazarus*: but in purple and fine linen, not on the best day of the seven, or when he went to the Court, where it is somewhat tolerable; but *every day*. But now, like the Sodomites, he is snatched from his libertine surfeit to famine, from a table of viands to a Table of vengeance, from boules of the lustiest wines to drink sulphur, from beds of downes to beds of flames, from bravery to misery, O here is the emblem of wretchedness! He would have one *sent to his brethren*, let this calamity give *warning to us all*. *Flame* torments him, not a moderate fire. In a flame there is *Ardor* and *Splendor*: but in hell there is burning without sight, as in the Empyreall heaven there is light without burning.

Thus had the Sodomites their portion on earth, and from the want of all miseries, were driven to the misery of all wants. God does not damn men because they be rich, for himself is infinitely rich; and *Abraham* that rejected the rich man, was on earth richer than he. Nor because they are Great, for himself is the greatest of all. But because they abuse these to the

dishonor of his glorious Name. And to conclude; their torments are eternal. As our *short affliction causeth to us an excellent and eternal Glory*. so their short pleasure causeth to them an exceeding and eternal pain. Their sorrows are infinite, *ration finis*: they lie pressed under an unsupportable load, and still call for more weight to dispatch them, but cannot have it. What the *Psalmist* sings of God's mercy, is true also of his Justice, that it *endure•• forever*. *Horrendum incidere in manus mortis viventis, & vitae morientis. Fi•• semper incipit, & defectus deficere nescit*. If after so many millions of years as there be drops in the sea, there might be deliverance, they had some hope. Men may comfort themselves in temporal sufferings, *Dabit Deus his quoque finem*: but there is no limitation in hell: when the Lord shall give over his being, they shall have ease and not before; which is Never. An infinite Majesty is offended, therefore an infinite penalty imposed. In hell they shall ever remain sinners, therefore in hell they shall ever remain sufferers. Sin is like oil, and torment like fire: so long as the oil lasteth, the fire burneth, and that is forever. This is a long confusion, and therefore not to be passed over with a short meditation. Let us think again and again of it, and so fear it, that we may never feel it. It is a desperate madness, for the pleasure that one hour determines, to incur those pains that are capable neither of ease nor end. Thus I have insisted on the *Sodōites* punishment, that we being terrified with it, might learn by their example to prevent it. Which is the next point considerable, the *Monument*.

Made them an ensample to those that after should live ungodly.] This example of God's Judgment is one of the most conspicuous and remarkable in all the sacred History, and set out for a special precedent by the pen of the Holy Ghost; with a note of recordation, like a hand in the margent that directs to some observable thing in the Text; with a *Mark this*, as a thing of great consequence. Where collect four observations.

1 The right use of all God's mighty wonders, is when we take them for wonders: trembling at the sight of the works, and fearing the omnipotence of him that wrought them. When Israel saw that mighty work upon the Egyptians, *They feared the Lord*. They are drowned in a sea of water, and the other do not drown it in a sea of forgetfulness. *The sea was troublous*, and the mariners *feared*: the sea was quiet, and yet they *feared*: this may seem strange; but the first was the fear of nature, the second of Grace: then they feared the creature, now the *Creator*. When *Ananias* and his wife fell suddenly dead, *fear came upon all the Church*. The Judgment was upon some, the fear came upon all. When the earth opened her jaws to swallow *Corah*, the people opened their mouth to cry; *Let us flee*. *These things came unto them for ensamples, and are written to admonish us*. These things they might have suffered, and their calamities have died with themselves, never been known to posterity: but they are written for us. God made a record of them, and if there be any faith in us, they be as present to us, as if they were done before our eyes. *If they hear not Moses and the Prophets, nor will they believe one from the dead*. Where faith makes a doubt, there sense will never be satisfied.

But if we trust not our ears; in all this ample theater of God's Judgments, did we never see any fetched away from a prosperous estate by strange accidents? were not they precedents for us? Cannot all make us afraid of overlaying God's patience. Did the blasphemer never hear how *Rabshakeh* sped? Did they that blush not to be called the roaring crew, (therein

sentencing themselves) never read what became of the Sons of *Belial*? Did the secure worldlings never hear of the general deluge? Nor murmurers of those *fiery Serpents*? Nor unclean persons with their catamorphoses, of the condemnation of the Sodomites? Shall not all this make us to break forth into those acclamations, *this was the Lord's doing, and it is marvelous in our eyes*.

Indeed these may work with the wicked to admiration, not to repentance. The very Jews beholding the wonders of Christ, could say, *we never saw it on this fashion; and, The like was never done in Israel*. Herod desired to see Christ for a miracle, as *Felix* to talk with *Paul* for a bribe. But God doth not work miracles for miracles, but for us. *The gracious Lord hath so done his marvelous works, that they ought to be had in remembrance. I will live, to what end? to declare the works of the Lord: hitting the right end and use. The works of his Providence are miranda: of his Justice, miranda & metuenda: of his mercy, miranda, & diligenda*. The thunder should waken our secure hearts, the rain soften our stony bowels, the lightning mind us of the coming of Christ to Judgment.

These things hath God left as memorials to the world, to be read and preached. We have the books, let us not be strangers to their contents. Our forefathers could once have said; *We see not our signs, there is not one Prophet among us, nor any that divineth: or if any did divine, they divined lies*. Though this sacred Book was not hid in a corner, as when *Josiah* began to reign: nor cut with a penknife. and thrown into the fire, as in the days of *Iehoiakin*. Yet the comfortable use was interdicted, the known language concealed, and men bound with a curse not to read it. It now lies open in our Churches, in our windows; God grant we shut not to our own hearts. Preaching applies it, and this help we have also: may we never know the want of it: yea we shall not, unless we voluntarily put it from us, as a matter not worthy the keeping, and (with the Jews) *judge ourselves unworthy of the kingdom of heaven*. Diverse fearful calamities are threatened to the Jews, such as shall turn their feasts into mourning &c. But if their eyes do not yet dazzle, nor their ears tingle; behind is a woe, that is beyond all woes; the *famine of the word of God*. Famine of bread is a sore plague, when a woeful mother for herself and son, is dressing their last provision. The extremity harder, when mothers by turns eat up their own children. But this is nothing to a dearth of holy knowledge. It is better not to be, than not to know: better unborne, than untaught.

2 God without all exception to the honor of his Justice, might enrol all the wicked at once in universal confusion: but so it pleaseth his goodness to single out some, and propose them as bleeding witnesses to the world: that their vengeance might bring many to repentance. *Perit unus, ne pereat universus*. Such an execution of his Justice doth more magnify his mercy; when he punisheth some, that he may spare many. As when many soldiers have faulted in a mutiny, the General executes martial law upon some, to strike a terror into the whole army. So doth the Lord; *Nobis fit misericordia, illis non fit in jura*. We have deserved, what they have suffered, they have suffered, that we might be delivered. If we make not use of this mercy, we deserve the greater penalty.

3 There is no sin which man can now commit, but God hath declared his wrath against it, in his punishments for it: we can do nothing without a precedent. as any sacrilegious? there be

precedents to forewarn him; *Gehesi, Judas*, and they •hat kept a market in the Temple. But these men fear *nec lepram Gehesi, nec suspendium Iudae, nec ejectionem e Templo per Christum*. Will the Jesuit be a traitor? there 〈◇〉 precedent. *Absalom* rebels, what was the end? His huge army defeated by a few, •he wood devouring that day more than the sword: twenty thousand lost. A sense•esse oake performs the part of a good subject, and apprehends the traitor: his beast •eft him to the gal-house, who was turned beast in renouncing his allegiance. The •arth refused to receive him, heaven was shut against him, none of his troupes left to •uard him; who had so unnaturally wronged the maker of all in his anointed vice•erent. The King gave charge for his reprievall, but the King of heaven had other•ise determined of him. And he that had ambitiously provided a stately monu•ent for his corps, a Pyramis or Pillar in the Kings dale; was tumbled with infa•ie into a ditch, like carrion under a heap of stones.

Can any be covetous without precedent? did he never read of *Nabal's* base pe•riousnesse, and accursed end? Hath not the adulterer, *Zimri* for his example? •an he think of his sudden end, and not tremble to embrace his harlot? And for the factious, that are subject to their own lusts, but will be subject to no laws; observe they not the conspiracy of *Corah* against *Moses*; whom the earth buried alive, and stayed for neither executioner to dispatch them, nor sexton to make a grave for them? Can a man exact upon his brother by a biting interest, without a Jewish example? Or throw his unable debtor into prison without a precedent? The Vs•• is a legal thief, the unmerciful creditor a legal murderer: they do nothing but by Law, and by Law they may go to the Devil together. The fraudulent trafficker cannot abuse his simple customer, but there is precedent for him, in *Ananias*; *Did you sell the land for so much?* cost your commodity so much? Yes, what followed? the lie he told before men, he was suddenly sent to answer before the God of truth. Do tyrants now persecute the Church, without example? So *Julian* sent his subjects to heaven in earnest himself went to hell merrily and in jest. Homicides have the example of *Joab*, whose *gray hairs went not to the grave in peace*. There is no profane libertine but had the example of *Esau* before him: who lost the blessing of heaven, for the pleasures of earth. They cannot tell a lie but by precedent: not swear an oath, not break a Sabbath, nor worship an Image, but by example. All these sins, and what other we can Imagine, have been committed in former ages, and plagued by former judgments. *Non tulit nos sine exemplo, ut inveniatur sine defecto, vel tollat sine patrocinio*. These iniquities if we admit, they retain not in so mean a quality, as before. Fratricide is now worse than in *Cain*, because it h•••*Cain's* ensample. Apostasy now worse than in *Lots* Wife, because her example hath forewarned us. Adulterate painting worse now than in *Jezebel*, because we understand her fearful end. Vncleanesse now worse than in *Sodom*, because the Lord *hath made them ensamples to those that after should live ungodly*.

4 God's Judgments are so many real Sermons against the sins of men. He doth not only preach vocally by the ministry of his servants, but also actually by the execution of his Judgments. *Once hath God spoken, twice have I heard it*: once in his word written, a second time in his work done; his actions being so many declarations of his will. So *Elihu* in *Job*. *These things will God work twice or thri•• with a man*, to bring his soul back from the pit. Once he spake it, another time performed it, a third time redoubled it. There is no people can plead

ignorance, or excuse themselves by wanting means of Instruction: for the whole earth is filled with the Judgments of God. When the fire devours a man's estate, or the sea wracks the Merchants hopes, or sudden death takes away our neighbors life, God preacheth visibly to us. Though we pronounce nothing by a peremptory rashness, for fear of CHRIST'S objurgation: *Do you think they were greater sinners?* For the cause is not revealed to us, as the Prophet spake of the troubled Shunamite; *〈ϕ〉 soul is vexed, and the Lord hath hid it from me.* Yet let us take them to heart; we cannot discern them, they all concern us.

Let us be the better for all this, lest we become the worse. It had been easier for us never to have heard of Sodom's ruin, than not to mend our lives by the example. God's hand would have been lighter upon impenitent souls, if such precedents of his Justice had never been set before them. *Lege Historiam, ne fias Hisoria.* Let us raise ourselves out of their fall, and make their subversion the matter and means of our conversion. *Exempla observemus, ne exempla simus.* Let us be warned by examples, lest we be made examples. If we will not learn by others, others *〈ϕ〉* learn by us. There is no learning so cheap, as that which comes at another's cost. If their poison by good allaying, be made our physic: if the sword of vengeance that devoured them, amend us with the very sight and shaking of it: we shall escape God's fury, and become the blessed examples of his mercy.

Now there are three impediments which frustrate the good use of this doctrine, Contempt, neglect, and mis-interpretation.

1 Contempt, which is a proud and presumptuous humor in men; whom the most palpable judgments, and evident executions, shall never deter from their damnable projects. *The Judgments of God are high above his fight:* tell him how others have perished, he answers; *Tut, I shall never be moved.* But this is the greatest Judgment of all; *Non intelligere delicta, ne sequatur panitentia:* not to understand their errors, lest they should be brought to repentance.

2 Neglect and a forgetful slighting of such terrible things. It is to them but a pang, or a transient stitch, a nine days wonder, or news that is quickly out of date. *Pharaoh* was no sooner quitted of the plague but presently his heart was hardened. While God thundered, he trembled: but then as if the Lord had spent all his power and shot, he is the same man he was. Like *Ephraim's* goodness, a *morning dew.* While the weather is cloudy, they are melancholy: but when the Sun of prosperity rises, and the storm of affliction clears up, their moisture is dried. Such a dew you shall have stand upon the stones of the Church against rain, but the stones are ever the softer for it. *Ahab* hearing the denunciation of wrath, was humbled: the hand of judgment did but crush his heart like a piece of clay, till the moisture was pressed out, leaving it then but more hardened earth. All Israel was affrighted at the careful end of *Corah;* yet even the very morrow after they fell upon *Moses* and *Arion,* murmuring; *Ye have killed the people of God.* Such small impression doth the misery of others leave in us; as if we had, a protection from all arrest, a super-ideas against all suites. And what plagues soever we see inflicted on others, we think they have deserved them, never reflecting upon our own merits and mutable conditions. We come short of the

circumspection that is in birds and beasts: for they can void the places where they see their fellows have miscarried, and are sensible by what token to remove.

3 Mis-interpretation, by soothing ourselves in our own courses, and turning the stream of God's Judgments another way. Some sport with these examples: and being set forth as Crocodiles *in terrorem*, they make them their play-fellows, and the subjects for the exercise of their wits. As to respect the conversion of Noah's wife, no better than one of Ovid's *Metamorphoses*; Niobe into a Stone: as if there was no difference betwixt God's actions, and Poets fictions. So they ascribe Noah's flood to some extraordinary aspect of the Moon, or concourse of watery planets: and think not that God opened the windows of heaven, and fountains of earth. The drowning of Pharaoh's Hosts, to the inconsiderate venturing over upon high Tide. It shall be imputed to anything rather than the true cause; God's answer: these ensamples working no more upon them, than mere casualties. But woe to those that shall not so understand them, as God meant them.

Here I have just cause to declare against three sorts of mistakers: with whose errors I will deal, as the venerable Judges do with seditious Attorneys, call them the Bench, pitch them over the Barre, put out their names from the Roll and let them go.

1 The Impeachers of God's providence, among whom there are six errors, 1. Of the Stoics, who call providence by the name of fate or destiny: which runs through a rank of causes, so bringing in an absolute and inevitable necessity, that pinions the arms of God and man. *Theodoret* beats the nose of this error flat to the devils face. 2. Of such as tie God's providence only to celestial things, exempting sublunary and corrupt matters. *Jerome* says, this error was crept into the hearts of the Jews; as he collects from *Ezek. 9.9. The Lord hath forsaken the earth, and hath us not.* Therefore the LORD answers, *mine eye shall not spare them;* to show that his power is also upon the earth. 3. *Nicenus*, with others, held that God's providence extends it self to corruptible things only in a general manner: *ad rerum generem vel species, non ad singularia, non ad individua.* But our Savior comprehends under it not only the hairs of men, but even the feathers of birds. 4. *Aquin.* speaks of the error of *Rabbi Moses* the Jew; that among corruptible things, man only apprehendeth to the divine providence. This *Jeremiah* confutes. *Deus universae carnis; I the God of all flesh;* both of men and beasts. 5. Of the Platonists, that distinguish three kinds of providence First, of the supreme God, that stretcheth primarily to spiritual things, in a second degree to all the world. The second, of separated substances, that move the heavens *Circulariter*; Intelligences. The last, of certain *Damones*, powers, which they place in the middle betwixt God and man. Such are those that worship Devils for a *Ne noceant.* 6. Of Atheists, that deny all providence, and admit only fortune. *Lactantius* hath confuted it by many arguments; but *David's* conviction is the best disgrace to it, who sets a Cocks-comb on the head of it; *The fool hath said in his heart, There is no God.* In his heart he hath said it, but in his heart he never believed it. Look upon all creatures; they make one glorious army, marshalled into their several ranks, and marching to the will of their great general. Why do stones, plants, and insensible things, tend to the end for which they were created, when as yet they have no knowledge of it, but that they are directed by God? Young ones are no sooner borne, but they turn their mouths the

breast of their mothers: yet man, against nature, reason, religion, doth not turn his mouth of confession, to acknowledge that God who made him. We see birds to come of eggs, and living things engendered of dead seed: why should we as well believe the resurrection of our bodies, and the last account of all our actions?

2 As mis-construing perverters of God's Judgments. That the Jews after a curse of fifteen hundred years, and a vagabond dispersion like *Cain*, should not bethink themselves of their murder of the Lamb of God, is the stupefying spirit of error. One of them is driven to confess that as this plague so far exceeds all their former, captivity so the sin that caused it must exceed all their former sins. As much may justly be said of our Italianated fugitives; who seeing the terrible Judgments of God upon them, will not yet know the Lord. The powder plot is passed over with *An unfortunate attempt*; and the Instruments no further blamed than for their rash and ill luck: as if they confessed that it wanted nothing but success to make it lawful: worse than the sorcerers of Egypt; they could cry out; *This is the finger of God*.

They call for a Judge of controversies betwixt us, yet will not see that God himself is the Judge: declaring his sentence and derision by helping the side which he favoereth. All his judgments upon the conspirators, cannot learn them how much he detesteth such practices. Still they will not gather the unwarrantableness of their designs, though they have been forced in indignation to blunder out, that the *Judge of all the world is become a Lutheran*. Still they are mad to be made the wretched engines of his ambition, that sells the souls of men to buy himself reputation. Cannot the Catholickness of their doctrine, and the infallibility of their director, make their plots successful, and still are they blind? Such palpable demonstrations of God's wrath so directly against their proceedings; might at least make them suspect that something is amiss, and examine where the fault resteth. To have their Infallibilitie so deceived, might cause them to recollect themselves, if they were not drunk with the wine of Sodom. Though they smart with the vials of fury, yet they will not leave their sorcery, according to the prophecy of them. They will rather *knew their tongues for pain*, than acknowledge God's judgments for sin. If we were such damnable heretics as they would make us, how comes it to pass that the Lord so takes our part? That they so often tempting us by flattery, and attempting us by fury, have not yet prevailed against us? Th•••••there the Popes Bulls nor curses have wrought the intended effects? Certainly if the LORD did not favor our cause; he would never so protect our S•••e. Yet all these ensamples work not upon their consciences, nor will they confess their pernicious courses. Though many hundred of their treacherous Emissari•• have miscarried, yet still more follow on, as if no Precedent had bid them take heed. But Antichrist deals with them, as *Amnon* did with *Tamar*: first ravisheth them, and then turns them out of doors. But because they would not take example by whom they should, they shall be made examples to whom they would not: even ⟨◇⟩ reproach to all posterity, and a stink to the succeeding generations.

3 All profane persons that misapply these *ensamples*: what plagues soever come to others, they conceit of themselves no such desert: *Quod perit, pereat*: and no further mind it. Instead of a serious application, to make a jest upon others misery, •his is common. We should *Weep with them that weep*: woe to such as laugh at •heir brothers tears. Whereas, *Ille hodie, ego cras*,

was Saint *Bernard's* use: and we •re, have been, or may be, as miserable as they; was Saint *Augustine's*. The seaman that sees another ship split on a rock, will avoid it. Passengers fear to travel •hat way, where they hear of continual robberies. Yet cannot these judicial pre•edents humble them; as if they had their salvation by Patent. Yea, they are but •emporally sensible of their own plagues: nor doth the thought outlast the smart. As that Father speaks of the afflicted Pagans; *Perdiderunt utilitatem calamitatis: •iseri fiunt, & pessimi permanent:* worse in body, and no better in soul. Either they •hinke they need no affliction, or so sure that they are above affliction. As if God,••ke some skill-less Surgeon, when he comes to let blood, could not find a vein; ••t were not wise enough to choose that vein which is fittest to bleed.

They are lethargically secure, no ruin but their own can stir them. But •hat which could not *Instruere*, must *Destruere*: if they be not deterred by others •hey must be destroyed themselves. Thunder proceeds from a vapor lifted up from •he earth, and compassed with a cold cloud: in the agitation or struggling it takes ••re, and then breaks out where the cloud is thinnest: and being out, sometimes it ••rikes the clothes, not the body: sometimes the body, not the clothes. So doth •reaching; it is the vapor or breath of the Spirit, surrounded with the cold and •atrish humors of our sins: it struggles with them, and in the strife catcheth fire; •nd so vents it self to the terror of the world. Somtimes by menaces and examples, ⟨◇⟩ strikes our garments, not ourselves: sometimes it goes farther, and strikes also our •wne hearts. Oh then let us fear God's Judgments upon others, that we may ne•er feel them ourselves.

To conclude with application, albeit indeed the whole discourse is but a doctrine •f Application: for wherefore is an example propounded, but to be applied? •ypocrites are sick, and will not be known to stand in need of physic; they can ••ve no remedy. Profane ones are sick, and will accept of no physic; they will •ave no remedy. It is hard to say, which case is worst: now God have mercy on •hem both! Can we think, God will not deal with us, as he hath dealt with others •efore us? *Jezebel* suborned false witnesses, and had her neck burst for it: is there no •udgement for such offenders? *Achan* for Sacrilege is stoned, our Church rob•ers hope to scape. *Miriam* was proud, and became leprous: our plaisterd popin•yes fear not. Israelites distrusting in the Lord, die by a plague: how many want ••ith, and yet look not to want mercy? *Esau* seems to say unto all profane wretches; •ache warning by me: *Ahab* to all superstitious Idolaters, *Saul* to all malicious persecu••rs, *Absalom* to all unnatural sons, *Gehesi* to all false servants, *Nabal* to all cove••us churls, *Shimei* to all blasphemous railers Take warning by us. And the Sodo•ites here are made to speak in the language of sorrow, to all secure wantons, Take •arning by us.

Such measure is to be expected from God's hands, if such wickedness be found ⟨◇⟩ ours. If men like it well, to have their buildings on fire about their ears, to see ••eir infants dashed against the stones, or scorched with flames, to feel a bloody ••emy triumphing in their streets, to have their names a derision, their Cities a deso••tion, their carcasses exposed to fowls, and perhaps their souls to furies and tor•ents: they may then run on their impious courses without any repentance or derecation. It is God's mercy, that we were not made the

first fruits of his wrath, and examples to all the world: but how great is our unthankfulness, if having thus escaped, we are not bettered? Or if we scape all this, yet the Lord will strike when he sees his time, perhaps when we are in worse case to bear it. He can make our deathbeds smart for this; he may reserve all horror and amazement to that desperate hour, and then lay on us the burden of all our sins. There is one thing, if we hear it, and heart it, enough to fright us all: *Tolerabilius erit Sodomae: It shall be easier for them of Sodom in the day of Judgment, than for thee:* and yet the Sodomites are now in hell. If we receive not the blessed Gospel with faith and fear, Sodom and Gomorrah never sinned as we sin; and Sodom and Gomorrah were never plagued as we shall be.

But as it is a happy alarm that brings in the straggling soldier to his Colours: and a good chance for the wandering sheep, by seeing the wolf prey on a goat, to be gathered home to the fold. So let the destruction of Sodom, be the instruction of England; let their curse become our blessing. It is a good compassion of nature, that shall bring us to the compunction of grace. So instead of fire and brimstone from heaven, or in hell; the Angels shall lift us up from the vale of mortality, and the brightness of glory receive us in the Paradise of joy; through the mercy of GOD that hath promised it, and the merits of CHRIST that hath purchased it for us.

To those that after should live ungodly. What Saint Paul says; *Lex non est posita justo, The law is not made for the righteous man:* so nor here is the Example set for the holy. But the law is for the lawless, and the example of the ungodly is for the ungodly. *Ex malis moribus oriuntur bonae leges.* He that freely obeys the truth, finds no adversary of the law: it serves to chastise the bad and backward, not to restrain the good and forward. The horse that reineth well, needs no bit: nor he that runneth freely, a spur. *Against the righteous there is no law.* There is $\langle \diamond \rangle$ *Condemning law*, for they are in Christ: there is no *Compelling law*, for the Spirit is in them; and they do as willingly obey God, as if there was no law. Were there no hell, and God would not punish transgression with eternal death; yet would they avoid all sin because it displeaseth CHRIST Yea further, if CHRIST would not give them eternal life, yet would they love him, and desire the advancement of his kingdom. So these examples are not for the righteous, but for the *ungodly*.

1 Let us consider what this *ungodliness* is in the proper nature of it: for it seems to consist both in the privative or negative, excluding somewhat, and coming short of what is required: and in the Positive, committing somewhat that is prohibited. Ungodliness is a sin, which many defy in their mouths, and embrace in their hearts: so much greater than the seven Popish deadly sins, as it is indeed the ground of them all. More dangerous; because being rooted in the heart, it is not so visible to the eye, nor discernible to his reason that owes it. More heinous, because it is more spiritual, immediately directed against God himself; being a breach of the first commandment of the first Table, robbing him of his due honor. $\langle \diamond \rangle$ consists, either in the true worship of a false god, or in a false worship of the $\langle \diamond \rangle$ God, or in the true worship of the true God with a false heart. Whereas *Godliness* is a true service of the true God, in a true religion, with a true heart.

First, it gives him not his honor: secondly, it gives it to another: thirdly, 〈◇〉 do give him due honor, yet not after a due manner. *The fool says in his 〈◇〉, There is no God:* not but that his conscience is convinced of the contrary: but on the least temptation his heart is willing to acknowledge none. *Said, or believed:* examine him according to his Creed, and never fool believed in his heart, there is 〈◇〉 God. If he must confess his being, yet he renounceth all subjection. *They say 〈◇〉 the Almighty, Depart from us &c.* This is too outrageous to be the speech of th• tongue, it is the rebellion of the heart; not vocal, but actual. *They will not 〈◇〉 him reign over them.* They scorn to beg a blessing of him, *They call not upon 〈◇〉 Lord.* They that will crouch and attend the Court for a Lordship on earth, wi• not so much as be petitioners for the Kingdom of heaven. They say *the Lord 〈◇〉 do neither good, nor evil:* they sleep, and dream that the Lord sleeps too. O• they not only deny this tribute to their Creator, but give it to some creature; 〈◇〉 *David* took the land from honest *Mephibosheth*, and gave it to *Ziba* a varlet. Or •se they resolve to honor him, with that he hath declared to offend him: as *Paul*•n persecuting, and the Jews in executing CHRIST; thought they did God •ervice. Lastly, even in their best works, that may carry some show of devotion, •hey have a false heart: halting betwixt God and *Baal*; a mixed service. So *Demas*,•hough he forsook *Paul*, yet turned not to his Idols again.

But he that will admit the service of God no way but his own, shall find the mer•ie of God no way at all. There may be a denial of God in real fact, even when •here is a confession of God in verbal faith. A disease which this age labors of: in •reat ones it is a *Noli me tangere*; Physicians and Divines call it incurable. Yea our •ulgars are not exempted, and the Pulpit can prove nothing so appositely and direct•y by Scripture, but if it displease the people, it shall never come in their Creed. Let •eligion and the Gospel go whistle, if they speak not as this people would have •hem. When God's word and this *ungodliness* meets, you shall hear a rattling and •ssing, as in the encounter of fire and water. *Paul* casts fire at *Ephesus*, *Demetrius*•oars: in comes the Town-clarke with the magnificence of *Diana*: alas, that was 〈◇〉 painted fire, no noise nor tumult at it. If we stroke your spleen, and tell you that •ou are predestinated to go to heaven in a Coach, or that a wherry shall gently waft •ou to Canaan; this is a painted fire that never troubles you. But when we speak •f denying your covetous lusts, abjuring your sacrilege, bleeding for malicious lies •nd slanders; here is presently an hissing, a mutinous mad rebellion.

The word in us labors to destroy *ungodliness* in you, and *ungodliness* in you •bours to destroy the word in us. But consider what the Prophet told *Amasiah*; *Qua non acquievisti consilio meo; Because thou hast not obeyed my counsel, I know that •od hath determined to destroy thee.* The Sons of *Eli* would not hearken, *because •he Lord meant to slay them:* their hearts must be hardened, that they may be destroyed. Alas, the scholar is but the pattern of his master, and our knowledge but a beam •f God's knowledge: while ungodly men refuse us, (Truth hath said it) they reject God himself. They got *Zechariah* to be made away by *the Kings command*: he said •o more at his death, but *videat Dominus, The Lord look upon it;* what followed? While ungodly men are whetting a knife to cut our throats, God is whetting a word to cut their

throats. One singular proof of *ungodliness*, is a contesting against the preachers of Jesus Christ.

2 This example is set down for the *ungodly*; but it is rare to find any that will confess themselves ungodly: now men that have no sense of being ill, will never care for any medicines to make them well. And though the fruits of it were ever more visible and notorious, yet the root lies buried in the ground, and boasts of a concealment. We have some to whom the very Church is a shadow of death, and they have earnest business, which they love above God and their own souls. Examine your fields, streets, waters, in the times of devotion; is not this *ungodliness*? And for them that make as though they would be saved, do they not sue for their inheritance in heaven, *Formâ pauperis*; refusing to give the least scrap of their superfluitie for eternal life? Yea, do not they even pull down that kingdom, which they seem to crave? Is not this ungodliness? If they hear, is it not with contempt, spleen, censure, and (if they durst) with controlment? How few, when the Sermon is done, think either the worse of themselves for the present, or become the better afterward? How many *brutish* men find we, that continually mistake the soul for the body? *Soul, eat, drink, &c.* his meaning was, body eat. He thought his soul was delighted with sensualls, whereas it is the lay-part, the very *fast* of man, that is thus pleased.

Lust is with the affections, as *Jezebel* with her chamberlaines; she paints and *pleases*: grace comes like *Jehu, who is on my side*? O that she were hurled down. If wealth increase, there is a dish added to the table, a set to the ruffe, a tie to the shoes: not a dram to devotion, not a mite to the Church, not a scrap to the poor, not a grace to the soul. Not to speak of the professed enemy to all goodness, the engines of hell, and deputies of the Devil, whose souls are nothing else but moving anatomies: such as are yet to choose their faith, and think religion an humor or fancy following the complection. Like a condemned wretch, that *Explet ventrem, damnatus effundere sanguinem*; jests away his soul. (Pardon all holy impatience: *ruly patients make sharp phisicians.*) Men that think all we preach to be but fables: yet on their death-beds, if their lethargiz'd conscience be suffered to wake $\langle \diamond \rangle$ it go to hell; they would give all the world to be sure what we say were not true: are not these *ungodly*?

To omit those hypocrites, that are shufled among professors, as *Saul* was among the Prophets: for there is no cure of an unknown grief. To omit those swearers and adulterers, who are out of the reach of civil Justice, but God puts them in his own kalendar: *Judging the one, and;not holding guiltless the other.* And those Toes of the land that rot with Idleness; lasy beggars: as it hath been observed; Great men make thieves, and then hang them up: make them, by suffering sloth to slide into villainy. And all those capital oppressors, that like *Felix*, when they can get no money, will bind *Paul*, if it be but to curry favor with the Jews. They grew rich by the undoings of men, yet under the shadow of power and authority, *They wrap it up.* Wrappe it up, as mud in Crystal, or a fowl thing in a fair clout. Which was detested by a very *Tiberius*, chiding his polling officer; *Tonderi volo pecus, non deglubi.* This is rank impiety: but to come closer home, and happy is the bosom which is not conscious of these evils.

Have we anymore than a mere form of godliness, reserving the pride and choice allowance to our own lusts? As our treacherous Romists, that give their liege their complements, but to

a foreign Prince their hearts. Do not men spend ten hours about Mammon, before one minute about devotion? do they not think of their last account, as the last thing to be thought of? Is not covetousness chief commander of the Fort, and nothing done without her permission? Where did the bad servant *bury his tallent*, but in the *Earth*? earthy affections, covetousness buries all. This is that which eats out the heart of grace, by eating grace out of the heart. Is not this *ungodliness* got into the midst of that execrable rabble? The Devil may seem to take example by covetous worldlings, to chide his spirits, and upbraid their sloth: mortal men in so few years can heap up so many thousands, and g•• abundance into their hands: and you that should in quickness outstart them, lie sleeping like drones by the hearth of hell, and seek not to people our kingdom.

And who can wonder that those men disregard their Ministers, that have cast away all respect of their own souls? Or what marvel that S^t *Anthony's* vision, which is said to be two years before the *Arian* heresy arose; should now be palpable *Beasts about the Altar*, kicking it with their heels, dashing it with their horns, and trampling on it with their fowl hooves; till like *Job*, it be made poor to a proverb. Covetousness makes *ungodliness* flourish. Yet is not this all: for where is the subjection of heart to the will of God? Who suffers that supreme law to rule his actio•• and affections? who trembles at that thing which may offend his maker? Men little think of their conscience, when they are going about to please their concupiscence: they study their ends, not their End. And how hardly will they prefer God• glory before their own souls, that will not prefer it to a piece of artificial clay? Is not this *ungodliness*? Innumerable be the fruits of an ungodly heart, whereof the fewer we see in ourselves, the more they be, and the more to be lamented. If we be not evil, why do we pray, *Deliver us from evil*? Wretched are they that stat•• themselves, and blessed are they that can prove themselves, to be out of the rank of the *ungodly*. The omniscient eye can find ungodliness enough in the best. To us the•• is this *Ensample* applicable: let it make us confess that we are as they were, and repent that we may never be as they are. *Lord, take away our ungodliness, and th•• shall find none.*

3 Lastly, consider the state of ungodliness. To be ungodly implies two things; •ickednesse and wretchedness. He is mortal, yet covetous: poor, yet proud: •olish, yet head-strong. He takes great pains to build an house on another man's •ound: he seeks for sweet water in the midst of the salt sea. He studies more to be •vanced, than to be worthy of that advancement. He hath lost himself, and de•erately cares not what he does, to find his will. Nor his goods, nor his honors, ••r his friends go with him, but his sins: so he departs to torments boundless, ••dlesse.

The Scripture says of him, that he is *in sin*: it is one thing to have sin in <◇> , another thing for us to be in sin. Sin is in us all; Saint *Paul* conf•sseth it of him••lfe; *sin dwelleth in me*. But all are not in sin, drowned, captivated, dungeon'd. •e say, such a man is in drink: drink may be in him, and yet he sober: but for him <◇> be in drink, argues him drunken. The ungodly doth *hunt* after sin: the eye and ••e ear being a couple of beagles to put up the game, and the whole man turned in•• a beast to follow the course. Only here is the difference: there the heart or hare ••at is chased dies, and the hound lives: here the sin survives, and the hunter

perishes. He is slaved to sin; whatsoever lust dictates, he subscribes to: there is no base officer in his family of wickedness, but let him come with the most unnatural suite, ⟨◇⟩ writes *Fiat. He is holden with the cords of his sins*: God help the man thus manacled: this is a case, wherein a King may be pitied by a galley-slave. Here is no flying, no changing his master: *sua mutare potest, non se*: he may change his place, estate, repose; lodging, repast; he cannot change himself. Whosoever he goes, ⟨◇⟩ takes himself along with him.

He hath *latam & expansam conscientiam*, a broad conscience; which is like a open door, it can take in a whole load of corn: he can swallow a camell. All ravenous fishes have large and wide mouths: the devil will never mince this man's meat, he is able to swallow it whole. (Whereas the good conscience is like the little door to the *Sanctum sanctorum*, that lets in none but the high Priest, JESUS CHRIST.) He confirms his heart in evil by voluntary custom; till he can with more ease digest the hardest offense, than the stomach of an Ostrich can digest iron ore is pleased with the success, vexed with the prevention of any sinful purpose. If a plot be crossed, and his hand cannot act that wickedness by day which his head hath devised by night; he is taken with a fit of melancholy, sick of the sullens; as was *Ahab* and *Haman*. He thinks it a death that he cannot be suffered to die, it is a loss to him, that the gates of hell are shut against him.

If he be punished, he can grieve at the smart, not at the cause: in sickness he can ⟨◇⟩. My head, my head, or my belly, my belly: but my sin, or my soul, is none ⟨◇⟩ his complaint. To wail some small effects, and never to think of the cause; is ⟨◇⟩ be curious in healing the cliffs of skin at the root of our nails, never minding ⟨◇⟩ corruption that is in our heads or hearts. His whole business is sin, he hath nothing else to do in the world. He may taste of the waters of life by chance, as a gudgeon laps at *Nile*; but his voyage is bound for mischief. And like a fire-drake on a line, he runs on while his matter lasts, then goes out with stink and crack.

Though I cannot say to all men, be not sinners: yet let me say, be not *ungodly* enough you admit sin, do not intend sin: do not seek it, though it finds you. Old men know what is in their hearts, and distinguish betwixt rebellions and inimities? Pirates forage on the seas, rob Merchants, refuge themselves at Dunkirk or Argiers. They complain to the Spaniard or Turk for redress: No, say they, they are none of ours, we give them no such allowance, we own them not. Well, if yet secretly they receive them to land, help them with fresh water, meat, clothing, provision; and thus under hand relieve them; sure these do allow them. Men profess piety, yet admit, of lusts in themselves, injuries to others: whose acts these? none of ours, alas! against our wills, we cannot but sin, yet we consent not to it. Nay, but if concupiscence be in the mean time fostered, purveyed for by the eye, batted by riot, armed with approbation, justified by dissembling; this is not weakness, but rank *ungodliness*. It is a habit; every act doth not make a habit, diverse have fallen into incontinence, soon repented, and avoided the sin; this cannot be called *ungodliness*. Transient escapes do not denominate an ungodly man, because the sins committed are now loathed. But avarice, injustice, malice, &c. These are *ungodliness*: because here is a continuance of will, and a will of continuance. Now as the Orator said, when he had declaimed against drunkenness, it was but to keep men

sober: so this discourse of ungodliness is intended to t••• men's hearts to piety. But this may be planted by *Paul*, and watered by *Apellos*, 〈◇〉 increase can be but by the Spirit of Jesus Christ.

This was their ungodliness. God often spareth the wicked for the righteous sake: such as are either allied in blood, as *Cham* was in the Ark: or by cohabitation and proximitie, as *Paul* had all the *souls in the ship* given him. *Sapiens est stulti redemptio*: as a Physician is an antidote against sickness, and a valiant man a muniment against enemies. When *Augustus* had conquered *Anthony*, and taken *Alexandria*, and the Citizens expected nothing but present massacre: the Emperor proclaim• a general pardon, for *Arius* sake, a philosopher of that City, and his familiar friend. Thus doth God forbear men for men, one for another, but all for JESUS. B•• where all apostates, all perish. *Noah* could deliver but *eight* out of a world, and *Abraham* beginning at fifty, went no lower than ten, lest he should have been 〈◇〉 bold with God. He doth stay at ten, not as though God for a less number will not spare a city: for as sometimes for more than fifty he will not suspend his Judgments; as *Samaria* and *Israel* found, when seven thousand good men were among them: so for fewer than ten he will sometimes show mercy, as he promised to spa•• *Jerusalem* for one. *Find but one man that seeketh the truth, and I will spare it*. B•• here all were *ungodly*, only one family shunned their filthy conversation, and s• escaped their fiery conflagration.

The sins of Sodom.

TO take a short catalogue of their *ungodliness*, principally their sins were fix: four whereof be mentioned, *Ezek. 16. Verse 49.* a fifth by *Saint Jude. Ver. 7. following strange flesh*: the last, *Gen. 19. Verse 9.* contempt of all holy admonition.

1 *Pride* will ever be foremost: it seeks the highest place in preferment, it sh••• have the uppermost place in torment. *Not unto us O Lord, not unto us, but to 〈◇〉 own Name give the praise*: this pride contradicts; To us, to us, and to none but 〈◇〉. We may say of Humility, as of that good woman; *Many daughters have d••• virtuously, but thou excellest them all*: but of pride, other sins do vilely enough, but that surmounts them all. *God resisteth the proud*, for the proud resist God: 〈◇〉 piece of rotten dust, so soon as it is made, recoileth against the maker, oppos••• that Majesty which the Angels adore, the Thrones worship, the Devills fear, a•• the heavens obey. But he gets nothing by it, for if GOD resist him who 〈◇〉 d•fend him? If against the proud, he sent his Law with such thunder, how will hi•self come?

The world is apt to admire pride, her words are held oracles, her works ••acles, her garments true ornaments. This so flesheth and flusheth her, that she thi••• no more of God, except it be with *Saul, Honor me before this people*. As •••*chadnezzar* built much for his own honor, nothing for the honor of God. Th•••fore the Lord will grace humility, and give her the glory. When the ambiti••promoter of himself shall be fetched down, God will say to her, *Friend sit up higher*. Pride is like smoke; *Est quod videas, non est quod teneas*. But humility is a substantial grace, so that pride it self is proud of her mantell: as *Absalom* so rank with pride, yet put on a show of humbleness, in complement. And this is the glory of humility, that

proud men are glad of her liverie. But pride must learn better manners or if she scape the Sodomites fire on earth, she must feel the Sodomites fire in hell.

2 *Fullness of bread.*] But is this a sin? Is not bread the staff of life, and the fullness of it a blessing? Yes, but that good mother brought forth two bad daughters; Pride in habit, and excess in diet. It is not the fullness of bread, but our fullness of belly, that is the sin. *Charge therich that they be not high minded; no sooner rich, but presently high minded. The fat valleys of such as are overcome with wine: they that dwell in fat valleys, will fume with wines. Let their table be made a snare: the most riotous table is the most dangerous snare. I will leave in the midst of thee an humble and poor people, and they shall trust in the Name of the Lord!* They that have nothing to trust unto in the world, will sooner be brought to trust only in the LORD. *Haman's* abundance made him proud, and his pride advanced him fifty cubits higher than the earth, to a stately gibbet. If our gold become our fetters, we had better have lived beggars. The Israelites fared daintily on their Quails, fed with meat of Princes, and bread of Angels: but their sauce was two sharp, when that they put into their mouths, GOD fetched back at their nostrils.

It is better to want necessaries and iniquities, than to have with the fullness of bread, the fullness of pride and riot. *Lest I be full and deny thee.* If *full, deny thee*, presently follows. It was the Lord's caveat to Israel; Take heed, lest *When thou hast eaten and art filled, thou forget the Lord.* *All they that be fat on earth, shall eat and worship:* thus it should be. *They wax fat, and spurn with their heels: They were filled, their heart was exalted, therefore have they forgotten me:* thus it is. We all desire plenty; but as when one wished the son to be like the Father, *Cato* replied, is this a blessing or a curse? would our plenty do us good, or harm? The wicked have their desire, *Yea, more than their hearts can wish:* what's the issue? *They set their mouths against heaven.* CHRIST did not teach us to beg variety of dishes, nor abundance of wines, but *Bread;* and that but for the day, *Daily bread* It is emptiness that values God's providence, not *fullness.* When the LORD deals with us, as *Fredericke Duke of Saxony* with his servants: who in hawking had rode over much corn, and carelessly spoiled it: gave charge that their messes of meat should not be abridged, but not one bit of bread should be allowed to their supper.

Plenitude breeds many diseases, I am not Physician good enough to number them: not only pride, that worm of riches; which naturally begets another worm that never dieth, the worm of conscience. But surfeit and drunkenness, the sins of this City. Call your wines by what names you will; French, or Greek, or Spanish; it is *Vinum Londinensium*, the Londoners wine. Where there is such immoderate feasting, the world must needs believe that it is not maintained without sin and deceit: and for such meat you had need of strong wine to help digestion. Here it is, and here it is immeasurably taken, abused, urged; as if our brothers fall were not the Devills victory. Some have thought that martyrdom and Christ's passion was called by the name of a *Cup*, from the loathsome filling and violencing the appetite with drink. The youngest daughter of this fullness, is wantonness. *They rose up like fed horses,* neighing with lust. But of that anon: this is the dependence of *Pride* and *Riot:* one would think that they had no acquaintance, but they are very near. He that exalts himself above his creation by pride, falls below his creation by drunkenness. It is the voice of pride, all is mine:

then riot answers, I may do what I list with mine own. Both are contraries to sobriety, one of the mind, the other of the body. They are often coupled and united: *The proud man and he that transgresseth by wine*. Pride turned *Nebuchadnezzar* into a beast, so doth drunkenness: their union in sin shall find no separation in punishment.

3 *Idleness*;] this is another effect of *fullness*: they that flow with abundance, never mind any diligence. *As it was in the days of Lot; they did eat and drink, they bought and sold, they planted and built*. These were all *Otia*, rather than *Negocia*, as they used them: even that labor was *Idleness*. To *Marry*, is honest and honorable; yet was the old world taxed for this. Not because only, as some answer they married not with any conjugal love, but with a voluptuous lust: for this is a remedy, not an iniquity that God so severely punisheth. They minded their loves, they minded not God's Laws, here was the sin. So *in the days of Lot*, as if *Lot* was only in the day light, all the rest in night and darkness, *They ate and drank*, this is nature's necessity: and is not reprehended *in quantum naturae subsidium, sed in quantum nequitiae fomentum*: not the conveniency, but the superfluity is faulted. *They bought and sold*, this was a lawful negotiation: therefore not the mutual commercement, but the unjust defraudment, is taxed. *They built and planted*; both in themselves allowable. CHRIST blames not their felling of trees, nor building of houses, but the baseness of their desires; who sought eternity upon earth, and had no heart to the God of heaven. In eating and drinking was their *Saturitie*: in building and planting, their *security*: in buying and selling, their *covetousness*. They were all superfluous to that one necessary thing, and therefore *Idleness*. They feared not the Lord, but lay down in their own sensuality; this was their invincible stupidity. Thus rotten were they in their lees of sin, that unless they had *animi pro sale*, they had been all stinking carcasses.

Here we see, it is not enough to forbear evil, but it is damnable not to do well. CHRIST pretermits the enumeration of their horrible delinquishments, and speaks of their acts lawful in appearance; censuring them. If they were condemned for feeding, what is the wages of surfeiting? If they for necessary trading, what shall be for fraudulent deceiving? If they for building their own houses, what shall become of them that pull down God's house? If such a judgment fell upon marriage, what is the curse of adultery? *Matth. 25*. CHRIST mentions not the sins of commission, as if they were damnable enough by concession; but the omitted duties: *Ye did not feed me, &c*. Not that the other shall pass unpunished, but to show that there is damnation enough wrap'd up in these to destroy the world.

Thus easily doth fullness degenerate into idleness: and where is no need of gains, there no vouchsafing of pains. To many a man will God say; I made thee an husbandman, who made thee a Gentleman? *I will make man a helper meet for him*: this intends that neither should be idle. The man is compared to the Sun, the wife to the Moon; that borrows light of him, yet hath some of her own. *Mulier fulget radiis mariti*. But when the Sun shall shine only by the Moon light, that is preposterous. He is a Sodomite that will eat none but another's bread, and wear no coat of his own weaving. *The slothful will not plow because of winter: therefore shall he beg in summer, and no man shall give him*. He shall beg, that's bad: and *no man shall give him*, that's worse. But yet a man may be busy enough, and be labor on himself with a vengeance: when he shall labor in that he hath no thanks for, and be idle in that should do him good: thus a

man may go to hell for his pains. Sodom thus labored in sin, and now labors in torment. Let us so work on our Eve, that we may rest on our Sabbath; work up our salvation on earth, and reap our salvation in heaven.

4 *Contempt of the poor.*] This is an execrable sin, a thing that hastens before the time. If he be condemned that says no more, but God help thee: how sore is his Judgment that says in heart, I despise thee? That omission is culpable, that goes no further than *Be warmed*: but that damnable, that says, be starved. It were far enough to pass by them, like the *Levite*, without succor: but horrible, not to pass by them without disdain. *Cast thy bread on the waters*, that is, on the watery eyes, which do weep for want: but if we cast not our morsels, let us forbear to cast our scorns. How basely soever we esteem them, they are the members of Christ, and such as he honors, and sets near him: taking notice of every benefit, and recording every wrong, that is done them. It will be no light or slight offense; to condemn the brother of the Son of God.

Some think that the Sodomites would admit no strangers to come among them, as they speak now of *China*; and that this made them so furious against the Angels. There be four terms among men. 1. Mine is thine, and thine is thy own. 2. Mine is mine, and thine is thine. 3. Mine is thine, and thine is mine. 4. Thine is mine, and mine is my own. The first is of Saints, the second of Moralists, the third of Populars, and the last is the voice of Devils: of this rank were the Sodomites. For this special cause they hated *Lot*, for his hospitality. When they came in troupes to break into his house, he pleads the laws of hospitality: *For this cause came they under my roof*. And when he sees their headstrong purpose of villainy, he chooseth rather to be an ill father to his own children, than an ill host to strangers. Therefore is heaven called *Abraham's bosom*, because of his hospitality: and thither the Saints go; it is fit that hospitable men should go to their *Father*.

Let us make the poor our friends by our alms, not our enemies by our scorns. We had better have the ears of God full of their prayers, than heaps of money in our own coffers with their curses. Worldly men think themselves wise in getting wealth, and the Scriptures folly: therefore throughout the Scriptures God calls them *fools* for their labor. *Thou fool*. There is a tale of an Abbot that gave his fool a painted staff, willing him to bestow it on the veriest fool he could meet. This Abbot fell mortally sick, the fool was a visitant among the rest: and hearing him say, I must leave all and be gone, asked him whether he would go. The Abbot answers, into another country: but I hope, replies the fool, you will carry all your gold and Jewels and treasure with you: No, I must leave all. But sure you have sent great store of preparation, as rich hangings, coverings, beds, plate and furniture before you: No, I must leave all behind. All? I hope at least you have sent enough to furnish your own room, provision enough for yourself; No, not the least pillow. Hold, saith he, take your *Staff* again; you are the veriest fool that ever I met. It is easily applied: they that of so much under their custody on earth will make no provision for themselves in heaven, by giving to the poor; are well wadded of the extremest folly. Let us relieve them by our good deeds, that they may believe us by their good prayers; so shall we find mercy in the day of JESUS CHRIST.

5 *Following strange flesh.*] This was not only fornication or adultery; a man's wife is his own flesh, and she that is not so, is a *stranger*. But even an offense against nature, for the Sodomites were not content with the common way of sinning, but were mad with a prodigious and preposterous lust. *Bring forth the men that we may know them.* Shall we say, herein the very Sodomites spoke modestly, though their intention were villanous? I do not think they meant any mannerly concealment, but it is the dialect of the Scripture; which by an honest name sets down a most dishonest thing. It hides the sin of Sodom, as the painter hid the scar in *Agamemnon's* face. Certainly their impudence was monstrous, *declaring their sinne; Bring them forth.* Wherein they would make *Lot*, a father; not only a witness to the constupration and ravishment of the Angels, but even the very bawd *Pandar*; *Do thou bring them out.*

Questionlesse, those heavenly guests were of an excellent form, and most sweet savour, surpassing the sons of men: and the sight of this enflamed their more than earthly lust. Such a natural desire hath wicked man, to mar what God made, to corrupt his most admirable workmanship: and where he hath imprinted the most fair characters of his glory, there they have most ambition to fasten: like cankers, that had rather be about one rose, than a thousand weeds. Beauty, meant for a mirror wherein to admire God, they turn into a snare to confound themselves. And so suck poison from the flower, that would yield them honey. Happy man, whom the temptation of beauty, cannot make to forget his duty!

This was the extremity of Sodomes sins, for whose sake it shall be called *Sodomy* to the worlds end. Whether the first excogitation of it begun, or the received practice was infamous, among them; it is still the sin of Sodom. So abominable, that fire from heaven was the reward of it. As against nature was the transgression, so against nature is the destruction. It is natural for fire to ascend upward, but here contrary to the course of nature it is forced to come downward. Christ himself is said to rain that deluge from *Jehovah* his Father: why he? why not, as in other punishments, *The Lord*, without any further distinction? *Quia Naturam quam assumpturus erat, corruperant.* Because they had corrupted that nature, which the Son of God was to take. *Videns Dominus hoc peccatum in carne, paene defijt incarnari.* The Lord seeing this sin in the flesh, had almost forborne to take flesh; or at least so long deferred it before he came. Some have written, that all the sinners in that kind, died the very same night that Christ was incarnate. This sin was infamous among the Gentiles; *They burned in lust one toward another, and man with man wrought filthiness.* For this horrid uncleanness in masculine venery, *Socrates* is branded among the Philosophers, and *Nero* among the Roman Emperors. As by lawful marriage, *Two are made one*, so by this turpitude, one is divided into two. But let this sin slide into hell with the Sodomites, and never more be remembered on the face of the earth. I now expel it out of my discourse, the Lord banish it out of all our hearts forever. Yea, not only that, but all manner of uncleanness; lest we be given over, like the Gentiles, *to our own lusts*, by a just retaliation. Who, as they had dishonored God, were suffered to dishonor themselves. And as they had turned *Beasts into gods*, so they turned themselves into beasts.

But this *following of strange flesh* hath a greater latitude and further extent, and fetcheth in all carnal pollutions. A sin that is a *Burning*, wheresoever it hath a being. The Apostle in one chapter hath six invincible arguments to dissuade ⟨◇⟩ from it.

1*The body is for the Lord, and the Lord for the body.* If the body be for the Lord, it is not for uncleanness. If the Lord be for the body to glorify it, then he is for the body to rule and sanctify it. The husband is one with the wife, and the wife with the husband, while both are chaste: but if the bed be defiled, that concorporation dissolves.

2*He that raised up the Lord, shall raise us up by his power.* If we desire our body to be raised with incorruption when we are dead, let us keep it without pollution while we live. Let us sow a gracious body, that we may reap a glorious body. How deformed and ugly will the fairest creatures look, when their bodies shall be raised with the marks of uncleanness upon them? *Optimi corruptio pessima*: if pro•itution, maugre all the art of plaistering, can turn beauty into deformity, and make despicable on earth, how loathsome will it appear in the day of vengeance?

3*Shall I take the members of Christ, and make them the members of an harlot? God forbid.* Suppose a king sitting in his Chair of Estate, his temples crowned with a golden Diadem, his body adorned with royal robes and jewels: how ill favouredly would a torn shoe, or a leprous toe appear? It is our glory, to be parts of hi• that is the King of glory: let us not dishonor him by defiling ourselves. He is mad that forsakes a Saint to admit a Devil into his arms; that for the odious connection with a harlot, leaves the delicious embraces of Jesus Christ.

4*Every sin that a man doth, is without the body: but he that commits fornicati• sins against his own body,* Other sins are *extra corpus*, this is *contra corpus*. In these of all members the hand is principal, and blasphemy the tongue: but this above the rest, *secundum plus & minus*, leaves a sordid iniquation upon the whole body. If •hen not for the love of God, whose the body is by creation: nor for desire of per•ect beauty at the resurrection: nor for hatred of the highest sacrilege, robbing Christ of his members by a carnal impropriation; yet for love of thyself, and re•pect to thine own body, *flee fornication*.

5*Know you not that your body is the temple of the holy Ghost?* It is a great profane•esse to abuse the material Temple, made with men's hands: much worse to violate •he Spiritual Temple, made by the hand of God. s I have heard of some depopulators, •hat of the Choir of Saints have made a kennel for their dogs; that was nefarious •nough. Yet so far as God loves this corporeal Temple better than that, this •dulterous profanation exceeds the former. To turn the Holy Ghost out of his •hamber, and to make it the Devils stie and stews; most fearful! O think in •ticulo tentationis, it is the Temple of God I now profane, defile, abuse: what fire •nnot this meditation quench?

6*Ye are bought with a price, therefore glorify God in your body and spirit, for they •re God's.* By this token keep thy body intemperate, saith Christ; I shed my blood ⟨◇⟩ redeem it. What I have been at such cost to cleanse; do not thou carelessly •efile. No gold or jewels could ransom our bodies, but the blood of Christ: let ⟨◇⟩ value them according to the price, and we shall not

do amiss. Do not for a moments delight, make frustrate an eternal purchase. Most enormities of life proceed from an error in the understanding; We may do what we list with our own. We may speak what we list; why? *our tongues are our own*. We may spend what we list why? our riches are our own. Shall I take My bread and My meat, with churlish Nabal? He is deceived, for even of life it self man is not *Dominus*, *sed custos*, saith Law and Case-divinity. *The Lord is the possessor of heaven and earth*, man but the Farmer. Our bodies are our own, therefore do with them what we please? It is false, they are none of ours: but in a true propriety, *The Lord's*. We have but a right of favor from the true Proprietary, and that liable to an account. He lends them us for our use, but his own service. Therefore answer all temptation to lust; This body is not mine own, but *His* that made it, and bought it: I are not alienate it from the owner, and remove the marks he hath set unto it. My body is *Thine*, Lord keep it, and save it forever.

6 The last sin of Sodom was *contempt of heavenly admonition*. Lot charged them from God, and they like a rusty or ill-wrought piece, recoiled in his face; *Who made thee a Judge? we will deal worse with thee, than with them*. They had all stony hearts, and Lot could do small good in preaching to a heap of stones. O that his sin of Sodom did not cleave too fast unto this land and time. They had but one Lot for four Cities, we have for one City four hundred Lots. What nation under heaven hath so many learned Teachers? Our Church looks like the Firmament in the glory, when a clear night shows it bespangled with stars of all lustres and diversity of lights. And if in some places they appear thinner, and shine less; as the stars are thin to them that live under the Southerne Pole, and there be little sparkles in the Galaxie, scarce discernible: it is only for want of competency, there is no provision to feed them. But to this City the Bees come in swarms, *Crura thymo pleno*, to empty their best honey in this glorious Hive. This honey you suck, and at last send them down again poor miserable drones. The number of Preachers about the City, exceeds some whole Country in Christendom. For ought I know, in the benefits of nature, and commodities of life, it may be equal to others: in this it excels the rest. If Rome have the gayer Roods, and Spain the richer Images; yet certainly we have the happier Pulpits.

Thus great is our blessing, but how small is our estimation of it! Formally men come to Church, to hear a man talk, but it is no matter to them what he says. We may preach ourselves hoarse and dead, and yet do no good: the reason is, men's hearts are hardened in contempt. When Christ preached, *The eyes of all were fastened on him*; our eyes are turned another way. *The time will come, when they will not suffer wholesome doctrine*: the event hath sealed this Prophecy. To carpe at the phrase, method, voice, or gesture; this is nothing: such exceptions be like a flourish before a fight. The worlds quarrel is against the substance of Preaching: if we threaten, we are cruel: if we promise, we flatter: if mild, we dream: if bold, we rail: if we prove by arguments, it is called sophistry: our affability is held lightness: our austerity, madness: nothing can please them, that resolve they will not be pleased. For our personal disgraces, we armed ourselves for them when we took the Profession. We knew that we should be stared on as prodigies, hissed as ridiculous, shunned as infectious: endure all the reproaches, that the Devils scavengers can rake out of the kennells of hell, to throw on our faces. The worst language that hath been dip'd in the fire, or tip'd at the forge of hell, is as good as God morrow, if they meet a Minister.

But here it is, though the contempt light upon us, it is meant at the Gospel; and CHRIST is wounded thorough our sides. To speak truth, here is the very head and heart of the controversy: the Word will not let men alone in their s•••s, therefore they must be revenged on somebody: from hence proceed the sacrilege robbing, and the aspersions wronging the Ministers of Jesus Christ. *Palato* 〈◇〉 *s•no paena est panis, qui sano est suavis.* They hate him that rebukes in the gate. *Ama•••••tem, oderunt redargentem.* Alas! what can work upon a hard heart? Take a ba•• new come out of the fire, and the Smith can work it though it be iron: let him strike on his anvil never so long, there is no impression made, but rather a rebo•• of the stroke.

The words of the wise are like goads, but men have Leviathans skins: They este•• iron as straw, and brass as rotten bavins. They are nails, but driven upon marble or iron, and so turn again. This is the condemnation, that light is come into the world, and men love darkness better. They excuse themselves from the sins of Sodom, Pride &c. but there is a sin within them, which makes them as far off from salvation. While you that see the light which Sodom never had, despise it more than Sodom ever did; *It shall be more easy for Sodom in the day of Judgment than for you.* Le• 〈◇〉 men flatter themselves from being obnoxious to those execrable enormities: while they do not humbly and obediently honor the Gospel, their estate is worse: and Sodom shall be saved sooner than these men.

Let Rome tremble, that hath too truly deserved this name. *Spiritual Sodom. Roma amor est: qualis? praeposterus. Vnde? Roma mares.* It were no sla•der, to tax Italy of Sodom. By their allowance? God forbid. Yet *Ieroni••• Mutius* set out books of purpose, to defend this filthiness; and (it seems) they were allowed by the Bulls of Pope *Julius* the third. *Casa* the Archbishop of *Benventum* joined himself as a copes-mate to second him. They bestowed praises o• that sin, whereof Sodom it self would have been ashamed. But this must be no imputation to their doctrine, for that teacheth otherwise. And for ourselves, though in this we touch not upon Sodom's filthiness, let us beware lest by other sins we bring ourselves to Sodom's wretchedness. Let us hearken to the Gospel and love it, love it and believe it, believe it and obey it, obey it and so hono•• it, honor it and so be everlastingly saved by it. *Amen.*

VERSE 7. And delivered just Lot, vexed with the filthy conversation of the wicked.

THE time is come at once, when Sodom must be burned, and *Lot* delivered. *Zoar* is preserved for *Lot*, as *Lot* was for *Abraham*. If Sodom had not been wholly wicked, he had not changed his dwelling: he could have procured •ercie to it, as well as to *Zoar*. Now at once the Sun rises upon *Zoar*, and fire falls •own upon Sodom. *Abraham* stands on the hill, and beholds the Cities smoa•ing. *Lot* is secure in his new habitation, and neither feels nor fears the Judgment. 〈◇〉 is fair weather with the Saints, when it is fowlest with the wicked. When •arms of hornets sting and wound the Egyptians, not a fly must touch an Israelite. •hat such a winged army came not from nature or fortune, it is plain; but from 〈◇〉 offended God: because the very flies shall make a difference betwixt Egypt and ••shen. He that gave them a being, sets them a

stint: they can no more sting an Israe•e, than spare an Egyptian. The wings of those small creatures are directed by a •rovidence, and confess their limits.

The fire can go no further than the plain, not a spark shall reach to *Zoar*. But •hen Sodom hath never a *Lot* left in it, what should hinder the destruction? If God •eete with a very good field, he pluckes up the weeds, and lets the corn grow: if •ith an indifferent, he lets the corn and the weeds grow together: if with a very ••d one, he gathers the few ears of corn, and sets fire on all the rest. When he tur•ed Sodom into ashes, *he delivered just Lot*.

There are two principals in the verse; a Freedom, and a Thraldome: for So•ome was a Gaole to *Lot* wherein he was tormented, *Zoar* a refuge wherein he was •uited. There is a prisoner and a Preserver: *Lot* is the prisoner, God the pre•rver.

In the Freedom consider four circumstances.

The

- Matter, What; A *Deliverance*.
- Manner, How; *Eripuit*, a violent deliverance.
- Time, When; the fire being ready to fall.
- Place, Where; by sparing *Zoar* for his sake.

For the Thraldome, the Prisoner is described by His

- Grace, he was a *just man*.
- Place, among the *wicked*.
- Case; he was *vexed with them*.

First, for his Freedom; here was a *Deliverance*, and God was the author of it. ••deed, who else can deliver? *Deliver me O God, for vain is the help of man*. Ma•y are the troubles of the righteous, and *the Lord delivereth him out of all*. Man can•t deliver out of one, God out of all. *The deliverer shall come out of Zion*: An•ls or men may be Instruments, CHRIST is *The Deliverer*. *Deliver Israel, (◊) God, out of all his troubles*. It was *Rabshacehs* blasphemy; *What God can deliver •t of my hand*. What God? he found it to his cost. Can he deliver on the hills, ••d not in the valleys, O ye foolish *Aramites*! *Thou hast delivered my soul from •ath*, &c. To me the mercy, to thee the glory: thou hadst no partner in the design, •one shall share with thee in the honor.

Till *Lot* be delivered, not a spark must kindle: the impartial sword must not touch *Rahab*, nor the destroying Angel offer a blow to the *sprinkled doors*. Those Ministers of Justice have an *Inkehorne* as well as a Sword: an *Inkehorne* to mark the chosen first, then *Go and smite*. *Great deliverances giveth He unto his King*; a quantity of both kinds; multitude and magnitude: be they never so many, never s• mighty, against us; the LORD will deliver us. Saint *Paul* confesseth a *Delivera••* past, present, future: *He hath, He doth, and he will deliver me*. God doth

not only deliver his out of the fire, but he puts out the fire too. *The snare is broken, and we are delivered.* He doth not stand to untie it, but breaks it a pieces. *O•e deep ca••• another:* the depth of our misery for the depth of his mercy. Our lowness is God's height: the lower we are humbled, the higher is he exalted: the more grievous o•• exigent, the more glorious his advancement. We are more sure of our deliverance, than the Devil can be sure of our persecution.

Seeing the faithful shall be delivered, and God only doth it, let our confidence know no other refuge. All concur in him that make a perfect *Deliverer*, Power, skill, and will. There may be power and will, where is no skill to use it. If the ho•• were privy to his own strength, he would not suffer a boy to ride him. The Lord hath *Wisdom with power:* the School says that he knows *Non entia;* which they ground upon the Apostles words; *He calleth those things which be not, as though• they were.* These are of two sorts; Either such as are not now in act, but have been in time past, or shall be in time to come. Or such as neither are now in being, <◇> ever were, nor ever shall be. Now seeing foolish man often fears what never was, i•, nor shall be: it is best to fear God, that is, that was, and that shall be: who only knows, the things we fear shall never happen to us.

There may be power and skill, yet no will to use it. The *Levite* wanted neither ability nor knowledge, to unbind the Samaritan: he wanted will, a heart of pity. Diverse have money in their purses, and wit in their pates, when they see poor wretches: it is the want of compassion, that takes no compassion of their wax. I• this commiseration were not in God, he was less kind to his children, than man and beast to their young.

There may be will and skill, yet a defect of power: no such want can be in the Almighty. Philosophy says, that is most active which is most elevated à *m•v•*, separated from earthly parts. The Physician distills his simples into waters, thereof he makes extractions and quintessences, which are operatively strong: still the more elevated à *materia*, the stronger and more active. Water is stronger than earth, air than water, fire more active than air or water, as appeared in *Eliahs* sacrifice: Angels stronger than men, God stronger than all: above earth, above water, above air, fire, men, Angels, over all *Actus purus;* no weakness can be in him. It is a principle, *variante materia forma manet eadem:* according to the alteration of the air and climate, our bloods, humors, complexions may change; but the soul is the same still. Cut off a leg or an arm, you cut off no part of the soul. Many p••fessors may be lop'd off by martyrdom, yet Religion stands; to show that it is maintained by a Form and Soul that cannot vary. God is unchangeable, all c••• hopes of deliverance deceive us: men vary, times vary, weapons vary, policies o• war vary, advantages and successes vary: therefore it is best trusting to an obje•• that cannot vary; which is only God himself. *Ashur shall not save us, nor* <◇> *we ride upon horses, nor say to the works of our hands, ye are our gods: for in thee the fatherless findeth mercy.*

Animalia multa agunt & patiuntur per Phantasiam: so it is fancy in me• <◇> makes them fear where no fear is; dreading the danger, not trusting the Deli•••. The sheep at first sight of the Wolf, apprehends him for a terrible object, ••rally fears and flies him: the Lion feels no

terror, but passeth by him with honorable scorn. A Malking frights a child, a man contemns it. *Elsha's* sermons quakes at the Syrian army, no fear invades the Prophet. He saw, and caused him to see a greater Deliverer above. In the street we see men walk in there equal stature and dimensions, they on a high turret appear little to us. Stand on a promontory, they with you are great, they beneath you seem small: the situation of the eye makes or mars all, So it is with men in the time of trouble; if their eyes be fixed on earth, their enemies appear great, and God that is so high seems little. Let our eyes be in heaven, and from thence look down upon our enemies, God will then appear mighty, our foes weak and contemptible, This was *Iehoshaphat's* confidence; there is no strength in us to stand against this multitude; but our eyes be toward thee. The returning Spies brought such bastard news; We saw Giants, the sons of Anak, compared with whom we appeared like grasshoppers. alas, their eyes were fixed upon earth. *Caleb* had his eye in heaven, fixed on God's power and promise, he apprehends no terror at all. *Joshua* had a Lions eye, that passed by all these high Giants, and their higher walls, with an overlooking disdain. They are read for us, fear them not, for the Lord is with us.

Samaria had a strong enemy without, a sore famine within: a Nobleman, the Kings own favourite, looking on the present miseries, took them to be greater than God could cure; Though he should open the windows of heaven, and rain victuals. But the Prophet had his eyes in heaven, and knew that the LORD would do this without windows. The flattering Courtier extolled the King, made him the mightiest: his eyes were upon promotion. The Prophet saw no such matter; Ye all die like men. Even when they ride in chariots, millions attending, guards defending, they are but Grasshoppers and Crickets to the Lord of hosts: *Domini terrae*, not but *Terra Domini*. As *Moses* Serpent devoured the Enchanters, so God's power swallows up all men's. We are all weak, in this mighty Deliverer be our confidence. When little children first learn to go, feeling their own feebleness, they trust out a hand to the wall to stay them. Our strength is but like children's; Our hope standeth in the Name of the Lord.

2 The manner, how: *Eripuit*. It was not a *Tradidit*, as *Judas* delivered *Jesus* to the Jews, the Jews to *Pilate*, and *Pilate* to death. Not only a *Liberavit*, as *Peter* was delivered, his bands falling off, and the prison doors ready for his Exit. But *eripuit*, snatched him away, delivered him by a holy kind of violence. Make hast, for I can do nothing till thou come thither. Cannot? Is anything impossible to God? So it is said of CHRIST; He could do there no great works. It is not because he cannot, but because he will not; he had decreed the contrary. Here observe three things.

1 *Lot* would not have hastened out of *Sodom*, had not the Angels pulled him forth by the hand. Thus impossible is it for us, to free ourselves from the bondage of sin, unless the Lord draw us. Through many gradual motions we are delivered from the wickedness of this world, as *Lot* was from *Sodom*. The Angels attained their end with one motion, one conversion to God; in the very instant of their creation blessed. But man may be compared to a Watch; he hath many gimmols pertaining to him, to move him; like a coach, he runs on many wheels. His head understanding is one principal wheel, his heart or will another, and that next the spring: his affections are the minutes, his memory the little recollective wheel that winds up the rest: his life is the hand of the dial, which shows how the day goes with him: his

conscience is the striking clock: only the *Primum mobile*, the string that sets all a working, and keeps every wheel in due motion, is the grace of Christ. The string that unites the whole watch to the springs government, is faith. *••r est in peccatore, anima in cord, men's in anima, fides in mente, Christus in fide*. There is a heart in the sinner, a soul in his heart, a mind in his soul, faith in his mind, Christ in his faith. The act of his intellect gives him one motion, his sensitive appetite another, and that contrary for *Caro concupiscit adversus spiritum*: his own will another motion, the eternal object another: so was Eve coozened with the forbidden fruit. God that hath the heart in his hand, and turns it as brooks of waters, gives it another motion. Some of these be regular, some retrograde, some forward, other oblique: O what a do there is to keep this watch in tune! it is no hard matter to tune the Virginals or Organs, though every string and pipe be out of frame. But man is a creature so proud, so subtle, so wedded to his own opinion, and rolling upon so many wheels: that to put all his strings and pipes in tune, to make all his motions consent in goodness; *hic labor*, this is a work for the finger of God only, a child can sooner conceive it self, than a man can convert himself: or we may say, This man made himself, as well as that he made himself good.

We wonder that after all the warnings by Angels, those Ministers of Christ; sinners will not leave their Sodom. The Citizen will not forbear his sacrilege nor be afraid to cozen God to his face. The malicious will not cease practicing mischief, seducing to perverseness, and overbearing goodness with a blustering authority. The covetous will still love their gain above their salvation. But this is no wonder; God hath not yet taken them by the hand; *Non eripuit Dominus*, till then the political fool, the proud mad man, and he that makes his pew the *Scorners chair*, deriding Christ in his Gospel and Ministers; cannot be humbled. *Eripiat Deus*, the Lord snatch them out of their filthy Sodom.

2 How loath even a *Lot* is to leave Sodom! For all his vexation by their filthiness, their violence against the Angels; the prediction of their instant ruin, and his peremptory charge of departure: yet *He prolonged the time*. Therefore the Angels, that thirsted at once after vengeance on Sodom, and *Lots* safety: that knew God would not strike Sodom till *Lot* was gone out, and that *Lot* could not be safe within those walls; are fain to break off his tardy neglect with a gracious violence. *They caught him by the hand, with his wife and daughters, and brought them forth, and set them without the City*. We are so naturally affected to Sodom, and so delightfully linger in it; that without great mercy we should be condemned with the world. Therefore is it added; *The Lord be merciful unto him*. I was upright, saith *David*, and kept myself from mine iniquity, mine iniquity; it is likely that he had some special sin of his own, whereunto he was most inclined. O how gracious a victory is this; I have kept me from mine iniquity!

Many being reprov'd, answer; Alas, you must bear with me in this, it is my fault: as if every man were allowed his own fault. There is a private Sodom within us, we are loath to part with that. Men say of their sins, as *Jacob* said of his sons; *Go all but Benjamin*. Other vices we will not so much stick for, but *O thou Ishmael might live*. There is still some worm in the root of the tree, that will spoile the fruit. We extenuate it; *It is not a little one?* But a little hair in the pen makes a great blot in the paper. It is said of the Lord, that he *Weighes the mountains i*

scales, and the dusts of the earth in a balance. We should not only weigh the mountains, our heinous rebellions, in scales; but even in the dust, our smallest escapes in the balance. Nor let our wits strive to make that good, which our wills have made necessary; grieving to leave what we love. But when God will *Take* (ϕ) *the delight of our eyes*, the pleasant Sodom of our affections, the sin that we most joy in; then say we resolutely; *Pereat ne perdat*, perish it, lest I perish by it. Let us not higgie and dodge with God, as *Pharaoh* did to retain the service of the Hebrews: nor linger upon a dismission of that he calls for. But without any demure, *Prepare to meet thy God, O Israel*: save him a labor of fetching, prevent him with a free-will offering. Covetice, malice, uncleanness is our Sodom: how then hath God called us forth to the *Zoar* of kindness, charity, chastity! This world is a Sodom, and by death the Lord calls us out; yet how many delays doth mortal life make ere it be willing to go! *O my dove that art in the clifts of the rock*. Where we find a birds nest: *O my Dove*, that's the Bird: in the *clifts of the rock*, there's the nest. The soul may be compared to the Dove, the body to the nest or Rock; wherein are many clifts, vents, and fissures to let out life. This soul like *Noah's Dove*, goes out by suspiration, returns in by respiration, at last by expiration •eparts for all together. *O that I had wings like a Dove*, than would I fly away and be (ϕ) *rest*. If our souls had *David's wings*, we would not desire to stay in Sodom, •t *Mount up to Zion*; they being borne up, as *Lot* was brought out by *Angels*.

3 *Lots* guests were his best friends: he had entertained *Angels*, and they now •eliver him: he would have preserved them, and they did preserve him. Where •old the *Angels* lodge, but with *Lot*? The houses of holy men are full of those •eavenly spirits, though they be not seen: their protection is comfortable, though •ot visible. In our tents they pitch their tents; and when devils would mischief •s, they turned them out of doors. It is the honor of God's Saints, to be atten•ed by *Angels* while they live, and to be exalted by *Angels* when they die. *Lazarus* was carried by *Angels* into *Abraham's bosom*. As in a family, the greater chil•ren carry the less: so God hath charged his elder sons, the *Angels* to bear up our •ules.

Thus was *Lot* requited for his kindness. *Lodge strangers, for thereby some have •ertained Angels*. Never did man yet lose by his charity: the unthankful world •ay fail in due estimation, but God will regard it, and reward it. While *Cornelius* is doling out his *alms* on earth, the Lord sends down to him an *Angel* from he•en. In charitable succor *Extendere manum* is *ostendere humanum*. But if in this •e be not so good as *Lot*, to give; let us not be so bad as Sodom, to take away. Now he that turned Sodom to ashes, and *delivered Lot*; turn our sins to ashes, and •eliver us.

3 The time: when the fire was even a kindling, and that sulphureous deluge prepared in the clouds: for the *Interim* was small betwixt *Lots* deliverance, and Sodom's •engeance. He was *Titio ereptus*, a brand plucked out of the burning; the prophet •luding to *Lot*, and naming this very overthrow. As when a heap of seditious •ookes are burning, and one good book ready to miscarry with the rest, is snatched •y some stander by out of the fire and saved. So near it came to him, yet did not •ouch him: that his heart might be sensible, both of a holy fear of the Judgment, •nd a thankful joy for his escaping. Indeed the *Angels* say to him, *Escape for thy •fe, lest thou be consumed*: not that God meant to hurt him, but to terrify him.

It is God's delight, in the extremity of evil to be a *Deliverer*. When armies have besieged his servants, and they have no power to defend themselves; then he musters up his Angels. *Pharaoh* pursues the departed Israelites: he had men of war, chariots and horses; they were weak unarmed people. Therefore the Egyptians have themselves the victory before hand, and the Israelites gave themselves for dead and are already talking of their graves. The sea was before them, their enemies behind them: the wheels rattling, the waves roaring: as the Britain's once complained to the Romans; *Barbari ad mare nos repellunt, mare ad Barbaros: hinc vel jugum mur, vel obmergimur*: the sword, or the deep; they knew not which had less mercie. Yea, even they that had seen the wonders past, and the *Pillar* present; do show more fear, Egypt, than believe God. Their unbelief matured the danger; how could the Lord forbear them? Surely, his patience was no less miracle than his deliverance. Yet even then he delivered them: and for assurance of it, he removes the cloud that was erst before them, and sets it betwixt Egypt and Israel. As if he should say, They shall first overcome me, before they shall touch thee. Now when they saw the *Pillar* remove behind them, and the sea remove before them: who can tell, whether wonder should not exceed fear? That the deep should become their protection, and the sea be made a Gallery or through-fare; no mortal eye before it ever beheld such a path. Yet thus did the LORD Deliver them.

Take another instance; Consider *Joseph in Puteo*, cast into a ditch: he looked for brothers, and behold butchers: he came to inquire of their health, and may not return the news of his own misery. Hardly are they restrained from cutting his throat: but stripping him naked, at least they will cast him into a deep hole, as it were *alive into his grave*. Thus with less mercy than is found in the savagest robbers, they purpose to torment him with a lingering death: and not only to kill him, but do what they can to kill their father in him. He like a poor suppliant, bowing his bare knees to them, he dreamed he should bow to him; with passionate prayers and tears, implored mercy. Beseeching them by the dear name of brother-hood by their profession of one God, for their fathers sake, for their own souls sake, not to take away his life. But what can the nearness of fraternity prevail, when humanity is lost? who could think of so innocent a youth, naked and desolate, in a dry and deep pit, crying for pity, and not cry for company? But cast down is, and they sit down to eat his provision unmoved: never thinking by their own hunger, what it was for their poor brother to be famished to death. Here was extremity; who shall now deliver *Joseph*? The Lord steps in with a ransom in a strange hand. *Ishmael* persecuted *Isaac*, yet the seed of *Ishmael* shall redeem the of *Isaac*. Money shall buy him to the Midianites, and from the Midianites to the Egyptians. Little did they think, that that *Joseph* whom they left a poor slave to the Midianites, they should find the same a great Lord among the Egyptians. Can doth ever raise up some secret favorers of his children, among his most malicious enemies. *Reuben* saves him from the sword, *Judah* from the pit. How happily bestowed was this little mercy? If *Joseph* had died for hunger in the pit; *Jacob*, and all had died for hunger in *Canaan*. How near was his soul unto death, how present and marvelous was God's Deliverance?

Take one instance more. *Moses* is borne in the time of Pharaoh's bloody decree; that all the male children of the Hebrews should be cast into the river and drowned. His mother during all her

pregnancie, could not but fear a son. She hath him, sees him, and now thinks of his birth and death at once. To consider, that the executioners hand must succeed the Midwives, makes her second throws more grievous than her first. In other mothers, the very sight of a new-borne son, wor•• a forgetfulness of the former anguish in travel. But their remedy is her sor••• that which mitigates their pains, aggravates hers. Still she fearfully looks w••• some fierce Egyptian should come in, to snatch the infant from her bosom, and c••• it into the river. Therefore when she could no longer conceal in her womb, ⟨◇⟩ hides in her house: afraid, lest every cry of the child should guide the executio•• to his cradle. But now his age and hiding being a quarter old, the fearful pare•• adventure the childe's life to save their own. *In a reeden Ark she puts him ⟨◇⟩ the bulrushes by the rivers brink.* Trusting him to the mercy of the waves, w••• beasts, and ravenous fowls, and (which was more merciless than all) an Egyptian passenger. Thus exposed, she sets her daughter to watch her son: the mo••• cannot forbear to love, whom she is forbidden to keep. But how shall the p•••• babe escape; feeble, forlorn, alone sprawling upon the waves? what, but ine•••ble d•ath? Yes, there is a God that looks upon him, and in this pinch will di•••ver him. No flood, no beast, no instrument of *Pharaohs* cruelty shall touch hi•. No friend, not his own mother dares own him; now steps in his *Deliverer*, ⟨◇⟩ challengeth his tuition; he is mine. He was not safer in the midst of the te••s ⟨◇⟩ Israel, a Prince guarded with so many thousands, than now. The tyrants da•••ter must come forth to bathe, the ark offers it self to her eye, the cry of the in••• to her ear, compassion leapes to her heart; his tears and beauty, were a preva••• oratory. But is this all? And hath the Lord done? No, *Moses* must have ⟨◇⟩ Nurse; and the girl is ready to fetch his own mother; and who so fit to be a N••• as a mother? She could not keep him before without danger, now she receives ⟨◇⟩ by authority. She would have given all she was worth to save him, and ⟨◇⟩ she hath wages to nurse him. She doth but change the name of Mother into N•••• and she hath her son without fear, not without great reward. Here was a d•••verance, and that in season: O how should it fix our confidence in so gracious a ⟨◇⟩ server! The wicked say, *God hath forsaken him, persecute him, and take him, for •here is none to deliver him.* None, thus they conclude, but we find the contrary. As *Apelles*, striving to paint a drop of foam falling from a horses mouth, after long •tudy how to express it, even despairing lets his pencill fall, and that fall did it. *Quod ars non potuit, casus fecit.* When we see no means how to be delivered, no hope of extrication, or attaining our wished peace, even ready to despair; the Lord knows how to save us.

4 The place was *Zoar*; wherein consider three circumstances: his journey to *Zoar*, his safety in *Zoar*, and *Zoars* safety by him. For howsoever *Zoar* preserved *Lot*, yet more properly *Lot* preserved *Zoar*.

1 For his journey: believing the judgment; he desires a place of refuge: God •ppoints him one, he makes choice of another. Go to the mountain, saith the Lord: let me fly to *Zoar* saith *Lot*. Some say, this was done in a mystery: the mountain is not safe, but *Zoar* in the valley: a low and humble life hath more security, than high places. The proud like *Capernaum*, *lift up themselves to heaven*, •ut God shall depress them to *hell*. He refused the mountain, because of the craggy rocks, such as are now to be seen in the hills of *Engedi*. But more properly he

preferreth *Zoar* for the vicinity; it was nearer to him, and he might with more speed and less danger reach it than the mountain. And such was his charitable heart, that although he could not redeem the rest, yet he would entreat for that. Therefore he useth an argument of the smallness: as being less populous, it might be less impious.

Well, *Zoar* is granted him, but with this double caution: *Tarry not in the plain, look not behind thee*. For the former; the very skirts and suburbs of Sodom, yea, the very smell of Sodom must not cleave to *Lot*, nor he to it. If we be departed from *Babylon*, let not a rag or a relict of superstition abide with us. What matters it, whether a man be slain with a great bullet, or with a small shot? The devil says like *Pharaoh*. *Go out of Egypt but not far*; be within call. But *Moses* separates Israel from *Corah*; *Depart from the tents of these wicked men, and touch nothing of theirs*: we cannot be too far off from such company. It is sorry comfort, to escape in Sodom, and perish in the plain. To the terror and conviction of them, that though they openly profess not love to Rome, yet still have an itch of popery upon them. A man cannot be too earnest of heaven: that kingdom is gotten with *violence*, not with indifference. He that loves little, shall have little: and he may love so little, as to have never a whit. Many fear to be too hot, but are not sensible of their own coldness. We say commonly; too much heat annoy, but too much cold de•troyes. Religion of all tempers, in these days does not complain of heat. O •hat as the advanced Sun heats the air, so our hearts were enflamed with zeal and •ove by that blessed Son of righteousness and salvation!

For the other, *look not behind thee*: not because it was dangerous to look into the infected air. But 1. To note the indignity of the place, not worthy to be looked on by an honest eye. 2. To avoid curiosity, that *Lot* might not pry too narrowly into God's judgments. 3. For fear the horror of the sight should have astonished him, or wrung out his commiseration. 4. For the better speed that there might be no stay in his passage; as the Apostles were forbidden the interruption of a *Salute*. 5. That his love might be quite lost to Sodom; no more to think of the wealth and pleasure he found in such an ungracious City. 6. Lastly, to make trial of his faith and obedience, as God proved *Adam* in the prohibited fruit. Small precepts from God are strong bonds: obedience is as well tied and tried, and disobedience as well punished, in a little as in much. *Ananias* nimm'd a little, he thought the Holy Ghost had no need of it, or could not miss it. But God credits us first with less things, •s men prove vessels with water, before they trust them with wine.

The same charge was given to his wife, which she obeyed not: in her flight she must needs turn an eye upon Sodom. Perhaps she believed not that it should be burned, or pitied and lamented in her heart that such a populous City should be burned, or curiously desired to see it burning, or so loved the pleasures of her co•trey, that she could not choose but give it a look, and as it were bid it farewell. B• for this she was turned into a monument of disobedience; a *Pillar of salt*. The Hebrews say, because she refused to bring salt to the guests the day before: this is their dream. But that opinion had need of salt, to keep it from stinking. Some $\langle \diamond \rangle$ it an allegory; They that divert their affections from spiritual to sensual things, become senseless pillars. Nor is it said to be of salt only in respect of the duration, as an *everlasting* covenant is called a *Covenant of salt*: for salt hath a preserving

property, to keep things from putrefying, decaying, and corrupting. But she was turned into a material *salty pillar*: *Josephus* saith it remained in his time: others, that it is *Duraturum usque ad tempus resurrectionis*, to last unto the day of Judgment. N• that her soul was thus metamorphosed, but her body. And though she suffer•• thus temporally on her flesh, yet her spirit might find mercy and peace forever.

But the use of this monument is *Praestare fidelibus condimentum*, to season the faithful. *Remember Lots wife*. Now what did it avail her to scape turning into a•• in Sodom, who is turned into a pillar of salt in the plain? One would think i• small fault to look back, yet even this cannot the Lord endure. *In re parvae pecc••, peccatum non parvum*. To sin in a small thing, is no small sin. Being so far out o• that cursed city, she might now think her self safe, and no danger in looking behind. But if we provoke the Lord, he can as well meet with us out of Sodom. Th•• is no place safe to sin, none dangerous to obedience: faith and observance of God• will shall secure us even in Sodom.

2 Thus for his journey to *Zoar*, now for his safety in it. Being come thither, he might well wonder at the stay of his wife, for in his flight he durst not look back to call her. Returning to seek her, he finds this alteration with wonder and sorrow. Sodom is turned to a heap of sulphur, and she to a heap of salt. This change he little expected; the loss of his wife touched him nearer than the loss of all Sodom. Yet he finds salt instead of flesh, a pillar instead of a wife. He that saved a whole City, could not save his own spouse. Here was a sharp misery clap'd on the heels of a sweet mercy. When God delivers us from destruction, he doth not secure us from all affliction. Though we be not *condemned with the world*, yet we may be *chastened* in the world.

Lot saved himself, yet he lost his Allies, lost his flocks and herds, lost his gold and riches, lost his habitation, and now for conclusion lost his wife, all b••• crosses. Without some sauce of sorrow, all worldly delights are but like de••• meat to a man that hath lost his taste. Let us give God leave to scourge us, so long as he doth save us. Our deliverance from the fire of hell is cause enough to make ⟨◇⟩ thankful, though the trifles we delight in be taken from us. Shall *Lot* say, I ⟨◇⟩ rich, I am now undone; and so be dejected with sullen grief? No, but I was i• danger of fire and brimstone, I am now escaped, I will therefore lift up my he• with thankful joy. If God do not answer us in everything, shall we take pleasure in nothing? Shall we slight all his favors, because in one thing he crosseth ⟨◇⟩ whereas his least mercy is beyond our best merit. Lord take away what thou pleasest, for thy glory and my good; so long as thou savest me from the fire of hell, a• thy everlasting wrath.

Zoar shall be honored with *Lots* preservation, a *little one*, the least of all th•• opulent cities. As *Bethlehem*, though *little among the thousands of Judah*, hono•• with the birth of God's Son. This little city was safe, when great Sodom ⟨◇⟩ too hot for him. The city which God keeps, is strong be it never so small: ⟨◇⟩ he forsake it, the thickest walls and hugest turrets are weaker than paper. The Lo•• promiseth to be a *wall of fire round about* his elect: no scalado, no undermining ⟨◇⟩ blow it up: it shall both protect them, and consume their enemies. The good ⟨◇⟩ sleeps more securely in his tent, than the sinner in his barricado'd fortification.

As the springs and rivers of the Plain, could not quench Sodom's raging fire: one drop of Lot's faith and holiness in Zoar keeps it from kindling. How poor and slender soever our cottage be, let us set our prayers as a guard without, and our faith as a lock within: the seven-fold walls of Babylon were not so strong. This is more truly, than was said of those Giants; to have a City walled up to heaven. Let prayer be the key to open the morning, and prayer the bar to shut up the evening. Let us in every place trust upon God's providence, and every place shall be safer to us than was Paradise. Be our faith upright with Lot, and in the last day when the whole world shall burn with flames as Sodom once did, we shall find a Zoar, the bosom of Jesus Christ.

3 Lastly, Lot was not only delivered in Zoar, but Zoar was delivered for Lot. *I will not overthrow this City for which thou hast spoken.* As Lot in the danger of fire so Paul in the danger of water; in the rage of both the elements, God doth not only give his their deliverance, but he also gives others for their sakes into the grant. 〈◇〉 wicked man hath the feet of a Wolf, whatsoever he treads on never prospers after. But a whole family, a whole kingdom, shall fare the better for one Joseph: his very presence procures a common blessing, wheresoever he goes. Zoar might have been as bad as Sodom, but here was the difference, it had a Lot within, Sodom had none.

But for God's dear children intermingled with the world, it could not stand. The wicked persecute them, for whose sake they are forbore: they owe their lives to those few Lots whom they contemn. Potiphar was angry with that Joseph, who made him prosper. The most contemptible man in the people's opinion, is he that procures their peace and toleration. Ahab's sin brought the famine, Elias prayer brought rain, yet Ahab tells Elijah, *thou troublest Israel.* Cease ye malicious sinners to vex the religious: you are beholding to them for your very breath: if they were taken away, you should be tormented before your time. As Christ himself was the Day-star to enlighten: not the Dog-star, to burn: and Paul no pestilent fellow to sow sedition, but an instrument of blessedness and salvation: so the elect are good, not malignant stars. Yet still they speed at the world's hands as did their master before them: Christ healed their diseases, fed their bodies and souls, every day did them good; yet they crucified him: and in killing him they did offer to make the only Ship that might save them. As the Sun-beams shining on the earth are not only heat that solid body, but by reflection also warm the region of the air conterminant to it. So the mercy of God lighting on a Christian's heart, not only heats that with inward comfort, but makes it reflect back consolation to others.

The faithful pray for the pardon of men's sins, for grace and favor to their rulers, and no good comes without their procurement; yet the world cannot abide them. Let the rich Aldermen thank these, that they have leisure to tell their gold. What the worldling builds houses and takes rents: that the City can feast with the members of the Church, and miss of Belshazzar's sudden sauce; (for I am persuaded, they get enough from the Temples, to maintain their Halls) even in this they are reborn, because there be Lots among them. What doth a poor man find before them, but reproach and disdain? he that is not rich, with these men is neither wise nor

good: only by their wealth they value themselves, and only by their wealth, ⟨◇⟩ Camels by their burdens, be they valued.

London bless thy *lots*, and GOD for them. Thine honor had long since •n laid in the dust, thine oppressions become a hissing to all nations, and nothing •d been left of thee but a stinking memory, but for these. The subject of thy de•sion, hath been the means of thy preservation: and those eyes have often been lif•d up to heaven for thee in prayer, upon whom thou wouldst never cast an eye of •arity. When thou *wast sick, they humbled their soul with fasting, and mourned, as ⟨◇⟩ weepeth for his mother: thus do they for thee. But in their adversity thou rejoy•, and tearest them without ceasing: thus doest thou for them.* While the lascivious embraceth his harlot, the luxurious his riot, the covetous his money, the malicious his revenge; the fire of Judgment would flash in their faces, and the fire of torment swallow up their souls; but for God's elected, their despised *Lots*. Hi• mercy increase the number of them, and our love to them, and our endeavor to be like them, that as we are spared for them, we may be crowned with them in the day of Christ.

Delivered just Lot.] I come to consider his thrall•dom, and the prisoner described first, by his grace; a *Just man*. Wherein three points must be examined. 1. What this *Justice* is. 2. In what respects a man may be called *Just*. 3. The exceptions against his *Justice*.

First, what is *Justice*. There is an increated *Justice*, which cannot be in man, for he is finite, and this is infinite. *Righteous art thou O Lord: and, God is righteous i• all his ways.* A man is one thing, and his righteousness is another: but God and hi• righteousness is all one: therefore it is as impossible for man to be thus righteous, as it is for him to be God: this is proper to the Deity. Created *Justice* is either •gall or *Evangelical*.

Legal righteousness is of three sorts. 1. Perfect, which consists in an absol•• completion of the Law: this is lost beyond all recovery. But is it not restored by Grace? No, for our sanctification is but in part: as a child is a perfect man, in all the parts of a man, but not in the quantity of every part. But Rome saith, the Virgin was righteous, for she sinned not: her life was free from sin actual, her conception from sin original. This is false, for if she were no sinner she needed no Savior: and she died; now if she had not sinned, in Justice she should not have died. 2. Civil, which consists in an outward deportment conformable to the Law: when a man professeth religion, to answer the first Table; and refrains from public and visible sins, to answer the second. But in this the Pharisees went beyond us, yet they came short of heaven. Too many content themselves with this rotten and hear less righteousness: but if they have no better, they shall get into heaven, when the Pharisees come out of hell. 3. Internal, when a man by repentance after sin, and by endeavor after repentance, doth inwardly serve God. That this righteousness, legally considered, should justify us, is with Rome to abuse God's Justice, and to encroach upon his mercy. This may justify our faith, it cannot justify us. Our works deserve nothing; it is only in Christ that they are accepted, and only for Christ th• they are rewarded.

Evangelical righteousness is that which is revealed in the Gospel: and should never have been revealed, if that of the Law could have saved us. But it could not; not through the own

defect, but our default. This is to be had in Christ only: which, as he is mediator, consisted in the purity of his nature, which is separate from sin: and in the perfection of his obedience, which is satisfactory for sin. From so pure a nature proceeded so perfect an obedience: no original sin touching his conception, no actual staining his life. There is none perfectly righteous. He: not one that is, not one that was, not one that is to come: but only he that and that was, and that is to come. This in him was active and passive: for us he offered, what we should have suffered, and suffered not: for us he did, what we should have done, and performed not.

Thus we have found out the righteousness that makes a man just: now let us see how Lot became just, or we are justified by it. This is done by imputation. *that knew no sin, was made sin for us; that we might be made the righteousness of God in him:* what can be plainer? CHRIST was a sinner only by the imputation of our sins, we are just only by the imputation of his righteousness. *Christ is the end of the Law for righteousness unto everyone that believeth.* Not *finis dissolvens*, an abrogator of the ceremonial, but a fulfiller of the Law moral. A fulfiller, for whom? *for all them that believe.* So Christ by doing, and we by believing, fulfill the law; therefore are righteous. But can one man be wise by another's wisdom? Rich, or strong, or valiant, by the wealth, power, or courage of another? We have no right in another's wisdom or valor, but we have a right and propriety in Christ's justice. One man's wisdom cannot be another's, because they are two distinct persons: but Christ and the believer make but one mystical body: so his righteousness is as truly his members, as the wisdom in the head belongs to the whole body. But it is an *Abomination to the Lord, to justify the wicked.* Why then will he do it himself? No, but he first makes a man just, and then so accounts him. He is indeed said to *Justifie the ungodly;* that is, the man who was ungodly before, but is not so after: *Distingue tempora, convenient omnia.* Thus was Christ made a sinner by the reputation of our sins, and we made just by the imputation of his righteousness. And as he that knew no sin in himself, undertaking for us, offered death: so we that had no justice of our own, apprehending his righteousness, shall enjoy everlasting life.

But how is this justice imputed to us? By our faith. *To as many as received him, he gave power to be the sons of God, to those that believe on his name.* There is a *receiving:* what is that? It is expressly said, *Believing.* Man finding himself naked, this hand reacheth that glorious Robe, which is held out to him. This doth not *constitute Effective*, working an habitual justice in us: nor *materialiter*, as though faith itself were our justification: but *Objective*, as it apprehendeth Christ: and *Organice*, as it instrumentally applieth his righteousness. Neither is it an opinion, which is an uncertainty in the judgment: nor a suspicion, which is an uncertainty in the will: nor a Science, for that is only by the demonstration of reason: neither love, or hope. Love can extend the passions of the heart to the thing loved, yet cannot apprehend Christ: he must be apprehended before he be loved. The office of hope to wait: it waits for salvation, but properly it apprehends it not. It is first believed, then expected. *It is good both to trust, and to wait for the salvation of the Lord.* so trust that it will assuredly come, this is the action of faith: to wait until it do come, this is the action of hope.

Faith is a taking hand, and love is a giving hand: faith ••es hold on Christ, love gives forth tokens of faith to God and man: hope is the ⟨◇⟩ , that looks out for the good things promised. As faith is the hand of the soul, ⟨◇⟩ love is the hand of faith, and hope is the eye of both. Of faith, love is the hand •hereby it worketh, and hope the eye whereby it waiteth. Thus faith worketh ⟨◇⟩ love, waiteth by hope, but believeth by it self. The point of our *Justification*••ing thus cleared, let me touch at two useful meditations from it: there is in it ••ter of humiliation, of consolation.

1 It serves to humble us. How fowl was our nature, that all the water in the ••rld could not cleanse it? Not the blood of all the creatures, not the righteousness ⟨◇⟩ men or Angels could cure it. All the men and Angels in the world cannot make ••e sinner righteous: but the Son of God must become man, suffer, die, and rise ••ine, and all to make us *just*. Vain man, whereof art thou proud? Yet how doth ••tle polluted dust vaunt it self? Clothe a Leper in scarlet, is he not still a Leper? ••pose in Christ we be embraced, and even honored of God himself, shall we ••refore be high-looked over others? No, here is matter of exultation and glad••se, not of insultation and haughtiness: let us be joyful, let us be thankful, let •ot be scornful. The natural Son of God was humbled for our pride, shall we •roud still? *Quomodo non humiliatur homo, coram humili Deo?* Shall man be ••d, when God himself is humble? He that is not humbled for his sin, is not ye•••ed from his sin. In his humility Christ wrought that great work of our re••ption. Observe with wonder, that God did more for us in his humility, than ⟨◇⟩ he did in his glory. In his Majesty he only made us, but in his humility be ⟨◇⟩ saved us. Look we first down with humility upon our own wretchedness, ⟨◇⟩ then look up with faith unto Christ's righteousness.

2 We are *Just* before God by no Justice of our own, but by Christ's: and this is so much the better for us, as now we are sure it cannot be lest. God created *Adam* with a perfect legal righteousness: he received it for himself, and for us: and he lost it for himself, and for us. That being gone, he gives us another, a better: b•• because he saw man so ill a keeper of his own Jewels, he would not trust him with it: but sets it in the P•rson of his Son, charging him to keep it for us. *We are dead, and our life is hidden with Christ in God.* It is hid past Satan's finding, and locked up past our spending. We as ignorant of the worth, would quickly exhaust it: but CHRIST truly values it, dearly paid for it, heartily loves it, and therefore will safely preserve it: and when we come to his fathers presence, will cloth us with it then. It is now in a safe hand, where we are sure to find it, and have it, wh•• we most need it. We may sin, and so lose the present sensible comfort of a good conscience: but we cannot lose our righteousness. That is in our own ••nure, this is not.

It is impossible for a believer to be poor: take away all he hath, his wealth, heal•• friends, liberty, life: this is no more than he hath in his own hands, which he may easily lose. His true riches are in another's custody, no power can meddle with th•••. *His treasure is laid up, where no thief nor corruption can enter:* he that is *Tresp••* with it, will faithfully keep it. Satan may make *Job* poor for this world, and take ⟨◇⟩ from him, from which God would one day take him. But *Job* hath a better stock going in heaven, in the hands of his Redeemer, the devil cannot

touch this. Other possessions in death we leave behind, this inheritance by death we begin to possess. *C... corpus resolvitur, anima absolvitur.* Let Ziba take all, so I may come to the Son of David in peace.

Samson had his strength in himself, and betrayed it: Esau his birth-right, and sold it: the Prodigal his portion, and spent it: Hezekiah his treasure, and expos• it: Solomon his wisdom, and abused it: Mary Magdalene her beauty, and pro...tuted it: Nabal his wealth, and lived beside it: Adam his integrity, and an Apple bought it. O what is in man, that he may not lose! The Master of a Family ⟨◇⟩ all his hired servants their wages into their own hands, suffers them to use and •spose it at their own pleasures, without further injury: but the portions of his children, and their Jewels he keeps himself. LORD, what ever worldly thing thou take from us, keep our righteousness for us: though sin hath left uttered and death send us away naked; do thou cover us with the rich garment of Christ.

2. Thus is a man *Just* before God, but *Lot* was also just before men: and th• is a visible Justice, so well as the invisible. We must therefore seek out for a fu...righteousness, an inseparable effect of the former, and that is, Holiness of life. The other is that Justice of Justification, this the Justice of Sanctification. As a si... justified by Christ's righteousness inherent in Christ himself: so he is sanctified by Christ's righteousness diffused from Christ into the sinner. His Justification is p...fect, because that which justifies him, is still in Christ: his sanctification is unpa... because that which sanctifies him, is in himself. The one imputed to him, the ⟨◇⟩ infused and inherent in him. Therefore here we are to examine, in what resp... man may be called *Just*. Neither are we bound always to the same distinctio• ⟨◇⟩ conceive, a man may be approved *Righteous, Praeparative, Separative, Reparative, ⟨◇⟩ ra•iva.*

1 There is righteousness of preparation, which is a resolution and full p... of hear to be righteous. *I have sworn, and am steadfastly purposed to keep thy ...teous Judgments.* Though he do sometimes admit sin, he doth never inten... If the Spirit could totally prevail over the flesh, he would never do ought to d...nour God. *My heart is ready, my heart is ready: r•ady to hear thy will, ready ⟨◇⟩ it. Give what thou commandest, command what thou pleasest.* Perfect my purpose ⟨◇⟩ thy gracious performance, and then I shall be righteous. By this resolution ⟨◇⟩ bound for Canaan, and thitherward steeres his course: notwithstanding the p...s rocks and pyrates, and contrary gusts and storms, that would put him out of •e way.

2 There is a righteousness of separation, because it is seen to decline the pla... of temptation. So they are called *Saints*, because *Separate* from the world. He •n a manner guilty, that frequents the occasion of being made guilty. A wise Se...or, whose Coach-man had driven him over a dangerous passage, which he might •lie have avoided by fetching a little compass about; though he scaped without •me, yet turned him of, as unworthy of future trust. What thanks to us, if pre...itating ourselves in the known snares of sin, we are kept by God's preventing •ace? *He that is begotten of God, keepeth himself that the wicked one touch him not.* I • not say that God deals with us on such an advantage, as a furious Papist answe...d: when he was asked by one of his own Sect, why in the gunpowder treason •ey would destroy children with bastards, Catholics with Heretics: *Inventi •er haereticos, pereant cum haereticis:* If they

were found among heretics, let them **•**rish with heretics. Yet often he makes them smart: as the Magistrate inflicting **•**ere punishment on a dissolute crew, one cried out to him; *Parce filio*, spare thy **⟨**◊**⟩** : what, my son among the enemies of peace and goodness? No, *Sociaris in ••pa, nec separaberis in poena*: as thou hast offended with them, thou shalt smart with **•**em. We will trust no antidote, to go into the house where the plague is: if ten**•**on find us, never let us seek temptation.

3 There is a righteousness of reparation; which consists in the reforming of **•**rors, and conforming of manners, salving past defects by a bettered life; and is in**•**ed the righteousness of repentance. Righteous, not because there is no sin come**•**itted, but because there is no sin that is nor repented God esteems a fault indeed **•**rowed, as if it had never been indeed admi ted. *Aliud est peccare, aliud peccatorem ••se*: it is one thing to sin, another thing to be a sinner. Everyone that handles a **•**te is not a Musician: nor every that doth an unrighteous action; is strait an un**•**ghteous person. *The unrighteous shall not enter into the kingdom of Heaven*: to be **•**just damnes, not to have done some actions unjustly: the habit, not the act, casts **•**to hell.

O blessed effect of repentance, that can make unrighteous manners cease to de**•**ominate an unrighteous man! I will show you a riddle. A foul mother brought **•**rth a fair daughter: the mother bred her laughing, yet the daughter is always **•**eeping. The father that begot the daughter, could never abide the mother, nor **•**ver came near her bed. She was no sooner borne, but she was the death of her **•**other; killing her that bred her, and (which is strange) she is blessed for it. She **•**as begotten in a miracle: no sooner conceived, than borne: no sooner borne, but **•**e spake: other children are borne crying, she also speaking: the first air she brea**•**ed, heard her articulately declare her own desires. And ever since she works **•**iracles: she brings light out of darkness, life out of death: she makes the blind **•**o see, the deaf to hear, the dumb to speak, and even casts out devils. She looks **•**ackward, and moves forward: is her self a dark cloud, yet brings a fair Sun**•**hine. This riddle is expounded in *Repentance*. Sin is the mother, repentance the **•**aughter: the mother is foul, black, ugly; the daughter fair and lovely. Sin was **•**erry and wanton, repentance is always sad and blubbering. God is the father of **•**epentance, and he could never endure the mother, Sin; but rather perfectly hates **•**et society. Being borne, she slew her mother: repentance could not have been **•**orne but by sin, and repentance is the only thing that kills sin. *Peccatum tristitiam ••p•rit, tristitia peccatum conterit*. Sin breeds sorrow, and sorrow kills sin: and this **•**arricide makes her blessed. Miraculous is her birth: at her first conception by the **•**oly Ghost, she looks up and speaks; *Open ye gates of heaven, and let mercy come •own upon me*; her first breath is, *Pardon*. Miracles she worketh; turning the dark**•**esse of error into the light of knowledge, and making the dead heart live unto grace. The blind eyes by her, are made to see the filthiness of sin: the deaf ears now hearken to the word of truth: the dumb lips cry out for compassion and forgiveness; the devils lust is expelled. She still is looking backward to her sins past, and moving forward to holiness and perfection. To conclude, Repentance is her self cloudy, and made up of sadness, yet brings everlasting joy.

Such is God's mercy to Repentance: yet let no man, though he trust to this, ⟨◇⟩ to himself. The promise is to repentance, not of repentance. Nature flatters it self in that one in stance of the malefactor on the cross, who in an instant got repentance. But the calling and saving of that one soul at the last, hath by Satan's po•• been the loss of many thousands.

4 There is a Righteousness of comparison; so was *Lot* just comparatively among the Sodomites. It is Christ's incommunicable privilege, to be *The just*: ⟨◇⟩ all other men on earth to pray, *Enter not into Judgment with thy servants, for in thy sight shall no man living be justified*. And, *Forgive us our trespasses*, and to pray for th•• daily: perpetual remission argues perpetual aspersion. He that says, he hath no ⟨◇⟩ I am sure he hath no righteousness. But it is said of *Zacharias* and *Elizabet*, that they were both, *Just before the Lord, walking in all his commandments, blameless. Before God*, without hypocrisy: in his *commandments*, not the traditions of men, without flattery: in *All* of them, without reservation and partiality. *Without repr••, Sine querela, non sine macula*: not scandalous and culpable in the eyes of men, and worthy of crimination. So, *he that is borne of God, sinneth not, or committeth not s••*. Not the sinning sin, not the reigning sin, not *peccatum scandalizans*: not the sin ••to death, which cannot be repented, therefore must not be pardoned.

Compared with God there is *none righteous: Omnes odit, qui malos odit*: he hates all men, that hates ill men. Yet some may be so, respectively to others. *Th••••* more righteous than *Judah*, yet *Tamar* sinful enough. The Publican rather ••stified than the Pharisee, yet not simply and sufficiently justified. The Spouse *f••* among women, yet she justly complains of her *blackness*. Some men have *br••• & levia peccata*, less and fewer sins, yet they have sins: though fewer in number, and lighter in measure, yet sins in nature. The Moon is glorious to a candle, pa•• to the Sun. The lillie white to the wool, short of the snow. The swarthy compared with the Black-moore, thinks himself fair.

Not that I would have men pitch themselves by the Pole of the dissolute. As because they are not so drunk as *Nabal*, therefore to think themselves sober: beca•• not so proud as *Haman*, therefore humble: because not so treacherous as *Judas*, therefore loyal. Compare not thyself with the worst, to see how far thou art beyond them: but with the best, to see how far thou art short of them. *Luscus inter •a• acute videt*: and the thick-eared hear well to the stark deaf. Among the numerous Cloistures of illiterate Monks, if one rarely get a smack of learning, he thinks himself a brave fellow, famous among his companions. *They compare themsel•• with themselves, and measure themselves by themselves*. He that hath but feried over ⟨◇⟩ Amsterdam, conceits himself a great Traveler, among those that never smelt other than their own smoke. How ploud is a vain fool of a strange language! apt ⟨◇⟩ think all the rest Idiots, that understand not his Spanish or Italian! *Audax Insc•••*: none so bold as the blind.

Thou that thinkest thyself charitable and just, compare thyself with *Zacc•••* after thy fourfold restitution, hast thou given half thy goods to the poor? Th•• that holdest thyself zealous in a cold generation, consider *David*: *The zeal of •y house hath eaten me up*. Thou that art humble, meditate on *Paul*, yielding to them th•• hated him. That art sober, think of the *Rechabites*: that chaste, look upon *Is••h* in his temptation by so great a Lady. The Pigmeys wonder at his

stature, whom we esteem a dwarfe. Do not look upon the profane, to admire thy own holiness: but on the Just, to condemn thy own unrighteousness. Rurall people admire and even adore a Lady, that never saw the Queen. When the Indians first saw the Spaniards. they held them fair and goodly creatures. But bleeding under their c•c•ties, and beholding other from more cold and temperate climates, of fairer come••ections and kinder dispositions; they took these last for Angels. We that have ••ized ourselves by those below us, let us now value ourselves by those above us: ••en all our pride will turn into shame, and we shall blush for our idle glory. Lord, 〈◇〉 they that had their faults be more righteous than we; what are we in respect of ••ee that hast none? Give us all grace to be more righteous, and when we ••ve done all we can, pardon our great unrighteousness in Jesus Christ.

5 There is an Operative righteousness, and this may be taken either strictly or ••gely.

Strictly, it is equity: he that deals truly withal, without respect of persons, is •ust man. And he that is not just in his conversing and commersing with men, will ••rdly be found righteous with God. This is not only to render what the Law ••quires, but even what a rectified conscience requires. As for instance; to bury the ••ad, this is not an action of charity only, but of equity. Funerals are called *Iusta*, ••cause they be as just to the dead, as meat is to the living. So to feed the poor: ••ul calls *Alms, Righteousness. With-hold not thy good from the owners thereof.* ••hey are the owners of thy superfluities, and it is just to give every man his own. *When thou doest thine alms;* diverse copies read, *Cum facias Iustitiam,* when thou doest •y righteousness: so Eusebius reports it. Alms is thy Justice; If not *Debitum proprie•tis,* yet *Charitatis:* and he that denieth this, is an unjust man. That ministers do •each, it is Justice, even due debt. *I am a debtor to the Grecians,* &c. There is a woe to ••em that *with-hold the truth in unrighteousness.* Yet thus unrighteous is the Church •f Rome, to with-hold the Scriptures, and obtrude Traditions: as men put out the •ear candle, to light themselves to bed with the stinking snuff.

To help forward the truth is but Justice: it is the office, albeit also the honor •f good men to be God's fellow helpers. *Curse ye Meroz:* Why? because it did ••rt the Lord? No, but *because it did not help the Lord in the day of battle.* This •uestion will one day be asked, when didst thou help the truth? Every man by •rayer helps the hand of Moses. He that does not help forward the building of CHRIST, is *unjust:* and they that do help it even in the meanest degree, shall •ave part of the reward. As *David* would have the prey shared even among them •hat kept the stuff; they helped.

In contracts to fail willingly, is to be unjust. An oath or solemn promise is •o sooner made on earth, than registered in heaven. Indeed *In malis non est malum ••scindere fidem:* bad promises are better broken than kept. As *David* in breaking •f his vow concerning *Nabal,* was not unjust: and if *Herod* had done so for *John Bap.* •e had been more righteous. Yea, a just man will keep his oath with a very thief, 〈◇〉 compelled oath about pecuniary matters; but not when a sin or mischief fol••wes. To give every man his due, this is *just.* A young Merchant being to choose •im a partner, by his mothers advice, at convenient time gave to one a Pomegranate: ••ee receiver cutting it in two, kept the less moitie to himself, and returned the Mer•hant the greater half. He gave the like to another; and he dividing it, gave him •acke the less part,

keeping the greater to himself. He thus tried a third; and he dividing it into equal halves, took the one himself, and gave him the other. This was determined by his mother, to be the fittest man to make his partner. So young Cyrus being shown by his School-master, a great man with a little robe, and little man with a great robe; and having both the garments put into his hands to distribute: he disposed the greater to the greater, and the less to the less. His Master replied; this was just in case of decency, but unjust in case of equity: for he was
 ◇ have given every man his own.

But if this be an argument of Justice, Lord, where shall we find a just man? *sal. 12.1. Help Lord, for the righteous man faileth: time to cry, Help LORD. Make cresset light, and search narrowly all about Jerusalem, I had almost said, London. And find one that doth Justice: Ierem. 5.1. scarce a just man in this whole City. is to pay Tythes, to be just? O that just man is a miracle! Ignorant people on all occasions say of their Minister, I wonder he does not preach. They esteem it a matter, before it comes, of no labor: and when it comes of no thanks. Yet, who challengeth his own heart, of known unrighteousness, and confesseth, how unjust have I been in defrauding God and his Church? will the Lord be so liberal to give us the best of things, eternal life; that grudgeth him the worst of things, temporal trash? Or, that the Gospel should save our souls, which it promiseth: when we withhold from it those trifles it requireth? Or, that God will not pinch them of spirituals, that pinch him of temporals? Will a man shut a bird fast into a cage, give her no meat, and yet bid her sing? Yet is this too universal an unrighteousness, and thus unjust are we. But let men read and tremble; *If any man (notwithstanding these premonitions) will be unjust, let him be unjust still.* The Lord with his infinite mercy swallow up this unrighteousness, that this infinite unrighteousness swallow not up this City.*

Largely; *He that doth righteousness, is righteous.* The scope of whose life and actions is devoted to goodness; not without infirmity, but without irregularity. The best traveler may stumble in his journey; yet have his eye observant and his foot constant on his way. The interposition of some clouds doth not frustrate the regular motion of the Sun. And trees have more life at the root, than at all times appears in the branches. Notwithstanding some transient distempers, *the* may be sound and upright. Some gravel will stick on the toes, even when the Bath of justification hath washed our souls. We are not perfectly just, except by anticipation, assuming the name before we possess the thing. *We are now the sons of God: quid hoc est? Sumus, & non sumus; we are, and we are not: sumus in spe, sumus in re: we are in hope, we shall be indeed.*

There may be a time when this justice is not so operative, which yet shall not condemn us for unjust. The world is ever taxing the least fault in the best man: every man is borne a Cain; envying that good in another, which he wants in himself. They blame some ill in the Saints, not because they are evil, but because in respect of themselves they are too good. One imaginary cloud in a just man, ◇ in their censure darken all the stars of his graces. The smallest spot in his face, shall excuse all the sores and ulcers in their bodies. But it is not so with God: he value men, *Quomodo semper vadunt, non quomodo semel cadunt: respecting vitae communiturum, rather than involuntarium currentis casum.* Nor is his saving grace so fickle a

thing, to be lost by every weakness. *He goes into his Garden, to eat the fruits, and gather the flowers: not like these buzzing Dorres, that fly over all these to a dunghill.*

But now if we will be righteous, let us do it, and show our justice by our practice. The title of *Righteous* is often ill bestowed upon men: as the mistaking woman attributed to the blessed Virgins *Wombe* and *dugs*, that happiness which belonged to her faith. Or, as silly rurall people salute a mean Gentlewoman in bea• clothes, If it like your Lady-ship. Or, flattering Pamphleters ascribe to your loose• Patrons, noble and meriting titles. Truth calls him *Just* that is so. God ordained light for the eyes, language for the ears, the air for respiration, but righteousness for all parts. That the mind should think nothing but righteousness, the tongue speak, the hand do, nothing but righteousness. But alas; *Aliud defiderium c•dis, aliud desiderium carnis*. There be reluctant motions in the heart, yet *De•e cordis*, in the heart of my heart, I serve the Lord. Bare theory may come <◇> righteousness, only practice apprehends it. To whom is that *Enge* at the great Day, but to the Doer? *Well done* good servant, that is the form. Not the b•• and dead habit, but the living and fruitful exercises of Justice, shall have happiness. Rightly, a man knows no more than he practices. It is said of Christ that he <◇> *no sin*, because he did no sin: in that sense, he knows no good, that doth no good. One said of the Jesuits, that abroad call themselves Apostles; the old Apostles le•earth to earthly men, shown others, and got heaven themselves: we are more be•olding to our new ones, they show us heaven and leave it for us to purchase; and <◇> mean time cozen us of earth and worldly possessions. It is as fearfully true of ••ose that point others the way to heaven by a righteous life, and will not move a ••ote in that path themselves. The Saints are all said to have *white garments*: the ••be of Justice that is not white, is not right: it must be visible to men, that it may <◇> acceptable to God.

3 I come to the exceptions against *Lots Justice*: the Scripture notes six great ••lts in this good man: three principal, and three less principal.

1 His contention with *Abraham*, his Uncle, elder and better. Before they ••ew rich, they dwelt lovingly together; poverty confirmed their society. When ••ither want, nor weary journeys, nor strange Countries could part; wealth di••des. How poor a good was their opulency, in respect of their company and ••ternall love! Many an one is a loser by his gains; and finds that which mul••plies his outward estate, to abate his inward. Who will esteem those things good, ••at make us worse? *Abraham* is the Uncle and worthier, *Lot* the Nephew and ••unger: yet is *Abraham* first in the deprecation of strife. *I pray thee, &c.* But he ••lds it no disparagement to begin the treaty of peace. He that is the son of *Abra••m* will seek to win by love, not to force by power.

It had been *Lots* duty to offer, rather than to choose, to yield than contend; yet *Abraham* offers the choice to *Lot*. *Take the left hand, or the right*. From whence ••th one, the custom grew in parting an Inheritance, *Vt major dividat, minor eligat*, ••at the elder should divide the younger choose. *Lot* takes it, but mark the event: ••t was crossed in his election, *Abraham* blessed in his resignation. Never did man <◇> desire of peace yield of his own right, that God suffered to be a loser by it. *Lot* <◇> he thought chose the best ground, the *goodly plains*

of Jordan: but while he reflects the goodness of the soil, and not the badness of the people, he smarts for his choice, and is soon carried away captive. Abraham content with the worse, with a large amends. *Lift up thine eyes, look East, West, North, and South: and all the good thou seest, I will give unto thee and to thy seed forever.* Let us not desire to be our own carvers for this world: it is our surest happiness without ambition or avarice, $\langle \diamond \rangle$ rest at God's finding.

2 His incredulity, in doubting to be saved in the Mountain; as if the promise good direction of God could have failed. He had no charge to dwell in Sodom, he had charge to fly to the Mountain: yet Sodom he affected, the Mountain he refused, and was faulty in both. It is no small sin even to doubt, when we have God's command and warrant to serve us.

3 His fear to tarry in Zoar, which the Lord had given his word to spare for $\langle \diamond \rangle$ sake. But he that was so hasty to choose it, is now again as hasty to leave it. How variable is man, when he fixeth not his submission to God's ordinance? This fugitive inconstancy is by some thus qualified: that the loss of his wife at the entering of Zoar, put him quite out of heart to stay there. And the sight of the same sins in his own City, which so reigned in the greater, gave him cause to suspect it could not $\langle \diamond \rangle$ long forborne.

Here were three of his infirmities; Inconstancy, Incredulity, Ambition; to show, that none is so righteous, but in some things offensive. None were more honest under the law than the Priests, yet were they bound to offer sacrifice for themselves and their own sins. None more holy under the Gospel, than the Apostles, $\langle \diamond \rangle$ were they taught to pray, *Forgive us our trespasses.* Merit-usurpers are the worst covetants: for how bountiful soever God be to them, they will never acknowledge their master; all is their due. The most terrible Usurers; all God's blessings they make but the interest of their own monies. But the least cloud in a Diamond orders the price; the least infirmity in a Saint keeps him from being perfectly righteous. Yet no man puts away his horse, that hath carried him throughout his journey, for thrice tripping by the way. Nor do three Parentheses disgrace a good Oration. Three drops of poison are dangerous in a little cup of water: let them fall into a running spring, their malignity is soon dispersed to nothing. Wash a spotted robe, and it is clean again. Yet let us strive against all stains: Abraham going to sacrifice, left his two young servitors and the Ass behind him. Lot's fear and dealing were like two timorous and cowardly servants; his covetousness like the Ass: leave $\langle \diamond \rangle$ all these three behind us in our devotion, that we may be welcome to the Lord.

4 He offers up his own daughters to the rage of the Sodomites, that he might deliver his guests: choosing rather to be a bad father, than a bad host. This fact hath found diverse excuses. 1. It was a less sin, *Coire secundum naturam*, than *adverse naturam*: and of two evils the less is to be chosen. Answ. This is true in personal evils, not in criminal: in corporal things, not in spiritual. There is no necessity that should compel a man to sin: he ought rather to die. *Blessed is he that condemneth not himself in the thing that he alloweth:* then he is not blessed that allow the thing in act, which he condemns in Judgment. 2. Lot did not mean to profit off one sin with another, but useth a seeming submission to qualify their rage: he knew his daughters espoused to some great men of the City, and that they durst $\langle \diamond \rangle$ attempt their

constupration. *Answ.* But this had been to tempt God by a fo••• presumption, to make such an unruly rabble this offer, in hope it would not be taken. 3. Though a man in himself must not do a less evil for avoidance of a greater: yet to stop another's precipice into some monstrous mischief, and to mo••• his mind by insinuation to a less; this they hold tolerable. As if men by custom must swear, the oath is better by their head, than by God. He that is shut up i• 〈◇〉 walled fort, let him escape where the wall is lowest. *Answ.* This is true, where we are perswaders from evil, not actors of evil ourselves. So if *Lot* had persuade• them to the young maids of the town, and to forbear the men, it had been more sufferable. But no man is to sin himself, with the hazard of his own soul, for the prevention of another's wickedness. 4. His intent was good to preserve his gods. *Answ.* *We must not do evil, that good may come thereof.*

Indeed there is a necessity which comes à *Posteriore*. As when a man hath swo•• to undo his neighbor: if he break his oath, he commits perjury: if he keep hi• oath, he breaks charity. What now? rather in breaking it offend only God, th• in keeping it offend both God and man. But this perplexity is not *Ex parte* 〈◇〉, it is not necessary to swear falsely, or break charity: but *Ex parte hominis*, 〈◇〉 cannot revoke what he hath spoken and done. 5. He knew that if his daughters we forced against their wills, they did not sin; and if they sinned not, he sinned not. *A*s. If the maidens should consent, *facient cum Sodomitis, te auctor, nequitiam*, *Lot* was 〈◇〉 author of their sin: if they should not consent, *Patientur a Sodomitis, te auctor,volentiam*, *Lot* was the author of their ravishment. There might have been uncertai•ty in their consenting, there had been none in his exposing. His purpose was go•d, his offer was faulty. If by his allowance the Sodomites had defiled his daugh•• betrothed to others, it had been his sin. If through violence they had defiled hi• guests, it had been only their sin.

It is for God to prevent sin with judgment, not for man to prevent a great sin in possibility, with a less in present act. Thus it cannot be justified, only a 〈◇〉 qualified. 1. In respect of the times, wherein knowledge was not so clear. 2. By his charity, he did it to conserve intemperate his guests. 3. By his troubled mind, without any recollection or serious advise. The best minds troubled yield inconsiderate motions; as water violently stirred sends up bubbles. Thus *Lot* meant well, 〈◇〉 God meant better: he preferred the unknowen Angels before his children, and th• Lord preserved them all.

But if this were such an error in *Lot*, though meant in charity: how horrible 〈◇〉 it in those that do it for iniquity? One would think there were no such mo••• in nature, yea monsters against nature. The *Sea-monsters* are not so cruel, as 〈◇〉 land-monsters, *to their young*. A good father will not sell his child's body a sta•• 〈◇〉 man, shall any sell his child's soul a slave to the devil? O that the Sun should shine upon that woman, which will be a Bawd to her own daughter! That the body she brought forth wth pains to this earth, she should sell for gains unto hell. Let her lose the name of mother and be held a murderer: there is no woman ever more deserved to be called the devils Dam. Let all her sex be ashamed of her; and even the sinners that reward her, curse her. Parents admonish your children, dissuade them from sin, pray against their sin, do not teach them to sin. What is said of the child's eye despising the

parent, let me say of the parents tongue tempting the child, *Let the Ravens of the valley peck it out, and the young Eagles eat it.*

5 His drunkenness. *Lot* fled from Sodom, yet he could not fly from sin: He that could not be tainted in the City, is overtaken in the Cave. It is not the place that amendeth manners. *Si desit Spiritus, non adjuvat locus.* Some places are more dangerous, none are secure from temptation. It is a Popish fancy, that a cloisturall life can make a man more holy. If drunkenness crept into *Lots* cave, who can excuse their Cels and Cloistures. *Lot* sinned in the Mountain, *Adam* in Paradise, the Angels in Heaven: are Nunneries and Monasteries safer than these?

Some wholly excuse his drunkenness, because he did not purpose to be drunk. But the Apostle faulteth all excess: the excess is a sin, what ever be the purpose before, or effect after. Other say for it, that he drank liberally to allay his sorrows, and mitigate his heaviness. *Ans.* It ill becomes a just man to make use of such a comfort: the remedy was worse than the disease. I deny not, but wine to a man afflicted with so many griefs, hath the allowable use. *Give strong drink to the heavy heart.* But he that shall think to enable his body, by disabling his soul, and to cure his sickness with his sin; runs into the fire to avoid the smoke.

Let there be no pretext found for drunkenness; it made a just *Lot* prostitute his body to beastly uncleanness. Sodom could not deceive him, but Wine did. *Vritur aebrius flammis mulierum, quem sobrium sulphurea flamma non attigerat.* The fire of wine within him, did more than fire and brimstone without him. Nor in him alone hath it prevailed: Who would think to find *Noah*, that father of the new world, lying drunken in his Tent? Or that a little Wine should do more than a whole deluge of water? That he who was not perverted by the bad examples of the old world, should now begin a new example of sin to the new world? Lord, what is man, if he be but himself? What living man, had more noble proofs of God's Mercy, and Justice: mercy on himself, justice on others? The Lord once said to him in the midst of innumerable apostates; *Thee only have I found righteous.* He that was purged when the world was unclean, proves now unclean when the world is purged. The Preacher of the former world, and Prince of the latter, is the first that renews the sins which he had reprov'd, and for which he saw it condemned.

There is no sin hath so strange an effect, it is worse than sin. Other sins procure shame, but seek to hide it, this displays it. *Lot* is thus made a fool to his daughters, *Noah* to his son: it is a common quality in this excess to disclose secrets. *Adam* had no sooner sinned, but he saw and abhorred his own nakedness, seeking concealment even in bushes. *Lot* and *Noah* discover their nakedness, and have not so much rule of themselves as to be ashamed. Drunkenness doth not only make vices, but make them manifest. So would God have it, that our shame might be double by it. Both a shame for those imperfections we discover, and of that imperfection which moved us to discover them. One hours drunkenness filthily discovered, what six hundred years sobriety had modestly concealed. He that gives himself to wine, is not his own man. How horrible is that vice, which shall rob a man of himself, and lay a beast in his room? He that resists that one sin, escapes many: as he that kills the pregnant damme, is sure to destroy all the brood.

Drunkenness commands all: the senses command the members, the affections command the senses, the heart commands the affections, the head commands the heart, and wine commands the head. As *Themistocles* boy said; I rule my mother, my mother rules my father, and my father rules the whole Senate. Wine is aspiring, and will get up to the crown, and then humbles the crown to the feet. If it once take the scone, as *Joab* said of *Rabba*, all the rest will follow.

6 His Incest. Rather than Satan will leave *Lot* untempted out of Sodom, his own daughters shall prove Sodomites. They that should have been his comforters to succor him, became baits to betray him. So little are they moved with that grievous Judgment, the turning of Sodom to ashes, of their mother to a Pillar, both in their eye: that they dare think of lying with their own father. Yea, and one of them afterward, impudently calls that son *Moab*; *My fathers son by me*.

Some have excused their fact, that they did it to *preserve seed*: not out of intemperance, but love of their Name and posterity: not for lust, but procreation. Answer The end was commendable; but the means, by incest with their father, culpable: better for them never to have been mother, than to be so by their father. Yet their intent shall judge many: they affected commotion for fruit, diverse make that their last, and least end: lust of delectation is stronger with them, than desire of propagation. It seems, they sinned directly against their own consciences; because they did first intoxicate their father, to put him from his rectified memory. They thought he would not consent to them, unless he first did forget himself: that while *Lot* was sober he would not be unchaste. Drunkenness is the key that opens the door to all bestial affections and actions. Wine knows no difference, or of persons or sins. Their fact was more heinous than their fathers: his only drunkenness, theirs to make him so, and then to commit incest with him. *Culpandus Lot, non quantum ill Incestus, sed quantum illa ebrietas merebatur*.

For his Incest, he knew it not: *he perceived not when they lay down, nor when they rose up*. It is no incredible thing *Nescientem cotre*: not that it was done by nocturnal pollution, without the act of generation; as *Tostatus* out of *Thomas*. Now those sins condemn us, which we do knowingly: *Et facinus facimus, quando mala facta sciamus*. The use of his reason was hindered by drink: for if he had remembered himself upon his awaking, he would never have done it the second time. Some say, the progressive faculty may be exercised in sleep, as some walk in their sleep and transport things from place to place. Certainly, the Devil was not absent in such a fowl business, working fancies in his head. But in a word, *Non tam illa turpitudine à vino quàm propter ebrietatem stupor inflictus à Domino*: his unchastitie was the punishment of his ebriety.

Thus came his uncleanness from his drunkenness, but what is to be said for his drunkenness? Once, and a second time he admitted it *Noah* was drunk but once: one act cannot make a good heart unrighteous, as a trade of sin cannot stand with regeneration. So dangerous is it to give way to Satan's temptations: where he is once entertained, the next time he is confident. He that hath takes one sore fall, is the worse for it long after. I know it

is true in some; *Te d'c... lapsus, magis ut vestigia firmes*, once to have stumbled, is always to be admonished: but this is above nature, a happiness only beholding to Divine grace.

These are the exceptions against *Lots Justice*, who (for all these) hath a testimony from the mouth of the Holy Ghost, that he was a *Just* man. Now whom God calls *Just*, let no man call unrighteous. Such is the difference, not of sins, but of men. He that sees *Lot* and *Judah* pardoned for Incest, while *Zimri* suffers for fornication; must confess, that God doth not so weigh the faults as the persons. It is a foolish proverb of man's partial indulgence; that one man may better steal a horse, than another look on. But the Lord is Justice, and hates all sin whatsoever, in all persons whatsoever: yet will he pardon their great sin, that are members of his good Son: and severely punish the least fault in them for whom he offered not. He regards not so much, *quid*, as *quis*: remission goes not by the measure of the sin, but by the quality of the sinner, yea, rather the mercy of the forgiver. Not the man that hath done no sin, but whom the Lord will not charge with sin is blessed. From all that hath been said, I will draw certain useful conclusions.

1 Even a *just Lot* is suffered to fall: he that was a gracious Saint on earth, and is now a glorious Saint in heaven; had his aspersions. When God upholdes us, no temptation can move us: if he let go his maintenencie, none is too weak for us. Which of God's dear children have not once done that thing, whereof they have afterward been ashamed? This the LORD suffers for diverse reasons. 1. To humble us if: such excellent men have trode awry, how should we take heed to our ways? Shall such Giants stumble, and we lame creeples be secure? 2. To keep us from despair: the Scripture tells us of their infirmities, that in their pardon we may read God's mercies. Let their falling humble us, and their rising again comfort us. If we had not such patterns, how could we but despair at the sight of our sins? But he will hope well of his wound, that hath so good experience of his Physician. 3. To magnify his own infinite goodness, that can do good turn our evil: he lets us fall, knowing how to make as good use of our sin, as of our obedience.

Lot might be ashamed of his Incestuous seed, and wish to have come from Some alone. Yet was this unnatural bed blessed with increase. Diverse good women have failed of this fruit by the lawful rights of marriage as *Sara, Rebecca, Rachel, Elizabet*; all hardly conceived. Some with one unlawful copulation have become pregnant: as *Tamar* by *Judah*, *Bethshabe* by *David*, *Lots* daughters by their own father. Not that God favors forbidden conjunctions: but in his Justice to bring such secret sin to open shame; in the elect for their conversion, in the reprobate for their further confusion.

Moab is derived from this Incest, one that might call his father, Grandfather; and his mother, Sister. One father begot both the mother and her child, and one man is both the brother and son of the same woman. Yet from this line came one of our Savior's worthy Ancestors: of *Moab* came *Ruth*, married to *Boaz*, the father of *Jesse*, the father of *David*, the progenitor of JESUS CHRIST according to the flesh. God's election is not tied to our means: we may beget children, we can neither traduce blessings nor curses to them. Holy parents from a chaste bed have sometimes bred a monstrous and impious generation. And the Lord sometimes raiseth a holy seed from the drunken bed of fornication. Whatsoever we do, God will be

chuser; and serve himself, not according to our act, but his own purpose. Weightie ears of corn have sometimes grown out of the compass of the tilled field: and sweet flowers been found out of the enclosed Garden, even in the wild forest. Thus will GOD keep his own liber•ie of election, by his grace, not our works; and let us know, that we are not borne, but made good.

2 Notwithstanding these infirmities, still *Lot* is a *Just* man: some particular •cts may be too light in the balance, without extinguishing his title before the Lord. A man is sanctified in four respects. 1. In the not imputation of his sins: and that which is not imputed, is as it were not committed. 2. In inchoation of holiness, begun in this life, perfected hereafter. 3. In acceptance; *Num. 23.21. God seeth none iniquity in Jacob, he seeth no transgression in Israel:* there is sin in us, but God will not see it. 4. In comparison; so they shine like stars in a dark night. *Lots* offenses were some blemish to his sanctification in earth, they could not nullefie his Justification in heaven: blemish his virtue they may, not frustrate his grace. For if still as the elect sin, they should lose their grace, and cease to be righteous; God's election were as mutable; as our condition. The frantic in his mad fits doth not exercise reason, yet he hath it: he loseth the use, not the habit, *ration Principii*. In a swoon the soul doth not exercise her functions: a ma• neither hears, nor sees, nor feels; yet she is still in the body. A suspend• Priest cannot be put from his right in the Church, for *Ministerium indelebilis ch•racter:* he hath his ministry, though forbidden to exercise it. The out-Law is still a subject, albeit debarred of some privileges. The son angers his father, •e doth not strait disinherite him. Though the vessel reel, yet fear not, *Caesar•• vehis*, thou carriest *Caesar*; said that Emperor to the quaking Mariner: we are we• of ourselves, but Christ is in us.

Lot fell six times in many days, the *Just man falls seven times in one day*; yet he is still Just in his Savior's righteousness. This concludes our comfort: he 〈◇〉 bad *Peter* forgive his repenting brother *seven times*, will forgive our repen•• souls seven thousand times: he scorns that any *Peter*, Saint, or Angel, should outgoe him in showing mercy. In ourselves we are sinners; in CHRIST righteous. When the Philosopher in his own mean clothes could not be admitted 〈◇〉 the Court on a solemn day, he went and borrowed rich and gorgeous apparel, he was then let in with ease and respect. Being in the Presence, he was continually kissing his robe: the King noting it, wondered, and asked the cause: he answers, ••*noro honorantem*, I honor that which honored me. *Nam quod virtus non pot••, vestitus obtinuit*. My virtue could procure me no entrance, my garment did. We are too base, ragged, beggarly of ourselves, to be let into that glorious Court of heaven; by faith put we on the Princes embroidered garment, CHRIST'S righteousness; then shall we be admitted. Let us admire and honor that which honors us: *Quod virtus nostra non potuit, vestitus ejus obtinet*: what all our righteousness could never do, that his robe doth for us.

Now if the righteous shall scarcely be saved, where shall the ungodly and sinner appear? Righteous, that's happy: but scarcely saved, that's hard: yet shall be saved, that's happy again. Let no believer fear, for he is righteous: let none presume, for he shall scarcely be saved: yet, let none despair, for he shall be saved. For all thy sin, yet thou (being faithful in Christ) art righteous: for all thy righteousness, thou shalt scarcely be saved: for all that difficulty, yet thou shalt be

saved. Thus like those on the seas, *they mount up to heaven, and down to the deep, and up again:* or like the *Heave-offering*, that was *heaved up, and down, and up again:* or as CHRIST, the Anti-type of it, was heaved up to the Cross, down to the grave, and up again unto glory. So we are *Justified* by Christ, this lifts us up to grace: we commit many sins, this humbles us with shame: yet we love righteousness, and endeavor to perfection, this shall advance us to everlasting Glory.

3 *Just Lot* was delivered, neither for his Justice, nor without it. Not for his own righteousness, but for God's mercy. *I will deliver him, because I have a favor unto him.* Nor doth the Apostle mean, that *Lot* was delivered for his own sake: nor the Prophet, that he was delivered for *Abraham's* sake; when he saith, *The Lord remembered Abraham, and sent out Lot.* He should have been saved, though he had not been a kin to *Abraham.* Yet is this repeated to testify God's love to *Abraham*, and his gracious answer to the prayers of the Sons of *Abraham;* which shall prevail with him. But indeed, God *remembered Abraham*, not so much because he prayed, but because himself had promised: the deliverance depended not upon any merit in Uncle or Nephew, but on the divine goodness.

The Pontificians say, there be two things in a good work: the Meritorious part, to get heaven: the satisfactory part, to escape hell. It cannot do the latter, *Propter Inutilitatem*, for the unprofitableness of it; being no more than we are bound to do. It cannot do the former, *Propter Invaliditatem*, for the insufficiency of it, being not so much as we are bound to do. If God judge by the Law moral, no work is good: for if by the Law evangelical, joined with the remission of sins, many works are good. Some have affirmed that all our works are evil; as if truth and lying, covetousness and liberality, hatred and charity, were all one. God never taught that doctrine. Indeed our best actions have their blemishes and imperfections. The Egyptian midwives saved the Hebrew children by a lie: yet it is said, *God prospered them, and made them houses.* He rewarded not their lie, but their piety: he so regarded their mercy, that he regarded their infirmity. *Prosperity* belongs to their goodness, pardon to their dissipation. The Lord forgave the obliquity, and blessed the honesty of the work. There be three circumstances in every work, which Saint Bernard would have us take unto. *An liceat, an expedit, an deceat:* the lawfulness, expedience, decency: the main is the *licet.* But man is so lame, that though he keeps the right way, yet he errs. Without our righteousness we cannot be saved, yet for our righteousness are not saved, but for his that came to save us.

4 The Just Saints are to be followed, but in their Justice and sanctity. So many encourage themselves on their falls: *Lot* was incestuous and drunken, he is called *Just;* why for such sins am I held unrighteous? Am I better than he? better? No, would thou wert half so good. 1. He sinned and condemned himself, thou sinnest and defendest thyself. Thou likest that in him, which he disliked in himself. 2. They sinned and repented, thou showest thy sin, but none of repentance. *Quos secutus es errantes, sequere paenitentes.* Their weakness is in our hands, but their tears are not seen in our eyes. 3. Evil was never to be imitated, but goodness. *Lots* faith and obedience is not such a sinners' object, but his Incest and drunkenness: as if *Jacob's* modest look, liberal hand, thoughtful speaking tongue, devout knee, and humble heart, were not worth noting; but only his lameness and halting. He marks none of

their graces, but their errors. 4. Their falls serve to raise us up when we are down, not to cast us down when we are up: for our consolation afterward, not for our presumption more. To think of their errors, should humble us with fear, not hearten us with encouragement to evil. It is said of the wicked, *They fear, where no fear* $\langle \diamond \rangle$ here it may be said, where fear is they fear not. These examples are *Paenitentibus in solatium*, not *praesumentibus in refugium*. To say, why should not I find mercy with *David*, this is the voice of faith: to say, why should not I venture to sin with *David*, this is the voice of folly. 5. Thy sin is greater by this bold imitation: a lie ventured on by the example of a Saints frailty, is of a more malicious nature in thee, than it was in him. Any transgression thus derived, is the argument $\langle \diamond \rangle$ a more ungracious soul, than that it seeks to imitate. What he hopes shall excuse him, doth more properly condemn him; because he had that warning before him. 6. Thy repentance is doubtfuller.

He that tempted them to sin tempts also thee; that is Satan: but he that gave them repentance, is not bound to give it thee, that is God. Thou makest thy fall certain, thy rising again is uncertain. Such a man hath been dangerously sick, and escaped; his Physician was skillful and diligent, his medicine proper and effectual. Wilt thou make thyself sick, on purpose to try the skill of the one, and nature of the other? 7. For them, there was a cure behind, the sacrifice of the Lamb not then slain: but now if men willfully frustrate the price of that redemption *Christ died no more*: his next coming shall not be in the humility of a sufferer, but in the glory of his Father; not to redeem, but judge the world. 8. All scripture is for instruction, all is not for imitation. *Lucerne pedibus meis; a light by feet*, showing me the blocks whereat they stumbled, that I might keep my feet upright. *Commissum atque conscriptum est*. It is so done and written: for our imitation? No, that were an argument of too much violence, to draw on sin with the cart-ropes of examples: to take some stones from the Temple, that with them we might beat down the rest: and to spoil ourselves by the ruins of Gods Saints.

This is fit to be urged against those that flesh themselves by the sins of God's children. Will any infer, what matter is it what manner of men we are, when *Paul a Blasphemer, a persecutor, an oppressor, was received to mercy*? When $\langle \diamond \rangle$ coming a Wolf against the Lambes, is made *Paul* a Shepherd for the Lambes. This is true in him, but he *did it ignorantly*; thou having his example doest it maliciously. and God will not be merciful to them that offend him of set purpose. He that deliberately resolves to sin, doth what he can to make himself incapable of forgiveness. Indeed it is true, that *nemo bonus, nisi qui aliquando malus*; there is none good, but he was once bad: *Peter* by experience of his own frailty, might learn with his keys to open heaven unto others. But though God forgive our sins in his patience, let not us forget them in our penitence. God pardoned in *Lot* what was bad, and accepted what was good: let us follow his virtues, that we be never condemned for his sins.

5 If we will be delivered let us be just: but doth God deliver none but the righteous? Yes, sometimes also the wicked, and that for diverse reasons. 1. That they might be brought to repentance; for that is the scope and purpose of $\langle \diamond \rangle$ *goodness and patience of God*. But man is so given to pride, that if he speed well he thinks he deserves well: and so instead of humble thankfulness swells with proud arrogance. 2. For some progenie to come from them: for good *He* to be borne, his wicked father *Ahaz* is forborne. Why doth *Amon* draw out two years

breath in Idolatry, but that good *Josiah* was to be fitted for a king? *When I came into the Sanctuary of God, then understood I the ends of these men.* The we find, that many sacrilegious, extortioners, idolaters, are delivered, because God hath some good fruit to come from their cursed loins. 3. To fill up the measure of their sins: they have already done so much, that they are suffered to do more: so sin is punished with sin, as drunkenness with thirst. 4. To magnify the Lord's patience, in giving them time and means of penitence: that as they make his labor without success, they might be left without excuse. Thus *Cham* delivered from that universal deluge, yet after he comes to deride his own father: twice had *Noah* given him life, yet he abuseth both his father and himself. Even God's Ark may nourish Monsters: on the seats of the Temple sit contemners of their spiritual fathers, as often filthy Toads lie under the consecrated stones. Was this God's favor to preserve him to judgment? He better have perished in the waters, than live unto his fathers curse. It is not imply our deliverance, but our thankfulness for it, and obedience after it, that sufficient argument to our consciences, we are in the favor of God.

6 Never did man serve God for nothing: if *Lot* be just, he shall now the benefit of it, he is delivered. It is the speech of Atheism and Apostasy: *is in vain to serve God, and what profit is it that we have kept his Commandments* Most false, from God, *Discedet nullus sine munere, munere dignus*: he highly seem to owe a man anything. *Cyrus* in the conquest of *Lacedemonia*, encouraged Soldiers: that the foot-man should have a horse-man's place; the horse-man chariot; the Lievetenant should be made a Captain; the Captain a Colonel and he that was President over a City, should be made a Vice-roy over a wide Country. Whereas Christ, say they, for his Soldiers, speaks of nothing but taking a cross, and bearing a yoke: of persecution abroad, and affliction at home. Here is not *Labor muneratus honor*, but *honor mutilatus labor*: it was better with us before, we had more prosperity with less piety. They are miserably deceived, there is no honor like to his service, the fear of God rewards it self. *have labored in vain, & spent my strength for naught*; the earth is barren: but *work is with the Lord, and my reward with my God*; heaven is fruitful, there shall be a blessed harvest of recompense.

Then spake they that feared the Lord, and a book of remembrance was written, &c. They met together to serve God: for this purpose was their coming, and about this business was their communing. What followed? A book of remembrance was written for them: not one good work of theirs, but is there registered: the great Master of the Rols records them, and rewards them; here in a heaven of peace, there in the peace of heaven. *And they shall be mine, saith the Lord*: When shall say to the wicked, *Depart from me*; then I will acknowledge them for mine. *When I make up my Jewels*, setting all the trash and refuse on fire; I will gather up them into mine own treasury, as a man locks up his precious jewels in his Cabinet. *And I will spare them, as a man spareth* (not every son, but) *his son that loveth him.*

This was the convinced devils acknowledgement; *Doth Job fear God for ought?* And *Saul's* insinuation to the Benjamites, disheartening their adherence *David*. *Will the son of Ishai give you fields and vineyards? Will he make you captains over hundreds and Captains over*

thousands? Reward is the encouragement of service. This was the ground and color of the angry sons exception. *These many years have I served thee, without breaking thy commandment; yet thou ever gavest me so much as a kid, to make merry with my friends.* An unjust expropriation of a son to a father, and such a father as had given him the inheritance. *Ye knew that your labor is not in vain in the Lord.* Labor. Idleness shall do you no good, but labor. Your labor, the pains of another shall not profit you, but *our own labor.* *Is not in vain;* not like the Black-mores washing, a labor in *vine:* but if it miss your end, it reacheth God's: we see not the success, yet it *ospers.* *In the Lord,* it may be in vain in the world, and men never requite it; *but in the Lord* it shall find recompense. Our labors end with our lives, but our *wards* end not with our labors. This *we know:* Divinity consists of certain *ounds* and infallible principles, a sure foundation, a knowledge. The Physician $\langle \diamond \rangle$ his medicine never so proper, knows not whether he shall recover his Patient. *ead* the Lawyer never so learnedly, he knows not whether he shall regain his *lients* right. The Soldier may fight valiantly, yet is not sure of the victory. *ut* Divinity is a *knowledge,* making us *know,* that our pious endeavors shall *e* rewarded.

7 The Lord first makes us *just,* and then saves us: as he first sanctified *Lot,* *nd* then *delivered* him. So that our Justice is not Justice in proper and district *ormes,* but mercy. *Ab luti estis, you are washed.* What, have you washed your *lves?* No, *ye are washed, ye are justified, ye are sanctified in the Name of the Lord Jesus, and by the Spirit of God.* So Christ is made to us *wisdom, and righteousness, and sanctification, and redemption.* Wisdom in the instruction of our *ules,* righteousness in the forgiveness of our sins, sanctification in the *holy* *ss* of our lives, and redemption in the deliverance from all our enemies. We *ee* none of these in ourselves; *that he who rejoiceth, might rejoice in the Lord.* *rust* not your arms of flesh, nor your hearts of ashes, nor your purest spirits *hile* they are housed in corrupted walls. If you have stood a time, trust not your *gges,* you may slide: if you have slip'd and recovered, trust not your recovery, *ou* may fall again. Trust not your strength, it is infirmity: trust not your *wisome,* it is folly: trust not your holiness, it is blended with iniquity. Prophets *ve* fallen, Patriarchs have fallen, Apostles have fallen, Stars have fallen, *An* *else* have fallen. But trust the mercy of God, which is of infinite perfection: *nd* the merits of Christ, which are of perfect satisfaction. *It is I, even I, that putt* *th* away thine iniquity for my own sake. It is not Abraham nor Moses; nor the *Vir* *nn* Mary, nor the Virgin Martyr, not *Peter* at Rome, nor *Paul* at Jerusalem, that $\langle \diamond \rangle$ do this cure: hear the Physician; *It is I,* saith the Lord. Not with the *pre* *ration* of our own nature, nor with the cooperation of our own justice, nor *ssposi* *ion* and liberty of our own will: hear him once again; *It is I, even I, and* $\langle \diamond \rangle$ *mine own sake,* and sons sake, that forgiveth your sins.

To conclude with application. God hath given us a gracious deliverance, which we may parallel with *Lot's.* We have been saved from the *Fire;* such a conflagration, as knows no comparison, but *Sodom* or hell. With a match it should have been done, without all Match, if it had been done. Some differences there are: that fire was in a just severity, this, in an unjust treachery. *Sodomes* for came down from heaven, this gunpowder fire was fetched up from hell. That was inflicted by the Ministers of God, Angels: this was devised by the

Ministers of Satan, Traitors. That was prepared for the nocent, this for the innocent. That was fire and brimstone, this fire and gunpowder; of a more sudden and dispatching violence; not reserving pause for a *Lord have mercy on us*. We were *Titio ereptus, a brand plucked out of the burning*. The Lord did not only deliver us from the burning, but he also kept the fire from kindling. He sent *Lot* of *Sodom*, to save him; he prevented *Sodom* in England, to save us: he did not remove us from it, but he removed it from us.

He that sent that fire downward, kept this fire from mounting upward. He delivered *Lot* by visible Angels, and Angels were not wanting though invisibly, when he delivered us. *He remembered Abraham, and sent out Lot*: when he freed as from the fire, he remembered the Son of *Abraham* according to temporal birth and his own Son by eternal generation, Jesus Christ. He did reveal to *Abraham* this purposed destruction of *Sodom*: he did not conceal from our gracious Sovereign the notice of this intended destruction of his kingdom. *Lot* was sent out by break of day, and we delivered by four a clock in the morning: that very morning: there wanted but a little work of the morning, and then sufficient to the day, to the year, to all ages of the world, had the malice of that morning been; more accursed, than ever was read in the kalendar of any time. The incendiary a *Faux*, a fire-brand indeed, kept his vigils, but the Lord prevented his *Jubilee*. There was *Titio infernalis*, a hell-brand ready with his match, to make *Communem rogam*, a general bone-fire, both of mortal men and immortal Trophies and Charters: to make a whole burnt-offering of us all, and to pass us through the fire to that *Moloch* of Rome. Temples, sepulchers, monuments of age and honor, should have been tossed into the air, then into the water, after they had been first spoiled by fire. Our river had been turned into a river of blood, and her carriages, instead of commodities, into dead corpses and discerpted limbs; her crystal streams died into rubies. Thus they meant us like *Sodom* but God *delivered* us like *Lot*. The danger was imminent and furious, their rage violent and monstrous, our *deliverance* strange and glorious; let our commemoration and thanks be solemn and generous, heroical and perpetual forever. *Amen*.

Vexed with the filthy conversation of the wicked.] The next point is his place, which was sinful, flagitious, stigmaticall *Sodom*. It was worse than a Gaole <◇> his just soul: and report lies, if our common Gaoles be not like to *Sodom*, the very dens of mischief, the Schools of wickedness. Thus God's ordinance for reformation, is made a means of further transgression: and the place built for discipline, breeds and feeds villainy. A malefactor learns more pestilent untowardness when he comes there, than ever he knew before. O that the Magistrate would look to this; that drunkenness and blasphemy might not usurp the place of mortification and humility!

But why would *Lot* stay in such a wicked *City*? Not as a neighbor affected with their customs, but as a Physician to cure their diseases. But he that looked for a Paradise, found a hell: and the cup of his prosperity was spiced with the bitter fruits of a cursed society. It was indeed *Terra bona*, but *Gens mala*; as it was once said of Ireland; nothing bad there but the people. Christ would not suffer his weak Disciple to go bury his Father; lest he should be perverted by some carnal friends at the funeral. I am life, tarry and live with me: *let the dead* one, lest thou die with them. How often doth God part his children from the wicked, by making them

smart with the wicked! As *Augustine* speaks of the religious taken among the rest by the Goths: *Iure amaram vitam sentiunt, quia eccantibus amari esse noluerunt. Woe is me that I must remain in Meshech, and dwell $\langle\phi\rangle$ the tents of Kedar.*

•o live among the good is a great happiness, a little Image of heaven, a module •nd abridgement of the communion of Saints. Where one doth love another and •ll love God: one is at peace with another, and all at peace with their own con•cience: one doth honor another, and all honor their Maker. When the inha•itants of a Parish shine in the day, like a Firmament of bright Stars in the night; •ot one malevolent aspect among them. Like a Choir of tunable voices, every •ne keeping time and his own part, and in a sweet harmony, all singing the pray•es of the Lord. But O where shall we find such a neighbor-hood? how much •round shall we leave behind us, ere we arrive at this society? The Prophet once •ried, *O ye heavens drop down righteousness;* as if the earth had quite lost it, being ••ken up above the clouds. We may now cry and complain for want of this •ighbour-hood; O ye heavens drop down kindness and charity into our times, O love that art *Alumna coeli, sis medicina soli;* come down and help us.

Imagine with the fable, a City consisting of selected men, all peaceable, tra•table, charitable, humble; the Magistrate clemently ruling, the people meekly •beying. The enemy knows it invincible, while thus governed: therefore craf•ily resolves to shuffle in among them a pair of false brothers; a liar, and a thief. •ut because in their own forms they would soon be discovered and abhor•ed; he puts them in two disguises; the liar like a Lawyer, the thief like a Vsuer. Their wealth procures them room and respect, they fall to work. The •yer with his forged weapons, whispers to the Magistrate how the people stomach •im: to the people, how the Magistrate tyrannizeth over them: to private persons, what hard language is given them, what wrong is done them, what right is kept •rom them, and that the law is ordained to render every man his own. First, there •s heart-burning, then brawling, then contesting at law: and now instead of peace •nd humility, there is pride and enmity. The Usurer, he so robs them by a legal •heft, that they become at once sensible of want and injury; covetousness gets in•o the heart, oppression fills the hand. Now far-well charity, every man for him•else, none for God, and God for none. Consider yourselves, and wish this were but a Parable: punish the devils instruments; hang up theevery, cut out the •ongue of lying, and so be shut of them: this were a fair riddance of them both, •s the proverb hath it, without a Session. There was a Mathematician in Con•tantinople, that in anger thus vexed his neighbor. He did set in his Cellar •reat Caldrons of boiling water, with heat multiplying the motions of the va•ours; and then turning them all into narrow pipes, gave them vent under his •ighbours floor: which made such an earthquake, that it shook all his house. •hen with fire-glasses and barrels he so thundered and lightened, that he forced •im to forsake his dwelling. The vapors of secret slanders, the earthquakes of •pen contentions, the thunders of blasphemy, the flashes of burning malice, do •o afflict us: that we cry, *Our soul is among Lions; sons of men whose teeth are spears, •rouse and sharp swords.*

But still what doth *Lot in Sodom*, a Saint among sinners? fishes may be fresh $\langle\phi\rangle$ salt waters; live in the sea, and not partake the brinish quality: it is not so with •an. Rather,

Aliquid mali propter vicinum malum; some evil for neighbor-hoods ••ke. Pure streams passing by a corrupt foil, contract some of the putrefacti•n: and springs running thorough the veins of the earth, savor of the mineral, •hich they last saluted. *Inficitur terrae sordibus unda fluens*. *Commisti sunt inter Gen••s*: ° *They were mingled among the heathen*. What followed? *They learned their works*. No wonder: can a man be clean among Lepers? or sleep with dogs, and not swarm with fleas? We certify ourselves of men's behavior, as the Lacedemonians inquired the carriage of their children: Of what sort are their companions: as they, Of what condition are their play-fellows? The mischiefs of *Sodom* and *Babylon* should forewarn our departure: as the swallows would not come near *Thebes*, because the walls had been so often besieged. The smitten Deere is presently forsaken of all his fellows. A great Tree never falls alone, but also spoils the under-wood, w^{ch} otherwise would have thrived well enough. The reason why the Raven returned not unto the Ark, is given by some, because she met with dead carcasses. The worlds carrion keeps many from their faithful adherence to the Church. Any thing taken from the proper place loseth the virtue: a coal of fire kept in the chimney, lives: separate it from the harth, leave it alone in the air, it presently dyes. What Philosophy said of *good*, experience justifies of *evil*: *Malum est sui diffusivum*, evil is diffusive and spreading of it self; indeed more catching than goodness. *Ask the Priest if a man carry holy flesh* ⟨◇⟩ *the skirt of his garment, and touch other things with that skirt, shall they be holy?* No, saith the Priest. *If one that is unclean by a dead body, touch anything, shall it not be unclean?* Yes, *it shall be unclean*, saith the Priest. Sooner are the good corrupted by the bad, than the bad are bettered by the good. Why are we taught continually to pray, *Deliver us from evil*: but that it hath a dangerous power to make us evil? Yea, LORD, free us from *Sodom*, separate us from sin, alienate ⟨◇⟩ from the wicked, *Deliver us from evil, for thine is the kingdom, the power, and the glory, forever*, Amen.

Vexed with the filthy conversation of the wicked.] The matter of his vexing was their sin; the evil of the place came from the persons, who were fully, foully, filthily, palpably wicked. Not by way of infirmity, or in any mean degree, but *wicked*, in the extent of sin. Not seldom, or by fits, but always; *their conversation* was wicked. Not secretly and in corners, but notoriously in the public view; their visible life was wholly wicked. And for specification, if any s•• were predominant above the rest, it was *Filthiness*, *Sodomes filthiness*, a bestiality, yea worse. For *Pejus est bestialiter vivere, quàm bestiam esse*: it is not so bad to be a beast, as to live like a beast; a sin abhorred by nature it self. Therefore to put some method into this further discourse of their wickedness, three circumstances appear in the description. 1. The impudence of it, being notorious and open; *Lots eye-sore*. 2. The continuance of it, during their whole life: not an act or two, but their *conversation*. 3. The turpitude of it, being so obscene and nasty a filthy conversation. Thus we have the fore-head, the heel, and the composition of the whole body.

1 The impudence; it was manifest wickedness, their faces did not blush at i•. *The show of their countenance doth witness against them, they declare their sin as Sodom, they hide it not*. It is true, that nocturnall pollutions shall have public plagues: b•• they that dare sin God in the face, shall bear a heavier weight of his vengeance. The harlot doth bad enough, that *wipes her lips*, (as if the print of her sin could be seen there) and *it was not she*: though she commit it, she

will conceal it. B••*Absalom* worse; that spreads his incestuous pallet on the roof, and calls the S•••• a blushing witness to his filthiness. *Pride compasseth them about as a chair*: they wear their wickedness in pomp, as if they meant it should grace them. *They glory in their shame*: such as boast their quantities of drink, and varieties of uncleanness; (it is all one) how far into their hearts they have admitted the d••••

Such are called *Dogs*: not only because they are as fawning as dogs, •••tering their feeders: or as ravenous as dogs, insatiately devouring, *canine appeti••*: or as malicious as dogs, barking out scandals at their lives that shine with goodness: but as unclean as dogs, and as shameless as dogs; noisome with imp•dence, and impudent with noisomeness; their place is without, *The wicked b••steth his hearts desire*: he doth not cover it, nor excuse it, but boast it: nor shift it <◇> another, but makes it appear his own hearts desire. *Mala admittunt, admissa ••ctant, jactata defendunt. Majoris est culpae manifest quàm occulte peccare: ill ••pliciter reus, quia & agit & docet.* The Popish rule is safer, *Caute si non caste*:•ut these, *vitia tam minime abscindunt, ut non abscondant.* They prostitute their •oules as the Romans did the bankrupts houses, with, Who gives most? If their ••and hath been the Organ of unrighteousness, their mouth shall be the Trump•t •o proclaim it.

There is more modesty in them that seek concealment: if there be any bush <◇> Paradise, any tempter to be named by *Adam; a woman of thy giving, Eve*;•hereas it was a woman of his own seeking, *concupiscence: Gehazi* hath a lying co•er, *Saul* a pretending color; here is something to be alleged for mitigation. •ut to sin without shame, yea, to out-sin all shame, to publish the tenor of vil•ny in print; this is Sodomes state. Uncleanness was not confined to the Cham•er, nor the every to the night, nor corruption blanched and skin'd over with hy•ocrisie: but borne aloft, justified by protection, and crowned with garlands of •onour and approbation. This sin abandons secrecy, scorns reproof: admoni••on to it were but like goads to them that are mad already, or a pouring of oil •own the chimney.

It is said of ^b *Tamar*; that *Judah* took her for an harlot by her dressing. She ••kes upon her the habit of an harlot, because she means to be one: her attire de•lares her purpose. If she had not wished to seem a whore, she would have avoi•ed such a place and veil. The external monuments of immodesty bewray a •arnall heart: they that mean well, will never wish to seem ill. Nature (not too ••r perverted) is not more forward to commit sin, than willing to hide it: and we •ommonly affect to show better than we are. Not few harlots put on the sem•lance of chastity, and bitterly rail on them that appear naught. Moorish pas••ges are dangerous for travellers, but the pits which the eye sees, the foot avoids. •et us never trust those that do not wish to appear good.

To conclude then, Sodom sought no cover, and she was not covered; fire •nd brimstone had free access to her; and her confusion no less than her corrup••on, was palpable to the world. Opennesse of sin saves Justice a labor of inqui••tion: there need no hew and cry after that thief which presents himself. Are ••ere no such public sinners amongst us? None that openly dis-hallow the Sab•aths; none that justify sacrilege; a sin now as manifest as Sodomes: none that •ave so sworn away all grace, that they make it their grace to swear. *Mark ••em that cause*

devisions and tumults among you, mark them with the black coal of infamy: let them be to you, as Lepers among the Jews, or as men full of plague-res among you; whom neither the fear of God nor man can work to peace, quietnesse must be their portion forever; the shame of the Gospel, malicious, railing Christians. Concerning these open sins, let me say to the Magistrate, 〈◇〉 *David to Solomon of Shimei*; we may not, you must punish.

2 The continuance: as their sins were extant, so constant; *Their ways were ways grievous*. Their ways, not some few steps; *grievous*, not meanly offensive; and that without intermission, *always*. It is not so much sin, as the trade of sin that is damnable. They sin while they eat, sin while they walk, talk, even in sleep they sin: their sportive, transportive mirth is full of obscenesse: their beds, boards, chambers, and (if they dissemble any devotion) the very Churches are witnesses of their impiety: such fluid souls, that no costive medicine can stay the flux of their sins: but the very remanent snuff of original goodness must languish out in a stinking dissoluteness. Time, *cummunis medicus*, the remedy of these evils, increaseth this. Other creatures grow up to their height, and then decay and die: only it is said of the Crocodile, that she grows to her last day. So doth this man's sin; *Plus senio confectus, plus malo infectus: corpore debilior, facinore fortior*. It is said of the Moon; *Crescit, senescit, evanescit, & reparat sua cœnua Phoebe*: she waxeth, and waneth, and vanisheth, and then appears again with repaired horns: but here is no change, except from evil to worse. They so habituate sins, *Vt diu assueta, tandem putantur nulla*: as the Friars dwindle their orders, from Minim's to Nullan's. Or as some owe debts so long, that they forget them to be debts. They think the Preacher does them over-hasty wrong to call them from their inveterate lusts: as when a creditor demanded his money long due; the debtor jested with his companion: See, I have ought him the money these ten years, and he is as earnest with me as if I had borrowed it but yesterday. Like men that have so often told a lie, that at last themselves think they speak true.

Lot may preach to them, but unless *Lot* could convert them, there is no reparation of their life. Resolute sinners love dissolute Teachers; such as cannot, or dare not speak the truth. That cannot, for insufficiency: their place hath set them to charge, but they have neither powder, nor shot. That dare not, for flattery: we may say of their Sermons, as it is reported of some harps: *Oculos pascunt, 〈◇〉 onerant*: it is better to see, than hear them: their fingering may please the eye, their melody is nothing worth. Yet as Saint *Keywins* harp is kept for a great relique: so flattering teachers are venerable monuments with these.

They sin because they will sin: *Quare peccas? quia nescis quid facias? d's: quia cogaris ut facias? absit: sed quia placet ut sic facias*. The cause is neither ignorance, nor compulsion, but willfulness. Though we must offend, yet for shame let there be some interruption and breaking off in our sins: let not men run head-long to hell, and never so much as look back. It is for the Devil only to do nothing else but sin: a sinner from the beginning, a sinner to the end. Who gives a penny to that merchant that rejoiceth in his shipwreck? or will confer an estate upon him that resolves to be a beggar? Saint *Augustine* confesseth a state of himself unconverted, bad enough; when he said, *Petieram castitatem, sed nollem obtinere*: but these will not so much as *Petere*, desire to be good.

While they are in *Delilah's* lap, they think themselves as safe as if they were in *Abraham's* bosom. As beggars get their living by showing their sores: let a Surgeon offer to heal them, they refuse it, because they live by them. We offer to cure men's maladies, their riot, rapine, uncleanness, lying, blasphemy: No, they thank us, and say, they live by them. This is that Babel which will not be cured. Yea, they are worse than those beggars; for they desire not ulcers, yet when they have them, they make use of them: but these by an unnatural lust conc••• them, and make ulcers in their conscience. Perhaps the issue there hath continued so long, that if they offer to stop it, they die: the Devil hath hamper'd some so fast, that they dare not but sin, for fear they should anger him, for a Ne••c••: and their consciences would so pinch and torture them, that they dare not ad••• conference. As they that have cursed and shrewish wives at home, love to stray abroad: so men molested with a scolding conscience, as the whore, drunkard, homicide; are fain continually to play, drink, riot; to go to bed with their heads full of wine, and no sooner wake, but to it again. So that their conscience and knock at the door a thousand times, and they are never within, or at leisure to be spoke withal. Yet must they at last be met and found, as *Ahab* was by *E••*, even by this *enemy*: stay they never so long, and stray they never so far, they must home at last. Sickness will waken them, conscience must speak wi•• them, as a Master with his truant Scholar after a long absence; and then there are no men under heaven who more need that prayer, LORD have mercy upon them!

The uncleanness: their sin was not only palpable, and durable, but detestable: they were exposed to turpitude, their bodies prostituted to fleshly polluti•••. By [*filthy*] understand all carnal defilements, the kinds whereof Saint *Paul* specifies to the Romans under their proper names, because they were familiarly known to them. But to the Galatians, he wraps them up in general terms, because there they were more obscure: As our Apostle doth not name *Sodom's* filthinesse to the Christian Jews, lest by specifying it he should in a manner teach •t. The degree of Pope *Syricius* involved marriage among the pollutions of the ••esh: and such was the over-sight of Saint *Gregory* upon, 1 *Cor.* 7.2. *Concessit mi•imo, ut majus declinetur*: a false gloss of a sincere Text, striving to prove by the Apostles words, that matrimony is by permission, not by commandment: and •herefore *Sine vitio non esse, quod ignoscitur, & non praecipitur*; that cannot be with. •ut sin, which is pardoned, and not imposed. But if it were a sin to marry, God •imselfe should be the Author of sin, for he was the author of marriage. Neither •oth God pardon it as a thing forbidden, but permit it as a thing lawful, though •he Apostle doth not there impose it as a thing necessary. And it is a forced inter•retation, to tax that of iniquity, which God hath ordained for a remedy. For ••e doth not forbid, but rectify our desire; *Let every man have his own wife: Su•m, non alienam: Vxorem, non concubinam: vxorem, non uxores*: a *Wife*, not a concubine: his own wife, not another man's: his *Wife*, not wives. *Lamechs* incongrui•ie, (*Hear O ye wives of Lamech*) was like false latin: for wives admit of no plu•alitie, when they be construed with one husband. God had *abundance of Spirit*, yet *unus unam uni*, he ordained but one woman for one man.

But let us abhor that doctrine, that shall at once cast out the aspersion of sin •pon marriage, and yet seek to vindicate uncleanness from sin by a toleration of •tewes. It was God's express prohibition; *There shall be no whore of the daugh•ers of Israel*. Many flatter themselves, that this

is but a trick of youth: belike they are content to lose the kingdom of heaven with a trick: an unhappy trick, that costs a man his soul.

It is truly said, that a whore is the high way to the Devil: he that looks on her with lust, begins his voyage: he that stays to talk with her, is half his way: he that enjoys her, is at his journeys end. She is *Mendax*, out-lying a news-monger: *fallax*, her kisses be sweet poison: *Vorax*, her eye is on your face, while her heart is on your cash: *Tenax*, a deep ditch: what is wrack'd there, is lost forever: *Curiosa*, dressing her self all day, to provoke appetite at night: *Impudica*, others sins show like land-schip, a far off; hers like huge statutes: *damnosa*, damnable both to her self and others. She keeps her self a stranger to repen•ance, till they two meet at an hospital. She lives like *Cain*, a reprobate vagabond without any constant habitation. Her body is the common sewer, her soul a snuff which only Surgery keeps alive, and at last it goes out in everlasting stench.

For others; it is her misery and mischief not to be damned alone, she brings many to her own fire, and so does the Devil special service. She is a witch that hath wrought upon Saints, as *Tamar* (though otherwise a good woman) did once upon *Judah*. He esteems her by her habit, and the very sight of an harlot hath fired him with lust: the Devil knows that a fit object is half a victory. At the first sight he is enflamed, and (which is strange) caught with her love before he saw her face. Not examining whether she was fair or foul, sick or sound, friend or enemy, it was enough that she was a woman. The presence of the *Adullamite* does not restrain him: so had lust besotted him, that he could endure a witness. She was cunning, and would not trust him without a pawn: a pledge he leaves her, his staff and signet. O that the filthy affection should thus transport a son of *Jacob*! But in him let us see the easiest fruits of it, fear and shame. Fear he came to pay the hire of his lust, and she was gone: now he fears, lest his own signet should seal his reproach, and to be beaten with his own *staff*. Shame, purposing, if these evidences were produced, not to own them, and wishing that no other might know them. When the fact appears, and the author cannot lie hid, with that shame, yea horror must he look upon *Thamars* two sons, the monuments of his filthiness? It must needs cut off his soul to hear them call him Si•• and Grand-sire and *Tamar* both mother and sister. Shame is the surest and easiest wages of this sin, there is more belongs to it.

He that hath thus fallen, must go to the price of many a tear, it must cast him deep sighs, and the heavy groans of a broken heart. It is not a light and transient sorrow that can do it: the gates of heaven are shut, and every breath of a *Miserere* will not open them. Their state is dangerous, and there is but one way to help them: to repent what they have done and never more to do wh•• they have repented. If we have admitted such a prostitution of our bodies, let <◇> obtain by faithful penitence such a restitution of our honors. So shall the ga••s of bliss be opened again to us: for God esteems not men as they have been, but as they are.

Vexed.] The last point is *Lots* case: he did burn in zeal, as Sodom did i• lust: there was fire in them both; his, a holy fire from the Altar of God, theirs, an unnatural fire blown into their veins by the bellows of hell.

Vexed.] this was no ordinary disturbance, nor common displeasure: but oppressed, excruciated, tormented; his senses, his very soul exceedingly afflicted. He was not an idle looker on, as if he minded not what they did: nor in a timorous observation of the Proverb: of little meddling comes great rest: but knowing it to be the cause of God, his heart was perplexed about it. He durst as freely expostulate, as they durst act; and took as full liberty of reproving, as they took licentiousness of offending. He was not *vexed* with them, but with their deeds: we are to hate none for their creation, but perverting the end of their creation. let us love God's Image, not the filthy defacement of it. *Pax cum viris, bellum cum vitis*, peace with the person, not with the conditions.

Vexed.] that which is here passive, is in the next verse active; *he vexed his righteous soul*. He vexed his own soul: who bad him stay there to be vexed? He vexed himself, when he might have quitted himself. Yet because he was *vexed*, he is delivered. He was but a guest to Sodom, an Host to the Angels: he liked well of their situation, not of their conversation, and found more bitterness in the one, than sweetness in the other. Yet because he avoided their sins, he escaped their judgments. And surely they were both miraculous: for his declining their sins, was no less a wonder than his deliverance from their flames. As the latter was God's gracious prevention, so the former was his prevenient grace: and he was not more bound to bless God for saving his body from the fire, than for saving his soul from their sin.

The nature and quality of this *vexation* I refer to the next verse. Conclude we with observing and admiring a wonder: a man environed with fire, and not burning; floating on the sea, and not drowning; dealing with dunghills, and not defiled; contemned and honored, made rich by being impoverished. If I should propound a riddle; what is the highest and the lowest: the fairest and the fowlest: the strongest and the weakest: the richest and the poorest: the happiest and unhappiest: the safest and most in danger of anything in the world? I durst not promise with *Sampson*, new suits of apparel to all that can expound it. It is a true *Lot*, a good Christian.

He is the lowest of the world, *De profundis clamavi*? Out of the deeps have I called: so low a hedge that every son of fortune treads him down. Yet the highest, for his *conversation is in heaven*: let his feet stand upon earth, his head is in heaven.

He is the lowest in appearance to the world; for so disguised with weeping, watching, fasting, that he seems like *a bottle dried in the smoke*: so laden with reproaches, that he looks black as if he had *lain among the pots*. "There is *no form, no beauty nor comeliness desirable in him*. Yet the fairest; *black but comely*; fairer than all the sons of nature; the delight of Angels, the love of God. *Thou art all mine my love and there is no blemish in thee*. Thus the face of *Stephen* appeared like an Angel: the Sun, the Heavens, the Firmament of refulgent Stars are not comparable.

He is the weakest, a Lamb among Wolves, afflicted on this side, oppressed on that: a reed that bows at every gust. *Elias* under a Juniper-tree, weary of his life: *Job* on the rack, broken with sores and sorrows. Yet the strongest, being armed with faith, hope, and love, three invincible forces: faith being able to move mountains, to overcome the world: hope an immovable

anchor, able to stay the vessel in the greatest storms: love strong as death, undertaking death ⟨◇⟩ the terriblest form, that it may come to Christ. Thus *Elias* durst face a king, and tell him, *Thou troublest Israel*. *Herodian* writes of *Plantianus*, the Emperor *Severus* his favourite, that he had such a terror in his countenance, men durst not look in the face. Therefore when he went abroad, he had his *Ante-ambulones*, gentlemen-ushers before him, to give warning, that men might cast their eyes to the earth at his coming. It is said of St *Benedict*, that he had such a power of terror in his eye, that casting but a look upon *Totilas*, that warlike King of the gothes furious and audacious man; he made him tremble. Such a Majesty hath resulted from the face of diverse martyrs, that the tormentors were more afraid of them, than they of their tormentors. They are built upon such a foundation, that all the ordinance of hell can never batter them.

He is the poorest, not only in regard of superfluities, but even of necessities. *Moses* must not think scorn to keep sheep, nor *David* to beg bread of *Nabal*, or *Elias* to be fed with ravens, nor *Lazarus* to be glad of crumbs, nor the Apostles for pure hunger to pluck the ears of corn, nor *Peter* to confess, *Silver, and gold have I none*, not a penny in his purse; nor CHRIST himself to be so near riven, as to look for figs from a tree in the way, and miss his purpose. Yet still the richest, without meat, not without Christ: *sine domo, non sine Domino*: what ever he wanteth, he wants not content. And it is no paradox, that a man may be rich with little, and poor with much. Content is the poor man's riches, and desire is the rich man's poverty. *Discessit avaritiâ, cessat indigentia*: there is no want, where is no wantonness.

He is the unhappiest, for his hands are tied from revenge, his eyes muffled that he must not look upon vanity, his lips sealed that he may not return rebuke for rebuke. He lives in the worldlings paradise, as the Poets feigned of *Tantalus*; up to the chin in pleasures, and is not suffered to taste them. *Touch not, taste not, handle not*; what a miserable life is this? Yet, is he the unhappiest; the peace of conscience, being his everlasting Christmas: a joy he hath, which no man ⟨◇⟩ take from him. The African King in *Charles* the great's Court, offering to be surprised, observed diverse poor men sitting on the ground, and served in mean manner, demanded what they were: it was answered him, that they were the servants of CHRIST. Whereupon he replied, If the King keep his servants so rich, and CHRIST'S servants so poor, I will be no servant of CHRIST'S. They that thus look on the outside of Christians, find small glory to please the eye of sensual reason: it is the Inner man that is fair and rich and blessed, adorned with more Jewels than the eye of the world ever saw, or the treasure of the world ⟨◇⟩ self is worth.

He is in continual danger, his soul being the but for all Satan's darts, his body the anvil for the world's afflictions, he runs thorough many deaths, and is killed ⟨◇⟩ the day long. Thus was Christ himself served; *Nec recessit à servo, quod prassit in Domino*. When the Jews offered *Jesus* gall and vinegar; he tasted it but would not drink; he left the rest for his Church, and they must pledge him. Yet still he is safe, under the shadow of God's wings; and when the whole world floats on the waters, *Noah* shall sit dry in his Cabin. Let Sodom be all on a flame, not a hair of *Lots* head shall be singed. All the assaults of flesh and blood against them, is but as if

glass should encounter Adamant. The great King takes them into his protection, and woe unto all those that attempt their ruin.

This is the Christians estate: now every man would be partaker of the height, not the baseness, of the beauty, not deformity, of the strength, not infirmity, $\langle \diamond \rangle$ the riches, not poverty, of the happiness, not infelicities, of the safety, not the danger that waits upon religion. But the comforts of Jesus be not for them that disclaim his sorrows. *Joseph* had fair possessions in the land of Egypt, but he bequeathed none of these to his children, because they were to have Canaan. So God allows his children but little here, because he means to give them hereafter. Lord, whatsoever requisites be wanting, or troubles abounding, a journey: let our latter end be peace.

VERSE 8. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.

IT is an apparent argument of an ungracious man, that he can with unmovable patience bear the dishonors of God. Hot iron cannot choose but hiss, when cold water is poured upon it; nor a good man but vex at open wickedness. I know there be some will sooner fight in their Mistresses quarrel, than in their Makers: fiery against their own disgraces, cool and remiss in the cause of Christ, as if it were quite unconcerning them. There is no love without zeal $\langle \diamond \rangle$ there can be no heat without fire. *Love is strong as death, Jealousy cruel* $\langle \dots \rangle$ *grave*. Take death at the strongest, Christ's love to us was stronger; but $\langle \dots \rangle$ abuse it, that love grows jealous, and that jealousy grows cruel, cruel as $\langle \diamond \rangle$ *grave*. Our love to him must have the same nature, though it fail of the same measure: that which dishonors him, must vex our souls. Entire love will not suffer it self to be adulterated. No *Oile* nor *frankincense* might come into the *Iessie offering*, because it brings iniquity to remembrance. The ground of Jealousy is extending unto hate upon a just suspicion of a just cause: there is no competition $\langle \diamond \rangle$ Christ to be admitted. *Lot* loved God, therefore was zealous of his glory, zealous therefore reproved his offenders, reproving he found no amendment, therefore vexed his own soul. Let him be righteous, if he had not dwelt among $\langle \diamond \rangle$, there had been no vexation? let him dwell among them, if he had not been righteous, no trouble: let him be righteous, and dwell among them, if they $\langle \diamond \rangle$ had been wicked, no offense. Be he righteous, and among them, and they wicked, yet if he had not seen and heard their evil deeds, yet he had been free. Yea, generally all these sinister concurrences, if their sins had been few and not frequent, his vexation had been less. But lay all these together; a good man, among the ungodly, seeing their works, and the unlawfulness of them, and the continuance of their lawfulness; he must needs be vexed, and that vexation be of the same extent as was the cause; their ungodliness, from day to day.

The general parts of the Text are two; the Incentives or kindlers, and the fire it self. The incentives are set down by four degrees. 1. Causal or radical, *He being righteous*. 2. Occasionall, *Dwelling among them*. 3. Objectuall, their *unlawful deeds*. 4. Organical or instrumental, *In seeing and hearing*. For the fire it self consider. 1. The property, it is fervent

against unrighteousness. 2. The sincerity, it works inwardly, moves the soul. 3. The rarity, but one among thousands thus vexed. 4. The constancy, *from day today*. It is not cool, not counterfeit, not common, not mutable.

1 *He being righteous.*] As in natural things, *Simile non agit contra simile*, fire fights not against fire, but against water. So in moral things, *Innocens non agit contra innocentem*, one good man doth not persecute another. If either the Sodomites had been righteous with Lot, or Lot unrighteous with them, here had been no contention. Wolf and Wolf can agree, Lamb and Lamb fall not out; but who can reconcile the Wolf to the Lamb? That good man who was eyes to the blind, and feet to the lame, yet brake the teeth of the ungodly. Faith is the ground of zeal: faith is from Christ, love from faith, zeal from love: nor can faith be discerned without love, nor love without zeal. *Intellectus est prior potentia quam voluntas*: Faith is first, as the foundation before the building, the evidence before the possession. That which made Lot righteous in Christ, made him zealous for Christ. When the weather is hot, every man opens his mouth: when it is cold, he shuts it, till his teeth chatter again. Where is righteousness, there is heat, where is heat, men will quest and open: *I believed, therefore I spake*. But where is no heat, there is an imperfect sound, a chattering of the teeth as if men were afraid to speak.

Righteousness, which is the life of the soul, is discerned as the life of the body; by motion, heat, and feeling. If the dishonors of God do not run like goads and poniards to our heart, we are all dead flesh: if his glory do not lift us up with joy, there is no heat in us. *Antigonus* his son being grievously sick, and none perceiving the cause; when his mother in law entered the chamber, his eyes began to quicken, his blood to rise, and pulse to beat extraordinarily: whereby the Physicians understood the cause to be the unnatural love of his mother. As in that vicious love, so in true holy affection to God, the very mention of his name will make our pulse beat, our hearts incontinent of joy or sorrow; our love cannot be suppressed. Good blood will never bely it self; well-borne children are touched to the quick with the injuries of their Parents: not thus to be moved, is to confess ourselves bastards. This point will fall heavy on some, when it comes to be concluded: that where is no zeal, there can be no righteousness.

2 *Dwelling among them.*] One reason why God suffers evil men, is to try the good: Virtue is more glorious being set off with vice. Beauty were less admirable, if there were no deformity. Some Canaanites are reserved to make trial of Israel's constancy. *There must be Sects, that the approved may be known*. They are the best Lilies that thrive amongst thorns. To be temperate in Islands, sober among Germans, chaste in Sodom; this is the praise. Divers have stood with filthy shoes on holy ground; but to stand on filthy ground with holy shoes, here is proof. It is peculiar to heaven, to have never a bad neighbor: only that immortal kingdom hath the privilege of never being tempted. This world is for trial, that to come, for reward. The solitary man knows not himself: he thinks himself good, because he hath no means to be bad. Let him refrain sin yet it is *Laus parva, quia laus parvi*. He that overcomes the solicitation to evil, holds his virtue in assurance. If I can be patient among my offensive neighbors, chaste among the lascivious, sober among Epicures, modest among impudent railers, just among defrauders, faithful to the Church among the common and exemplary

spoilors of it; this argument is of force. The Soldier can keep his station till he be assaulted. When temptation oppresseth, and lust rebelleth, as when a a man's horse curvets, then let him sit fast. When blustering storms of persecutio• shall make a man gird the garment of his religion closer about him; this approves him. True zeal, like fire in a frost, is the hotter for opposition.

Among them that hate righteousness, and him for it: that say of good living as Festus did of great learning;It makes a man mad. They cannot know anothe• to be sober, that are mad themselves. As old men answer the young; you thi•e us fools but we know you are not wise. So answer we these, you think us m•d that are so hot against sins; but we know you mad that are so cold for your souls. *Achish* and his Courtiers thought *David* mad, yet he was the wisest man amo•• them. It is not a *Nicodemus* that the world takes notice of, but a *Peter*; *Th•••s with him in Galilee*; they will put him to it.

Among them that thought Lot to be the only man that molested them. A•• can charge Elias with this, and Tertullus Paul. The mutinies and up-roars of the world were fathered upon the Christians in the Primitive times: as the Popi•• traitors decreed to blow up a State, and then to lay it upon the Puritans in these latter days. There can be no cross or judgment in Sodom, but *Lot* is the m•• that brings it. Yet in all sense he that does but defend himself, is not the autho• of strife. Though the true man strike some blows, yet the thief is he that begins the fray.

Among them that thought Lot a proud and imperious fellow; as Elijah ce•sured David,I know the pride of thy heart. There is no goodness in man, b•• such will ascribe it to vain glory. This opinion of others is derived from a co•sciousnesse of themselves; that would not do one good deed, but to be highly applauded for it. Therefore would not the rich man perhaps help *Lazarus*, because he feared that as *Lazarus* died, so his good turn should die with him. No• the Levite succor the wounded man, because it was not in popular view. The Pharisees did all to be seen: now that distressed man was out of the way, nobody to look on.

Among them that thought him a fool for his labor. Tell us of our facts, as if they were faults? Do not all thus? You only against it? Alas, it is but o•e Doctors opinion. That which the world calls policy, eats up true wisdom their discretion and moderate staidnesse devours all true honesty. O say they,*Be not righteous over much.* But of that extremity there is in these times no fea•e, it is now short shooting that loseth the game. You have scarce one that exceed• for ten thousand that fault in the defect: and it is better to have our broth bo•• over, than be raw: rather go in furs than naked. Liberality fears and •y•s covetousness, rather than prodigality: truth is more suspicious of false-hood, than of vain-glory: zeal is more cautelous of coldness, than of heat: is mo•e afraid lest the fire should go out, than endanger the chimney.

Among them that thought him exorbitant, because he walked not after the•• rule. Often do we hear remiss professors strive to choke all forward holiness, by commending the golden mean. A cunning discouragement, the devils sophistry! Whereas the mean of virtue is betwixt two kinds, not betwixt two degrees. It is a mean grace that loves a mean degree of grace. Yet is this the sta•e with which the world beats all that be better than themselves.

What, will yo• be singular? walk alone? But were not the Apostles singular in their walking?
^m *A spectacle to the world: did not Christ call for this singularity?* ⁿ *What singular thing do ye?*
 You that are God's peculiar people, will ye do no peculiar thing? Ye that are separate from
 the world, will you keep the worlds rode? Shall *L•t* leave his righteousness, for such an
 imputation of singularity? Must the name of a Puritan dishearten us from the service of
 God? Saint Paul said in his Apology; ^o *By that which they call heresy, so worship I the God of my
 Fathers: and by tha• which profane ones call puritanisme, which is indeed zealous devotion;*
 so let my heart desire to serve JESUS CHRIST.

Among them that hated the truth, and loved the *prophecy of wine, and •trong drink*. Such a man
 may live in quiet: if *Lot* had spoke peace to *Sodom*, and •ot the truth, they had brooked him
 well enough. It is truth that breeds hatred among bad neighbors. *Nevertheless I tell you the
 truth;* though it breed sorrow •r anger, or malice in your hearts, yet *veritatem dico*. I know
 that in these days to •peake the truth, is to be censured of indiscretion: the world thinks us
 children or •ooles to hazard ourselves by speaking the truth. Yet we will not square our
 po•itions to their dispositions, nor forbear to tell what they are loath to hear. In•eed, you will
 hear the truth, if there be no *Nihilominus, nevertheless;* if it con•erne you not. But saith Christ,
Expedit vobis, better lose your favors than your •oules: and *Expedit nobis*, to discharge our
 consciences from a burden of blood. They that flatter you, are your deadliest enemies; that
 either in furthering sin, or •n smothering sin, spill your dearest lives.

Among these bad men dwelt this good Lot, and still he was righteous. Neither their exemplary
 life, nor popular exposition, nor powerful terrors, could •urne his feet out of the paths of
 goodness. It is likely, they endeavored to win him to them, either by rewards or menaces.
 But as when *Capellus* tempted *Fabri•ius*, the first day with an Elephant, so huge and
 monstrous a beast as before he •ad not seen: the next day with money and promises of
 honor: he answered, I •ear not thy force, and I am too wise for thy fraud: so *Lot* could be
 corrupted with neither. But now, if he could be holy among wicked, a Saint among sin•ers;
 how is it that we are evil among the good, sinners among Saints? He •old be hot when all the
 rest were cold, and shall we be cold when many are •ot? He was righteous in the midst of
 irreligion, we in the midst of true religion are unrighteous. We have no interdictions of
 piety; may be some snuffers to qualify our zeal, and make it burn brighter; no extinguishers
 to put it out. It is •ot forbidden us to serve God with all our heat, with all our heart. If there
 be •ome lasie professors, divert we our eyes from them to the gracious examples of
 •ighteousnesse. Complaine we of trouble? There is no age that always suffered good men to
 live in quiet. As Saint *Augustine* said of persecution; *Inventus est ignis, qui unum ditet, alterum
 damnificet, utrumque probet*. Were we frighted with •he Spanish Inquisition, wearied with the
 Turkish imposition, somewhat might be pleaded for our remissness. But he is a bad swimmer
 that cannot move on with •he current. The Gospel calls us, grace invites us, good examples
 help us, what •s now left to excuse us, if we be not righteous?

Their unlawful deeds.] Sin is the object or matter of a Saints vexation. It •s the attribute which
 God gives himself, *Ego Deus zelotes, I am a lealous God*. Now when we ascribe any human
 affections to *God*, we must separate them from •ll imperfections whatsoever. A man may be

jealous not out of love, or without just cause, God cannot be so. The ground of his Jealousy is love, the cause of his jealousy, our unfaithfulness to him. We cannot be jealous of God, because his love is infinite, and we need fear no partners. *Paul* wished this happiness to all his hearers. God's love hath room enough, beyond all measure and comprehension, nor is it diminished by being communicated. How many millions soever the Lord loves, he loves thee and me never the less. But man's love to God is so pent and narrow, and the bed of affection so little; that if we admit a partner, he hath cause to be jealous: another's gain is his loss. There is an obligation of love between the husband and the wife: when he conceives likelihood of any breach, he grows jealous. Love is the ground, and suspicion the cause. If no love, no suspicion; if no suspicion, no jealousy. This is man's torment and rack; nor can the strongest bars enclosing her, ease his pangs. Knowledge is the only cure of Jealousy: there is more misery in doubting her false, than in proving her so. The remedy of known evils is patience; but for doubted evils there is no physic. This spark once kindled will never die, nor can time, that dull and tardy Physician help it; nor can the strictest observance satisfy it. This is the Jealous man's misery: he may prove his wife false, he can never prove her true. The anguish of this affliction is more or less according to his affection.

Thus hath the soul of man plighted her faith to God, and by virtue of this contract, is called his *Spouse*. If she forsake his holy bed, and run after other love, he grows jealous: not by way of suspicion or doubt, because he knows the heart and most secret motions: but because his honor shall not be given to another. Thus he is *Jealous over Jerusalem*; and if she prostitute her betrothed love, he disclaims her for *his wife*: and when he quite gives her over, and ceaseth to be an husband, then *he will no more be jealous*, as a man divorceth himself from a wanton wife, *Cant.* 8.6. As the primary nature of God is to be loving, so it is the nature of that love on just cause to be jealous, and the nature of that jealousy to be cruel, cruel as the grave; if before the grave swallow us, repentance do not help us. God is so jealous in the decalogue, that he will not set any creature in the same table of the law with himself. There shall stand neither father nor mother, King nor *Caesar*, Saint nor Angel, in the same table with God. If we take our lusts into a resolute competition with him, his jealousy will burn like fire against us.

Now that which grieveth God, should also vex us: this hath tried the zeal of the Saints. So was *Moses* vexed: the idolatry of man made him break the tables of God. So *Elias*; he durst confront a King, and reprove an idolatrous kingdom. *Samuel* hews *Agag* in pieces, *Hezekiah* rends his clothes at blasphemy, *Mattathias* sacrifices the sacrificer on his own superstitious altar. It grieved *Paul's* heart at Athens, to see the town so given to idolatry. *Phineas* was heard at once of her father in laws death, of her husbands with many others; yet did not all this so afflict her as that the Ark was taken by infidels. It is of this alone she speaks dying: *The glory is departed from Israel, for the Ark of God taken*. We are no *Lots*, if not vexed with the worlds unlawful deeds. All Israel saw the boldness of *Zimri*, in bringing a whore so palpably to his Tent: but their hearts were so full of grief, and their eyes of tears, for their bleeding brethren, that they had no room for indignation. *Phineas* looked on too, but with other affections. *Zimri* seemed to him as one that defied the Lord, and flowted the people's sorrow: that while they were wringing their hands, and beating their breasts, he would be dallying

with his mistress. His heart boils with a desire of holy revenge: his hand was used to a Censor, but now it shall manage a Iavelin: and with one stroke he joins those two bodies in their death, which were joined in their sin: and in the heat and height of their lust, makes a new way for their souls to their own place. As they were more beasts than any that ever he sacrificed, so their slaughter was the best sacrifice that ever he offered. He doth not stand casting of doubts, who am I to do this? I am a Priest, my office is all for peace and mercy: it is for me to sacrifice for the people, not to sacrifice any of the people: my place is to appease God's anger against them, not to revenge God's anger upon them: to desire the conversion, not to work the confusion of a sinner. Is not one a Prince in Israel, the other a Princesse of Midian, and c• the death of two such persons be so put up? Or if it be safe and fit, why doth my Uncle Moses rather shed his own tears, than their blood? I will even be sorry with the rest, and let them revenge whom it concerneth. No, this holy fire of zeal hath quite consumed all the dross of such deliberation: he holds this execution to be both his duty and his glory. How doth God love this heat in all the carriages of his servants? and if it ever do transport them too far, yet he will rather pardon erring fervency, than luke-warm indifferency. And to show that ⟨◇⟩ pleased him, he presently frees Israel from the plague, and entailes the Priesthood to himself and his posterity for it.

But this holy disposition is not to be found in many. Will you know wh• ⟨◇⟩ ? We think ourselves wronged, and know not how to be revenged; this vex• us. If God do not answer us with rain or fair weather, as we would have it; ⟨◇⟩ vexeth us. The better estate of our neighbor, as if another's preferment were ⟨◇⟩ ruin: the crossing of our unnatural desires, if we cannot have our own wills: ⟨◇⟩ interdiction of our lusts by a superior Law: these things vex us. *Volunt homi• ita praeceptum esse ut vivunt, non ita vivere ut praeceptum est.* Men would have the ⟨◇⟩ according to their lives, not their lives according to the Law. If the Vs• interest comes not in the same pace that his covetous heart prompts it; this •eth him. To be told that sacrilege is a sin, that our contentions be carnal, ⟨◇⟩ while we maintain strife with our brethren, we have no peace with God; ⟨◇⟩ vexeth us. Private inconveniences take up our vexation, not God's loss. But •ou will be angry without sin, be angry at sin; not with your brother, but with ⟨◇⟩ and your own faults. When you see God's name dishonored, his service pro•ed, his good Spirit resisted, and the Church or family that is named in heaven ⟨◇⟩ earth, wounded; let this vex you. Be vexed at them that are vexed at God •self on every slight occasion: that if their mouths be not filled with laugh• and their bellies with delicates, are ready to break forth into terms of un•iffulness, *What profit is there in serving of God?* But let the zeal of Lot be a •le to kindle this dead age; so may this Text be as profitable, as it is conveni• for these times. If those Angels were sent again to survey the earth, what o•r news or observation of their travel would they return, but that *all the •h setteth still, and are at rest:* all are either cold or but luke-warm. Not only •se frozen in paganism out of the Churches pale: but even the most within the •opickes of Christianity have just so much and so little heat, as to think they •e enough and need no more. This end of the world being like the period of •vids life, so old, so cold, that no clothes were enough to keep heat in him. •r spiritual state and condition is like our countries site and position,

between ‹◇› torrid and frigid zones, neither hot nor cold. If *Lots* example may but warn ‹◇› and warm us, to be enflamed with the love of GOD, and hatred of sin; ere my labor ends, your comfort shall begin, and the fruit of both continue ‹◇› ever.

In seeing and hearing.] The eye and ear are those special doors, that let in the heart its comfort or torment. We are not sensible either of the mischiefs ‹◇› pleasures, which we neither *hear* nor *see*. *Sodom* might have continued sinful without *Lots* disturbance, if their sin had not been exposed to his sight and sense. His soul had been quiet enough within him, if suspicion had not begot mistrust, or experience a manifest proof of God's dishonor. His eyes and ears were unwilling witnesses of their impiety, which he neither would see, nor yet could look off. No man delights to look upon ulcers, unless *animo medendi*: or to hear the barking of dogs, howling of Wolves, and schriechings of owles; such is the noise of oaths and blasphemies; but *Invito cord*, with necessity and detestation. There are many things which a good ear would not hear; as *his servant cursing him*: nor a good eye look upon: *Modo non videam*, says *Hagar* of her child; *let me not see the death of my son*. As the blind Bishop *an*ered *Julian*, taxing Christ of impotency, that he could not open the eyes of his servant; *I am glad that I want eyes to see thee* the monster of men. Such was *Lots* ‹◇› happiness, that he must see and hear their wickedness. From this instrument means of his vexation we may observe diverse things.

The sight of sin makes a man either sad or guilty: if we see it, and be not sorrowfull, we are sinful. If *Lot* had not now been vexed at them, God had been vexed at him: on such a cause not to be angry, had angered heaven. *Eli* heard ‹◇› his sons impiety doubtless with grief enough, but not with anger enough: therefore he is punished with hearing of their destruction, that was too remote in hearing of their transgression. It is unhappy to make another's sin become our own, by a fond indulgence: he that sees evil without dislike, do not ‹◇› see it without fault. They are not true hearted that stand by without drawing ‹◇› weapons, against the notorious oppugner of holiness. ^k *Meroz is cursed ‹◇› Angel, because they came not forth to help the Lord in the day of battle*. They ‹◇› the armies, and heard the drummes of those proud adversaries, gave the loan, took part with neither: they fought not against God, yet because they ‹◇› fight for God, they are cursed.

Such are dough-baked Christians, too clammy for the stomach of ‹◇› whom he hath borne long, yet but wamblingly. Shall we hear blasphemy, ‹◇› uncleanness, and hold our peace? will the LORD digest us in such a ‹◇› while the fields and tap-houses beguile the Temples; curses are offered up ‹...› of prayers, vain expenses for alms; and we see this, are not our souls grieved while men pray as if they were asleep, and hear Sermons as dead men do funerals; it would make a man sick to see God thus worshipped. But alas, ‹◇› do men rage at those that find fault with others, or endeavor to be good themselves? Let a sparkle of fervent devotion break out in a family, all the neighbours are up in clamours; as when the bells ring disorderly, every man is ‹◇› with his bucket to quench the fire. Disgraced they must be for Puritans, but ‹◇› by *Laodiceans*. Indifferency strives to dash zeal out of

countenance. But 〈...〉 hear and see evil, and dare not reprove it, cannot amend it, yet let us grieve for 〈◇〉 that we be not guilty of it.

The most offensive sins are such as be objected to sight and hearing. The• a sin that does only *furere in orbe suo*, is mad within doors, without admit•••ny witness but the inevitable ones, God and their own conscience. But sins th• 〈◇〉 secret to man, we leave to him to whom all things are open: they be only 〈◇〉 evils that *vex* the righteous. When all Israel rings of the lewdness of 〈◇〉 sons, it is high time for their father to be grieved. Spiritual and internal sins 〈◇〉 be *majoris culpae*, corporal and outward be *majoris infamiae*. Take an insta• while God was angry, all Israel grieved, the heads hanged, the people plag••d▪ a Prince dares brave GOD and them all in that sin, which he saw so g••ously punished before his eyes. Here was fornication, a nodious crime; and 〈◇〉 of an Israelite, whose name imports holiness: and that of a virtuous Pr•e• whose actions are so many rules to others: and that with a *Midianite woma•*, 〈◇〉 whom it had been unlawful for him to marry; this in the face of *Moses••*verning, of all Israel mourning; even while they were yet bleeding and weeping 〈◇〉 the same offense; how monstrous was this impudence? But because he 〈◇〉 Prince, he thought he might sin by privilege; who dares control me? 〈◇〉 nobleness sets him above the reach of Justice: it is easy for the greatness of ••thoritie, to bear out the smaleness of piety. Commonly the sinners of the m••ty are mighty sins; therefore their destruction is made answerable to their pres••ption; and their vengeance so much the greater as was their conceit of imp•.

In this example we read the sins of the world; blasphemy is audible, d••kennesse visible, oppression sensible: we hear them, see them, feel them: th•• 〈◇〉 no gall of zeal in our souls if we be not *vexed*. How can we not be ashamed 〈◇〉 them, that are not ashamed of themselves? A wicked man thinks he may live 〈◇〉 of danger of the Law, if either he have a great man to his friend, or have 〈◇〉 great man to his enemy. Pride would be out of request at home, if notice 〈◇〉 not taken of it abode. While sin hides it self in corners, there is some hope: 〈◇〉 there be shame, there is possibility of grace. But when it dares once look upo• the Sun, send chalenges to authority, defy heaven and earth; the ulcer is desperate, the member fitter to be cut off than lanced.

He did not *see* and not *see*, *hear* and not *hear*. Connivence at rank imp•••e is bad in all men, intolerable in some: such are the Ministers of either Gospel 〈◇〉 Justice. For Preachers, if they wink, the Wolf may prey on the Lamb cold Preachers make bold sinners. But we have cause to tremble when we consi•er, that God will in some sort reckon with us for the religion of our people. Let •ere be fire in our lips to consume the dross of vices that are fallen into the sink •f our times. When the whole City is secure, it is our parts to *mourn for •eir abominations*. The evils, the devils of these days will not out but by •equent preaching, and fervent praying. Shall we be mutes in the midst 〈◇〉 so many raging consonants? not as loud for God, as they for *Baal*, for An••christ? We see wickedness, we hear it: O let us pray it down, let us peach it •wne, out-face it, out-live it. Let us be within and without Preachers: the •eights of

the Sanctuary by the law, were to be double to those of common use. *••lior sanctus idiota, quàm doctus nebulo.* How gracious be their feet, not only their •s that bring the Gospel! Because their feet must walk in the way which they •escribe. It is good life that must accompany doctrine, as lightning doth thun••r. Fire in the preaching does well, but water in the Preacher to quench it by •ample does ill. Infirmities are in all, but rank and resolute sins become not •ose that find fault with the like in others. In all respects, and by all means, let 〈◇〉 make it appear, that God's glory is our only scope; therefore we dare not •t rebuke sin, as men preferring the winning of souls before the winning of •e world.

Connivence is yet worse in Magistrates: we can but reprove it, they must •orrect it; and open wickedness is too stubborn to be chidden out of count••nce; it is well, if sharp whipping can reform it. No scarlet robe so well be•mes a magistrate, as one made of zeal. *Bee wise ye Judges,* yea also, be just ye •dges: some are so wise that they dare not be just; nor punish less offenders, for •e lest great offenders should punish them. I know there is a wisdom requi••d to distinguish of offenses; and true Christianity takes no delight in blood. If Magistrates were only to kill, the devil might have been put in sole Commissi•er. It is a breach of Justice not to proportion the punishment to the crime: for •eft, rapine, adultery, sacrilege, to say no more with *Eli*, but *why do ye so?* •his is true connivence; to shave the head that deserves cutting off. A weak •argation doth but stir the proud and tough humors, and anger them, not drive •em out. To whip one for murder, or to burn treason in the hand, or to lay pecuniary mulct upon Incest; is in effect to patronize evil, not to punish it. Bare proofs do but encourage wickedness, and make it think it self as easy as is •e censure. Like vehement showers to a ripe field, which only lay the corn •t is ready and worthy of a sickle.

Moses did put the Idolaters to the sword: it was his mercy that made him •s cruel: all Israel might have cursed him if some had not smarted by him. Do •t our Magistrates hear and see idolatry, blasphemy, sacrilege, profanation • Sabbaths? are there not laws for castigation? why then be these impieties •ffered in the face of heaven? Doth not want of execution make all laws like •eat bells without clappers? The Magistrates sword should not be like a child's •gger rivetted in the sheath: a sword, saith *Paul*, *not borne in vain.* When they •nish malefactors, they are said to *Consecrate their hands to God.* The judges •untenance should be *Like a Northern wind*, to dispel the fogs of sin. The •ngs of the earth are charged to *render double* to the bloody strumpet of Rome: •hy then do her Locusts increase and multiply? God grant our too much pit• never undo ourselves. There are two special causes of this connivence in sub•dinate magistrates; cowardice and covetousness.

Cowardice and timorousness is a quality too base for eminence. *Should •h a man as I flee?* Saith *Nehemiah.* It is the want of courage that betrays the •th; while men are more careful of their own quiet, than of God's glory. *So•ons Throne* had carved Lions; not Foxes, Apes, nor Wolves: no toyish, petu•, deceitful or ravenous things; but majestic Lions: no dastard fear is admitted to that seat. Magistrates have iron Gantlets, and need not fear children blows. *Moses* seeing the sin commands them to punish one another, and they do it: None replies; he is but one, we are many: we may more easily destroy him, than he can destroy our God. *Aaron* durst not resist us in making it, and sh••• he withstand our keeping it? Not so, God hath set such

gracious characters of majesty in the brow of authority, that guiltiness dares not look it in the face. They stoop to the basest and bloodiest revenge he should impose. Sin is so conscious of it self, that when it is brought forth to trial, paleness and fear ⟨◇⟩ betray the guilt, and it will rather seek a hole, than a hold or fort. If the horse in a teame be shy, the Carter fenceth his eyes on both sides, that he may lead the way fore-right without starting. Let the Magistrate rectify his loo, and only bend them directly upon Justice: a squint eye, cast upon persons, ill ⟨◇⟩ comes him. Let him look no side-way, neither to the left hand for fear, ⟨◇⟩ to the right hand for favor.

Covetousness is a vice, which makes a man of place transgress for a me of bread. *It blinds the eyes of the wise, much more of the foolish: of the rigorous, much more of the covetous.* When a malefactor shall give him so ⟨◇⟩ gold for a Say, you saw me not; then as if he had the Jews curse upon him: *ring he will not hear, & seeing he will not perceive. A gift is as a precious stone, whosoever it turneth, it prospereth.* A prosperous stone, as if he meant the Philosophers stone, so much in quest and request; a charm more powerful than witches night-spell. The building of great houses keeping great houses, or rather leaving great Houses, and matching with great Houses, are too frequent occasions of injustice. When a small office shall swell up a great estate, the world ⟨◇⟩ needs swell bribery in it. The ambition to advance their own house, blows ⟨◇⟩ their zeal to God's house. *Job* compares Justice to a Cloake or Robe: a Cloake is; but the Cloake that hangs, like our Gallants, on one shoulder is quickly blown off: a Robe it may be, but a loose one, some night-gown, that is soon put off. Many say, they discharge a good conscience, and so they do in some sense, they discharge it quite away. Justice is called a Girdle, to girt all other virtues: but it them take heed lest it sag and bend to the side where the purse hangeth.

4 Sodomes sin was so much the more heinous to God, for offending ⟨◇⟩, and vexing the heart of his servant *Lot*. Iniquity then exceeds it self when it grows scandalous. *Woe unto the world because of offenses:* when it is not enough for men to be bad themselves, but to rail at the good. If there be one in a company that abhors impious language, they will blaspheme on purpose to vex him. They had better have sunk into the Ocean, bound to a Mill-stone. They ⟨◇⟩ their tongues like razors, not only to shave a man, but to cut his throat; but ⟨◇⟩ Lord shall cut them out. Thus Popelings hiss like serpents at their mother; ⟨◇⟩ like *Shimei*, not only by word of mouth, but in their railing and lying Pamphlets. Many a good man may say. *I became the song of the drunkards.* Ask the dissenting-schools, if no such doctrine of hell be heard there. While we play ⟨◇⟩ *David's* harp to ease their griefs, they cast their Speares and Iavelins to wound us. What *Paul* bids *Put from them*, they delightfully call to them. Serpents ⟨◇⟩ only deaf to our charming, but turn their tails to sting us.

Nor let the great ones, whose authority should punish these abuses, take to scape: there be often pasquils to cast aspersions on their noble names. When as honor is a curious parcel, guilt, laid on with God's own finger, which ⟨◇⟩ lewd tongue may scandalously lick off. For us, our contempt is not enough, ⟨◇⟩ lest it be chanted in rime. It is *Joseph's party-color'd*

coat, composed of all li•c•s of graces and blessings, that procures their hatred. Such is the worlds despe•• policy, to vex them whom God hath blessed. But the Lord takes them into h• special tuition; and if any shall hurt his *faithful witnesses*, there goes a ⟨◇⟩ *their mouths* to devour their enemies. *Destroy all them that afflict my soul*, ⟨◇⟩ *David*: not that he would have it so, but because he knew it must be so. A man ⟨◇⟩ better anger all the witches in the world, than one of the Saints: for God of• forbears offenses against his own Majesty, when he plagueth offenses against ⟨◇⟩ little ones.

He that would not be *vexed* with evils, let him turn his eyes and ears an•er way: be not fond to be grieved; no man is bound to seek his own *vexati*• Therefore *Nunc te melioribus offer*; let us frequent their company, where *in •g and hearing* we may reap comfort. But how shall we know them? They •e not such marks, as *Du Bartas* describes *Cain's* supposed *horse*: and he may •eive others, that cannot but deceive himself: yet the wise heart may discern •m. By the innocence of their actions, sobriety of their speeches, disesteeming •e, coldness after pleasures, ardor in God's cause; you may distinguish them; •y sparks rising from a heap of embers, you may know there is fire within. ⟨◇⟩ did the Saints leave such repining tumults; and resort to places of sanctity ⟨◇⟩ benediction. If we fall, here be they that shall raise us: if we stand, that shall con•ne us: if we complain that shall comfort us. Sorrowes divided among many, ⟨◇⟩ borne more easily: many small brooks meeting and concurring in one cha•, will carry great vessels. By their reproofs we shall know ourselves: we ⟨◇⟩ blind in our own imperfections, therefore we borrow the eyes of our friends, •ing them ours; so we mutually direct and correct one another.

There are two helps to goodness; the praises of an enemy, and the repre•sions of a friend. He that shall take from friendship the liberty of a modest ⟨◇⟩ roof, leaves nothing to distinguish it from flattery. To see men in troupes •he Courts of God; to hear the melodious harmony of his praises, the vol• ⟨◇⟩ of invocations sent up to his glorious Name, to behold the charitable contri•ions to the poor, the holy emulations to exceed in good works; all like bees •ouring to bring honey to the hive of the Church where wrongs are pardoned, •d men encouraged, the Gospel honored, and the will of God obeyed: O •e is an object worth our seeing and hearing, which instead of *vexing*, shall de•t our righteous souls: lifting up our desires to heaven, where all good works ⟨◇⟩ done with perfection: where we shall see and hear what we shall never be •ry of seeing and hearing: see the glory of God, hear the melody of Angels, ⟨◇⟩ joy of all Saints, and be both ravished in the pleasure, and confirmed in the e• take ternitie of them.

To conclude; we that have grieved others, let us now be grieved for it our •es. It was an impotent and childish passion in *Honorius*, to be more grieved for •ltry hen, than for his Imperial City. Yet if we can more lamen the de•ture of a friend into bliss, than the departure of CHRIST from our own •es: and be more heartily troubled with a convulsion of body, than with dis•esting our conscience: if every trifling inconvenience of our own have pow••o rack us, when the dishonor of God cannot move us; wonder we no more •onorius. We may *howl for corn and wine*, but in vain: our true tears and sobs •uld be for our sins. We are yet in the day,

yet in the way: let us husband •ht this blessed opportunity, the only certain hour of our visitation. O let •ot play out the candle, and go to bed darkling: nor consume our lives in folly
 ⟨◇⟩ go to the grave in ignorance: like boys that slubber out their books before ⟨◇⟩ have learned their lessons. That sudden conversion of one at the last, was never •nded in God's purpose for our temptation. If every man should run on in sin, •e meet unexpected mercy, because one in sin obtained mercy: then every man •ght as well spur his beast till it speak, because *Balaam's* beast did once speak.

Could we be sure that God would call us at the last, yet how unsweet were ⟨◇⟩ sacrifice, the bran and dregs of our dotage; the wine and flower being con•ed in folly? whereas the good man is the older the better, as CHRIST kept ⟨◇⟩ good wine till the last. If we repent when we cannot sin, all is necessary: they leave us, we leave not them, nothing is here voluntary. What q•y i• ⟨◇⟩ lay the heaviest burden on the weakest beast: to force old age, too weak to b•ae it self, to carry the load of our repentance? When that strong man is gro•e• stronger by prescription, our tabernacle rotten by corruption, when ⟨◇⟩ hath turned vice into nature, and sin is soaked into substance, our bones being ⟨◇⟩ of the faults of our youth; we would then repent; we would if we could. ⟨◇⟩ as he that never went to school, will hardly when he is put to it, read his N•• verse: so he that never learned the doctrine of repentance in his life, will find it •ry hard, if not impossible, at his death. Wine at first drawing is quick and l•ely; when it runs low, it grows dead. Let us give God our youth, that is l•elyhood, and pleasing to him: not when our life runs on the tilt, the lees and ⟨◇⟩ of old age. Heaven is not unlike *Ahasuerus* Court, no mourners are suffered thee all joyful guests in their wedding garments: we must either mourn on earth, ⟨◇⟩ mourn in hell. Thus we that have vexed the Spirit of God, and the eyes ⟨◇⟩ ears of others by our sins: let us now please the Spirit of God by our repen•an• and rejoice the eyes and ears of others by our amendment. Wretc•ed ⟨◇⟩ we defer our rep•ntance, wretched if we repent not our deferring. Let us •pent as soon as we can, yea and repent for this, that we have repented no so••. In a word, howsoever in indifferent things, it be held safe to hear and see, ⟨◇⟩ say nothing; yet in gross and scandalous evils let us not be silent; so if we c••mend others, yet with *Lot* we shall save our own souls in the great day of Ch••.

Vexed his righteous soul.] I come from the kindlers to the fire it self. Ze•• is a fervency of spirit, arising from a mixture of love and anger, say some. It • not a single affection; that were to confine it, rather than define it: there are ⟨◇⟩ affections excercised in it than love. Nor yet is it a mixed affection; that were r•there to compound it, than comprehend it. It is not one affection, nor many, ⟨◇⟩ a fervent hear of all: as varnish is no one color, but that which polisheth all ⟨◇⟩ makes a man to love what he loves, excessively: to desire what he desires, pass•nately: to hate what he hates, deadly: his sorrows be not remiss, but bitter ⟨◇⟩ racking: his joys not transient and overly, but ravishing: when he hopes, his eyes are dim with waiting: when he fears, all his bones feel a trembling a•d shivering. To be cold or luke-warm is not an affection, but a constitution ⟨◇⟩ zeal is no nature, but a temper; a spiritual heat wrought by the Holy Ghost improving all sanctified affections for the glory of God. As

the spirits are to the body, and wine to the spirits, and quicknesse to the wine, so is zeal to the $\langle \diamond \rangle$, making it vigorous and strenuous in God's service, like a *Giant refreshed* $\langle \diamond \rangle$ Faith and zeal are the souls two wings, whereby she is made resembling the Angels: who are armed *with wings*, and called a *flame of fire*, for their burning and flying execution of God's hests. It is zeal that help us to do what we pray; $\langle \diamond \rangle$ will of God in earth as it is done in heaven. This zeal is *axis & cardo*, the $\langle \diamond \rangle$ blood that runs in every vein of the Text: a burning fire in the heart of *Lot* $\langle \diamond \rangle$ gives him mettle to contest with God's enemies; and because he cannot $\langle \diamond \rangle$ them, he *vexeth his own soul*. His example teacheth us three observations $\langle \diamond \rangle$ zeal; that it doth prove our righteousness, improve our righteousness, and honor our righteousnesses.

It is the argument of a *righteous man*, to be far from coolnesse in his makers service. *Whatsoever thy hand findeth to do, do it with all thy might*. D• this become us in other things, and mis-become us in the worship of God? S• a man eagerly follow his lusts, and not be violent for the kingdom of heaven $\langle \diamond \rangle$ The slothful hastens his own beggary in temporal things, much less shall he $\langle \diamond \rangle$ rich in the graces of Christ. He hath but a mean skill in the most excellent art is never admired: a man had never better poetise, than only rime; never paint, $\langle \diamond \rangle$ do no more but daube: as good no religion, as coldness in the best religi• Shall we, like those Jewish elders for the Centurion, be instant for a friend, $\langle \diamond \rangle$ cold for our heavenly father? He is worthy of infinite more love than we are able to give: all our brooks and springs of affection ought to run into this main; •ot one small chanell be suffered another way. Let all reflect upon him, and •othing be respected out of him, *of whom, for whom, and through whom, are all •hings*.

How unbrookable is dullness in any work to a man of spirit? A heavy and •lt-less oration is insufferable to a quick hearer. We single out the forwardest Deere in the herd, choose the liveliest colt in the drove; and think we the back•ardest man fit enough for God? will he that is all Spirit, be pleased with a lea•en and drowsy service? He bids the giver, give cheerfully: the doer, do •uickly. He forbad the Israelites to offer the *firstling of an Ass*: why so? •oth God hate the Ass? No, but for the quality of the creature; it being the •ieroglyphicke of slowness: to show that God cannot abide tarditie in his busi•esse. It is lazy to go, we are bid to *run the way of his Commandments*. As •iles to the ship, and wind to the sails, so is fervency to *righteousness*. A souldi• without courage, a horse without mettle, a creature without vivacitie, such is a •hristian without fervency.

It doth also improve *righteousness*; like the fire which came down from •eaven upon the sacrifices, causing the sacrifices to ascend thither in acceptance. •ighteousnesses hath no grace, but this fervency makes it more gracious. Repen•nce is one primary grace; yet if a man's sorrow be not fervent, it is like a hot •ummer-shower, that makes the streets stink after it. Faith is a fundamental •race, should overcome the world; it will prove but a coward without fervency. •ope, the waiting-maid of Glory, will soon fall a sleep, if zeal keep not her •yes open. Love without fervency is cold and dull, and as it were enforced; and *•on extorquebis amare*. Reliefe of the poor is left-handed without this; no re•ard belongs to it. It is only *fervent*

prayer that prevaieth. Israel had never wrestled, or wrestling, not prevailed with God, but by fervency. It was no •erfunctory devotion in Moses, that caused the Lord to answer, *Let me alone.* No vapors ascend up from the Still, unless there be fire under it: nor prayers •each heaven without the heat of zeal. Fluminall baptism is but a cold proof •f a man's Christendom, except this flaminall baptism of fire and zeal ap•rove it. The worship of God without this, is like meat dressed by an uncleanly •ooke; it will not down with him. Let a table be furnished with the choicest •ands the season affords; if they be boiled or roasted to the halves, or stand on •e board till they be luke-warm; the guests will not be pleased with their cheare.

Fervencie is that mark which God would have us set on all his services, that ⟨◇⟩ they may be discerned to be his own: as the name of a famous Tradesman doth •ll his commodity, so the mark of zeal crowns all our works. If the color •e pale, the motion insensible, and the pulse leave beating, we give a man for dead: •e moving of these argue life. They whose actions want heat and color, that •ive unwillingly, that do Justice constrainedly; appear dead. It is fervency that •aches a difference of actions▪ we have all *alike precious faith*, the seeds of all gra•es are in every convert: the inequality is in the degrees, the degrees are seen in •e fervency. This makes men differ in grace, as stars do in glory, or as human •en in blood and dignity.

It honors *righteousness*: many thousands have been righteous, whose •mes are not on record: but of those that have been zealous in their piety, the •cripture takes special notice. Our Apostle having spent one whole verse upon •e commendation of *Lots* fervency, in *vexing* himself for their sins, is not so con•nt; but exegetically presseth it further, exemplifies it in particulars; showing •hat a *righteous man is better than his neighbor*. The righteous are the best of the •orld, the fervent are the best of the righteous. It is true of zeal, as of fire; the •ture of it is to multiply, as one coal kindles a whole heap, and one torch lights many. *Elisha* calls *Elias*, *The Horse-men and Chariots of Israel*: in the plural number, to show that he was *Instar multorum*, one man worth a thousand: doing Go• more service than a Jesuit doth the Pope, or a make-bate the devil. It is not ••likely that *David's* zeal made him styled, *A man after God's heart*.

But do we thus honor our *righteousness*, that God should honor us? If ⟨◇⟩ the same time come several news; one, some loss of our own estates; the other, of some apostated Christians: which doth now most vex us? We he•e ⟨◇⟩ once God's Name blasphemed, our own name traduced: which most stirs us? We perceive trade decaying in England, the religious Professors of the Gospel• bleeding in France and Germany by the sword of a cruel enemy; which of these goes nearest to our hearts? When some unruly yonkers were sporting in the field on the Sabbath day; a Churl fretted and stormed at it; an honest neighbo•• did also dislike it, that they so little regarded the Sabbath: tut, quoth the other, what tell you me of the Sabbath? It vexeth me, that they have spoiled my come. In carnal things we are very sensible; in spiritual, without feeling. Men ca•y swords, and stand on terms of reputation, on the least cross word they a•• ready to cut one another's throat; confessing their lives to be little worth, not so much as a word. Let God be dishonored a thousand ways, they are as s••p• as the stones they walk on: if they take any part, it is against their Maker. Be the honor of

their own house questioned, their weapons fly like lightening: let God's House be pulled down to the ground, all their help is, to carry away the timber and the stones. They heat the furnace seven times hotter in their own cause, than they do in God's cause.

But will the Lord multiply his favors upon such? Husbandmen cast the seed on the fruitfulest ground, which will return them the best harvest: and God his graces on such as will improve them. When Judgment covers the earth who shall then be delivered but the zealous *Lots*? God will preserve them as men do their plate, while they let the baser stuff burn. For their fervency in goodness was *Enoch* translated, and *Elias* advanced in a triumphant chariot to heaven. How ever all Believers have their places in blessedness, yet he rewards all according to their works, observes that congruity in crowning his own graces; that the most zealous in this world, shall be the most glorified in the World to come.

Vexed his soul.] As this was no common fervency, so no counterfeit: he little dissembles whose soul is moved. Zeal, like the King of Israel, hath many shadows, therefore we must distinguish it from all semblances. There be false fires, which while they usurp the honor of it, rather bring an ill name upon it. How common a thing is it to wound all holiness under the name of Puritan; whereof convinced, they think to make amends with, Crie you mercy, I mean the hypocrite: as the ruffian strikes a man first, and then excuses it, that he mistook him. Besides, it cannot be denied, but some have taken on them this order, greater than the Knights of *Malta*, or of *Saint John of Jerusalem*; that have disgraced it by an unworthy deportment of themselves. And some, after it hath served their turns, leave it: as the door when it hath been oiled, leaves the creaking. For their sakes, the name of goodness is blasphemed all the day long, an ill report and suspicion raised upon them that serve God in truth: so for the deceivers fault, the true man is beaten. There is in the body the native and radical sin, a principal Instrument of life: and there be often anguish and distempered humors that cause sickness and death.

There be some that vex themselves out of envy: *Lot* did not so. The Poets fain this affection, *ex Styge & Pallante natum esse*: they meant inspired into me by Satan, and those envious devils. This is a *black Zeal*, reckoned among the works of the flesh. These are not pure tapers, shining clear, and giving light: but brinish and ill made candles, that sparkle and spet at others. *Lot* vexed himself, because he saw men bad; these, because men are good: not that God's Law is broken, but because others keep it better than themselves. It is the cursed zeal of these men, to malign the good zeal of all men.

There be that vex themselves out of choler; robustious men, transported with intemperate passions. We do not read that *Lot* was cruel and turbulent, vexing others: but he vexed himself. Severitie should never be but by compulsion, and then not without compassion. Christianity abhors cruelty, and rather wisheth with that happy Queen, that it knew not how to write a sentence of condemnation. It is for the malignant Church to satiate her self with gore: nothing but fire and fagot, is the voice of Rome. This is a wolvisch fervency, to feed on no diet, but the warm blood of the Lambes. Poor Sheep are the subject of their tyranny: to the Lyon they are as submisse and fawning as dogs: over the best they rage and domineer, like the Sea

in a storm. Whereas the thunder spares the yielding purse, and melts the resisting metal: descends not to the low cottages, but strikes the towering pinnacles. The sons of thunder dare check the highest and greatest; as *John* did *Herod*, and *Jonah* *Nineveh*. But these, like bustards in a fallow field, cannot raise themselves, *sine vi turbinis*, without a whirlwind. And then like squibs in a throng, they fly out on all sides. This turbulent fervor bred of two causes: the defect of love and humility, the excess of passion and imperiousness. As Spirits, that being once conjured up, scorn to keep within their own circles. A wild-fire, no harth can hold it; it is mettle in a headstrong horse; and runs like the weights of a clock when the spring is broken.

There be that vex themselves without cause, and strike an Israelite instead of a Sodomite, their friends for their enemies. A contentious zeal; *Sheba* blows a trumpet, and suddenly they are up in arms. Alas! against whom do you fight, ye sons of debate? Brethren against their own mothers children? You are brethren, wrong not one another in the sight of your Father, in the arms of your Mother. What way is this, but to advance the name of *Mahomet* in the Temples of JESUS? But to come nearer home; how hath Anti-christ got ground by our dissensions? The unnatural coldness of some, and the preternatural heat of others, hath set us together by the ears about trifles; while the common enemy breaks in: and we have poured those vials of indignation one upon another, which should all be spent upon the seat of the Beast. While the Devil can busy men about ceremonies and circumstances, he hopes they will let him alone about the principal, which is faith and manners. Alas! they are not *Tanti*, not worth our vexation; we have made him too much sport already. How doth Saint *Paul* eat down their weapons! *Rom.* 14.4.10. Let our zeal come in to part, not to partake the fray: all endeavoring and praying, that peace may be within the gates of *Zion*.

There be that vex themselves out of hypocrisy; they have other ends than God's glory. Ostentation leads them more than conscience: they will offer violence to nature, wring out a show of fervency; but all is on the stage. When such a furious *Orlando* hath done his part, he is quite another man. These be histrionical professors, that bounce at the gate as if they would break down the house; more violent than a Jesuit in the pulpit. There is nothing more liable to suspicion, than a fantastick affectation of zeal. A horse-courser's jade will bound, curvet, and show more tricks, than a horse of good mettle. *Come, see my zeal for the Lord*, says *Jehu*: his word was, *for the Lord*; but his project was for the kingdom. It is not a little art, to hide Art: let me tell them that love to be marked for the religious, by the white of their eyes, audible sighs, unfashionable garments, (as if this were, *not to fashion themselves to the world*) by conspicuous places in the Church, and ruffling their leaves for proofs: that the best zeal is to hide zeal. The Preacher in the pulpit, or the painter in the windows, must proclaim their benevolences: this is far from Christ's rule. Comets make a greater blaze than fixed stars: reed, than substantial fuel. A Fever breeds flushes and is more seen in the face, than natural warmth at the heart.

There be that vex themselves out of ignorance, for there is a zeal not according to knowledge. Thus a devout Papist vexeth himself, that his adored Idols should be held as

puppets, and that the Popes Supremacy is curbed. The Separatist vexeth himself, that all reformed Churches receive not his Innovation; that his Sect-master should not be set at the stern to guide the whole vessel. Blind they are, and led by the blind; whose errors they first imitate, then inheri•e. Out of this ignorance, Satan hammers them like swords and pistols, to raise tragedies; till they become, like the Turks Janisaries, his best soldiers. Here is a pitieable fervency, like mettle in a blind horse, or a sting in an angry be. If the•• eyes were opened, and their zeal directed, they might be special Instruments of God's glory. The Stoics would pull out the gall and bowels, as if they had to use to serve virtue. Not so, they are bad masters, but good servants. Let anger remain still, but stand in awe of reason: as a soldier, that at the command of ••s Captain takes up, and lays down his weapons. There are three affections $\langle \diamond \rangle$ the soul, like three mineralls in the earth, Salt, Sulphur, and Mercury. Wit is like salt, *Sales ingenii*: anger like sulphur: affability like Mercury. These w•• tempered and allayed, are necessary and helpful, otherwise noxious. If wit wh• it self to justify mischief; if anger be not qualified by reason; if affability tu•ne to flattery; if all be not directed by knowledge, they run to danger. Wh•• the ship is under sails, with a fair way, and a fore-wind, then look to the s••age, keep the watch, have an eye to the compass and land-marks. The A•gels are said to have eyes to guide their way, as well as wings to maintain their flight. Turn *Paul's* zeal to the right and he did not so much hurt before, as now he will do good.

Thus true Christian fervency hath diverse counterfeits, which brings ho•• zeal into suspicion with the world. But shall men tax all the Apostles, beca•• of one *Judas*? or admit no fire into their houses, because some sparks are ••ruly, and will not keep their own harths? The very name of a counterfeit presupposeth an original: he that hears of a false CHRIST, takes it granted $\langle \diamond \rangle$ there is a true. Slip-coin warrants us that there is of that stamp current money. The best drugs have their adulterates: and let not men that have been deceived by base colors, despise those that be died in grain. This we may safely co•clude, that that virtue which even hypocrites put on to grace them, is qu•s•io•less some rare and admirable thing. The true *Lot*, whose fervency is in the Spirit, not in show: in substance, not in circumstance: for God, not for himself: guided by the word, not by humor: tempered with charity, not driven with turbulency: such a man's praise is of God, though it be not of men: and through all• contempts on earth, it shall find a glorious reward in heaven. But as Saint *Pau•aid* of his country-men, *I bear them record, that they have a zeal of God, but not ••cording to knowledge*. So I must invert it of my Country-men, I bear them record, that they have a knowledge of God, but not according to zeal. Now the Lord rectify our zeal by our knowledge, and heat our knowledge by our zeal; that every man of a *Philemon* may be made a *Zealots*; of a faithful servant on earth a glorious Saint in heaven.

That righteous man.] This is the singularity of his zeal. One *Lot* will be righteous amongst and against all Sodom; and express this righteousness in the midst of their vicious customs. It hath been the *Lot* of fervent holiness to be rare, as to be excellent: adherents may hearten, opposites must not dash zeal out of countenance. It is the common Remora to all forwardness of profession, the small number of such: why should I attempt more than others? Few indeed there be that stand with all their might for religion, and few there be that shall be saved. He is unworthy of heaven, that will not live well without company, not

do good but by example, nor move a step before his neighbors. Cowards stand still looking who should go first: and they are mere lades that will not go except the way be led them. He was a brave and bold Israelite, that first did set his foot into the chanel of the sea, leading the rest all along that moist and uncouth walk: he a soldier of courage, that first mounts the breach. Yea, resolute spirits will cast lots for the on-set, and show willingness to desperate services.

The fear of trouble is a poor hindrance to godliness, where faith looks unto the preserver, and reward. *The fearful* stand in the fore-rank of them that are cast into the lake: they have been most backward to goodness, therefore shall be foremost in vengeance. The timorous snail puts out her horns to feel for danger, and pulls them in again without cause. It is an ill modesty that suffers another to out-go him in the way to bliss: like some travelling lade, that hearing another horse come after him stands still till he overtakes him. True faith neither fears to do well, nor to reprove those that do ill. But there be few so good? Yet *Lot* was good alone, none to go before him, none to go with him, none to come after him, in all Sodom. No man can say so with us, for we see some zealous of God's glory. And if there be any; true emulation will single out the best patterns. How dearly is one content to buy a choice principal, or some rare copy! He that intends to be a good Artist, propounds to himself the most exquisite master and lesson. God limits us to no ordinary stint of holiness; but bids us aim at perfection: if we can, to go beyond all that have gone before us, yea to come (if possible) close up to Christ. From this point we may well gather three duties.

1 So near as we can to make choice of the good; for man naturally produceth works conformable to the objects before his eyes: as *Jacob's* sheep brought forth Lambes according to the color of the pilled rods. A good example hath not so much power to make us good, as a bad one hath to make us evil. One man sick of the plague will sooner infect ten sound ones, than ten sound men can cure him. The flocks feeding among the bushes will leave some of their wool behind them: it is hard to live in the forest of impiety, and to reserve integrity. Sin upon earth is in its own soil, grows without planting, or any pains bestowed on it: much more when it is manured with applauses and practice. But virtue is like some precious seed fetched from Paradise, which will hardly grow here without special care and indulgence. It is not safe venturing among the wicked in confidence of our own strength; no more than it is to run among thieves, in hope that they will not rob us. How many breathe in this world, like men sleeping in a boat, carried down the stream even to their *Graves-end*, without waking to think where they are? Therefore *Eorum simus sodales, quibus licet esse similes*: if we may be our own disposers, seek we our lot among the righteous. The situation of *Jericho* may be good, but the waters are naught: he that goes from *Jerusalem* to *Jericho*, soon lights among thieves; to leave holy company for base commodity, is a quench-coal to righteousness. *Can one be warm alone?* Can one single coal keep it self from going out? He that forsakes the orbe of heat and fervor, the congregation of Saints, must needs take cold.

2 If like *Lot*, we be necessitated to the society of bad people, yet let us be good still; yea therefore the more holy, because in the *midst of a perverse generation, shining as lights in a dark place*. The colder the climate, the more piercing the air, the more doth a man's natural heat

fortify it self within: their palpable wickedness caused *Lot* inwardly to vex himself. Every visible act of vice should be our encouragement to virtue. The dissolute lavishnesse of many prodigalls makes the wary man still the better husband. And it is the trades-man's policy, by engrossing a commodity in the plenty and neglect of it, to enrich himself when • year of dearth shall come. It made *Erasmus* more studious, by seeing the Monks such illiterate dunces: as the good knife is made sharp by the dull whetstone. The Christian will be good and devout, like *Daniel*, though alone: though with the Emperors and the worlds *Non licet*: though he seem a prodigy among men, *digito monstrari*, the pointing of all fingers. *Esa. 8. Ver. 18. We are fo• signs and for wonders in Israel.* Signs and wonders, where? even in Israel. If it were a wonder to see a family serving GOD in Israel, what is it in Sodom? If a miracle in Jerusalem, how much more in Babylon? But as he that stands upon a hill, where the air is clear, and sees the fields round about beaten with tempests, the valleys full of fogs and mists, doth not seek to change his station for being alone, though he be remarkable to every eye. Let our hearts be aloft, fixed on Christ; and albeit we are exposed to the worlds derision, yet we shall bless God for our deliverance from the worlds malediction.

3 Let us follow the examples of the best, not of the Most. Who had not rather be righteous with one singular *Lot*, than perish with all ungodly Sodom? Neither have we him alone, but even a *cloud of witnesses*, that have been faithful among the dissolute: a *Pillar of fire* (in many blessed precedents) that went before directing us the way to Canaan. The Church is full of those holy acts and monuments: the confession of Christ before *Pontius Pilate*, the profession of the Apostles before the worlds tyrants, the bold testimony of the Martyrs at their stakes. O let the very pictures of their fires warm our hearts, and inflame our constant zeal to do, and (if God will) to die as they did, that we may come to the place where they are. If we find a living *Lot* among us, fasten we our eyes upon him; let his sprightly example put us forward. He is a dull Iade that will not follow: a brangling hawk in the company of high flyers will mend her pitch, and make her point: the society of the Prophets is able to make even a *Saul* prophecy. Yea, let us learn to be righteous even by a man of meaner grace: a good mettled horse seeing but a Iade in the company put forward, springs out and is scarce restrained. No free spirit but is ambitious of a transcendency in lawful endeavors. *At S•las coming, Paul burnt in the Spirit*: a lesser stick may fire a billet, a little candle lights many torches. But these great examples, how should they work in us grea• zeal! Soe the Stoics defined zeal; *Imitatio alicujus boni sine invidia*. Th••*Alexander*: was stirred up with the fame of *Achilles*, *Caesar of Alexander*• *Cicero* with the eloquence of *Hortensius*, *Demosthenes* of *Isocrates*. *The ze•• of the Corinthians provoked many*: let this good man's provoke us, that we may provoke others: helping them that come after us, as we have been holpen by those before us, toward heaven.

From day today.] This is the constancy of his zeal; it was not mu•ab•e. The fixed stars are ever like themselves, whereas meteors and vapors have no continued light: the wicked may have some aguish fits, and lunatic moodes. To run with the stream, or sails with the wind, or like the marigold to open only with the sun-shine, is no praise of piety. Give me that *Job*, that will be as hone•• a man among his thousands, as under the rod, when the number of his present ••cers exceeds his former riches. To shoot up like the corn on the house top, by the favorable influencie of great persons: for a *Saul* to prophecy no longer tha• he is among the Prophets:

or for a *Joash* to be good only while *Jehoiada* lives: that which depends upon human supportations, is but like *Ephraim's*, a transitory goodness. Thus you have some rash riders; at their first exeunt they gallop a main, till within some few miles they tire, and are overtaken by the slow pac-horses. The hasty girds of profession are seldom durable, sudden showers have sudden ends. And whereas the Sun and all natural motions are swiftest toward their end, these begin hot in the spirit, and conclude stone-cold in the flesh. Their religion is but a blaze, which quickly goes out in smoke and smother. True fervency, like the vestall fires, or the fire of the Altar, is never extinguished. To be hot today, and cool tomorrow, gives little assurance of *Lots* fervency.

Would we know the means to maintain a constant righteousness, to be good, yea better from day today? 1 Pray instantly; prayer and zeal, like water and Ice, naturally produce one another. Fervency enliveneth prayer, and prayer increaseth fervency. At heaven-gate he that does not knock mainly, knocks vainly. This God will hear, yea, if it should want a tongue, so it want not a heart. As Christ, though he heard not *Zachei verbum*, yet he saw *Zachei votum*: he perceived his desire to invite him, therefore invited himself. Thus he breaths more grace into our soul, that breathed our soul into our body. 2. The ordinary •well to maintain it, is Preaching: Sermons being so many bellows to increase •his holy flame. 3. Reading the word hath a special place: no devout soul ever returned from that exercise, but his soul was more warmed. 4. Meditation perfects the rest. *Meditatio docet quid desit, oratio obtinet ne desit*. Contemplate that infinite Majesty; the apparition or shadow whereof fired *Moses* more than the burning bush. Let but the unfolded heavens give way to *Stephens* eyes, to behold CHRIST in the glory of his Father, how willing is he to ascend by that •tony passage! These be the accustomed meals of the good soul, that will •eepe natural heat from decaying. When thou goest to bed, rake up thy fire, wrap up thy devotion with prayer; so in the morning thou shalt find it ready to cheer thy heart.

Discontinuance of good duties hath lost men much virtue: to bethink the cause betwixt God and ourselves only by snatches, when we have nothing else to do: or to read the Bible by fits, only upon rainy days: here may be a smack•ing to maintain table-talk, but not enough to keep life and soul together. Let not men plead want of leisure, they have somewhat else to do: for there is one •hing necessary, to which as to the Kings business, all the rest must veil and stand by. From our most serious labors we can steal some hours for our pleasure: is •here no time to be spared for God and our soul? O that men should think one Sabbath more tedious than ten Holy-days! Nor let those flatter themselves with •ufficiencie, that present themselves in the Temple twice every Sunday: let God have some of the devotion at home, and by themselves. The kings ordinary ser•ants do not only wait on festival days, but are always ready in the presence to be commanded. True love is most passionate without a witness: he that humbles himself before the Lord alone, betwixt them two disburdens his heart, weeps, prays, begs mercy, hath some proof of his Christianity. Our families, beds, boords, walks, and meetings must witness our devotion so well as our Temples: this is the daily work of Christians.

I know the soul hath it's satiety as well as the body; and fire may be oppressed with too much wood: nor doth God so require men to serve him, as to be unmerciful to themselves. He that hath done his work honestly, may go to play bravely. But this is rare, to find a man offending on the right hand. Nor let the crucifixions of Sodom cool this religious heat: a wise man will not be scoff'd out of his money, nor a just man be flowted out of his faith.

One caution; when we have thus heat ourselves, let us beware of taking cold again. The fire is put out either by the subtraction of fuel, or pouring on of water. Sin is the quench-coal: he that voluntarily admits it, or does not suddenly repent it, endangers the cessation of zeal. When we have done a sin, till we repent truly, we serve God but coldly. He whose very hunger hath tempted him to steal a lamb, says but a cold grace to his supper. How the oppressors and defrauders of this City give thanks to God for their wealth, I refer to your thoughts and their own consciences. Sin is worse than a thief in the candle, or obstruction in the liver. A deadly sin clapp'd on the heels of late devotion, like a sudden cold after a violent heat; dangerous, if not mortal. Let us beseech him that hath begun a good work in us, to finish it: that we be not vexed with sin today, and pleased with it tomorrow: but that our lusts may drop from like leaves in Autumn, and our graces enjoy a perpetual spring, through the peace and life of all goodness, Jesus Christ.

Thus I have run thorough the main scope and other passages of the Text; and yet some further instruction remains, if your good construction will admit it. Three things I take leave to consider; a Question, an Illation, and a conclusion.

Lot was vexed in soul,] inwardly grieved; but was his zeal confined to his own breast? Did he smother it from the Sodomites? How could they then be convinced of their crimes, or know his dislike of their soul courses? Certainly, that holy man did not keep it in, but manifest it to them on all just occasions. Fire in *Jeremiah's* bones will make him weary of forbearing; and new wine, if we have no vent, will burst the vessels. We may justly suspect that zeal, that is never manifest: let men talk what they will of their honest hearts, whilst they have dumb mouths and lame hands. Faith will open the lips, and he that loves God cannot but speak for him. *Nichodemus* was but cold when he stole to Christ by night: but when he buried Christ by day, his fervor broke forth like unsuppressed love. It was hardly enough for *Obadiah*, to hide his religiousness in his bosom, as he did the Prophets in a Cave. Profession is the relative to faith: *With the heart we believe, with the mouth we confess*. Some confess and believe not, such are hypocrites: some believe and confess not, such are timorous cowards; some neither confess nor believe, such are Atheists; some both believe and confess, these are sound hearted Christians. Fire cannot be smothered, it will either find a vent, or go out: true righteousness never wanted words or deeds to declare it self. *David* often professed not only to praise God, but *in the great Congregation*: both *ad supplemendum defectum*, & *excitandum affectum alterius*: for them that cannot, and for them that will not. 〈◇〉 *Hast thou faith? have it to thyself before God*. What then? Be present at mass, communicate with the wicked in their idolatries; because faith may still be firm before God? No, *Paul* speaks of the faith (not *quae ad dogmata pertinet, sed de rebus medijs*) that concerns indifferent things: otherwise, he that expresseth not his faith before men, hath denied the faith before God.

Earnest affections will find a tongue: if it be low water, the mill may stand but a strong current will set it a going. If the spring of zeal be wound up in the heart, the wheels will be kept in motion. It is not enough to keep our religion within doors, to tumble over a few Orisons while we are dressing or undressing ourselves, half a sleep, half a wake: nor to observe a short perfunctory form and stint, as mill-horses do their round, or pack-horses their pace: Such coward-soldiers are not for CHRIST's Standard. They must be those dare hazard themselves to many troubles; a fire not quenchable by the worlds buckets, but consuming their own and others corruptions. So *Chrysostom* conceives the Apostle, as a man made all of fire, walking in the midst of stubble. The sluggard hears of a Lion, and quakes: tell *Sampson* and *David*, they will go out to meet him. Let *Agabus* tell *Paul* of bonds at *Jerusalem*; he answers, *I am ready only to be bound, but to die at Jerusalem, for JESUS*. The horse neighes at the trumpet, the *Leviathan* laughs at the spear. Tell *Luther* of enemies in *Wormes*, he will go, though all the tiles of the houses were devils. To carnal friends he says, *I know you not: to disswaders, Get you behind me Satan*. Four comely things are commended by *Solomon*, to which we may add a fifth, stronger than the *Lion*, swifter than the *Gray-hound*, nimbler than the *Goat* at climbing upwards, more victorious than a King; it is a resolved Christian, who armed with faith and zeal, disdains all resistances in his journey to the Kingdom of Heaven.

If the Sodomites be so condemned for vexing a righteous *Lot*, what deserve they that vex the true *Lot*, Jesus Christ, *the Righteous*, with their unlawful deeds? Is it not enough that we have once put him to death, but that we must again renew those wounds, and being healed set them bleeding a fresh? The Jews were but the instruments of his crucifying, we are the principalls: they cried, *Crucify Him*, in the court of *Pilate*: our sins cried, *Crucify Him*, in the Court of Heaven. Ours, I say, not the reprobates: for as his death was not efficient to save reprobrates, so their sin was not sufficient to kill Him. *To despise the blood wherewith were sanctified*; this comes near him. If we ask him concerning his former wounds, he will answer, *Thus was I wounded in the house of my enemies*. But if, concerning these new incisions, by blasphemies, oppressions, &c. he will answer, *Thus was I wounded in the house of my friends*. The least unkindness of a friend pierceth deep: *My own familiar friend did me the mischief*. Our vexing of him is far worse than the first: his body was then passable and mortal, now it is glorious and immortal: the Jews knew not what they did, we know it and yet grieve him: then he was dead and buried, but he rose again; we bury him in forgetfulness not three days, but all our life, excepting only his mention.

The torments of his passion were unconceivable, in comparable, intolerable: it appears by his protestation, that the least willful sin of a Christian doth more vex him, and strikes more to his heart than all those dolorous pangs. It is that sin still that keeps him on the rack, and (though he be out of the reach of sorrow, yet) does what it can again to kill the Lord of life. What pleasure do we take in grieving him that is the life of us all? Call not thyself the friend of CHRIST, if thou delight in that which tormented him. Think of this, you swearing, whom nothing can persuade to be civil, to be men, I say not, to Christians. You swear away your salvation, curse away your blessing, vex the Lord that bought you. If nothing can assuage your rancor and hell-bred malice, know it had been better for you that

there had been no Christ. His first death was for your redemption, but the many deaths you now put him to, is for our greater damnation. If your blind souls could consider this, it would not only lifie your hearts for the sins past, but also terrify you against sins to come or fatter yourselves, that he shall do you good at your death, who have misdeem all your life. When that fearful hour comes, you would all then faint to heaven and that by Christ: alas, as that despairing Pope said, the Cross would do him no good because he had sold it away: so how should Christ do who have railed him away? you have vexed him so long as you lived, lest shall vex all the veins of your hearts when you are dead. The a man to God, the more heartily he detests sin: now if Lot, a man who in with many infirmities, were thus vexed with iniquity; what an it be to the most righteous God, and Him that died for it, JESUS CHRIST.

If Lot were so vexed at others sins, how should we be vexed at our own? For is required a sorrow of compassion, for ourselves a sorrow of compunction. Some we come home to a self-condemnation; we, we have dishonored God, therefore to be vexed at ourselves. What is repentance but contrition, what is contrition a vexation? we that have sinned with Sodom, let us be vexed with Lot. If Lot not repented his own sins, he had never grieved for theirs: if the Sodomites had been thus vexed, they had not perished. *We have sinned what shall we do unto O thou preserver of men?* What, but repent and amend? Repentance is the proper medicine for sin; as God hath ordained a salve for every sore. A medicine which cureth the eyes and nothing else, we may say was made for the eyes and nothing else. A man loseth his wealth, and is sorry for it: will sorrow recover He with his child, and is sorry for it: will sorrow raise him from the dead? He suffers injury, and is sorry for it: will sorrow right him? Himself is the, and is sorry for it: will sorrow heal him? Nay, will it not rather hurt him? sorrow then was not made for these things. He hath sinned, is he sorry for that? sorrow now will help him, repentant sorrow will take away his sin. Sin is then sickness, for which sorrow is the remedy. Direct this lesson to your hearts, before you go home to your houses, and digest it before your dinners: have troubled hearts, vexed with sorrow for your sins. Many a one comes into Church a dissolute sinner, that goes out an humble Saint; why should I not hope much of you effect? This were a blessed of a Sermon; when the fruit of one hour is no less than eternity of days. A square piece of metal, molten and cast into a round mould, comes out round: a piece of blew put into the scarlet fat, comes forth scarlet. Remember our Savior's sentence of sin; *vel paenitentium, vel perendum:*¹ *Except you repent, you shall perish.* If the child cry it lives: so if we can heartily cry for our sins, there is life in us. Thus let us be grieved, that we may be comforted.

VERSE 9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

Profane people conceit GOD to be all of mercy, and cannot to hear of his Justice: or if they be convinced to acknowledge also Just, yet they measure it *Secundum parvitatem*

suam, by the po••tie of their own Judgment; and think it pity to destroy a man for his sins. Indeed it pleaseth God to be magnified by his mercies above all his works: and ⟨◇⟩ never find him called the Father of Judgments, but often the *Father of ma••*. Mercy seems to be more properly his than vengeance: for he takes the man•• a mercy out of himself and his goodness: *Sed quod judicat & damnat, nos cum ••damodo cogimus*: but that he punisheth and condemneth; our sins compel ⟨...⟩ it. But both are infinite in him that is infinite; and as mercy hath her day in give••• time of Repentance, so Justice must have her day in the retribution of vengeance. All sins are debts, all God's debts must be paid: it is a bold word, but a tr•e•• is in vain to hope for pardon without payment. Every sin must be pu••• either in the person of the Savior, or in the person of the sinner. Too many •••kon their own sins, as the false Steward did his Masters debts: of a hundred, they set down but fifty: as if God would call them to account, because he knew the• faithful. Thus they may hide God from themselves, but they cannot hide the•selves from God. Do they think that God will be so kind to them, as to be ⟨◇⟩ to himself? No, the Lord will be just, let them go on and perish. There c•• ⟨◇⟩ no reconciliation without remission, no remission without satisfaction, no sa••sfaction but in the blood of Christ. Turn over the book of thy conscience, see ⟨◇⟩ thou canst find that reckoning there discharged. We keep books for expenses, do we keep none for offenses? He never breaks his sleep for debt, that p••s as he takes up. But careless arrereages shall find a day of reckoning.

That God is not just without mercy, nor merciful without Justice, this Text proves; which speaks of a *Deliverance* to the godly, to the unjust of *Vengeance*. God indeed isslow to *anger*, yet *he will not acquit the wicked*. So that a man sh•• say, Verily there is a reward for the righteous, surely there is a God that judgeth the earth. A *man*, any man, every man shall confess it, none have power to deny it. This is our Apostles conclusion upon the premisses: God could preserve the holy Angels by his mercy, and confound the Apostate Angels in his Justice: in his mercy saveth righteous *Noah*, when by his Justice he drench'd the unrighteous world: Justly destroyeth four ungodly *Cities*, and mercifully delivers one just *Lot*. He that could do such mighty works, in heaven, on earth, in the waters; can as easily still deliver his children, and *reserve the unjust to the day of Judgment to be punished*.

The verse contains a pair of thwart sentences, directly opposite, in quality of persons, conditions, and events. Here is the *Godly* and *unjust*: a *delivering*, and *Reserving*: *out of temptations, into Judgment*. God stands in the fore-front, and hath •woe arms stretched forth: one arm to the East, another to the West: one to de•iver the godly out of trouble, the other to inflict severe punishment upon the wicked. Here is an *Enlargement*, and an *Attachment*: a delivering out of prison, and a casting into prison: a releasing from present perturbation, and a binding over to a further Session. The *godly* are acquitted, absolved, freed; not reprieved, but quite delivered. The unjust are apprehended, bound over, go as 'twere under baile: at the general Assizes they must make their appearance, and being guilty receive their sentence. This the Judge can do, and will do: he wants not power, for he is *The Lord*: he wants not wisdom, for *Novit, He knoweth*. His Almighty wisdom, and all wise power, are extended to both these actions, *The Lord knoweth*. The righteous proceeded thus far, they come upon their

trial; for temptation is a trial: but not to arraignment, much less to conviction, least of all to condemnation. But being charged by that common Barritor, *the accuser of the brethren*; and thus brought before the Judge, not publicly at a Session, but to a private examination, they are found innocent, and *delivered*. *Temptations*, like fetters, may hamper and afflict them for a while, but when their cause comes to be heard, and their *righteousness* appeareth, they are discharged. For the other, their guilt is manifest, therefore the chains of bondage are upon them, which together with the custody of omnipotency shall keep them fast to the day of Judgment, and that shall send them to execution, *to be punished*.

In the enlargement consider these particulars. 1. What, a *deliverance*. 2. Who are delivered, *the godly*. 3. From what, *out of temptations*. 4. By whom, *The Lord* doth it. 5. How; we need not examine, it is sufficient, *Dominus novit, The Lord knoweth how*.

First, the matter is a *Deliverance*. It is a great comfort in every distress, to hope for a deliverance: to believe it, greater: to be sure of it, greatest of all. Thus certain is every Christian, by the assurance of faith, grounded on the infallible promise of God. It was promised to *Abraham*, *in Isaac shall thy seed be called*: yet must *Isaac*, before he had seed, be killed; and that by his fathers own hand. Here *Abraham* might reason; I may believe the promise, and not obey the commandment: I may obey the commandment, and not believe the promise: but how can both stand together? But he holds the promise, and obeys God, though all the reason in the earth cannot tell how that promise and that commandment should stand together. Though I know not, and reason know not, yet *God knoweth*. In human reasoning it is a note of ignorance to stick always to the conclusion: but in spiritual trials this is sound Divinity, to hold fast GOD'S promises. Therefore he both believes the one, and obeys the other: this *Deliverance* was above his reason, it was not above his faith. He did not argue, but obey: being sure that what GOD commands, is good, and what he promises, is infallible: therefore careless of the means, he trusts to the end. *Daniel* is not delivered at the beginning of his trouble, he must first be in the Lions den; then he finds it. Those three servants are not rescued at the ovens mouth; in the furnace they are. That is a gracious well tried faith, that can hold out confidence to the last.

Abraham after that terrible command, must go three days journey, a tedious extension of his sorrow: and in all that travel no Angel meets him with news of a deliverance. He sees the chosen mountain, dismisseth his servants; a strange devotion that will abide no witnesses, none comes yet. All the while the Altar is a building, his own heart bleeding; *Isaac* pleading for his life, none yet. He binds his hands, lays the wood on the Altar, the Sacrifice on the wood; yet no news. Now having kissed him his last, after many mutual tears, he lifts up his hand to give the fatal blow of death: yet he does not think, perhaps God will relent after the first wound. Lo, now the comfort of *Abraham*, the hope of the Church, lies a killing by the hand of his Father; yet there is no revocation. I would have made the bowels of a Savage yearn at this spectacle; to see the knife of such a Father hanging over the throat of such a son: yet he whom it nearest concerned, is least touched: faith had wrought in him, what cruelty would in others, not to be moved. He proceeds, contemning all fears, and overlooking all impossibilities: deliverance he might expect, but he knew not which way it

could come: only that the same hand which raised *Isaac* from the dead womb of his Mother, can revive him from those ashes. Now having given *Isaac*, and *Isaac* given himself, for dead; the knife is falling upon his throat: Now, now comes the *Deliverance*; by an Angel calling, forbidding, commending him. Often is deliverance promised, and yet the time not mentioned. *They shall serve the* 〈◇〉 *of Babylon seventy years: not a day, not an hour to be bated, Exod. 12.41. At the end of four hundred and thirty years: till then Moses undertook it in vain, D^{••} 5.30. That very night.* Neither did *Daniel*, that knew the determined time of seventy, till upon the expiration, pray for deliverance.

God defers His deliverance. 1. To return us home: when no man 〈◇〉 harbor that unthrifty son, he will back again to his father. 2. To make a seek our deliverance in the right *unde*: while money can buy physic, or friends procure enlargement, the great Physician and Helper is not thoroughly trusted 〈◇〉 to. 3. To set a better price on his benefits; for suddenly gotten are suddenly forgotten. *Abraham's* child at seventy years was more welcome, than had he been given at thirty: and the same *Isaac* had not been so precious to him, if he had not been as miraculously restored, as given: his recovery from death made 〈◇〉 〈◇〉 more acceptable, than if he had never been in danger. God's charges are 〈◇〉 harsh in the beginning, hard in the proceeding, but the conclusion is always comfortable. Spiritual consolations are commonly late and sudden; long before they come, and speedy when they do come, preventing even expectation.

The Lord defers on purpose, that our trial may be perfect, our deliverance welcome, our recompense glorious. Say our temptation be externally afflict^{•••} and we are not delivered from it: our poverty is long, and we shall never be 〈◇〉 our sickness tedious, and we shall never recover; what now? Shall we desp^{•••} and die? No, but whether he doth deliver us or not, *We will serve Him; though^{•••} He kill us, we will trust in Him.* Though he hold off long, and suspend our 〈◇〉 yet deliverance shall come; if not the same way we would have it, yet a way that is better for us. Shall we be sullen, because our desires be not presently granted? As *Jonah* would die, because he was displeased: *Achitophel*, because he was de^{••}sed; *Saul*, because he was discomfited. No, death it self shall deliver us; that red Sea shall put us over to the Land of promise; and we shall say to the praise of God, *we are delivered.*

The persons delivered are the *Godly*. Godliness (according to the propriety of the word) consists in two things; the devout adoration, and sincere imitation of God. They that worship him as he will be worshipped, and follow him in the things wherein he will be followed, are right *godly* men. He that worships God aright, adheres to the rule, and believes the reward. Superstition first loves, and then believes: true Religion first believes, and then loves.

Reverence and zeal become adoration: for a man to mouth a *Pater-noster*, while his heart is 〈◇〉 〈◇〉 is coffer; as if he could reconcile those two contrary masters, and at once serve God and mammon; in vain thinks himself *godly*. When in the Temple God •arce hath our knees or our voices, seldom our minds; never tell me of *godliness*. •ou are not Atheists, to think that he regards your prayers, as he doth the humming of flies and bees; that they be so formal and heartless. The *godly* man •owes that God sees him, sees him in every place, takes special

notice of him in •e Church. *Caesar's* eye made his soldiers prodigal of their blood: God's eye •d speech to the soul, *Well done good and faithful servant*, makes him work out •s heart. Loose thoughts are too bad for common places, intolerable in divine •orship. We may observe how God bates of his own service for us; allows ⟨◇⟩ to go from his Temple to quench a burning house, or to help a beast out of •e pit; and makes homicide the greatest sin upon earth. Now shall he bate of •s own glory for our benefit and shall not we bate of our benefit for his glory? •hey that either for wantonness or covetousness, much worse for drunkenness, •olate the Sabbath, which is the time of God's worship; or neglect the Church, •hich is the place of his worship; have little *godliness*. We are charged to *wor•phim in spirit and truth*. The Jews worshipped him bodily, we must also *in •rit*; they figuratively, we *in truth*.

Nor is adoration enough without Imitation; it is the sum of all religion, imitate him we adore. He was called a Platonist, that followed *Plato's* princi•es: and he that follows the example of God, is godly. Outward holiness •ust be joined with inward; a man may be a Saint at Church, and a Devil at •me: true godliness is seen in our own house as well as in God's house; he is •re short of *godliness*, that is not an honest man. It is shame for Christians to •rne honesty of Pagans; and yet they say, some of us are a form below them. •e may know whose children such are by their complexions and conditions: ⟨◇⟩ *that doth righteousness, is righteous*. It was not enough by the Levitical law •hose ground was moral to chew the cudde, but to divide the hoof: our feet •ust be clean as well as our mouths While the worship of God sits in our •s, and the dishonor of God is seen in our lives; we might as safe be wholly clean. Some have the mark of the beast *in their hand*, some *in their fore head*:•e•her in the fore-head, or in the hand, so it be his mark, it is all one to the De•l. This commended *Job*, that *he feared God*; that's one part of piety: that *eschewed evil*, that's the other. The doctrine of faith is much controverted; •d while Satan can raise troubles about faith, he hopes the world will let him a•ne about manners; and so that *Christi nomen periret de terris*: but it is a counter• faith without obedient and practiall *godinesse*.

God's word is first sown in the heart, that seed is rooted in faith, that root •ngs forth a tree of charity, and that tree bears the fruit of good works. Our •sons are justified by our faith, our faith is justified by our charity, our charity ⟨◇⟩ the actions of a godly life. Therefore justify thy faith, that thy faith may ju•fie thee. Faith is an Illumination, and many content themselves with an illusion: we want charity to our brother, there is no faith to our maker. Some lose them •es *Vituperando Christum*, as Pagans: some *Etiam laudando Christum*, as pro•e Christians: these so praise his merits, that they never weigh their own mis•meanors. But do good, and have good: little says the Scripture of the Apo•s learning, it speaks much of their *acts*. It is not the taste of meat that nouris•th, but after concoction the benefit is in the strength. The conscience is not sa•fied with reading good things, the comfort it feels is in the practice. Children •e after their father; thus to show *mercy*, is to be *godly*. Forgive your offenders •hy? God doth forgive you: be as ready to pardon men, as you are ready to de• your own pardon of him. He that walks under a wall in a sunny day, shall •heated by the wall, which first was heated by the Sun: if God have forgiven ⟨◇⟩ the warmth of charity is in us to forgive others. *Be ye holy*: Why? because *God is holy*: if we find a piece of wax with an

impression or mark upon it, we know there hath been a seal, the print whereof is left behind: holiness is the print of God's sacred seal: if not holy, not sealed. God is patient toward sinners; furious avengers of themselves are not godly. He is the God of peace, the sons of malice and contention are far unlike him.

We see who are godly, now these are delivered: they of all men, *out of temptations*; because they of all men are most subject to temptations. The higher a tree shoots up, the more tempest beaten: if a Christian grows to any stature and tallness in grace, and sprouts up toward heaven, Satan will raise the sorer storms against him. Some are not troubled with temptations, know not what they mean; ask them, they never felt the devil so busy about them. The more miserable creatures they: no Prince makes war against his obedient subjects: should they rebel against Satan's laws, they should hear of him in another kind. $\langle \diamond \rangle$ as God said in his Justice; *Ephraim is joined to Idols, let him alone*: so Satan in $\langle \diamond \rangle$ malice, they are joined, united, incorporated to sin, let them alone. They meddle not with repentance, and he meddles not with them; *all is peace*. Let them take it for the fearful sign of a dead heart, when they feel not the *Thorn $\langle \diamond \rangle$ t^h flesh, temptation*. Fall they to deprecation, cry for pardon of their sins, and seek the kingdom of heaven; then Satan begins to bustle, then *temptation upon temptation*: Job had not more foes to vex him, than they shall find baits to entice them. Therefore CHRIST on purpose, to the *Pardon of sins*, annexeth, *lead us not $\langle \diamond \rangle$ temptation*. Not only because with the pardon of sins past, we should desire $\langle \diamond \rangle$ prevention of sins to come: that neither our consciences be stung with the old nor our concupiscences corrupted further with the new. But because a man's $\langle \diamond \rangle$ be no sooner forgiven, and he rescued from Satan; but that Lion foames $\langle \diamond \rangle$ roars, and bestirs himself to recover his loss. So that grievous *temptation* $\langle \diamond \rangle$ always accompany the remission of sins. Some suspect themselves to be out $\langle \diamond \rangle$ God's favor, because they are so wearied and worried with temptations: but *godliness* and *temptation* be such inseparable attendants on the same person, it is otherwise. For the devils hatred is to them most, whom God loves best: $\langle \diamond \rangle$ where he shows mercy, Satan will exercise malice. So that in the characters of temptations we may spell God's love, which cannot be enjoyed without some disturbance. Yea, howsoever weak consciences have been dismayed at it; $\langle \diamond \rangle$ proof of saving grace in us, is the exercise of the devils malice against us

They that receive from God more graces, are sure of more *temptations*. $\langle \diamond \rangle$ God testify good of Job, the Devil will have a fling at him. If Peter have $\langle \diamond \rangle$ the keys, Satan will tempt him to be a Satan to his master. If there be home the vessel, the wasps will be busy about it. But as no wise man leaves his $\langle \diamond \rangle$ for some flies, but rather seeks to drive them out, than they should drive him $\langle \diamond \rangle$ so no good man forsakes his holiness for temptations, but rather *resists the devil*, as knowing then *he will fly from him*. A full barn is better than an empty one though thieves let this alone, and be pilfering about the other. We do not destroy our roses for the cankers, but rather destroy the cankers from the roses as no policy for the traveler to leave off his weapons, because he knows the thieves in the way. We say, one true man is hard enough for two thieves, one faithful man is able to repel many wicked spirits. Our

godliness doth not 〈◇〉 us from *temptations*, but conquers them. CHRIST was no sooner come 〈◇〉 of the water of Baptism, but he enters into the fire of temptation: if he be 〈◇〉 of the holy Spirit, he shall be set upon by the malignant spirit. If God say, *Thou art my son*: Satan will say, *If thou be the Son of God*. That Divine testimony did not allay his malice, but exasperate it: the Serpent most violently afflicts 〈◇〉 whom God hath honored.

Neither the gifts of grace, nor the seals of grace, can free us from affairs we may have force to repel bad suggestions, we have not to prevent them. The more we are engaged to God, by the bonds of our own profession, and the pledges of his favor; so much the more busy is the tempter about us. That *Goliath* defies none but the *Host of the living God*: if we be once seen in the field, then he is mad, and seeks to wring away our weapons, and with them to wound our own bosoms. Lord, how should we scape that Dragons assaults, when the Son of thy love could not be free! When even to be gracious draws on his enmity, and the profession of a good conscience, is the Butt for his burning arrows? He that spared not the Head, will not forbear the remoter limbs. If the state of Innocency could have been any defense against evil motions, the first *Adam* had not been tempted, much less the second.

Nothing should more comfort us than resistance: if we did not stand for the Lord; Satan would not stand against us: if we were not in a way to do good, we should find no rubs. The devil hath no cause to trouble his own, especially while they go about his business. To sin, he would have our paths smooth, and calm, and pleasant, winning us forward: but if we turn our feet toward Zion, then he encounters us, and blocks up our way with *temptations*. But it is not the presentment of bad motions that can hurt us, but our entertainment of them. Ill counsel is the fault of the giver, not of the refuser: if we be tempted, as *Joseph* was by a great Lady, and withstand it, we are not the worse, but the better. We cannot forbid lewd eyes to look in at our windows, we may shut our doors against their entrance. If Satan knock, it is in our choice to open: a booty lies in our way, we may choose whether we will stoop and take it up. To suggest evil, is Satan's blame: to resist evil, this is our praise. The more we are tried in the furnace, the purer gold we shall go to the Treasury of Heaven. Lord, make us as strong, as the devil is malicious: say in a sweet spiritual feeling to my conscience, as Thou spakest once vocally and audibly to my Savior; *Thou art my Son*; and let the devil do his worst.

Temptations we understand to be of two sorts; Probations, or Provocations; trials of suffering, or trials of doing. God tempts, to draw something out of us, and to make it appear; Satan tempts to put something into us which was not before. It is one thing *Explorare an sit peccatum*, another *Provocare ut sit peccatum*. The former we may properly call Examinations, Searchings, Afflictions; these are of God. The other, Incitements, enticements, impulsive motions to sin, these are of Satan. Now this promised *deliverance* stands in analogy and reference to both these.

For Satan's suggestions; What godly man hath not been wrought upon by *temptations*; not only to like the bait, but even to swallow it with consent of will! Yet hath it not choked their grace, God hath delivered them. Look upon *David*; 2 *Sam.* 11. While his people are busy in the war against *Ammon* abroad, Satan as busily makes war against *David* at home: they lay siege

to *Rabbah*, he lays siege to their King. The temptation first takes fire at his eyes, his eyes recoil upon his heart, and his heart burns in the desires of his lust. The tempter so prevails, that he makes him become a tempter, bestowing his own bad office upon him. He sees *Bathsheba*, inquires after her, sends for her, solicits her to uncleanness. There was store of fair Virgins in Israel, yet he must dote upon the marriage-bed: he had many wives of his own, and was not restrained from taking more; yet is not contented saving with the only one of a subjects. He was not overcome by the solicitation of a strumpet, but himself was the prosecutor of this filthiness. There is nothing wanting to amplify his sin, and cause our fear. O whither shall we go, if God stay us not? What man among the millions of God's servants was better furnished with preservatives against such temptations? Where could the Devil have less hope of prevailing? Yet is this strong man overcome; and as it is hard and rare to commit a single sin; he does not only abuse the wife, but betrays the husband, and teacheth his lust to look with bloody eyes on the life of his faithful servant. If wine cannot woe to father a false seed, the sword of an uncircumcised Anatomy shall fall upon him. Thus deep in is *David*, and falls asleep many months, exchanging the conscience of his sin for the sense of his pleasures. Yet even out of this temptation he is delivered; *Nathan* shall rouse him, the Spirit shall melt him, his own heart shall smite him; with a wounded soul he shall cry for pardon, d. wickedness and find mercy.

In this glass we see ourselves, how apt to be tempted, to go along with it, yea often to persist in it; yet withal, God's infinite goodness to deliver us from it. For this we pray, *Lead us not into temptation, but deliver us from evil*: the latter being an exposition of the former: that we be not led into temptation, deliver us from evil; the cause being taken away, the effect ceaseth. The best of God's children may not only be drenched in the waves of sin, but even lie in them for a time; as a man may sink twice to the bottom, yet rise with life in him. But they that belong to the covenant, shall be delivered: *Saul* is tempted, sinneth and sleepeth in it his last: *David* is tempted, sinneth, and sleepeth, but not his last. *Peter* is tempted to conceal, to deny, to forswear his Master; yet one look of Christ delivered him: *Judas* is tempted to betray him, goes on, and perisheth. The Lord would never have suffered so dear favorites of his, as *Lot*, *David*, *Peter*, to fall so dangerously: if he had not meant to make them universal examples to the world, of not presuming, of not despairing. For how can we presume of not sinning, or despair for sinning, when we find so great Saints thus fallen, thus risen? How many years had those ten brethren forgotten their unnatural treachery! Alas, what long and dead sleeps may the holiest souls take in fearful. Were it not for God's mercy that thus delivers us out of temptations, we should end our spiritual lethargy in a sleep of death. *David* in those ten months might have some transient glances of remorse; but no compunction is heard of till *Nathan's* message, and perhaps had been further adjourned, if that Monitor had been longer deferred. God could have sent him sooner, and checked *David's* first project of sin: so had *Bathsheba* been chaste, *Uriah* alive, and himself guilty of murder. But that Almighty wisdom knew how to win more glory by the permission, than by the prevention; by the permission of one sin to prevent others. How many thousands had presumed on their own strength, if such a Champion had not fallen! How many thousands had despaired in the consciences their own mis-deeds and weakness, if such sins had not found remission!

It is happy for all after-times that we have such precedents, so holy sinners, so sinful contents: their falls have taught us by whom to stand. In a word, many Saints $\langle \diamond \rangle$ committed as great sins as reprobates: that the one is pardoned, not the other, the difference is not in the quantity or quality of the sin, but in the mercy of God.

1 We that pray for deliverance from evil, must endeavor against evil. The best Fencer lies close, [Uses of it.] and is more careful to defend than to offend: when we lie open, Satan hath a fair mark. Ranke mirth, a full belly, gaming, and wine, lay a man open. That wine is an inducement to lust, *David* knew; and therefore gave *Uriah* such superfluous cups: and it is hard to refuse pledging, where a King begins a Health to a Subject. This might easily lay him open to evil; the drunkard may be anything but good. But temptation is then stronger, when $\langle \diamond \rangle$ proceeds from a mighty instrument: the requests of Princes are commands the very suites imperative. How many *Bethshebas* and *Jane Shores* have thus been wrought, to pollute both a royal and matrimonial bed! The countenance of authority is authoritative with many: ask a Romist, whether if the Pope command him to kill his Sovereign, he is to do or refuse it: perhaps he trifles that the Pope will never command it: but put him to it, if; then his answer must be affirmative. If *Saul* charge a *Doeg*, he will wreake his spleen on the Priests. Let the master tempt his servant, the father his child, their least word is a law. But $\langle \diamond \rangle$ will be no excuse to say at last, such a great person tempted me, as *Adam* said of *Eve* it is *quid* that we must regard, not *quis*; the action, not the person: be the mover never so glorious, if his motion be to sin, let it be entertained with defiance. Let us have wary eyes, for it is not the self-appearing devil, but the same a transformed Angel, that doth corrupt us.

2. Consider what preventions the provident God useth against our sinnings. How many stays doth *Saul* find in his pursuit of *David*: twice he casts his javelin, and mist him: exposed him to the Philistines, but he slew them: *Micahol* was given him for a snare, yet she delivers him; *Jonathan* is constant to him: *Saul* hath begirt him, loe then he is delivered by the Philistines invasion. This found *Balaam* in his pestilent itch to curse Israel: one night God puts him off; the second time he answers his importunacie and bids him go in anger: an Angel stands to cross him, his beast turns out of the way: she bruise his foot against the wall, at last falls down under him: many crosses to recall him How is the other *Saul* (with his letters missive to vex the Church) arrested from heaven. I know there be sudden sins, no sooner thought of than dispatched; which is like fire to powder. But in our resolved intentions of doing a sin, if we would mark it, we meet with strange impediments, as *Jonah* did in his flight; which should make us grow jealous of such enterprises. Some have been frightened from their uncleanness, by the tolling of a passing-bell: others diverted from a bad journey, by the sudden lameness of their horse. How often hath God prevented murders by strange accidents? Sometimes he shortens our own arms, sometimes strengthens others against us. Sometime reason is heard, when religion silences out: and the dishonesty, inutility, or difficulty of a sin is pronounced. But it is best, when the fear of God hath corrected us, or the word of God averted us, or the Spirit of God recalled us. By innumerable means doth the Lord stop our precipices, hedge up our ways to sin: that when temptation invites us, we may have hands manacled, and feet fettered with detentions; and we cozen the devil against our wills. He

would have us come, and we would come, but (thanks be to God) we cannot come. Let us observe it; as when we are doing well, we have many provocations to alienate our minds from it; so when we are intending mischief, God sends many inconveniences, as it were vocal accidents, to hinder us; as if God should say, take heed what you do.

3 Let us meditate how we are blessed of God, and have reason to bless God, for these happy deliverances. As Saint Augustine, *Tentator defuit*, &c. I had time and place to commit sin, but then the Tempter was away: thy doing, O Lord, it was that he was away. The tempter was present, but then time and place were wanting; thy doing it was that I wanted time and place. Time and place were convenient, and the tempter was there also, provoking me forward, all opportunities forthcoming: but then I had no stomach to it, lust was cool, my will had no will to consent: thy doing it was that I was unwilling, that the edge of my appetite was dull. Sometimes I had will, but then I wanted means: sometimes I had means, but then I wanted will: sometimes I had likewise will and means, but then I also wanted ability: another time; means, will, and ability were concurring; but then came in some other interruption; a messenger with sudden business, the distress of a friend, the invitation of a neighbor. Still, O Lord, that I was not led into temptation, nor captivated by suggestion, it was thy doing. Blessed be God, as for his furtherance in good, so for his hindrance in evil. If we be godly, and find these things true, let us enter into our chambers, fall upon our knees, lift up our hearts, and say in humble thankfulness; Lord, thou hast delivered me, I find thy mercy, to thy name be the glory.

4 Lastly, if we love not evil, let us long for our final and plenary deliverance from it; that immortal court, where sin can no more enter, than sorrow or death: out of this the Tempter is excluded forever. Here the Lord delivers us from the damnation and domination of sin, there from the temptation and assault: here it shall not overcome us, there it shall not come near us. *Wretched man! who shall deliver me from the body of this death? Who? He that now frees us from the burning, will then from the smell of the fire.* Here even a Saint is but a mixed creature; and the sin which he hath by his generation, fights against the grace which he hath by his own regeneration. This felt St Paul: and Jerome in his very abstinence; *Men's ardebat desiderii in frigido corpore*: my face was pale, but my heart was flushing; and I had a burning mind in a chill body. Mortal perfection is a vain dream: Aquinas thinks we may fulfill a precept two ways: either *perfectly, quando pervenitur ad finem*, when we perform the full scope of $\langle \diamond \rangle$: or *imperfectly, cum non receditur ab ordine ad finem*, when we keep the way conducing to the end. But as when the Captain bids the soldiers fight and conquer, he that fights and conquers, perfectly doth his will: he that fights and doth not get the victory, comes short of doing his will: and in God's battles, he that conquers not, which is the end; *recedit ab ordine ad finem*, doth certainly fail in the means. Therefore he that sincerely loves GOD, and detests sin, desireth dissolution for no other end, but to be freed from temptation. The good soldier will fight when he is in the field, but he is contented to have the battle over. This is one benefit that death against his own will shall do us; a perfect delivery from all temptations. In Paradise man had a *Posse non peccare*: in heaven he shall have a *Non posse peccare*. Satan shall then be bound in eternal chains, never to stir out of that local torment; and the Elect be set at triumphant liberty.

For Probations, which are the other sort of temptations, or trials by troubles; they are derived from three fountains, and may thus be distinguished, not in propriety of terms, but after the common acceptance. As they come from Satan they are usually called temptations: as they come from man, persecutions: as from God, afflictions. All these are in some manner from the Lord: neither man nor devil can afflict us without *God*, *God* can afflict us without them. *When we pray not to be led into temptation*, we pray not against correction, but against evil: for though *Christ* mak• us invincible, he makes us not invulnerable. All our days are evil, some worse• as the ague hath chief fits, critical days. Some be more grievous sufferings tha• others; as Martyrdom in the extent, (for it may be *occultâ cogitatione*, though not *apertâ passion*) and we have cause to bless God that we *resist not unto blood*. If there were no good in these temptations, they should not come near us: for nothing absolutely evil shall come to a good man. And when they have done the business they came for, they shall leave us: the plaster will not stick on whe• the sore is healed.

Do they come from the ungodly? Whether *Tertullus* persecute the Church with his tongue, or *Elimas* with his hand, God hath the command of both. I• deed the wicked are the mediate causes of our troubles: the righteous are as the center, the other the circumference: which way soever they turn, they find themselves environed: yet still the center is fixed and immovable, being founded upon CHRIST. It is good for some men to have adversaries: for often they more fear to sin, least they should despise them, than dislike it for conscience, least God should condemn them. They speak evil of us: if true let us amend it: if fall•e contemn it: whether true, or false, observe it. Thus we shall learn good out of their evil; make them our Tutors, and give them no pupillage. In all things let us watch them, in nothing fear them *Which is to them an evident token of perdition, but to us of salvation*. The Church is that *Tower of David*: if there be a thousand weapons to wound us, there are a thousand shields to guard us. When the Angel saluted *Gideon*, *God be with thee*; he replied, *If God be with us, he•• i• all this evil befallen us?* Why do the *Midianites* vex us? Yes, God may be with us, and the *Midianites* against us: yea therefore are they against us, because God is with us. It is neither our shame to suffer what CHRIST suffered, nor •ir honor to do as *Judas* did. Howsoever they be wicked Instruments, yet the 〈◊〉 hand is the Lord's: *God gave*, saith *Job*: what and the Devil took away? No, 〈◊〉 Sabaeans took away? No, but the *Lord* took away. As when the malignity of •isease is spent, health will return: so when all our adversaries have done their •rst, if not before, then God will deliver us. Let *Iesabell* fret her heart out, and •ear by her gods, *Elijah* must be safe. Let the *red Dragon* spout forth floods of •ome, the Church hath wings to fly away, she shall be delivered.

Do they come from God? *diligit quem corrigit*: storms and afflictions are 〈◊〉 from fury without love, but rather from love without fury. *Lord, he whom 〈◊〉 lovest, is sick*: *Lazarus* may be sick and yet CHRIST love him. The intelli•t son knows that his fathers correction is no argument of his fathers ha•d; therefore is silent. *I was dumb, because thou didst it*. I was not dumb for •t I did, but confessed my sin: but dumb for that thou didst, acknowledging it •st punishment. *In a little wrath I hid my face from thee, for a moment*. It is but *Mo•um*, a little, *ad momentum*, for a moment: and I hid my face, never turned my •rt from thee. Indeed as man is

under the Law, they are legal punishments: •t as under grace, paternal corrections. They are a testimony of his good •our toward us, when by them he separates the sin which he hates, from •e person which he loves. And this he always so tempers, that it is nei••er according to our sins, nor exceeding our strengths. *Non ultra vires*:•ts? No, but not above GOD'S strength in us. No parent corrects another's •ild, and he is no good parent that corrects not his own. By this we come to •ow our friend: three things are not known but in three places: valor, but in •nger: wisdom, but in anger: a friend, but in misery. Afflictions have done ⟨◇⟩ this good, that we are sure we have a friend, a father in heaven, for we have try• him. Faith understands troubles to be *Probationis Indicia*, not *Reprobationis ar•menta*. Our life is a web woven by the hand of God, the thread reaching from •r birth unto our death. The woof is trouble, but still runs with it a Weft of •erwoven comforts. But if so then may we not pray for their removal? Yes, •*remove thy plague away from me*: Thy plague, and mine: thine by affliction, mine ⟨◇⟩ passion: thine because thou didst send it, mine because I endure it: thine because ⟨◇⟩ comes from thy Justice, mine because it answers my injustice: remit what I have •one, and remove what thou hast done. But whosoever laid it on, the Lord will •ke it off. Be our troubles many in number, strange in nature, heavy in measure •et God's mercies are more numerous, his wisdom more wondrous, his power •ore miraculous, *he will deliver us out of all*. This doctrine well digested, will •reed good blood in our souls, and is useful three ways.

1 To fortify our patience; he needs not fear the trouble, that knows ⟨◇⟩ infallible deliverance. *Possess your souls in patience*. He doth not say, pos••sse your mouths, for some being provoked will give no bad language; nor •ossesse your hands; many being urged can forbear violence: yet still the desire •f revenge may boil and ranckle in both their hearts. But *possess your souls*, that ⟨◇⟩ , *yourselves*, in patience: this binds both mouth and hand to the peace and good •orbearance: all are quiet, if the soul be quiet. Two things become a Christian; •*apientia in verbis, patientia in verberibus*. Time is the Physicians Cure, reason the •hilosophers Cure, patience is God's Cure. Time helps sorrows, *Dies adimit •gritudinem*: but still this is tedious, and time runs to dully with them that be in •isery. Reason qualifies it, for it is the courage and magnanimity of a man to •ffer. But this only seeks means to extricate us, reason will not stay for time: •u• faithful patience looks neither to reason nor time, but knows a better reme•y: she commits her cause to God, and resolves upon this resignation, that either •er sorrow shall be less or her fortitude more. *Nobile vincendi genus est patien•ia*. Faith, Charity, and Patience, are the three rich possessions of a Christian: by Faith we possess *Christ*, by Charity, we possess our neighbor, by Patience ⟨◇⟩ possess ourselves. He that wants Faith is without the head: he that wants Cha••ty, is without the body; he that wants patience is without himself. Our patience, like our trial, hath but a short exercise: our deliverance is glorious and everlasting.

2 To confirm our hope, he that hath tasted the mercy of God in some no•ble deliverance, hopes in the next trial for the same assistance. *Experience brings hope*; because it hath made the matter easy: he that hath often done a thing ease•y, mistrusts not to do it again. *David* had often found his deliverance out of ⟨◇⟩ exigence, therefore says; *In the Name of God I will*

leap over the Wall: his experience had made it so easy to him, that it was but a skip or jumpe in his conce•.

3 Let us not fain afflictions before we have them: we can expect no del••rance out of fantastical griefs. *Be not deceived, God is not mocked.* T•• beggars by permission, that fain themselves halt and blind: and beg•• by commission, that have patents for fires and wrackes: but their fires are 〈◇〉 feigned and false fires, and all their wrackes the wrack of their own consci•ces. Let them take heed, lest their fictions prove at last true afflictions, thei••sembled lameness prove lameness indeed. As *Martial* writes of *Caelius*, who 〈◇〉 avoid the *Ave potentiorem*, giving his attendance early and late to the great ones 〈◇〉 the time; feigned himself sick of the gowte; so cunningly, that his hyp•cr•• came home to him, and he fell sick of the gowte indeed. *Tantum cura potes• 〈◇〉 ars doloris, desiit fingere Caelius podagram.* How often have those mischances tales to men without relief, for which they begged relief before they had cause! Go• promiseth deliverance from the temptations he sends, not those we fetch: such as come from our want, not from our wantonness. Many make to themselves c••ses; and while God's hand is not visible, they with their own hands beat themselves. *Haman* that great favourite hath honor enough, though *Mordecai* do•• cringe to him: yet this makes him discontent; here was a cross of his own beg•ting. *Ahab* was King, had lands and demesnes enough of his own, yet beca••e *Nabaoth* denies him his vineyard, he falls sick of the sullens. For this trouble let him thank himself: what needs a rich man be a thief? *Amnon* had v••tie of choice objects for his inordinate affection; yet he must be love-sick of *T••mar*: none but his half-sister can please the eyes of that wanton Prince. Or•••ry pleasures will not content extraordinary persons; such pamper'd and ••vern'd youthes, whose greatness and ease have made unruly appetites. This 〈◇〉 unnatural heat of which he languishes; was not this an affliction of his own 〈◇〉 king. It is not rare to see a great man vex himself at the neglect of a peasant; 〈◇〉 as a true Lion would pass by with an honorable scorn. To see the husband 〈◇〉 a virtuous and comely spouse, doting on a foul and forbidden bed. To see 〈◇〉 man pine away with projecting how he should live when he is old. Innume•••• be our fantastical evils, and we trouble ourselves about nothing. Evils co•• fast enough of themselves, there is store made to our hands, we need not encr••• their number: those ill weeds will grow without our planting.

Our deliverer is *The Lord*. It is the voice of all creatures in their several la•guages, *Salvation is of the Lord*. The confession of men more sensibly, *This 〈◇〉 the preserver of men*. The acknowledgment of Saints more especially, 〈◇〉 *help standeth in the Name of the LORD*. This word leads us to a cons•deration of his Power; He can deliver us, and none but He. *Lord*: his Almightyness was the first Name He would be known by to the world, *Exod* 6.3. Not that *Jehovah* was not in some manner formerly known: for *Gen.* 15. and 26.24. But as if he made this difference: Then I gave promises what I would do, now I come to perform the promises: with God *Almighty*, which signifies my Majesty; I will show myself *Jehovah*, the God of *Abraham*, which shall demonstrate my mercy. *Subjiciuntur omnes potestates Potestati Infinitae.*

The Lord. his Sovereignty is a point that comes not often to be handled, therefore here I take leave to enlarge myself. It may be considered in seven respects.

1 It is undependant: many things are said to govern, but they have some dependance on their superiors. Our life is beholding to the fruits, the fruits to the trees, the trees to the earth, the earth to the rain, the rain to the Sun, the Sun and all to the Lord: *Natura Naturanti, machina Creatori.* Fruits are from trees, and trees from seeds; both moistned by the air, and matured by the sunne: element is qualified by element, orbe depends on orbe, the Sun it self in *Primum mobile: Astra regunt homines, sed Deus astra:* we can go no higher. The child looks up to his father, his father lives by the peace of the country, the countrey could have no peace but by the Magistrate, the Magistrate is countenaned and warranted by the King, the King is ruled by God. Still one looks upon another, but the *eyes of all things look up unto thee, O Lord.*

2 It is absolute; he may dispose of his Subjects at his pleasure. As the potter having the lump in his hand, makes what kind of vessel he listeth; great or small, round or square, for the Parlor, or for the Stable: and when he hath done, he may set it on his cupboard, or on the dunghill: be it to honour or dishonor, he will be honored by it. Man respects deserts or demerits, in making the poor rich, or the rich poor; in ennobling the base, or degrading the noble: God doth all according to his own will without further relation. *Is it not lawful for me to do what I will with mine own?* He can make *Tabor* little heaven, and turn Paradise into a desert. It is absolute, without control: there is none to call him to account or examination; with *Cur ita facis?* O Lord, $\langle \diamond \rangle$ was not therefore thy doing because it was good, but therefore is it good because it was thy doing. Whether thy mercy saveth us, we have cause to be thankful: or thy justice confoundeth us, we have no cause to complain: still *Thou continuest holy, O thou worship of Israel.*

3 His Lordship is universal. First, overall times; other Lord's die; *Domini terrae,* but *terra Domini:* he is eternal. Eternity is properly the duration of an increat'd *Ens.* It is improperly taken, either for things that have both beginning and end, as *Colles aeterni, terra aeterna,* everlasting mountains; diverse such phrases in Scripture. Or for things that have a beginning but shall have no end: so are angels, and men's souls eternal; so, eternal life, eternal fire. But God calls himselfe, *I AM:* I am what I have been, I have been what I am, I am and have been what I shall be. This Attribute is incommunicable: all other things had a *Non esse* preceeding their *Esse;* and they have a mutation tending to nothing. *They shall be as nothing that war against thee:* all come to nothing unless they be upheld by the manutenency of God: but *Thou art the same, and thy years shall have no end.* Thou turnest man to destruction, and again sayest, *Return: even from everlasting to everlasting thou art God:* the sole Vmpire and Measurer of beginning and ending. Secondly, over all places, heaven, earth, hell. *Psal. 135.6.* Kings are limited, and cannot do many things they desire: they cannot command the Sun to stand still, nor the wind to blow which way they would: in the lofty air, in the depth of the sea, no King reigns. They fondly flatter the Pope with his long arms, that they reach to purgatory; (but indeed both power and place are alike imaginary,) it is CHRIST alone that hath the keys of all places. Thirdly, over all creatures; binding the influences of *Plejades,* and loosing the bonds of *Orion:* commanding the fire against the nature of it, to descend: creating and ruling the stars,

over-ruling the Lions, sending the meteors, hedging in the ease, lapping it up like a child in swaddling clouts, dividing, diverting, filling it. In both fire and water, these two raging elements that have no mercy, he shows mercy: delivers us from both in both. He calls the fowls, and they come: the beasts and they hear: the trees, and they spring to obey him. He hath a Raven for *Elias*, 〈◇〉 gourd for *Jonah*, a dog for *Lazarus*. Makes the Leviathan, the hugest living creature, preserve his Prophet. That a terrible Lion should be killed, as was by *Sampson*; or not kill as they forbore *Daniel*; or kill and not eat, as that Prophet, 1 Kings 13. Here was the Lord. Over metals, he makes Iron to swim, stones to cleave a sunder. Over the devils, they must obey him though *animo resistendi*. But they continually rebel against him, and break his will? They do indeed against his complacency, not against his permission: *Et quando permittit, non volens sed volens permittit*. There is then no time, not the hour of death: no place, not the sorest torment; no creature, not the devil: but the Lord can deliver us from them. Therefore at all times, in all places, and against all creatures, let us trust in him for deliverance.

4 It is necessary; we could not live but by his dominion. Take away government, we are worse than beasts; a bad King is better than no King. If man rule 〈◇〉 he over-rules all: *Higher than the highest*. Above all, to support: the Pillar and the foundation of the pillars and foundations of the world. Above all to correct, binding Kings in chains: if authority grow warped, to straiten it with his justice. Above all, to direct, he directs natural government to natural good; that the Elements be not at war, but working in a well disposed harmony for our benefit: that one doth not swallow up another, nor the stronger oppress the weaker; it is the Lord's doing. As he made nature with his *Fiat*, so he sets it a working with his *Faciat*: let it so be, let it so work. He directs politick government to politick good, that we might live like men in a civil peace. Supernatural government to salvation, that we may live like Christians in a gracious obedience and comfort. This power was necessary for creation; he must be an Almighty Lord that could make us of nothing. It is necessary for preservation, to conserve things in their being and working. Necessary for redemption; it must be an infinite stone, that must pay an infinite debt. If the Lord had not become a servant on earth, those servants could never have been Lord's in heaven. All the parts of a Common-wealth, ought to uphold one another in policy: all the members of the Church to uphold one another in charity: as in a building one stone doth beare up another, but the foundation bears up all. The members uphold the body, the body the members: the Subjects uphold the King, the King upholds the Subjects: but *Thou O Lord, upholdest us all*.

5 It is immutable; whatsoever the Lord is, he is *Simul & Semel*. With us one thing doth exclude another, this moment thrusts out that; learning excludes ignorance, riches poverty; the business of this hour gives place to the next. Be God's Essence and perfections are together: *Aeternitas Dei; Essentia Dei est*. As he is eternal, *absque Origin*, so invariable *absque Mutatione*: We are not present to things past or to come: God is to all times and things, past, present, or 〈◇〉 ; ever present. The reason is, he is Immense, and fills all places without moiety, without ascent, or descent. Indeed he is sometime said to descend; but it is because he then doth some new work; men took no notice of his presence before This Lordship hath no succession,

yet he produceth works successively: *Egoficio*, and *Ego faciam*. But this is not in regard of himself, but in respect of us, that he is said to do one thing after another. He doth not now create the world, not now destroy it, nor now call *Abraham* out of *Vr*: nor is *Isaac* redeemed from sacrifice, and *Christ* sacrificed, in the same place or at the same time. The type ⟨◇⟩ properly go before the antitype. It is false then to say that men were justified before they were borne: they are elected before all time, but called and justified in time: these things are done successively. With the Lord there is order, though there be no time. If I come to a Pillar with my left side toward it, it is then on my left side: if I come with my right side toward it, then is it on my right side: yet is the pillar it self immovable. *Omnis mutabilitas quaedam mors*, saith the School if God could change, he could die. Now change is either substantial, or qualitative: but God's substance cannot be changed, and he hath no qualities. Again, it is either amissive, or perfective: no man changes but he is either the better or the worse by it: God is the fountain of life, nothing can be added to him, for he is •nite: nothing derogated from him, for he is the *Lord Almighty*. In his will, his purpose, in his joy, in his Justice, in his mercy, in all unchangeable. How is then said to repent? Not that he doth repent, but appears to us in the alterati• of his work, as one repenting. There may be change in the work, there is none •he work-man. *Ad novum opus consilium non novum, sed aeternum: mutat rem, non •ilium*. The unchangeable decree of God disposeth the change of all things, • man that builds a house, hath an *Idea* in his head whereby he purposes to frame •he decrees how to order this part, to erect that corner, here to build a partition, •re a chimney, to set up a scaffold, and pull it down again: here is a variety ⟨◇⟩ change of the work, the worker is still the same. What God once is, he is • ever: once just, ever just: once merciful, ever merciful.

6 It is incomprehensible, whoever saw God in his strength, and lived? This •rd is in himself Invisible, as indivisible: seen in his mighty works, never to ⟨◇⟩ seen in his Person. But we shall see him face to face? Not the deity it self, as ⟨◇⟩ *Anthropomorphites* dreamed: not a light only resulting from him, as was the •or of the *Armenians*. But by face to face, is meant the clear knowledge of • understanding: and we shall know him, not with comprehensive knowledge, • with *Scientia adaequata*, as he is cognoscible, for he is incomprehensible. So are •se places to be understood, *Hebr. 12.15. 1 John. 3.2. Revel. 22.4*. The intel•uall vision is not of his Essence, but of some work represented. And that of •uel, *Chap. 7.9*. was but a dream or vision upon his bed; some divine and su•natural revelation. But did not *John the Baptist* see the *Holy Ghost*? No, not the •vine nature, but the *Dove*. But doth not *Job* assure himself of *Seeing God*? •t GOD himself, but his Redeemer, God in the veil of the flesh: JESUS •ll be thoroughly and joyfully looked upon: but the deity shall not be seen here•er with the bodily eyes.

Nothing can apprehend that which is out of the limits; but we are finite, and •d is immense. Every thing that is seen, must be seen in some place; but God ⟨◇⟩ no place. Our body indeed shall be spiritual, not needing meat, nor sleep, ⟨◇⟩ breathing by air: yet it is not capable of comprehending that infinite Spirit. •re we understand him after the measure and capacity of man, in a human re•blance; as if he had feet, eyes, affections: because they that should know him, •e such. But when we read of God's *Foot*, let us think of his coming, as a •n removes by his feet. When we read of his *eyes*, consider his *knowledge* of ⟨◇⟩ things, as a

man sees all by that Organ of sense. So when we are said to *see his* •e, conceive our knowledge of him to be meant. *He that made the ear, shall he* ⟨◇⟩ *hear?* he doth not say, *Hath he not an ear?* but, *shall he not hear?* The *Pure* ⟨◇⟩ *heart* are promised to *see God*: but as that pureness is in heart, so is that vision ⟨◇⟩ heart. We say, I see a man's wisdom, see his valor, see his meaning; yet ⟨◇⟩ not these visible▪ so nor this Lord but by his effects, what his power worketh. •us far in heaven we shall exceed in knowledge: here we know him only by •gatives, what he is not; that not mortal, not mutable: and by his works; •*he Lord is known by his Judgments*; and *vacate & videte, Be still, and know that* ⟨◇⟩ *God*: you that are absent, come and see: you that are present, stand still and •ntemplate: see and know, know and confess, confess and apply, make use of •at you see and know. What's that? *I am God*, you are but men: *Put them in •de, O Lord, that they are but men*; worms, vanity, nothing. But *Ego Deus*, not •opular, titular, idle, abject God, like the gods of the Gentiles, not able to wipe ⟨◇⟩ dust off their own faces: but a God that makes gods, a God that mars gods; •t hath a dominion above all dominion, above all comprehension. LORD, •e cannot comprehend thee in thy Majesty, do thou comprehend us in thy •rcie.

7 It is Glorious and blessed: he is the *chiefest good*, and he enjoys himself, therefore is perfectly and infinitely blessed. Our blessedness consists in enjoying him, his, not enjoying us, but himself. The Hebrew speaks of *Blessedness* in the plural, *Beatitudines*: as the latines call wealth, *Divitiae, Opes*: because •a•y things concur, as to make up a rich man, so to make one blessed. There is ⟨◇⟩ them both, *Objectiva pars*; as gold, silver, lands, houses be the materials of •ches. And *Formalis pars*, the free and certain possession of these things; for if they may be gone, a man is poor in possibility; when they are gone, he is po••••deed. Mans blessedness is from another, the *Lord's* is from himself: m•• ⟨◇⟩ grace, God's in nature: man's temporal, God's Eternal: man's voluntary, Go•• necessary, it cannot be otherwise: man's changeable, God's always the same. The greatest and stateliest monarch puts off his glory and robes at sometimes; ⟨◇⟩ when he goes into the Bath, the bed, the grave. He carries no Scepter in the ⟨◇⟩ yet may he then have a Crown on his head: he hath neither scepter nor Cro••e in his bed, yet even then he is known a King by his attending guard: but in ⟨◇⟩ grave he leaves off all. Now God's glory is never left off, there is no interu•••on of his blessedness, not a moment wherein he is less happy.

His blessedness is Internal or external. Internal consists. 1. In the c••templation of his own sufficiency: thus he *saw all to be very good* which he ⟨◇⟩ and took pleasure in his own wisdom that made them. 2. In the compre•••sion of all happiness; for it is nothing to be blessed, and not to understand it: •ny were *faelices, bona si sua norint*: God's omniscience is his blessedness. 3. ⟨◇⟩ the delectation taken in this comprehension, when he knows there is nothing ⟨◇⟩ offend him: whereas Kings may be free from danger, not from fear. 4. ⟨◇⟩ contentation taken in this delight; having all things so fully in himself, th•• ⟨◇⟩ needs no addition. Many men think not themselves happy in the much they ha••, because they want something they would have: but there is nothing more ⟨◇⟩ God to desire. He comtemplates his own goodness, and rests in himself ⟨◇⟩ a sweet complacency, as the infinite fountain of

all blessedness. External blessedness is that he receives from the creatures, everyone, sensible and insensible, especially, Angels and men. He is blessed in himself, yet he will also be blessed by us. We can add nothing to him, nor may we take his due honor from him. He looks for praises for electing us, creating us, &c. We discourse our blessings as an annual commemoration, rejoice and solace ourselves in them; but still let us reflect all by praises to our Maker. A King will take a present of a beggar, by this occasion he may (not enrich himself, but) reward the poor man. God needs not this outward clothing, yet he is pleased to wear it for our sakes. 1 Cor. 13. *Blessed be God, &c.*

Thus far I thought good to meditate on the ineffable Majesty of God. It is possible to drink up all the sea, to suck in all the air, much less to comprehend God. When a man considers himself in relation to the reasonless creatures; the beasts do him homage, the earth yields him her fruits and metals, the sea brings him in merchandise, the air provides breath for his nostrils, and the Sun misseth not his hour to enlighten him; he may then think himself something: but when he considers the Lord, he is swallowed up, and thinks himself nothing. Now though a man cannot drink up all the river, yet he may taste it: though he cannot spanne the Sun, yet look upon his beams: though he cannot take in all the air, yet enough to fill us. Let us get enough of this Light fill our hearts, we need no more. When a man thrusts his hand into the fire, it burns him: when he comes but near it, it warms him: let us come with a purpose to partake, not to comprehend the Lord. *Origen on Levitic.* The two days offering are the two Testaments; these eat and feed upon: what is reserved for the third day, is for the world to come; it will fire us to search that. Not is this point barren, but hath the comfortable use, and that even applicable to our purpose. Doctrine being like the Sun, not only to delight us with the contemplation, but also to warm and quicken our affections.

This Lord being the Supreme, and all other Powers subordinate to him, and dependant on him, let this encourage our faith to trust him with our deliverance. Trouble not yourselves with your enemies, nor yet say *Manus nostra excelsa*, our own hand shall deliver us: Kings are men of might, yet but men of dust: without this Lord their power cannot save themselves, much less us. Angels are mighty, but cannot come unless this Lord send them; *I could ask my Father, & he would give me Legions of Angels*; saith Christ: we must ask our Father, or not have one Angel to do us good. He shall look his eyes out, that trusts to any other deliverer than the Lord.

His Dominion being so absolute, let men cease to rebel against it. *I will be exalted*, not only in my *Israel*; but in *Gentibus, among the nations*: if they receive me, *volentibus*, with their good contents: if they refuse me, *Invitis*, against their wills. And if there be any ground, whose lines are extended farther than people and nations inhabit, there also will I be exalted, *in universa terra*. We fear Kings and take their wrathful looks as messengers of death; and we do well to give fear, to whom fear belongs. But here is a Power we cannot resist, a Wisdom we cannot delude, a Justice we cannot corrupt. Locks, and stocks, and treble barred doors, a dark dungeon, and a cruel Gaoler, all cannot keep them in, whom this Lord will deliver. His

power shall shake the foundations of the earth, that earth-quake the foundations of the Prison, that trembling (as in the body) dis•oynt and unfasten the doors, and loose all their bands. There is no knot but he can untie it; let us at once fear and trust him.

This being universal over all times; the God of *Abraham*, and of his seed; *Jesus Christ yesterday, and today, and the same forever*; the God of our fathers that were, of ourselves that are, of our posterity that shall be, then our enemies shall never find time, wherein he shall not find means to deliver us. Over all places, *Coelum & terram impleo, whither shall we go from his presence?* Whither? That place was never yet discovered. He is present even to those that shun his presence; that say to him, *Depart from us*: how much more to us? *Dominus nobiscum*; yea he is not only with us, but for us; *Nobiscum & pro nobis: Immanuel*, God in our nature, God in our flesh. *The Lord of hosts is with us, the God of Jacob is our refuge. Dominus virtutum*, there's his power: *Refugium nostrum*, there's his favor. *The Lord of Hosts*, strong: *the God of Jacob*, sweet. The one *Virium*, the other *Voluntatis*: the one *Roboris*, the other *Foederis*: one of puissance, another of promise. *The Lord, the Lord*; whatsoever belongs to Power, Majesty, Governance: *merciful*, what ever belongs to election, dilection, compassion, covenant, sacrament: both together a just *aequilibrium* between greatness and grace; a fair and sweet harmony. Over all creatures; as heaven is his throne, the earth his foot-stool, and the sea his wash-pot; so all creatures in them are at his beck; none can say, *Ego solus aufugi*, I have escaped. He can make the very flies and insects, those scorns of nature, executioners of his vengeance. Over us, in a gracious and special manner; which affords us a challenge and defiance against all adversary forces: we fear not armies of men, legions of devils, nor the gates of hell: *Dominus Deus noster, The Lord is our God*: which are not only *voces charitatis*, comprehending in a community all Christians; but *voces fidei*, when we take this great Lord for our proper and peculiar God. That he can deliver us, this we presume: that he will deliver us, this we assume: from that principle or *Thesis*, we derive this *Hypothesis*, and appropriate it to ourselves. Therefore we say not only with the Leper; *Lord, if thou wilt, thou canst make me clean*: but we know thou canst, and we believe thou wilt, and we beseech thee to do it.

The necessarinesse of this Lordship gives us experience, experience confidence, and confidence will bring *deliverance*. How easily would the thunder strik us dead, the sea break in upon us, thieves spoil us, the whelps of Rome worry us, the fiends of hell ruin us; but that our Lord sits in the chair of omnipotency and protects us: Many are the dangers which we see and fear; innumerable those, we neither see nor fear: therefore to take away all attribution to ourselves, even when we know not, the Lord *delivers us. How manifold are thy works O Lord*▪ How manifold, if we sails in the main Ocean, and put not into some arm or cree• we never find an end. But that *Consuetudinis perseverantia amisit admiratio*••: we wonder not because they are common. *Abundantia contumeliosa in seme•psam*: of fullness comes loathing. It is not *magnitudo*, but *novitas*; that draws our eyes and observations. But he that considers his own weakness and impotence; how he was made in the womb, and knew it not; taken from the womb and not able to help himself: that God must now give him his daily bread to feed him, his daily breath to quicken him, or he perishes: or that considers the power of his enemies, with the implacable fury of their malice, the blood-hounds of hell: and yet that he is delivered; must confess, *A Domino, factum est, This is the Lord's doing*. That *Sisera* should fall

by a woman, *Pharaohs* host sink like stones into the bottom of the sea, an invincible Navy perish by a few rotten ships on fire: *O that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men: that our children's children to the last period of any generation in this Island may say, O God we have heard with our ears, our Fathers and Grand-fathers have declared to us, that noble work of thy deliverance.*

The immutability of it gives us further cause to trust in him. *Laban* may love *Jacob* well, but his countenance will change upon him: *Amnon* will hate *Thamar* more than ever he loved her: *Pharaohs* Officer forgets *Joseph* when his tū•e is served: there is no constancy in man, but *Ego Jehovah non mutor, I the L•d change not.* The World changeth, the Vines cast off her grapes, the tired ea•th grows dull in increase, man's stature is lessened, his length of life less than th•, his honesty little or nothing at all: the sea encroacheth upon the land, Springs lock like Autumns: States change, policies change, governments change, all the materials of nature change: we see it, we need not preach it: it is matter of fight •o• of faith. Every man's mouth is full of this complaint. The world is fickle: wh•soever is delectable, vanisheth like smoke; *Nocturnum somnium.* That medici•e helps today, which doth not tomorrow: God is always helpful. That •ceit helps one which helps not another; God helps all. The hoarder adores his money; yet is his wealth but like an Inheritance on Salisbury plain; he may rob many Passengers for a time, at last somebody will rob him. Set not your heart o• riches, lest you be driven to say, as *Laban* to *Rachel*, *Thou hast stolen away my he•.* And when they are gone, *Plus cruciant amissa, quàm delectant possessa.* Contra•lie, God's love increaseth; though not *formaliter*, in it self, yet *effective*, to us. Frie•s are mutable, *Paul* had many adherents, yet at last complains, *No man stood ⟨ϕ⟩ me, but all forsook me.* Indeed *Alexander* opposed his words: some withstood h• but none *stood with him.* Yet then he finds this Lord to stand for him, *he deliver• him.* Peace changeth into war, discord thrusts out amity; but in God is const•• peace. *I create the fruits of the lips, peace, peace, &c.* Where we find; 1. *Certit•nem*, *Paraohs* dream is doubled for the surenesse; 2. *Magnitudinem*, no peace ⟨ϕ⟩ our reconciliation wth God, it is past all understanding. 3. *Multitudinem* all kinds of peace that may stand wth goodness. *If sufferings abound for Christ, consolations ⟨ϕ⟩ also:* if the exuperance be in either scale, it is in the comforts. *Ro. 8.* we read of se•• enemies: and *v. 38.* of seven victories. And if there be any other obstacle, from the height of heaven to the depth and bottom of hell: or further malignity in a•y creature, it shall be removed. Whom God loves he loves to the end: and if he have once given us an earnest of his favor, we shall be sure of the whole bargain.

The incomprehensibleness of this power, so far transcending *angustias h••ni cordis*, and yet so visible to the eye in the great and wondrous effects; may well further show us where our deliverance lies. Howsoever the noblest demonstration of things be from their causes and principles; yet the nearest to us ward, a•d most apprehensible is from the effects and performances. At *Senacheribs* army *Judah* hung down the head, rent her clothes, and hid her face; nothing was left her, but *Lord bow down thine ear and hear, open thine eye and consider:* yet in this extremity they found the Lord a *Deliverer:* an Angel slew in one night 185000 of them. Here was an invisible hand, but a mighty one: a power not comprehensible, yet discerned in the work. If any object, *We see not our signs,* not one finger of this hand appears: we are in

distress, and the Lord hath thrust his working arm into his bosom, buried his mercies in forgetfulness: yea he does that which seems contrary to his works of favor; not *diversa, sed adversa*, which the Prophet calls *Opera peregrina, strange* and unproper works, almost aliene from his nature, troubling his own people; that the very wicked insult, *Where is now their God?* yet even then is an invisible hand working for us; and when the Devills conspiracy is come to the birth, it shall be abortive, or strangled in the womb; the God of our salvation will deliver us.

It is blessed, and that which blesseth us, and all things to us: the Sun doth not so necessarily lighten the air, as God doth bless them his favor is pleased to shine upon. CHRIST is his principally Blessed Son. *Matth. 26.23. Son of God. Mark. 14.61. Son of the blessed.* This blessedness comes down from him to the rest of his children: all blessings come from God, but by the hand of man, even that man of God, and hand of his Father; Christ. That bread should not choke, rather than nourish; it is blessing. That garments, which are cold of themselves, should keep us warm: but especially, that we perish not in our sins, that we are delivered from the power of death, and paws of the Dragon; this is his extraordinary blessing. Blessedness is every man's desire; now he that hath God, hath blessedness: whosoever hath the Sun, hath the light of the Sun; he cannot want water, that hath the fountain. Saint *Augustine* hath the story of a histrionical Mounte-bank, that to get spectators, and money by them, promised to tell them the next day what they all most desired. The Theater being full of people, and their minds full of expectation; what was the Device? *Vili vultis emere, & chare vendere:* you would all buy cheap and sell deer. But this holds not; for the good man in a famine will buy corn deer, and sell it to the poor cheap. And on the other side, the unthrift will sell his inheritance cheap, to buy vanities deer: therefore he failed of his promise. But if he had told them, *Beati vultis esse,* you would all be happy, this had been a full satisfaction. Let us cleave to this blessed God, and he will deliver us from sin and hell, which is blessedness begun; and bring us to salvation and heaven, which is blessedness perfect and consummate.

Let this teach us to bless him, that blesseth us. A man drinks of a river, he adds nothing to it, but takes something from it: when we offer to God our praises, we give him nothing, we receive something from him. *Psal. 116.13.* It is but *thanks* we give, but we *take the cup of salvation.* We send up praises, as a man throws up flowers, that fall down back upon his own head: so the showers of our free-will offerings fall down upon ourselves in showers of mercies.

Let it also invite us to love him, as being most blessed and lovely. Look what foundation there is in any other, why thou shouldst love, fear, serve, honor them all these are a thousand times more in God. Thy Prince hath honor, thy father reverence, thy Master service, thy wife love: all these are due to God in a transcendent measure. He that is thy King, is but God's servant; and spiritually we are all kings, in *Christ:* and when all the confederate kings of the earth cannot deliver thee this *Lord* can save thee. Thou lovest thy country, it is well: thy country gave thee not being & life: to displease God is the way to make thine own country spew thee out. If therefore *Curtius* in a vain-glorious love to his country, threw

himself into the gulf, because the oracle said, whom the people loved best, he must be cast in to stop it. How are we bound to love God even above our own lives, that hath preserved us here, and provided a better country for us hereafter! Thou reverencest thy father, thou doest well;

nature it self would rebuke the contrary. But if such awe be to the father of thy flesh, what humble reverence is due to the Infuser of thy soul, the father of thy father and of all mankind? Thou servest thy master, well done: that God which always commands, not seldom commends this obedience. But if a Masters reward be such an encouragement, what is it to hear from heaven, *Well done good servant?* Thy wife hath thy heart, it is fit, you are one flesh: but be not so uxorious to thy wife, as to be injurious to thy husband, Christ. Of all places, remember *Solomon*, and let not thy wife have God's place. The love of a brother is great, of a friend greater, of a wife above that: but the love of God must be above all. *Let the dead bury their dead, follow thou me:* forsake thy father living, much more dead, to follow CHRIST. If the wife of thy bosom alienate thy affection from him, she is a Traitor to thee and to him. Now if lust or profit comes in competition with God, examine thy conscience, which preferrest thou? Gold many go to the Devil for, yet *Thy Law is better to me, than thousands of gold or silver.* How many of all these things do *postponere curam*, make it their last and least care! many men's shoe-tyes cost them more in a year than God and their souls: so unmindful are we of thee, O Lord!

The Lord knoweth how.] I have held you long in this point of deliverance, and you say it is high time to deliver you from it: one circumstance more, and you have your wish. This last concerns the wisdom of God: it is enough that he promises deliverance, he keeps the *Quomodo* to himself. It is set down indefinitely: no man, no Apostle, no Angel, can know all the means of God's delivering his: it is enough, *Novit ipse, himself knows.* This gives a check to all saucy Inquirers, that will not believe help from the Lord, unless he tells them *How.* It hath ever been the foolish ambition of man, to be most prying into concealed things: desiring to know what he is forbidden, and slighting that he is charged to learn. It was not the thirst of gold, that was the fall of mankind; the earth and all her metals were his: not of honor, he had sovereignty over all the creatures: not of pleasure, he wanted none: Satan had another bait, a forbidden knowledge. How Divine a thing is knowledge, whereof even Innocence it self was ambitious! *Adam* looked for speculative knowledge, he should have looked for experimental. He thought it had been good to know evil, whereas good was ample enough to have made up his perfect knowledge and blessedness. He that knew all other things, knew not this one thing, that he knew enough. All that God made was good, the Maker being much more good: they good in their kinds, he good in himself. *Adam* knew the Creator, and his creatures, yet this could not content him: he would know that God never made, evil; evil of sin, evil of death: both which himself made by desiring to know them. Ever since, we know evil too well, and smart with knowing it: how dear hath this lesson cost us, that it is safe to be ignorant, where God hath not bid us know. Yet still are we transported with this saucy appetite of our Grandmother, and run ourselves a ground with the curious affectation of forbidden knowledge. For the things revealed, Lord give us a sober knowledge for the things concealed, give us a contented ignorance. There is more manifested than we can know, enough to make

us happy by knowing. Deliverance we look for: how or when the Lord will deliver thee or me, that is in his own bosom, and the breast of his privy Council, Jesus Christ.

The Lord knoweth how.] As there is nothing impossible to his might, so there is nothing concealeable from his understanding. God's wisdom and providence is like the eye of a well-drawn Picture; that looks upon all and everyone, as if everyone were all. Take an eye and draw never so many lines from it, it sees all alike, and at once: the Center is present to every point of the circumference. This is a threefold comfort to us.

1 He knows our temptations before they be upon us: he sees the preparing of the potion, weighes the ingredients to a scruple, qualifies the malignity of the purgatives with sweet consolations. Satan, that bloody Apothecary, minds nothing but the drugs and dregs of poison; but God puts in an Antidote that he knows not of: he means to do hurt, but the Lord knows how to convert it to good. Thus *tota miseria Christiani est dolor medicinalis, non sententia poenalis*. Now he that looks to our affliction, will look to our extrication. We would never suffer Satan to assault us, but that he *knows* how to deliver us. It *Pharaoh* had kept himself at home, God's honor had not been so great at the red Sea: he knows as well how to get himself honor of Satan, as he did of *Pharaoh*.

He *knows* them when they be upon us. *The Lord looked down upon the affliction of Israel: Pharaoh* plagues them, he sees it, and therefore plagues *Pharaoh*. *Thou hast considered my trouble, thou hast known my soul in adversities*. Now he that *knows* the soul in adversity, *knows* how to deliver it out of adversity. *Videat Dominus*, says dying *Zechariah*; *The Lord look upon it*: yes, he did see it. The wronged child hopes to relieve himself, by making moan to his father. The Eagle, though she flies aloft, hath still an eye to her young ones: if any danger approach, she swiftly stoops to defend them. Thus Christ in heaven hath an eye to his darlings on earth: if any *Saul* be riding with a bloody Commission against them; down he comes from his Emperiall throne to their rescue. *Why dost thou persecute Mee?* Me; dost think *Saul*, that Christians have no Patrons upon earth.

3 He *knows* how to rid them from us: they are often so perplexfull and intricate, that neither we see, nor the world sees, nor reason apprehends how, yet the Lord *knoweth*. Egypt afflicts Israel through many degrees: *Pharaoh* suspects them for purpose of revolting, imposeth on them heavy burdens: still God looks on, and lets him alone. To the name of strangers is added the name of slaves: Israel had gathered some rust in Egypt, and now must be scoured: it is well they bore their burdens, who else had borne the burden of God. When like Palme trees, they flourish with their burdens; Midwives are suborned to destroy their male children; and they whose office is to help the birth, must murder it. Still the *Lord knows*, and holds his peace. From burdens they proceed to bondage, and from bondage to blood; from vexation of their bodies, to destruction of the fruit of their bodies. If the Midwives refuse, the multitude shall do it: cruelty had but smoked before, now it flames up. It is rare tyranny that finds no villainy for an executioner. Lastly, impossible labors are laid upon them, the Tyrant requires tasks not faisible: they could neither make straw, nor find it, yet they must have it. Do what may be, is tolerable: but do what cannot be, is cruel. Yet thus doth *Pharaoh* pick a quarrel to punish: and if they do it not, they are beaten. Now God begins to look down,

and spite of all he delivers his people. No arms shall keep them longer in Egypt, no armies shall hurt them out of Egypt. *Pharaoh* or the sea looks for their conquest: to scape is beyond all hope, all thought: yet both shall be disappointed; *The Lord knew how* to do it. So that they did not cry so loud before, as now they sin: not faith, but sense teacheth them to magnify that God after their deliverance, which they scarce trusted for their deliverance.

The Antichristian enemies of God's Church and truth, after the infatuation of so many treacherous conspiracies, found out at the last a speeding one: such as in so many thousand years, from the fall of the reprobate angels, never came into the head of any devil, to put into the head of any man▪ or if the head could devise it, yet to find a heart to receive it, or a hand to act it, would have been thought impossible. But decreed it was in the Senate of Rome, in the bosom of that man of sin, who turns the keys of the Kingdom of Heaven, into the keys of the Kingdoms of the Earth. Advised by that family of malice, who of all the world, *Soli inventi sunt dogmatizare mendacium*; as *Augustine* said of the Priscillianists. Thus far God lets them alone. Executioners must be found, there must be hands as well as heads; *Vlisses* may contrive, *Diomedes* must thorough with it. Still the Lord says nothing: their secrecy makes them confident, dejected with a treble bond of counsel-keeping; Religion, Oath, Sacrament: *You shall swear by the blessed Trinity, and holy Sacrament*, not to reveal it: thus they eat their God upon a bargain of blood. Still the Lord is silent. They build the foundation of their design under the foundation of the Parliament house; *Insidiantur in abscondito*, and say to the ground, cover us: they trust not the air, but lay up their treason in a▪ subterraneous vault, with great improbity of labor. Who should discover those *Penetralia mortis*? Those inward chambers of death: Yes, the Lord *knows how*. Their catholic doomsday is now at hand, and their wants nothing but a hand to act it: they say of our souls, there is no help for them in their God. Then was God's time and hint, and in a Parable, by a Miracle, we are delivered. Their stratagem is defeated, their dungeon and hell of secrecy opened, the deeper hell of their hearts eviscerated, their vault of most barbarous villainy ransacked, to convince them and all the world, that *novit Dominus, the Lord knows how to deliver his*. Alas, we were like men that dreamt, nay we dreamt not of this: the noise of mill-stones, light of candles, bread and wine, bride and bridegroom, were our song: the plot of ruin came not within the reach of our thoughts. Blessed be that God who only delivered us.

Thus he can deliver with equal means, with small means, with no means. *Novit Dominus*, he can tell how. *Midian* comes against *Israel*; they like the sand by the Sea, covered all the Valley: the Israelites were two and thirty thousand strong. They think we are too few: God says, the people are too many. They say, the *Midianites* are too many for us: God replies, you are too many for them. Indeed, if *Israel* had expected the victory from their own fingers, they had been too weak for *Midian*: but seeing God will give the conquest, and have the glory; they are too strong. Where human strength is opposed, there needs an equality: but now God will fight, and he *knows how* to do it with a few, with none, as well as with many. His care is not how to get the victory, but how to preserve the glory of it gotten. Therefore he chooseth to save by few, that all the honor may redound to himself. So jealous is he of his glory, that though he give deliverance to *Israel*, yet the praise of the deliverance he will keep to himself. Therefore he shortens their means, that they may not shorten his mercies. Now if

he will not allow lawful means to darken his honor, how intolerable is unlawful means? He that remembers the year eighty eight; (and what true English spirit can forget it, or forbear to report it to his children?) An invincible Navy, an implacable fury, furnished with instruments of murder and torture, confident of our utter desolation: and considers how they were all desolated, and we *delivered*, when no arm nor finger of flesh was for us: must needs confess, that *Novit Dominus, the Lord knows how*: he used no help in the delivery, let him have no partner in the glory. There is less danger in stealing anything from him, than his honor. If men steal the Princes tribute, or clip his coin, he may pardon it: but not if they go about to rob him of his Crown. No, but still let him be praised, both in our chambers at home, and abroad in our Churches, for our time, and throughout all the generations of our children's children after us, till Christ appear in the clouds; and then in the Kingdom of Heaven forever and ever, *Amen*.

And to reserve the unjust unto the day of judgment to be punished.] We have seen how the godly speed, now let us mark the end of their persecutors. The wicked keep such a noise in the world, that a poor man's tale can no more be heard, than the humming of a Bee in a clap of thunder. So head-strong and uncontrouable is the precipice of sin, that when the righteous would withstand it, they are borne down by it. *Virtutibus semper contradicitur*. The Church should never find so many stratagems directed *ex professo* against her, but that she takes a course which the world dislikes. *Perversorum derogatio, vitae nostrae approbatio, Greg.* In all ages, the rebuke of Christ, hath been the religion of Christians. The reason is, our singularity and descent from their customs: which as it makes them hiss like serpents, because we trouble their nests: so like an Antiparistasis, it should inflame our zea. We have read of Heathens that would shun the popular current. *Phocion* had not suspected his speech, had not the people applauded it. *Antisthenes* mistrusted some ill in himself for the vulgar commendation. And shall we be brutishly driven with the drove? Or rather like nails in a wheel, turn as we are turned, without either conscience of sin, or guidance of reason? If we live like them that are reserved to *Judgment*, how should we think ourselves not reserved with them? This is their time to persecute, ours to suffer: their time will come to suffer, ours to triumph. Let me rather feel their malice, than be wrapped up in their vengeance. *Recusat esse de corpore, qui non vult mundi odium sustinere cum capite, August.* They are our corrosives, corrasives, used only to pare off our excrements, and eat out our dead flesh by their temptations: but the patient is preserved, when the plaster is thrown into the fire.

Saint *Jerome* allegorically upon *Ezech. 47.19*. The possession begins at *Thamer*, and reacheth along to the *waters of strife*. Is there peace between *Joshua* and *Gibeon*? then there is quarrel enough for the *Amorites* against *Gibeon*. The heirs of heaven can expect no better at the hands of the children of this world. A larger book might be written of the Apostles *Sufferings*, than that of their *Acts*. And had not the Divine power given them a miraculous success, in the safe conduct of a Gospel, thorough a world of temptations; it might have been entitled in a bloody Rubric; *The book of the sufferings of the Apostles. God hath set forth us the Apostles last, as it were appointed to death; Paul* might well say: *last*, with an Emphasis: the former endured but the injuries of their own country, the last, the malice of all the world; vying who should multiply the most disgraces upon them. *Concerning this Sect, we know it is everywhere spoken*

against. They might well affirm it, that were the first authors of it. As *Caesar* wrote of those battles, *Quibus non solum interfuit, sed & praefuit.* But let us stand upon our guard, keep to the lists of our warfare, maintain the fight we have sworn in Baptism me. Subtle arguments well answered, breed a clear conclusion: our souls shall shine the brighter one day for this rubbing. Consider we two encouragements. First, *Christ* endured such contradiction of sinners: he is the commander and beholder of this combat: the Judge and rewarder of this courage: the leader of the company, and conquerer of the enemy. *Bee ye of good cheare, I have overcome the world.* Next, their rage is but like their Generalls, sharp but short; *for a time: for they are reserved to the day of Judgment to be punished.*

The parts are four, according to the proceeding of civil Iudicature: the malefactors; their binding over, the Assizes, and the execution.

The

- Malefactors; *The unjust.*
- Binding over; *are reserved.*
- Assizes; *To the day of Judgment.*
- Execution; *To be punished.*

The unjust.] This term must be considered in a threefold relation. 1. As it is a want of that righteousness which the Law requires. 2. As a want of that righteousness which the Gospel accepts. 3. As it implies a habit of unrighteousness, such as both the Law and Gospel condemns. Of all these a little.

1 For legal Justice, how far short is the best man of it! God requires a perfect fulfilling of the Law, because he gave a perfect ability to do it. If man would lose willfully this sufficiency, what fault is in God? Now the son that inherits his fathers goods, is bound to pay his fathers debts: we have our fathers goods, natural endowments, &c. Therefore bound to answer for his sin: if so we call original sin, not ours but His. But howsoever our parents conveyed unto us original sins, we ourselves are the parents of actuals. All naturals are depraved, all supernaturals are depraved, by the first fall. Mans nature may be inclined to some moral virtues imperfect; as Truth, Justice, temperance, chastity: but not to supernatural, as faith, hope, charity, humility; these are quite out of natures orbe. So for that Justice, which should give absolute obedience to GOD'S will, all men be *unjust.*

2 For Evangelical Justice, which is had by faith: this is a righteousness of Grace, to supply the defects of nature. We that had no righteousness of our own, must be beholding to one that hath some to spare: such a one, as though he give never so much, hath never the less: an infinite and inexhaustible fountain of goodness. Satan like a Chimicke, had extracted all the juice and spirits of our grace: we have no way to enrich our bankrupt estate, but with the treasures of CHRIST. He was not not only our brother by taking our flesh upon him, but also our surety by taking our debts upon him: not only *naturam hominis*, but *formam servi*. *Restituli quod nunquam abstui*, may he well say; *I paid that I never took.* What man will give hisson for his

sin? Yet God did more: he gave his Son, for (not his own, but) another's sin. Mans sin was the cause of Christ's death: Christ's death the cause of man's life. He gave life to us, by giving his life for us. Had he been mere man, this had done us no good; his Justice had been little enough for himself. But the Son of God suffered, not in *Proprietate Natura*, yet in *Vnitate Personae; Personaliter*: and so he merited. The Sword of Justice was *awaked* to be sheathed in our bowels; the *Shepherd* interposed himself to take the blow. By sin we are indebted to God more than we are worth; now Christ undertook for us. In his Circumcision, he gave the earnest, set his hand to the Obligation, to pay the whole debt. God is the Creditor, he paid him, and sued out for his Church a *Quietus est*. Satan was the Gaoler, he paid him; death the executioner, he paid him too; though for their fees they *parted his garments among them*. As *Jacob's life was bound up in the life of Benjamin*, without whom his gray hairs would be brought to the earth in grief. So our life is bound up in the life of JESUS, and if he be not with us, we shall die with anguish, and go to the grave in sorrow.

This is a second way to be just: the former we lost by sin, this we find by faith: he that wanteth this is *unjust* and must perish. Now reprobates cannot have this *justice*, by reason they lack faith: as he that is blind hath no benefit by the light. Indeed the world thinks this an easy attainment; but is quite mistaken. A child cannot generate, nor a man regenerate himself: the latter is as possible as the former. Mans nature being whole, could not preserve it self: much less being broken, can it repair it self. He that cannot keep himself from death while he lives, will more impossibly restore and revive himself to life being dead. Faith is a rare gift, though there be many Christians: all think they have it; yet even CHRIST himself says, he shall scarce know where to find it. How great a part of the world lies quite out of the orbe of faith! In Rome it is not they contest against it. In Courts it is rare, many live there rather by the favor of the Prince, than by the faith of God. In the City, the credit of faith is so weak, that it cannot be trusted without ready money. In the Country she is likeliest to be had; but the Tenant finds so little faith in the Land-lord, that he thinks it a needless virtue in himself. Among Lawyers there is just so much faith, as there is charity. Most men have so much, and so little, as to think they need no more. The professors of faith are like *Gideon's* army, two and thirty thousand: but when the faithful are separated, as those soldiers were mustered, there is but three hundred left. Lord, increase our faith, and the number of the faithful: that we who cannot be just in ourselves, may be *just* in Jesus Christ.

3 There is a third kind of Justice; actual, practical; inseparably proceeding from the former: it is a sanctified conformity to the will of God. This justifies all them to the world, whom faith hath justified to the Lord. When in all our earthly business, we still carry a heavenly mind. When our faith to God, is seen in our faithfulness to men. *Be thou faithful unto the death, and I will give thee the crown of life*. Continue in evangelical faith, though you die for it: continue in moral faithfulness, til you die in it. There is a faith of the Law, *Mat. 23.23*. There is a faith of the Gospel, *Mat. 25.23. Rom. 1.17*. The one is fidelity in our promises, the other is confidence in the promises of God. If he covenant with us, *I will be your God*: we must restipulate, then will we rest upon thee. *Thou shalt be my people*; then we must be faithful. *Secundum fidem quam credimus, Deus fidelis nobis: secundum fidem quâ credimus, nos fideles Deo*. Both these together: for no man can deal faithfully with God legally, unless he believe

evangelically that God will deal faithfully with him. Want of legal faith *oppugnat Dei majestatem*: want of evangelical faith *oppugnat Dei veritatem & misericordiam*. Be not false-hearted in the first, nor faint-hearted in the latter. In a word, he is a just man that doth good: and there is no sap of life in the tree if no fruit appear in the branches.

The *unjust* man wants all these three righteousnesses: he is not legally just, for he hath no purity of nature: he is not evangelically just, for he hath no sanctity of grace: he is not practically just, for he hath no morality of life. The first wicked men cannot have, the next they will not have, and (without that) the last they shall not have.

Thus we see negatively who are *unjust*; but there is more than a bare privation in it; *Quiddam positivum*: it includes not only a defect and indisposition to do well; but also an actual contrariety to Justice, doing what is palpably evil. So there is a twofold malignity in it; the transgression, and the duration of it. For the former, the wicked are unjust to God, to men, to themselves.

1 To God: righteousness is an obedience to the will of God; and injustice is no other than disobedience. That we may learn to judge ourselves in this, consider the infallible marks of obedience. First, it must be *Integra*; respective of all the Commandments: he that transgresseth one, hath not obeyed. *Saul* kept part of God's precept, slew the most, and worst; yet God rejected him as disobedient. Many piece their lives, as beggars do their cloaks, here and there a new patch: an alms at Christmas, this is a patch of charity: communicate twice a year, two patches of faith. Disobedient for all this. Secondly, *Simplex*, we must obey the law *Intuitu legislatoris*, without glance at our own profit or credit or safety by it. If one eye look one way, the other another way, the object will never be well seen. The servant would go to Church, to please his master; more fain another way, to please himself: but he that looks any other way in his devotion, than to the Lord's precept; is *unjust*: he makes God the second, himself the principal. Thirdly, *Prompta*, ready: Angels have wings to fly about it. *Abraham* no sooner received that strange command, but *he rose early* to obey it. A compulsory obedience the devils may give, but are never the nearer being righteous. He shall never be welcome to God, that comes on his feet, and leaves his heart behind him. Fourthly, *Assidua*, constant: that obedience which hath an end, had never any true beginning. If it falls it was never a fixed Star, but a mere meteor. A man may lose his Horse, his Purse, his Cloake; these be separable: the grace that hangs on by tacks, like a mantle, soon drops off. Divers have a crust of profession congealed by cold, desirous to keep themselves warm by the fire of the Temple; which the summer of wantonness thawes into fluid and spilled water. *The Grasshoppers campe in the hedges in a cold day, &c.* In cold weather they lie in heaps and swarms: in hot weather they scatter: when prosperity comes, their looseness appears. In God's Book these are found *unjust* servants. Fifthly, *Vera vel Iusta*, no trick nor equivocation in it. It seeks not to obey God for man's sake, but man for God's sake: it obeys men, but never against the Lord.

Disobedience is called *witch-craft*, for it goes from God to the devil, and like a Witch intends mischief and revenge. There be two parts of it; *Cum non fit quod praecipitur, cum contra fit quàm praecipitur*. Disobedience material, when it breaks the Law: formal, when it scorns the

Law-giver. Disobedience did cast *Adam* out of Paradise, Angels out of Heaven, *Jonah* out of the Ship, *Saul* out of his Kingdom, *Israel* out of Israel. Superiors complain that others do not obey them; but no wonder, when they obey not God. Shall any creature owe that man service, that will perform no service to his Maker? God for this often makes a tumult and rebellion in their own bosoms; that reason, the Queen Regent of the soul, cannot be heard, nor any of her laws be respected, because the mutinous affections make such a combustion, putting the whole man out of order and good disposition. Disobedience will not bow, but it shall be broken: as the thunder melts the stubborn metal, and spares the unresisting purse. Thus is he *unjust* to God, that detaines his honor: that is fed and gives no thanks: such an one steals his meat. He requires the seventh of our time, the tenth of our increase: we are *unjust* that deny this. These are thought honest men, yea think themselves no less: they go as merrily with this profanation and sacrilege at their heels, as horses with an empty Coach. Yea, the devil serves them, as Carriers do their horses; lay on them heavy loades, and then hang bells at their ears, to make them music. These are *reserved to judgment*, for no human law takes hold of them. Where should the poor Minister have the Tenth adjudged to him? And for making that day common to licentiousness, which God hath separated for especial holiness; where is this censured? A good Lord gives his poor servant a farm to live on: for the Rent, he requires every week one days service, and at the years end the tenth of his profits. He that returns not this small part, to that God who gives all, is most *unjust*, and will be so found at the day of sentence.

2 To man: such are they that measure their right by their power, and therefore will do injury, because they can do it. *Unjust*. 1. To the common-wealth, as the golden extortioner. (I may so call him, because he gets gold by Usury, as *Babel* is called the *Golden City*, because she is an exactresse of gold.) Let all the scribes in the City pass their words for him, yea set their hands to it; yet God will hold him *unjust*. 2. To the Church; that deny him reverence to their mother, and withhold her maintenance; and which is worse, plead a custom for it: as if it were a custom for children to rob their parents. The Italians have a trick in the art of rapier and dagger; they will teach a scholar with a traverse or two, to get the point of his adversaries weapon, and then to lock him up so suit, that (turning away his face) he runs him thorough: and for-sooth he turns away his face, because he will behold no cruelty. It is *Custom* in England that locks up our points; and the Law takes away the Churches weapons by a trick of custom: yea men stand still, behold this, justify it: but God's *Judgment* shall find them *unjust*. 3. To private persons; such as steal away a man's good name with a felonious slander. Everyone is bound to preserve the reputation of his brother: he that abuseth it, (color his spleen with what pretence he can) shall be condemned for *unjust*. Such a man is a monster; his throat a sepulcher, his tongue a sword, his mouth a bag of poison. I know in diverse Courts, scandals have their just censures: but how if the Courts themselves admit of scandals? By the Law of quittance, he that accuseth another of crimes which blemish his credit, and cannot prove them; should undergo the punishment due to such an offense. *Gallio* drove the railing Jews from the *Judgment seat*: he knew they had more malice than matter: a rare example! Thus Lawyers often hunt a man at his form, and leave the cause at loss. A Captain of *Darius* hearing a mercenary soldier rail upon *Alexander*, stroke him with his

Iavelin: *Ego te ut pugns*; I hired thee to fight against him, not to rail against him. Let Advocates plead the cause, not *Petere adversarium*, inveigh against the adverse party.

The great injustice of the world is oppression; that doth ravish the poor, not of their bodies, but of their estates. The hard hearted Levite did but pass by, without succouring the robbed passenger: it is wicked *miserum relinquere*, but worse *miserum facere*. If the Levite be taxed for not helping him, what is their punishment that robbed him? Such are depopulators, ruining people to feed beasts that where before men devoured sheep, now sheep devour men. This hath been an old disease, complained of by our forefathers: there were oppressors in their days, but the successors of them are now worse. *Antigonus* was a Tyrant bad enough; yet being dead, and a more cruel one succeeding him: a Cynicke fellow falls every day a digging by the high way. The passengers asked him what he digged for: he answers, *Antigonum refodio*, I would have *Antigonus* again. *Rehoboams* government made them ready to say, God be with *Solomon*. This caused the poor widow, an old Tenantesse, so to pray for the life of her young Land-lord, who had now the third time racked her rent. This he hearing, demanded the reason why she should so bless him, that had so cursed his father; seeing that he (in his modest phrase of oppression) had improved her rent. She answered; when your Grandfather dealt hardly with us, we wished him in his grave, hoping for some goodness in the next. Your father was worse than he; ew longed to be rid of him, our hopes looked on you; now you are the worst of all. And seeing by experience, seldom comes the better, we desire to keep you still: for certainly when you are gone, the next will be the Devil himself. Innumerable other be the demonstrations of Injustice; as the wicked borrows, and pays not again: the sword-man wounds the Image of his Maker: the tradesman abuses the simplicity of his customer: the lascivious corrupts the wife of his neighbor: these be capital unrighteousness, that bring men to Judgment.

3 To a man's self: so is the unthrift, that spends himself into poverty by pride and luxury. His father went to hell with Carrets, and he follows after with Potatoes: out of a laborious silk-worm rises often such a painted butterfly. The drunkard is *unjust* to himself; hath blood, and he fires it; spirits, and he chokes them; drowns himself on the dry land. So is the envious, that loseth the sweetness of his own, by grudging at his neighbors; that grinds himself to powder with his neighbors millstones: another's fatness shall keep him lean: and not being patient to tarry sicknesses leisure, or (which is more dispatching) his Empirics; soon dies of the sullens. The covetous of the *unjust* to himself; what he should add to the content of his nature, he adds to the continent of his treasure. It grudgeth his heart, that his heart should have any good. If his body be not kept pinning, his mind is repining. A secret and sore Judgment; that he who is *unjust* to all others, should be most *unjust* to himself. When pride, or lust, or mis-affection calls for the purse; it is ready: let the soul call for it; that cost may be spared. While you deny yourselves for a whole year the body and blood of your Savior, are you not *unjust* to yourselves? While you hear Sermons, the food of your souls, as if you had no stomach to them; you are more *unjust* to your spiritual life, than he that willfully famisheth himself, is accountable for his own death. Oh hear your consciences in time, and comfort them, lest they be never able to comfort you.

Thus you have heard the nature and specifications of Injustice; now look upon the continuance of it; for so much the word imports. God will not cast all sinners into hell, who then should go to heaven? but *the unjust*: such as practice unrighteousness without any recovery of repentance. *The unrighteous shall not enter into the kingdom of heaven*: it is the continuance in sin that excludes from mercy. Two things throw men to perdition, without the intervention of extraordinary favor; malice in sin, and utter apostasy. These be the symptoms of that endangered disease, for which there is no balm in *Gilead*; we call it the sin of the Holy Ghost. Not that it is against the third Person, as he is the third person, more than against the first or second: but because it is against the function or operation of that person, whose office is to illuminate the mind, and mollify the heart with love: therefore himself is called *love*. *If men sin willfully after that they have received the knowledge of the truth, there remaineth no more sacrifice for their sins*: because they maliciously have sacrificed their sacrifice, and split the only vessel that should save them. *The iniquity of Eli's house shall not be purged with sacrifice forever*: never expiated. *There is a sin unto death, I do not say he shall pray for it*. Every sin is unto death, but this Emphatically; with a prohibition of interceding set upon it; like the flaming sword that kept Paradise; *Pray not for it*. Schoolmen give this reason, why the sin of malice is unpardonable. The defect may find remission, where the will may pretend fear of excess. A sin of ignorance is often forgiven, as was *Paul's*; because a man may affect too much knowledge; as *Adam* did. A sin of infirmity is oft forgiven, because a man may affect too much power and dominion, as did the Angels. A sin of carnal fear is often forgiven, because a man may affect too much zeal; as did two of the Apostles. A sin of partiality is oft forgiven, because a man may affect too much Justice. But not a sin of malice, because a man can never affect too much charity.

No less doth Apostasy and falling off from God; *Totus, a toto, in totum*. A man may sin beyond all comfort in his own conscience, till he cannot hope for himself; as did *Judas*. Beyond all interest in the Churches devotion, till their prayers cannot help them: *Pray not thou for this people*. Beyond all claim to Christ's satisfaction; the blood of the Lamb shall not help them, *Mat. 12.31*. That which makes this sin past all cure, is, because it strives against the cure: as a mad man wounded, will not suffer his wounds to be bound up, but rather seeks to wound the Surgeon God hath mercy upon sinners, Christ came to call and die for sinners, there be none now in heaven but they were once sinners; which of all the holy Patriarchs, blessed Apostles, can excuse themselves that they never did act unjustly? But *Injustice* was none of their trade; they did not live in it, not die in it. *Zacchaeus* was once *unjust*, but he testified his repentance by charity and restitution. But they that practice unrighteousness to the end, in the end shall find judgment.

Are reserved.] This is the binding over: God puts off many wicked men from the Quarter Sessions, to the great Assizes. There is a *Reservation* that tendeth to good: as in the danger of wrack, much luggage is thrown over-board, the precious things are reserved. In the general slaughter of *Amalek*, *Saul* reserved *Agog*. *Unless the Lord had reserved a remnant, we had been as Sodom*. But here is a reservation to punishment: whether they sleep or wake, play or work, stand or walk, their time runs on, their *judgment* is nearer: and they are more surely kept

unto it, than any dungeon with the thickest walls and strongest chains, can hold a Prisoner till his arraignment comes. This *reservation* affords us a twofold collection or observation.

1 Wickedness hath but a time, but the punishment of wickedness is beyond all time. The most raging sea of malice hath the bounds, the *usque* the devil himself knows that he hath but a *short time*. Stay till the *Amorites* sins be full, then comes their overthrow. The wicked are suffered to have their wills upon the righteous, their fills of unrighteousness; but *How are they brought into desolation, & in a moment!* The manner is scarce visible, the time scarce divisible: *H•*, and in a *moment*. Impudent *Pharaoh* bloodied with this unresisted tyranny, can belch our defiance in the face of heaven; *Who is God?* It is too much honor for man to receive a message from heaven; yet God sends to *Pharaoh*, and is repulsed. Humility says, *What is man that God should regard him?* Pride says, *What is the Lord that I should regard him?* Thus he domineers for a while; but ere God have done with him, he will be known to him, and known by him to all the world. He could have swept him away suddenly, as a man most unworthy to live; who with the same breath he receives denies the giver of it. But he was *reserved* to another purpose, he must rage a while longer, that his determined confusion might be the greater. He sees Israel crossing the sea, and wonders: yet hath neither the grace nor wit to retire. He is angry at the sea, thinks not on the Lord: sees not the plain difference which he puts betwixt his Israel and the Egyptians. He cannot now either consider or fear, it is his time to perish. Faire way he had, and smoothly ran on, till he came to the midst; not so much as one wave to wet the foot of his horse▪ When he is too far to escape, then God begins to strike. They know not why, but they wish themselves but again. Their Chariots grow heavy, when they had done them the service to bring them to their perdition.

Wicked men run not faster into sin, than they would run from *judgment*. But they shall find, that it was never so easy to post into transgression, but it will be more impossible to post from destruction. *Saul's persecution* makes *David* take many a weary step: he kills the Priests, consults with Witches; what not? He hath his day, but in mean time is reserved to the Lord's day: the battle in *Gilb••b* shall pay for all. The people are slain before his face, his sons fall under the swords of uncircumcised enemies, and the last scene of that tragical field is reserved for *Saul* himself. GOD is long ere he strikes, but when he doth, it is to purpose. The wicked man is not half so sure of transient pleasures, as he is of permanent plagues. Sin serves him as *Abner* did *Ishbosheth*; put him on the challenge of the Kingdom, and there leave him miserable: or as *Tamberlaine* helped *Cosroe* to the Kingdom of Persia, and then took it away again. It is like a boys squib; flashes, and cracks, and stinks, and is nothing. It serves him as *Iael* did *Sisera*; he asks water, she gives him milk: he wishes shelter, she makes him a bed: he begs but the protection of her Tent, she covers him with a mantle: she gives more than he asks, but withal, more than he expects. When his troublous thoughts were pacified with the change, and he flatters himself, It is better to be here, than in the whirling of Chariots, in the horror of fight or flight; among such wounds, such shrieks, such carcasses. But as when *Agag* says, *the bitterness of death is past*, even then he feels the sword: so in these contentful thoughts *Sisera* dies: the terror of Israel lies bleeding at the foot of a woman. Do we see impudent sinners flourish, awe the greatest, confront yea control Magistracy? It is their time, and they take it: do what mischief they can, answer it as they may. *But the Lord*

l•ghes at him, for he seeth that his day is coming. There is a day of reckoning and that day is coming, and the Lord sees it. He that may reckon with them at any time, will not reckon till that time.

2 The *unjust* are already *reserved*, the decree is past against them. They are bound over to the last Assizes by a threefold recognisance, as it were with infrangible, though insensible chains of Judgment. The bond of their sins, the bond of their conscience, and the bond of omnipotent Justice: and this *threefold cable is not easily broken*.

The first bond is their sins; *He shall be holden with the cords of his sins*. His own shackles shall hold him fast enough, he needs no stronger chains than those he makes for himself. It may be asked the sinner, what he means to make his fetters so strong? *Saul* was ever from the beginning his own enemy; neither did any hands hurt him but his own. At last, his death is suitable to his life; his own hand pays him the reward of all his wickedness: he that had been so long a killing his soul, now makes as short work with his body; Satan needs not bind a reprobate faster than he bind himself. The wicked do not, like temporal malefactors, go under baile; where it is but forfeiting the recognisance, and scape: for every step they take in sin, brings them directly forward to their *Judgment*.

Therefore is this bondage called a death: sin being the death of life on earth, and the life of death in hell. There may be certain degrees in this spiritual dying, as there are in a corporal dissolution. There is a Syncope or swooning, an Epileps•e or falling sickness, an Apoplexy or cold palsy; which if it be to all, is also final. The former are incident to the faithful, but recoverable by their ordinary repentance: as a man in a swoon is restored by sprinkling cold water, or bowing forward the body. The second are greater crimes, deadly sins; so expelling the Spirit of God, that no sign of his Presence appears. It must be an extraordinary repentance, that recovers these offenders: as a man in the falling sickness, by striving, sweating, beating of himself. No• they that are in a swoon, or foaming under a Epilepsie, are bound fast enough, they cannot run away yet such fits and falls may be recovered. But when it comes to an Apoplexy, a putrefied custom, a rotten obstinacy in sin; the grave does not surer bind a dead body within her mouldy bars, than these bonds of obduratenesse enchain such a soul. There may remain a while some small appearance of breath, a little natural warmth: yet is it impossible, without a miracle, to recover that spiritual life, which is so long, so universally excluded.

There is a proceeding with the mortified conscience, as with the dead •case. First the dead man that is to be buried, is the impenitent sinner; resembling a corps in many respects. 1. In lack of sense; so lethargis'd in sin, that he feels not the prickings and woundings of a sore heart. Lay a mountain upon a dead man, he feels not the weight. CHRIST counsels him to buy restoratives; he perceives no need to buy: the cause of buying is the feeling of want, not the want of feeling. There is no love to God, no charity to men, in them: they have the true love of sense, but not the true sense of love. 2. In lack of appetite; they neither hunger nor thirst after righteousness; as being full of sinful crudities. Life brings appetite, appetite desires meat, and meat affords nourishment: if the soul hungers not, it lives not. Appetite is sharper in famine than in plenty: a double punishment; more stomach, and less meat: but these

desire not the body and blood of Christ. There is no corporal affection like thirst; as we see in *Hagar*, in *Sampson*, in Christ himself suffering; not *Esurio*, but *Sitio*; extreme heat working upon the radical moisture. But dry these souls are to the death, yet feel no thirst after the waters of life. 3. In lack of motion: Indeed; a dead body hath a natural propension downwards: so these *unjust* men have a passive motion, *feruntur in infernum*: but they cannot actively move one finger to goodness. A corps is a heavy disanimated lump, pressing downwards; as sin cast *Dathan* from this world, Lucifer out of heaven. 4. In lack of heat, infected with the poison of that Serpent, which is cold in the fourth degree, mortal. When a man is dead, chafe him, rub him, bow him, put *Aqua-vitae* into him; then take him by the hand, and bid him walk; yet he cannot stir the least joint; except the soul be restored, all persuasions be in vain. 5. In lack of sweetness; the soul, his salt being gone, what can keep it from putrefaction? Thus is adultery a noisome uncleanness; Slander an unsavory breath, like the steam that comes from a new open grave; *their throat being an open sepulcher*. Heapes of ill-gotten wealth is a very dunghill; all wickedness like stinking carrion to GOD.

Now the coffin or grave for such a sinner, is three-fold; according to his death. The sepulcher of the body is the earth, the sepulcher of the soul is the body; the sepulcher of both dying in sin, is hell: as there is natural, spiritual and eternal death. The Bearers that carry him, are four. 1. Hope of life; neither age nor sickness can put him out of that hope. 2. Promise of repentance to himself, when he can sin no longer. 3. Presumption of mercy; as if God must needs save him, because he made him. 4. Love of the world, which makes him forget the world to come. These carry him out of life, as the widows son was borne out of the gates of the City. A wanton eye carries a man out, by the gates of his sight: a swearing tongue, by the gate of his mouth: itching after scurrilous speeches, by the gate of his ears.

Thus dead is every obstinate sinner: *dead in sin*, saith *Paul*; yea, saith the Lord. It is not the opinion of some Physician, that may be deceived in his principalls, but it is a *Dicit Dominus*. It is said of *Adam* fallen, as of a condemned malefactor; *Mortuus in lege*. Not only in respect of the dissimilitude betwixt *God's life*, and theirs: which is such an *alienation*, as is indeed a diametrical opposition. But in the order and course of God's Justice, sentencing death to everyone that sins: and this death must be answered either in the sinner, or in the Savior. So they are as dead to God, as a Traitor to the Prince, or as a Felon is to the Judge.

This is one especial bond, whereby they are *reserved* and bound over to the day of Judgment; a death in sin. Not, but that CHRIST is able to raise the dead, and to *lose these bonds*. He raised three sorts of dead in the three years of his Ministry. One in the house; *Iairus* his daughter: another in the gate; the *widows son*: a third in the grave, which was *Lazarus*. *Saint Augustine* thus resembles them a sinner is dead in the house, when he sins secretly, imagining mischief in his mind. He is carried out of the gate, when he sins openly, not confining it withindoores: but *brings it forth*, in word or deed, and makes it scandalous to the Church. He stinks in the grave, when he sins habitually, without any remorse. The first may be raised by Doctrine, the next by discipline: as appears by Christ's own practice and direction, *John*. 2.15. *Matth*. 18.17. But what shall we do with the incorrigible and customary sinner, who is dead in the grave? Only pray with *Mary: Lord, if thou hadst been here, my brother had not died*: but I know, all

things are possible unto thee. Now there was weeping for the damsel dead in the house: more weeping for the man carried out of the gate; the *mother wept*, the Church laments: but most weeping at *Lazarus* his grave: *Martha* wept, and *Mary* wept, and the Jews wept, and *Jesus wept*, and *groaned in the Spirit*. We ought to weep penitently for the beginnings of sin, more for the proceeding and increase, most of all for the completion and accomplishment of death; when the sinner betakes himself to the *scorners chair*, deriding God and all goodness. Let us say in the Church, as *Demosthenes* did in *Athens*; we have more cause to weep for the lives of the bad, than for the deaths of the good. It is over the spiritually dead, that the confused Choir of hell sing *Epinicions*, and songs of triumph. They are glad to see us sin in the house, admitting an ill motion to our purpose: rejoice at our carrying forth breaking out into notorious offenses: are most merry, when we continue in filthiness, till we stink in the sepulcher. O let us hearken to Christ *Surge*; sit up and speak; to comfort our mother on earth, to please our father in heaven.

The next bond is their evil conscience; an infallible binder, hell it self is not surer. Such a man is 〈 in non-Latin alphabet 〉 ,*damned of his own self*. Unless he could run away from himself, he cannot scape this Judgment. There be three acts of conscience. 1. Before the deed is done, examining whether it be lawful or unlawful. 2. In the deed doing, allowing or resisting. 3. After the deed done, approving or condemning. There be diverse reasons why every man hath a conscience.

1 That man might have an internal School-master to direct him: now the fittest for this office is conscience. If the Irascible or concupiscible part had been our governors, either they would have been often absent, or else led us amiss. What a beast is man under the regiment of lust or sense? and how seldom does anger play the game with reason? But conscience like a pulley, keeps reason in the right wheel; and either cashiers mutinous affections, or executes martial Law upon them. If only outward Rulers were to govern us; they have no eyes to see the mind: there might be mis-rule enough within doors, and they never the wiser. Therefore they would either be contemned for meanenesse, or condemned for partiality. But in the conscience there is both awe enough, and Justice enough; and every man is willing to be ruled by his own mind: if not, this School-master hath a rod to compel him.

2 That he might have a thing within him to put him in remembrance. In the Law a man will do nothing without his counsel learned; but for the passages of his life, he seldom stands upon advise. This Monitor will be ever plucking him by the sleeve, telling him, this action is naught, God is angry at it, unshiftable plagues attend it. *David portavit in pectore, tanquam Imaginem pictam, adulterii & homicidii*. The word doth but sometimes discover our corruption: it is the *Glass Saint James* speaks of, wherein we look, and see our Image, but turn our backs, and forget it. But conscience is always at hand; it is the continual reflection of the soul upon it self. Even in the dark it will represent to a man his own form, make his wounds smart, and send him a main to the Physician.

3 That he may have a Judge within him: wherein conscience hath yet a higher office. For, 1. a School-master may be despised. Customary sinners, like boys grown tall and stubborn,

contemn the rod. A remembrancer may be dispraised; and said as *Hushai of Achitophel*; his counsel is good, but not at this time: but a Judge we all tremble at. 2. External Judges may be corrupted, but the conscience will take no bribes. O that as every Judge hath a conscience, so this conscience might evermore give the Judgment. 3. The guilty person may fly from another Judge; but there is no evasion of conscience. *Nescis temeraria, nescis quem fugias, ideoque fugis*. It is impossible for a man to run away from himself. 4. Great men cannot be brought to Judgment-seats: the poor are like *materia prima*, under generation, so under reformation: but the rich are like stars above the Moon, too high for the reach of ordinary power. When a company of Lacedemonian Gallants had defiled the bench and seat of Judgment; the Magistrates at first stormed, and vowed punishment. But when they knew who did it, they enacted a Law of exception; *Liceat illis*, It is lawful for those Gentlemen to do what they will. But be they never so great, this Judge will make them stoop. 5. Preachers dare not reprove all men particularly: such an attempt would bring them into contempt. Conscience fears no man; dares check a Magistrate, control a Prince. It may sometime slumber; no woman is always scolding: but when she wakens she will speak.

4 That man might have his comfort, or his torment, within him. Comfort to the righteous; in all afflictions they have this stay, that they be not overwhelmed with sorrow. Though they be condemned, this approves; affords liberty in prison; in the want of outward food, this sustains: it is the *Hidden manna*. Torment to sinners; that they may taste of God's Judgments even in this life. In the midst of all their prosperous fortunes, they have inward tortures. A malefactor in prison, though he fare well, yet is tormented with the thought of ensuing judgment. It is the hand-writing on the wall, that prints bloody characters in *Belshazzars* heart. This is the breakings out of the flames of *Tophet*, a little module of hell: as a looking glass broken into many small pieces, everyone can show the contracted form. This is another indissoluble chain that binds them over.

The last bond of this *reservation* is the immutable justice of God. In respect of his decree before the world, and suffering them to heap up sin in the world, that they may be punished in the world to come. But this is to be adored with reverence and with silence. *Novit Dominus*, he knows how to do it.

For ourselves let us take external prosperity for no good mark of our election: the fattest beasts are kept for the slaughter. Flatter we not ourselves with the sense of impunity: the less sorrow we feel, the more we have cause to fear; for the more may be behind. Let us break off our sins by repentance, that God may break the bonds of our durance. Pray with *David*; *Bring my soul out of prison, that I may praise thy name: Rescue my soul from destructions, my darling from the Lions*. That our sins being remitted, and our consciences quieted; we may live in grace, and go to the grave in peace: and when all books be opened, our sins may have no sin found in it, but instead thereof, the righteousness of JESUS CHRIST.

Unto the day of judgment.] This is the Assizes. Lewd persons riot in the Gaole of their durance; yet when the Session comes, they begin to be a little calm; put off their disguises of dissoluteness, and put on some modesty and semblance of humiliation. Then they change their apparel, their garbes, their, looks; all to appear civil. If the meditation of this dreadful

day when all hearts shall be searched, all secret corruptions embowelled, a final sentence pronounced, by a Judge that cannot be deceived, upon sinners that would not be converted: if this cannot make us tremble; our hearts disdain comparison for hardness with the nether millstone.

Judgment is diversely understood. For rule and government, *Mat.* 12.18. Order them aright. For equity, *Luk.* 11.42. *Ier.* 22.3. For opinion, *Dogma.* 1. *Cor.* 4.3. That is a man's Judgment, which he thinks. For plagues and calamities, *Exod.* 7.4. For righteousness and holiness. *All the ways of God are Judgment and Truth, Prov.* 28.5. For authority, *John.* 5.27. For God's secret council, *Rom.* 11.33. For our afflictions, *1 Pet.* 4.17. *1 Cor.* 11.32. Here it is taken for a determination, or giving a sentence by a Judge on the Bench, and in the seat of justice. For this there is a Court, and a Throne. The Court shall be kept in the *Clouds*; if any ask, why rather on earth, than in heaven? I answer, the malefactor to be judged hath sinned on the earth; and it is the manner of secular Judges there to keep the Assizes, where men committed the trespasses. All the Elements have been abused by sinners, therefore are they judged in the midst of the Elements: that the very place guilty of their fault, might be satisfied with their ruin. Again, to be admitted into heaven, though there to be judged, is an honor whereof sinful nature is not capable: therefore they must remain in the lower parts of the world. No reprobate man or devil shall ever see God: Christ indeed they shall see in the glory of a Judge, not in the glory of God. There is also a Throne: earthly Kings, when they will show themselves to their Subjects in awful Majesty; ascend their Thrones: this is the highest state of a Kingdom. This Throne shall be most terrible to the wicked; *A fiery flame, and the wheels burning fire.* But to the faithful there is a *Rain-bow about it*, to qualify the terribleness of it.

To the day of judgment.] This point I have diverse times handled: therefore to avoid a coincidence of discourse, I fasten only upon two meditations, formerly not observed. The sufficiency of the Judge, and the necessity of the judgment.

1 First the sufficiency of the Judge: his infinite perfection cannot be better discerned of us, than by comparison. There be two main conditions that con••re to the making up of a Judge: outward warrant, and inward inablement.

For the former; Judgment is not every man's work, there must be commission and designment for it. There have been indeed some extraordinary actions of Justice, without specification of warrant. Such was the act of *Phineas*, for which some plead extraordinary instinct from God: and doubtless, he would not have accepted that sacrifice, if himself had not prompted it. So he had the substance of authority, from private revelation, though not the form of authority from public deputation. But I rather think that his judgment was also solemnly warranted. For both, God says to *Moses, Hang up the heads*: and *Moses* to the under-rulers, *everyone slay his men*, that were joined to *Baal-peor*. So that for this execution every Israelite is made a Magistrate; and then why not *Phineas*? But it is objected, that he was a Priest, and his place for peace and mercy. I answer even this act of justice was a work of mercy: *Samuel* thought it not out of his office, to hew *Agag* in pieces. They might make a carcass which might not touch it. *Levi* got the Priest-hood by such a sacrifice, shedding the

blood of Idolaters. Thus ordinary justice might well bear out *Phineas* in that act. But it is not for every man to challenge this office: private persons may only pray for the redress of sin: if the man be not warranted, it is a lawful question, *Who made thee a judge?* Now if a deputed Judge be of great authority, who hath yet a Supreme Magistrate over him, to examine and reform him; how mighty is this Judge? *Qua'tus ill judex, qui facit judices;* that makes, yea, and unmakes Judges? That judgeth them; and if they do ill, condemns them? By him Kings reign, and Judges rule: by him shall Kings and Judges be called to account. The Jews once questioned Christ; *By what authority doest thou these things?* And the fools of the world would fain doubt it. But this day shall show, that the *Father hath committed all judgment unto the Son.*

For the other, which is Enablement; whatsoever sufficiency is in other Judges, comes from the Lord; how infinite then is himself? To make a sufficient Judge, these virtues are required.

1 Knowledge, *Deut. 1.13.* A man can best judge of that which he knoweth. *Ignorantia judicis, calamitas innocentis.* It is bad at the Barre, worse on the bench. An Advocate's ignorance can wrong but one man's cause, a Judge's may prejudice the whole Country. In this, *Paul* thought himself happy; that he stood before a Judge *expert in the Laws, Wisdom is better than weapons of war.* Without this a Magistrate is but a blind *Poliphemus*, a great Monster without an eye. A stander by can say, this you cannot do by law: or in derision, you are beside your book. It is a shame for a Justicer, that before he can tell what to do, he must go consult his Clark.

Otherwise he must weave a resolution out of his own brains, as Spiders spin their cobwebs out of themselves. If he hit on the right, it is beholding to his luck: and so he relieves the plaintives hope, not with constant equity, but with an uncertain lottery: and fills up the time, with that which empties the occasion; some Adage, or a stolen jest of stale wit, or a patch of Poetry. But our Judge hath clear eyes to discern the cause: and knows the law, for it was of his own making. There is nothing that can *Latere cognitionem, vel effugere potestatem.* The Jesuit cannot equivocate with him, though he have tricks beyond the devil.

2 Courage, Magnanimity, or Spirit: typified in *Judah*, that judiciary Tribe; whose Emblem or Escoucheon, was a *Lion Couchant*; that lies by the prey without fear of rescue, and turns not his head at the fight of any creature. The principal pillars of a house had need be heart of Oak. Of soft wood, or bending lead, Carpenters will not make them Rules: and are flexible dispositions fit for Rulers? Men do not choose a starting horse to lead the Teame. He had need be of *David's* valor, that can snatch the prey out of the Lions mouth, rescue the oppressed from him that is too mighty for him. Now all the courage of man is but the gift of God. *In thy hand it is to give strength to all.* If a beam be so radiant, how glorious is the Sun himself? The Judge of all the world is inflexible: it is falsely said of *Cato*, that the Sun might sooner alter his course, than he pervert his course of Justice. The stoutest and strongest may yield, either for fear, as *Pilate* when he heard but a buzz that he was not *Caesar's friend.* Or for favor, as *Eli*; that buried the living severity of a Judge, and burning zeal of a Priest, in the frozen and dead indulgence of a father. But whom should this Judge fear, or who can deserve his favor? No audacious swaggerer dares cross him, no great man's letters can prevail with him: nor the frowns of kings, nor the flatteries of Courtiers, can move him.

3 Integrity; there must be no corruption in him. The brain had need be of a strong constitution, that can disperse and dispel the fumes surging from a vicious stomach, liver, or spleen. He whom neither clamour, nor rumour, nor terror; neither furious passion, nor melting compassion, can divert from Justice; is fit to be a Judge. In this Court of Christ, there will be no commuting, give me thy silver for thy sin. No dispensing; Bear with me, and I will bear with thee. No conniving, as *Eli; the Judge shall judge it*; whereas himself was Judge, and did not judge it: so sentencing himself, while he did not sentence his sons. No slubbering over a cause, without ransacking the bowels of it. But a vindicating of truth out of all the dens and thickets of juggling conveyance. The Scholar searcheth it by disputation, *in thesi*: the Judge by examination, *in hypothesi*. Neighbourhood is my friend, alliance is my friend, bounty is my friend; but Justice is my friend above all. Thus *Job searched out the cause which he knew not*. Man doth search before he finds, God doth find before he searches. Man goes by discourse, by certain rules and principles and general deductions, and from thence concludes: GOD sees at first. Man and truth are two several things; truth and God is all one.

Mortall Judges may be blinded with bribes; and the champions of Justice become *Mammons* slaves. This *acceptatio muneris, pravaricatio veritatis*. A gift in the bosom wresteth Judgment: the injection of a dram sways the golden balance of Justice, and so the cause is poised by the weight of the bribe. If the left hand be full of bribes, the right must be full of mischief. But our Judge is not thus to be wrought upon: *Shall not the Judge of all the world do right?* Did not the Judge in his mortal flesh, scourge such money merchants with zealous severity? Did not his Apostle with fiery indignation ban *Simon* and his money? It comes to pass that whole kingdoms and Churches perish, because such men and their moneys perish not. O if this Judge would take gold, how few rich men would go to hell? But gold hath lost millions of souls; it never did, never shall, save one. A dram of grace shall be more worth then, than all the treasures of the earth. Sublunary materials have their places; *Iron is taken out of the earth, and brass moulten out of the stone*: the sun is found in his orbe, fire in his element, &c. *But where is grace to be found, and what is the place of Justice? It is not found in the land of the living.* Nature says, It is not in me: wealth and honor disclaim it; It is not found in us. Then how shall we do in the day of Judgment? It is found in the treasury of Jesus.

This point willingly and usefully extends it self to Magistrates, of what place soever; collaterally to all persons: teaching them to do equity, and to preserve integrity.

1 Do Justice; to this the Judge stands bound in reason, as the proper act of his function: if he be not at leisure to do this, it is time to unjudge him; as the woman said to *Philip, Noli regnare*. Judgment is not man's, but the *Lord's*. Judges are a kind of living instruments; and the nature of Instruments consists in the use and operation: as a knife is only to cut. *Ad nihilum valet, quod non valet ad finem suum*: if the axe be not good to hew, we say it is good for nothing. What then say you to those Magistrates, that have eyes and see not, ears and hear not? They are *Idols*: only one defect of those Idols they are not troubled with: we cannot say, *They have hands, and handle not*: for they handle too much: so much of the money, that they care not to handle the cause. *Eyes they have, and see not: feet they have, and walk not: mouths they have, and speak not: hands they have, but they do handle.* These are Instruments without operation: for

Judicem Iudicare, is as agreeable and natural, as for the eye to see, the ear to hear. If the other be not *Idols*, sure they are Idolaters: golden calves if they be not, yet they are worshippers of golden calves. Yet in doing Justice, I would not have Judgment triumph over mercy; whereas *mercy rejoiceth against Judgment*. To banish all favor, is to banish some equity. There may be favors within the cause, not favors without the cause: legal favors, though not personal. Where no wrong is done to Justice, there may be fair use and place for Mercy.

2 Keep integrity; what place soever you make good: it is the spiritual constitution and best health of your souls. The breach of this, the Apostle calls a *Ship-wrack*; and a Divine, *Solutionem continui*. The weight of all goodness will leave us, when we leave that: it shall pour contempt upon Princes, and make a great *Antiochus* called a *vile person*. As we love our lives, as we love our souls; through all the transitory, temporary, momentary passages of this world; let us preserve the life of our lives, and soul of our souls, our integrity.

2 The necessity of this *judgment*. That this should be, it stands both with the Justice and Mercy of God. *It is a righteous thing with God, to recompense tribulation to them that trouble you, to you that are troubled, rest with us, rest with himself*. For this world, they are afflicted most, that serve God best: and men of worst conscience flow with abundance. So that the world thinks none miserable, but the conscionable: the more holy, the less happy. Who have more seconds and friends at a pinch, than the deoboisht sons of *Belial*, the roaring Monsters of the world, that with Crest and breast oppose all hindrance in the way of their lusts and humors? What plotting, what siding there is to maintain a Ruffian, to countenance some disordered Retainer, to uphold a rotten Ale-house, to procure a Homicides pardon; who sees not? Whereas a good man's trouble is by all cunning aggravations greatned; as if the world meant all hurt against him, that means none. *O if in this life only we had hope in Christ, we were of all men the most miserable*. There had need be a *judgment*; and for this cause among the rest, the Saints cry instantly, incessantly; *Come Lord Jesus, come quickly*.

Be pleased to consider this point also comparatively. Without judgment how could any Nation stand? All things would run to disorder and confusion, but for this. There can be no society among men without indifferency: there is no indifferency, where offense is done without satisfaction: satisfaction may be sought many ways, can no way be enforced, but by *judgment*. This they resolve into several acts of judiciary proceeding, even from the Summons to the Sentence, from God's own example in the first sinners conviction. If visible powers were not more feared, than the invisible God, the world would be overrun with outrage. Even when God's own Israel had offended, *Moses* makes them bleed for it, He that was so good, that he would rather perish himself, than Israel should perish; yet pronounceth sentence of death on the Idolaters, rejoices and blesseth the executioners. It is charity as well as justice, to punish offenders: and it is hard to say whether God loves more; a pitiful justice, or a punishing mercy. But might not those sinners have repented and lived? Or if they must be punished, can nothing serve but death? Or if they must die, shall it be by the hands of their brethren? Or if brethren must cut their throats, shall it be done in the heat of their sins? Yes, so God commanded; and even that *judgment* was mercy: judgment on the bad,

mercy to the whole: the corrupt blood is let out, that the body may be preserved. Moses had a soft heart, but zealous and wise: pitiful he was, not fond.

A sinful Common-wealth cannot live, unless it bleed in the common vein. There is not a better sacrifice to God, than the blood of malefactors: this sacrifice so pleased him in the hands of the Levites, that they alone must sacrifice to him still. Next to our prayers, we do no better service to God, than in punishing obstinate sinners; if they deserve it even unto blood. How doth this free the Land from those Judgments, which God otherwise would inflict! His revenge pursues transgressors; but if the revenge of man's justice overtake it, God gives over the chase: to execute this *judgment*, saves him a labor. If the Land be defiled with blood, in duels, drunken quarrels; there is no way to purge it, but by their blood that polluted it. Often hath the Lord done justice on the whole body, because the head hath not done justice on a member: and the seasonable infliction of a less punishment hath avoided a greater. The Tribe of *Levi* by shedding the blood of the Idolatrous Israelites, was cleared from the blood of the innocent *Shechemites*. The best friends to the State are the impartial Ministers of judgment: nor do the prayers of them that sit still and do nothing, so much pacify God's wrath against us, as their just retribution. We gaze and wonder at the iniquity of the Land, yea shed tears for it: but it is the public sword of our authority in correcting it, that must reconcile the Lord. Governors are faulty of those sins they see and punish not. It is no less than a good sight in a State, even a Malefactor at the Gall-house. We could not eat our meat, nor sleep in our beds, nor say our prayers in peace; but for *judgment*. Such is the necessity of it, that no State can stand without it.

This is a benefit in our Land which we must acknowledge by experience, God grant we may acknowledge with thankfulness. We have Courts and judgment seats for all causes; spiritual and temporal, civil and criminal, pecuniary and capital. We have Judges visiting all the great Cities twice in the year at least: so that the people cannot complain that they travel far for justice, nor except against trial, who stand or fall by the deposition and verdict of their nearest neighbors. The Widow took a right course in soliciting the Judge. *When they have matters, saith Moses, they come to me.* And when Christ chargeth us to *Agree with our adversary, &c.* he speaks not against just proceeding in Law: but rather ratifies and rectifies the course of civil Justice. Being smitten he stroke not again; yet he expostulated *De facto, John.*

18.23. *Paul* reproofing the High Priests in justice, was yet prepared to suffer: and he appealed unto *Caesar*. If then it be so necessary for man, that he cannot conserve his profit, credit, quiet, life it self, without *judgment*: how much more stands it with the honor of God? There be innumerable sins, which neither the eye of man sees, nor the arm of man can reach: these must not scape, God must be glorified in all: now he cannot be glorified, unless all transgression be punished, and all obedience crowned. I conclude.

O that men would therefore prepare themselves for this last and great audit. *I beheld a pale horse, and his name that sat on him was Death; and hell followed him.* Many tremble at death, but how would they be affrighted if they could see his follower, hell? The Foxes doth not more wait upon the Lions, nor Crowes upon Armies, nor Gaolers on Serjeants, than the devil attends on death for a booty. Death is but as the hook, that jerkes the reprobates like fishes

out of the pond of this world: there is afterward a fire and a Frying-pan, or scalding caldron to come. *Let us eat and drink, tomorrow we shall die?* Never beast made such a senseless argument: Riot, because we shall die? How strange is such a conclusion to such a promise? It is all one with them to be a Farmers hog, or an Aldermans Horse, or a Ladyes puppy; or themselves: that think death the full period, the last and final cessation of the creature. So when *Antisthenes* cries out in his pangs, Who shall ease me? *Diogenes* tenders him a knife, to cut his own throat. Our frantic combatants, falsely termed brave spirits; as prodigal of their lives as Cocks and Dogs, pouring them out on every drunken quarrel; little think of this dreadful day to come. It is not the loss of the men we so much pity; good for nothing but to stop breaches, and make up forlorn hopes, in the mouth of Cannons; but it is the loss of their souls. If they did think of this *judgment*, they would have little list to such desperate combats. For who would not rather welcome a Rapier or Pistol, than a lingering and racking sickness; but for this consequence; that *after death comes judgment*.

Death is but the beginning of sorrows; when we have done with him, judgment begins with us. Yet too many banish this meditation as too melancholy: and like children or cowards, rather shut their eyes, and choose to feel the blow, than to see and avoid it. How silly is it to fear death, whose pangs be sometimes less than the tooth-ach; more than the day of *Judgment*, which whom it finds out of CHRIST, shall cast into everlasting fire? So fools fear the thundercracke, and not the thunder-bolt: the report of the ordinance, not the bullet: the Serjeans arrest more than the Gaolers Imprisonment. Let us not seek to avoid death, this we cannot, but prepare ourselves for the trial, this we may. Some a little wiser, and a very little better, upon a cold thought of death, <◇> a short breathed parley of *Judgment*. And then after a sigh or two, put all upon a LORD have mercy on us; we trust it shall go as well with us as with others; even as GOD will have it. These have some scattered and preposterous flashes of the last *Judgment* in their consciences; yet take no cou• to get faith and pardon in JESUS CHRIST. Most men think all well, an• they shall answer the matter easily enough; not weighing the horror of their sins. But how fearfully do they find themselves deluded, when their souls •w•, as *Jonah* did in the tempest; in the gulf of fire and brimstone? Let us ballast our s•p before we put to sea, lest we perish in the main: and judge ourselves, that we be not judged in the day of Jesus Christ.

To be punished.] This is the execution. It were a vain Session, if malefactors were not put to execution. Irrite and forcelesse are those censures, which impunity follows. The mulcts and fines which are not required, do make wickedness more bold and insensible. But after God's *Judgment* follows an unavoidable execution: the unjust are not only *judged*, but *punished*. Among men, good laws droope into contempt, by making difference of offenders: magistrates are afraid to meddle with the outrages of the mighty. Whence it comes, that small thefts are condemned to carts, while the great sacrileges are honored in coaches. If the great beast make a gappe in the mound, the whole heard will not be afraid to follow. It was the Lord's charge to *Moses*, *hang up the heads*. God could as well have stroke the rulers, as the people: yet while himself punisheth the vulgar, he bids *Moses* punish the Princes; which one would think should have been more properly reserved to his own immediate hand. Yet these he leaves to human authority, that he might procure awe to his own ordinances. It is the

impartial execution of noble offenders, that wins credit to government: and the want of it cuts the sinews of any state. If their sins have made them base, let there be no favor in their penalty. But in this *Judgment*, God respects no persons: he knows no valor, no honor, no riches, no royalty, in the matter of sin: but *Tribulation and anguish on every soul of man that doth evil*. He knows nothing in man, nothing for man, but only the righteousness of one, God and man, his son Jesus. There is a sin among men, for which there may be some mediation; *but if a man sin against God, who shall entreat for him?* None but Christ. *To be punished*, From hence I will only derive these two collections.

1 That man's soul is immortal, and his body shall be raised again: otherwise how could there be a *punishment* after the day of Judgment? Carnal reason can hardly imagine, how a soul should have subsistence after it's separation from the body: it seems incredible, because it is invisible. But Eagles can see more than Owls: nor was mere nature ignorant of this; through all clouds of error she could see this clear truth; that souls die not with their bodies. This is an inbred instinct sucked from the breast of nature, an indelible principle stamped in the soul by God himself, not to be rased out. The waggoner hath a being though his coach be broken: the ship is wrack'd on the sea, yet the mariner may swim to harbor: the addar lives after she hath slipped off her coat: the musician keeps his skill, though his lute be broken: the snail may creep out, and leave his shell behind. Beside faiths clear sight, and supernatural revelation; *I saw souls under the Altar: John* did see spirits.

Reason it self can find no absurdity in it. 1. I know my soul to be in my body, I cannot see it: my body is but a house of clay: cannot another substance be as capable of this soul, as clay? may not the air, or heaven, or any other place, contain it as well as earth. 2. The soul is not guided by the body, but the body by the soul: that may be choleric, when the body is phlegmatic: that cheerful, when the other is melancholy. Diverse Martyrs have expressed solid joy, when their corporal torments have been extreme: as if they had been spirits without bodies. The body would often eat, when the soul hath a mind to fast: the body would sleep, the soul rouseth it up to pray: often have you seen a cheerly mind in a distemperd body. Now if their dispositions be so manifestly cross; that the one can be well, when the other is ill: one grieved and troubled, when the other is in perfect health: it is plain, that this soul may as well be, and be sensible, out of the body, as in the body.

It were foolish for men to be so careful about their surviving names, if their souls were extinguishable with their bodies. What is that honor to me, whereof I am not sensible? If death were the destruction of the whole nature and substance, a good remembrance were to little purpose: and men had better leave their posterity more wealth, though less credit behind them.

Death it self were but a toy, if no *Judgment* followed it, or if there was no soul to be judged. It were then only as the breaking of a pitcher, which was full of nothing but fluid air. He were a coward that would fear death, if he thought it to be the end of all fear. Expiration were not terrible, if it left nothing that remains sensible.

If the soul does exhale as sensual brutes, why does it understand more than brutes? The soul of the beast is as salt to keep it sweet: man's hath a nobler and more Divine dowry: it can discourse, reason, forecast, invent, remember: it can read, exercise arts, deduce conclusions; which be characters of an immortal nature. For men will not write on waters, nor ingrave curiously in snow, ye, or such liquefying stuff. Therefore it is a particle of Divine breath, inspired into formed loame by God himself. It doth not arise out of the body, but is infused into it: therefore may as well exist without the body after, as it did without the body before. *Dust returns to dust, the spirit to him that gave it:* both to their originals, dust to dust, heaven to heaven. First, the soul goes to this Tribunal, then the body to earth: first the soul is judged and punished or rewarded, as the principal in good or evil: afterwards the body, as a mere accessory. The soul of the righteous is first, crowned, as that which more purely and primarily served God: the body did but rather hinder: therefore must come after. *Dies mortis corpori, dies nativitatis animae.*

The body is but sometimes awake, the soul is never a sleep. The body is infirm and dull; now that which never sleeps in the body, shall certainly never sleep out of the body. And how is that liable to death, that is not capable of sleep? In the dearest and deepest slumbers, that is always discoursing, working, thinking: death's younger brother cannot overcome it, sleep's elder brother shall not annihilate it. No *Somniferous Opium*, or dormitory potion can charm this into slumber: yea, it doth not seldom exercise the faculties with more freedom in the epilogue of sickness, in the confines yea even article of death: and shows more vigor in the corporal weakness, than it did in the fullness of health: as a prisoner looks and speaks more cheerfully, when the windows be open, than when all are shut up in darkness. Yea, it rejoiceth at death, as at the keepers turning of the key, to open the door, and set it at liberty. It leaves the body, as the inhabitant leaves a rotten and ruinous house; as a carpenter leaves his axe when the edge is blunted: or as a musician lays by his lute, when the strings are broken: or as a guest makes hast out of his Inn *in Domum aternitatis sua*, to his long home. She never sleeps in sleep, therefore not in death: for death is a long sleep as sleep is a short death. *Elias* prays that *the Childs soul may come to him again*; therefore it was not extinct, though out of the body. *Lord Jesus receive my spirit*, was *Saint Stephens* farewell: his spirit was not stoned to death. *Fear not him that can kill the body only, &c.* To kill the body is one thing, to kill the soul another. By *Saint Paul's* choice, *2 Cor. 5.8.* a man may be at once *absent from the body, and present with the Lord.* As *thou livest, and as thy soul liveth*, saith *Uriah* to *David*, he speaks of two different lives. *The rich man was in hell:* no man thinks his body there; it was his soul. GOD is called *Deus viventium*, the GOD *of the living*: now the bodies of the Saints are dead, therefore their souls be safe.

To conclude then, the soul is not a vapor, but a spirit: not an accident, but a substance; the bodies elder sister, an excellent Queen over it: in it but not mixed; but separable from it: a guest that falls not with the house: but departs from it for a better habitation: and when it is re-edified at the Resurrection, will revisit and reunite it again to it self. Thus it lies not a dying with the flesh: but as when the body sleeps, the soul sleeps not: so when the body dies, the soul dies not. If it have kept house well, it shall be exalted to everlasting peace: if been unjust in life, after death it must be *punished*.

But is the soul only accountable, is that alone liable to punishment? No, the body that hath accompanied it in the sin, must not be separated in the penalty. Diverse have believed the souls immortality, that have doubted the resurrection of the body: and this error seems to have found place in some of the Corinthians. *How say some of you, that there is no resurrection? Some of you, all do not say so: S. Paul doth not wrap up the innocent and orthodox with the rest in the same accusation.* Many acknowledged this, some doubted: therefore he spends a long Chapter in this argument: which I forbear to amplify, as not daring to suspect any of us taken with such an hesitation. The soul never dies, and a man is not a man without his body; therefore there must be a resurrection of bodies. Let a green twig be bowed together by the hand of man: when the hand is gone it will come to it self again. Some are so nimble that they can lay their heel on their head; yet is not this the right place: but after such a forcible violence, the whole body comes again to the first proportion. Death may take one piece of man from another; but when he shall be driven to let go his hold, these two parts shall join. The soul is a spirit, and cannot be called a man without the body: no man is said to be a husband that hath no wife: nor is the sap a tree: nor fair written paper called a book, till it be bound up in a cover. The soul in heaven is not a perfect man without the body. *Uses.*

1 It discovers their pittiabie folly, that upon every galling discontent, lift up heir own hands against their own lives. They think death the remedy of all vils, seek it as a present ease, the only cure of their violent passions and perplexed consciences. But alas, then begins their present misery: for that sends them to this judgment, and for this lamentable end, to be punished. They leap out of the smoke, into the flame: from a momentary disturbance, that may be cured by faith and repentance; into a woe that enwraps them in eternal vengeance. What a fool was that crafty Politician; that could order his house, dispose his goods, and then hang himself! He little thought of this judgment. Thus *Saul* forsaken of all hopes, scorning deaths blow by the hand of a Philistim, begs it of his Armor-bearer: and what he could not obtain of him, himself supplies. As if he had borne arms against himself, he falls on his own sword. The Armor-bearer follows his Master, and does that to himself which he durst not to his King: both yielding that to their own swords as familiar executioners, which they grudged to their pursuers. *Saul* had been told the evening before by a familiar, *To morrow thou shalt be with me.* Now he makes hast to prove the devil no liar: rather than fail, he makes his own *mittimus*; accepting the greater mischief, to avoid the less. He might have suffered the Philistian violence without blame: to have died by an enemy had been his fate, not his fault. But when he will needs act the Philistines part upon himself; he lives and dyes a murderer. Other prisoners by breaking the Gaole may escape the Assizes: but here to break it and not to stay for a summons, is to hasten the judgment, as it were to purchase a Sessions, for his own damnation. Upon the soul we pass not this sentence, upon the fact we may. There may be repentance, but the deed is heinous: and without repentance the *punishment* will be grievous.

2 Let it teach us all to provide in our life, a harbor for this storm that comes after death. How unshiftable otherwise shall we be in that hour, how unable to answer at the day of Judgment? What is it for a poor man to take care of his winding sheet? Or the rich for a curious tomb? their names may stink like their carcasses for all this. Or for the superstitious

to be buried in a Friars cowle, or with a great sum to purchase a grave under the Altar? Whereas a good man buried in the Church, is *Templum, in Templo*. Or for the desperate to wish for mountains, instead of monuments? When they shall be turned out of their bodies, as *Hagar* was out of doors; and rejected from God's presence, like vagabond *Cain*; saying with the *unjust steward, what shall become of us?* It is a provided receptacle, that shall comfort them that have it: foxes, and hares, and even vermin fore-acquaint themselves with muses, thickets, and borrows: and when they are hunted, repair thither for safety; and shall man be to seek for his refuge? *The comes make their houses in the rocks:* we have only one *Rock* to borough in; our only City of refuge, and Sanctuary of peace Jesus Christ.

2 The other collection is, that there is a *Punishment* ordained for the wicked: a punishment for the matter; but for the quality and manner, this is sealed of *God* and concealed from man. Horrible it is, and unconceivable; therefore hath no specification in Scripture, saving only in some shadows and narrow representations; according to human capacity; the figure, rather than the nature of hell. Diverse popish writers have made certain mappes and models of hell, searched all the nookes of that dungeon, surveyed the dark rooms, quartered them into regions and cantons: here placing lust, there riot, there covetousness. *Bellarmino* says that one glimpse of that burning climate were enough to make a man (not only Christian, but) even turn Monk, and confine himself to the strictest rule of their mortification. But to wish such a sight, and come off like a discoverer; to make report unto men, is superfluous, superstitious: a thing that God hath not thought fit for him to grant, nor necessary for man to know. If we ask what is in heaven, CHRIST answers; *You know the way, follow it*. So if you ask what is in hell, you know the way; avoid it. *Quid mors est, rogitas: si scirem, mortuus essem*. No man ever saw hell, that came back to make relation. Let us *h•are Moses*, the word, the Preacher: if the Lord mean us any good, they shall do us some good. Let us not desire it painted in tables, but considered in our meditations; and that frequently: short and transient thoughts of it, may leave men to the long and permanent pains of it, so think of it that we study to escape it. Take these glimmering shadows of it.

By the want and privation of all comforts: how terrible is it for a man to be famished? it is able to make him gnaw his own flesh. In hell the want shall be greater, and the desire more violent described by *gnashing their teeth for anger, and gnawing their tongues for hunger*. A son takes it grievously to be banished the sight of his father: *Absalom* was *weary of his life* by this delay. What a torment is it then to be shut out forever from the presence of God, without all hope of readmission? *David*, was but the father of his flesh, God is the father of all spirits: *Absalom* might have life by him, but did not live in him: yea, he could live not only without him, but against him. But in God we live, and without him can be no life. It was grief enough for *Adoniah*, though he were pardoned, to be decourted, confined to his country house. With what horror shall the reprobates hear, *Depart from me ye cursed?* Everlastingly to be expiled from him in whom is all life, must needs be an everlasting death. If in the Lord's *presence be the fullness of joy*, the fullness of sorrow must be in his absence.

By the necessity, in respect of the decree of God's immutable Justice; which casts them into prison without baile or main-prize: no ransom, no redemption. Bondage is terrible,

especially to them that have ranged in liberty. Though *Absalom* be repealed, yet to have his own house his prison, vexeth him. It could not content *Shimei*, though he had room enough, to be confined to the river *Kidron* for gadding. Take a man from his well furnished house, seated in a good air, his grounds watered with commodious springs, with his choice of Gardens, fields or walks; from walking or riding at his pleasure: and lay him up in some loathsome prison, to spend but the short misery of his remaining days: how disconsolate is this restraint? Such, and ten thousand times more, is it to be fetched from this broad world, Sun-shine, light, and delight: and to be bound in the chains of eternal darkness.

By the society: the company adds much to the content or torment of a place. A loving wife, gracious children, kind neighbors, cheerful companions, are the sweet refreshments of this life. Now for a man to be excluded from these, and to be haunted with furies, male-contents, melancholy, or wrangling copesmates; how grievous is the change? No man delights to dwell among Horses and Funerals, or to live in charnell houses; unless Sextons that can make themselves merry with dead corpses. We hate to dwell in Hospitals, Bridewels, or Bedlams: yea, the very society of ruffians and tear-Christ's is odious to us, if the love of God be in us. How intolerable then is the habitation among dogs, unclean birds, reprobate spirits worse than any screech-Owls, Tigers, or Toads.

By the extremity: flesh and blood hath been exercised with many sharp miseries, and though more than flesh and blood (without the comfort of Grace) could ever endure. The Collick, the Gowte are torments: the strappado, or the rack: the slow burnings of material fire, all terrible. Yet are all these but the raste of this *punishment*; like an itch to those exquisite pains. The rich oppressor will then think his former Gowte a pleasure: and the murderer wish to hang eternally on his gibbet. But hath a man been vexed with a disquiet conscience, the arrows of guiltiness sticking in his sides, groaning under the pressure of unbearable sins? This comes nearest to the say of hell, a taste of those vials, to which the gall of Asps is honey, and the stings of Scorpions a mere tickling. That which made the human nature of the Son of God sweat clods of blood, and heavy his soul to the death; crying as if he were *forsaken*; think of that punishment.

By the eternity; which makes all the rest absolute. Did the glass hold more sands than ever the Sea washed on the shore, and but one little dust could pass in a Million of years; this were miserable enough: yet would there be an end of that long ruin. But this punishment is a continual fever, a death which hath no death: it hath a beginning, it hath no end. Add eternity to extremity, and then consider hell to be hell indeed. If the Ague of a Yeare, or the Collick of a Moneth, or the rack of a day, or the burning of an hour, be so bitter: how would it break the hearts of the wicked, to think of all these beyond all measure, beyond all time? Yet is all this truth, saving that it comes far short of the truth? This is much, it is not near all.

O that men would meditate on this before they sin: but such thoughts are held too melancholy; and we counted bloody Physicians to speak of hell in our Sermons. They upbraid us, that we *torment them before their time*. Men are loath to be tormented before their time, and yet fear not to be tormented time without end. Alas, all our scope in discoursing of

this fire, is but to snatch your souls out of the fire: we bring you to the brink of the gulf, that seeing it with horror you may never fall into it. All this the very devils, I do not say, believe, but feel and shudder to think of. Shall a temporal King have his judgment seat, his prison, his executioners; and not God, who is so infinitely just? Shall man punish with death corporal, and is not death eternal just with the Lord? Let men ruminare of these things by themselves: and if the description of these flames cannot make them detest sin, how likely are they to become fire-brands of these flames? Without some infallible antidote against this poison, me thinks the souls of unbelievers should go out of their bodies, as devils do out of the possessed; raging, rending, foaming. It is a wonder that any should die in their right senses and wits, that have not learned to die in the faith of Christ. Death it self is painful, therefore no marvel if men wish it short: of an easeful life man desires a protraction, but speed of his inevitable dissolution: not more willing to live when he is well, than to be out of his pain when he must die. Every pang of violent and mortal sickness is a death: to lie one hour under deaths tyranny is tedious: but to be a whole day a dying, is beyond natural patience. What then is that death which knows no end? As this body is as frail as the life that animates it, so that death is as everlasting as the soul that endures it. It were grievous for man to be but so long a dying, as he hath leave to live: yet one minute of the second death is worse than whole ages of the first. Let us never be so mad and desperate, as to shrink at that which must come, and will soon be over: and not to tremble at that which may come and continue forever.

To conclude, here is one thing that answers to all doubts and questions that here might be moved. If it be asked who these *unjust* are, *Dominus novit*: he knows who are his, which is a *Novit* of approbation: who are not his, which is a *Novit* of reprobation. If, how *reserved*, what bonds be upon them; *Dominus Novit*, he hath insensible chains of durance. If when this day of Judgment shall be, what time is designed for it; what month, what year the Judge shall appear in the clouds; *Dominus novit*; it is not fit for man to know, the LORD, keeps it to himself. If, how they shall be *punished*, what that fire and brimstone is, how differently it shall work upon sinners, where the local seat of torment should; in air or earth: still *Dominus novit*, and *suo tempore revelabit*. One *Quaere* before I part with the verse.

Whether doth God always forbear notorious sinners to this great day. Indeed he set a brand upon *Cain*, that he should not be cut off by the hand of man, but reserved to this general Session: and many an oppressor dies aged in his bed, and tarries long for his condemnation. Even this is a heavy punishment, that suffers men to grow old in their sins. It is best for a reprobate, excepting only never to be borne, to have his swaddling clouts a winding sheet, and his cradle become his sepulcher. Then is a terrible woe, when God forbears smiting, and man forbears not sinning. But this impunity, doth not always hold to a mature and white-hair'd death. Some are met withal betimes, in the heat of their fury, breathing out blood and slaughter against the Church; even suddenly confounded, as *Paul* was converted. *Corah* rebels; doth his fall stay for his age? No, the earth opens, and swallows him quick. That element was never used to such morsels: many dead carcasses hath it taken into the hungry bowels, never before bodies informed with living souls. Before it hath been only opened with the violent hand of man; now opens it self. It had often been a grave, now it is both a grave,

and an executioner. Those five Kings pull sudden vengeance on their own heads, they come forth to their death: *Joshua's* sword and God's hailestones dispatch them apace.

Sisera flies from the impartial hand of a victors war, gets into a Tent, a friends ten▪ there securely falls a sleep: in the midst of all that tumult, and the jaws of death, he finds time to sleep: as too many hearts do in the midst of their sins and spiritual dangers. And while haply he was dreaming of the clashing of armors, rattling of chariots, cries of the bleeding, and triumphs of the conquering; even then he sleeps his last, and hath the fatal reward of all his cruelty. His head was fastened so close to the earth, as if his body had been listening what was become of his soul. Of his hundred thousands so soon hath he none left, not a page, to prevent his death, to accompany it, or bewail it. He bragged of great wonders that he would do with his iron chariots; and now one nail of iron kills him; and he knows not by whom he perishes. Fearefull are the examples of these sudden doomes; there is nothing more horrible, than to die in the act of sin without the act of repentance. Too many promise themselves the grace and space to repent in their old age: that rich man afforded himself *many years*; fool, he had not many hours. *Nadab* and *Abihu*, while they were offering sacrifice, were made sacrifices. God sends down true and strange fire upon them, that offered false and common fire to him. What sinner can be safe, when these sons of *Aaron* so suffer? Nature might have pleaded for them, they are young men, scarce warm in their office, the sons of the High Priest, of great eminence, they have not yet experience, may be more careful all their remaining time, it is but their first fault.

Think of this ye that study pretences and patronages for your sins: what hope of plea shall you find either in the greatness of your birth, or greenenesse of your youth, or in the newness of your ill doing, when you do that you know God hath forbidden? O there is no privilege that can bear off a sin with the Lord: no prerogative can challenge pardon; when as you see young men, sons of the Ruler, for their first offense, stroke dead. How did *Phineas* Iavelin take *Zimri* napping; as it is reported of one of the Popes, to die in the instant act of his adultery. Let fornicators tremble at this remembrance, when they purpose fulfilling their lusts. The Blasphemer, that wounds himself by wounding Christ, hopes to quit all with a *miserere* at the last: but did he never hear of *Julian*, of diverse common swearers, that have died with oaths in their mouths? The drunkard assures himself to be sober long enough before he dies: yet how many hath he heard of, yea some known, that have perished in their cups, and never awaked from their drink, till their souls appeared to judgment? Examples of men quackled, drowned, crushed to death, breaking their necks, are frequent enough. The theevish oppressor promises himself to give over, when age hath filled his purse. Such is the resolution of reprobates, and men ordained to damnation. I have credibly heard of one slain out-right with a piece of timber, which he stole but half an hour before. Of another that had stolen a Sheep, and resting his burden on a stone, was strangled with the struggling of it about his neck.

Thus doth God sometimes execute Martial-law, doing present execution; that fools might not say in their hearts; There is no God. As he forbears others that men might see a necessity of the solemn judgment to come. We pronounce not definitive sentence upon particular men so

dying: but certainly they leave behind them to their friends little hope and comfort of their salvation. Nor yet is speed of death ever more a judgment: sudden dying is always deprecable; and when it comes, full of fear, doubt, and suspicion of the worst. But is never a manifest and infallible argument of anger, but when it strikes men in the act of sin. Howsoever, leisure of repentance is a sign of God's special favor: when he gives a man law, it implies that he would not have him wrapped up in destruction. But presume not O sinner, nor flatter thyself that the day of judgment is a great way off. Thou knowest not, when the drunken cup is in thy hand, whether thou shalt live to drink it off. When thou swearest, whether thy mouth shall ever open again to call for pardon. When thou goest to the bed of adultery, whether thou shalt ever rise again from thy unclean pillow. When thou liftest up thy hand to strike thy brother, whether thou shalt ever lift it up for mercy to thy father. When thou beginnest an unjust contention, whether thou shalt ever end it ere thou comest to hell. O think of a powerful arm, which though it draws back long to fetch the harder blow, yet is it always able to strike, and dead the despiser of Goodness ere he can have leave to swallow his spittle.

How often doth God cut men off for a sin they never did, while their assidual iniquities are not summoned, nor meddled withal? Not much otherwise he did *Zeba* and *Zalmunna*: they had been cruel to many of *Gideon's* fathers children; yet had they been spared if his mothers children had not died by them. For *Succoth*, he slew the Rulers, and spared the people: for *Midian*, he slew the people and would have spared the rulers. *Gideon* would, but God would not: he will find occasions to bring wicked men to their Judgment: and they which should have scaped the penalty of their public wrongs, must perish in a private quarrel. So swaggerers, when for theft and homicide they have scaped the Judgment of a Session; often bleed their last drop in streets and Tavernes: God doing on them just execution, by an unjust adversaries weapon. Wherein he shows his manifest wrath by performing that himself, which he charged the Magistrate to do, and he performed not. The slaughter of *Gideon's* brethren was not the greatest fault of those Kings: yet when the rest should have found an unjust forgiveness, this alone kills them. The sins of a wicked man are many, yet someone shall bring him to shame. Not seldom doth God pay men with one sin for all the rest. *Shimei* had faults enough, cursing and abusing the Lord's Anointed with dust and stones: *David* pardons him, *Solomon* confines him; he might now rest in peace: No, he must run to *Gath*, to fetch home his servants, with the loss of himself: this paid him for all the rest. *Joab* had treacherously murdered *Abner* and *Amasa*, scapes for both these: at last he sides with *Adoniah*, and this brings him to his end in blood.

How many bloody murders have been thus punished in a mutinous word? The tongue in rash language hath scourged the iniquity of the hand. One hath done many robberies, scaped many searches; at last when all hath been forgotten he hath been hanged for accessory to a theft he never knew. Suspected felonie hath often paid the price of an unknowen rape: and they that have gone away with unnatural filthiness, yet have clipped off their days with their own coin. Still GOD'S Judgments are just, even when man's may be unjust. Sinner, that which hath befallen any of these, may befall thee; what dispensations soever thou givest thyself. Some of these were mighty, some rich, some young, some thought themselves as

wise as thou: none of them ever looked for such ignominious ends more than thou doest. In the fear of GOD, if we deprecate such ends, let us decline such courses.

VERSE 10. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government.

SO monstrous are the outrages of the world, and so incorrigible the boisterous precipice of sin; that Reason (which is of a middle nature betwixt grace and corruption) begins to doubt, whether there be a God and Judge of all the earth. The godly suffer injuries, and are not delivered from their oppressors. The wicked are impune and prosper in the midst of all their flagitious crimes. Where is then the Judge, to punish the one, to deliver the other? He sits in heaven, sees and disposeth all that is done upon earth: beholds the sufferings of his pious children, knows when it is fit time to release them. The wickedness of the unjust cries to him for vengeance, he knows when to answer it. He forbears to strike these, for the ripening of their disobedience: to ease the other, for the exercise of their patience. Some hot spirits would call fire from heaven, sudden destruction on their persecutors: not so saith God: there is a day prefixed; and what is it to you if I will have them tarry till then? They cannot wind themselves out of my hand; I have them bound fast enough: be you quiet and let your expectation depend on this Judgment.

Now from this *Thesis* he comes to the *Hypothesis*, accommodates the general doctrine to his own purpose. If God will take vengeance on all the wicked, let not these pernicious seducers, beasts in the shapes of men, think to escape. They follow *the Flesh*, not Reason, much less the Spirit; but like brutes, are governed by their sensual appetite. *They walk after*: the flesh is not like some stranger, whom they meet rarely: or some friend, whom they see but now and then: or a neighbor, whom they border upon, and often converse with: or a domestic companion, with whom they eat, drink, play, sleep. But it is their Captain, their Leader, their Commander, whose colors they march under; file, or rank, or troupe, according to his direction: their *primum mobile*, by whom they move; a if they had no particular motion of their own: so benighted and pusled with blindness, that they know no other way than the *flesh* guides. It is the weight that sets all their wheels a going; the horses that draw their chariot, the very life of their corruption, and corruption of their life, without which they do nothing. *In the lust of uncleanness*: if you desire to know what course this flesh prescribes them, it is *lust*: renouncing all study of honesty, they must give themselves to *Lust*. But there may be a sanctified lust, *I desire to do thy will, O God*: or a natural lust; as hunger is an appetite to meat. Therefore this lust hath the specification; lust of *uncleanness*; a sordid, belluine, irrational, stinking turpitude. *After* this the reprobate *walks*; his whole self, all the parts of him: his eyes walk after to look upon it: his ears walk after to hearken to it: his mouth walks after to talk of it: his feet walk after to pursue it: his hands stay not behind to act it: his heart is foremost of all to desire it. Finally, whatsoever may cross their lusts, they set themselves to contemn; *Despise government*. Not that Almighty word which rules Heaven and Earth, but all the beams of God's Omnipotent royalty, in his deputed magistracy: vilipending all laws, canons, sanctions; dishonoring all Princes, Judges, sovereign powers. Neither *Moses* nor

Aaron, Caesar nor Paul, Minister of the word, nor Minister of the sword, find reverence in their hearts, or obedience in their lives. As if they resolved to disgrace that, wherein GOD hath imprinted the most immediate characters of his own Supreme Majesty.

But chiefly.] There be degrees and differences of sins and sinners; for God here sets a *Prasertim, Chiefly*, especially, principally, upon some. Whatsoever becomes of others, they shall be sure of a large share in vengeance. There is a notorious mark set upon them, a boring thorough the ear, like perpetual slaves; or a burning in their hands, like once convicted malefactors; a branding with some indelible mark of shame. There is great reason for this *Chiefely*, in respect of the sinners quality: they *walk after the flesh*, that is there own carnal desires and sensual delights, in the strength of corruption, yet perhaps without eruption. They balk such facts as may expose them to the censures of men: so keep themselves, that the national laws cannot fetch them in *Coram nobis*. How doth the covetous man scrape and oppress, yet dares look the Judge in the face: because though he be in the extremity of the Law, yet not beyond it. The Usurer guards his interest with statute-lace, he will not take a penny above that stint or allowance: so he scapes, and is rather made a Grand Juror, than a guilty prisoner. The adulterer walks under the canopie of night, throws the silken robe of greatness over his lust; and then the Judge dares not see it: or locks it up with the doors of secrecy, and then the Judge cannot see it: or buys it off with money, and then the Judge will not see it: or when none of these will serve, he hides his head where the laws hand cannot find him. Now upon him God sets his mark, this *Chiefely*: thou scapest fairly, yet remember thou art *reserved* to Judgment. The more remiss man hath been against thee, the more impartially will God proceed with thee. He is content thou shouldest pass all apprehensions till the last, till his own Pursuivant, death comes for thee. A King takes some capital offenders from the common course of Justice, and reserves them to his own censure.

But how is this so fitly applied to the next clause, *Despisers of Government*? This should rather seem to bring them into present condemnation; that by suffering temporal punishment, they might repent and scape the eternal. Magistrates are often more curious and sensible of their own injuries, than of the Lord's: though this be an abuse of authority, to wear the sword of Justice in their own sheaths; and to draw it not so readily against public offenses, as in their private causes. How then come these to be reserved? Either they are too great for the hand of authority, or too contemptible for the eye of authority. Too great, as the Popish clergy are exempt from the temporal Sword: or a strong faction of mal-contents; a beast that knows the own strength. Or too base for notice; such are the droves of beggars, professed cyphers, nothing-does that swarm about this City, and have their cantons all over the country. Spight of all laws, statutes, and contradictions, they will beg rather than work; and curse that authority to the pit of hell, that shall correct their vicious life. These the connivence of man lets alone, and the patience of GOD also forbears: but *their damnation sleepeth not*.

Great difference then doth God make of offenders: *eye for eye*; not the whole body for an eye, not two eyes for one. Theft finds an easier mulct than murder, than murder treason. All sin is culpable enough; but there is a *Chiefely* belonging to some: as to him that miscalls his

brother, *Matth. 5.22. Whoremongers God will Judge*; they are often reprimanded to his own tribunal. *Without shall be dogs, &c.* Many other sinners shall be excluded, but chiefly these. *1 Tim. 1.9.* If hell were too little, some less offenders should be thrust out; these must have room. There is a *Maxim* on the head of a devious Christian: howsoever men live or die out of the pale of the Church, a wicked Christian shall be sure of plagues. *Woe to him that betrays the Son of man: Jews, Elders, Priests, soldiers, Pilate, all guilty; but chiefly Woe to Judas; he had the greater sin.* The *Midianites* fare not so ill as the wicked Israelites, *Judge 8.16.* The sword quickly dispatcheth them; these die with lingering and horror, the flesh torn from their backs with thorns and briars; beaten and scratch'd to death. How severe was this revenge, how sad a spectacle to a tender heart! to see their bare bones looking in some places thorough the bloody rags of their skin and flesh; every rent worse than the former, death multiplied by torment?

Such a *Chiefly*, or high place in hell is reserved for some sinners: the rest are beaten, but they that *know God's will and do it not, especially; with many stripes.* All corrupt and rotten trees are good for nothing but the fire; but *chiefly* the vine, if it be dead and fruitless. At that dreadful day how many shall unwish themselves Christians; or wish that the Gospel and they had never been acquainted. If infidels live ungodly, they do but their kind: their punishment shall be, though just yet less. But if men after a religious nurture, and knowledge of the truth, shall shame their education; this God takes more heinously, and revenges more sharply. The more bonds of duty, the more plagues of neglect.

That walk after the flesh, &c.] Here is a double mis-behavior; one in regard of themselves, another in respect of their betters. While they neglect service to their governors, they justly become slaves to themselves. It is fit they should be left to their own desperate guidance, that scorn to be awed by God's ordinance. In the former of these vices, consider two things. 1. What is their leader, *The flesh, &c.* 2. How they follow this leader; *Walk after it.* In particular, here is the daughter, the mother, and the grand-mother: the daughter is *uncleanness*, the mother *Lust*, the Beldam or Gand-mother *the flesh.* *Uncleanness* is from *Last*, *last* from the *flesh*; *uncleanness*, *lust*, *flesh* and all from the Devil. In a tree there is the sap, root, branches, fruit: Satan is the root, *flesh* the sap, *lust* the branches, *Uncleanness* the fruit. All of them bad counselors, intolerable commanders.

Flesh.] By *flesh*, to decline the various acceptations, we here understand the whole corruption of our unmortified nature. It is not only a privative incapacity of goodness, but a positive inclination to all evil. The godly are not wholly freed from it, but not wholly governed by it. It is in the wicked, as the Turk is at home, ruling all: in the regenerate, as the Turk and Christian, they can never agree. The *flesh*, like *Esau*, is the first borne: but *Jacob*, grace gets the blessing from it. These are mixed in the believer, as fire and water are in compounded bodies; light and darkness in the air at twilight; or water cold and hot in one vessel. We cannot say, that the water is in one part hot, in another cold, but the whole quantity is partly hot and partly cold; that is luke-warm. ^e *The flesh lusteth against the spirit, &c.* The flesh carries him one way, the spirit another: as the inferior orbs have a violent motion *ab extra*, and a natural motion contrary of their own. But still light shall overcome darkness, heat

over-master the cold; and the dead *flesh* be weakened and finally annihilated by the quickening grace of Christ.

Many complain of the flesh, as of the *Ephialtes* in a slumber; they would remove the burden, and cannot: hence they begin to doubt of their salvation. But then *Paul* could not be sure of his salvation; for he cries out for deliverance *From the body of this death*. And we need no better proof that a man is not dead, than because he feels his deadness. If we be sensible of the flesh, detest her motions, repent of her over-bearings and prevailements; weep and fight, as a troubled air doth at once both rain and thunder; call upon Christ for victory, with the weapons of resistance in our hands; we shall then sing to his glory that triumph; *Blessed be God, that gives the victory through Jesus Christ*.

But the *flesh* in these men here, is a *Dominus fac totum*; which not only makes laws to a reprobate, but makes him keep them: a Queen regent, a she-devil, a professed strumpet; and under her conduct and Standard marcheth the whole feminine army; *Avaritia, invidia, superbia, &c.* The devil doates on the *flesh*, and her resisting is a resigning: for if Satan should not feed her with temptations, she would tempt him for them, and snatch her own bane. Sometime, she is troubled with a wrangling neighbor, Conscience; which if she cannot pacify, she will rear up; as Surgeons do incurable Fistula's. She hears of Christ's passion, and is glad of it; not as her remedy, but her security: she takes his death as a liscence to sin, and his Cross for Letters-patent to do mischief. She hears the Word, as a man writes on the waters; no character, no print of his finger is left behind. She will not understand, but *dies without instruction*: only hell torments can open her eyes. So the rich man *Lift up his eyes in hell*: they were never opened before. As *Gideon taught the men of Succoth, with briers and thorns: he made them to know, taught them with a vengeance*. She is ever ready to run into extremes: like the Jews, in adversity unfaithful, in prosperity unthankful. Or as *Laban's Sheep* were in the extremes; either all black, or all white: *Jacob's* were in the mean party color'd. The wicked are always in extremities, of either defect, or excess; of irreligion, or superstition. In a word, as the world is Satan's bawd, so the *flesh* is his harlot; upon whom he begets all his children, the works of disobedience.

For us that have both our fathers blood and our mothers blood in us: grace from the former, as we have flesh from the other; and one of these will be master: let us as it is fit, give the Sovereignty to our father: let his grace rule us, albeit the flesh entice us. Be thou a faithful Porter in God's house; diligent to keep out his enemies, and to let in his friends. Beware of denying entrance to the least motion of grace: for man's heart is like a spring-lock; pull too the door after you, and the lock will shut of it self: but being shut it cannot be opened without a key. The heart with the least pull locks out grace easily: but cannot open to re-admit it without his help that *hath the key of the house of David, that opens and no man shuts, that shuts and no man opens*. Know you not that *flesh and blood shall not inherit the Kingdom of Heaven*? We say in wrongs, flesh and blood cannot endure this: we say in temptations flesh and blood cannot hold out. What flesh do we mean? That which God hath damned? Which he will never admit to the Kingdom of heaven? A fair plea! When that must be our Apology, which is our impiety. No, let grace be our direction, for it is grace that must be our salvation.

Lust.] This is the daughter of the *flesh*, and mother of *uncleanness*: the branches that grow from that cursed root, and bringing forth more cursed fruit. The sparks that fly up from that burning furnace, the bubbles of that noisome and baneful fountain. For method of discourse, I shall examine five questions concerning *Lust*.

1 What *lust* is. It must be considered as the Original fountain of all sins; and so it is an impotency of heart, whereby it is inordinately carried with the desire of evil. Original sin is called *Lust*, because it principally shows it self in *lusts*: as an obstruction of the liver is perceived in the burning and dryness of the palms. Or it is taken for a branch and fruit of the former corruption: *flesh* is the Tyrant reigning, *lusts* are his laws, rules, precepts *Obeying them* is the vassalage, a tenure in villainy. It is either *fomitis innati*, the in-borne occasion of sin: or *Actus interioris*; whereof be three degrees. 1. *Propassio*, the first motion. 2. *Delectat*••, it likes us. 3. *Consensus*, we yield to it. The first is impossible be to avoided, the second difficult, the last by grace easy. The appetite desires noxious meat, yet we choose whether we will taste it: it pleases our palate, yet is it in our choice to swallow it down: we swallow it and it makes us sick yet then let us refrain it. *Lust* then is either *Facultas concupiscendi*, or *Actus ipse*: the one like a drowsiness of nature, the other like the passion of slumber: that *pravitas nativa*, this *pravitas activa*: that the nourishment of sin, this the accomplishment of sin.

There is a three-fold concupiscence; Natural, Sensitive, Voluntary. 1. Natural, which is in stirpes and plants, whereby they covet and draw unto them their food and nourishment; this is properly called 〈 in non-Latin alphabet 〉, *desire*. 2. Sensitive, such is in brute beasts. 3. Voluntary, this is in man only, (though the other be not excluded,) and is called 〈 in non-Latin alphabet 〉. In this voluntary lust we must consider 〈 in non-Latin alphabet 〉 the faculty it self: and 〈 in non-Latin alphabet 〉, the exercise of that faculty. Further, these must be considered *Physice*, naturally; such is an appetite to meat: or *Metaphysice*, supernaturally, such is a regenerate desire: so there is an *Holy covetousness*, *A spiritual lust*; *An anger without sin*. Thus we may covet, desire, affect, and sin not. Or morally, in relation to the commandment; which consists in *concupiscendo illicita*; in lusting after unlawful things. Such are *aliena*, not our own; another's house, or wife, or any propriety of his: or *licita modo non licito*; as exceeding in measure: so sinners covet wine to riot; or money to hoard, not to use: or strength to revenge: or beauty to tempt: or apparel for pride. To lust for a lawful thing may be an unlawful lust; as to desire it *supra modum debitum*, or *citra finem licitum*. Therefore *S. Augustine* calls concupiscence, a motion of the mind to enjoy riches, health, another, yea, himself; or anything else, *non propter Deum*, not for God.

2 What is the seat of this *lust*: *I know that in my flesh dwelleth no good thing*. Where *Ambrose* by *flesh* understands the body. His reason why sin hath the habitation in the flesh, rather than in the soul, is because the flesh is derived *ex Traduce*, by progagation, so is not the soul. For if that were propagated as the *flesh*, sin should rather *habitare in anima quàm in corpore*: the soul being the agent offending more than can the body, which is but the instrument. *Ans.* This proves that the first pollution is of the *flesh*, not that the soul can be free: for by infusion must follow infection; as good liquor is spoiled by a musty vessel. But sin disperseth it self into the whole nature of man, body and soul. So there is 〈 in non-Latin alphabet 〉 *A mind of*

flesh: nor is the natural mind apt to any good. 2 Tim. 3.8. *Corrupt minds*: therefore the Apostle requires a *Renovation of the mind*. Nor by the outward man must we understand the body, and by the *inner man* the soul: but the regenerate part is called the ^t *inner man*, the unregenerate part the *outward*. Grace is the *inward man*, because. 1. *Intus potissimum regnat*; the power of it is chiefly discerned in the mind. 2. *Non patet oculis humanis*; so called the *Hidden man of the heart*. 3. *Non externa quaerit*: *vill* lusts are ever wandering abroad; without a man, exercised about vanities: this keeps home, and seeks not riches, but peace of conscience. 4. *Per excellentiam*; as the mind is more excellent than the body, so the spirit more noble than the flesh *Lyranus* would have the *inner man* to be reason, the *outer* sensuality; that beast of man which always rebels against reason. So *Gorrhan*: *In carne*, that is, *in homine sensuali*: so *Tolet*, *Pererius*, and the present Romists. But it is plain by the Apostles demonstration, that the *flesh* is *Totus homo ut natus*, and the *Spirit*; *Totus homo ut renatus*; there being in the regenerate something that is spiritual, and something that is carnal. The seat of *s* is in the rational part, the will bringing it forth: the body doth but execute the edict of reason and will: therefore the part rational hath something carnal. Shoolemen like the Philosophers, make two parts of the mind; 〈 in non-Latin alphabet 〉, the reasonable part: and 〈 in non-Latin alphabet 〉, void of discourse, the seat of affections and passions. If *Paul* should make no other difference between *flesh* and spirit; his Apostolical theology were no greater comfort than their blind philosophy.

3 Whether lust be a sin; we must know that not only the act of lust, but *ipsa concupiscibilitas*, concupiscence it self is corrupt and forbidden; *unda cupi*. The difference between us and the Pontificians in this point, lies thus. They say, there is *concupiscentia formata*, the second motion, which is with consent of will; this is sin, and we say so too. There is *concupiscentia informis*, without deliberate consent: this they say is no sin, we affirm it. They say, it is not sin, but the cause of sin; as the Sun is said to be hot, because it causeth heat: but we call it truly sin it self. Let us first weigh some of their arguments against it; then ours for it.

Object. That which is natural, cannot be evil: but concupiscence is natural, for it was in man before his fall. *Ans*. As it is natural, it is not forbidden: if the matter desired be lawful, the manner regular, the end honest; God's glory, ours or others good. So a man may desire that is proper to him, the wife of his bosom or that is appropriate to him, as an office, 1 Tim. 3.1.

Object. Nothing involuntary is sin, but the first lust is against the will, therefore no sin. *Answ*. The rule of good or evil is not man's will, but God's Law. That which is in us necessary, was in *Adam* voluntary, and by him in us. Now it cannot be avoided, then it might: his willing transgression transmitted to us a necessity of sinning. Original sin is in Infants, it is not voluntary: yet they die, which could not be in Justice, had they not sinned. So though that of *Aristotle* may be true; *Nemo volens malus, nec invitus faelix*: no man is bad with his will, nor happy against his will: yet habit can make that necessary, which was at first voluntary.

Object. The Law commands no impossible thing, nor doth God condemn for that which no good man avoid. *Ans*. The Law was possible to created nature, that is now impossible to

corrupted nature: that we want power to fulfill it, is because we had power and would not keep it. *Nemo quantum possumus melius novit, quàm qui ipsum posse donavit.*

It is objected from, *I am.* 1.16. that either concupiscence is not sin, but the cause of sin: or if it be sin, yet is not mortal sin; for *sin till it be perfect, brings not forth death.* *Answ.* This is no true conclusion; concupiscence brings forth sin, *Ergo* it is no sin; but *Ergo* it is not that sin which it brings forth. A man begets a man, therefore is he not a man? No, but therefore he is not that man which he begets: Yea, he is a man even because he begets a man. And to say, *sin perfected* brings forth death, therefore *sin not perfect* brings not forth death; is as if we should thus reason; the father begets a mortal man, therefore the Grandfather doth not. Because actual lust produceth death as the nearest cause, this hinders not original lust as a remote cause to be mortal.

Our Reasons.

Argum. 1. Whatsoever is forbidden by the Law, is sin; but the Law forbids the first motions of lust. If you ask, what commandment forbids it, I answer; Lust with consent is forbidden in the ninth, Lust without consent in the tenth. Without this distinction I see not how we can make ten commandments: the seventh forbids lust in the voluntary desire, as our Savior expounds it. Therefore if the tenth should not restrain the involuntary and first rising lust, it were superfluous, as being all one with the seventh. It is not untrue, that original sin is condemned in the whole Law, but more directly in the first and last commandments: because these two more properly concern the heart of man: the former respects it as concerning God, the other as concerning man. Saint *Paul* confesseth that his *lust* tempted him *against his will*; and by that *lust* he means the first motion: for the second, which are with consent of will, he knew well enough before to be sins: yea, the very heathen knew this by the light of nature. To *covet* then is forbidden; if we do covet, we break the Law therefore sin. The other laws condemn *pravos affectus quibus delectamur*: the last, *ipsos appetitus quibus titillamur*. To say with *Pererius*, that the former only prohibit *Actus exteriores*, and the last *consensus interiores*; is false by Christ's own exposition: who citing the Law, *Thou shalt not kill*, affirms it to be broken by *rash anger*: and that, *Thou shalt not commit adultery*; by *lusting after a woman*.

Argument. 2. *Rom.* 7.20. *If I do that I would not, it is no more I, that do it, but sin that dwelleth in me.* He is unwilling, yet he calls this *lust, sin.* *Pererius* answers, it is called sin, because it is *Effectus peccati*, or *Affectus peccati*: as the writing is called the hand, because it is written by the hand: or as *Frigus* is called *Pigrum*, slothful, because it makes men slothful. *Solut.* But that which makes a man bad cannot be good it self. *Quicquid efficit tale, ipsum magis est tale.*

Concupiscence is not only *causa peccati*, and *paena peccati*, *sed ipsum peccatum*; as Saint *Augustine* hath it. The Jesuit replies, *Augustine* means not *peccatum morale*, nor *peccatum mortal*; but *vitium corruptae Naturae*: as blindness, deafness, lameness, are called *Peccata sive errata Naturae*: as being against the integrity and perfectness of our natural constitution: so the rebelling of concupiscence is against the integrity and perfection of the soul; an error in nature. *Answ.* There are natural faults in the soul; as ignorance, forgetfulness, dullness of understanding; in the body, infirmities, weakness, sickness: which are the effects of sin, not

sins themselves. But all these are effects and passions, whereas concupiscence is active and working. In a word, it resists the motions of God's spirit, now all disobedience is sin. In civil matters no man is accessory to a sin without consent of will, but it is otherwise in the court of conscience.

4 What variety of lusts there be. Saint *Paul* enlargeth *lust* to all motions, inclinations, passions, and perturbations, of heart, mind, will and affections. Original concupiscence is the seed of all sins in man: look how many sins there be in the world; so many lusts in the heart of man: the number of lusts is no less than the number of sins. Of actual lust, there be two degrees: sudden, or voluntary and deliberate. Sudden is the motion not agreed to voluntary is with consent. The eye is sometime cast upon an object on the sudden, without any intention or consultation of the mind: sometime it is sent on the hearts errand by the minds direction. As the eye may be shut in a twinkling without thought or purpose: and it may be shut with deliberation, to sleep, or prevent harm. The heart is a furnace, that sometime sends forth sudden, sometime leasurely flames. The first is the nature of sin, the next is the nurture of sin: consent doth nurse the child of death, practice brings it up: actual lusting is the oil that feeds the lamp of concupiscence. The mother brings forth the daughter, and the daughter nourisheth the mother: *Hagar* produceth *Ishmael*, *Ishmael* sustains *Hagar*: blessed is that *Abraham*, whose house is well rid of them both.

5 How heinous this sin is; even no less than damnable in it self. *Lusts* are often more punished by the great Judge, than diverse actual sins. The continued lust of uncleanness, is worse than a discontinued art of uncleanness. He that always desires pollution deserves greater punishment, than he that is overtaken with it against his will. One kills a man against his will, another desires to kill him and is hindered: this last is the murderer before God. It is this *lust* that *Paul* calls the *burning*: it is one thing *Calefieri*, a good man may be hot: but *Vrere*, to *burn*, is another thing; when lust finds indulgence, and is scarce restrained with shame. The act of adultery is not more heinous among men, than the unlawful desire and consented lust of the heart is to God. Without practice, the very purpose stands culpable before him. Silly people think the commandment is not broken, if the outward gross sin be abstained: but God fetcheth in malice, anger, envy, within the compass of murder. Some ignorants use the commandments for prayers: poor souls, they little think they are God's thunderbolts, to throw them into hell for their sins. Thus Usury, the desire of gain by the undoing of others: hoarding of corn in dearth, which is to make a private profit of God's public Judgment: bad example, with a delight to corrupt others; which are like those erring lights, that instead of guiding ships to the haven, lead them upon rocks and shelves: all these are degrees of murder. So a wanton eye, an obscene discourse, a vain attire, a light behavior; all these are degrees of adultery: lust is like a secret malignity in the bones, hardly got out: wounds and ulcers are sooner cured because of their appearance. Adultery may be restrained by corporal impotency; still lust is hid within; it must be a potent medicine that fetcheth it out. *Uses*.

1 It justly humbles us: if the first motion, without consent be sin: if the second with consent be greater sin; Lord, who can say, *my heart is clean*? Not many can clear themselves so

with *Samuel*, from the act of injustice: fewer with *Paul*, *I have coveted no man's gold, &c.* but, I was never tempted to this; no man could ever say this but one, even that man who is the Son of God. If we had no more, this last were enough to hide our faces, and stop our mouths before the Lord. Too few take notice of this natural uncleanness: though it be borne in them, and borne about them; yet they neither see the filth, nor feel the weight. Moors, that never saw men of more temperate climates, think there is no other complexion but their own. *He doth much good that goes not after his lusts: sed non perfectum bonum facit*, but he is not perfect, *that doth not what is written, Thou shalt not lust*. Now shall we not be cast down for that, which without repentance will cast us down to hell? *Paul* did not more truly *Bear about him the marks of the second Adam*, than we do all the marks of the first *Adam*. Let us know, that eternal fire is the wages of this *lust*; consent makes it hotter, practice enflames it. This *lust* is in us all, and this *lust* is sufficient to condemn us all.

But then, alas what shall we do? How should we scape? This necessitates our ruin. Therefore as the law compelled him that had *Opened a pit, and left it uncovered*, to make good his neighbors beast that miscarried in it. So having opened a pit, lest any soul should perish in it, let me cover it again with comfort. The condemning quality of this sin is taken away by Baptism; *Reatus tollitur. Acts 2.38. All sins*, now children have no sin but original *lust*. *Reatus, qui fuerat generatione contractus, est regeneratione transactus*. In Christ it is pardoned, and shall not cast his members to hell. Yet is it by nature so died in grain, that nothing but his blood can purge it. And even in the purged, it still remains, *tanquam in homine secum confligente*. It shall not reign over us here, not confound us hereafter, yet will dwell in us till our dissolutions. It was the *Pelagians* slander, that we hold Baptism, *non auferre, sed radere peccata*; only to shave our sin, because the root of concupiscence remains. But we say, it frees us from the damnation and domination, not from the inhabitation of sin.

2 It teacheth us to withstand the beginnings of sin, to kill that pestilent brood in the cradle, to destroy them in their infancy, as we do a nest of young Wasps. For *lust, when it hath conceived, bringeth forth sin: and sin, when it is finished bringeth forth death*. *Lust* tempteth, there's the mother: being moved by the devil, there's the father: it conceiveth, thus the child is begotten between them; concupiscence being the devils strumpet, by whose pregnancy he fills his kingdom of darkness: she is *mater mortuorum*, the mother of the dead; as grace (like *Eve*) is *mater viventium*, the mother of the living. Delight is the midwife. *It bringeth forth sin*, there the child is borne: it must now have a Nurse to bring it up, that is custom: and the full stature it grows unto, is death. It tempteth by enticing the mind to evil, conceiveth by the consent of will and resolution to do evil, bringeth forth by execution and practice; nurseth it to growth by custom and continuance: lastly, this stripling engendreth another child, *Benoni*, the sorrow of the mother, and that is *death*. If we cannot prevent the conception, yet let us destroy it in the birth, make it abortive, by purposing never to act it: if it pass the knees, and draw the air of intention, yet let us stop it ere it come to action; let us not do the determined evil. If it over-sway us to like and act it, yet let it never come to an habit, let us devow a custom. But how much more easy were it to stop it in the first cause, as seasonable physic doth meet with an infection at the first taking, before it run into the veins, and corrupt the blood. The seed of *Ishmael* had never afflicted the seed of *Israel*, had *Ishmael* been killed when

he was banished. As the first rising of *Elias's cloud*, *Ahab* had time to get home dry: that once ascended, all the speed of his Chariot cannot out-run the shower. Cut off the gangren'd joint, and save the body. The way to minish the increase of ravenous and noxious fishes, is to destroy the spawn with the mother: to be rid of harmful birds, is to spoil their nests. When a fire-ball is thrown into a ship at a sea-fight, they presently cast it out ere it break or fasten. Meet thine enemy at his coming out of his bed, before he arm himself: take lust ere it come to a rebound. At the first motion, stop the mouth of it: let it never make a reply: stand not to argue, lest thou be overcome.

3 Let us avoid them as perilous and mortal enemies. 1. Dangerous for their nature; continual tempters. Conscience doth sometimes sleep from reproving, these never rest from enticing. 2. Dangerous for their number; *Si cōtemnas quia minima, timeas quia plurima*. Many temptations come in by the Cinque Ports, the senses; mo by Satan's injection, that presents to the affections things absent from the senses. Most (by *lust* it self; that as no created thing is quicker than thought) tumbles over a thousand desires in an hour: many strings to sins bow, that if some break, the rest may hold: many trains of powder, some likely to take fire. 3. Dangerous for their effect, bringing forth the most monstrous offenses; *mille actus vitiosos, & mille piacula*. Open but the *pit*, out *swa•e* these pestilent *Locusts*. Who would have thought that *David's* wanton look should have begot murder? He that hath given way to his *lust*, must confess such fearful precipices. Murder we detest; yet how many hands hath the lust of revenge embrued in blood; how many necks hath it brought to an ignominious halter? Incontinence hath the name from *uncontained lust*: many a disease of body, reproach of name, consumption of state, loss of life and soul, are beholding to it. 4. Dangerous for their continuance: an ill seasoning, that is never got out but by breaking of the pitcher: a mark that all carry to their graves, some to their torments. While the soul doth animate a body mortal, it will tempt both body and soul. Cut off the sprig of a tree, it grows still; a bough, an arm, still it grows: lop off the top, yea, saw it in the midst; yet it will grow again: stock it up by the root; then (and not till then) it will grow no more. Next unto God and Christ, we may thank death it self, for the abolition of *lust*. We have three birth-days: the first of nature; this gives *lust* the breeding; the second of grace; this sets *lust* a bleeding; it doth mortify it, not nullify it; *moribundum, non mortuum reddit*: the last of glory, then are we rid of it forever. Thus all the Saints in heaven are thrice borne; to *si•*, to grace, to glory. *Lust* in the first is a King; in the second a slave; in the third nothing. The second nativity crosseth the first, the last perfects the second. To be freed from concupiscence is a main motive of that zealous prayer; *Come Lord Jesus, come quickly*.

Let us (in the mean time) beware the captivity of our affections. *Let not sin reign in our mortal bodies*: where it is a sovereign, it will force obedience. It will *inesse*, let it not *praeesse*. There is difference between lusts, and actual sins. 1. *Interventio temporis*: lust is sudden, action requires time, *Luk. 12.20*. He hath the present lust of covetousness, he must tarry a time to enlarge and fill his barns. 2. *Interjectio loci*: lust often desires, that cannot be present, therefore adultery must stay for opportunity. 3. *Interceptio organorum*: *Balaam* had a des•re to kill his harmless beast, but he had no weapon: the hand is not so quick as the thought. 4. *Interpositio impedimentorum*: *Absalom* lusts for his fathers Crown there be many hindrances, he

cannot reach it. If to achieve were as easy as to desire, one man's lust were able to ruin all the world. 5. *Intercessio argumentorum*: the soul hath some discourse between the lust and the act. *Video meliora proboque*, is in the soul of a *Medea*, a Sorceresse. 6. *Intermissio cogitationum*: sometime, the second nail drives out the first. So the LORD sets our lusts together by the ears, as the Egyptians against the Egyptians; that while two poisons wrestle we may live. The falling out of thieves helps the true man to his goods. The lust after beauty is driven out by a desire of revenge, that again by a golden thirst and if grace comes, this drives them out all; as the feathers of an Eagle, that will not endure blending with other feathers, but rather consumes them. All these *Inters* should be the interruption of sin, and for the compunction of heart: that though concupiscence have conceived, she may not be delivered. Justly should we say to lust; as the Hebrew did to *Moses*; *Who made thee a Prince over us? whence hast thou this authority? Wilt thou kill me*, as thou killest the worldling? No, thou shalt not, I have a deliverer, *Rom. 7.25*.

5 Seeing the flesh will be in man, so long as man is in the flesh; let us strive to fill our hearts with better desires. *Lust* works in the memory, by remembering vanities, injuries, bad examples: instead of these, let us remember our sins, our ends, our Audit. In the affections; if it work by pride, stop it out by humility: if by malice, with charity: if by uncleanness, with chastity: if by covetousness, with liberality: if by revenge, with mercy as darkness will give place to the Sun. In the mind, if idle thoughts find room, it is because God is not there. *Let the word of God dwell in you plenteously*: emptiness of that food will cause the repletion of windy lusts. In the body, if it work by drunkenness, rather turn *Rechabite*, never drink wine. If by surfeit and high feeding, fall to *Daniel's* pulse, shorten the commons of sin: as it is better to beat down the house, than to be fired in it. If by Idleness, skrew up thy endeavors to a greater task. *They be idle*, therefore *regard vain words*: thus a Pharaoh could conclude. Let lust never call, but we have other business. The best remedy is prayer: when concupiscence tempts us to folly, let us make the matter known to our husband, CHRIST. When lust covets transient riches, call home the meditation of those permanent joys; and say *Our father which art in heaven*. When lust would study how to get honor; then say *Hallowed be thy Name*. When ambition would have such a preferment; then say, *Thy kingdom come*. When it would carve thy own portion; then, *Thy will be done*. When it covets moneys and riches; then, *Give us this day our daily bread*. When it would revenge thy wrath on others, then say, *Forgive us our trespasses, as we forgive them that trespass against us*. Howsoever it tempts us, let us pray, *Lead us not into temptation*. And that we may never yield unto it, *Deliver us from evil*. Let not lust reign in us, *For thine is the kingdom*: we cannot avoid it ourselves, *for thine is the power*: and for our deliverance, *Thine be the glory, forever and ever*. Amen.

Of uncleanness.] Of sores and ulcers and such noisome pollutions, sordid and odious to God and good men; such is the subject of my present discourse: that this may well be called a Spittle-Sermon. But as the Physician is seldom sent for, unless men be sick; nor is so much consulted about diet as physic; *The whole need him not, but the diseased*. So if there were no sin, you should need no Preacher: yet wise men require antidotes and preservatives; and would rather pay the Physician to keep them well, than to make them well; health being not so easily restored, as conserved. Therefore let them that be infected with this leprosy, learn

now the means of their recovery: let them that be not infected, observe the means to continue their purity. Whether they be or be not, this discourse, like the Bath, shall do them no harm: an honest heart will not return unbettered. For method, first, I will describe the disease of *Uncleanness*, then the cause, last, the cure.

The disease lies not like the Meagrim in the head, nor like a Pleurisy in the blood, nor like a Gowte in the joints and extreme places, nor like an ach in the bones: but it is Epidemical, like an ill habit of body, and possesseth in a reprobate not only *Totum hominem*, but *Totum hominis*: as *Job* was not here and there ulcerous, but all his body one coagulated ulcer; *There is no whole part about him*. First, there is a contemplative *uncleanness*, when the mind pleaseth it self with vicious thoughts: thus there may be a world of wickedness in a man, though the acts of pollution be refrained. The devil, who is *The father of lusts*, reigns in the soul by these: yea such a heart that infernal Prince takes up for his bedchamber. Secondly, there is a preparative *uncleanness*, which is an effeminate of carriage; or affectation of inviting the eyes of lust: all their postures being so many characters, to spell the meaning of their lascivious hearts. It were well, if such an one were forced to cry, as the Leper in Israel, *I am unclean*. 3. There is a procurative *uncleanness*; that takes up the devils office, and helps forward the damnation of men. Such was *Jonadab* to *Amnon*; whose unkindly flame might else have wasted it self out in time; but that such a wicked counselor blew the coals. This was no worse a man than the Kings brothers son: now this noble Pander will project a course for *Ammons* satisfaction. The procurer is as *unclean*, if not worse than the committer: the fire would languish, vanish, perish, if there were no such feweller. 4. There is a sensitive *uncleanness*; when the ear sucks in obscene stories, the eye delights in immodest mixtures, and the tongue skrewes it into all discourses. This is, as if the door were not wide enough, to set open all the windows, and break down the walls, to let in the air of *uncleanness*. Actual *uncleanness* follows, whereof there be many degrees.

1 Fornication; I mean not titular; as Hostesse and Harlot are convertible terms: nor metaphorical; as the *children of whoredoms*: nor spiritual; as Idolatry is called fornication: but corporal; which is commonly taken for the incontineny of single persons. The natural cure of this *uncleanness* is marriage thus *Shechem* bewrays a good disposition even in filthiness, he would not let *Dinah* fare the worse for his sin. But as he had with dishonest rage abused her, so he strives with honest love to entertain her. Her deflowring shall be no prejudice to her: as the sin was done by him; so he would have the whole shame redound to him; and so he will hide her dishonor with the name of a husband. To this purpose he communes, craves, offers, indeed would buy her; even purchase leave to make her satisfaction. He sues to his father, to hers, to her brethren, to her self; and begs with submission what he might have gotten with violence. The father consents, sollicitates, is ready to buy his sons peace with his own pain. No dowry shall hinder, but *Shechem* shall recompense *Dinah*. How far worse are they, that abuse without any purpose of amends? But marriage in this case is some satisfaction, no restitution: a good salve is not so good as no sore. This may make the next act lawful, not justify the former. How ever the scene concludes, the first entrance was naught. Though a late satisfaction be better than none, yet a timely prevention is best of all.

2 Adultery; when one or both are married: this is the breach of many faiths; and so much the more pernicious, as it is a willful shipwreck abroad, when it hath a harbor and safe remedy provided at home.

3 Whoredom; which is a mad and transportive desire to abuse many. Sometimes it is *lust*, joined with anger; doing it in spite; a desperate revenge, by polluting another's bed to cast away his own soul. So the foolish child, when one snatcheth his apple, throws his bread after him. Sometime it is joined with covetousness; he wastes his body to fill his purse; as a fool burns his band to make tinder. Always is it joined with folly: not so much respecting a fair woman as she is fair, but as she is a woman: foul water will quench that fire as well as fair.

4 Unnatural *uncleanness*; as men with men, men with beasts, women with devils, as it is reported of some Witches. But these things are so *horrenda facts, ut etiam pudenda dictu*.

5 *Uncleanness* with our own kindred, which is incest. To patronize this, some allege precept, practice, and custom. But that Law to the Jews, was partly political, for distinction of families: and partly Typicall, preserving the right of primogeniture, prefiguring the spiritual birth-right in the *Messias*, which should be endless. The moral law was otherwise: therefore we answer, that albeit God had particular exceptions from his general laws: as the *Cherubims* over the Ark was an instance against the second commandment: the Israelites robbing the Egyptians, against the Eight: and *Phinehas* killing *Zimri*, against the Sixt: yet it is plain that the Lord condemns all incest.

6 With more wives than one, which is Poly-gamie. I know this fact of *Jacob* is diversely excused. As first, it was prohibited by no Law. *Answ.* It was not prohibited by a Law written, it was by the Law engraven: God made but one woman for one man; and he was a wicked *Lamech* that first begun bigamy. 2. But custom excuseth; as at first a side garment was a shame to the Romans, but at last it grew to a fashion. *Answ.* That was a thing indifferent, the decency whereof time might vary: but there is no custom against the first Institution. 3. In the multiplicity of wives he propounded to himself the multitude of children. *Answ.* If ever such an Indulgence had been fit for any, then *Noah* should have been dispensed with, to propogate the world: but God gave him no such indulgence. 4. This was done in a mystery. *Answ.* Indeed, *Aug. Ruper. Greg.* all reduce it into several allegories: yet cannot this Iustifie the fact; no more than CHRIST'S second coming *like a thief*, can warrant a thief sudden breaking into a house. This therefore must be granted, *Jacob's* infirmity: to marry two wives, was his transgression: but to marry two sisters, no less than Incest. Albeit God disposed this to increase the holy seed, yet the fact is against his ordinance: and our positive Law makes it death, as by the Law Institutive it is deadly. *Every man shall cleave to his own wife. Vxori, non meretrici: suae, non alienae: Vxori, non •xoriibus:* to his wife, not wives.

7 *Uncleanness* with a man's spouse; I mean between the betrothment and consummation. The Levites spouse, till he married her, was but his *Concubine*; and their conjunction was fornication. It is not enough to say, they were married before God: the hand of the Church must be there, or this is culpable uncleanness. Marriage is no amends: otherwise than willfully to break a whole glass, it is afterward to soalder it: yea it is rather to break an arm

or leg, to set it again: or to condemn a man first, and then to sue out his pardon. The common opinions, This is but a true covenant ante-dated; the taking possession of a man's own, without due course of Law: the mowing of his corn before harvest: the plucking his own grapes ere they be ripe. But this is trivial: contract is but *Ius ad rem*, marriage gives *Ius in re*. Contract binds to marriage, not allows to touch before marriage. Contract is but like Articles agreed upon, marriage puts a seal to the covenant. Such a fruit of their bodies, is but a monument of their sin: and without hearty repentance, a good proceeding seldom follows so bad a beginning.

8 *Uncleanness* with a man's own wife. This is when the use of the marriage-bed is either *intempetive* or *intemperate*: in a season prohibited, or in a measure not moderated, or in a manner not ordained, or to an end not warranted: as when it hath altogether respect to pleasure, not to generation; or to beget an heir for their lands, rather than a Saint for heaven; or their own Image, rather than the Image of God. If uncleanness can creep into marriage, where will it be kept out? How soul is the disease, when the very remedy is often infected? Not but that *Conjugium purum*, but *impuri conjuges*: marriage doth not stain, nor so much as die, in the Romish sense: it is honorable and clean, yet the married may be *unclean*.

9 *Uncleanness* with a man's self; as the heathendishonored *their own bodies* 〈 in non-Latin alphabet 〉 . There be three turpitudes against nature; with another kind, or with the same kind of the same sex, or with no other person but with themselves. Thus Saint *Augustine* distinguisheth between *Flagitium* and *Facinus*: the latter is in hurting another, the former in committing against a man's self. Other sins are *without the body*, *fornication against the body*, this uncleanness in the body. This was the sin of *Onan*; abusing himself against the order of nature and Institution of God. This was a grievous sin; against God, whose ordinance he disobeyed: against his wife, whom he unjustly defrauded: against himself, whose issue he should not have prevented: against mankind, whose number he should have increased: against his brother, to whom issue should be raised. Some Hebrews think, that he did it to preserve the favor and beauty of *Tamar*, which bearing of children would have impaired. How ever, sensual was his pleasure and the sin in any man is very grievous.

10 Ravishment: the former is a rape upon a man's self, this upon another. Such was *Shechems* sin, as some understand it: but some rather think, that *Dinah* being so light to wander and gaze, was not over-difficult to yield. Commonly, such lust ends in loathing, as *Ammons*; beating her out of doors, whom he was sick to bring in. And therefore *Shechems* seemeth to be no rape, because he still loved her: and having wrought her shame in his fathers house, he would not send her home with disgrace to her fathers Tent: but rather seeks to marry her whom he had defiled. His offense did not make her odious; but so constantly he affects her, that he is willing to draw blood of himself, rather than forgo her. *Ammons* rape was far worse: *Tamar* is sent for as his Physician, but he makes her his physic. She dressed him meat, but that was not the dish he longed for: he loves the Cook, not the cates. She presents the diet, he throws down that, and falls a board with her. His sickness is now forgotten, the Devil hath made him lusty and strong on the sudden. The innocent Virgin intreats for her self, persuades in vain: shows the sin, *Non licet*: the shame, *Non decet*: the danger, deadly: thou

shalt be a fool in Israel; I, no wife, yet no virgin. Prevailing not by reason, she seeks to cool his present heat with future; hope of an impossible thing; *Ask me of my father*. But in vain! he grows mad with resistance, and resolves to be a ravisher. If the Devil were not more strong in such than nature, they would never seek pleasure in violence. This rape defiles *Amnon*, not *Tamar*: the wrong was hers, the *uncleanness* his. She that is ravished, is more a Maid, than she whose own loose thoughts have made her *unclean*. Two lay together, only one committed Adultery, as *Augustine* of *Lucrece*. She was but the Patient; and it was not her fault to suffer, what was not her will to do. Her virginity was not *Perdita*, but *Prodita*; not lost, but torn from her by compulsory means: she still reserved it in her soul, though it had forsaken her body. The Inhabitant is not to be blamed, for thieves breaking into the house. She can do no more than bewail what she cannot keep: lamenting the shame of another's sin; living like a widow, who was neither maid, wife, harlot, nor widow; but a ravished woman. Thus you have the specification of some *Vncleannesses*, (which O that none knew but by a general apprehension and hear say; and not as *Adam* knew *evil*, by sense and experience) now to

The causes; which are many. Physicians say, that to know the cause is half the cure. By cause, here I understand not only that fundamental cause, which is inordinate affection, the boiling fountain of lust but: also such occasions, as breed and nurse *uncleanness*. These are

1. A roving eye, that looks up and down for the objects of lust. *The sons of God saw the daughters of men*: by that looking came lusting, thence preposterous marriages, thence universal confusion. *His masters wife cast her eyes upon Joseph*: her eye led her heart, her heart, led her tongue, her tongue led her hand. Such be the harlots three weapons: the first engine is her eye, the very motion whereof discourseth a silent filthiness.
2. Her tongue offers to take hold, where her eye cannot.
3. Her hand offers to catch him, whom her tongue cannot win. *Tamar sate in an open place*, where she might be seen: *Hebr. in the door of eyes*. This was *Achan's* confession; *I saw, I coveted, I took*. The eye betrays the heart, the heart the hand: sin gets in by the senses, yea by the least piece of a sense; as bad air at a crack in the window. By them it seizeth on the inmost fort, and there it commands them like a tyrant, to whom it was beholding for entrance. This is the order of our crimes: *Achan's* song shall many chatter to a doleful tune; *I saw, I coveted, and took*. The thief; I saw the booty, coveted, and took it: the drunkard, I saw the color of the wine: the Idolater, I saw the goodly picture: the adulterer, I saw the beauty, coveted, and took it, and took my death with it.

David rose from off his bed, and from the roof of his Palace *he saw a woman*. From an after-noon's slumber he riseth to his evenings walk: the eyes which unseasonable sleep had shut up, an enticing object opens. Her Bath was no open place, but lust is quick-sighted: she could espy nobody, but *David* had espied her. *Dinah the daughter of Leah went to see the daughters of the land. The daughter of Leah*; her mothers own daughter, right bred; as the harsh note of the Hebrews speaks: because *Leah went out to meet Jacob* upon such a bargain: as if *Dinah* had gone on purpose to be abused. But the *Mothers daughter*, because both had a fault in their eyes: the mothers, a defect of nature, the daughters, a defect of nurture: hers an infirmity, this a curiosity. Her eyes were guilty of this temptation: She would needs see and be seen; and while she looks about vainly, she is looked upon lustfully. *Tu otiose spectas, otiose non*

spectaris:tu spectas curiose, spectaris curiosiùs. I know there may be a clear and honest aspection, as the Quene of *Sheba* came to see *Solomon*. See *this woman*, saith Christ to *Simon*. But it is better to be blind, than look with lustful eyes. This sin is little regarded: many come to the Church with Christian ears, but Pagan eyes: and Satan comes faster in at the eyes, than God at the ears: that which should save the soul, is lost by the wandering sense. There can be no safety to the Chariot, where these unbridled horses are let loose. *Turn away mine eyes from beholding vanity:* we must see it transiently, not behold it wishly. He can never keep his covenant with God, that makes not a covenant with his eyes. But my inward man is safe, why may not my outward man be free? This is an idle presumption: he is more than a man, whose heart is not led by his eyes; he is less than a good man, whose eyes be not restrained by his heart. So, the ear is the trap-door of the soul; the flies of hell are ever humming about it. It is temptation enough to the thief, that he hears of a booty. If dishonesty come so near as the ear, let wonder stop it out, and save virtue the labor.

2. Bad company; *Joseph shunned the society of his Mistress.* We know our own hearts, we know not the hearts of others. To be the provocation of sin is unholiness, not to avoid the provocation of sin is unhappiness. God and his Angels will protect thee in thy ways: *in thy ways*, not in thy wanderings. If we once rove out of the lists of our calling, there is nothing but danger. Had *Dinah* kept at home, her Virginity had been safe: had *Shechem* forced her *in orbe muliebri*, the house; she had sustained loss without sin. It had not then been her evil, but his: her gadding gave the occasion, even this made her not innocent. It is no sufficient warrant to draw us into suspected places, and spiritual dangers; only to see. No wise man will go into the infected Pest-house, only to see the fits of the visited. Who would poison his body, to please his taste? *Quales amplectimur, tales credimur:* With the lascivious we hardly learn to be chaste. Immodest behavior makes way for lust; this gives life unto wicked hopes. A cold denial invites a second charge: she deserves some blame, that hath only been tried, though she consent not. A fair carriage keeps temptation out at the staves end: lightness of presence lets it in to the grapple, and gives encouragement to lewd desires. Though we fight and conquer, yet it was our fault that we were put to fight. A man is not only to keep his conscience clear, but his name; and to keep this is harder. For our conscience is in our own custody, our credit lies in the hands of other: this stands on likely-hoods, and their construction of our deeds. It is no easy thing to disprove a slander: like an unruly spirit once raised, hard to conjure down. Our reputation is more frail than ourselves, still liable to suspicion: it must be our good behavior, and avoiding bad society, that can keep our name from scandal.

3 Idleness, or no company, and nothing to do: such a heart is the Devils day-bed, whereupon he takes his nooning. The Philosopher called love *Otiosum negotium*; a disease to be cured by labor. *Thou wicked and slothful servant:* if slothful, certainly wicked: if slow bellies, presently evil beasts. While Israel is working in Egypt; pursuing or pursued in Canaan, they have no leisure to be wanton. Let them lie still in the plains of *Midian*, the dancing lasses of *Moab* will soon seduce them to folly. Who ever saw *David* so tempted and foiled in the times of his busy war, as when he was idle at ease? In troubles he could rise up in the morning to his early devotions, *prevent the morning watch*, break his nights rest with the cares of the day: the

service of God, and business of state, took him up: thus long was he innocent and holy. But when Satan finds him wallowing in the bed of idleness, he now thinks him fit for a temptation. Gentlemen that live of their lands, and those of a worse condition, that have given over all trades, to live of their moneys; think themselves the only fortunate men: they need not toile, nor weary their limbs with labor: instead of the Pen or the Pike, the Pot and the Pipe is all their exercise. But there are none more unhappy; for lust can be no stranger to an idle bosom: the industrious man hath no leisure to sin. Doth any man complain the contiguity of his labor? he finds fault with his own felicity: the toile of action is recompensed by the benefit: if he were not doing good, he would be doing ill: if we did work less, we should suffer more: while we work not ourselves, Satan works upon us.

The sitting bird is the fowlers mark: the Devil is like some lazy companion, that while he finds us busy gives back and sees it no time to meddle with us. But if like the idle hus-wife, when her gossip comes in, we throw away our work and hold chat with him; nothing can please him better. Gratifie him but thus far, to talk with him; and he thinks us sure. Exercise is wholesome for the body, better for thy soul. The earth stands still, therefore becomes natures common-Sewer; the receptacle of corruption, all dregs: the heavens, that are ever in motion, are always pure. The troublesomest work to a good man, is to have no work: which when he hath supplied by prayer and meditation, and yet finds *room for more guests*; he studies business; & *qui non invenit, facit*. They that surrender themselves to sloth, find matter of disease breeding in their bodies and souls. The active spirit is soonest dulled with no labor; as the water that hath been heated, soonest freezeth. The danger of women's corruption is their leisure: idleness breeds fancies, which continuance of domestical business would keep out.

4 Lust after beauty; this is the general snare, and occasion of uncleanness. *Joseph was a goodly person, fair, and well-favored*: lovely to all, but not looked on alike withal eyes: his fellows praise him, his master trusts him, his mistress dotes on him: all love him, she over-loves him. That is true of the Poet, *that virtue never hath a better grace, than when it shineth, from a beauteous face*: yet was this danger, it gave him means to sin; which when he refused, it was the occasion of his trouble. But he was fair without, and fairer within; *Pulchrior in luce cordis, quàm in facie corporis*. Even the *Sons of God* were caught with beauty. *Balaam* could not harm Israel with his curses, he doth with his courses and counsels: his curse had hurt none but himself, his counsel cost the blood of twenty four thousand. *Send out your fairest women among them*: this policy was fetched from the bottom of hell. There is no sin more plausible than wantonness, wantonness is no way sooner provoked than by the sight of beauty: this shall draw them to lust, their lust to folly, their folly to Idolatry; so God shall curse them for thee, unasked. This project of that damned Magician was too prosperous: the daughters of *Moab* do more in the Tents of Israel, than the *Amorites* and *Amalekites* could do in the plains of *Moab*. The women made them captives, whom the men felt conquerors. Had they sent their subtlest politicians, and strongest soldiers, to persuade or compel them to Idolatry; they had been returned with scorn. But the eloquent and victorious beauty of the women effected this. It had been happy for them, if *Balaam* had used any charms but these.

I know that a man may lawfully desire beauty in his own spouse, as *Jacob* loved *Rachel*: not for provocation of lust, but procreation of children, and more loving society. Some actions do not so well rid off a hand, without some delight; as eating of meats, learning of arts; and such is matrimonial society. As meat pleaseth us better in a clean dish, wine in a Crystal glass: so virtue in a comely person. But if the beauty be let into our thoughts, and the virtue shut out, there is no speedyer way to ruin. As it is God's use to fetch glory to himself out of the worst actions of Satan: so it is Satan's ambition to advantage himself by the fairest works of God. If the Lord suffer him, he will ruin us with the most rare pieces of creation: No one means hath so enriched hell, as beautiful faces. *The beautiful harlot increaseth the transgressors among men.* Three of *David's* children were undone by it at once: it was the occasion of *Amnons* Incest, of *Thamars* ravishment, of *Absalom's* bloody pride and murder. Beauty, if not well discipline'd proves a traitor rather than a friend. It is a blessing to be fair; but such a blessing, that if the soul be not as clear as the skin, leads to a curse. It is no rare thing to find the foulest soul dwell fairest. If the inward conditions be bad, O what strange mischief can beauty bring about! How many *Solomon's* and *Samson's* hath it befooled and blinded? The weaker sex is the stronger in temptation: it was the dowry that our Grandmother *Eve* bequeathed to her daughters; that they should be our helpers to sin. Indeed it is not a woman's fault to be fair: the candle does not amiss in burning, the foolish fly offends, that scorseth her wings in the flame. The crystal stream is not to be blamed, because some distracted man drowns himself in it. Yet to be but a temptation, and (though the unwilling) occasion of another's ruin, is an unhappiness, albeit not a sin. The Lord so mortify all inordinate lusts in us, that we may be admitted to that city, into which *no unclean thing shall ever enter.*

The Cure follows; and this *methodus medendi* is twofold: the one a preservative, the other sanative. To see the sin in the proper and natural odiousness, is a preventing antidote. For them that be infected, there are other medicines. The horribleness of it is seen in it self, and in th'effects.

For it self, the light of nature discerned and condemned it. It is objected, that *Solon*, a Law-giver, one of the wisest among the Grecians, used to buy harlots for the young men: and among the Carthaginians it was a custom for the Virgins before their marriage, to prostitute themselves publicly in the Temple of *Venus*, that they might bring the greater portions to their husbands. *Answ.* This was not by natural light, but the unnatural darkness of those *given over to a reprobate sense*, as the punishment of former wickedness. *Ob.* But the Prophet *Hosea* was thus commanded; *Take thee a wife of whoredoms.* *Answ.* Nothing can be concluded for it out of a typical act: neither did he make a harlot, but take a harlot, to reduce her to chastity. *Object.* But *fornication* is reckoned among indifferent things. *Answ.* Their esteeming it so, did not make it so; their own conscience thought otherwise. *Abimelech* calls it a *great sin*; this, that Heathen could see, but not so clearly as *Joseph*: Dishonor to the husband, wrong to the children, breach of covenant, but above all, *disobedience to God*, is in it. *Against thee have I sinned*; was his confession, that had sinned against *Bethshebah*, *Vri'h*, and the whole Church; but especially *against the Lord*. It is most odious among Christians; *this folly ought not to be done in Israel*: it is bad enough in all places, here intolerable. *not to be named among Saints.* Let the

act be so abhorred, that it may quite lose the name: especially, let no Saint have such a name. It makes the name stink both living and dead. Living, *If a brother be a fornicator, with such a one eat not.* Dead, *his reproach shall not be wiped away.* It is more heinous than theft; *Men do not despise a thief, if he steal to satisfy his hungry soul but he that committeth adultery destroyeth his own soul.* Goods may be restored, honesty never: the breaches may be repaired, the pristine state not recovered.

For the effects: It breeds diseases in the body, that the quality of the sin may be seen in the nature of the plague; as we know a rotten nut by the worm hole in the shell. It makes a more loathsome soul; so odious that till it be cleansed, neither will God dwell with it, nor shall it dwell with God. It blasteth the estate, *roots out all the increase, and brings a man to a piece of bread.* The Pore•• uncleanness makes the children beggars. It curseth the house, *Hos. 4.13, 14.* His own sin abroad, is able to make his house a Stews at home. What followed upon *David's* adultery, but present payment? The deflowring of his daughter *Tamar*, the murder of his son *Amnon*, the treason, incest, and ruin of h•• *Absalom*. How justly is he scourged by the sins of his children, whom his own act taught to offend? Vnlawfull lust still propagates it self by example: when the father of a family brings sin home to his house, it is not easily swept out. It endangers Incest; when the legitimate son may come to marry the bastard ⟨◇⟩ of the same father.

It is not only *Poena peccati*; that a man being hateful to God for other sins, is made hateful to men for this: *Vt quod latuit in cord impuro, pateat in opere ign•minioso*: other sins ought him a shame, this shall pay it him. Therefore, *he that is good before God, shall be delivered from the strange woman, not the sinner.* But also, *Causa peccati*, it brings no more wickedness. So the Apostle joins them; *Fornication, wickedness*: if ⟨ in non-Latin alphabet ⟩ be first, ⟨ in non-Latin alphabet ⟩ follows. Give lust room in the eye, she will possess body and soul. The *Midian* faces first appeared to Israel; they like them, that brought them to like their presence, that to take pleasure in their feasts; from their boords to their beds, from their beds to their Idols: and now God is separated, and they are *joined to Baal-peor*. Corporal fornication is the way to spiritual: if superstitious love make Idols of flesh, how soon do they give us up to Idols of wood and stone?

It hath not only undone persons and houses, but ruined •hole Cities and Kingdoms. What a breach did this double fornication make in Israel? God doth not smother his wrath, but himself strikes with the plague, and bids *Moses* strike with the sword. *Dinah* is ravished, the whole City is destroyed for it. While every man lies sore of his own wound, *Simeon* and *Levi* rush in with weapons and kill them. What was the shrieking of women and children in all the streets of that City? While the fathers and husbands take mortal physic for their Princes sickness. For a particular *Amnon* to answer his lust in blood, is not so ponderous: Many a whore-lover meets with such a catastrophe. But for a whole Tribe to be cut off for uncleanness, as was *Benjamin*: for a whole kingdom to smart; as *Abimelech* said to *Abraham*, *Thou hast brought a great sin on me, and on my kingdom*; that the whole kingdom of Israel should smart for the kings filthiness; these be dire effects. The name of King became odious to Rome, for the rape of *Lucrece*: famous *Troy* was rased for one *Helena*.

It is commonly mixed and plagued with blindness. So had lust beforspent *Judah*, that he could not discern the voice of *Tamar* which he heard every day, nor foresee what shame might follow those pledges: this passion for the time even bereaves a man of himself. Thus impudently blind was *Joseph's* Mistress: it had been too bad to yield, but for a woman to solicit, yea to importune, yea to violate the modesty of her servant; gross and desperate! As sin ever ends in shame when it is committed, so it makes us past shame in the committing. Thus *Amnon* thrusts his defiled sister out of doors: where was his reason? Secrecie had some hope, but to expose her, what was it but to anger a royal father, incense a brother, incur the Law, provoke her friends, fill the world with outcries? Though he looked not so high as heaven in doing the sin, yet he might look so low as earth to prevent the shame. No, lust knows the reason, and they that lose their honesty, shall lose their wit. This is just with God, to punish a debauched heart with a besotted understanding. *Uncleanness* loves a dark mind, as well as a dark house. How foolish were those Israelites; in joining themselves to *Baal peor*? All Idols are abominable, this was also beastly: the devil appeared in a sordid and nasty form; yet uncleanness works them to it. *Cupid* is blind, and whither may not he be transported that wanteth his eyes.

Not seldom it goes off in hatred of the object: ordinate conjunction increaseth love, this begets detestation; and that both where it is crossed, and where it is satiated. For the former *Potipher's* wife is an example; if she cannot have *Joseph's* body to enjoy, she wills it to ruin: when she fails of his love, she seeks his life. Lust is a pleasant madness when it is yielded, a desperate madness when it is opposed. Love is not more witty than malice: the arguments of his innocence shall challenge him of sin: he left his coat because he would not do that, for which he is condemned because he left it. No hate burns so furiously, as that which ariseth from the quenched coals of love. *Vel te ardentem amat, vel te capitaliter odit*. For the other, look on *Amnon*; how did he hate abused *Tamar* more than ever he loved her? He should indeed have hated himself for this brutish violence, not his innocent sister: but his former love was not more unreasonable and mis-placed, than his later hatred. Fraud drew her into the house, force entertained her within, and hatred drove her out. So did one hour change the extremity of his love into extremity of hate; that he is now sick of her, as before he was sick for her: and she that kept the keys of his heart, is now locked out of his doors.

It is a sin not easily repented of: *Whoredom and new wine take away the heart*. *Saint Paul* comforts the *Corinthians*, that they are *Washed from their sins*: they will not off without washing, and there can be no washing without water, and a drop or two will not serve to baptize the conscience. But, say some, this sin ordinarily of it self brings to repentance? Indeed, loss of spirits, and terrors of the fact, may breed some kind of remorse: and the expectation did not promise, nor the fruition perform more delight, than the remembrance brings irksomenesse. The face of uncleanness looks lovely, but the farewell is deadly. If we could foresee the end, before we taste the beginning, we would never let it come so far, as to repentance; our former detestation would save our after-sorrow a labor. But lust often ends in discontent, seldom in true repentance. The whores *guests are in hell*, and that is no way to heaven.

Lastly, it pulls down God's fearful Judgments, though it scape the censure of man. *Amnon* had so quite forgotten his sin, that he durst go to that house a feasting, where *Tamar* was mourning: not suspecting him other than a friend whom he had deserved to make an enemy. Now *when his heart was merry*, he fell down dead. Wicked *Absalom* meant this murder to his soul, as well as to his body; but God was just in both. He that in two years forbearance would find to leisure to repent must now perish without leisure to cry for mercy. How fearful a Judgment came to that Levites concubine, to be abused to death? She lead wronged the bed of a Levite before by her willing wantonness: yet her father harboured her, her husband forgave her, the world had forgot it, her self never smarted for it. Thus far she goes smoothly away with her sin; and neither father, nor husband, nor neighbor, nor Magistrate, nor her own conscience, upbraid her with it. Now it is forgotten of all hands, God calls her to account for it. Yea, so just and even is that Almighty Judge in his retributions; that the matter of her sin shall be the manner of her punishment: he will plague her with her own delight. Uncleaness was her fault, uncleaness shall be her fate and ruin. Before she had exposed her self with willing pleasure, now she is exposed by force: adultery was her sin, adultery is her death. Men may forget their own filthiness, God remembers it; and will pay them when they least expect it. Sin is a faithful debtor, it never borrows without payment: if it owe us a punishment, it will not break with us. And if it fail of present Judgments, yet this is sure, *it destroyeth the soul. Lusts fight against the soul*, but uncleaness kills it. These be the terrible effects, which if tremblingly applied, like corrosives will eat out the dead flesh, and become so many proper ingredients to the medicine of our cure. Or like ashes that are made by a fire of wood, which being poured on, will smother the fire in the wood, and put it out.

The other remedies are; first, to abridge the flesh of provocatives; *beating down the body, and keeping it in subjection*. Take away the fuel, if the fire be too hot. High feeding and lasciviousness are inseparable: that is the *Lynbecke* which destills all into lust.

To remember a man's beginning and end. The Lord did not make us for pollution; and the thought of death will be a death to lust. Meditate of thy mortality, whensoever thou art tempted to this iniquity.

Fear God, which will make every joint tremble at the very suggestion. Some forbear a sin, because it is dear, some because it is laborious, others, because it is dangerous, few because it is impious. But the death of lust is religion: Moralitie resists but in cold blood; heat nature, and all her in-borne principalls are forgotten. Regard of name and credit may fear the shame, yet love the sin. But he that fears God, and is watch'd by his own conscience, can never find a place dark enough to offend in. The Law looks to our words and deeds, and requires that they be good: Religion also fetcheth in the thoughts, and makes them holy. We cannot without danger trust a moral heart with a fair body: we may safely trust a fair body with a sanctified mind. This was *Joseph's* argument; the pleasure of sin cannot stand with the *fear of God*. He might conceit, that this kindness might endear him as strongly to his mistress, as his service had to his master: to be so great a Ladies minion, how many hundreds of our younger brothers would have embraced it. But holy fear had taken up all the room, before carnal love came. He knew that all the honors of Egypt could not buy off

the guilt of one sin: that such an advancement would have cast him down from the royal favor of GOD. The good heart chooseth rather to lie in the dust, than to rise by wickedness. This were to get up on the scaffold of death, that a man might look higher.

Abhor Idleness; the standing pool will gather filth of it self, and he full of toads and vermin. Attend the word preached; *Wherewithall* else should a young man cleanse his way? That Physic is only able to purge it. *This shall deliver thee from the strange woman.* If wisdom enter not, lust will: they that find not delight in the Spirit, will seek it at the flesh. *By the word of GOD abiding in you, ye shall overcome the wicked one.* How have all weapons of reasons and moral resolution doubled in this encounter? It is the *Sword of the Spirit* that gets the victory.

Prayer: if *Paul* be buffeted, this is his refuge, and it brings remedy; *he prayed thrice.* Declare thy grievances, this shall bring down heavenly graces. Shall we be like infants, that cry when a pin pricks them, but cannot tell where? Say, God knows our wants; what then? the sullen child says, my father knows that I want bread, I will not ask him though I starve. God hath promised to *hear* (but only) *those that call upon him.* He so orders things, that he seldom gives till he be asked: it is a poor pains, but to *ask and have.* *Ask of me, and I will give thee. D••o tibi,* but first, *Postula a me.* The woman that would be rid of her importunate Tempter, is plain with him, *I will tell my husband.*

Flee, the temptation: at other times, *Fight Timothy:* now *Fly Timothy.* When such an enemy pursues, it is high time to fly. Rather will *Joseph* lose his livery, than blemish his Mistresses honor, his Masters in her, his own in both, God's in all. He cannot be excused, that lives where he may in likely-hood be faulty. To be safe from evil works, is to avoid the occasions.

If we cannot fly, yet let us deny. *David* sollicites, had *Bathsheba* denied, that great sin had not been committed. Had she been mindful of her covenant with God, and her matrimonial fidelity; the inordinate desire had been checked, and in time choked. But ambition was the Bawd to lust; and the conceit to be the Kings Mistresses, to command him that commanded Israel; prostitutes her soul before her body: her facility furthers the sin. The first motioner of evil is most faulty: but as in quarrels, the second blow makes the fray, and the Law takes special notice of that: so in sins, the second blow, that is, the consent of will, is by the Law of God most culpable. Lust is a sin of two: if but one party be wise, both escape: he that is sure of either, may be secure of both. Women are the weaker in nature, yet stronger in desires: and though many hold it an impudence to woo, yet they hold not the innocence to deny. The woman at first tempted man, and therefore looks ever since that man should tempt her. She was an agent in his first ruin, in all the rest, she would be a patient. The heat of man's constitution disposeth him to be the first profferer: now his chastity lies in the hands of women. If she have the grace to refuse, what he had the fault to offer, they are both delivered. Lust would be the most common sin of the world, if like other sins it could be done alone. Indeed it is best never to be put to a denial: but by a fair carriage to put temptation out of hope. Wisdom forbears some lawful things, because they may be occasions of things unlawful.

Modestie; which is the only visible virtue, the chastity of the looks: a transparent glass, thorough which we see a clean and uncorrupted heart. This sets the face in a right posture; far from pride, and not nearer to wantonness. The beauties of both mind and body meet in the center of modesty. An affected and coyish demurenesse is incident to them that be bad: but true modesty is seldom found but in innocence. Modestie is the out-work of the Citadel, that keeps the enemy even from the walls. For a great example of this virtue, we cannot look too much upon *Joseph*. Forraine stories make honorable mention of many famous for chastity. Of *Amabaeus*, who had a beauteous wife, yet abstained from her, perhaps he loved his Harp better. Of *Xenocrates*, and of *Spurina*, a fair young man, who disfigured his face of purpose that he might not be desired of women. Of *Hippon* a Greekish woman, that drowned her self to save her chastity. None came near *Joseph*; who neither abstained from his own wife, that were a folly rather than a chastity: neither disfigured nor destroyed God's workmanship; which were to pull down our house, because the eye of a passenger covers it. But in the heat of youthful blood, when his Lady sollicites, promises reward, threatens ruin, conveniency of place, opportunity of time, all the helps of hell concurring; then to resist? O here was fire falling upon wet tinder, that soon went out. The *Fathers* commend him for those four great virtues in this one act. For Temperance, that he would not be enticed by his Mistress. For Justice, that he would not wrong his Master. For Fortitude, that he overcame many assaults. For Prudence, choosing rather to leave his vesture than his virtue.

Marriage; *It is better to marry than to burn*. Burning is the disease, for which marriage is the proper medicine. This is that ordinate fuel, whereon such fire should feed. *S. Jerome's* sophistry on that place is absurd: *Conjagium dicitur bonum, quia levius malum*: for lust can never be good, being a transgression: and marriage cannot in it self be bad, as it is God's institution. Not that every tickling should draw us to marrying; but a *Burning*, an aestuant flame: for it is one thing *vri*, another *sentire calorem*. Some Pontificians have cast bitter aspersions upon marriage; taxing that for uncleanness, which is ordained an antidote against uncleanness. But that is a blasphemous doctrine, and must needs imply, that God himself was mistaken, and that upon a more serious deliberation of the blessed Trinity. *Gen. 2.18. Jehovah Elohim*: there was a greater consultation about making the woman, than about making the whole world. But it is objected, that *in marrying they break their faith*. Answ. They do not break the faith, because they marry: but because they *wexe wanton against Christ, and so marry*. They are first incontinent, suffer themselves to be abused: and then to cover their offense, and to keep them from public shame, they marry. To accept of marriage only as a cloke to hide their former naughtiness; this is the sin condemned. Howsoever they think; marriage is an ordained remedy: strange lusts will give place to true conjugal love. Let the husband love his wife, the wife love her husband; (and they have reason, for they took each other for that purpose) these unnatural fires will out.

These be the rules of prevention, to escape *uncleanness*: but if any be defiled, they must take another Receipt; true contrition of heart, the floods that come from a broken rock; washing themselves in the laver of Repentance, that they may be clean. *David* in a zeal of Justice against the rich oppressor, takes an oath to cut him off: God is more favorable to *David*, than to take him at his word. *David* says, *The man shall die*: *Nathan* says, *Thou art the man*, but thou

shalt not die. Beside *uncleanness*, he had shed innocent blood: and the strict Law requires life for life. But O, the wondrous power of Repentance! as if it could dispence with the rigor of Justice: *Thou shalt not die.* In *David* we hear the voice of the Law, awarding death unto sin; in *Nathan*, the voice of the Gospel, awarding life unto the repentance for sin. Whatsoever the sore bet this is the remedy. *The soul that hath sinned, shall die;* saith the Law. The Gospel comes in with an exception; The soul that hath sinned, *And not repented,* shall die: never any soul applied this remedy, and died. *Blessed is the man,* not that hath not sinned; where is he to be found? But; *whose sin shall not be imputed,* because he hath repented. It is only unfeigned repentance, that can cleanse our souls from these known evils.

Without this, God's hand will as surely overtake us in the punishment, as Satan's hand hath overtaken us in the sin. But for comfort to the wounded soul; There is no sin so foul, but the blood of Christ can scour it off. *Uncleanness* is a deep stain, sized into the soul by her dwelling in the body: there is no means to get it out, but by the blood of the Lamb. Even the *garments of the Saints* need *washing;* and what can make them *white?* only, *the blood of the Lamb.* It was the Jewish scoff at Christ, *Alios potuit servare, seipsum non potuit:* he could save others, not himself. Saint *Ambrose* replies, *Imo ill solus potuit sanare vulnera mea, qui negligit sua:* he only can heal my wounds, that neglected his own. *His garments were died red,* to make all ours white. But neither can this be had without faith, nor faith be assured without repentance. It is a happy thing for a man to improve the days of his peace, for the prevention of future vengeance: to seek only to be safe by being good. Next to this divine providence, our best guard is our Innocence, next to that our repentance. For him that hath fallen, to pray, *Lord deliver me;* for him that hath not fallen, *Lord preserve me,* in Jesus Christ. Take here two Characters.

The *unclean* person stands like one tormented with the stone in the kidneys; there is not a limb or joint about him, but suffers with the distortion of that one part. If some spot or token of his souls infection should break out and appear in his face, no leper would change complections with him. If he had a hundred eyes, he could bestow offices on them all, to purvey for his lust. He loves to be a looking on pictures; and when he cannot reach the substance, he courts the shadow. He sends his eye to the market, and money is his Cater. He loves the company but of three; Baud, Whore, and himself: only the Devil comes in, and makes up the fourth against his will. The pestilence is in his breath, it infects every place he comes in. His body is rotting apace, but his soul is already fallen to pieces. His Mistress is his Idol, and he would never learn any prayers; but for doing his devotions to her. For God; he either thinks or wishes that he could not see in the dark. He is borne to be a woman's slave, not her Lord and husband: he dares not marry, for fear (contrary to other men's minds) of being paid his own debts. If he do bestow himself, he commonly soulders up some cracked piece: and in marriage is more jealous, than before he could be luxurious. He and his strumpet make up a fagot for hell fire; and must burn together in torment, as they have done in turpitude. He so consumes himself to cinders, that there is not one drop of moisture left in him, not though a tear could save his soul. Before he dies, he is become all stench: his soul stinks God, his body stinks to himself, his name stinks to the world. It is just that he who leaves GOD for a harlot while he lives, should lose God, and his harlot, and himself, when he is dead. Reason left him long ago, and he hath ever since lived beast. Commonly he dies of

Hercules disease: a fire in his marrow. He may come to be sorry, seldom to repent. At last, he is brought to his couch, or crutch; and there everybody leaves him.

The *chaste* is a pure man whether in wedlock or virginity. If married, he loves his wife, not because she was rich, or fair; but because she was and is good; because he once loved her, and still loves himself in her. All change abhors; for he married not for recreation, but procreation; not for pleasure, but posterity. It is her soul he sets his love upon; he knows the body to be but physic for lust, a shell for progeny: therefore chose her not for that half whereby she is a woman, but for the better, wherein she is a man. Sensuall affection looks only to the shape; rational hath respect to the soul and mind forgetting the sex, or leaving to the sense. Souls have no sexes; therefore they that love in soul, (in that part which is not sexuall, wherein both husband and wife are men) their love admits no more impurity than inconstancy. If he be single, his mind keeps his mortal fabric sweet: his conscience hath got the better of his concupiscence: he is so far from doing, that he dares not think amiss. His mirth is so clear, that you may look thorough it into virtue, not beyond. He had rather seem not to understand a bad motion, than to hold conference with it. He censures all charitably, and abhors suspicion: he thinks none should do ill, because he means well. He entertains none but honest thoughts: if loose ones look in at the window, he presently shuts the door. He neither with unseasonable sleep rusts his soul, nor with immoderate diet teacheth his body to rebel. He is one of those that *benot defiled with women, for they are virgins; and follow the Lamb whithersoever he goeth*. His soul is Christ's betrothed Spouse, and he accounts death but a messenger, to bring her home to her husband. He is so *clean*, that the Angels love to be about him here, and he shall be received among them hereafter.

Walk after the flesh.] This *walking* is the Axeltree, whereon the whole frame of the Text moveth. There is no man can *walk* without lust, but the good man does not *walk after* lust: if it go with him, it shall not go before him. It is the natural man's way, the Christians trouble in the way. If he be enticed out of virtues p•h, either he doth not give consent, or he doth not give full consent, or he doth grieve for consent. Either he doth not *walk*, or he *walks* not far, or he *walks* against his will, and soon correcteth his steps. The wicked man is taken in his *walk*, *Psal. 68.21*. But he that doth purpose before hand not to sin, and in the act doth strive against sin, and after the act is sorry for sin; though he step awey weakly but not wickedly, God in mercy spares him, because this is none of his *walk*. He that is *in the flesh, cannot please God*, so long as he keeps that way but as water that hath been frozen with cold, may afterward be heat with fire; so he may come from a carnal to a spiritual course. Things of the *flesh* are of three sorts: some good, as the knowledge of arts: some indifferent, as honor and riche• some evil, as the works of sin. We walk in the former, and do well, keeping the right end: in the middle, not amiss, keeping the right manner: in the last, we go amiss, and there is no pretence to excuse us. We make the good become evil to ourselves; when we employ our learning to justify error. We make the indifferent very evil, when we prefer temporals to spirituals; as the tongue of the feverish infected with choler, makes sweet things taste bitter. I observe four things in this *carnal walking*. 1. Their slavery to it. 2. Their constancy in it. 3. The specification of it. 4. Our remedy from it.

1 Their slavery: to *walk* is their errant diligence: to walk *After it*, is their servile obedience. The *flesh* leads, and they follow like dutiful servants. All servants. All service is from sin, this is the service of sin. If man had not sinned, he should not have served: *Cham* was borne of the same Parents; only his sin brought him to a slavish condition. This was just with God: but for man to make his eldest son Lord of all, and the rest no better than his servants: if such a tyranny of custom, (as if hey were all illegitimate) that in the book of God we can find no such distinction. There is a service of Superioritie: the good Prince thinks himself but the highest servant of the common-wealth. He troubles his thoughts, he breaks his sleeps about the business of state; sets his shoulders under the weight of government: and his *Praesse* in ruling it, is but a *Subesse* to the conservation of it. There is a service of equality; *By love serve one another*: he that doth not, is like a loose tooth in the mandible, better out than in.

There is a service of Inferioritie; which is either. 1. Voluntary, when a free man makes himself a servant; and such a servant may make himself free again. Or. 2. Temporary: he that works for us by the day, is so long our servant; at night he is free. Or. 3. Pactory; undertaking such a work, for such a wages, during such a time; *in hoc, ad hoc, and huc usque*, he is a servant. Or 4. Captive, such as be taken in the wars: which Saint *Augustine* will have called *Servi a Servando*, because they were saved in slaughter. Or 5. Native, such as are borne servants, being the children of Servile parents. Or 6. Venditive, that have sold themselves; concerning whom God set down a Law. So *Ahab sold himself to work wickedness*. But *Paul* seems to acknowledge this of himself; *I am carnally sold under sin?* We answer; there be two ways of selling unto bondage: one compulsory, as the brethren sold *Joseph*: so the regenerate are sold under sin, but against their wills. The other voluntary, as the wicked sell themselves to Satan for very vanity; instating themselves upon the flesh, that they tell (without asking) who owns them, by the superscription of their livery, so that *sin by the commandment becomes exceeding sinful*. As a head-strong and unbroken horse, the more he is curbed by the bridle, the more he breaks out. Wine will enflame any man, but he that hath a feverish body, is more fired with it through his infirmity. There is abuying and felling. *Esa. 52.3. Ye have sold yourselves for naught, and ye shall be redeemed without money*. But this is in a diverse sense: they are sold for naught in respect of God, because he hath no honor by it: and redeemed for naught, in respect of themselves, they paid nothing for their redemption, but not so, in respect Christ, for he bought us dear. But these have willfully sold themselves to the service of sin.

2 Their constancy in it. *Walking* is a continued act; and acts continued make habits. Two sorts of Philosophers had their names from *walking*: the *Stoics*, who derived their doctrine from *Plato*: and the *Peripatetickes*, who had *Aristotle* for their Prince. Besides, their ambulating life, severing themselves from common society, they had a certain peculiar and dogmatical way, whereunto they confined themselves. But all their ways were but fantasies and errant opinions; without any truth of rule, especially without the Rule of Truth. Our blessed God hath given us a blessed way; and *as many as walk after that rule, peace be on them and mercy*: a perfect rule indeed; which we have good occasion to seek, good direction to find, good encouragement to walk, good reward at the end.

Walking intends a perpetuated motion, not for a pace or space, but holding o...: therefore, is the wicked conversation called a *way*; for that's a man's way, not which he steps into, but walks and travels. Some have spoken much of the *way*, but out of the way; while they called every act of sin, a *way*: for the Scripture only means it of practical and habitual sin. So then, to *walk* after the flesh, is an addiction to sin, constate of many lusts. This is a true distinction: *Every vice is a sin, every sin is not a vice*: every wry step is an error, it is not a way, not an heresy in manners. Once being overtaken with wine, makes not a drunkard. Vice cannot consist with virtue, *quia ex diametro pugnat*: but *Peccatum*, a vicious act doth not destroy virtue, whether moral or theological. *Peters* denial did not destroy his faith, nor *David's* uncleanness his charity. These were their sins, they were not their ways: their usual *walking* took another course. Actions are done by the powers of the soul and body, but habits have their residence *in ipsis potentiis*, both of the sensitive and intellectual part: as wantonness or drunkenness in the former; pride, hypocrisy, diffidence in the other. If we compare them before God, vice is more grievous than a sin, because it is habitual malice: if before men, sin is more haiuous than vice; for vices are not punished by Magistrates, but only sins. But they ever beget one another; many evil actions beget an evil habit, and an evil habit every day begets evil actions.

3 The specification of it: the *flesh* hath many ways for them to *walk*. Take them by couples: there is a Reeling way, and a Railing way. The former is the drunkards *walk*, that leads him from the lake of wine to the lake of brimstone: this he that never abstains till he be a thirst, and never drinks but double, for he must be pledge'd. The other is the swearers *walk*; that in every place sends up defiance to the Lord of Hosts. He infects all company, as thunder sours wine; and often dyes raving and blaspheming, that's the end of his journey. There is a Ruffling way, and a Scuffling way. The former is the proud man's *walk*: as beggars hang their rags on the hedges, to tell they have been there; so these leave everywhere certain monuments and flagges of their arrogant folly. The devil cannot miss them, for he is sure to find them in his own walk. The other is the litigious man's *walk*; he passes through all the Iudiciary courts on earth, to the infernal court of hell. The *way of peace he knows not*: there is no awe in his heart, while there may be any law on his side. And when all his substance is run out in fees to his Advocates, at last (without the especial grace of Repentance, and resitution) himself goes for a round fee to the devil. There is a Burning way and a Turning way: The former is the envious man's *walk*; anger is but a passionate fit of the irascible part; but malice is an inveterate anger, a fiery habit. Another's well-fare is his most capital offense: yet his envy, like *Phalaris* Bull, makes that first become a torment to himself, which he prepared for others. He fires himself before he goes to hell, as if he meant to season and harden himself for that unquenchable burning.

The other is the Hypocrites walk, whose religion lies in wait for the inclination of the Prince: standing water, that neither ebbs nor flows, but according to the Moon, the Time. He is very earnest in what he undertakes, and reviles the opposite; yet he can be of any religion for a need, therefore his heart is truly of none. Of all men, the Ielous and the hypocrite are possessed with a strange madness; they are very diligent and curious, yet hope to lose their labors. There is a thorny way, and a myrie way. The former is the deceivers *walk*: a common

Burse, where the fraudulent trader, the pestilent Usurer, the impudent Churchrobber, every day fetch their turns: conferring how to turn the common wealth; into a private wealth and to make all Priests of one order, *Mendicants*. To speak impartially; this is an habit, men walk in it to their graves. A way it is, but none of God's ways: an end it hath, but none of comforts ends: an answer it hath, but none of truths answers: a reward it hath, but it is the retribution of vengeance. Men think they may do this without trouble of conscience; but God keep them from dying with such a conscience. The other is the adulterers *walk*, but that it is somewhat too fast for a walk: for if his acts could answer the number of his desires, nature could scarce supply him with desired objects. Could his wishes take effect. Popery might have many Nuns, it should have no maids. The flesh hath many more ways and walks, which *Paul* himself is fain to conclude with an &c.

4 For our remedy, first, let us beware of *walking* in sin, *Psal.* 1.1. It is dangerous to cross their way, mortal to walk in it. Look to the habit of sin, be sure to mortify that: it is not enough sometime to forbear the action: it will be rare, if a bad tree should not yield bad fruit. Cut thy hair, it will grow again: mow the grass, it will spring again: lop a tree, it is a tree still. Not to lust when a man is sick, not to steal while he is a sleep, not to quarrel while he in prison, not to swear while he is at Church; No thanks; the root is still within. If the wicked restrain one evil, the godly will kill ten: if *Saul* slay his thousand, *David* will slay his ten thousand. He that strikes at sin, let him be sure to strike home; do not favor it, for if it scape, it will have no mercy on thee; but be so much $\langle \diamond \rangle$ more exasperated, because thou attemptest, and didst not speed it. He that ha• wounded this Lion at the heart, shall never fear the strength of his paws, $\langle \diamond \rangle$ teeth of his jaws, nor hideousnesse of his roaring. *Colossi.* 3. ver. 5. *Mortify your members that are upon earth.* First, he calls them *Members*, because they be either as dear to you, as your members; or because they are brought into action by your members, or because they are the united limbs of concupiscence, as members are parts of the body. *Your*, for properly our sins are our own, and nothing else. *Mortify*, apply something that shall make them dead. Let not sin alo• till it die of it self, but kill it while it might yet live: to give it over when $\langle \diamond \rangle$ no longer commit it, is no repentance. It will put you to some pain: men do not ordinarily die without pain: and sin hath a strong heart, it is not easily killed. It is one thing to sleep, another thing to die; with small ado we may get sin asleep; by rocking it in the cradle of indulgence, and lullabying it with voluptuousness; till it stir not in the conscience. But to get it dead, that it may not live in us, this will cost anguish and trouble. Mortify these ways for two reasons. 1. They arise not from any noble part in us, from no divine principle or gracious instinct; nothing that can declare greatness and true spirit in man: they are but the base and degenerate works, and walks of the flesh. 2. They only make us odious to God: it is not mean clothes, nor a deformed body, nor a torn cottage, nor homely fare; but only sin, that makes a man contemptible. Proud of vices? a lazar may better be proud of his ulcers, a beggar of his vermin, or a scavenger of his lay-stals.

Secondly, let us learn another *walk*, even to *walk with God and be perfect*. This is no time of sitting; Christians do not lead *vitam seden tariam*; it will breed obstructions in the heart. Our Savior himself dearly earned that voice, before he heard it; *Sit thou at my right hand*. Noah

time of standing still; *Why stand ye here all the day idle? Why do ye stand? you have feet, walk: Here, in the beginning of your journey: in the day, the night is for rest, the day for labor: All the day, one hour were too much: Idle, a man may stand and do some work; but stand ye idle? There is a Medium betwixt sin and glory, and that's Grace: Vta Regia, via lactea: walk this way, or expect not this end. God did enough to bring the way to us, who could never else have brought ourselves to the way: would we have him bring down heaven and glory too? We are in the bondage of sin as the Israelites were in Egypt: Canaan was theirs, heaven is our promised land: if neither of us fall to walking, nor admit a motion and removal; they through the desert, we through amendment of life; neither can arrive at their home. If thou think thyself to good for this journey, God will think thee too bad for his glory.*

God is the God of order, not of confusion: and nature is not suffered to run out of one extreme into another, but by a *Medium*. Suppose it now midnight, and the Sun with the Antipodes: he does not presently mount up to the height of our heaven, and make it noon-day. But first, it is twilight, then the day dawns, then the sun rises, and yet looks with weaker eyes, before he shines out in his full glory. We do not today sweat with summer, and be shaken with the fury of winter tomorrow: but it comes on with soft paces; the day grows shorter, the sun's force weaker; cold dews, and white frosts, precede the extremity of hardness. Indeed CHRIST is able in a moment, of sinners on earth to make men Saints of heaven; as he wrought upon that one dying malefactor: but he seldom doth so suddenly advance men in the degrees of sanctification. That ordinary way, whereby men walk from the state of sin, to the state of glory, is the state of grace. You have seen some make sudden leaps; and of furious sinners become zealous professors, in a trice. Of such we may be charitably jealous; *Non ad altum per saltum*: holiness shoots not up like *Jonah's Gourd, in a night*. Few men know the instant of their conversion as the Papists proudly demand the special times of their innovations, and who resisted their errors at the first rising? But as Popery crept in part after part, in every part gentle degrees in every degree with pretence of truth; till it advanced the sinners of painted ceremonies, with a mighty noise of excommunications, lower than the cataracts of *Nile*: and howsoever it came in, we find it here. So our conversion is by soft and scarce sensible beginnings, albeit not part after part, yet degree after degree: in every part by gentle soakings in of goodness, in every degree by maturity and growing up to ripeness: as we cannot see the growing of a tree, yet know that it doth grow, by the magnitude of bulk, and branches and fruits: so we may perceive our conversion to God, which walking on must confirm.

Walking is a good ordinary pace, between violent running and lazy creeping; a moderate course between *Jehu's* march and *Mephibosheth's*. It is better for a man to go soft and sure, than for a gird to run himself out of wind, and afterwards to stand still and breath him. Walk not slowly, for fear of coming short: not faster than we may hold out to the end, nor slower than we may come in good time to our everlasting rest. Any traveler may be called a side a little, to speak with his friend, or to look upon a noveltie, so for a step and minute be out; but still his way lies before him: whereto recalling himself, and going constantly on in the proceedings of grace, he shall be blessed.

They despise government.] It is no wonder, if they that follow the flesh, contemn authority; and would have no other governor than that of their own choosing. He that hath set up this *Dagon* for his God, would have nothing to do with the Ark, nothing for the Ark to do with him. It is not enough for *Egistus* to abuse the bed, but also to shed the blood, of King *Agamemnon*. The Adulterer is fit to make a Traitor. Rome hath sent us too many prodigious proofs of this; that have at once lusted after the beauty of our women, and thirsted at the blood of our Princes. Palpable demonstrations, that the enchantment of adultery hath begotten instruments of conspiracy. And as a Jesuit is but a new word for a Traitor: so Seminary and seditious are but diverse terms of the same man. Who more despise the Magistracy among us, than the sons of riot, that take in the freight of lust at a Tavern, and than with wind and tide fail to the Brothels? being questioned for this, they turn men of war, stand at defiance, and rime away the awe of government with the ballads of scandal. A man would think, that none who profess the Gospel of Christ, should impugn the ordinances of God: or if they did despise the spiritual ones, as men that have no care of their souls; yet not the visible and temporal ones, as men that stand in fear of their lives. If there were none such, I might well have spared my Sermon, yea the Apostle might have spared my Text. But when this Ulcer comes to be searched, many moe will be found guilty, than be now suspected by others, or suspect themselves.

For method; here be two general things considerable. 1. The excellency of the thing despised; *Government*. 2. The pravitie of such as throw contempt upon it; *Despisers*. The former will appear, both by the Authority that ordains it, and by the necessity that requires it.

For the authority; this is from God himself: he gave man a fourfold regiment. 1. *Imperium in animalia*, over the creatures. 2. *Imperium in se*; over himself: before his fall by a potent freedom of will he governed all his actions; after his fall some relicts of this dominion appear: reason still retains some fragments of her regiment over the sensual part; though here she be but like a Queen in the midst of none but rebels. In the body, some parts are made to govern and direct the rest; as the head: some to obey, as the members. 3. *Imperium domesticum*, over his household: the Master is a little King in his family, as the King is a great Master in his kingdom. 4. *Imperium politicum*; whether Monarchiall, of one; or Aristocratical, of many and those the best: or Democratical, which is the popular state. All which are mediately or immediatly of God, *Rom. 13.1. Thou couldest have no power at all against me, saith Christ to Pilate, except it were given thee from above.*

Against this Divine Institution there be some objections; to clear all which, hold we this distinction. There is the Power it self, the Assumption of it, and the Execution of it. The manner of assuming it may be from the Devil: either by bribery, as it is likely *Felix* came in: so that he could not sell cheap, who had bought dear. Or by cruelty and intrusion; as *Abimelech* ascended the throne by the stairs of blood and fratricide. Or by invasion, as the conquerer makes himself King. Or by usurpation, as *Athaliah* kept the kingdom from the right heir, *Joash*. So also the manner of using this power may be from the Devil; as to set up superstition for religion, and cruelty instead of equity. Here neither the bad manner of acquiring, nor

bad order of tyrannizing, are from God: yet the authority it self is of God. The hand doth violently extort another's good, or smite with the sword: these abuses are from sin, but the hand it self is given of God. The sight is sore, or adulterous, yet the eye is of God. Matrimoniall copulation hath the patronage of God, copulation not matrimonial is of Satan. The truth is plain; *By me Kings reign*, saith the Lord: let us hear what error objects.

1 *Object.* Hos. 8.4. *They have set up Kings, but not by me: they have made Princes, and I knew it not.*
Answ. They chose the King without God's approbation, they set not up the kingdom without his Iustitution. Evil Princes are said to reign not *by God; vel modo gubernandi*, when they rule the people not by that Law which should rule the King. *Vel modo arripiendi*, when God calls them not to reign. *Vel sibi, non Deo regnant*; they reign not for God's honor but their own humor. God made the member he made not the ulcer: *Potentiam Deus distribuit, elation... potentiae malitia invenit*. When the Israelites chose *Jeroboam* their King; that treacherous revolting from their lawful Sovereign, and rebellious adherence to an usurper, an Idolater, was none of God's doing, he condemns it: yet the act was his, 1 *King.* 11.35. So *Jerome* says of *Saul's* election; that it was *error populi, non voluntate Domini*: it is true, the manner was the people's fault, but the matter was God's purpose: he meant to raise up a King, only takes the occasion by their headstrong importunity. So still doth it happen, that bad manners breed good laws. Without question the thing was good; Monarchy, the best form of government: but good things may be ill desired. So while they affected a King, they rejected the Lord. Therefore seeing they choose to have a King, God will choose the King they shall have. As he gratifies them in the monarchall condition, so he punisheth them in the monarchs person.

2 *Object.* Saint *Peter* calls it *Ordinationem humanam, an ordinance of man*; how is it then of God?
Answ. He calls it human *vel subjective*, because the subject wherein this authority sticks is man: or *Objective*, because it is exercised in the affairs of man: or 〈 in non-Latin alphabet 〉, because it is for man's good. The fruits of the earth are brought forth by the industry of man, yet they cease not to be the gifts of God. The forms of administration may be of man, the original institution is of God.

3 *Object.* If every power, then the tyrannical, is of God; as the Mahometan, Pontifician, Diabolical.
Answ. The Principalitie is, not the tyranny. Wealth is always good in it self, and God's gift; yet the unjust acquisition, and miserable usurpation, make it bad to such owners. Riches are not *Mala, nisi malis*. And were the Pope an orthodox Bishop, we would not deny his authority to be of God: but his challenge of universal dominion, is not *Potestas, sed potestatis ulcus*: which he hath by his own ambition, Satan's instigation, not God's Institution. And for the Devills power, it is by God's permission, not without his limitation; no other than a hang-man's office, to correct and punish whom the Divine Justice appoints. When he boasted of the kingdoms, *they are all mine*; this was but his lie, he had not one foot to bestow.

The power of government is then ordained of God, and that in a special manner, by direct Precept. Sickness indeed and war, famine and poverty, are ordained of God but not by commandment. *Promotion comes neither from the East, nor, &c.* Nor from the suffrages of People, nor lives of Ancestors, nor conquest of swords, but from the Lord. By him are kingdoms disposed, Kings inaugurated, Crowns of gold set on their heads, Scepters and

states established, Angels with their wings shadowing their Thrones; that their Majesty may be higher by the head than the rest of the people. That one man should rule millions, restrain, contstrain, correct, command; how could it be but that God himself hath imprinted the characters of a Divinity in him; but that there is a Divine constitution in a human person. *It is thou O Lord, that subduest my people under me.* Saul is in David's cave, the soldiers would now have him carve his own revenge; they allege God's promise and this advantage concurring: but take it at the worst; *Thou mayest do to him, as it shall seem good to thee:* now, that might not seem good to him, that seemed evil to God. But their incentive to blood, *David* makes a preservative from blood; *The Lord forbid, I should do this thing to his Anointed.* Doubtless he had work enough to defend both himself and his persecutor: himself from the importunity of their instigation, his Master from suffering violence. Say, he could rule his own hands, it is not easily to rule a multitude. What was the Charm to allay the fury of those raging spirits? He is the *Lord's Anointed:* nothing else, this was enough: that holy oil was an Antidote for his blood. *Saul* did not lend *David* so impenetrable an armor, when he was to encounter *Goliath:* as *David* lent him in the plea of his unction. Not one of the discontented out-laws durst put forth a hand of violence against him. The Image and impress of that Divine ordinance strikes such an awe into the hearts of men, that it makes even Traitors, cowards: so that instead of smiting, they tremble, like them whose office is to suffer, not to do. *Fear God, honor the King:* there was never man that feared God, but he also honored the Prince.

For the necessity; without *Government* we were worse than beasts: It is the bond of the Common-weal; the life-breath which so many thousand creatures draw: who otherwise would prove a burden to themselves, a booty to their enemies. In the host of Heaven there is a Regiment: under God the Supreme, be orders and degrees of stars and planets; without which composition it could not be called an *Army.* There is a Regiment in the body; they are luxate and palsy members, that move not by the direction of the Head. In the Family is a Regiment; the servant acknowledgeth his Master, the child his Father. Among irrational creatures is a Regiment: the Bees have their King, the Cranes their Leader, and they keep their night-watches in disposed orders. All the Drove follows the principal beast, and the Sheep are not led by every Ram, but by their own delected Guide.

Thus Nature teacheth, that we are all bound to subject ourselves to *Government.* Man is a sociable creature, but there would be harsh society among them without a Ruler. None could say, This is mine; and Cheape-side would not be safer than *Salisbury*-plain. The first rule that Nature dictates to man by experience, is to seek a Ruler. We may say of all other creatures, *Nascuntur artifices,* they are borne their crafts-masters: Nature it self was their Tailour and Tutor, they came in apparel'd and armed; and by their estimative faculty, they are their own Caters and Cooks, Physicians and builders. They can at first entrance choose their own meats, build their own nests and burroughs, and being distempered, skill their own medicines. But man came in without a rag to his back, or a dinner dressed to his belly, or a house to put his head in; no weapons, no ableness to use them: his understanding like white paper, nothing written on it: all which really teach him to seek a protector. Therefore a common-wealth without a Governor, is like a body without a soul: where is no King, they are all kings. It were strange, if every member of the body should move by a several soul: how

long could that man hang together? The son hath a great loss in the death of his father, the wife of her husband, the servant of his master: but in the Funerals of Princes the whole land reads not so much the Princes; as their own mortality: *Et in una morte plares agnoscimus, Hectora flemus*. One saith truly; *Dum mors insignes percutit, omnes petit*. I know their fame is immortal, their goodness immortal, their souls immortal; but their bodies are mortal: there is so much of man in them, that they must die. They are lent to us for our sakes, but we must restore them again for their own sakes.

He is the Minister of God to thee for good. Either for our natural good, preserving our lives, which bloody-men would soon ruin, who fear not so much hell as the halter: like beasts that are more afraid of the flash of the powder, than of the bullet. Or Civil good, preserving our goods and possessions; else robbery were law, and men like dogs, would try all right by the teeth. Or Moral good, in commanding and commending Virtue, which hath *praise of the Power*: or in punishing vice, *He bears not the sword in vain*. Or Spirit•• all good; the Magistrate by coercive power enforcing men to the duties of godliness. These seats would be empty, the Preacher wants his relative, hearers; the Sacraments would be vili-pended, the Service of God resigned to the service of Satan; but for *Government*. The Sabbath would not be distinguished from common days, the markets be fuller than the Temples; the wicked, like sullen children, would not forsake their play for their meat, but for the rod of correction. Many Saints in heaven might now confess, that they had not known God, but for the King. First, compulsory means brought them to the feast, whereof once tasting, they would never leave it. ^t *Compel them to come in &c*. It is a good storm that blows the wanton and secure Mariner into the haven. We could not converse together, had not God set authority over us, to repress our mutual violences.

Lewd wretches have not the fear of God, therefore God brings them under the fear of man: that being subjected to Rulers of their own kind, their outrage might be sent from temporal death to eternal. In that notorious apostasy of the Jews, when so many execrable enormities were committed, the Spirit still prefixeth; *At that time there was no King in Israel*. We read of a poor Levite wanting means; why? *there was no King*. If God had been their King, his Law had provided for the Levite. If *Moses* had been their King, his sword would have cut out a portion for the Levite. We are beholding to government for order, for peace, for Religion. For order; where is no King, every man will be his own king. For peace, he that is his own king, will be another's Tyrant. For Religion; every *Micah* would have a house of gods, beside God's house. We are worthy of nothing but confusion, if we do not bless God for Regular dominion. No wonder, if the Levites go a begging, while there is no King in Israel. The Tythes and Offerings were their due; had these been paid, none of the holy Tribe needed to wander for maintenance. Where both Legal and Regal authority appoints the Levite his right, the wickedness of man will defraud him. But what should become of the Levites, if there were no King? And what of the Church, if there were no Levites? No King, no Church: no civil government, no Ecclesiastical. How should the impotent child live without a nurse? It was God's promise unto his Church, *Kings shall be thy Foster-fathers, and Queens thy Nurses*. How should not the sheep be a prey to Wolves and Foxes, but for the Shepherd? What life or temper can be kept in the body that is head-less? Therefore, that the riches we have gotten

by honest industry, may be assured to our posterity; that we may sit under the shadow of peace, and teach our children to know the Lord; that the lamp of our lives be not snuffed out with violence; that the good man may build up Temples and Hospitalls, without trembling, to think of savage and barbarous sacrilege to pull them down: that our devotions be not molested with uproares, nor men called from their callings by mutinies: that our temporal estate be kept in liberty, our spiritual estate improved with piety, and our eternal estate to be given in us glory; that our lives may be preserved, and our souls saved; for such a King of men, bless we the God of the Kings.

This truth is plain enough, no reasonable man would look for impugners: yet we must be content to hear what the Synod of hell can plead for disobedience.

1 *Object.* Subjection came in with sin; but Christ hath taken away sin, therefore also subjection. Innocence knew no Superior but God: and the subjection of *Eve* was her punishment, this could not antecede her sin. *Nomen Servi culpa meruit, non natura.* *Answ.* Subjection is twofold; Servile, and civil. The Vassalage of a slave, bound only to seek his Masters proper good, was not before the fall: civil obedience for the common good, was. The former is a curse, such a one as *Noah* bequeathed to his impudent Son: not in it self considered, but by reason of the fear and sorrow united to it, which Innocency knew not. Civil subordination was before the fall: *Encrease and multiply*; this did put a plain distinction and inequality betwixt the father and the son. *Eve* was subject to *Adam*, before either of them was subject to sin. She might have *Imperium apud virum*, but he had *Imperium in uxorem*. Not that the Salicke Law accords with the Divine Law; as if no Queen might govern a kingdom: for the GOD of spirits hath often put great spirits into that sex. The Queen of *Sheba* was a famous Governesse; and that masculine virtues may shine in a female head, this land cannot forget the memory of so long and sweet experience. Yet this hinders not, but that man is fittest to govern. The *Ruler* was to bring for his sin-offering, a *He-goat*: the private offender, a *She-goat*: to show that the Male suits the *Ruler* best, and the Female the ruled. Thus Innocency had a superiority.

2. *Ob.* Every Believer is even now in the Kingdom of Heaven; but in Heaven there is no King but Christ. *Answ.* In this respect they are also called kings, yet the King that doth not find them subjects, judgeth them traitors. There is a spiritual regiment, standing in grace, peace and joy: here is no distinction of persons; neither father nor son, master nor servant, King nor subject, but Christ is all in all. There is a civil regiment, which cannot consist without distinctions and orders; here must be masters and servants, &c. If all were Commanders and rich, every man must be driven to curry his own horse, and cleanse his own stable. As it is but a Trunke which is all body, no head: so it is a monster, which is all head, and nobody. But they say further; The faithful have God's Spirit their guide, therefore need not human direction. *Answ.* It is one thing what we do, another thing what we ought to do. Yet could we live without transgression, we could not live well without protection.

3. *Ob.* *The children are free*; now if free from tribute, then from subjection. *Answ.* Christ there spake of himself, who was by birth heir to the Crown, therefore free: yet to avoid offense He paid it. And the freedom that he gives us is from the law, from sin, death and hell: a liberty

of conscience, a spiritual enfranchisement; not an exemption and immunity from civil obedience. Licentiousness is not liberty, but slavery: this makes the wicked to affect their own insensible bondage, and to dote on their own libertine delights; as a mad man loves his chains, because they rattle, and (as he thinks) make a brave noise. He that made us free, taught us another rule by His own example: He obeyed his Parents in the flesh with humility, the Emperor with piety, the law with integrity, His heavenly Father, *usque ad mortem*, to the death. So the Christian is *Inimicus nemini, multo minus Imperatori*.

4. *Ob.* Civil government is full of cruelty; and the sword of Justice not only spills the life, but often kills the soul, but cutting off the time and means of repentance. *Answ.* Nay rather, the malefactor that is not moved at the sentence of death, despairs the possibility of amendment by longer life. Theevish *Achan* had suffered his sacrilege to lie fretting into his soul, had not the lot discovered him to death. Leasurly sickness and languishment is but the coachway to repentance, legal doom is the post-horse. How easy is it for men to delay the preparation for death, so long as they have hope of life? Sooner do you hear of a malefactors contrition at the gibbet; than of an Usurers in his bed: as a violent fire can thaw that ye, which lies long unmelted by a winters sun. Cataplasmes and fomentations draw not out the pleurisie, letting of blood does it. He sees, by the evidence of the fact; Intelligence of the Iurates, truth of the witnesses, impartiality of the Judge; an Image of that higher Tribunal, whither his sin will send him, when they have done with him. Here the Gaole can hold him but to the Session, the Session is not long ere it come to sentence, the sentence is soon answered with execution, the suffering of death is short; all these passages take up no long time. But then comes another Judgment, where his conscience gives in testimony, all his crimes appear upon record, Satan solicits Justice, God cannot be unjust, the doom is certain, the execution eternal. Therefore with an humbled soul and broken heart, he cries for mercy before he comes to the seat of Justice; beseecheth Christ to procure him a pardon, and God to accept his Sons satisfaction. In this assurance he smiles death in the face, is free in prison, and never felt himself truly to live, till he is come to die. Thus he that could not live innocent, dyes penitent; and seeing his body cannot be saved alive, he endeavors that his soul may be saved in death. As he hath followed Satan our common enemy in sinning, so he now defies him in repenting; and by his unfeigned tears disappoints that murderers hope of his damnation. Moe malefactors than that one have gone from the Gibbet to heaven; and from an ignominious place, after a more scandalous fact, been received up to glory.

5 *Ob.* But how if the Prince be bad, an enemy to truth and goodness, a ravisher, a persecutor, raising powers for the extirpation of the Gospel? Here, if ever, a subject may renounce all allegiance: for here is power against power, man against God, and the subject of both left to follow either. *Answ.* In this strait some, for fear of the King, shipwreck their faith, and these are traitors to God. Others by a defensive sword in their hand rebels to the King. There is no question, but God must be obeyed even against the King, when the King commandeth things against God. *Hi carcerem, Ille gehennam minatur*. What then? shall we resist him with violence? No, God never warrants that practice, no not against a Prince that denies him. There is an Active obedience, and a Passive. I may not execute his impious commands, I must suffer his unjust punishment. *Obedire oportet malis Imperaoribus, non mala imperantibus*. The vices of men

cannot frustrate the Institution of God: be he never so ungracious, honor must be given, if not *Principi*, yet *Principatui*. Peruse *Matth.* 5.44. and *Rom.* 12.17. this will tie the hands of Christian subjects. *Samuel* offered not to depose *Saul*, though the express sentence of God had cast him off, and he was excommunicated by a higher power than ever came from Rome; *Saul* lived and died a King.

The captive Jews in *Babylon*, wrote to their brethren in Jerusalem, to pray for the life of *Nebuchadnezzar*. This was *Jeremiah's* counsel, and *Daniel's* practice: all his speeches savoured of most perfect obedience, even to a King that not so well entreated him. Let him be a *Darius*, and make a decree against God; then he will enter into his house and pray, open his windows and pray, not pass many hours but pray; though every hair on his head were a life, ready to redeem his duty to God with the loss of them all. What resistance did the primitive Christians make to those barbarous outrages? but praying for the Emperors life, when under the Emperors command they were bleeding to death. Neither did they suffer because they were not able to resist: but it was their doctrine, *Occidi magis licet, quàm occidere. Vis nobis non deest vel nummorum, vel numerorum*; we have means sufficient: they filled all places of that Idolatrous Empire, Islands, Cities, Castles, all but the profane Temples. One night, and a few torches, could have afforded them an ample revenge. Mercy on us, had but the Jesuits such an advantage! *Tertullian* to these pagan tormentors; *Noster est magis Caesar*, the Emperor is more ours than yours: as being appointed by our God, and upheld by our prayers and obedience.

Christians never prove losers, but when they unjustly fight for their own preservation. Provide we *Scutum, non gladium*, the buckler of patience, not a sword as ready to give as ward the blow. *He that loseth his life for my sake shall find it*: hear is the way, either to die by living, or to live by dying. When the decree was gone out by *Ahasuerus*, this was their refuge; *Preces & lacry ma. Potero stercere, potero gemere. Rogamus, Auguste, non pugnamus*. The Apostles could work miracles, yet they resisted not the ordinate powers. This charge *Paul* imposeth on the Romans, even while tyrannous *Nero* was their Emperor; a monster, whom diverse held to be Antichrist. *Saul* is in *David's* cave; the soldiers think that God sent him thither on no other errand, but to fetch his death. If *Saul* had seen his own danger, he had given himself for death, and expected to receive what he meant to bestow. But wise and holy *David* gives way neither to his own passion, nor his soldiers solicitation; but only makes this use of it; the trial of his loyalty, and the means of his peace. It had been as easy to cut *Saul's* throat, as his garment: but his coat only shall be the worse, not his person. Nor should the cloke have been maimed to seek his own revenge, but for a monument of his Innocence. The very piece of his garment shows, he meant no hurt to his Person; yet this violence strikes *David's* heart. He feels remorse for touching that, which did once touch the person of his Lord. How unlike are those spirits of Rome, that teach and practice, encourage and reward, yea, canonize the violation of Majesty it self? *David* regrets for cutting a royal robe, they make no account of shedding the royal blood; sheep to cut the throat of their Shepherd.

Evil Princes are indeed a punishment; *Dedi in furiore*. How miserable it is to have an intemperate Ruler, appears by the wisest Preacher. *woe to thee o Land, when thy Princes eat in*

the morning: following the pleasures that attend on Majesty, and not the pains wh^{ch} belong to Magistracy. There is a miserable dedesolation threatened to Israel; the staff of bread, and stay of water, the man of war, and the man of peace, the Judge and Prophet, the honorable and ancient, the cunning artificer, the eloquent orator; all shall be taken away. How comes it? *I will give children to be their Princes, and babes shall rule over them*: there is the Judgment fulfilled. *Set thou a wicked man over him*: among all other curses which he calls from heaven by the Spirit of Prophecy upon his malicious adversaries, running like oil into all the joints and bonds, of themselves, their wives, and children; this leads the army, as *Judas* led the soldiers; *Set a wicked man to rule over him*. They that were weary of *Solomon*, were wearied with *Rehoboam*. *Secundum merita subditorum, disponit corda praepositorum*. Yet must not all this expose them to contempt: *Samuel* would not pray with *Saul*, he would grace him before the people, to continue credit to the Magistracy. There is some good attained to under the worst Prince. Even by the power given to the devil, *Job probatus est ut justus appareret*; *Petrus tentatus ne de se praesumeret*, *Paulus colophizatus ne se extolleret*, & *Judas damnatus ut se suspenderet*. *Julian* sent his subjects to heaven in earnest, while himself went to hell merrily and in jest. But blessed be our God, we have no cause to complain: we have such a Prince, whom whosoever praiseth not, *vel non diligit, vel non intelligit*. Only let us bless him, and bless God for him, that we may all be blessed in him.

That religion then cannot be right, that pulls down Princes: seeing neither *Moses* in the Old Testament, nor *Christ* in the new, nor *Levite* nor *Prophet*, *Apostle* nor *Disciple*, either counseled or practiced against *Government*. Which should decide the point, that hath cost the lives of so many Christians, and still threatens more tragedies to come. They that in this argument found the weakness of their pens, have fallen to their penknives, multiplied the School into a Campe, arguments to armies, teaching all their *Proselytes* dismal conclusions. Thus they fight against God in his *Lieutenant*, and the root of all civil order they desire to root out. They complain of us for suppressing them, that will not let us live in quiet by them. What security can *Sara* with her *Isaac* have in the house if *Hagar* and her brat be not beaten out of doors? The peace of our state, nor scarce of any state in *Christendom* since *Charlemaines* time, hath not been violated, but the *Pope* or his *Ministers* have had a hand in it. To say nothing of their private turbulency, what pestilences they be to the houses that harbor them, where they rule all with the *Lady*; it is their sawcinesse with the *Crown* which our state suffers under. They do but turn the Text; *Kings over subjects*, and they over *Kings*. They will be *Donatists*, *Anabaptists*, *Libertines*, *Pagans*, anything, so they be not subjects. How did they more than despise, even despite that *Queen* of blessed memory? whom strangers came to see, as the *Queen of Sheba* did *Solomon*; forraigners revered, subjects loved, all *Princes* living admired and themselves outwardly flattered. By whose gracious hand God wrought those wonders, that the most potent *Kings* can hardly reach. Honor filled the circle of her *Crown*, her brow with *Majesty*, her heart with *piety*, her hands with *pity*, her lap with *plenty*, her throne with *equity*. All those virtues centred in her breast, which severally had commended the great *Ladies* of the former world. Yet how execrable were the treasons at home, the rebellions and invasions abroad which they contrived against her? Now when she is in glorious peace, have they not raked into her grave, and railed on her royal Name? She

that lies buried, not in cold earth, but in the warm and living monuments of all religious hearts among us, is still persecuted by their barbarous violences. But as all their malice could not harm her Person while it was mortal on earth; much less can it reach her soul, which is now immortal and blessed in heaven. Lord, they have not despised her, but they have despised thee: revenge thine own cause; confirm the diadem where it is, and let not the man of sin pull down, what thou the God of righteousness hast built up.

Despisers.] The main antagonists of Sovereignty are the Anabaptists and Papists: who, howsoever otherwise they dart fire one at another, yet here like Herod and Pilate, they shake hands, or those seditious Captains in Jerusalem, fight against the Magistrate as their common enemy. Thus *Samson's* foxes have avers heads, but are coupled together by their tails.

1 The Anabaptists did strike at the head of all *Government*; and with the sword in their own hand, sought to wring the sword out of the Magistrates. They inveighed against authority, and yet took authority upon themselves. As I have heard a man reprov'd for swearing, presently rap out an oath that he would not swear. It was *Muncers* ordinary doctrine, that he had conference with God about it: that he charged him to kill the Magistrates, to destroy the wicked, and constitute a new world. These cry down all rule; as the heathen against God's *Anointed Son*; *let us break their bands a sunder, and cast away their cords from us*. But at last finding themselves fooled by themselves, and that Kings would not be disputed out of their dominions; yea, that themselves could not be kept in order without some Prelation, they began to qualify the matter: as men that can get nothing by Law, will come to composition. Regiment they will allow, if Magistrates will be content with their allowance; which is not only like *David's* Ambassadors, half their Regal robes cut off; but authority it self grub'd to the skin: not only lopping off the superfluous branches, but hewing the root till it be past all growing. That he hath his institution from God, his constitution from the people: *Regnat a Deo, sed per & propter populum*. Thus with a paring knife they so shred his *Government*; till like the coozening Tailor that shrunk a freeze gown to a dozen of buttons; they leave him only a titular Prince, and keep the Principality to themselves. Let all their refutation be but a mere hissing at.

2 The Papists are more moderate in show, little less pestilent in deed Their laity shall be subject to a Magistrate; but to one of their own choosing, and that only till their refusing, so authority is no sure knot but as jugglers, they play at fast and loose. And upon the least exception to the piety, yea obedience of the Prince, (a strange Catechism, or Catachresis rather, that teacheth Kings to obey their subjects) they cast him out from his royalty, discharge and absolve the people from their allegiance. This practice is according to their common distinction, not differing from the former of the Anabaptists; *Principatus a Deo, Princeps ab homine*: therefore they dare do anything *in Principem*, against the King; nothing *in Principatum*, against the kingdom. Execrable sophistry! as if he that opposed the governor, did not oppose *Government*. Would this answer pass in Rome: the Popedom, as it is the succession of *Peter*, is of God: but the present Pope is of man? Or this, God forbids me to wrong my neighbor, yet (*Jesuit*) I may wrong thee? This was fit doctrine for *Machiavell*

himself would not have been ashamed of it. But *Daniel*, that was a counselor of State to two Monarchies, and a *Secretis*, to four Kings, ascribes this power of translating or entailing crowns to a family, to none but God: it is *He*, not the Pope.

By their rule the Pope indeed is King, and all Kings but his vice-royes, to be placed and displaced, according as they please or displease him. And for their Clergy, they shall know no civil obedience at all. But were the sword as well able to plead the causes of Kings in the field, as the pens of Divines are in the School, their Crowns would sit more quietly on their heads. *Let every soul be subject to the higher power. Si omnis, & vestra*, saith Saint Bernard to an Archbishop: who hath exempted you from this universality? His conclusion is, *Si quis tentat excipere, conatur decipere*. Why did our Savior submit himself to *Caiaphas*, to *Pilate*, pay tribute to *Caesar*; and *Paul* appeal to his Judgment seat? Is Christ's Vicar started above his Master? *Peters* Successor better than *Paul* himself? What an alteration did *Josiah* make in the face of the Church, purging the Idolaters, changing the office of the Levites, commanding a passover? *Hilkiah* was the high Priest, and executed these things under him; but all was done *Iuxta praeceptum Iosiae*. Was *Josiah* such a King in Israel, and is not our King in England! What hath the *Hilkiah* of Rome to do here? So *Constantine* said to his Bishops. You in the Church are Bishops, I in the Church am King: you for the word and Sacraments, I for authority and presidency: you overseers of the people, I the overseer of overseers. The one to preach the word, the other to bear the sword: as *Paul* calls the Magistrate, the Lord's *Sword-bearer*. He holds his prerogative *in capite*, given him from above. What one word of Christ's commission to his Disciples, favors of encouragement to rebellious attempts? Go into the world, preach, baptize, bind and loose, remit and retain, feed, take the keys, receive the Holy Ghost. *Go into the world*, not over run it, shaking the pillars of it with conspiracies, the foundations with seditions. *Preach* peace, not proclaim wars: *Build up*, the kingdom of heaven, not thunder ruin to the kingdoms of earth. *Baptize* to repentance, not wash the people in their own bloods with persecution and vengeance. *Bind and retain* not with shackles, prisons, and wards. *Feed* the Lambes, not fleece them, nor flay them, making massacres of King and subjects. *Take the keys*, not Princes Crowns. When he said *Ye shall be brought before Governors and Kings* he did not mean that Governors and Kings should be brought before you; that Emperors should kiss your feet, wait at your gates, in weathers stormy enough; but not more stormy than the Pontifical brows: that they should take their Crowns, (I say not at your hands, but) at your feet; holding your stirrups while you mount your Palfreyes, and eat bread like dogs under your tables. Christ refused to divide an inheritance, yet these men will undertake to divide kingdoms. But there is a divider over them, that hath written in the book of his Prescience, the final division of their universal Supremacy. And as it is true of their persons; *Brevis est hominum vita, brevior Regum, Pontificum brevissima*. So let the like breach fall upon their successions, till the seat of Antichrist be rased to the ground.

3 Proud and ambitious self-admirers, think themselves fitter to rule than obey; these *despise government*. *Saul* is chosen King, the most and best applaud the choice: yet some sonens of *Belial* murmur against it. It was not the greatness of his parents, the goodliness of his person, the selection of his Lot, the approbation of *Samuel*, the sound proof of his courage; that could shield him from contempt, or win the hearts of all. They saw he chose not himself, they saw

him unwilling to be chosen, they saw him worthy to be chosen: if the Election had been carried by voices, and those voices by their eyes, *Saul* had been still the man: yet they *despise him*. His parentage was not inferior, his state equal, his person above his estate, his mind above his person; yet they *despise him*. But dogs will bark at the Moon; and what all men commend, you have some *Thirsytes* take delight to blast, Malcontents will devise slanders, if they can find none like *Coistrells*, that first fill themselves with wind, and then fly against it. Their blood is of a yellowish color, like those that have been bitten by vipers: their gall flows in them, thicker than oil in a poisoned stomach. But the best is, their own malice sucks up the greatest part of their venom, and therewith they burst themselves. There was never Prince, to whom some *Belialists* took not some exceptions: it is not possible to please or displease all men; some being as deeply in love with vice, as others are with virtue. It were ill with Princes, if their state depended on the good liking of their subjects. But there be none but base, that are thus censorious: and the Sun will shine never the less glorious, though such sullen eyes scorn to look upon it.

4 Denyers of due homage, are *Despisers*; as, 1. *Fear*; not slavish fear. *Alied est timere quia peccâsti, aliud timere ne pecces: illîc formido est de supplicio, hîc sollicitudo est de praemio*: this fear is reverence. If any man fears not the King, the King hath cause to fear him. 2. *Honor*; not such as shall make a god of him, like *Herod's* flatterers, and their successors, the *Popes Sycophants*: yet enough to advance him above all other men. 3. *Fidelitie*, such as *Ittai* bare unto *David*: that is an ill hand, that when a blow is coming, will not lift up it self to defend the head. *Salus capitis, caput salutis*. The King is the light of our eyes, the breath of our nostrills, even the life of our lives: any man will hazard a joint to preserve his life. Subjects unfaithful at the heart, may be without suspicion of their Prince, but they be held rebels in the Court of heaven. We are bound to be subject, *not only for wrath, but for conscience sake*. In all the time of *David's* prosperity, there was no news of *Shimei*; he looks like a fair subject. But he that smiled on *David* in his throne, curseth him in his flight: now his unsound and treacherous heart discovers it self, in a tongue full of venom, a hand full of stones. Prosperous success hides many a false heart, as a drift of snow covers a heap of dung: but when that white cover melts, the filthy rottenness will appear. There is no security in that subjects allegiance, that hath not God in his conscience. The nearer such are to the Governor, the more perilous: and as no favourite of greatness can be without envy, (as in *Chesse*, the pawn that stands before the king, is most set upon) so the good one, like *Joseph*, so endears himself to the King of Egypt, that he may be gracious with the King of heaven: and the bad one, like *Haman*, makes use of his power to mischief; till by plotting against the Church, he lose all comfort by the Church. All this man's glory shows on him, but as if the Sun shone in a puddle. 4. *Obedience*; to do what he commands, and go whether he sends. The servant that does not what he is bidden, *despiseth* his Master. The Law is *mutus magistratus*, the King *lex anima*: he that disobeyes the one, *despiseth* the other. 5. *Paying of tribute*: *Render tribute, &c. Render it*; it is not a gift, but a payment. A man feeds the stomach, that it may nourish his whole body. *Solvatur subsidium, ne contingat excidium*. He that faineth himself poor to avoid a Subsidy, is worthy to be made as poor as his Subsidy: because he would not restore him a part, by whom he keeps all. 6. *Prayer*; *Let prayers and supplications be made for all men, especially for Kings*. The heavyer

burden requires the more strength: *Aaron* and *Hur* must hold up the hands of *Moses*, if they would prosper. We have cause to desire that that river may never want water, which must relieve the whole country. No army but would have their Generalls good success. We call our peace, the Kings peace: our peace is but the effect of his, as his Majesty is a resultance from God's Majesty.

What shall then become of them, that turn their prayers into curses? though their wishes be but whirlwinds, which breathed forth, return upon themselves. This was an unwilling error, that *Paul* willingly recanted. *Curse not the King, no not in thy thought: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.* With the mouth a wicked rebel dares not curse him, for fear of the lash; but thought is free: such is his thought, but not God's, to whom the conscience is a legible book. The birds of the air shall discover it; either by some miraculous demonstration, as just revealers: or by pecking out his eyes, as just executioners: or that Judgment shall be swift against them, as if it had wings. *Shimei* curseth his King, is pardoned by succession, by *Solomon* after his father: he hath now quite forgotten his sin. But at last it comes home, by his going abroad: and the tongue that cursed the Lord's Anointed, now pays the head to boot. The vengeance of Traitors may sleep, it cannot die. *Saul* had gotten victory of the Ammonites, which made him a complete King: and now the thankful Israelites enquire after the discontented mutiners, that refused allegiance to so worthy a commander. Their sedition deserved death, how ever *Saul* had sped at Gilead: the very purposes of treason must not escape impune: that God, who hinders the action in his mercy, will punish the intention in his Justice. But that happy conquest whetted them to a more eager desire of this just execution.

Certainly, of all nations in the world, we have cause to despise the *despisers of our Government*. We that have a King, not more noble than wise, not more wise than good; how can we wish other than punishment to his contemners? We have *usum & fructum communis pacis; dwelling safely under our own vines*; the benefit of those riches w^{ch} make a well-governed State glorious. What do we want to the consummation of our prosperity, but thankful hearts? For me to measure it, were to show you the Image of a great Mountain in a small ring. Religion, peace, honor, security; those four cardinal blessings to uphold a State, as the four cardinal virtues uphold a man. Now to disgrace authority, is the means to overthrow all felicity. Tribute is given to Tyrants, commendation only to good Princes. The Justice of our Governor hath not spared the greatest offenders; yet his mercy hath made us more indebted to him than his Justice. May his m•rcy never hurt himself, we have to cause to complain. Even to his enemies he hath been pitiful, striving to overcome their malice by his goodness. Yet like those people, that in a daily ceremony, go out of their doors, with their faces into the East, and curse the Sun, which gives them light and preserving influence. So his adversaries, beside their cursed writings, base calumnies and blasphemies of his honor; have sought by trechery to stock up the root whereon themselves grow; sacrificing their Sacraments, Religion, Prayer, and the holiest things they have, to execute Satan's will, and expiate Antichrists fury. They have turned Massing into massacring, *Patres in patricidas*, ghostly fathers into bloody murderers.

The huge and supereminent Colossus of all, was the Powder-treason; the utmost point of all villainy; beyond which, it is *terra incognita*: no man can devise what should be between it and hell. The butchery over all France of above sixty thousand Protestants, might be pictured in the Popes Palace by the Painters art: but what colors could have expressed this confusion? As a learned Divine hath amplified it. What stain could shadow the blood of so royal Princes? What red describe the goare of so noble Christians? What black, the darkness of that day? what azure, the terribleness of that fire? What invention imitate the noise of that infernal blow? Lower than many Cannons, and the shriekes of so many innocents, with the misery of infants yet unborne? This was a death never to be painted to the life: nor Pen, nor Pencil, nor Art, nor Heart can comprehend it. What an infamy strikes upon our age, to bear the date of such impieties? To have it recorded to posterity, in such a time was such a treason? The earth shall not hide it from the heavens, nor the heavens abstract it from the earth; it shall be the detestable hatred of all Generations to the end of the world.

Yet still hath the Lord protected our *government*, by preserving our Governor; even against the malice of our enemies, and (which is worse) the wickedness of ourselves. Therefore let us praise God for our *Government*, and we praise him for all: let us love and serve our Governor, and we love and serve God who hath given us all. Let us serve him with our fields and Vineyards for his maintenance, with our lives and strengths for his defense, especially with our prayers and supplications for his safety.

2 PET. 2.10.

Presumptuous are they; Self-willed: they are not afraid to speak evil of dignities.

Presumption is a deliberate and willful sinning, against conscience, example, or warning. Deliberate, with premeditation; for every rash act or word is not presumption. Wilfull; not when we are overborne by compulsory means. Against Conscience; not when our persuasion apprehends the thing (that is evil) for good. Against example, when men see others plagued for such offenses. Against warning, as *Pharaoh* after so many admonitions would not dismiss Israel. This is to presume. Some man sins, and thinks not of it; which is to stumble and fall on plain ground. Some man sins, and knows not of it; as he may have a moule on his back, and yet think his skin clear. Some man sins, and is forced to it; this is, as when he rouse upward, and the stream carries him downward. Another sins, and is persuaded he does well; as children are sent abroad in such frosty mornings, as rather obstruct than purify: so the silly Papist does his devotions before a crucifixe; and too many rob the Church, to relieve the poor. There is a mischief done on set purpose; *He that presumptuously slays his neighbor, thou shalt fetch him from mine Altar that he may die.* Plucke him from the Altar, his book shall not save him.

Presumption hath been no rare sin among men. The first stone of which demonstration, we lay in the Tower of *Babel*: where mortal men in the face of heaven, did dare to the combat omnipotency it self. Multitudes and combination give encouragement to presumptuous attempts, and everyone is proud to be forwardest; *Come let us build us a Tower, whose top may reach unto heaven.* They were but newly come down from the hill to the plain, and now in the

plain they purpose to build up an hill. They were as near to heaven in the mountain of *Armenia*, as their tower could make them in the valley of *Shinar*: but as if the benefit of nature were too contemptible, their ambition must have an artificial mountain of their own raising. *Come let us build*: fondly reckoning without God; as if nothing could hinder, what they intended to do; as if both time and earth had been theirs. *Build a City*, if they had taken God with them, this had been commendable: a City is the seat of order, and so could not displease the God of order. But a *Tower* reachable to heaven? how sottish was this arrogance, how impious this *Presumption*? who would think, that little Ants creeping on this greater molehill, should think of climbing to heaven by multiplying of earth?

Corah conspires against meek *Moses*, he had seen others fearfully plagued for such rebellions; himself had particular warning to decline it; the people were charged to depart from their tents: who would not hope, that those mutiners, seeing their adherents fly off, as from monsters, would now relent? yea, when God proclaims a strange and immediate vengeance, howsoever before they set a face on the matter, one would think their hearts should now have misgiven them, yet as if *Moses* had never wrought miracle before them, as if no Israelite had perished for rebelling; they stand in their doors, impudently staring, as if they would outface the revenge of God. Here was high *Presumption*: so doth pride and infidelity obdure and blind the heart; that those who are naturally cowards, become unnatural rebels. So *Pharaoh* being tired and undone with succession of Judgments, at last lets Israel go: gone they are, and Egypt seemed so glad to be rid of them, that they hired their departure. Yet no sooner were their backs turned to go, than *Pharaohs* heart was turned to fetch them back again. It vexeth him to see so great a command, so much wealth cast away in one night: and he will redeem it though with more plagues. There is no remedy, this *Presumption* will not let him be in quiet; he must after them, to fetch his own destruction. Who would not have looked, that the hand of *Benjamin* should have been first upon *Gibeah*, and requited the morsels of the abused concubine, with the heads of the ravishers? yet instead of pursuing the sin, they defend the sinners; and will rather perish in resisting, than live in doing Justice. How horrible was this *Presumption*, to defend a rape unto death, with arms unto blood? As if they were in love with villainy, and out of charity with God, they are champions for *Belial*.

1 There be some that *Presume* of safety in sin, not doubting to fare well, while they fear not to do ill. As if this world were to last ever, and the come and tares were never to be parted; because the same ground feeds, and wind blows on them, for a time. But, say they, God is merciful. He is infinitely merciful, but withal infinitely just. He is just even to those humble souls that shall be saved; and he will be merciful, while *Presumptuous* sinners go to hell. It is to be feared, that many die with a fond *Presumption* of mercy in their minds, as the Israelites with meat in their mouths. But Christ died for us, we put all on his reckoning. *Answ.* But they for whom he pays, will not *presumptuously* lavish on his skore; not caring what they spend, because he is able to pay for all. His blood is a charter of pardon, but withal a Covenant of direction: *Crux Christi pendentis, Cathedra magistri docentis*: he that refuseth to live as that Covenant prescribes, he may perish as a malefactor, that is hanged with his pardon about his neck. But Repentance makes all even, otherwise God is not so good as his word: *At what time soever a sinner repents.* This the common people make their neck-verse. Indeed there is that

and many other gracious promises made to Repentance: but in the whole Book of God, which is now published complete, and promises no second edition; we find no infallible promise of Repentance. He that hath this *Oile* in his lamp, shall enter in with the Bridegroom: but he that forgets this oil, and can buy none, must be shut out. *Joseph* and *Mary* lost Christ not a full day before they missed him, yet were four days ere they could find him: some lose him forty or fifty years, yet when they are sick, hope to find him in half an hour.

2 There be some that attempt things without warrant, or expect things without promise; this is the common *Presumption* of the world. And they that know they cannot live without feeding, nor change places without moving; yet will hope to be saved without practical obedience. Nor let us secure ourselves from this assault, for the devil hoped to have fastened it on our Savior himself; persuading him to show a tumbling trick, for the winning of faith and credit. As if he had said, Here thou art in a famous city, on a glorious temple, upon an eminent pinnacle; all men's eyes are fixed on thee; there can be no readier way to spread thy glory, and proclaim thy Deity, than by this precipitation. All the world shall see and say, there is more in thee than a man: and for danger, there can be none; what can hurt the son of God? have not the Angels charge by Divine commission, to guard thee? Christ scorns to gratify him in this; but beats him with his own weapon snatched out of his abusive hands; *It is written, Thou shalt not tempt the Lord.* True, God hath taken this care, and given this charge; he will have his children kept, but not in their sins: they may trust him, they may not tempt him: he meant to encourage their faith, not to embolden their *Presumption*. When there be mediate means, to cast ourselves upon an immediate Providence, is not faith, but audacious disobedience.

We have some that be called *The Wits*: they disdain to hear a Sermon, unless the Preacher can teach them some abstruse learning: as if they were only to be made Philosophers, not Christians. It is a wonder if they ever come to the Lord's Supper, because they see no more dainties, but Bread and Wine. Sure, if they had known of it, they would not have been baptized in the Church, because they had water enough at home. *Presumptuous* men, are they wiser than God? *Faith comes by hearing, and Salvation by Faith*: these be the stairs for them to clime Heaven, or all their wit shall never bring them thither. They know a shorter cut, have found out a new way in their wisdom; but God keep us from that wisdom. Some vulgars, not out of an opinion of their own knowledge and sufficiency, but for mere tarditie and averseness from the labors of Religion; make their chamber or the field their Church; because the Preacher can say but this; Repent, and believe; and this they do, therefore hope to be saved as well as the best. Senselesse *presumption!* as if they hoped to keep, what they willingly cast away: as if the soul which hath been so many years gathering rust, should be found bright when death draws it out of the scabbard: or that land could bear wheat, which was never tilled? Nay, but hear, read, pray, meditate; and that with frequency, with fervency: presume not to be good by any other way than God hath promised to make thee good: lest thy soul going out of thy body, find with wonder and amazement, how it was mistaken in the body. We may challenge God on his promise, we may not strain him beyond it: *Presumption* is the enemy of faith.

3 There be some that take their salvation without all question, and are so sure of Heaven that they never doubt the contrary; and this is *Presumption*. Every good grace hath the counterfeit: if in the faithful there be a modest but infallible assurance of their blessedness in Christ; the carnal will be blown up with an impudent arrogance, as if their footing was as sure in Heaven as any man's. *Which way went the Spirit of God from me to thee*, said a false prophet to a true? and smote him withal. *Which way?* Even by that injurious blow, by that proud speech it departed, if it had been there before. *God I thank thee, that I am not as other men*: as if there were no question, but the Pharisee was one of God's special favorites. Will he accept of heaven, without entreaty, trow we? Or change places with any Saint there, without boot?

That we may not be coozened with this imposture, observe some differences betwixt *Presumption* and *Assurance*. First, *Presumption* is natural, this *Assurance* is supernatural: we were borne with that, we are new borne to this: that was the legacy of *Adam*, this of *Christ*. Secondly, *Presumption* submits not it self to ordinary means; assurance refuseth no means of being made better. Thirdly, *Presumption* is without all doubting: assurance feels many perplexities: he that doubts not of his estate, his estate is much to be doubted of. Fourthly, *Presumption* is joined with looseness of life: persuasion, with a tender conscience: that dares sin, because it is sure: this dares not for fear of losing assurance: that makes no more of sinning, but at once get a pardon for the old, and a license for the new: this is like some souveraine waters, which not only mundifies the ulcer, but cools the heat, stays the infection, and by degrees heals it. Perswasion will not sin, because it cost her Savior so dear: *Presumption* will sin, because grace doth abound. The one turns grace into wantonness, the other turns from wantonness to grace. Humility is the way to heaven; the Publican went away *rather justified*: *Qui d'om non auderet oculos aperire ad coelum, coeli oculos aperuit ad ipsum*: While he durst not open his eyes to look up unto heaven, he opened the eyes of heaven to look down upon him. They that are proudly secure of their going to heaven do not so often come thither, as they that are afraid of their going to hell.

Let us come to particulars, that pointing the finger, we may say, this is a *Presumptuous* man. *Nathan's* Parable made *David* sensible of the sin, but he found not the sinner in his own bosom, without a *Tu es homo*. *Presumption* hath neither *Timorem Domini*, nor *Pudorem Seculi*; it fears nor God nor man: and is here fitly ranked with *Despising of Gouvernement*. If *Samson* break the city-gates, what Withes can hold him? Those whom conscience cannot bind, man's law will hardly hamper; God knows how, when, and where to revenge his own cause: but man, whose eyes be limited, must be informed of offenses, before he can find matter for justice: therefore Preachers are not only to teach men obedience to God, to save their souls, but also to Governors, to save their bodies and estates. I will therefore, for a taste, single out some instances of *Presumption*.

1 Incurrible Beggars, such as make themselves a *Non obstante*, and in spite of all laws will not be confined to any regular course. *Presumptuous* wretches, that have set themselves, both without the covenant of God, and the government of man: silly officers are afraid to meddle with them, because they are poor: but they be deceived, for these be not the poor, but the

worst robbers of the poor that be; we may rank them with Usurers, Enclosers, Engrossers, and oppressing Landlords: this is the reason that the poor indeed do want it, because these counterfeits snatch it; men that labor hard, often lack bread for their families, whilst these that refuse all work, are full. I speak not against the poor, but for the poor; not to harden your hearts, but to rectify your hands: give and be blessed for it, but not to maintain impiety, and dishonor to your Countrey; give to the poor, not to them that rob the poor, let me dissect this carcase of *Presumption*.

1 There is no likelihood that many of them were ever Christened; if they were, scarce any of them ever come to know what Christianity means: the Church and they are everlasting strangers, nearer than to the doors, at some dole or funeral, you shall not have them: they name not Christ, but when they beg of you, and know it not for any other purpose; they can marry without a Priest, and divorce themselves without a Canonist: there need no Ecclesiastical censures, they excommunicate themselves from all Churches: no Minister hath the charge of their souls, for they are of no parish; all the articles of their faith be the terms of their canting language; thus they live without Christ in this world, and without him, perish in the world to come.

2 Vagrants they are, and will so remain, it is a death to them to be confined to any set dwelling: ask them where they dwell, alas, they say, they have s•••l dwelling; yet they have the largest dwelling of all, for they dwell every where• to keep one town, is their bondage; their liberty to rome abroad: worse th•n the harlot, she cannot abide long in her own house; they can abide long in no house. Birds fly abroad all day, but so that they may come to their own nests at night: the horse knows his own stable, dogs their own kennel; these beasts only take up the next barn; no men can make a truer description of the kingdom, were they learned, for they have travelled it over and over.

3 Governement they know none, but a rebellious one of their own ordaining; to pay tribute or custom to the grand Rogue more truly than Subsidies are paid to the King: to swear by their *Solomon*, and then not to break their oath: but to tear God's Name in pieces, is no breach of their Religion not to beg out of their limits, though they starve.

4 All their end of this idle life, is but because they find profit and sweetness in it; therefore they wander, because they would not work. He that before he gives them relief, sets them to labor, shall never after find them at his door. Now considering God's Law, that every man should eat his own bread, and that our indulgence is the nurse of their idleness, who get more by lying still in a corner, than an honest poor man doth by his labor; we make their sin, our sin in maintaining them: alms are good, but they must not be given to the dishonor of Christ; he commends to us the *maimed*, the *lame*, the *blind*, the aged and impotent, the widow and fatherless; to relieve these shall make us *blessed*. But they that look for a reward for maintaining the dissolute; shall be answered with, *Who required this at your hands?* Where find they more cherishing than in popish houses? Not to merit of God, as they teach, and we might suppose: but to make them their own against a day of rebellion, when they should use them. But as a finger being cut off from the hand, is of no use; so no possible good can come to the common Body by them. They laugh at others, who take great pains, to leave their

Children small portions; whereas these leave theirs all the world to rogue in, and all the people for their fathers.

5 The curse of God is visibly upon them, whereby they are given over to all licentiousness. To theevery, they come to pilfer, not to beg; and only then beg, when they cannot pilfer. To horrible uncleanness; they have not peculiar wives, nor range themselves into families; but in this are very beasts. To be a vagabond, was *Cain's* plague, and is in its own nature a curse; yet these turn it into a blessing. *Let his Children be vagabonds, and beg; let them seek bread out of their desolate places.* In this curse they bring up their children. This is such a straggling *Presumption*, as will not be confined but in hell. They delight to go ragged and naked, not so much in a voluntary penance, as to move compassion. But turn your charity from these, and seek out God's poor, not the devils: impotent poor, not impudent poor: and rather give to those that work, and beg not; than to those that beg, and work not.

2 Popish Emissaries, the Intelligencers of Rome, and the Factors of Antichrist; that know themselves sent on the errand of hell, designed to treacheries, set in the vanguard of conspiracy, like lost men in the forlorn hope; what are these but *presumptuous* sinners? I deny not other attractives and inducements; but they are all the hand-maids to *presumption*. Whether it be the opulency of our land, or the beauty of our women, or the malice they bear our nation, or the foolish affectation of martyrdom, and to be registered in the Roman Rubric. It is not unlikely, they are tickled with that advantage, which the Friar told his Novice, their Priests had over their Laity; according to their old grace, *Deo gratias, qui nos satias, &c: We keep* their counsels, they keep none of ours: we have part of their Lands, they have none of ours: we have charity towards their wives, they toward none of ours: they bring up our children, we bring up none of theirs. It is reported to be the saying of a great Marquess; that he had in his Country three Monasteries, which were three miracles: one of the Dominicans, which had abundance of corn, and no Lands: another of the Franciscans, who were full of money, and received no rents: a third of Saint *Thomas*, whose Monks had many children, and no wives. But what temptation soever brings them, treason cannot be without *presumption*. Their Supreme Head sends them like base members on such desperate services; and they must obey him, whatsoever Christ says. If He bid them seal their treason with a Sacrament, they must eat their God upon a bargain of blood. Saint *Peter* says, *Fear God, honor the king*; his usurping Successor says, *Fear God, kill the king*. All their labor must be spent, to make Christ's coat fit to their Body political. Their vows may seem heavenly, but their employment is earthly: in meddling with the business both of Church and State, they mingle together heaven and earth.

What, doth their conscience warrant them, upon opinion of merit? Can this bear them out to be false keys to open the cabinets of Princes, and pry into their counsels? Did ever man hope to deserve thanks of God, by doing that which he knows will offend him? They see laws made against their pernicious attempts, and that justly: for there is no law made against the Papists, but some notorious treason went before, to cause such a law. They that venter their bodies and souls in so rotten a vessel of Pyracie, are they not *presumptuous*? He that runs on high battlements, gallops down steep hills, rides over narrow bridges, walks on weak ice;

and never thinks, what if I fall? But what if I pass over and fall not? Is he not *presumptuous*? They see before their eyes such designs continually cursed of God, and plagued of men: yet what say they of the powder-traitors? Alas, unfortunate Gentlemen: it seems they blame the ill fortune, not the ill attempt: had it succeeded, it had been commended. Yet they will on, what can discourage senseless *presumption*? show him the way where any foot hath trode, he dares follow, though he knows none ever returned. What if a thousand have miscarried, yet why may he not escape?

Thus *presumptuous* are they in their deeds, but how desperate in their writings? They mingle them with heresies, as *Hannibal* to entrap his enemies, mixed their wine with mandrakes whose operation is betwixt sleep and poison. Or as *Avicen* was made away, by anointing the book with poison, which he was to read. If they wrote nothing but lies, all would reject them: if nothing but truth, they could not deceive us. All their blasphemies and falsehoods are in the vulgar tongue, like *Rabshakehs*: but the Gospel of salvation they lock up safe enough from the people. Let the best learned use their writings, as Christ did his potion of gall; *Gustavit & respuit*. Gentle writings are not so dangerous, for they be but *mortui errores*; and a living Cur will do more harm than a dead Lion. What trust should be given to those men, that will *presume* to cast away themselves, to do us a mischief?

3 Duclists or single Combatants; that more fear to have the world call them cowards for refusing, than God to judge them rebels for undertaking: blanch it with what terms of honor they please, the Court of Heaven will censure it *presumption*. Where did God ever bid a man hazard his life for his name? What seconds so ever he gets, Christ will not be that man's Second. Where is no commandment, no promise; what can justify that act from *presumption*? This is to cast a man's self out of his Makers protection: he takes charge of us, but when we are in our ways, in his ways. This is none of God's ways, therefore should be none of ours. The Doctrine of Christ doth most strictly forbid it, and why should not Christ be heard of Christians? *Thou shalt not revenge thyself; Thou shalt do no murder*: did he die for us, and shall we not hear him speak? Men may be overcome if they fight, they shall overcome if they fight not. How many souls had scaped going all gore-blood to their judgment, if Christ might have been heard?

But they say, we fight not so much against an enemy, as our own ignominy; the world will baffle us. *Answer*: What world is that, whose censure of baffling we fear? That, which God says shall not be saved? That, whereof the devil is prince? That, which reproached and condemned Jesus Christ? That, which always hated and persecuted the good? Are we in amity with that, which is at enmity with God? Do we call Christ our Captain, and march under the colors of this world? Have we not in Baptism forsworn it? Shall we care more to discontent the world, than to wrong our Maker? What then is the ground of it? Mere opinion, and that of men more gallant than wise, that have more heart than brain: *Facile rediment qui sanguine famam*; that spend their cheap blood to recover that which wise men never lost, Reputation. They have lost some credit in opinion, and send their souls after in earnest: as the child throws away his bread, because one hath snatched away his apple. Wine

and choler beget a brawl, death and confusion must nurse it. They little think what ransom Christ paid for that soul, which (without his call) they let forth at a bloody window.

O that something would make the sons of men be wise; to think how poor a recompense, the same of a brave combat, is for everlasting torment. Whether they thus die or kill, they have committed murder: if they kill, they have murdered another: if they die, they have murdered themselves. Surviving, there is the plague of conscience: dying, there is the plague of torments. If they both escape, yet it is homicide, that they meant to kill. Whatsoever be the success, there is *presumption* in the offense. If men knew, how sweet was Heaven, and how intolerable hell, they would be more obedient upon earth. But what have Divines to do with the matters of Soldiers? Their profession is peace. True, but we speak from him, that is not only the Prince of Peace, but also the Lord of Hosts. He is the God of peace to them that seek peace: but upon them that follow courses of revenge, he will revenge too. They fight one against another, God will fight against them both. Who is the valiant man? He that dares draw his sword against the command of his Maker? He of whom his own passion makes a poor slave? No, but he that can pardon an injury, do good to an enemy, despise the world, obey the Lord: he that can master himself, and loves God's honor, not his own humor.

4 I could single out many others, that will attempt hard matters, because they be great and rare; that love ventures of more hazard than use. You have heard of some that undertake a long journey by sea in a wherry; as the desperate Mariner hoiseth sails in a storm, and says, none of his ancestors were drowned. Some, that rush fearelesly into infected houses, and say the plague never seizeth on valiant blood; it kills none but cowards. Some that languishing of sickness, will drink away their diseases; and so make haste to dispatch both body and soul at once. Some that run headlong into danger, and fear not; saying, It comes with a fear. Some, that without asking leave of God, count upon trade, and gain, and purchasing, and leaving great estates: not measuring their intendments by their powers, but wills. If all fall right, they thank themselves; if otherwise, they do not blame themselves. No man promises himself more, nor distrusts himself less, than the *Presumptuous*. Some that have distilled away their estates in Lymbeckes, projecting for the Philosophers stone; presuming they shall have that which may do all the world good; and promising their friends beforehand, gold in whole scuttles: but at last his glass breaks, and himself with it. Some that presume to foretell the changes of States, the event of all the great undertakings of Princes, the fortunes of war, what weather we shall have all the year: what merchandise will be deer, what cheap; (and yet for all this knowledge, themselves miserable beggars) so familiarly, as if God had written all these things as plain in the stars, as he did the ten commandments on the two Tables.

Some that can tell the secrets of kings, the mysteries of State, and yet never were of the privy Council. Yea, some will be no strangers to the Records of he v n• as if that great *Master of the Rolles* had given them his keys, to turn over his books, and copy them out at their pleasures. This is a drunken *presumption* of our times. They are not few that say in their hearts; we will sin, and repent, and be forgiven: if we do well, God is just to reward us: if ill he is merciful to pardon us. Thus it is a question, whether God be more wronged by their sins, or by their praises, whatsoever they undertake, they presume God will defend them.

But while we want his Word, in vain we look for his aid. In our safest and most honest courses, we need his providence: but to run into confessed dangers, without our keeper, is sottish *presumption*. What God enjoynes, that he undertakes, that he maintains: why should we expect him a guide in our own errors? These be the worst self-flatterers, self-deceivers; that suggest to their own hearts the false hope of *Never too late*: as if they could make time stand still, who waits not the leisure of Princes: or command Repentance, which knows no Sovereign but the King of heaven, and goes not at the bidding of an Angel.

How desperately *presumptuous* are they, that dare defer the procurement of mercy and forgiveness, till the extremest pinch; as it were betwixt the bridge and the brook? How deplorable is the false confidence of the world; when to make their reckoning at the last day, is the last and least thing that they make reckoning of? That which should be the whole business of our life, these hope to dispatch in half an hour. Nothing is so easy with them, nothing so difficult with all others. To reconcile God, and make him their friend in a moment whom they have provoked, and kept their enemy so many years: this is that which nothing but *presumption* durst ever yet undertake. I have heard of castles built in an instant, by enchantment; I never believed it: such castles of vain hope do these men build in the air of their own empty Imaginations.

1 It is a sin to which we are naturally prone; therefore the more dangerous. The *House of Rimmon* was *Naaman's* fear; Lord keep me there. Soone is a man invited to make much of himself, hardly to his own affliction. Despair is a thing grievous to trembling nature: not often doth that Archer of hell head his arrows with such displeasing assaults. Besides this hath often turned to a hearty conversion; like a violent fever, that hath boiled up all the choler and corruption of sin, so that a man becomes the better after it. But to *presume*, this is sweet to flesh and blood: *Ye shall be as God's*, foiled Innocence it self. They that undertook to build *Babel*, did it to *get them a Name*: not affecting the neighbourhood of heaven, but to be famous on earth: their aim was not commodity, or safety, but glory. Satan hath not a more tried shaft in all his quiver, than to persuade men to bear themselves boldly upon the favor of God. Thou art elected, redeemed, assured; what need'st thou be so strict in thy courses? Be not such an adversary to thy own liberty: thou mayest sin, and be safe. As if the grace that saves us, and the obligation of duty that binds us, were not several parts of the same Covenant? Therefore as the wise man eats moderately of the dish which he best likes; because he knows there is more danger of surfeit in that than in all the rest. So let us be most shy and heedful of that sin, which we know will soonest take us, and take God from us. We are all readier to laugh with the merry Philosopher, than to weep with the mourner. Pleasure never knocks twice at our door without entrance: sorrow shall not in, so long as we can keep it out. We have ten fingers, and but two eyes: our conversation admits ten sins, before our contrition lets fall two tears. Open but the door, *presumption* (like a bold guest) comes in of it self. Repentance, like a modest virgins, sits weeping in the streets for want of harbor: no bosom hath lodging for such a guest. Only when we feel ourselves sick, we send for her as a Physician, to heal the wounds that pleasure hath made. But rather of the two, let pleasure be shut out of doors, and Repentance be laid between our breasts.

2 God especially opposeth this sin, because this sin especially opposeth him: it calls the Almighty forces against it, because it bends all the forces against the Almighty. *Diffidence* distrusts him, *Carelesnesse* forgets him, *Vnbeleefe* denies him, *Ignorance* does not know him, *Infirmities* does not see him, *Wantonness* passes by him; but *Presumption* resists him. *Herod* is blown up into a god: he did but take that Title, he did not make that Title: yet because he did not repel the applause of a god, the worms declare him a miserable man. There be sins that hurt only ourselves, sins that hurt also our neighbors; but this, as if it had the *Syrians* charge, let's drive at none but the *King* of all the world. Pride ever looks at the highest: the first man would *know* as God, the offspring of the new world would *dwell* as God: *presumption* regards no limits. What harm could be in laying one brick upon another? In building a city for society? A Tower for safety? God had not indignation at the matter, but the manner: not that such things were undertaken, but proudly undertaken. *The Soul that doth ought presumptuously, shall be cut off.* This is the kindness that *presumption* doth a man; it will never leave him till it hath wrought out his final ruin. Though *Pharaohs* back were sore with stripes, yet he must still presume; he cannot be quiet without his full vengeance: as filching leaves not the pilferer with raw sides, but brings him to a broken neck. *Haman* can be content with no advancement, till he be lifted up fifty cubits, to his own galhouse. *Corah* will not disgorge his haughty rebellion, till the earth hath swallowed him up quick. That rich man reckoned up a large bill of particulars; *Great barns, much goods, many years:* but the sum was short; *One night.* He that reckons without God, shall be sure to reckon twice.

3 It is a foolish sin: *Balaam* knew that he could not earn *Balaks* gold; yet his fingers itcht, and he will go, if it be but to look upon it: so presumptuous is avarice, and *presumption* so foolish. *Corah* knew by exemplary proof, that there was no contesting with *Moses*, yet his proud heart will venture: so presumptuous is pride, and *presumption* so foolish. *Aaron* and *Miriam* knew themselves short of *Moses* in honor, yet by emulating him they would provoke God: so presumptuous is envy, and *presumption* so foolish. Those antique builder's purpose a Tower to reach heaven, and what if the height had answered their desire? some hills had been as high as their hopes, which yet are no whit the better. The nearer heaven, the more subject to the violences of heaven; *Propiùs ad lovem, propiù ad fulmen.* Politic wickedness would keep out of God's fingers; it is blockish impudence that runs upon his pikes. Yet these aspirers dare venture it: so presumptuous is vain-glory, and *presumption* so foolish. How far will men presume in the world to get them a name; and how ridiculous that name proves when it is gotten? *Diana's Temple* was one of the wonders of the world: one to get him a name, builds it: another to get him a name, burns it. Thus *Achitophel* hath a name, *Judas* hath a name, *Beelzebub* hath a name; the Powder-traitors have got them a name; but they are famous for infamy. It were some happiness for such names, if they might die, for they will stink while they live. How much better is it to do good works? This shall make our names good, and honorable on earth: to believe and obey? This shall testify our names written in Heaven.

Presumption is a fireworke made up of pride and fool-hardinesse; it mounts into the air with a hissing noise, and the matter being spent, the fools fire dies; it comes down again with a stink. It is a compound of easy credulitie, apt to believe impossibilities; and of headlong temerity, apt to attempt unconcerning hazards; and of blind folly, not foreseeing the

miserable events. Rash in undertaking, artless in proceeding, desperate in the ending. It is indeed, like a heavy house built upon slender crutches: like dust, which men throw against the wind; it flies back in their own face, and makes them blind. Wise men presume nothing, but hope the best: but *presumption* is hope out of her wits. The presumptuous man begins with rashness, and ends with shame: like one that gets up without a bridle, and comes down without a stirrup. It delights to sit on the top of a maste, where falling a-sleep, the down-fall is confusion. As some wild boy, that hath gotten an horse wilder than himself, with much ado backs him, sits him a sweat, and comes down with a mischief. He will sails upon that shelf, where his eyes have seen another ship perish. By arrogating the greatness which he hath not, he loseth the goodness which he had. He will offer to teach them, whose office is to teach him: and when himself is wounded, he will dress his Surgeon. He looks for reverence from his betters: and that when he speaks, three women should hold their peace: and they, for noise, are sufficient to make a market.

His feet carry his heart, and his tongue carries his feet, and both leave out the head in their project. *Non curat prodesse, sed gloriatur praesse: praesumit se meliorem, quis ceruit se superiorem.* He forgets those today, to whom he was yesterday beholding. In his opinion, *Bonum non facit virtus, sed gradus.* He comes to counsel uncalled, gives his opinion unasked. If the Prince motion, who shall do such business; the devil could not answer more roundly, *I am ready.* *Facta reficit, reordinat ordinata: judicat judicantes, praejudicat judicaturis;* He censures that man ignorant; and calls him (though it be his own name) audacious, that undertakes a business without his direction. If his advice be not consulted, the design is given for lost. He is the worst Jesuits client in the world, for he will never be brought to confession. Yet pardon the silence of his tongue, for his life speaks him. When he offers to shoot, he calls for no bow but *Robin Hoods.*

This is that sin which would *Aequare Angelum Deo, hominem Angelo,* would have deified Angels, and angelized men. He makes laws, when he should learn them, and vents philosophy ere he have read his Grammar. He imagines to out-mount eagles with the wings of a bustard; and will not tarry till he be flidge. He will be a challenger at the Olympickes; and there he leaves his carcase, and a base report behind. *Xerxes* threatens to proclaim war against Greece; one of his presumptuous familiars answers, that they would never tarry the message, but he should find empty walls when he came. Another that they wanted sea-room for his ships, and land-room for his soldiers. Another, that his soldiers there would grow pursy and resty for want of exercise. But *Damaxatus* bad him not presume; *Multitudo quae tibi placet, tibi metuenda est:* thy army is too huge to menage: so accordingly he retired with dishonor and loss. How did the very heathen explode this vice in their proverbial speeches? *A*t minus animi, aut plus potentiae. Vel add viribus, vel detrahe verbis. Ne magna loquer.*

Presumption is a mischief made up of many ingredients, to which every vice contributes something, as the gods did to *Vulcan* toward the making of his *Pandora*. As many vices challenge part of her, as cities did of *Homer*. Ignorance says, she is mine: Pride says, she is mine: Temerity says, she is mine: Vain-glory says, she is mine: Cowardice says, she is mine: Impudence says, she is mine: Profuseness says, she is mine. Either *presumption* is beholding

to all these vices, or all these vices are beholding to *presumption*. And yet, there is one above all, that hath more right to her than all; the devil says, she is mine; and there we leave her. But let us pray.

What clouds so ever we be wrapped in;

Lord, keep thy servants from presumptuous sin.

Self-willed. The natural and unsanctified will of man is hard to tame: worse than the *Wild asse*, that snuffes up the wind at her pleasure; they that seek her, will not weary themselves, in her month they shall find her. There is one month in the year to take her, but what season can rectify this? Other creatures God hath left to be tamed by man, but man he hath reserved to be tamed by himself. No Prince can tame the will; he may load the body with irons, vex the sense with pains, yea, surcharge the affections with sorrows: yet still a man's will is his own: in his will he is a king, even while his body is below a slave. No bonds of law can hold this *Samson*: an orator here is more potent than an Emperor. Temptation, like an unhappy bride, may corrupt the will; when power may command, and go without. *Valentior fortuna est voluntas*: the will can make a man's life happy or wretched, when fortune cannot do it. It is the desire of our will only, that makes us miserable, and so much the more miserable, by having that desire satisfied. The *self-willed* man needs no greater enemy than he is to himself: *Sa ipse viribus ruit*. It sets it self a going, and when it is once on the wheels, it runs faster than Satan himself can drive it.

Praefracti, stubborn, obstinate; such as will break before they bow: perverse, cursed-hearted, that will do evil, though they be sure to come by the worst. An inflexible heart, that disdains comparison for hardness with the nether millstone. A delight in evil, because it is evil; an habituating of errors into manners: a turning of infirmity into necessity, by a desperate custom. *Hugo* speaks of some that are not better by correction, some that are worse with admonition, some that promise amendment, and never mean it; as if they could flatter and delude God himself.

It is distinguished from the former thus; *Presumption* was never before cast down; therefore bears up it self proudly, and goes on to do evil. But this is a sin that hath been formerly corrected; *Praefractum*, broken before, yet proceeds in wickedness, *Illíc superbia, híc pertinacia*. That was wholly presumption: this hath not a little of desperation. When a man hath made such a progress in sin, that he hopes for no pardon, he cares not what mischief he doth. As a desperate malefactor, that fears not to multiply villanous acts, because he knows he shall be hanged whensoever he is taken.

The chief cause of this sin lies in the will of man. As in the actions of God, the true cause is to be sought for in himself; and of the works of Satan, the cause is in Satan: so man's will is the cause of man's willfulness. No man denies, but God hath a suffering, forsaking, disposing hand in it: but it is called a *self-will*, because it comes immediately from a man's self; regards to please nothing but himself, and fightes against that which opposeth himself. It contradicetes the will of God, with a *Fiat voluntas mea*: the fountain of all perverse actions is man's unholy will. This is the efficient cause of evils; but what makes the will so perverse?

what is the efficient cause of that? *Non est efficiens, est deficiens*. The will forsakes the Creator, and adheres to the creature, and so becomes evil. *Non quia malum est quo se convertat, sed quia perversa est ipsa conversio*. Now when God lets go the will, Satan catcheth it: and then we can hardly be rid of him, who is both willing to stay, and whom we are not unwilling to keep.

But hath not every man a will to be saved? Yes, a confused and inconstant will, in general; there are none, but wish well to themselves: and they that live like the children of hell, would have heaven when they die. But they do not will such a course of life, as may bring them to blessedness; but rather, the swinge of their own lusts: therefore when they would be good, they cannot. *Cum vult, non potest; quia quando potuit, noluit: ideo per malum velle, perdidit & bonum posse*. This is a will that addicts it self to sin, *omnibus unguiculis*, holds it with all the powers: that does mischief *animo gladiatorio*; with such a mind as is *Paratus vel perdere, vel perire*; which would have God *peccata vel nescire, vel vindicare non posse*. It would have him either unable, or unwise, or unjust, and indeed no God at all. Rather than he will leave his sensual pleasure, he could wish the Justice, and Wisdom, and Power of God to perish. So much of devil is in this will, that it would ruin the infinite maker.

This sin will appear in the full malignity of it, by the remonstrance of some instances. I will for a taste, cull out seven.

1 The malicious and spiteful. Observe this in *Corah*, and his confederates against *Moses* and *Aaron*: *Ye take too much upon you, seeing as the congregation is holy: wherefore do ye lift up yourselves?* Every word is a lie. All Israel holy? In so much infidelity, idolatry, mutiny, disobedience, what holiness was there? If this were sanctity, what do you call impiety? They had scarce wiped their mouths, or washed their hands, since their last rebellion: yet these pick-thanks say, all Israel is holy. And for *Moses* he dejected himself; it was God that lifted him up: he was as far from ambition, as they were from sanctification and humility. He sends for them, they come not, and their message is worse than their absence. *Is it not enough that thou hast brought us out of a land that flows with milk and honey, to kill •e in the wilderness, except thou make thyself a Prince over us?* Egypt shall be commended, rather than *Moses* shall want reproach. Injustice, cruelty, trechery, usurpation, are objected to him, that knew none of these by himself. He did not *take an asse* from them; was this Injustice? He *prayed* for them, while they rebelled against him; was this cruelty? Oh slaves, he made them free; was this trechery? God himself immediately made him their Prince; was this usurpation? *Moses* could not be faulted, but they were *self-willed*. Innocence is no shelter against evil tongues: malice never regards how true any accusation is, but how spiteful. Have we none that follow this pattern? None that with venomous teeth break the bag of poison which they bear in their mouths, till it run out in scandals? If the matter were true, yet such a report is uncharitable: being not true, it is blasphemous. Little do they meditate of that quenchlesse fire, which must burn that tongue that knows no other language. *Thou shalt not curse the deaf, nor put a stumbling block before the blind*. While a man coozens the ignorant, he *stumbles the blind*: and he that slanders the absent, *curseth the deaf*: there is little hope of mercy for either. This can be no other, than a *self-willed* vice.

2 They that despair of proffered grace, and with both hands put back the goodness of God, are *willful* sinners. Repentance is set before us, like a *Simon of Cyrene*, to ease our burdens: Desperation, like an *Egyptian*, doth aggravate our labors. When we are plunged in the inundation of sin, hope would hold us up by the chin, despair would sink us to the bottom: he that rejects his upholder, and admits his overwhelmer, is he not *willful*? Hope makes a gracious concession; Repent and be saved. Despair returns a willful answer; No, I cannot repent, I may not be saved. O miserable *Judas, quem non poenitentia duxit ad Dominum, sed desperatio traxit ad laquum.*

It is wicked enough, to presume upon sin by the example of others: sanctified humility argues against it. Because *David* fell into adultery and was forgiven, therefore may I commit the same sin on hope of the same success? Pious fear concludes, He was plagued, though he was pardoned: if I sin by his president, I may well be plagued with him, not pardoned with him. The unthrift left his Fathers house, yet at last returned, and was received: but if I willfully forsake God, it is doubtful whether I shall ever return; and if I would, whether I be ever received. *Peter* denied Christ, and it cost him many bitter tears: but should I deny him, what rivers were able to wash me clean? To presume, is bad: but being fallen, to despair of rising again, is worse. Others have been recovered, why not I? Is not Christ the same? It comforts a diseased man, to know that his Physician hath cured others more dangerously sick of the same disease. How should it comfort us, to remember that God hath forgiven sinners as grievous? *Non tanta mundi totius miseria, quanta Dei unius misericordia.* His bounty is not shut, but our hand of faith is not open. Therefore men are not cured, *Non quia deficit medicus, sed quia fastidit aegrotus;* not because God is not merciful nor skillful, but because the patient is willful. As therefore it is a good rule in all our undertakings; *Nec temere, nec timide;* to be neither too bold, nor too cold: Not too backward, like those timorous Israelites, *There be the sons of Anak:* nor too forward, like those over-venturous Israelites, that went against their enemies without asking leave. So in all our fallings; not to weigh our errors in the balance of contempt, lest they appear too small, and not worth our sorrow: nor yet in the balance of despair, lest they seem too great, and beyond pardon. But let us sorrow in hope, and hope in sorrow, and we shall find mercy in both.

3 Contemners of the Word. *I have written to them the great things of my law, and they were counted a strange thing.* They were not strange or hard to be understood, but men were *willful*, and would not understand them. Preaching, of all professions, hath the least hope to prevail, for it deals with the *will* of man. The Lawyer hath only to do with reason, convincing by arguments: the Physician only works upon the body, by proper medicines: the Tradesman goes no farther than the eye, the Musician takes the ear: there is no difficulty in prevailing with any of these, because there is in them a natural propension to receive that is good. Sound reason, fit medicine, fair metals, sweet music, every man likes. But Divinity deals with the *will*; and that such a will, as hath naturally no disposition to goodness, yea an opposition against it; an averseness, a perverseness in evil: yet to work this *will* to goodness, is her office. *Durus hic labor,* for men are *self-willed*; stubborn fishes, which when we seek to catch, they catch us.

The Spider was weaving a curious net to catch the Swallow: she comes, and bears away net and web and weaver too. We may as well command the Eastwinde to blow West, as convert the *will* from her natural course. In the law of *Ielousies*, if the woman were guilty, that drank of the bitter waters, she would presently swell: if otherwise, she was well enough. So guilty sinners, after a draught of these bitter waters, reprehensions, will swell against the Priest; innocent souls are cheered and cleared by it. The Divine eloquence of *Paul* could not scape this affronting: *Demetrius and the Craftsmen* made a faction against him. Craftsmen indeed, and so most Citizens may be called Craftsmen; too crafty for the poor Minister, if he speak against their great goddess *Diana*, Sacrilege. What, attempt to convert men from covetousness? Perswade the will to be just, and charitable? Nay, rather perish Religion, fall Churches, be dumb all devotion, be forfeited all the treasures and conduits of grace, to the uttermost work of salvation, and loss of heaven to boot; men will have their *wills*. Against these refractorie *wills* hath the Lord set us to fight: we are warriors, but to bear a rich conquest of *wills* on the point of our spears to heaven. The Falcon soaring in the air, and spying her game below, strikes wing, and comes down with such a force, that the air suffers violence: the nearer she comes, the swifter she flies, and makes her point bravely when she stoops. Preachers are your servants, to hollow the game to you, the humble service of Christ, and subduing your wills to his: fly to it, follow it close; so you shall fly well, stoop well, stop well, live well, and die well, and make a blessed point.

4 Blasphemers; no excuse shall acquit common swearers from being *willful* sinners. Custom says much for it, and yet that much is nothing. Children have the wit to swear rashly, before they have the discretion to speak distinctly. Oaths in young men are but the effects of hot blood, and arguments of a brave resolution. Old men swear in choler, to maintain their reputation: what they utter above belief, they borrow an oath to make credible. It is the common opinion; he that will not swear, hath not the credit of a man, especially not the spirit of a Gentleman; but I am sure, he that doth, hath not the spirit of a Christian. It is held a cold and dead narration, that is not interlaced with some blasphemous mention of our maker and Savior. If his life, heart, and blood be not taken to grace it; there is no blood, heart, or life in it.

Is not this *willful*? What gain, what delight, what advancement doth it bring us? Yet these be the common incitements of sin. Covetousness gets money, pride bravery, lust sensual pleasure; swearing brings nothing but horror and distraction. If it could procure credit to our relations, must our honors foundation needs be laid in the dishonor of God? Did the Lord Jesus suffer such variety of pains, to minister unto men variety of oaths, or to satisfy for the variety of sins? How should they have part of that merit, which in every part they have so abused? O that that name, which is reverend to Angels, and terrible to devils, should be tossed about among the sons of men, without fear or reverence! A complaint, which we have cause to fill up with tears, more than words. *Have we so learned Christ*, to swear by him; only? Will neither the benefits received, nor those we expect, charm our lips from such rebellion? It is a sin, from which of all evils we have most power of abstinence; to which of all evils we have the fewest temptations; therefore what can it be but *Wilfulness*? Let us think, first, from whence it ariseth; from the first cause of evil, Satan. Secondly, what it bringeth; as

many plagues as there be leaves in the Book of God, the evil of temporal punishments. Thirdly, whether it tendeth, unto the last effect of evil, Damnation.

5 Lyars, that speak against their own conscience. Every lie is bad enough, yet some are of infirmity. So *Abraham* dissembled his wife, to save his life: *Isaac* was taken with his fathers fear, and lied to *Abimelech*: *David* to *Abimelech*, being hard driven seeks to succor himself with an unwarrantable shift: the midwives of Egypt, *Rahab* of *Jericho*, lied. All these were weaknesses, they are not imputations. *Aliud tacere quod est, aliud simulare quod non est. Omnis homo, qua homo, mendax: qua verax, non per se, sed per Deum verax.* Necessitated, officious, or jocular lies, make not liars. But to lie, with a set purpose and malicious intent, is this *self-willed* sin. A liar is one practiced in the trade; as was *Ziba*. So *Paul* calls the *Cretans*, liars: and as much hath been said of the Grecians; *Graecia mendax. Tacitus* and *Herodotus* are called the great liars. The spawn of Rome hath the Primacie for lying: truth or falsehood is all one to them, so it may make for their turn. The Jesuit seems to be ambitious of the devils prerogative, and fain would be *the Father of lies*. Among the Indians, he that told a lie thrice, was condemned to perpetual silence; take it on *Aelians* credit. Happy were it for the Church, if such Ecclesiastical liars were so silenced. Now a simple lie is so evil, that it can be made good by no circumstance; no, not by the glory of God, in the conversion of a world. Whatsoever the School speaks from *Saint Augustine*, of their *Peccata compensativa*; as for a man to tell a lie, to prevent a rape or murder: as the two women hid the Spies of Israel, and intelligencers of *David*; denying them whom they had concealed; to save their bloods: these they call sins that make amends, or recompense themselves. But *shall a man speak wickedly for God?* Is he ever driven to such a pinch, that he stands in need of our lie? Even this is evil; but to lie with a meretricious forehead, steeled with impudence; this is that *self-willed* sin, which shall be shut out of heaven *among the dogs*. The whelps of that Roman litter have thus barked against all the professors of the Gospel, cast frontlesse imputations upon them; traduced the living, belied the dead; against the Truth, against the evident Truth, against the Truth that themselves knew; so grossly, that some of their own blushing pens have confuted their shameless calumniation. Let them have the meed of noted liars, not to be believed speaking true.

6 Perjurers; to lie is wicked, to swear is ungodly; but to swear a lie, most execrable. The Jews oath included seven things; Let bread, water, fire, house, wife, league of Grace, and sepulcher be denied me, if I swear not the truth. Others, with a stone in their hand, throwing it against the wall, and saying, *Si sciens fallo, sic me percutiat Jupiter.* All Judgments created are too narrow to conceive the guilt of perjury. It dissolves all commerce among men; if there be no truth in us, there is no trust unto us. It makes God an Idol, ignorant of the truth, or else a Patron of falsehood. Yea, it sends up to heaven a desperate challenge of Atheistical defiance, and offers to take God and Truth out of the world. An oath is the end of all disputes; he that violates that, breaks open a gap for ataxie and confusion to invade the world. *Wilfull* every way; when a man either swears that to be true, which is false; or that to be false, which is true: or that to be true, which he thinks false: or that to be false, which he thinks true.

Words were first ordained for discovery, not for concealment: they that invert the formal intent of words, do willfully cozen. An oath is the remedy of contention, they that cancel that seal of confirmation, are sworn rebels to all goodness. Ye that be so mad of running to Rome, learn this art before you go; inure your stomachs to digest perjury; study equivocations, as young scholars do fallacies; or else, *Quid Romae faciam? mentiri nescio*. How intolerable is this before a Judgment seat? He that enters into a Statute, conceives the extent of it to be executed on his body, lands, or goods; Therefore sleeps not till he be sure to perform the defeisance and condition. An oath is a kind of Statute entered into, and acknowledged before the high Judge of all the world: the condition is, to say the whole truth, and nothing but the truth: this is to be extended on goods and lands, peace and liberty, body and soul: O how *self-willed*, how obstinately mad are they, that cast away all these, by casting away the Truth?

Though *Phalaris* command, & *admoto dictet perjuriam Tauro*; no terrors should drive us from the horns of the Altar; still let us hold fast the Truth. The witness serves, *ne quid Iudex (quia inspector cordis non est) judicando erret*. If he be false, he laughs in his sleeve to think how many wise men he hath deluded. *I·venal* thought Perjurie a disgrace for Romans; *Quamvis Cappadoces faciant, equitesque Britanni*. The *Asians* were renowned for perjury, and it seems by the Poet, there were such knights among the Britain's, then. Let those *willful* damnners of themselves take any base course, rather than this: *Hoc satius quàm si dicas sub Iudice, vidi, Quod non vidisti*. They are called Post-knights; whether because they stand ready at some noted Post for their hire; or because their names are set upon posts, like villains on record; or especially because they ride post to hell. Every man is one letter in the Alphabet, one element in the State. Judges are as vowels, Witnesses as half vowels or consonants; to speak when others speak to them, to sound something with others, nothing with themselves: Mutes be such as cannot plead for themselves, for whom are appointed Advocates. But false witnesses are Diphthongs, double-tongu'd, that breathe hot or cold, as you bespeak them; these mar the sense, and are to be thrown out of Christ's Cross-row. O that our land had no such monsters, that on an hours warning can lend *Jezebel* an oath, to rob poor *Naboth* of his life and Vineyard!

Perjurie! why, all disclaim it: but I would to God none would use it. How do subtle Tradesmen ensnare themselves, when they swear with equivocation, having some secret reference to the unknown mysteries of their profession! Let them know, there is a perjury out of the place of Judgment, and this is it: what shifts soever they devise to juggle with their own conscience. This is an infallible rule, what cunning phrase or ambiguous assertion soever they swear withal; God, who is the witness of the Conscience, so takes it, as he to whom they swear, by common construction understands it. And the Buyer departs nothing so loden with the Injurie, as the Sellers soul is with the weight of perjury. Sacred ever, and inviolable be the Religion of an oath; and do not think men are to be coozened with oaths, as children are with counters. The false swearer hath a large share in all the plagues and curses of that *Flying Roule*. A share! yea, it is marvel that he doth not engross the whole. So prodigious is this sin, that if it be rewarded according to the merit, it scorns any proportion under a whole

volume of punishments. *I will bring it forth*, saith the Lord. God's *Will*, cuts off all hope of impunity: his *Forth*, cuts off all opinion of secrecy.

7 Sacrilege is a willful sin. Against knowledge, men know it is injustice: against conscience, their own heart tells them they do ill: against God, who made them: against their Pastor, who feeds them: against the Gospel, that should save them: every way *self-willed*. The body of this City hears this often at the public Congregation; but it seems, there is only the body, or rather the belly of the City; and *venter non habet aures*. What's their answer? alas, we so often hear it, that we never mind it. Desperate *willfulness!* we expect that God should hear us, yet we will not hear him: that he should bless and prosper our estates, when we purloine his. Our Churches be full, but our purses be empty: great Audiences, and small benevolences, are like many sheep, and a little wool. Men give us the hearing, and that's all they give us. We empty our books, we empty our veins, we empty our brains; yet we must leave our posterity beggars. Is it your praises that we hunt for? it is time that our mouths were stopped with earth, if we should think of any other end than the honor of God. If you give us any glory, you endanger us to vengeance, and so requite us evil for our good. But God forbid, you should profit so little by us, as I am sure we do by you.

But Sacrilege shall find no excuse at the day of Judgment. I shall relate a story, on the credit of a reverend Bishop of this Land, who knew and saw it. There was a Gentleman that had the Tithes of a Parsonage Improprate; by right whereof he demanded tithe-wool of a parishioner, who was very rich, and the owner of many hundred sheep. He sent him a very small quantity, the servants shown it their master, the master his neighbors, who all acknowledged that he did him wrong. He demanded more, the other denied more; and vowed in his choler, that if he were driven to pay more, he would never keep sheep more, and so deprive him of that profit. The Law compelled him: whereupon he put away his sheep. After which, he presently fell into such decay; that when this Gentleman was buried, (which was not long after) he among the rest of the poor people, stood to receive such alms as were given at the Funeral. He was not alone in this exemplary punishment: thousands have fallen to poverty for this very sin of sacrilege. So dearly doth God pay himself of those, that detain his dues; yea, even while they are transmitted into profane hands. *Quàm saepe & juste Deus aufert novem, à non solvente decimam?* From them that will not pay the tenth, he takes away all the nine. But, O *self-willednesse*, thou cause of all this sin and ruin; that dost still harden the hearts of men, and putttest equity out of all hope of recovery! When Politicians turn good Christians, Usurers build Churches, and Poets come to Sermons; then we will hope that God shall have his tithes.

1 *Will* is one thing which differenceth a man from a beast, and makes him capable of misery or blessedness. Life, sense, appetite, *Nec miserum per se faci•t, nec beatum;* but only the will: therefore if the will be naught, man is in worse case than the beast: as by a good will, he is in far better.

2 *Will* is a rational motion, *Sensui & appetitui praesidens*. Reason a Director; so man had it: Reason a Follower; so man hath it: Reason a Companion; so man should have it. It is not always moved *ex ratione, nunquam absque ratione*: the Will doth many things by reason, and yet

against reason, *perejus quasi ministerium, contra ejus consilium*. Reason is given to the Will, *ut illam instruat, non destruct*: now if Will refuseth the counsel of reason, what can hinder ruin?

3 Nothing can offend God but the Will, and the Will can offend him without anything else. The good or ill which Infants, men either distracted or sleeping, do, shall not be imputed to them; *quia nec compotes sunt suae rationis, nec usum retinent suae voluntatis*: but if the Will transgress, there is no excuse. *Cum nihil liberum habeat nisi se, merito non judicatur nisi ex se*. A dull ingenuity, a frail memory, an unquiet appetite, a heavy sense, a languishing life; none of these make a man guilty, nor their contraries Innocent: because these come not from the Will. But a man wills the knowledge of another's wife; he never attains it, perhaps never attempts it; yet is he an adulterer. A man would steal, if he durst: he is a thief though he have stole nothing.

4 Nothing can please GOD but the Will: *Nil offertur ditius bona voluntate*. Praises are but stinking smoke, except the Will be good; that can make them sweet perfumes. Alms are neglected rubbish; except the sanctified Will makes them precious Jewels. The will supplies all defects: the tongue cannot pray, the will is heard: the hand is lame and cannot work, the will performs it: *Quic quid fieri vult voluntas, hoc factum reputat Deus. Nihil omnino tam facile est bona voluntati, quam ipsa sibi*: nothing is more easy than to will good; yet when all fail, this pleaseth GOD. But where the will is evil, it must answer for all. *Voluntas à volatu*: whither the will driveth, the whole man flieth. Let us then abhor *self-willedness*; and submit our wills to his will that made them. If men will have their wills, know that God will have his will too: and that will of his, which men would not fulfill in obedience, they must fulfill in vengeance. O how much better is it for us, that his will be obeyed, who wills all men to be saved?

5 Consider the virtues opposed to these vices; and first of the former. Presumption is an extreme, the other contrary is Desperation; betwixt them both the mediate virtue is Hope. Despair is hope stark dead, Presumption is hope stark mad, this enrageth it, the other strangles it. Presumption does more than Hope allows, Desperation does that which Hope forbids; Presumption asks no leave of God; Despair fights against God; Hope would be with God. Presumption is a Braggard; Despair is a Coward; Hope is modestly valiant. Presumption challenges the earth; Desperation sinks to hell; Hope is bound for heaven. Presumption is altogether for merit; Despair is altogether for misery; Hope is altogether for mercy. Presumption would be crowned; Desperation would be damned; Hope would be saved. Presumption looks forward; Despair looks downward; Hope looks upward. Let us not presume, *quia Deus est justus*: nor despair, *quia Deus est benignus*: but hope, *quia Deus est bonus*. Desperation takes the next way to hell; Presumption goes a little about; but both these extremes are reconciled in hell.

Hope is a Virgin of a fair and clear countenance: her proper seat is upon earth, her proper object is in heaven. Of a quick and piercing eye, that can see the glory of God, the mercy of Christ, the society of Saints and Angels, the joys of Paradise, through all the clouds and orbs; as *Stephen* saw heaven opened, and *Jesus in potioribus Dei*. Her eye is so fixed on the blessedness above, that nothing in the world can remove it. Faith is her Attorney General; Prayer her Sollicitor; Patience her Physician; Charity her Almoner; Thankfulness her

Treasurer; Confidence her Vice-Admiral; the Promise of God her Anchor; Peace her Chair of State, and Eternal Glory her Crown.

6 Against *Self-willednesse* I oppose Humility and Meekness; a submissive heart, yielding to be disposed by God's wisdom, and to be governed by his will• throwing a man out of himself, and laying him at the feet of his Maker. He that fights against his own will, as against his worst enemy▪ and had rather lose hi• own heart, than his heart should lose God; this is a man of blessed meekness. It is not pusillanimitie, but the greatest courage, for it over-comes a man's self: not that the will ceaseth to be, but to be rigid and refractory. It is better to have passions well-ordered, than to have no passions at all. *Blessed are the meek*: while they live, they shall be quiet on earth; and when they die, they shall be safe and glorious in Heaven.

The *self-willed* is a slave to the worst part of himself, that which is beast in him, governs that which is man: Appetite is his lord, Reason his servant, Religion his drudge. His five senses are all the articles of his faith; and he had rather be a famous man upon earth, than a Saint in heaven. He likes nothing, for any goodness, but because he will like it: and he will like it because others do •ot. If an unseasonable shower cross his recreation, he is ready to fall out with heaven, and to quarrel with God himself: as if he were wronged, because God did not take his times, when to rain, and when to shine. He is a querulous cur that barks at every horse; and in the silent night, the very moonshine opens his clamorous throat. All his proceedings are so many precipices, and his attempts peremptory. He hath not the patience to consult with reason, but determines all merely by affection and fancy. There is no part about him, but often smarts for his will. His sides before with stripes, and thank his will for it. His bowels are empty, and complain that his will robs them of sustinance. Yea, not seldom, his will breaks the covenant, and his neck pays the forfeit. He is the Lawyers best client, his own Sycophant, and the devils wax, to take what impression he will give him. To have his will upon his neighbor in a suite of law, he will hazard his salvation. *Saul enquires of the Lord, and he answered him not: he seeks to a witch, and she answers him*. He must have his will: if God will not answer him, Satan shall. *Flectere cum nequeat Superos, Acheronia movebit*. Wilfulness hath no hope to prevail with the Lord, therefore sollicites the devil.

Though we be sinful, let us not be *willful*. Weaknesse finds pity, willfulness deserves penalty. We sin too often against our wills, too often besides our wills, too often with our wills; but let us not be *self-willed*. Let us subdue our lusts to our will, submit our will to reason, our reason to faith; our faith, our reason, our wills, ourselves, to the will of God. He chargeth us to keep his laws, we have not kept them: having sinned, he calls us to repent, and offers pardon: how gracious is this goodness! O let our humble sorrow, and answerable faith, at least say, *Amen*.

When God first made man, he set all in a perfect harmony: by one act of rebellion, all was put out of frame. To reduce this shattered family into some order, there was a Council called: Reason, Will, Memory, Imagination, Affection, and Sense. Everyone knew his office: Sense was to perceive for all; Affection to like or dislike for all; Will to desire for all; Imagination to invent for all; Memory to record for all; Reason to judge for all. Sense was to be the Cater; Affection the Taster; Imagination the Steward; Memory the Secretary; Will the Controller;

Reason the Judge, to approve or disallow for all. All the rest were contented with their places, saving only the Will; and she took it in scorn that Reason should be above her. Hereupon they began to contest about it, and the contention grew hot. Reason gave many reasons, why she should be chief: first, because it was so from the beginning, and Innovation in any state is dangerous. Secondly, if all should not be ruled by reason, there would soon be a dissolution and confusion of the family. Sense would be out of taste; Affection would mistake; loving where it should hate, and hating where it should love. Imagination would provide nothing but noxious things; Memory would set down nothing but bad *Items*; yea, Will her self would employ all the rest to mischief; should not Reason direct. But for all this, Will would not be disputed out of her usurped regiment: so they fell to siding: Sense and Affection presently close with Will; Memory did not yield suddenly; but perceiving what power Will had over her, and that she could remember no more than Will, would have her; she also takes her part.

Reason hath now none left but Imagination, and that stood to it stoutly. Still the quarrel increased: crafty Imagination finds out this trick; that they two should reign by turns, and divide the life between them. Will should rule all the waking part, and Reason all the sleeping part. Will was contented with this motion, but Reason disdains that she should have nothing to do but when man was asleep. Will knew there was no way to win Imagination by force, yet she might be corrupted, being an officer that would take bribes. Temptation prevailed with her too; so that now by a general consent, Will is made Queen-regent, and Reason but her servant.

Yet Reason would not so give over her just title; but having one friend that was not called to counsel; she sollicitates her to plead her cause; this was Conscience. At whose approach they all began to tremble, and by her arguments were moved to dislike their choice. But when Will saw them begin to shrink; with an austere look and frowning brow, she commands them on their allegiance to obey no other Princesse but her self. Conscience taxeth her of pride, and usurpation; because the high Sovereign had appointed Reason for his Lieutenant and Vice-roy, to govern this little Isle of Man. But Will replies; Argue as long as you please, I am Will, and I will have it so. Then she charged Sense to stop the mouth of clamorous Conscience, and Affection to blind the eyes of Reason. Thus while honesty cannot speak, and wisdom cannot see, Will is crowned absolute Queen. *Ecce voluntatem; Dominam cognoscite vestram. Sic volo, sic jubeo; stat pro Ratione voluntas.* Where Reason is subjected to Sense, and Appetite sways Conscience, and tyrant-Will does, undoes all; that state unhappily must perish.

This is that *Self-will*, which rules in all men by nature: but the supreme Emperor takes pity on some, and sends down a new Governesse to hem, *Grace*. She at once, opens the eyes of Reason, and the mouth of Conscience, deposeth Will from her usurpation, disgrades both her favorites, Sense and Affection; does not put them to death, but makes them good and serviceable to Reason; turns vain Imagination into divine Contemplation; changeth the disposition of Will; of wild and haggard, makes it morigerous and mansuete. Yet is Will thus decrowned against her will; often she rebels even against *Grace*, and sometimes gets the

better; and will always make one, though she cannot be alone, and chief in the Regiment. *Divisum imperium cum Jove Caesar habet.* This war is in the sanctified: in the rest, Will her self, or *Self-will* is the great Mistress, and rules all, till she bring all to ruin. How can it be otherwise, when the feminine powers are more potent than the masculine? From all our enemies, especially from our own natural wills, good Lord deliver us.

They are not afraid to speak evil of dignities. There is no one absolute king among men, but he that is the king of all gods. Therefore earthly monarchs must walk by a rule; which if they transgress, they shall be as surely accountable to him, as they are accountable to none but him, that ordained them. If they command unlawful things, *Contemne potestatem, timendo majorem potestatem.* The devil hath power, and power from God; but it is *Potestas Permissionis, non Commissionis*: therefore to be resisted. The magistrate hath Power; which if he abuse, that is by permission: but the Power it self is by the Commission of God. Therefore it pleaseth the Lord to officiate his Ministers in this employment: with due reverence to instruct the Prince in governing; as by divine authority to conform the subjects to obedience. When *Saul* was chosen, because the observance of a king was uncouth, *Samuel* is set to inform them: otherwise, novelty might have been a warrant for ignorance, and ignorance for neglect. There be reciprocal respects between the Prince and his subjects; which not being observed, Government languisheth into confusion; these *Samuel* teacheth them. He was their Judge, he is still their Prophet: he must instruct, though he may not rule, yea, he will instruct him that shall rule. Conscience binds every *Samuel's* endeavor, to keep even terms betwixt the king and people: prescribing to the one moderation and equity, to the other humbleness and loyalty. Divinity is a mistress for the highest masters of men; and the Scripture is the best man of counsel for the greatest States-man in the world.

Now because government is then best, when it hath one head, and many hands; the supreme hath need of subordinate powers. It was the Egyptians emblem, whereby they figured government, *Oculum cum Sceptro*; an *Eye* and a *Scepter*. The Prince is but a man; therefore he must see by others eyes, and execute by inferior hands. The burden of authority is too heavy for one man's shoulders, *I am not able to bear you myself alone*, saith *Moses*. Therefore his father in law casts him a module for a polity in Israel: which, howsoever at first it passed under God's correction, yet after being seen and allowed by him, and being practiced by *Moses*; it became of good policy sound Divinity; of private counsel, a general oracle, serving for substance all times and places. *Solomon* was the wisest king, yet he had his grave Counsel, sage experienced men. *Ahasuerus* would do nothing in the removal of *Vashti*, but by the consent of the seven Princes. The house will not stand without these pillars; and where they are sound, we may say of that kingdom, as the Traveler reported that he had seen, in England *Pulchrum Regem*, in France *Pulchrum regnum*, in Spain *Pulchrum Senatium*. There may be a great sacrilege committed in Israel, and yet *Joshua* not know of it: some errors will escape his best vigilancy. That sin is not half cunning enough, that hath not learned secrecy. It is no blame to authority, that some sins are committed privately. Only the Eye of omniscience is able to find men out in their close wickedness. There is no Family, no society so holy, but it may be blemished with some malefactors. It is enough for the magistrate to

punish manifest offenses: we cannot expect, that the sight of the eye, or reach of the hand should be infinite.

There must be therefore Counselors of State, and Captains of war; Peers, Judges, Magistrates, yea and inferior officers: *Rulers of thousands, of hundreds, of fifties, and of ten's*: as we have Chancellor, chief Justice, Judges of Assise, Justices of peace, Customers, Cunstables. That Instrument is not in tune, where any of these strings be false. *Joseph was Pharaohs right-hand, Abrech, Pater Patriae*. Though the Prince, like the Sun, yield his light and comfort to the State; yet bad Magistrates under him, aiming at their own private ends; like clouds or malignant stars, may hinder the influence: yea, they are like bad winds, that wither that part of the State. Whereas the errors and distempers of Princes have been qualified by virtuous deputies. Now, because there is no power but from God, therefore not the least of these subordinate and ministerial Governors must be despised, without peril of his displeasure.

In the discharging of this Artillery of hell, against the *Glories* and Powers which God hath ordained, we may consider four particulars; the Bullet, the Musket, the Powder, and the Mark. The Musket is the malice of the heart: the Powder, the spitefulness of the tongue: the Bullet is *Maledicentia, Blasphemy*, disgracing of Magistrates: the Mark or But is *Dignities*. This piece is charged with three deadly bullets; libelling, murmuring, mutining.

1 Libellers think it a point of wit to traduce Magistracy; and what they dare not own for fear of censure, they dare invent without fear of hell. Scandals of great men have seldom any fathers: they kill, and make no report. Like the *Pasquin* in Rome, the Image or Tyber bridge; that does all. It is a base and penurious argument of wit, to disgrace those in private, whose innocence they may envy, cannot tax. *In veteri Comoedia*, the persons of men were represented and abused; but they were Barbarians. The faults of great ones are to be reproved by the reverend Fathers of the Church: the Stage and Poet, with jests and Satyres, may not attempt it. It is dangerous to play with that, which angers GOD. I know that some vices are beside their malice, ridiculous; and the sottish humors and passions of men are shamed in being presented. But that is a treacherous hand, that steals away from Statesmen their reputation: while they blemish their sufficiency, they covertly condemn the State that chose them. Thus may the Council, the king, yea, the King of heaven be wounded through the sides of a mean Magistrate. There is nothing that the Law allows, but the discontent censures: what it forbids as dangerous, that he pumps his wit to justify. Where the gate stands open, he is seeking for a style; and what he cannot convince, he will vellicate. Thus like a Grasshopper at Christmas, he looks back upon harvest with a lean pair of cheeks, and curses that, which he never had the grace to apprehend as a blessing.

2 Murmurers, though they disperse not written scandals of the Magistracy, yet mutter out repining exceptions against their actions. Such were in Israel: the people want water, and instead of praying to God, they murmur against *Moses*. Alas, *what hath the righteous done?* He made not the wilderness dry, nor the waters bitter. But he was their Conductor! yet, as he led them, so God led him: the Pillar guided *Moses*; as *Moses* guided the people: yet they murmur at *Moses*. How mad is impatient man, when he wants his natural desire, and spiritual grace withal. If men cannot have their wills, to invade the inheritance which the

right heir keeps from them; or suppose they be injured, and may not have redress in that manner and measure themselves prescribe; presently *maledicunt Principi*, they murmur against the Magistrate. And what Prince can hope to be free, when *Moses* could not escape? Never Prince so merited of a people: he endangered himself to *Pharaohs* utmost cruelty; he brought them from a bondage worse than death; he interposed himself betwixt God's anger and them: one would think, that no death could have opened their mouths to speak evil of *Moses*. Yet such is the hard condition of authority; that if men fare well, they applaud themselves: if ill, they repine against their Rulers. *Moses* wanted water as well as they, yet they ask *Moses* for water; *What shall we drink?* The body cannot be distempered, and the head at ease: the King must needs feel the people's misery. If they had seen him furnished with full vessels of sweet water, while they were turned over to the bitter, there had been some color for murmuring: but the Ruler wants water no less than themselves. *Murmure not ye, as they did, lest ye be destroyed of the destroyer*, as they were: let their vengeance make us tremble. *Be silent unto the Lord*, lest he answer you again in fury.

3 Mutiners so *speak evil of dignities*, that they raise up evil against *Dignities*. *Corah* stirs up a faction against *Moses*; *Why dost thou make thyself a Prince over us?* A man could not think of an honor less worth his emulation, than the Principality of Israel. They were a people that could give nothing, a people that had nothing, a people whom their Leader was fain to feed with bread and water: they paid him no tribute, but ill words: his command was only a burden to him; yet was it an eye-sore to them; *Ye take too much upon you*. Nothing can be more pleasing to the vulgar, than to hear their Governors taxed, and themselves flattered. This mutiny soon brought in a rout of rebels. He that poisons the people with a mal-opinion of their Prince, is the most dangerous traitor. To rip up the faults of kings, is bold impiety: but to charge them with faults they have not, is shameless blasphemy. So *Absalom* spoke evil of his own Father.

No music is so sweet to the ears of the giddy multitude, as to hear well of themselves, ill of their Princes. *Absalom* need not wish himself on the Bench: every man says, O what a courteous Prince is *Absalom*? What a just Ruler would *Absalom* be? How happy were we, if we might be judged by *Absalom*? *Thy matters are good!* It might be some monopolie, some pestilent Patent of engrossing, some malicious accusation; yet all is *good matter* with *Absalom*. *There is none to hear!* their own eyes saw this to be false: daily were causes heard and judged, offenses heard and punished. If some officer were so corrupt, that an appeal was just; shall the King be blamed? must the Prince answer for every act that his subject does? *David* had more of such blasphemers; *Shimei* curseth him to his face. Durst he do thus among his armed troops? yes, it is the mark which our Apostle sets on these reprobate blasphemers; *They are not afraid* to speak evil of *Dignities*. Doubtless, that clamorous tongue had secretly traduced the good king long before: therefore is now given up to the rage of frenzy; that the mischief it did owe his heart, might now be paid home. What can they look for, that slander the footsteps of God's Anointed, but the name and doom of *Shimei*.

The greater the Persons, the more censurable be all their actions. What can a Prince do so acceptable to the god, but lewd men will mis-interpret it? Every tongue is ready to speak

partially, according to the interest he hath in the cause or patient. If a Statesman have done a private person some but imagined wrong; how doth he clap, leap, and rejoice at his downfall? It is not possible that *Dignities* should be free from imputations: their innocence can no more protect them, than their power. This shot flies not at random, like the *Syrians* arrow at a venture; but is charged and discharged on set purpose to dishonor God, in wounding the honor of his Anointed.

The Engine that carries this mischievous burden, is the Tongue. *Leviter v•lat, sed graviter violat*. It is but a little member, but the nimblest about a man: able to do both body and soul too a mischief. How many *propter sol•tas linguas* have *catenatos pedes*! If you ask what cast such a man into prison? his lavish tongue. *Paul tamed his whole body*: he that undertakes such a work begins at the heart, then next of all to the tongue. Shall I think that he fears GOD, that tears God? or, *Deum timere*, and *Regem non honorificare*? Some dogs bark not for curstnesse, so much as for custom: yet this at best is but a currish quality. To toss the weaknesses of Magistrates in common discourses, though they wish them well as they say: argues a proud heart. The disease sometimes appears not to the patient himself; yet when he talks idly, the Physician knows he is sick. A man blasphemes God or the Prince, scandalizeth the nobles; yet says he means well, and is friends with God and the world: but does not his talking idly declare him to be sick? will the Law understand him otherwise in trial, or the Lord in Judgment?

The tongue is a world of iniquity. Si pars, quid totum? If so little a part be a world of mischief, what is the whole? Shall a man discharge his piece at an unlawful mark, and then say he meant no harm? *The tongue is a fire?* like fire indeed: *propter calorē*, it is as hot as fire: *propter colorem*, it is as red as fire: for agility, it is as nimble as fire: for ambition, it is as aspiring as fire; it hath a spite at what is above it. Like the Italian needle, that being thrust into the body, kills invisibly. *Semper meminerimus in quo erratum est*. Lord, keep my lips from evil, and my tongue that it speak no *g•tle*. Keep it, who can? None but the Lord. *Oret lingua, ut dometur lingua*. He suffers man to tame all the creatures, but man himself he reserves to his own taming.

The Powder that chargeth the tongue, and carries this shot of blasphemy, must needs be malice: a tumour of cursed-heartednesse, the salt-peter of a rancorous hatred, boiled in choler to an extraction of mischief. This is a disease that tormenteth all abundance, and embitters men's contentments. When *Ham••* reckoned up all the glory, promotions, riches, banquets, graces of the King, favors of the Queen, respect of the Nobles, that were done him; yet he concludes; *All is nothing, so long as Mordecai sits in the kings gate*. *Mordecat's* cap was not the cause, but *Haman's* malice: nothing can serve, but he must be his enemies hangman: but though he meant it not, he built his own galhouse. It is just, that malice should first hurt a man's self, as fire in his bosom burns him, before it touch others. How dares the malicious come before God in prayer, that judgeth hatred man-slaughter? He presents himself, if not with hands, yet with a heart embrewed in blood. The Jews *gnashed at Stephen with their teeth*. This is to show the tricks of hell beforehand; *gnashing of teeth*: they shall have enough of it there.

This is that murderous shot, forged in the furnace of hell, and charged in the bellies of popish Emissaries, to be discharged against the honor of worthy Magistrates, yea glorious Princes. Who cannot but know, that their tongues are full of this virulency, when their books are stuffed with little else? As if they would proclaim to the world, how villanous that Religion makes them; and that they are bound to traduce Kings. Instead of proposing the lives of Saints to imitation, they are still exposing the lives of Princes to suspicion, yea to conspiracy. Do they this without authority? No, but in the name of the Pope, as that Philistine cursed *David* by his gods. Yea, hath not the Pope in his own name, cursed them? His excommunications, execrations, rejection of Princes; what is this but to *speakevil of Dignities*? Indeed this hellish zeal hath been so hissed at, that some of them are now somewhat ashamed: therefore like the devil in the Serpent, the Pope makes use of another's tongue: the Jesuit undertakes it for him; that large spoone which the Roman Hierarchy devised to eat with the devil: who though he were found out since the invention of gunpowder, hath not done less mischief. The whole trade, study, and profession of that Order, is *maledicere Principibus*. But Lord, though they curse, bless thou: thy blessing shall do us good, when their curses hurt none but themselves. Let *Dignities* comfort themselves against these *evil speakings*, as *David* did in the persecution of *Shimei*; *It may be the Lord will requite me good for his cursing this day*. It may be, yea it hath been, and we trust it shall be, that God will bless us the more for their cursing. It may hitherto be written as a Motto on the Kings Crown: *Videntis & Viventis*: he sees and lives; his enemies perish, himself prospers.

The Buts at which all this pestilent ordnance lets fly, the Apostle calls *Dignities*, 〈 in non-Latin alphabet 〉 *Glorias*. They are also called *God's*, not by nature, but by office; 〈 in non-Latin alphabet 〉, for their calling: 〈 in non-Latin alphabet 〉, for their order and place: 〈 in non-Latin alphabet 〉, for their honor and respect. God hath not only set them as Vicegerents in his own room, but also enabled them with gifts for so great a designment. Though not many noble and great be called to the grace of Sanctification, yet they are to the grace of Administration. When God called *Saul* to be a King, *he gave him another heart*: he lifted up his thoughts to the disposition and pitch of a king. The calling of God never leaves a man unchanged: nor does he employ any in his service, whom he does not enable to the work he sets them about. Especially, when he makes *Dignities*, sets them to supply his own place, and to the representation of himself. It is no wonder, if Princes excel the vulgar in gifts, no less than in honors: their Crowns and hearts are both in one hand: and if that did not add to their spirits, as well as to their states, there were no equality.

Yet when *Saul* was chosen, and all the people shouted, *God save the King*, there were some *Sons of Belial*, that despised him. It is a vain ambition that seeks to be loved of all. When God commands us *to have peace with all men*, he adds, *if it be possible*. Favor is more hard to attain than peace: many forbear to trouble us, that yet do not love us. Goodness cannot be without exceptions; therefore is not to be sought abroad, but in ourselves, and the conscience of our well deservings. But what shall we say to those men, that will be scanning of kings, and censuring all their actions, yea charging their innocence with aberrations? How plainly hath God interdicted it? How doth Saint *Paul* disclaim it? How did *Solomon* threaten it? Rulers

were no Christians in *Paul's* time; yet how earnestly doth he persuade to obedience? With what reverence did he appeal to *Caesar*? With what humility and appreciation of happiness, *Vivat Rex*; with what deprecation of evil, *This dream be to thine enemies*; did *Daniel* speak to the king of *Babel*, a king that served not God.

How are we blessed of God, and have cause to bless God, for our government; unparaleld by any about us, unexampled by any before us. Good Kings are no ordinary blessings; a worthy General is worth half an army: such as *Moses* and *Joshua* were; whose faith fought more for the campe, than the campe fought for them.

Governement is not only civil, but ecclesiastical: not only *Moses* must be obeyed, but *Aaron* must not be despised. I would to God, these *Dignities* did never disgrace themselves: that they would not be forward to rob the Church, who are set to patronize it; and make themselves examples of sacrilege. O that our consciences could say this is false, or that demonstration made it not too true! Thus they that are set in Iudicatory places, grow into contempt, by doing things contemptible. Yet may not their *Dignity* be despised, under pain of a higher censure than theirs, even of God himself. The Lord hath often done good to his Church, even by those Instruments whom for their sins he means to cast into hell-fire. It is hard indeed to find *Bonum Iudicem*, and *malum hominem*, a good Judge and a bad man under one skin: if they could be joined, yet when the bad man goes to hell, what shall become of the good Judge? But personal corruption cannot bar Primitive Institution. The sins of Governors are their own, the Governement is God's, and must not be *despised*.

Yea, there is an inferior *Dignity*, yet a *Dignity*: every Minister is, or at least should be, a Governor of his flock. But now the sheep are such perilous beasts, that they will govern the Shepherd; children will teach their fathers to speak, and Rectors must be regulated. Such is the contempt of this *Dignity*, that it is a high favor if the Preacher may be heard in the Pulpit: out of it, there is not the most illiterate Mechanicke, but thinks himself a wiser and a better man. In all things he is held the meanest of the parish, till it come to any payment or tax, and then they will honor him so far as to rank him with an Alderman. But for his Governement over his charge, this is held but a mockery: when they speak of a Minister, the ordinary question is, *Where doth he serve?* But, *Where doth he govern?* this would be a nonsense in the worlds opinion. Indeed we are your *Servants for Christ's sake*; yea, we will be your footstool, or if you can devise a vassalage lower. But let us tell you the truth; If you honor Christ, you cannot despise us; and if ye do despise us, you do not honor Christ; and if ye honor not him, he will never honor you. And while you calumniate our persons, or abridge our just means, you are so far from honoring us, that you rob us; and while you rob us, you rob Christ of his glory, and your own souls of comfort: and you shall sooner blow up hell with trains of powder, than break the chain of this dependant truth.

Glories they are, why then should they not be glorious? Let their pomp, their apparel, their diet, their dwelling, be all magnificent: let nothing be wanting to their State, upon whom depends the state of all. They come within this compass, that *speak evil* of these things: *maledicunt Regi, qui maledicunt Regalusti*. Again, *Dignities* they are, therefore should be worthy; and that in two respects: *worthy* of their admittance, *worthy* in their performance.

1 *Worthy* of admittance: when they be chosen to govern others, that have not learned to govern themselves, the reпублиke rues it. *Woe to thee, O land, when thy king is a child. I will give children to be their Princes, and babes shall rule over them.* Children in understanding, not in respect of innocence. A fool cannot be harmless; they are truly good, who best know why. In the election of Magistrates, let God be consulted; without whom, *Samuel* himself will take seven wrong before one right. Do not think everyone sufficient, that thinks himself so. Ambition is an argument of unworthiness: the *Olives, Vines, and Fig trees* refuse this honor; *Brambles* will catch hold on the sleeve for preferment. *Ne sit qui ambit:* let him never speed that sues. They that are *worthy* must be sued to; they are sooner found in retirement, than popularity: as *Gideon* was in the barn, *David* at the fold. They know offices to be callings, and will not meddle with them, till they be called to them. Let such be preferred, not as would have places, but such as places would have.

But, O misery of our times! *Dignities* be made, not by the worth, but by the weight: not who deserve best, but who bid fairest. Money can provide a man a place, no matter how he be provided for the place. If you ask a thief in an office, *How camest thou in hither?* he must answer with that Roman Burgess; *With a great sum of money.* Churchmen are condemned for buying of Benefices, and that commonly by those that are the Sellers of them. They make that punishable in us, which they hold allowable in themselves: as if they would compel us to go to heaven, while themselves are content to take the other way. I know it is fearful enough, to have the charge of souls bought and sold, with a *Who gives most?* But is the fault only in Benefices? do not Lawyers buy offices and civil *Dignities*? This is not Simony, is it not worse? That wicked president of corruption had two names, *Simon* and *Magus*: if the buying of Benefices be *Simony*, the buying of offices may well be termed *Magicke*. These places prepare for Iudicature, and so it lies in them to hasten or delay Justice, to guide or misguide the proceedings. He that hath bought his place dear, will hardly afford the client a reasonable penny-worth of Justice. This is not to come in at God's door, but at the devils window. Such be *unworthy Dignities*.

2 *Worthy* in their performance, and executing the place. They must be, First, *Non timidi*, no dastards: they had need be heroical spirits, that must oppose the current, yea, the torrent of vices, and do Justice when a great man says, No. How was *Gideon's* army disquantied? upon the Proclamation, *Let the fearful be gone;* two and twenty thousand slunke away. Yet this is not enough; more cowards must be cashier'd. If ours were so served, I fear of so many thousands there would scarce be three hundred left. The Athenian Judges used to sit in *Mars-street*; to show, that though they wore *Apollo's* robes, yet they had *martial* hearts. *Constantine* was termed that *male-child*, for his courage and resolution for the truth. A soft and flexible nature is not able to say Injustice nay, when it comes with high looks. Cowards are slaves to those above them, Sycophants to those equal with them, tyrants to those under them. Commonly, courage comes from Blood and breeding: Eagles produce eagles, and dunghill cockes beget cravens. *Blessed is the Land, whose Princes are the sons of Nobles.* Not but that God can alter this, and raise as worthy men from cottages, as from Palaces. *Gideon* was a Thrasher, *David* a Shepherd, yet both mirroures of valor, reckoned among the *Worthies*. But a timorous Magistrate is a Hare in a Lions seat; the frown or check of a great one is able to

fright him from his conscience. So we have seen a Natural tied to a Post with a straw, which he durst not break. These dare meddle with none, that dare meddle with them.

Next; *Non tumidi*, not proud and disdainfull. Some when they have got an office, look big upon their old acquaintance; as if their *Dignity* were a Dropsy to puff them up. Now they think, they may swear by authority, and oppress by license; their place will bear them out in it. When we see such an one upon the Bench, we may think truly, he would better become the Barre. These hold Religion a disparagement to Gentry, and fear nothing more, than to have a name that they fear God. Their Place to such is held a Chair of honor, and a Stool of ease, and a Farm of commodity, and a sword of revenge; not a calling of labor, wherein they must do much good, or receive much blame.

Lastly, *Nec cupidi*; it is too base and sordid for honor to be covetous. What is not cheap with him, to whom money is dear? He will sell the truth, sell his friend, sell his country, with *Ahab* sell himself, for money. Such if they be officers, study new pullies and winches to derive larger fees: their words be casting nets, no fish scapes them. If Lawyers, they will sell both their speech and silence, their clients causes, and their own consciences. While the golden stream runneth, the mill grindeth: when that spring is dry, they advise them to put it to comprmise, and let their neighbors end it; the fools might have done so before. But let *Dignities* take care, that the people may grow rich by them, and not they by the people.

The good Magistrate sits on the Judgment-seat, with as great (though not so slavish) fear, as *Olanes* did on the flayed skin of his father *Sylannes*, nailed by *Cambyses* on the Tribunal: or as the Mahometan council, when they think the great Turk stands behind the Arras, or at the dangerous door. When greatness of power, or nearness of friendship brings an unjust suit before him, requesting his favor in it; his heart replies within him; How shall I judge so, and answer the Lord when he comes to judge me?

Thus should *Dignities* walk worthy; as *Paul* said to *Timothy*, *See that no man despise thee*. As they would not be contemned, they must not deserve contempt; if they do, *God can pour contempt upon Princes*. The lowest officers are not here excused, for if the inferior fail in their duties, it will trouble the supreme to repair it. The fixed stars be the greatest and highest, and have their light and influence; yet is it the Sun and Moon, the lowest and nearest orbs that govern the world. Be the Bishop never so learned, if the Parishonal Priest be negligent or ignorant, the people are still untaught. What can the eye do, if the hand be unserviceable? It is the ground-wind, not the rack-wind, that drives mills and ships. In the Clock of Justice, the least pin or wheel being irregular, disorders all.

Dignities be Difficulties; and the Rent of labor considered, the good man hath but a hard bargain of his Honor. I wonder not, if the wise man be rather hailed out of his privacy, to such preferment: for he weighs the charge as well as the credit, the danger more than the gain, of high places: knowing the chair of honor to be as tickle as *Eli's* stool, off which he may easily break his neck. I cannot blame *Saul* for hiding himself from a kingdom; especially so troublesome an one as Israel then was. Honor is heavy enough when it comes on the best terms; much more when all men's cares are cast upon one, most of all in a distempered

State. To put to sea, is not without danger at any time; but what safety can he expect that launcheth out in a storm? The quietest Throne is full of cares, the unquiet of perils. These drove *Saul* into a corner, to hide his head from a Crown, that he chose rather to lie obscure among the baggage of his tent, than to sit gloriously in a Chair of State. *Dignity* in such a condition *Ta timere cogitur, quàm timeri*. They often drink worm wood in a cup of gold, and lie in a bed of Ivory upon a pillow of thorns; that they may say of their glory, as he did of his Robe; *O nobilem magis quàm felicem pannum!* If the ambitious knew what cares, fears, and dangers, dwelt within the hoope of a Crown; though it lay at their foot, they would not stoop to take it up. But the Divine arm that sets the Diadem on their heads, doth there maintain it. If they uphold his kingdom, he will uphold theirs. If they will have God to be *mindf^l* of them in his mercies, they must be mindful of him in their business.

2 PET. 2.11.

Whereas Angels, which are greater in power and might, bring not railing accusation against them before the Lord.

HEere is an Argument à *Majore*, against them that inveigh against Authority; in that they take more upon them than the very Angels themselves. First, They are weak; the Angels are powerful. Secondly, They are wicked; the Angels are holy. Thirdly, They are bound with the fetters of Mortality; the Angels cannot die, and are at perfect Liberty. Fourthly, God hath subjected them to Magistrates; the Angels know no Superior but Christ and God himself. Yet these men rail against Rulers, the Angels do not: these dare, the Angels dare not. *Plus advert, qui minus valent*. The impotent are most audacious.

But this seems marvelous, that the Apostle should acquit the Angels from being contumelious against Magistrates. For why should they be enemies to that sacred order, whereof they know God to be the Author? Why should they use up against that Power, which is joined with themselves in the same Ministry and deputation?

These doubts have made some of opinion, that this is meant of the evil Angels. But that exposition must needs be full of absurdity: for why should he excuse devils from blasphemy, whom he knows to be the fathers of blasphemy? Or make Satan so favorable and modest, as if he durst not meddle with kings? Whereas his malice is deadly against all men, but most impetuous and violent against Princes. Every kingdom on earth is an eye-sore to the kingdom of hell. Government conformes men to civil obedience and peace; both which are hateful to the fountain of sin and fedition. It is his main policy, to bring in anarchy and ataxy. Give him but way to break our ranks he will soon rout and vanquish all our forces. He fears not to curse nor cross any king upon earth, that is not afraid to blaspheme the King of heaven.

It must therefore be understood of the *good Angels*. But why are they justified from the blasphemy of Princes? Kings are their special charge, they are the invisible guard of Majesty: Protection they afford, never malediction. *Answer, Distinguendo tempora, concurrent omnia*. Let us distinguish of the time, and all will be easy. In those times, the Magistrates were cruel,

bloody, savage wolves, sucking the goare of Christians, haters of the Gospel, enemies of Jesus Christ. Now the holy Angels had the custody of the Church, the tuition of every believing soul. Therefore those tyrants, that so persecuted their charge, must needs be hateful to them. Yet they so qualified their just displeasure, that while they abhorred the Princes, they honored the Principalities: they hated the men, as the instruments of the devil: revered the Dominion, as the ordinance of God. This moderation is in the blessed Angels; yet such fury is in human or rather inhumane beasts.

This I take to be true sense. For the *Power* and *Might* of *Angels*, how far one is more puissant than many men, and how innumerable those armies be; I refer you to some of my former Tracts. Their *Power* makes for our comfort, being exercised in our protection. In our infancy, devils assault our cradles; as a Familiar was said to remove *Mauritius* in his swathbands; but *Angels* beat them off, as *Abraham* drove the fowls from the sacrifice. In our strength, devils strive to pervert our goings; persuading us to leap from pinacles, to attempt impossibilities or dangers: *Angels* then *keep us in our ways*. Devils would devour our substance, children, servants as they did spoil *Job*: *Angels* defend us from their rage, as they did defend *Jacob*. The *Pestilence* rageth in the streets, *Angels* keep it *from the tabernacles of the righteous*. Devils seeke the ruin of kingdoms; it was Satan that tempted *David* to number his people, by which he lost such a number of his people: *Angels* fight for their defense, as that Angel did for Israel against the Prince of Persia. *Angels* were the Ministers of the Law, an *Archangel* the messenger of the Gospel, he that was *Gabriel*, which signifies, *the strength of God*, came to bring news of the God of strength. One *Angel* slew one hundred eighty five thousand enemies in one night: one *Angel* cheered millions of souls by the tidings of one day. This is their *Might*, and this is their *Ministry* ordained for our good by the God of mercy.

Whereas the Angls, &c.] Angels do reverence to the institution of God; and are so far from *accusing* bad governors *before the Lord*, that they honor their Principality in the world. Indeed evil Magistrates have plagues enough waiting upon them; more than pleasures or flatterers. *Heliogabalus* thought by the policy of his head, to prevent the extraordinary hand of God: he provides himself silken ropes, golden swords, poison in Hyacinths, a turret plated with gold, and broidered with precious stones; thinking by some of these engines to have ended his irksome life: yet he died the death that God had appointed him. But *Angels* are not enemies to Sovereignty: there is order among themselves; some are higher, some lower; and they obey one another, if not *ex praecepto*, yet *ex consilio*.

The world could not consist without order: this sublunary globe depends on the celestial; superior causes guide the subordinate. At the first was one confused heap of materials, but then it could scarce be called a world. God's *fiat*, which did put an order, visibility, and harmony to things, made it a world. Inequality is the ground of order; *one star differs from another star in glory*: and this was with God's approbation in the review. If the elements were of equal force, none more operative than another; the world would be like a sea becalmed: fire should have no predominance; nor heat, the parent of generation, above unactive moisture; nor Summer be distinguished from Winter. There must be a disparity among men; all may not be rich, nor all Rulers: but some to command, some to obey; some for the

Throne, some for the mill. Unisons make no good music, nor is equality any degree to perfection. The Host of heaven knows and keeps the rules of subjection and superiority: there be *Two great lights; the Sun to govern the day, and the Moon the night*. But for this Entaxy and orderly disposition, all would fall to ruin.

The Angels bring not railing accusation against them before the Lord.] Of this that our Apostle sets here down generally, Saint *Jude* gives a particular instance. *Michael the Archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him railing accusation, but said, the Lord rebuke thee*. Give me leave a little to insist on this example. The occasion of this strife was about the body of *Moses*. Why, what did Satan care for the carcass of *Moses*, when his soul was gone to glory? That old politician had a reach in it. *Moses* though he were often despised living, was highly revered being dead: and they that said of him while he was in the Mount, *As for this Moses, we know not what is become of him*: could wish, when he was taken to the mount of heaven, would we had our *Moses* again. If therefore the devil could have found out *Moses* his sepulcher, he would have brought a number of Idolaters to the worship of his bones.

From hence arose this disputation betwixt the lost and the blest Angel: Satan examining the cause, why the body of God's so famous servant should be buried in oblivion; offering himself to the search of that holy dust: *Michael* withstands him, and reproves his sawciness in seeking for that which God's infinite wisdom had concealed.

Moses doubtless, was buried with honor: the same God, that by the hand of his Angels carried up his soul to glory; did also by their hand carry his body to sepulture. Angels bear up innumerable souls to heaven; we never read them (unless probably here) the bearers of human bodies to their graves. Yet thus was *Moses* honored: those hands that had taken the Law from God himself, those eyes that had seen his Presence, those lips that had so often conferred with him, that face which did so shine with the reflection of his glory; may not now be neglected, when the soul is gone. God took charge of him enclosed within his mothers ribs, kept him from those Egyptian butchers in her arms; preserved him among the bulrushes, maintained him in the world; therefore he will regard the carriage of him out of the world. None of his friends shall be troubled about his funerals, God himself will be at all the cost. Such is his love and care of his own, that it never ceaseth, neither in life nor in death, nor after it. Herein he directs us by his own example, to bring the bodies of our friends to the grave with honor. Birds die; we find not many of their bodies; it is likely that they go into holes, and there end. Nature requires Burial.

If men had been employed in making this grave of *Moses*, the place might have been known. But he dies in the Mount alone; Angels wrap up his corps, dig his grave, cover it again; and it is likely, perform his obsequies with the solemn hymns of heaven. God purposely conceals this treasure, both from men and devils; that he might both cross their curiosity; and prevent their superstition. Yet that divine hand, which locked up this Jewel, keeping the key himself; afterwards brought it forth glorious. When Christ was transfigured, this Body which was hid in the *Valley of Moab*, appeared on the *hill of Tabor*. To give us assurance, that the

bodies of Saints, when they are deposed, are reposed; and shall be as surely raised in glory, as they were laid down in corruption. Let all this teach us four things:

1 That Satan is so far from having power over us living, that he cannot touch our bodies being dead; yea, he cannot find them, when God will conceal them. How tame and poor a thing is that roaring lyon, when the *Lamb* over-awes him? He cannot touch a beast of our herds, nor an hair of our heads, nor a dust of our carcasses, but by permission. He must first beg leave, and the Lord will give him no leave, to do any harm to his chosen.

2 As the Angels did wait at the Sepulcher of their and our Lord, so I doubt not but for his sake, they also watch over our graves. With how joyful arms do they take up our souls, that have care of our insensible ashes? O, let us not defile these our bodies in life, which even in death are thus honored.

3 Satan is the author of superstition. God forbids it, his holy Angels hinder it; who be they that maintain? If the Lord had liked the adoration of his servants relics; he would never have hidden the body of *Moses*. There could not have been a fitter object for such a devotion, than the body of such a Saint. Judge then, with what impudence the Church of Rome defends her idolatry to shrines and fragments. God is careful to keep his children from it, they are zealous to persuade their children to it. He hides the whole body of a Saint: but if they can get but the finger, or the toe, yea a nail, a hair; a very straw; they call in their blind Customers as to a fair, and happy be those lips that may kiss it. How ridiculous is it, that a shaving of our *Tiburne* should be so reverend at *Tiber*; that a piece of the contemptible galhouse should be worshipped at Rome? Justly herein are they become the spectacles of folly to all the world. *John the Baptist* hath so many heads, that they cannot tell which is the right. God made him but one, *Herod* left him none, the Papists (as if he were another *Hydra*) have furnished him with a great many. Christ's cross is so multiplied, that that which one ordinary man might bear; if the pieces were gathered together, would now build a Pinnasse of an hundred tun. Yet they will tell us, that every shiver came by revelation, and hath done miracles: but this to me appears the greatest miracle, that any man should believe them. It is folly to place Religion in those things, which God on purpose hides from us. It is not his property to restrain us from good. If Relics had been allowable, *Moses* his body should have been public to all Visitants.

4 After all this, the Angel does not revile the devil, nor curse him with execrations: but remits revenge to the owner, puts over his payment to his Maker; *The Lord rebuke thee*. Now if an Angel will not curse a devil, a professed and malicious enemy of goodness, of whose amendment there is no possibility: how shall we dare to blaspheme those, who (though for the present finfull enough) may be brought to repentance, and find forgiveness?

They bring not railing accusation against them before the Lord.] From this Angelical moderation, we learn three things: First, not to accuse. Secondly, not to rail. Thirdly, to be afraid of such sins.

1 Not to Accuse. This is one of the most significant names of the devil, to be *an accuser of the brethren*. Love covers a multitude of sins, malice discovers what should be concealed. *Cham*

makes sport with his Fathers nakedness: *Shem* and *Japheth* will hide from others, what they will not see themselves. These are the sons of *Noah*, yea of God: *Cham* is not worthy of the one, and hath quite lost the other. Not content only to be a witness of his unnatural sight, he proclaims it, and accuseth his own father. Sin doth ill in the eye, but worse in the tongue. *Cur aliquid vidi?* was the Poets complaint: his tongue had not thus complained of his eyes, if the trust of his eyes had not been betrayed by his tongue. To have *Conscia lumina*, might be his fate: but to have *patula labia*, was his fault. Ungracious *Cham* saw, and laughed: his fathers shame should have been his: he had his being from those parts that were so deformed; which might have begot in him a secret horror. He is a graceless man that makes sport with the cause of his sorrow. This was bad, but to blab it was far worse: as all sin is a deed of darkness, so to be buried in darkness.

Howsoever it is our fashion, to make ourselves merry with the sins of our brethren; yea (which is more unnatural impiety than *Chams*) to publish the nakedness of our spiritual fathers to their enemies; and it is a rare merriment that breaks up without some jest or tale of a Priest: yet our tongues offend more in this, than did their hands: the report of sin is often as bad as the commission. A Christian sees his brother fall with sorrow and silence. *Shem* and *Japheth* hear and grieve, but dare not see: they will not go forwards to behold it, but backward to hide it: and without daring to look back, they will rather adventure to stumble at their fathers body, than to see his shame. Grieve they did to think that they who had so often come to their holy father with reverence, should now in reverence turn their backs upon him; and clothe him in pity, who had so often in love clothed them. But such was their goodness; they did it, and said nothing. As this commends them, so let it teach us. The sins of those we love and honor, we must hear of with indignation, believe with unwillingness, acknowledge with grief, hide with honest excuses, and bury in silence. For commonly they infect others by example, but always prove us to be uncharitable.

But is it lawful for no man to *accuse*? Enormities may then pass without censure among us, as murders do in some States without apprehension; where no man will stop the homicide, for fear of being counted a hang-man. Yes, there be some deputed for this purpose. *Paul* mentions the *House of Cloë*, from whence he had information of the *Corinthian* disorders. Answerable to which, we have the office of Church-wardens; they are the house of *Cloë*; bound by oath to present misdemeanors, that sin may have a just censure. I know that this place may be abused, not only by connivence, but spleen. He that with a particular heart-burning, presents his neighbor, though his accusation be just, his affection is unjust: and in doing that he sins, which he had sinned in not doing. The complaint may be true, and the complainer false. The one is punished, the other cannot be commended. When *Paul* bad them *salute with a holy kiss*, he implied, there is a kiss that is not holy. Informers of penal statutes make often just complaints; but because their end is not the correction of faults, but fishing for the mulcts, or wreaking their spleenes; they do the office of devils. Yea, there be false *Zibaz's*, that unjustly *accuse* honest *Mephibosheths*, to get away their lands and places. These out-do mischief it self.

But let them accuse to whom it belongs; yet alas, there is an *Omnia been*, that swallows all vanities. Drunkenness, uncleanness, swearing, profanation of the Sabbath, go abroad all the year: but when the *Visitation* comes, they are locked up with an *Omnia been*. This is not that charity which covereth sin, but a miserable indulgence that cherisheth sin. In the Creation there was an *Omnis been*, all things were *exceeding good*: in our Redemption was an *Omnia been*; *He hath done all things well; he hath made the blind to see, and the lame to go*; Here was an *Omnia been* indeed; but there never was an *Omnia been* since. But for private men, falsely or maliciously to accuse their brethren, is to be Satan's deputies. We have a proverb, It is a shame to bely the devil: but they are past shame that bely the Saints. If we will accuse any, let us accuse ourselves. It is for a Pharisee to accuse the Publican, *I am not as this man*: the Publican doth not accuse the Pharisee, but himself. Satan doth continually accuse us to God; if we humbly accuse ourselves, his Bill shall be thrown out of the Court.

2 Not to *rail*: this is indeed properly the language of hell. Angels do not rail, devils do: Angels do not curse, devils do. You need no other proof, who be the children of Satan, than railing invectives. You may know what *Country-men* they are, as the wench said of *Peter*, *For their speech bewrayeth them*. The language of heaven is praise and *Hallelujahs*, no execration was ever heard there. The language of hell is cursing and gnashing of teeth. Alas, that such a language should be heard upon earth! Think of it, ye inhumane scolds, and graceless blasphemers; who are able to turn the calmest *Thames* to a tempest; who as if you had been bred only among Bears, know no other dialect than roaring, cursing and banning one another: it is the tongue of hell you speak, as men beforehand learn the language of that country, whither they mean to travel. *Ishmael* was a foe to all men, and no man was *Ismaels* friend: you have abused all; sworn away the fear of God, the love of man, the guard of Angels: what friends can ye now expect, but they that speak like you; devils? If a man be evil, why do ye curse him? It is Satan's desire to wish a man worse; and it is your own common saying, *Do not curse him, he is bad enough*. If he be good, why then do ye curse him? Your curse is an arrow shot against a stone, *Resiliens percutit dirigentem*, it shall wound yourselves. Some having begun to curse, though they meant it at man, yet suddenly divert it to Satan; but let them read and tremble: *When the ungodly curseth Satan, he curseth his own soul*. The devil delights to hear us curse him: that Fox never fares better, than when he is curs'd. But *put away all bitterness*, and if you must be bitter to some, be bitter to your own sins. Rent your hearts, whose tongues have rent the glorious Name of your Maker. Remember the penitent Publican; because he had thought sin, he *smote his breast*: because he had spoke sin, he taught his *tongue to confesse*: because he had acted sin, he stroke *with his hand*, the instrument of action.

Now, if it be so wicked to revile equals, what is it to rail at Princes? which is the heart of the Text. Will you see the odiousness of this sin in one example? *Shimei* cursed *David*, *Come out thou bloody man, and thou man of Belial*. It was bad to curse, worse to curse a king, but to curse an afflicted king, worst of all: *addere gravato gravamina*, and to *persecute him whom God had humbled*. Every word was a slander: he calls him an usurper, a man of blood, and that of *Saul's* house; how false! God sent for him out of the fields to be anointed, how was he as Intruder? The man *after God's own heart*, is branded for a man of *Belial*. He that regretted for but the

cutting off *Saul's* garment, is reproached as a man of blood. If his hands were stained with blood, it was not of *Saul's* house. It was his servant, not his master, that bled by him. But malicious men care not for truth, but for spite. Did not *David* shed the blood of that Amalekite, who did but say, he shed *Saul's*? How did he bewail the death of so bad a master; wishing that no dew might fall, where that royal blood was poured out? How indulgent was he to the house of *Saul*? How did he honor *Mephibosheth* at his own table? How did he revenge the blood of *Ishbosheth*, though his rivall, upon his murderers? who could less deserve these aspersions than *David*? Had *Shi'e* been other than a dog, he had never so rudely barked at a harmless passenger. That head deserved to be tonguelesse, that body to be headless, that thus blasphemed the Lord's Anointed. Cursing is for hell; but let all those learn to bless, that look to be *heirs of the Blessing*.

3 We must be *afraid* of these impreties, as being always *before the Lord*. A good man would not admit them, were he sure that God would never take notice of it: but *Before the Lord*, who dares *rail* on his delected Image? There is a fear from entire nature; this was in Christ: every Creature fears the ruin of it self. There is a fear from corrupt nature; which is a slavish dread of the punishment, not of the sin: this is in reprobates. There is a fear of Grace, which works in all, men and Angels, a care to please their Maker. Corrupt fear dreads the penalty, loves the sin. Gracious fear dreads the sin, and scapes the penalty. *The fear of the Lord is pure*, because it keeps the heart from being defiled. When God said, *Who shall seduce Ahab?* not one Angel in the whole Host of heaven gave him an ill word, though he were a wicked Prince: not one is willing to undertake this office. Only the Father of lies puts himself forward, *I will do it*.

The good Angels fear to do evil, yea, the very devils believe and tremble; and shall not man be afraid to sin? Shall a piece of mortal dust be thus insolent? O we want their eyes, to behold the infinite Majesty of that God whom we offend: we know not the sweet pleasures of heaven, and the beatifical vision of the Trinity; as the Angels do: if we did, how would we fear to lose it by our sins? we know not the torments of hell, the eternity and extremity of that fire, as the devils do: if we did, we would fear to incur it by our sins. If the king threatens a malefactor to the dungeon, to the rack, to the wheel; his bones tremble, a terrible palsy runs through all his joints. But let God threaten the insufferable tortures of burning *Tophet*, the wicked (as if either they were just, or this were false) stand unmoved. Bee not deceived, *It is a fearful thing to fall into the hands of the living God, who is even a consuming fire*. Hear this, ye that dare *rail*, and not *be afraid*: that dare blaspheme, and not tremble: that dare rebel, oppress, riot, adulterate, plot revenge, and what not, without fear. The Angels are afraid, yet they are in heaven, and sure of the best: the devils are afraid, yet they are in hell, and know the worst: you are betwixt both, and know not which of both shall be your receptacle. *O pass the time of your sojourning here in fear*: fear the works of darkness, as you fear the place of darkness: fear the Lord, that he may love you; and love him, that he may delight to do you good.

But these as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption.

When sin grows insolent, it is time for Preachers to be fervent: sinners must not live like beasts, and be flattered like men. If the Princes of Israel pamper their flesh with the food of riot, the Prophet will not stick to call them the *fat Bulls of Bashan*. The Apostle is not afraid to put the deserved title of *Bruits* upon these graceless deceivers. Never was that man meal-mouthed, that was full of the Lord's errand. Do we herein displease any? *Should we please men, we were not the servants of God: should we please beasts in the shapes of men, we were the servants of Satan. Shall we walk in the spirit of falsehood, and prophecy of Wine and strong drink?* This were to be a beast for company. But, as we hope, you have no will to be such hearers: so blessed be God, we have no skill to be such Preachers. Bishop *Latimer* in his *ultimum vale* to the Court, protested that if he should say nothing the whole hour together, but the very words of his Text, *Beware of covetousness*; his Sermon might be thought witless, not needless. We may say the like of the vice in my Text, *Intemperance*; it were not lost labor, nor misspent time, to say nothing else, till we had all amended that. But as some seed is sown among thorns, which prick the sides of the sower: so much, by the high way, which for want of mould and root, the fowls of the air, boone companions pecke up. *The bellows are burnt*, but the wicked are not turned. It seems, the Prophet had burnt a hole in his bellows, gotten the consumption of the lungs, spent his spirits, and lost his labors. This is our unhappiness, but more yours. Ministers (as Christ did to the Jews) offer the world wine: and the world (as the Jews did to Christ) return them vinegar. What we give with the right hand, they take with the left: we are borne for the good of many, few are borne for the good of us. But howsoever we speed, God's message must be delivered: we dare not but call sinners by their names; unnatural men, natural beasts.

These damnable seducers are here described further, by their

- Resemblance, *As natural brute beasts*.
- Ordinance, *Made to be taken and destroyed*.
- Ignorance, *Speak evil of things they understand not*.
- Vengeance, *Shall perish in their own corruption*.

First, for their Resemblance; wherein I consider two things: *Quibus*, and *In quibus*: What they are like, *Beasts*: wherein they are like them, *In Sensuality*.

1 What they are like; *Beasts*. The wicked have many homely comparisons in the Scripture. Sometimes to *reprobate silver*, which will buy no commodity: sometime to *doted trees*, good for nothing but the fire. To dung and excrements; yea they are not so useful: for these serve to manure the ground, the other to infect it. Often to *Beasts*; wherein the Divine Justice shames them, flinging filth in the faces of this degenerate creatures. *Peju• ita comparari, quàm esse*: it is better to be a beast, than a man compared with beasts. The spirit of beasts is made of the air, and into air it resolveth: it knows nothing but the present, makes no reckoning of

hereafter, nor shall hereafter be called to a reckoning for it. They have groveling faces, earth is their *Vltimum*. Mans body is of a nobler fabric, his very constitution naturally erects him to a higher aim. Besides, his soul, a particle of the Divine breath, is able to discourse, argue, conclude, infer; conceives by reason a future life, to which this but prepares, and which it begins.

Let a beast do a mischief; suppose a Lion kills his prey, he retires to his den, and quietly feeds, without fear of answering for this fact. When man hath done a murder, there is a fury within him, louder than cracks of thunder, sharper than stings of Scorpions; a Conscience awaked by the cry of blood: no beast ever knew what Conscience was. Thus man, having more noble endowments, shames his Creation, by living like beasts. You have read many fables and Apologues, wherein beasts are feigned to speak like men: but who would endure that Theater, where men be seen to play the beasts. Such is the power of sin, it can transform men into *beasts*: so in a mortal sense, are all those *Metamorphoses* to be understood, wherein the Poets trans-shaped men into beasts. While Idolaters turn beasts into gods, they turn themselves into beasts.

2 They want not their resemblances, and the similitude holds both generally and specially. Generally, in three things:

The whole intendment of the beast is the belly and groine; so wicked men are wholly led by sensuality. Their soul is made a slave to their sense; and while this rebels, she that worst may, must hold the candle. She thinks of praying; but if the flesh will have it so, there must be singing and dancing: she persuades to fasting, but the flesh hales on to rioting. All her morning care must be to provide the body a dinner: nor is she only made the bodies Cater, but even too often his Pandar.

Beasts cannot *praevidere futura*, nor *providere futuris*; they have no providence; but the expectation of the day ends with it: they count not of weeks and years; but only rise and roost with the Sun. So these brutish animals make no other provision. If you say, they can lay up victuals for tomorrow; so do divers beasts: the little Ant fills her granaries in harvest, for the Winter-store. In this they are but even with beasts; and for the fore-sight of vengeance to come, they are no better. Yea, some beasts can prognosticate a storm, and run to shelter: these men provide no refuge, but think to bear off the Judgments of God with head and shoulders. Hares have their muses, and Foxes fore-acquaint themselves with boroughs, whither being hunted they run for succor: these have not a hole to hide their heads. Therefore when conscience begins to thunder, and the torrent roars with an inundation of sorrows; they fly to the fiddle, to the Tavern: which is as if when it rains, a man should run into the Thames to keep him dry. They know no more how their time passeth away, than a beast is able to tell the Clock. Therefore commonly their departure is so sudden, that when they look for a pleasant Peale, behold it is their Passing-bell.

Beasts are not ashamed of their deeds: where is no reason, there is no sin: and where is no sin, there can be no shame. These have reason, yet are not ashamed of their abominations; and therein are beasts, or worse. Yea, the very dog, though he cannot blush, will go away as

if he were ashamed, when he hath done a shrewd turn, and is taken in the manner. But these have a meretricious fore-head, stupid and steeled with impudence; shame-proof: there is not so much blood of grace in their hearts, as will serve to make half a blush in their cheeks. Their end will be worse than frontlesse *Gehazi's*: for want of red, his skin was spotted with white: he strove to out-face *Elisha*, let him try to out-face the leprosy.

Specially, for some particulars; there is a near similitude of their conditions. As they have matched themselves, so take them by couples.

1 The Goat and the Whore-lover; a pair of unclean beasts; fit for no place but the ragged mountains and deserts. They think wantonness nothing else but the mere appetite of nature. But who be they that shall be set on the left hand, with a *Go ye cursed? Goats*.

2 The Hog & the Covetous, a pair of odious beasts. They are both rooting in the earth, that's their felicity: both rooting up the earth, that's their mischief: both love to wallow in the mire; none so sordid as the avarous: both will break through all fences, if they be not yok'd: both are hoinish, grunting, and insatiate; neither of thē can endure a partner in their comessation: neither of them both do good while they live, some good may be got from thē both when they are dead.

3 The Wolf and the Oppressor, a pair of ravenous beasts. Both love to suck the warm blood of innocent Lambes, both to fill their holes with rapine: both bark at the Moon, any light that may discover their mischiefs: both are greedy to swallow more than they can digest: both howl when their hopes are disappointed: both live by the spoil, the wolf of other beasts, the Oppressor of his own kind: both do so well match together, that it was good for the land, if they were both hanged together.

4 The Palfrey and the Swaggerer, a pair of unbridled beasts. The horse will cast his rider, and being down, give him a farewell with his heels. For men being reprov'd, to kick at the Messengers of God, is a gallant yet but a Iadish quality. When a bridle of prohibition is put into his jaws, *fraena ferox spumantia mandit*, he frets and fumes, as if he were so great, that God must not cross him. But all he gets by it is, that when a snaffle cannot rule him, a stronger bit shall be put into his mouth. As we have seen a stomachfull horse, that will not be stopped in his carrier with the sharpest bit; but runs on headily till he comes to some wall or ditch, and then stands still and trembles. Death is that terrible ditch which will stay his fury; he is a headstrong beast, whom that gastly foe cannot break.

5 The Fox and the Cheater, a pair of crafty beasts. Both love to do mischief, neither loves to own it: coozenage is both their trades; they live by it, neither indeed can they live without it. The Fox will stand by the river, and let his tail play in the water, till the fishes come flocking about it; and then with a jerke he swoopes them out. His hole is his study, and the fold his stage, where he plays his part. *Herod* was such a Fox, but Christ could hunt him out. The Jesuits are such foxes; they will not look towards the bootie they aim at: yet all their labor about your conscience is but to get a benison to their own College. There should be no robbing of the living, to give the dead: but these foxes will allow you no rest, till you give something for *Requiem*: if a rich Papist do not buy some souls out of purgatory, they doom

him to hell. This with them is *Pia fraus*, but by the same reason, the fox is a pious beast. Would many of our shops were not the boroughs of such foxes: there is no subtlety like that, which deceives a man, and hath thanks for the labor.

6 The Bear and the Whore, a pair of cruel beasts. Both lie at stake, both are to be baited, by all dogs of the game: both their flesh is sold for money, by the Bearherd, or by the Bawd: these gain all; the poor beasts have but abused bodies, the one withal a torn conscience, for their pains. A Strumpet in her malice, *is worse than a she-bear robbed of her whelps*. She is a thief in her pleasure, but a devil in her anger. She sets a price on her body, she sets no price on her soul: that she sels, this she gives away for naught. *Vtrumque animat rabidum, omnivorum*: both seldom have any issue: both these beasts stand in fear of the whip.

7 The Viper and the Traitor, a pair of pestilent beasts. We may say of either of them, It is not so much *Animal*, as *Malum naturae*. The Female in copulation bites off the head of the Male, *prae voluptate*: and the brood, *Indignam chari mortem ulciscencia Patris, Erosa miser aenascuntur matris ab alvo*; revenging the death of their Father, gnaw out the belly of their mother. Such a generation of *Vipers* were the *Pharisees*; who wounded the Church with their stings, wherein they were bred. Jesuited Emissaries had first their birth and breeding in the indulgent bosom of England; yet most unnaturally, they betray their own mother to misery and ruin. *Pectis acerba boum, pecorique aspergere virus*. They are infectious plagues to the families that harbor them; the bane of many poor souls, beside their own.

8 The Asp and the Slanderer, a pair of stinging beasts. So the Psalm matcheth them, *The poison of Asps is under their lips*. The Asp sucks not her cacochemical poison from her food, but hath it bred in her own nature. The Calumniator derives not his railing venom from the object, for that is commonly good; but makes it in his own bosom. Slanderers are also compared to *Scorpions*: to avoid whom, men use to place their beds in water; yet the politic serpents have a device to reach them. They get up to the top of the house, where one takes hold, the next hangs at the end of him, a third upon a second, a fourth upon the third; and so making a rope of *Scorpions*, they at last wound the man. Among scandalizers, one begins a whisper, another makes it a report, a third enlargeth it to a dangerous calumny, a fourth divulges it for truth. So the innocent man's credit is maimed, and he cannot find out the villain that did it.

9 The Frog and the Murmurer, a pair of croaking things. Both of them are bred of the mud, they come from no noble matter. *Semina limus habet, virides generentia ranas*. Some write, that it raineth frogs; we might think so too by the number of our malcontents; men that will find fault with everything; whom God himself scarce knows how to please. *His nec sicca placent, nec quae stagnata palude*: no fair weather, nor rain; peace nor war, can satisfy them. There is no work of God, but opens their clamorous throats. *In rauco querulae semper sunt murmur ranae*. When *Bacchus* was sent to fetch the Worthier of *Eripedes* or *Aesculus* out of hell, as he passed in *Charons* wherry, he heard nothing but the croaking of frogs: whereby the Poets insinuate what a number of querulous and litigious persons be in hell.

I might add many more; as, First, the Spaniell and the Flatterer, a pair of dissembling beasts: both feed their Masters humor, that he may feed their hunger: both bemire a man with fawning on him. But let the great one use his Sycophant, as he does his Spaniell, and try if he will love him the better for beating him. Secondly, the Squirrell and the Busybody, a pair of nimble and pragmatistical beasts: but the Squirrell is the nimbler and wittier: some write of her, that because she cannot swim well, when she would cross a brook, she gets a piece of the bark of a tree, puts it into the water, and her self into it as in a boat; and then holds up her bushy tail instead of a sails, that so the wind may drive her over. *Per varios usus artem experientia fecit, Exemplo monstrante via*. The pragmatistical hath an oar in every man's boat, an eye in every man's window; is here, and there, and everywhere, but where he should be: is still busy, yet never hath thanks for his labor. Thirdly, the Civet-cat and perfumed Gull, a pair of sweet beasts: only this sent is natural in the one, in the other artificial: and what the one beast disburdens in scorn, the other takes up in pride.

I might couple the Tiger and the Persecutor; the Boar and the Church-robber; or tell you of Tumblers, beasts that have brought up their bodies to show tricks; of Lurchers, that live by pilfering; of Setters, that will bring the bootie to the thieves hand; Pandars of filthiness. There be Moales, blind earthy Muckwormes: Weasels and vermin, and innumerable human beasts, or bestial men. But who would dwell long among *beasts*? I am weary of this brutish Comparison. Only there is one among men, for whom I can find no sample among beasts; the Drunkard. I know not with what beast to match him; he is such a beast, that no beast will keep him company. The nearest to him is the Swine, let them two be yoked together.

Now if men think scorn thus to be compared, let them forbear to deserve such a comparison. Yea, let me further aggravate their shame: there be men that exceed even beasts in sensuality. Beasts drink not but when they are dry: the drunkard never tarries till he be athirst. What beast, but he, pours in more, when he hath already too much? Beasts have their times of copulation, and they keep their natural seasons: incontinent man knows no limits, but is infinite in his desires. In many things men are so much worse than beasts, as they ought to be better.

How well soever we think of ourselves, the Scripture sends us to divers beasts for our learning. The very Ants are our schoolemasters, to teach us providence. The Dog is loving to his master, and watchful for his safety. The Horse is valiant, startlesse at the drumme, neighs at the trumpet, is forward to the battle; to shame our cowardice. The Lion is a president of temperance; after a full meal he tyes himself to a three days abstinence: he is liberal, and leaves part of his prey for inferior beasts; condemning those churlish men that eat their morsels alone, and put the reversion in their cupboards. He is full of nobleness, he scorns to seise upon the yielding; whereas men prey on prostrate fortunes. So moderate in his revenge, that he will do a man no more injury, than he receives from him; as some write. The Ape is quick of apprehension, apt for imitation: lewd men will not learn to do good either by precept or president. The Elephant is kind; if he meet a man that hath lost his way; he will both guide him, and defend him. The Ox knows his feeder, to teach us thankfulness. Thus if they may not be *Indices*, to direct us; they shall be after a sort, *Indices*, to condemn us;

as the Dogs condemned that *rich man*, who were less costive of their kindness than their master.

Sensuality is the vice here condemned; a *brutish* conversation of men; who only desire to live, that they may eat and drink: which is indeed to live *more belluino*. He that hoards corn in the time of dearth, shall be cursed, and he deserves it: yet his winnowed store shall at last break forth: but drunken engrossers diminish our plenty, and stow it where it shall never do good. How many thousands, hard driven with poverty, or by the exigent of war, might be relieved with that these spend like beasts? How just a punishment is famine after such a satiety, and pestilence after famine; turning the sanctuary of life into the shambles of death? *Licurgus*, to cure the people's drunkenness, caused all the vines to be cut down; he might better have made a well in every vineyard, and married in every cup a watery nymph to fiery *Bacchus*. *In cratere meo Thetis est conjuncta Lyaeo: Est dea juncta deo, sed dea major eo*. Immoderation makes *vina venena*; yea worse: for the worst poison helps some, but the drunkards potion hurts all. Some plead that they are able to bear it out: but to be a strong drinker is but to be a strong beast. The excess is a sin, whatsoever the success be. Whatever be the purpose before, or the event after; yet not the strength in bearing it, but the abstinence from taking it is praise-worthy. How foolish is it, for a little tickling of the palate, for a running banquet, to hazard eternal comfort.

Made to be taken and destroyed.] A fearful saying! what, *Conditus ut sit perditus*? If we understand it only of beasts, the matter's not great; for they can perish but once, and from their destruction ariseth our preservation. If they be noxious, we are preserved from their mischief: if edible, by their nourishment. When they spend their lives in our service, this was but their end; they were made for the purpose. But that man should be made, to be marred, created for destruction; this is terrible, and (if not warily understood) uncomfortable. Some beasts are made to be taken, not destroyed: some to be destroyed, and not taken: some both to be taken and destroyed. 1 We take the Horse and Ass, we destroy them not; but teach them to carry us, or provision for us. We put their backs to the burden, not their throats to the knife. 2 There be ravenous beasts and venomous serpents, hostile to man, malicious dangers of our life: we seek to destroy them, not to take them. We send our bullets and arrows, the messengers of death, into their bowels; we abhor their carcasses. 3 There be beasts *ad esum & usum*, as sheep and kine; these we take and kill; the pasture fats and fits them for the table; we feed them, to feed on them. Reprobates are ordained for both: when they have done the devil special service, drawn in his yoke, wrought out their own perdition; then that merciless butcher cuts their throats, and makes himself a meal of their souls.

But let us hold this conclusion; as God made no man for sin, so not immediately for hell. *Deus hominem condit, homo se perdit*. But how then is it said here, *made to be taken and destroyed*? This is a point that I did not willingly seek, nor unwillingly find: it stands in my way, and I durst not *praeterire insalutatum*. For method, first I will lay down some infallible grounds. 2 Answer the objections that quarrel them. 3 Give the sum or clear conclusion. 4 Lastly, apply it to ourselves.

1 God is an absolute Lord over his creatures, and hath as just right of their disposition, as he had power of their creation. *Is it not lawful for him to do what he will with his own?* Man challengeth authority over his goods, and he may set this vessel on his cupboard, that other on the dunghill. We are God's vessels, he made us, he owes us, hath an incomparable right over us; may he not then dispose us? Man in his family, takes in this servant, turns that out of doors; and this, because he will do so: it were then desperate boldness to deny God the same faculty in his own house. In the world, man kills this beasts, lets alone the other; yet is not counted unjust: now a fly is more worth in respect of us, than we can be in respect of God. In an heap of clay, the Potter sits working, and makes of the same lump in his hand, one part a cup for wine, the other a pot for urine. Far greater is the liberty of God's perfection, and the perfection of his liberty.

2 God is always most just, nor can he do other than what is perfectly good. Goodness is not the Rule of his will, but his will is the Rule of goodness. *Non ideo vult quia bonum est, sed ideo bonum est quia vult.* His judgments are sometimes manifest, often secret, always wonderful, never unjust.

3 The Will of God is the cause of all causes, in which we must make a stand; and neither beyond it, nor without it, seek for any reason. It is so; why? because he would have it so: why would he so have it? there is no cause of the first cause. The sea, be it never so deep, hath a bottom: the heavens, be they never so high, have a top: but of the will of God there are no limits, no confines. God in all his works seeks for no cause out of himself. The rich man chooseth the object of his charity at his own pleasure: this beggar he makes his heir, not that; and without injury. Yet here may be some cause out of himself: the person whom he adopts, may be more pleasing to his eye, or obsequious to his commands. But the Lord's choosing hath no impulsive cause out of himself; he did not elect men, because he foresaw they would be good; but they are made good by his Election. Nor did he reject others, without respect to their sins.

4 The Lord hath purposed to pass by some men, for the manifestation of his Justice in their deserved ruin: it is his will to suffer some to fall into sin, and for their sin to condemn them. That which is against the Will of God, comes not to pass without the Will of God: he willeth that to be, which he willeth not to do: and though he esteem not evil to be good, yet he esteemeth it good that there should be evil.

5 He hath not ordained any to destruction without the respect of sin: for look what condemneth men in the world, for that did God purpose to condemn them before the world. Not that sin is the cause of this decree, but that this decree is not separated from the regard of sin. He doth not simply and absolutely ordain his creature to hell, but he decreeth punishment with relation unto sin. So then this conclusion is firm; *Homo non damnatur propter Decretum, sed propter peccatum.*

1 If the Will of God be the energetically operative beginning of all things, [Objection.] then also the beginning of sin. *Answ.* God's Will is the cause of all things being and existent: a thing is not first, and afterwards God wills it; but he decrees it first, and therefore it is. Now

sin is not properly an existence, being, or action; but a defect. There is *Ens reale*, really and positively: and *Ens rationale*, in reason only; under which are contained not only notions and relations, but also privations. Sin hath not a positive being, yet is it not nothing; but necessarily follows the absence of righteousness. God made not sin, yet he justly condemneth for sin.

2 But if God suffers man to do evil, is he not the Author of that evil? *Answ.* No, for he is not bound to hinder it. He doth not give Grace, who can challenge him? Is it not his own? He doth not infuse corruption, he doth not with-hold the occasion. The rider gives his fiery horse the reins, we say he puts him on: the hunter lets slip his dog, we say he puts him on the game. A house is ready to fall, leans on some outward supporters; take away these, the house falls of it self. God forbids sin, the wicked are the more eager on it. As in the middle region of the air, the heat grows stronger by the Antiparistasis or revulsion on every part, and from hence proceed the thunder and lightnings; the clouds being condensated, by the heat round encompassed. So the wicked heart, struggling with the good law, becomes more turbulent and fiery in sin.

3 If God have decreed some to destruction, it must follow of necessity, and so man is damned against his will. *Answ.* No, for God's decree doth not impose a necessity upon the Will of man. Indeed there is an hypothetically necessity, of consequence: if God deny men his grace, they will sin and perish; but this is their own will: Those whom he hath chosen, shall never be damned; yet with their own will they are saved. The elect Angels do necessarily obey God, yet not by constraint, but willingly. It is one thing to throw a sheep into the river, another thing to show her grass on the other side, and allure her to swim to it. *Deus non fieri cogit, quod factum damnat.* God's decree doth altogether order every event; by inclining the Will gently in things that be good, and forsaking it in things that be evil. If men will offend, he is just to punish: if they will return, he is merciful to forgive. As he saves none but in respect of Christ, so he condemneth none but in regard of sin. That all mankind was lost, we may thank ourselves; blessed be the goodness of God, that any be saved in Jesus Christ.

4 The Scripture speaks of the Salvation of all men; how then are some *made to be destroyed*? they urge these places, *John.* 1.29. *John.* 3.17. *2 Cor.* 5.19. *1 John.* 2.2. To which we oppose, *1 John.* 5.19. *John.* 17.9. These we reconcile out of *S. August.* *Totus mundus est Ecclesia*, and *Totus mundus odit Ecclesiam.* The world hateth the world, the malignant world hates the reconciled world; the damned world, the saved world. But *God will have all men to be saved.* *Answ.* *All* is taken either *Distributive*; then it signifies every particular person. *2 Thess.* 1.3. *All*, that is, *everyone*. Or *Collective*, and then it signifies Any one, not Everyone. Christ healed *every disease*, that is, any disease, or every kind of disease. *Every man is a liar*, saith the Prophet: now if every man be a liar, then is he a liar that speaks it; and if he be a liar that speaks it, then is it not true which he speaks; so, in that sense, to say that every man is a liar, must be a lie it self. Or, God wills *All* to be saved, that is, of those that are saved; for none are saved but by his willing it. Or *Paul* in this, and such other places, speaks according to his own affection, and charitable judgment; as he calls them in divers Churches, *men elected*; which was his charity, not his certainty. But still God hath his *Peculiar people*; therefore the rest are

common: and at the last day many shall be turned back with a *Nescio vos. Perditus est qui natus est, nemo liberatur nisi qui renatus est*. Hell was not made for nothing; some must perish.

This then be the sum; God did not make any man for the only purpose to destroy him; but these speeches must be understood by way of consequence, and effect. *I came not to send peace, but a sword, and fire, upon earth; saith Christ, and to set men at variance*. Yet certainly, this was not the end of his coming; neither sword, nor fire was his intent, but peace: these are produced by accident, and through the malice of Satan and men, do necessarily follow it; therefore he saith, *I came to send fire*. So the Apostle seeing men so desperately wicked, speaks of their making, according to their present being: as when we see a man perishing, we say, he was borne to this fortune; yet his mother did not bear him to such a purpose. This ordinance he setteth down either by revelation, the Spirit of God so informing him; or by probable conclusion, reason so leading him; *they that do such things, shall not inherit the kingdom of God*. But for us, we must not peremptorily conclude the destruction of any man, though obstinately wicked: because God is so indulgent to the intervention of repentance. In those dreadful thunders of the Law, where every sentence sounds like the sentence of death, every line is an axe laid to the root of the tree, every word able to affright the Reader: even there, Repentance creeps into the Text, and makes room for her self among all those terrors. In the midst of all those astonishing curses, she finds a merciful place. She turns the stream of anger, the torrent of plagues; and like a strong East wind divides the red sea of God's wrath; till his Judgments, like those waters, stand on heaps, while repentance walks through the midst, and escapes. This is that secret reservation, which the divine mercy hath wrapped up in his menaces; an exception to the general Rule of his Justice. This suspended *Nineveh's* doom, and stretched out her respite of forty days, to the allowance of forty years. A Prophet tells a king, *Thou shalt die, and not live*; an Hebrew Pleonasm, for surenesse sake; who could conceive a more absolute speech? yet was there a condition involved, and his days were lengthened. God said to *Abimelech*, *Behold, thou art but a dead man, for the woman which thou hast taken*. Yet the event was otherwise, to show that there was an exception enclosed, *Unless thou restore her undefiled*. To apply all to ourselves:

1 We were never admitted into God's Registerie, to turn over his Rols, and to see what Names he hath written for death, and what for life. Therefore because we know the doom of none, let us pray for all. And (to show how mercifully our Maker means to comfort our hearts) we may be sure of our own Election, sure of others Salvation; we can be sure of no man's reprobation. We cannot say, This man is ordained to be destroyed: we may say of him that brings forth good fruits, This man is ordained to be saved. We may be sure of others Salvation by charity, of our own by Faith: of others by their fruits, of our own by the witness of the holy Spirit. It is true indeed, that neither can apostasy or turning unto sin, alter God's decree for evil; as the Papists make God's Election to depend on man's work; as if he should say; Indeed I determined you to Salvation, but had I known you would have proved so wicked, I would never have done it; now I reverse it. Nor can repentance or turning from sin alter his decree for good: I meant you lost men, but now I see you return, I will accept you to mercy. Far be both these thoughts from us. True conversion may change his sentence, it can never change his purpose.

2 Let this humble our proud hearts, and teach us to pass the time of our sojourning here in fear. *They were broken off because of unbelief, thou standest by faith: be not high-minded, but fear.* Thou speedest well, insult not over him that speeds otherwise. *Vterque merüere vindictam, • non merüicti gloriam:* both have deserved punishment, if either be spared, it is altogether of mercy, without merit. Charity is the fruit that grows on the tree of Election. *Put on, as the Elect of God, holy and beloved, bowels of mercies.* We are adjured by our Election▪ Selection, Dilection to be merciful: *Elect before time, Holy in time, Beloved at all times.* God hath chosen the humble: *He regarded the law estate of his* 〈...〉. Humility was not the cause of this choice, but this choice comes not without humility. I will mistrust that heart, which in a haughty contempt of others, magnifies himself: it is likely, that man hath chosen himself, not that God hath chosen him. When the lots were cast for a kingdom, many an Israelite stood fair, and flattered himself. Why not I? Modest Saul hid himself, yet God gave him the Crown. It ill becomes a man, even that hath merited honor, to be proud of either his honor or merit. But when an undeserving beggar is pick'd out, and graced above his fellows, if he be proud, his honor will sit unhandsomely on him, because his beggarly heart is still in him. Generally, he that presumes most, speeds worst.

Work out your Salvation with fear and trembling: not with pride and insulting, nor with horror and despairing; but with fear and trembling. By humility in good deeds, and fear of evil deeds, a man may work out Salvation: the other will work him out of Salvation. It is the devils most dangerous assault; You are sure of your Election, know your own name to be written in heaven; and by that title are better than Princes: why do you not take it more upon you, and bear up your head higher? No, Satan, Pride cast thee down from heaven, it will never lift me up to heaven. *Blessed are the poor in spirit, for theirs is the kingdom of heaven:* the proud in spirit have no such interest; yea, theirs is the kingdom of hell, *I am not as other men are,* saith the Pharisee; and the clock of his tongue went truer than the dial of his heart: *not like other men* indeed, for he was like none that should be saved. *God hath chosen the weak to confound the mighty,* not the mighty to domineer over the weak. *An Angel was sent to a city of Galilee:* this is God's fashion, to seek out the most despised, on whom to bestow his favors and honors: the cottages of Galilee are preferred to the Palaces of Jerusalem. Pride hatcheth the own ruin; there is never any danger in humility. A tall man comes in at an high door, and he stoops: the door is far higher than the man, yet he stoops: you will say, he needs not stoop: but I hope, there is no harm in his stooping. A man may easily bear himself too high upon God's favor, but his humility shall never hurt him. *The foundation of God is certain, having this seal, The Lord knoweth them that are his:* and upon this foundation thou standest; yet *let him that thinks he standeth take heed lest he fall.*

3 Let us shun the means that may bring us to condemnation. Let God alone with his counsels, look we to his Oracles. What he wills us to do, let us do it: what he wills us not to know, let us not seek it. There be three courses which may bring a man to the sentence of reprobation. I speak not so much of God's purpose (*sic decrevit*) before the world began; as of his sentence (*sic judicabit*) when the world shall end. First, Infidelity; he that will not believe, deprives himself of all possibility to be saved. Nor is it enough to believe that God sent Christ to save the world, but also to save me. Historical faith may overcome Ignorance, but it is Applying

faith that can deliver us from vengeance. Everyone that says he believeth, is not sure to be saved: but he that never will believe, is sure to be damned. Secondly, Impenitency: even believers do sin, but repentance is always blest with forgiveness. But they that live in known sins, without relenting hearts, cut themselves off from the hope of mercy. He that plays on purpose to lose, is not likely to win. Be resolved against transgression, as you would be resolved of your Salvation. We are chosen to be holy, they that never come to be holy, were not chosen. Thirdly, Apostasy; if men turn wholly from God, it is an argument that God did never wholly turn to them. There is a double apostasy; first, of Faith: and this is desperate▪ that man was *made to be destroyed*. *There remains no more sacrifice for his* ⋄; because he hath sacrificed his sacrifice, abandoned his expiation. Secondly, of Obedience; and of this backsliding who is not guilty?

There be three forsakings condemned by the Canons and Councils. When a Soldier forsakes his Captain, a Wife her Husband, and a Priest his charge. Which made S. *Ambrose* and *Augustine* resolve, that they would never commend *uxorem viro, nec militem bello*. Now we are all these respects to God. Christ is our Captain, we his sworn soldiers, that have in Baptism took his press-money▪ If we forsake his colors, we are perfidious, and worthy of martial Law. He is our husband, we his Spouse, solemnly betrothed before men and Angel•, we have vowed our loves to him, and to him only: if we break this Covenant, and admit adulterous embraces, we have merited a divorce. His Commandments are our charge, he hath made us spiritual Priests to his Father. Now if, instead of this holy sacrifice, the calves of our lips, the incense of our hearts, the Charity of our hands; we shall offer to other gods; either idols of the water, sensual lusts; or idols of the fire, malice and revenge; or idols of the air, vain honors and secular glories; or idols of the earth, worldly riches; how fearful is the end, even *to be destroyed*? But let us hold our colors, keep our vows, be faithful in our charges; so (surely) *we are made to be saved*.

4 Let us be charitable in all our censures of all Christians, yea even of living Pagans, for they may be called. *Paul* was guilty of *Stephens* innocent blood; the Church had then small hope of his conversion. Yet even he that sent *Stephen* before, was ordained to follow after. For this *Stephen* prayed; *Lord, lay not this sin to their charge. Ego patior in carne, isti non pereant in mente*. This prayer was heard, that S. *Augustine* is bold to say; *If God had not been so entreated by Stephen, the Church had not been so blessed with Paul. Quô praecessit Stephanus trucidatus lapidibus Pauli, tunc secutus est Paulus adjuvatus orationibus Stephani*. *Paul* helped to make a martyr, and he was made a martyr: he that consented to another's blood in zeal against Christ, did after yield his own blood to be shed in zeal for Christ. Of whom then should we despair? we know not a greater sinner than *Paul* was by nature, we know not a better Saint than *Paul* was made by Grace. The foulest rags on the dunghill may be made white-paper. A leprous sinner, more spotted than *Naaman*, may by washing in the Jordan of penitent tears, become like an innocent child. The barren fig-tree may be recovered: the wild Olive, by a new grafting, may bear excellent fruit: the unhappy boy may make a good man: a four morning may prove a fair day. There is no wound so desperate, but it may be healed, if the Physician of heaven will undertake it. Lord, make them good that are not, and them better that are, through the goodness of him that is best of all, and sufficient for all, even Jesus Christ.

5 Let us make sure our own Election, and we are happy. This we cannot do without a gracious life, and the holy fruits of Obedience: other persuasion is but presumption, and all certainty but a stupid security without this. *Esau* hath killed Venison, and now comes in blowing and sweating for his reward: he makes himself sure of the blessing, as if he had it before he kneeled for it. What cares he now for selling away his Birth-right, which he shall doubly redeem with the blessing? He sold that in hunger, he shall buy this with pleasure: he parted with that for pottage, he shall recover this with Venison. But what does all this blustering confidence come to? where is his recompense? His Fathers answer is no more but *Who art thou?* He looks for a benediction, and finds nothing but a repulse. Lewd men, when they think they have earned God, and come proudly to challenge favor, receive no answer but *Who art thou?* The hopes of the wicked fail them when they are at the highest: whereas God's humble Children find those comforts in extremity, which they durst not expect. An *Esau* may come in full of the hope of the blessing; but *Jacob* goes away full of the joy of the blessing. When *Joseph* brought his two sons to his Father for a blessing; and set the elder by his right hand, the younger by his left; he *wittingly stretched his right hand to the younger, his left to the elder*. The wicked, like *Nasases*, press to God's right hand; but he, like *Jacob*, crosseth his hands. So God dislikes a peremptory presumption, so he blesseth an humble persuasion. No man can be perfectly confident: as no righteousness can be perfect without sin, so no assurance can be perfect without doubting. Take the evenest balances, and the most equal weights; yet at the first putting in, there will be some inequality: though presently after they settle themselves in a just poise. Sin is •loud that often hinders the Sun from our eyes, yet is it still a Sun: the vision or feeling of this comfort may be sometime suspended, the Union with Christ is never dissolved. God will make us feel that we have offended him: but after that sense and humiliation, he will show himself pleased with us in Jesus Christ.

They speak evil of the things that they understand not.] Not to *understand*, is the infirmity of a man: to *speak* of that he understands not, is the part of a fool: but to speak maliciously evil, is the part of a devil. They will not understand, they will not be silent, they will not speak well. If they will not know, let them hold their peace; nay, they will speak: but then let them give good words, nay they will speak evil. To be *ignorant*, and to *speak evil*; these be both bad single, and asunder: but much worse in composition, when they are found together. First, I will consider them apart.

1 Ignorance; what is there that differenceth a man from a beast, but Reason? No wonder then, if these be here called *beasts* by the Apostle; they were so termed long before by the Prophet. *Man that is in honor, and understandeth not, is like the beasts that perish*. He had the honor of a man; but by losing his knowledge he becomes like a perishing beast: when his knowledge degenerates from reason to sense, from man to beast. Knowledge is threefold: First, Natural, which is common to man and beast: this consists in seeing, feeling, and such sensitive apprehensions. By this the beast hath as prudent an election as man: he skills his own diet, his own physic, builds his own house, avoids noxious things, always as well, often better than man. Secondly, Rationall, which is proper to man; a light of understanding, joined with an election of will; by which he is not only able to choose or refuse, but also to discern the civil or uncivil use of things. Thirdly, Spiritual, which hath a higher fountain,

even the Spirit of God. Sense is a mere beasts, Reason a mere man's, divine knowledge is the Christians. This man clearly knows the Author of his Creation, the means of his Redemption, distinguisheth temporal from eternal things; and there sets his heart, where time is no more able to remove it, than the things of time are able to fill it.

Supernatural things are far from these men's understanding; and *Quia nolunt intelligere quae sunt Gratiae, amittent sapere quae sunt Naturae*. A just plague! He that refuseth the wisdom of a Christian, shall lose the prudence of a man. These foolish monsters are not rare: often do we see Asses, whose backs be laden with gold, feed upon thistles. A beast (I dare not call him man) hath thousands in his purse, yet stints himself to a threepenny meal, and starves his family; that instead of their living, they have their dying from him; they are famished. Yet no beast will pine; while his den is full of meat. How horrible is this curse? because he would not know as a Christian, he shall become more so•tish than a man, yea than a beast. The Philosopher being asked, what was the heaviest part of the earth, answered, That which bears an ignorant person. Better unborne than untaught. Come that ye may hear, hear that ye may learn, learn that ye may practice, and pray that ye may do all.

2 *Evil speaking.*] Good words never hurt the tongue; and this is a proverb even in their mouths, that have not many more good words to say. *Evil speaking* discovers an evil heart, as the striking of the clapper doth a broken bell. *I• multiloquio stultiloquium*, a fool can never be concealed, but by holding his peace. But the dog that snarles and barks where he should fawn, is beaten out of doors for a cur. *David* sent messengers to salute *Nabal*, and *be railed* ‹ › *them; Who is David?* Good words *Nabal*; there is nothing more cheap. But how should *Nabal* appear what he was, but by his foul language? He that considers the quality of *David's* followers, must grant it worthy of a fee, that *Nabal's* flock lay safe in *Carmel*; but more, that *David's* soldiers were *Nabal's* shepherds. That his she•pe were safe, he might thank his shepherds; but that his shepherds were safe, he might thank *David's* soldiers. This kindness deserved part of the feast; yea, even to be set at the upper end of the Table, as his principal guest. Not to touch his flocks, was a favor: but to keep them, a merit. Our preservers are a second kind of Creators; and well may we afford our superfluities, where we owe ourselves. Yet *Nabal* refuseth to give anything but what he was wont; bad words. *David* asks him bread, and he gives him stones. If he would not part with his riches, yet he might have yielded fair speeches, and been never the poorer. But how should he speak any other language, to whom blasphemy is his mother-tongue? When poor wretches beg of such men, this is all their alms. Yet better fare they that can say, *Be warmed, be filled*. But if those verbal Almoners shall hardly answer for their uncharitableness; what shall become of them that curse and rate the needy souls; whose charity is cruelty, trampling upon those that God hath humbled? If they be thus punished that heal only with good words, how shall they be tormented that wound with evil?

3 Combined: they are both bad enough asunder, but together most mischievous. Bitter censurers are either proud, or guilty, or fools. Proud; *I am not as this Publican*: What had the Pharisee to do with the Publican? O, his own Jewel of Sanctitie wanted the due luster, till such a foil did set it off. Guilty; they that accused the woman deprehended in adultery, had

not been so hot, had themselves been innocent. But now, their mouths were full of her iniquity, and empty of their own: till Christ wrote them deeper in their consciences, than his finger did those characters in the dust. Fools; as here; *Culpant quod nesciunt*. The truth of God shall never want enemies, while the father of falsehood wants not blasphemies. Where did Christ's Ministers ever set their feet, but the devil also landed his soldiers to encounter them? *Pede pes, & cuspidē cuspidis*. Old Father Simeon might truly think; that as all eyes before had not been like his eyes, *Waiting for the Consolation of Israel*: so nor all arms afterward should be like his arms, ready in the Temple to embrace it. No, Christ was appointed 〈 in non-Latin alphabet 〉, for a mark of Contradictions. This was no news in *Stephens* time: that noble *Protesilaus* in the Grecian Fleet, the foremost Champion of the Christian Church, that fought for the Name of Jesus unto blood; told them to their faces; that *they had always resisted the holy Ghost*. The tongue is a sword still unsheathed; and many will speak, that dare not strike. Take here two observations:

1 The nature of truth, and the nature of man's Intellect, are agreeable, if this latter be not fore-staid with prejudice. But *Palato non sano pena est panis, qui sano est suavis*. He that is resolved to be ill, refuseth to understand goodness: therefore dislikes it, before he knows it; as one censures a book before he opens it, or reads a sentence. These deceivers had read the rudiments of licentiousness, with the spectacles of self-love: and now to hear of authority and civil government; and above all, that the holy Ghost should sit in the Chair, to cross and unreach their principles; this makes them fret and chafe. Would they but yet allow it a day of hearing: no law condemns a man till he comes to his answer: no, *maledicere volunt, nolunt intelligere*. These be they that stare upon the Ministers of the Gospel as prodigious, hiss at them as ridiculous, shun them as infectious, account them piacular, pestilential, execrable fellows: but *wisdom is justified of her children*. The Lord will show, with great advantage of glory, through all this reluctance, how little he needs the help of his friends, or cares for the malice of his enemies. *Insapientes in peccato* shall be made *Intelligentes in supplicio*: the eyes that willful malice hath shut, hell-flames shall open: and the tongue that would condemn what it knew not, shall feel what it would not.

2 This is a most unhappy fault, when the tongue over-runs the eyes, speaks and never takes advice of the heart. The Jews thought the Gospel *a stumbling block*; the Greeks, *foolishness*: the first, that it did block up their way: the other, that it was too poor for their learning: yet neither of them knew what it was. The golden Indies were offered to divers Princes; they vilipended it, and never saw it: yet the wealth was worth their labor that undertook it. The Gospel is a hidden treasure, the world scorns it: alas, the world never understood it: they that have found it, do justly scorn the world in comparison of it. Some think it will impoverish them: they know not that, beside the kingdom of glory, it even centuples their estate here on earth. Others think it makes men melancholy: they know not that it *rejoiceth the heart*. This was the rashness of Rome, and the shame of their Tridentine Council; that they condemned the Protestants for heretics, and yet never would hear what they could say for themselves. What is this, but *to speak evil of the things they understand not*? In the fourth Session it was decreed, that no man should give any other interpretation of the Scriptures, than what was consonant to the doctrine of the Roman Church. Thus instead of measuring

their doctrine by the Rule, they measured the Rule by their doctrine: and condemned they knew not what. When we teach, that it is impossible for man to merit of God, or before him to be justified by his works: they cry out that we condemn all good works.

Thus sin doth not want entertainers: he that will be sober, when others bezzle; that will pray, when others play; or reprove a swearer, is branded with the name of Puritan: alas, *they speak evil of that they understand not*. Shall this indignity cast upon holiness, make it vile in our eyes? No, but as *Tertullian* reasoned, *That must needs be good which Nero persecutes*: so, it must needs be excellent, that such malicious fools would disgrace. They have sworn to keep the commandments, and to deny the world; yet are not content with their own disobedience, unless they cast aspersions upon them that obey. God either open their eyes, or stop their mouths, that they may cease to *speak evil of the things which they understand not*. Let this teach us.

1 To seek understanding above treasures: indeed Doing makes a man blessed: and though he were able to dispute *de quolibet Ente*, knew all that is knowable; secrets of State, rules of Policy, mysteries of Science; yet he might bless himself, without being blessed of God. But still the foundation of obedience must be laid in knowledge: for if a man take his mark amiss, he may shoot wrong all the actions of his life. Happiness is like a stake set up in the midst of a field, which blinded men grope after, to make the beholders sport in their wanderings. Knowledge must be the Pilot of devotion: superstitious works are but the whelps of ignorant zeal. As Christ said of his murderers, Lord, *They know not what they do*: so our Apostle here of the Truths adversaries, Lord, *They know not what they say*. He that knows what he does, and does what he knows, is likeliest to be accepted with God.

Worldlings cry up practice, to cry down knowledge: as cunning Papists will extol Saint *James*, only to disparage Saint *Paul*, or as idle Protestants commend Reading, to disgrace Preaching: they talk of a good meaning, when they are the worst doers in a country. This is the devils Sophism: if he can put out our eye of knowledge, the more we do, the better he likes; as knowing all such works to be his own service. Knowledge indeed covers our earth, as waters the sea: but yet are there no dry rocks in the midst of the sea: The greater number are not unlike the horse in the story; which a man seeing in the market, liked, for his proportion, his pace, his color: and having bought him, desired to know what fault he had. The cunning Courser told him none but that he was a Darke gray: he meant that he had bad eyes; his color might be gray, but the horse was blind: so many men have pace enough, if it were in the right way; *their feet are swift*, but *to shed blood*: their proportion is answerable, they are able to do well; their riches and means are sufficient: and they color for it, having a form of godliness, a show of devotion: but their eyes be bad, dark and mopish, to understand that should make them truly blessed.

2 Seeing they speak evil of that they know not, let us speak well of that we know. It is a shame, that our zeal should not be as courageous to defend the truth, as their malice is violent to oppose it. He is a coward, that lets a good cause fall, when he sees another resolute in a bad. A reprobate may sometimes lend the truth his voice; but either he higgles with some hollow reservation, or lispeth with some faltring equivocation; or if his lips be of his

hearts opinion, it is *extortum testimonium*; God hath wrung it out of him, by some conflict, arrest, racking, and conviction of his conscience. So the Magicians of Egypt were forced to confess, *This is the finger of God*: so *Julian* was compelled to cry, *Galilean, thou hast overcome*. They that will speak the evil they should not, shall be driven to speak the good they would not. *Caiaphas* shall approve that *Christ* in the *Chair*, whom he condemns on the *Bench*. *Balaam* shall bless those for nothing, whom he was hired to curse. Such transient revelations may glide through them; themselves in mean time as wise as trunks. But this is *Coacta confessio*; the Almighty's advantage: For their god is not as our God, even *our enemies themselves being Judges*. *Nulla est victoria major, quàm quae confessos animo quoque subjugat hosts*. If they speak well of goodness, it is against their wills; but naturally they blaspheme it. For old Physic to find fault with the new way of *Paracelsus*; or the old Astronomy to be displeased at the opinions of *Copernicus*; there was some color: for the Professors of the former understood the errors of the latter, and could pick just quarrels against them. But for corrupt nature, called the old man, older in everyone of our acquaintance than Religion or Reason; to condemn the Doctrine of Salvation, before it be examined; this is that brutish devilish malice here worthily exposed to contempt.

A free voluntary acknowledgement of the Truth, becomes the mouth of a Christian. Such as *Peters* was, *Thou art the very Christ; the Son of the living God*; which was the *Revelation of God, not of flesh and blood*. He that opened *Simon's* heart, to pour in that happy learning; untied *Simon's* mouth, to pour forth that happy language. As no man can see the Sun, but by the light of the Sun; so *no man can call Jesus the Lord, but by the Holy Ghost*.

They shall utterly perish in their own corruption.] This is the common term of sin: what compasses and aberrations soever it fetcheth, *huc tendit*, this is the Center of it; Destruction. There be divers circuits, thwartings, and contrarieties in sin: yea, all wickedness is in the extremes. Nothing is more opposite, than gripulous avarice and riotous profuseness, than cunning hypocrisy and notorious profaneness, than pride and nastiness, than presumption and despair, levity and obstinacy: yet are all these reconciled in one place; like men that go about several businesses in the morning, yet meet together at night. One kingdom is too narrow for them on earth, a little corner of a dungeon confines them together in hell. As several malefactors have done several facts, in several places; one hath stolen, another slain, a third ravished; one robs by land, another by sea: yet they are all brought to one prison, and executed on one galhouse; the same destruction devours them all. There is but one, and that a narrow path to heaven; innumerable and those broad ways, rodeways to hell. One of these iniquities might have served the turn, to bring these reprobates to perdition, *Vncleanesse* would have done it, they needed not have been *rebels*: *presumption* would have done it, they needed not uncleanesse: *self-will* was sufficient, without presumption: their *ignorance*, without their *malice*: their *brutishness* would have spared all the rest; any one was enough to do it. Only the number and measure of torments is according to the multitude and magnitude of offenses.

Some go to hell upon the rack, others on a down-bed: the former suffer much, that they may suffer more; as Bulls are first baited, that afterward they may be killed. As the godly, *through*

*many tribulations enter into the kingdom of heaven; so sometime the wicked through many tribulations enter into the kingdom of hell. What a deal of pains doth the covetous man take for his own damnation? He scarce wears a good garment, or eats a liberal meal, or takes a quiet sleep; but torments himself to get that, for getting whereof he shall be tormented. Some slide thither on a bed of roses; they will pamper their bodies while they have them, suffer their affections to want no indulgence, will not give their conscience leave to speak, but drown it with the noise of jollity. But what benefit is it, to have ones throat cut with diamonds, or to be shot to death with pearls, or smother'd with *Cassia*? Destruction is too dear a price for any sin. The condemned man will scarce eat the best dinner with a cheerful stomach. Yet this is the impenitent sinners dire catastrophe; *utterly to perish in their own corruption.**

All I purpose to observe from it, may be reduced to these three conclusions. First, that sin naturally begets punishment; if they do these things, *they shall be destroyed*. Secondly, that forbearance is no acquittance; if not presently, yet they *shall perish*. Thirdly, that wickedness makes the own scourge, they shall perish *in their own corruption*.

1 No cause doth more necessarily produce the proper effect, than sin doth naturally beget punishment. This *David* could easily presuppose, when the Land was plagued with a three years famine: never came Judgment from God, but some provocation from man went before: therefore seeing the plague, he inquires for the sin. The hand of Divine Justice never makes man smart without cause. When we suffer, our question should be, what have we done? Teaching our repentance to examine the foundation of all our evils. When famine is upon our land, one complains of hoarding, another of transporting, the Almanac talks of plants and conjunctions; but the Christian complains of sin. He looks higher than the constellations, and sees a just hand scourging rebellious wickedness; overruling all second causes to be his executioners. Natural men are Moles to spiritual objects: but the weakest regenerate eyes can pierce the heavens, and espy God in all earthly occurrences. Famine never cleansed the teeth, that were not before furr'd and fouled with excess. The Pestilence never raged, but blasphemy, uncleanness, and such noisome sins begun the infection. The sword never prevailed, but sin did set an edge upon it. The fire never consumed, but sin blew the coals. God indeed is the Judge of all, but sin is the cause of all.

The wicked, here, are the beasts to be hunted, sin is the game; when that game is up, the *Takers* are ready, and wait but the word, *Nunc capite*: those blood-hounds are under collar, if God let them slip, they are instantly on.

Temporal misery is one *Taker*; in whose terrible army march fear, disquietness, poverty, sickness, and innumerable sorrows. This often *takes* a man, when it does not *destroy* him. When it takes an elect vessel in hand, it scowres him like a quarterne ague, shakes every joint, tames his proud heart; but withal consumes up his surfeits and corruption; and restores him a weaker sinner, but a better man. But it takes the wicked, like the stone or the racking gout; and that without both strength of resistance, or provision of patience.

Death is the next *Taker*, compared to a *Horse*; a fierce, strong, warlike, and speedy creature; whose *neck is clothed with thunder*, and *he swallows the ground as he goes*. *Hazael* could not outrunne him, *Absalom* could not outride him; *Pharaohs* chariot wheels fell off in the chace. *Jonathan* and *Saul*, swift as *Eagles*, strong as *Lions*, yet were slain by this *Taker*. He takes any man, at any time, in any place: in bed, he takes men before they can rise; abroad, and gives them not leave to come home: he often takes the drunkard at his cups, the worldling telling his monies: and these he takes with terror; even *by the throats*, as that unmerciful creditor arrested his fellow, *Pay that thou owest*. But you say, *Death* takes also the godly: indeed they rather take him, for *Christ* hath made him their vassal.

Satan is the last and worst *Taker*; misery takes from prosperous sin, sickness takes from misery, death takes from sickness, *Satan* takes from all. *Thou fool, this night shall they take thy soul from thee*. O who can tell the horror and astonishment of that soul, which no sooner leaves the body, but is apprehended by this *Taker*. If we could conceive the least pang of that fever, how odious would our most pleasing sins appear to us? For a living man to be cast into a nest of vipers, asps, or scorpions, is terrible enough: yet alas, all their stings be but as gentle ticklings to these dragons. This is that *perishing*, that *utter perishing*, which is here the wages of obstinate sin.

2 Forbearance of punishment is no argument of immunity; though not presently, they *shall* perish. The Judgments of God are sure; if they be late: and as they are *facti ad capturam*, so *destinati ad horam*, which they shall not escape. *David* made a rode upon the *Geshurites* and *Gerzites*, destroying them with such an universal slaughter, that he left none to report what he had done. How many hundred years had that brood of *Canaanites* lived securely in their country, since God had commanded their rooting out? The *Israelites* had their hands full, and could not meddle with them: the *Philistines* were th•ir friends and would not meddle with them: and now knowing no grudge betwixt them and their neighbors, they promise themselves a certain peace. Loe even then, least suspecting it, are they cut off by *David's* sword, and none left alive to tell the news. When the oracle of God was inquired for the reason of that long famine, the answer was, *It is for Saul, and his bloody house, because he slew the Gibeonites*. *Israel* was full of sins besides those of *Saul's* house, *Saul's* house was full of sins besides those of blood, much blood was shed by that house besides this of the *Gibeonites*: where the causes be infinite, God doth justly pitch upon some: it is favor not to punish for all. *Joshua* had sworn a league with *Gibeon* four hundred years before; *Saul* breaks this league and oath: *Saul* dies, and forty years have passed since this injury: yet now the Lord calls them to a reckoning for it. That sin is not yet expiated, and so occasioneth this late vengeance.

How vainly do men hope to go away with their sins, because wrath is delayed? As if the Ancient of days, to whom all times are present, could forget them. No, when we have forgotten our sins, when the world hath forgotten us, he begins the suit for our arrearages. With men, delay wears things out of memory, and cools the heat of anger: violent passions, like violent motions, are weakest at the furthest: but with God, there is nothing gained by protraction. Sinners may make a truce with heaven, and a league with hell; but *The Lord laugheth at them, for he seeth that their day is coming*; and is not the further off, because they do

not look for it. Sacrilege steals, and goes away merry with it: it never troubles men, that they are privy to this injury; the law cannot touch them: so they live, so they die. But doth God forget it? If they can blot it out of his sight, there is then safety in prorogation. But as the slaughter of the Gibeonites was the sin of one generation, yet required in another: so doth God often make the posterity pay for the iniquity of their forefathers. Therefore our Church teacheth us to pray; *Lord, remember not our iniquities, nor the iniquities of our forefathers.* When these God-robbers are dead, rotten, and mouldred to dust, this shall be exacted of their children. Men owe us moneys, they die and leave it unpayed; we sue their heirs and executors for those debts, and do not think it injustice so to recover them. Take heed, ye parents, at least you that have Grace enough to love your children; you bequeath them legacies of ruin, while you make up their portions with that unrighteous Mammon, which you have gotten from the poor Minister or neighbor. The torments of hell God will inflict only on the peccant person, but with temporal plagues he visits the succession.

The whole Family of *Eli* was threatened with sickness, short life, and beggary. This took effect apace; yet *Abiathar* is left, through the reigns of *Saul* and *David* he escapeth: hath God forgotten his sentence? No, even *Abiathar* shall be deposed by *Solomon*, and sent to *Anathoth*, and is well that he scapes so. It was fourscore years since that sentence was denounced; yet now it comes to execution. *Abiathar* is the last of that line; and he shall find that the sin of his fathers house can neither be purged with sacrifice, nor obliterated with time. Delay of the Judgment that shall come, is neither any hindrance to God's Justice, nor comfort to men's miseries. *Shimei* had reviled *David* in the conspiracy of *Absalom*, yet he pays for this in the reign of *Solomon*. *Abishai* would have requited him while the wound was green, and might not: *Benaiah* is commanded to do it, now after long festering. Still the stones which *Shimei* threw at *David*, were to rebound upon *Shimei*, and split his heart. He was an example to these, as these are to us: he railed, so do they: he blasphemed the King, these *speakevil of dignities*: he perished for it, so do they. And if God so plague the insolencies against his Deputies, how will he revenge blasphemy against himself? Tremble ye cursers and swearers, so execrable is your sin, that God hath vowed not to hold you *guiltless*. If God pay slowly, yet he will pay sure.

Sometimes he allows iniquity a shorter breathing; and even while the viols call to dancing, or the Trumpets to drinking healths, *Belshazzar* hath his sentence. No sooner were the bellies of *Adonijah's* guests full of meat, but their ears were full of clangor, their hearts of horror: the trumpets at once proclaim *Solomon's* triumph, and their confusion. The feasts of the wicked end in terror; after the meal is done, ever comes the reckoning. No doubt, but many a health was drunk to *Adonijah*, many a confident applause of their prosperous design, many a scorn of the adverse faction. But now the voider that takes all away, is fearful astonishment, and expectation of just revenge. How suddenly are all their hearts cold, all their faces pale? every man hath but life enough left to run away. God can as easily prevent the mirth of the wicked, as mar it: but he suffers them to please themselves in the vanity of their own courses for the time, that their conclusion may be more grievous. Bravery is but a poor target to bear off judgment.

3 Obstinate sin would make the *own* rod, were there none prepared. He that enters into a Statute, and performs not the defeisance, we say, his *own* hand hath undone him. When we look upon the sin first, and then on the punishment; we confess the latter to be but the counterfeit of the former original. This is such a man's *own* child: why? it is so like him. *Pharaoh* had groaned under plagues enow; he saw his cattle struck dead with a sudden contagion, he saw his sorcerers (after all their contestation) struck with a scab in their very faces; yet his heart is not struck with repentance. Who would think it possible, for a heart of flesh not to yield at these Judgments? We cannot tell whether to wonder more at the plagues themselves, or their success. The Grace of God resisted, turns to desperateness; and wicked men, like some beasts, grow mad with baiting. They cannot be quiet, till they have wrought out their full destruction. Therefore the fearefullest plagues God reserves for the upshot; all the former do but make way for the last. *Golia* might have fought in the battle, and escaped; but he must needs challenge his *own* ruin, by defying the host of God, yea the God of hosts. His *own* sword shall serve to behead the master. What need *David* load himself with an unnecessary weapon? one sword can serve both *Goliath* and him. *Goliath* had a man bear his target, but *David* had *Goliath* to bear his sword. So just is God, to turn wicked men's forces against themselves; and to make his enemies carry about with them their own destructions.

The Amalekite, a pick-thank, thought to curry favor and to insinuate himself to the heir apparent, by bringing the news of *Saul's* death. His thoughts project thus; to report the fact as done by another, were but to go away with the recompense of a lucky Post: whereas to take the action upon myself, to say, I am the man, must needs endear me to him; *David* is beholden to me for the Kingdom: my requital cannot but be richly honorable. Thus he laid a plot to destroy himself: his hand was not guilty, his tongue was; and he dies for it. If he did it, his fact was capital: if he did it not, his lie was capital: howsoever, for an unjust practice, he received a just sentence; yea, his own mouth condemned himself. Men think it a dainty cunning to beguile others, the fine policy of a pure and clean wit to do unsuspected mischief: as if this were not to carry brimstone to their own fire, and to make their own bed in hell. As the godly work out their Salvation with fear and trembling, so the wicked work out their own confusion with lust and presuming. Yea, naturally all run on to their own ruin, unless they be supernaturally prevented by the Grace of God.

To conclude; as we tremble at these Judgments, let us abominate the sins. These reprobates are our examples; if we do as bad, we shall speed worse: and they will welcome their imitators into hell, You come after us, but you shall be preferred before us; and bear so much more torments than we have, as you received more warnings than we had. First, they were *Proud*; and as pride is the highest sin, so it shall have the lowest fall: the proud scorn to be like men, therefore make themselves like the apostate Angels. *Cùm non erunt homines, fiant daemones*. Are there none such among us? Yes, their very habit discovers them: they that have put off modesty, will put on any garb of apparel. We should not lie in our words, but painted *Jezebels* lie in their very faces. As pride is the first step downward to hell; so humility is the first stair upward to glory. Secondly, they were *rebellious* to Magistrates; let us be obedient. Even the highest Prelates of the Church must stoop to Him, whom God hath set above all. The Lord hath committed the souls of Princes to his Pastors, but the bodies of

Pastors to his Princes. Thirdly, they were drunken and sensual *beasts*, let us be civil men at least. But alas, happy Temperance, whither art thou fled? Sobriety is scarce to be found in the world, but in books. Fourthly, they were *unclean*; and what Nitre shall wash us? were every river of our Land a Jordan, they could not cleanse it from this leprosy. But alas, we can but plow the ground, it is God that must sow the seed: we do but soften the wax, it is he that sets on the seal. We have sinned, what should we do but repent? If we cannot, like the poor woman at her purification, offer a *Lamb*, Innocence of life; yet let us bring at least a pair of *Turtle Doves*, two mourning eyes. That we who have grievously erred by multiplied sin, may be received again to mercy by unfeigned sorrow.

2 PET. 2.13.

They shall receive the reward of unrighteousness, as they that count it a pleasure to riot in the day time.

GOD is a just Master, and will pay all men their wages according to their work. They that do the business he sets them about, shall have a blessed recompense: none of his servants were ever losers by him. The ungodly indeed set themselves on work; yet howsoever, he will pay them their wages; but it is such a *reward*, as they would thank him to go without: a righteous wages, for an unrighteous service. God shall pay all: Satan may be his executioner, but God is the Judge. The executioner cannot lay on a stroke more than the Judge appoints. Wicked men, properly, do pay when they are paid: when God pays them, he pays himself of them: and this shall be to the *uttermost farthing*. So the unmerciful servant was bound over, *till he should pay all his d^e*. At once they both receive their wages, and pay their debts.

Wages is understood to be an equal retribution, a reward proportionable to the work: and is either *ex pacto*, what is covenanted; *Didst thou not agree with me for a penny?* or *ex merito*, what is earned, *The laborer is worthy of hire*. Equality of recompense defines wages: if it be too much, and above desert, it is munificence: if too little, and short of desert, it is injustice. The Jews might give forty stripes, they would give but nine and thirty, for fear of excess. They were commanded to restore fourfold: some of them, as *Zacchaeus*, did quintuple it; for fear of the defect. But there is neither defect, nor excess, in a just reward. Man may fault in this, God cannot; he pays just *wages*; not a dram too light, not a scruple too heavy. *Every man shall receive according to his works. With the same measure that ye mete, it shall be measured to you again.*

This *Wages of unrighteousness* must be considered, *In Tali*, and *In Tanto*: *Such*, for the Quality: *So much*, for the Equalitie. *In congruo*, for the fitness; *In condigno*, for the fullness, not an Arithmetical Portion, every man alike: but a Geometricall Proportion, every man his due. So that we have two things: The Manner, and the Measure, of this *wages*.

The Scripture is copious in these retaliations. *Nile* was instead of heaven to Egypt; the clouds did not so much favor them, as the river: this did moisten their ground, and quench their thirst: and their confidence was not in heaven, but in *Nile*. Loe, *Nile* was *turned into blood*: that which was their succor shall be their horror. He that *measures the sea in his fist*, scorns that a poor river should be his rivall. In this element was the whole trust of their provision; and

now this cannot be endured for the corruption. When their palates would taste it, their eyes abhor it. Their drought calls for the moisture, their stomachs cannot brook the annoyance. They are thirsty, yet cannot tell whether they should die, or drink; die with heat, or cool that heat with blood. How fit is this *wages*? they made that one element their god, and by the loss of that one element they become miserable men. The fish was no small part of their sustenance: those die with infection, and infect more by being dead. But was this all the similitude? no, they had polluted that river with the blood of infants, and now it appears to them in his color. As if it should say, Am I bloody? thank your own murderous hands that made me thus. It is your sin that hath turned my clear streams into this sanguine hew. The very waters will no longer keep their counsel. Never any man willfully shed blood, but he had enough of it ere his end. If they look upon the waters, they see nothing but blood: when they drink, they taste nothing but blood. They shedded some few streams, but are requited with whole rivers of blood. As if the Divine Justice had said to them, as *Tommyris* did (afterward) to *Cyrus*, *Sanguinem sitisti, sanguinem bibe*; Sate thyself with blood, thou that so desired'st it. A red River was one plague, but a red sea, the greater. That annoyed, this overwhelmed them: that slew their fishes, this drowned themselves. For a water bloodied with Innocents, to have a river turned into bloody waters, a red sea made redder by the whole host of Egypt; how fit a *wages of unrighteousness* was this? The corrupted river was both a monument of their former sin, and an image of their future vengeance. God paid them *in specie*, their own money.

Such another Instance we have in that fat king of *Moab*, *Eglon*; whom *Eh'd* slew. He had made his belly his god, and God sends a message into his belly. *I have a message to thee from God*. This he thought to have heard with his ears, and he feels it in his guts. A message indeed, but such an one as did neither require nor admit an answer: no reply, but a groan and a gasp; and then everlasting silence. His very soul lay in his entrails, and through that unclean passage she goes out in stench. His sin had pamper'd those parts, and swelled them to an unwieldy grossness: in those parts his destruction enters to let out life. Many delicate morsels, and choice creatures had been buried in that bulky vault: *Ehuds dagger* is a hard and cold bit to close up his stomach. He can never digest this, now he pays for all his gluttony; this was *the wages of unrighteousness*.

This *Lex talionis* hath fallen upon the dear Saints of God. *Samsons* eyes were the first offenders, and they are first pulled out: they betrayed him to lust, and lust betrays them to darkness. In *Azzah* he was first captivated by a woman, and thither he is led captive in triumph. He that was grown blind in his understanding by doting wantonness, is now doomed to his own perpetual night. Because he trusted his locks in the lap of a whore, he riseth up shorn and weakened. He that was a terror to armies, becomes a scorn to boys. *Eli* could not have devised a way so much to plague himself and his sons, as by his partiality to their sins. He receives a variety of Judgments, yet everyone a just wages for his faults. First, his sons had despised God, therefore God *lightly esteems* them. Secondly, old age is commonly choleric, old *Eli* was indulgent, therefore *not an old man* shall be left of his house forever. Because he had been faulty in his old age, therefore all his family shall *die in their youth*. Thirdly, his sons were enemies to God in their profession, therefore he shall *see his enemy in*

the Lord's habitation. Fourthly, because he so mis-favored his offending children, as not to punish them, therefore they shall be to *consume his eyes*, and *grieve his heart*, even to punish him. Fifthly, because he esteemed their life above his Makers glory, therefore they shall die with dishonor. Sixthly, the Authority which he had abused by connivence, shall be translated to *another*. Seventhly, because his sons were saucie, and of so wanton an appetite, that they durst take meat from off God's own trencher, therefore the remainder of his household shall come to *beggary*. Lastly, because he forbore to take vengeance on their iniquity, God shall revenge himself on him and them, and that severely. Consider this, ye fond parents, that prefer the vanities of your children, before the will of your heavenly Father: you cannot devise a speedier way to ruin them. Thus to be kind to them, is to be cruel to yourselves, and them: to make their sins your own. God might have pardoned them, had you not pardoned them: now your indulgence makes way for his vengeance. We read not of any fault *Eli* had but this; yet which of the notorious offenders was plagued more? A man needs no more to make him and his posterity miserable, than sparing the rod. How just is this, when men will not see the faults they should, to feel the punishments they would not?

Absalom was fair, and he knew it well enough: the glass and flattery had made him acquainted with his own comliness. His beauty was the matter of his pride, and his hair was no small piece of his beauty. Once every year he used to cut it; not as weary of the length, but of the weight: his pride could have brooked it longer, his neck could not. Now those locks which had been his glory, become his hangman. He had curiously plated those tresses for his ornament, therefore God makes use of them for his halter. The part which man's unrighteousness abuseth to sin, God's justice employs to revenge. When it hath served our turn to offend God, it shall serve his turn to punish us. This latter service makes amends for the former trespass. The dishevel'd hairs that loosely hung on *Absalom's* shoulders, shall do him the office to hang him. He came out of his fathers loins, yet turned traitor to him: his hair grew out of his scalpe and turns traitor to his own head. When he was thus mounted to his unexpected galhouse, his beast leaves him: it had done him service enough, to bring him to the tree of Justice, and there resignes that unnatural burden. He reared a pillar, and called it by his own name; either because he had no sons, no living images of himself; and so to supply nature, he thought to survive in dead stones. But it had been great pity there should have been any of his breed: he that robbed his father of a son, slew *Ammon*, and would have robbed himself of a father, his father of a kingdom, deserved to die without issue. Or to preserve the memorial of himself; that the world, when it saw the stately pillar might be occasioned to remember the goodly person of *Absalom*: as if the generations to come were wronged in losing the mention of *Absalom*. The world esteemed him highly; and he had an higher opinion of himself; and he was famous, but for infamy: not that arched pile, but a rude heap of stones, cover his carcase. One death is not enough for him; he is hanged, pierced, mangled. He had lifted up himself against his own royal father, therefore was lifted up to a tree of execution. He had pierced his fathers heart with many sorrows, therefore he is pierced with many darts. He had dismembered and divided Israel, therefore he is mangled and torn in pieces. He that cursed his parents, according to the law, was stoned to death: he

had done worse, even attempted to kill his father, therefore was buried under an heap of stones. Behold with terror, the just *wages of unrighteousness*.

How righteous art thou, O God, in thy retaliations! *Non invenit guttam, qui non dedit micam*. The rich man would not give *Lazarus* a crumb, *Lazarus* shall not bring him a drop. *Saul* slew the *Gibeonites*: nothing can expiate the blood of these heathen fathers, but the blood of the persecutors children. *Because they knew God, and would not glorify him, therefore their foolish heart was darkened*. Because their knowledge would not retain God, they shall not retain their knowledge. Men profane God's Name, and he makes their names to stink. Why should they be mentioned with honor, that do not mention their maker but to his dishonor? So we read of *Lots wife, Job's wife, the rich man*, but no name: as if God had said, *let their names be blotted out*. Idolaters will set up a false god for the true, therefore the true God gives them over to the false. We forget duly to bless God on the Sabaoth, therefore go unblessed all the week. *If mine heart hath been deceived by a woman, then let my wife grind unto another*. Few dare take such an oath, or make such a wish. They have polluted the beds of others, therefore their marriage finds pollution. We rob the Ministers, and therefore commonly we are robbed by the Lawyers. *Who so stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard*. In vain they cry to us for charity, and for mercy we shall cry in vain to God. The measure we mete to others, is with much equity remeasured to ourselves. In every grievance of your sense, read the characters of the cause. When you receive your *wages*, consider your work: so you have done, so you are undone. When the dropsy invades the drunkard, it is but his *wages*. When the pestilence rageth in our streets, blasphemy and execration must confess that they have their due *wages*. Poverty is the *wages* of dishonesty. Blasphemers live swearing, and die raving; it is but their *wages*. These things if we preach, we are hated; if we do not, we shall be condemned: it is a woeful strait, when we must either incur the worlds mal-opinion, or the Lord's malediction. But certainly, if men do these *unrighteous* works, they must expect this righteous *wages*.

The measure follows; no temporary suffering can be a sufficient *wages* of sin. Nothing but death can expiate some offenses among men; blood must have blood: but death it self cannot satisfy God. All sin is infinite; not in respect of it self, but of the Majesty which it offends: now an infinite work must have an infinite *wages*. Through the creatures incapacitie, this cannot be infinite in intension, therefore must be so in duration. The Quantitie of this *wages* is begun in death, accomplished in torment.

1 In Death. There is but one door to come into the world, a thousand to go forth. Death hath his choice of ways to let out life: and while we are busily watching at one door, he comes in at another. A furious *horseman*, with a pale and gastly look: *Pallida mors*; symbolizing that effect which he works both on the living, and on the dead. On the living; I know, that many can talk of death without fear, because they think it out of hearing: they *make a league with death*; as the frantike marchant alone, would sell this commodity, and buy that, and make matches for hundreds and thousands, when there was nobody by to deal with him. Thus it is reported of an Earl of *Kildare*, that playing at the boords end, and seeing his warrant of execution brought in; threw his cast, and said; Whatsoever that is, this is for a huddle. Many

have feigned to die in jest; but I doubt whether their heart and face were both of one piece. Some call for it, as the poor wearied man in the Fable; but when it comes in good earnest, they have another errand for it, and are not able to look it in the face, with the blood in their cheeks. When it gave *Belshazzar* that fatal summons, all his Courtiers and Concubines could not cheare his heart, nor all the wine in those holy bowles fetch color into his countenance. How do we see prisoners at the bar even die at the sentence of death, as if they could not live to the execution. Some Stoike would fain set a good face on the matter, and says in a *bravado* to his neighbors, he fears not death; and all, that the world may witness, he is no coward. So *Jezebel* painted her face, and affronted *Ieh* out of the window: but had that artificial visage been off, a pale cheek would have appeared underneath it. Whatsoever is pretended, there is no unrighteous man but is afraid of this *wages*.

On the dead; it bereaves the body of blood and color, spoils the complexion, whether it be of art or nature, renders a lifeless and wan carcase, lays it rotting in the moulds, exposeth it a feast for worms, alters the fashion, consumes the beauty, turns the whole proportion into deformed rottenness. There lies the body in blended dust, receiving that insensible *wages*, which the sin of life earned; till the Archangels trumpet, together with the summons of the Judge, gives it a *Surge*. Even this is a fearful *wages*, when it is paid in the proper coin, without the allay of Christ's death to qualify it. As death is the contrary to life, so commonly they that live like *Laban*, die like *Nabal* which is but the same word inverted. The very mention of death is irksome to them; as *Louis* the eleventh straitly charged his servants, when they saw him sick, not to dare once so much as name that bitter and unwelcome word, Death. Thus like insensate stories, they sink down to their Center, and rather choose to feel what they fear, than labor to avoid what they must feel. So cowards wink and fight; yea, they wink and suffer, and fight not: a dismal *wages*!

2 Hell, and that in the worst sense; not the grave of the body, but of the soul. There is Hell *ration meriti*, a sinful life: and Hell *ration poena*, the horror of conscience: and Hell *ration loci*, which is Hell it self, the local prison of the damned, as Heaven is the triumphant Mansion of the blessed. This is the full *wages of unrighteousness*, into which the desperate madness of ungodly men doth chop blindfold. There be some, that thank philosophy and their own reasons, they fear no such fable, as Hell. *Socrates* and *Plato* were great philosophers, yet they believed a hell, and hissed the contrary opinions as bellarine, out of their Schools. Yea, the very Savages and Infidels confess it: the instinct of nature, and a divine impression, extorts from them this acknowledgement; that souls live after their bodies, either in bliss or pain. What are they but Monsters, that seek to obliterate these indelible characters, and so dance hoodwink'd into perdition? O were it allowed to the desperate Ruffians of our days, that swear and curse, as if heaven were deaf to their noise, or as if they would make it deaf by their noise, to have but a sight of hell: how would it charm their mouths, appall their spirits, strike fear and astonishment into their hearts! The Church and they would be better acquainted, which are now perpetual strangers. Superstitious recusants, irreligious profaners of the Sabbath, that never serve God but once a year: their bed or their boat or the Tavern is all their Temple, except we see their faces at Easter: would they do thus if they understood this *wages*? No, could we foresee death and hell in their proper shapes, we would

fore-appoint ourselves, not to avoid the first death which we cannot; but to escape the second, which we may, through repentance and faith, &c.

The devils besought Christ, that he would not cast them into the *Deepe*. What is this *Deepe*, but Hell? First, for the utter separation from the face of God, never to see his favorable countenance: then for the impossibilities of passage to the Region of rest and glory. The very devils fear this *deep*: they feel themselves bound in chains, and reserved to this torment; expecting a further degree of vengeance. They know this to be the *wages of unrighteousness*: now the wages is not paid till the work be done. Still they are tempting men unto sin, and still they sin in that temptation: the mis-leaders into evil sin more than the actors: therefore the full measure of their damnation remains to the upshot of their wickedness: the day of Judgment shall confine them to the *deep* forever. This day, this deep, they tremble at: yet sottish men sleight it. Were their understandings sensible of that burning Lake, where soul and body must be crowded into a fiery dungeon, with torments intolerable and interminable, which can neither be endured nor avoided; durst they so boldly rush into sin? who will thrust his hand into a fiery crucible, to fetch out the gold? Can the metal recompense the burning? We durst not continue our licentious and willful sins, if we did truly believe the horror of those infernal and eternal flames.

Believe there is a hell! who does not? yes, very many that say they do: it is hard for men to believe their own unbelief. They that be most dangerously sick, are least sensible of their own sickness. We their Physicians perceive it, and tell them of it, and they hate us for it. But as when the Seminary in Lancashire lost his Glove, riding in his disguise, and one that found it, rode apace after him to restore it: he mistrusting him for a Pursuivant by his speed (but most pursued by a guilty conscience) quits his horse, leapes over a hedge, plungeth into an unseen marle-pit behind it, and was drowned. So men fly us that mean them no harm, and rather hazard themselves into destruction, than suffer the Word of Exhortation. I know that love should win us to goodness, rather than fear: yet fear is often the door that lets in Love, as *Love casteth fear out of the door*. Even the fear of hell hath made way for the Love of Christ, and the Love of Christ hath taken away the fear of hell. There is a story of one that gave a young Gallant a curious Ring, with a Deaths head in it; upon this condition, that for a certain time, he should spend one hour every day in looking and thinking on it. He took the Ring in wantonness, but performing the condition with diligence, it wrought a wonder on him: and of a desperate Ruffian, he became a conscionable Christian. Imagine this discourse a Ring the *wages of unrighteousness* a Deaths head; yea more, a map of hell, an Emblem of destruction: spend but one half hour fixedly every day on these meditations, and (I doubt not) by God's Grace thou shalt find such an alteration in thy heart and life; that there shall be gladness in the Church, peace in thy own Conscience, and joy before the Angels in Heaven for thy Conversion.

As they that count it pleasure to riot in the day time.] There is no greater danger in the world, than to live in the danger of the world. This is a care that troubles but few: how to get it, not how to use it, is the common study: Many waking hours are spent on the bed, how to be rich, how to be glorious, not how to be good. God hath written divers books of holy instructions,

and they are able to make a man wise to Salvation: these contain Rules how to be holy and happy, not how to be wanton and wealthy. *Solomon* had his *Ethickes*, his *Politickes*, his *Oeconomickes*; for the government of Behaviour, of Commonwealth, of Family: not one book of secular mysteries, though his wisdom were incomparable even in that kind also. Not a leaf in the sacred volume, but hath matter against a voluptuous life, none for it. To please flesh and blood is the doctrine of the devil; this, man hath learned by nature; he is borne with this knowledge: and the whole contents of the Scripture is by the Law to forbid it, by the Gospel to mortify it. Certainly, if it had been good to live in sensual pleasure, among so many Divine Rules, some direction would have guided us to this. But all that God says about it, is to forbid it, to threaten it, to condemn it, to cast it into hell. Indeed he neither condemns our affections, nor these objects, asunder; but their composition, as they are married together. A man may covet (so as it be) *the best gifts*: Desire more Grace, seek more, never think you have enough: be still poor that you may be rich, rich that you may be full, full that you may be glorious. You may desire worldly things long enough without finding any content; but covet after righteousness, and *you shall be satisfied*. Be merry, pleasant, rejoice, but in the Lord: Christianity does not take away our joy, but gives it. It is the *Ram* that dies, *Isaac* (our *laughter*) escapes. Bee ambitious of favor, of honor, of a kingdom: but of God's favor, of the honor of Saints, of the Kingdom of Heaven. But *to take pleasure in riot*, as if a man's heaven lay in his guts, and Paradise were nothing but the delight of his sense; this is that brutish opinion, the faith of Epicures, which sends many with that *rich Churl*, from their delicate tables to eternal flames.

To riot is belluine; there is their *Sensuality*: *In the day time*, is desperate, for that is a work of the night; there is their *Impudence*: *To count this a pleasure*, (many have been over-taken with intemperance, but it was their sorrow and vexation, to these it is a pleasure) there is their *Voluptuousness*: They *think* it so, they do but think it so, they shall not so find it; there is their *Sottishnesse*. Their wickedness appears here like a Conjurament. First, the spirit raised is *riot*. Secondly, the circle wherein it is raised, is the *day time*. Thirdly, the sorceresse that raiseth it, is *Pleasure*. Fourthly, the charm or illusion is *conceit*; They *think* or *count* it a *pleasure*, &c.

Riot] This is the spirit: the grossest devil of all is the eating devil: surfeiting guts turn men into beasts. We borrow pride from the Lion, covetousness from the Hedgehog, envy from the Dog, wrath from the Bear, gormandise from the Wolf, sloth from the Ass, riot and sensuality from the Hog: such be called Boarish men. God sent them into the world men, and they come forth beasts. Only the beasts are in better case; because they want the reason of Election, and shall receive no sentence of condemnation. Drunkenness is so apt to misdemeanors, that even against the violence of men not drunk, there lies an Action called a *Riot*.

There is *Riot* in many things: First, *Riot* in drink, when men drink in measures, without measure. We may change the verse; *Non habet ulterius quod nostri potibus addet Posteritas*. Peace hath made many countries sick of a surfeit, but (were the Assizes come) God would find this whole Land guilty of a *Riot*. *Crates* threw his money into the sea, resolving to drown it, lest it should drown him: the drunkard casts his money into a deluge of drink, both drowning it, and himself with it. Herein the Miser and the Rioter are opposites; the one so

loves money that he will not afford himself good drink, the other so loves good drink that he scorns money. *Cornua Bacchus habet*, the riotous must be quarrellous; therefore some quarrels are called *riots*. When the iron is hot, the Smith can fashion it to his pleasure: Wine tempers the heart like wax for the devils impression. Secondly, there is *riot* in meats, *Let us eat and drink, for tomorrow we shall die*, saith the Epicure: one would think it should rather be, *Let us fast and pray, for tomorrow we shall die*. The poor man's labor is to get him meat for his stomach; the riotous only care to get a stomach for their meat. Their whole vicissitude of studies is but meat for the belly, and the belly for meat; as Brewers provide barrels for their drink, and drink for their barrels. What wonder is it, if they in hell be most tormented in their tongues, that have most offended in their tastes?

Riot is of a great latitude; to abuse any riches of Nature to wantonness, is riot. So a man may riot in apparel: divers men are in all other things miserable. Yet prodigal in their clothes; and these shall be indited of a *Riot*. The Daw values himself by his cockscombe, the fool by his garded coat; and these take state upon them according to their garments; and after a little custom, persuade themselves that they are such in deed. The case of an instrument keeps it from soil, the cover of a glass from dust: but gorgeous attire can neither prevent age, for they soon wax old themselves; nor save from soil, for sin bred them, and they breed sin. Pagans over-gild their blocks, that they may be worshipped; and men garnish their bodies for the same purpose. The dress of proud women is but *Democritus* his brazen shield set up against the Sun, to amaze the eyes that behold it; but bavin to the furnace of lasciviousness: in their best interpretation, they are but bushes which should signify beauty to sell: for why is a sign hung out, but to invite men to buy? As in Italy, the beasts that are to be sold, are decked with blossoms and garlands. But that which is worse; the plaistering of their faces, ensparkling their eyes with spiritualiz'd distillations, touching their lips with *aurum potabile*, filling up frets with fresh colors, as men keep roses all winter in covered vaults; this is horrible *riot*. It seems they think God was a bungler, not his crafts-master, and that they are able to correct and mend his workmanship. But do they not lay on their colors so thick, that they size into their souls? Does not a p•acke soul often dwell under a white roof? Mee thinks they should be jealous, lest the devil should come to them in the disguise of a Tailor, Tirewoman, or Complexion-seller.

There is *Riot* in play, where the greatest winner is it danger to lose the ga•e. The Romans built a Temple to ill Fortune *in exquiliis*, on a mountain hard by, that it should not plague them at cards and dice. God made no man for play, but all for work: they that play when they should work, shall work when they might have rested. Not seldom doth *Riot* break forth into wantonness and carnal delights; a sin so trite and customary that it serves the City for an afternoons recreation. Common strumpets are said to have no common Patrons: and if lesser magistrates put them in hold, they have greater persons to fetch them out. Either authority is connivent, and will not see the faults; or corrupt, and loves to feel bribes; or which is worse, doth not punish the sinner, that they may sin with her; which of all bribes is the basest. There is *Riot* in any excessive delicacy; so the word here used is *Deliciis frui*, not *uti*: a sin hard to describe, because it hath so many shapes. In women it reigns most, because they have least to do. They must have delicate houses, rubb'd and glaz'd, as if like *Abraham*, they

were to entertain Angels; whereas too often, it is but for their wanton lovers. The floores are so glistering, as if they would walk upon looking glasses. They have delicate paces, going on the earth as if they went upon snakes, and feared to tread hard lest they should turn again. This is truly to riot by a delicious life; when everything about them is so resplendent and contentful, that they have no mind to go to heaven. This is to fortify themselves, not against mortality, but against the thought of mortality; to quintessence a heaven out of earth, yea to exchange a true heaven for a counterfeit. How many souls have these artificial paradises beguiled? Through a hell upon earth God brings many to heaven, and through a heaven upon earth many bring themselves to hell. In the forenoone Riot is merry, in the afternoon drunk, at night it goes to bed stark mad, but in the morning it riseth sober, in everlasting sorrow; that is the farewell of it.

In the day time;] This is the Circle: whether we read it, *Per diem*, *Ad diem*, or *In diem*: here be three readings, and three senses. *Per diem*, that is continually, *day by day*. *Day* and *night* is often taken for *Indesinenter*; now the day includes the night: when we beg *Panem quotidianum*, *our daily bread*, we desire provision both for day and night. It was a foolish superstition of them that refused the *Paternoster* going to bed, because they thought it absurd to say, *Give us this day*, when as it was night. *Come, we will fill ourselves with strong drink, and tomorrow shall be as this day, and much more abundant*. It is never night with them while the drink lasts, or their eyes can wake to guide the pot to their mouths. There is great difference betwixt infirmity and vice: the former is but an ague, neither mortal nor perpetual: the other a dropsy, that drinks till it rots, and rots till it dies. There be sins in the righteous, there is nothing but sin in the riotous. If *Xantippes* scolding so troubled *Alcibiades*, that heard her but seldom; what an affliction was it to *Socrates*, her husband, that must bide by it day and night? when a Citizen complained what a pitiful journey he had in a moorish fen-country; a country man replied, God help them that dwell there, as I do. A traveler often drinks that liquor with offense to him, which his host guzzles with pleasure. This made the Friar, that had drenched himself for experience, to impose it as a sore penance on them that had confessed that sin, Go and be drunk again. Custom makes that a pleasure, which is a torment: many do that in a day, for which they weep all their life.

Or *Ad Diem*; and this is indeed the term of all sinful pleasure; it is but a flash, a puff, and it vanisheth. It is expected with desire, with delight entertained, and departs with discontent. Like some spritely music, that advanceth a man's mind while it sounds, and leaves him more melancholy when it is done. A countryman observing the preparation for a great triumph, among many other questions, about the labor, the cost, the study; demands how long it should last: he was answered, for an hour: but he replied, then the leasse is very dear. Could they drink with *Cleopatra*, the riches of Egypt at a draught, yet it is but a draught, and quickly down the throat. Turn but the candle, and *Quod me alit, me extinguet*; that which keeps me in, puts me out.

In diem, so the word properly imports: this is impudent. *They that sleep, sleep in the night; and they that be drunken, are drunken in the night*. And *male agens odit licem*. But alas, that is cowardly sin with them, that is ashamed to show the face. They dare the *day* to witness their

ungodliness, and do their villainies, as the Pharisees gave their alms, and said their prayers, *to be seen of men*. As if they were ambitious to be like God, to whom *the day and the night is all one*. The Apostle intends it, not as a qualification of their naughtiness, but for a more full expression: *In the day time*, when others are at their labors, they then roar with riot. The day is made for work, the night for sleep: our lawful work in the day, is God's service; our natural sleep in the night is our own indulgence: he that steals an hour from his sleep, robs but himself: he that trespasseth upon the day, injures God. If you say, rest enables us for work, yet work is the end, and the end is more noble than the means.

Again, all sin is the work of darkness, therefore most proper for the time of darkness: the *riot* that is bad at any time, is worse in the daytime. In the night it only makes the devil sport; none but fiends are spectators at that interlude: sin is then but like a poor watchman in his night-gown. In the day it ruffles it like a swasher, marches with drumme and fife, and bids defiance to authority. So it offends the good, enrageth the bad, and infects the indifferent: and that which might have escaped with forty stripes for the mere evil, shall have an hundred for the example. Sin at first was a single woman, and kept home; but rambling one day abroad, the devil got her with child, and she was delivered of two bastards, Temptation and Example. Ever since she cannot stir out of doors, but these Impes haunt her: when she would delight her self, either Temptation gets some to sin with her, or Example teaches some to sin after her.

Lastly, day-sins are done with less shame, therefore more impious. Many that care not for honesty, yet stand upon their credit, and would not be detected of that they love to commit. But they are frontlesse *Zimri's*, that bring whores to their tents in the face of all Israel. *Noah* was uncovered, but in the midst of his own Tent: sin is bad enough, though no eye see it: and unknown sins are attended with known punishments: secret faults have their secret guilt and shame. But four eyes saw the adultery, ten thousand millions shall see the torment. But that man is past all goodness, that is past shame. Sin bred shame, yet the mother is often curbed by the daughter: she dares not play her pranks so boldly while shame is by. Sin would kill all the agents of goodness in us, but that shame hinders her. Shame holds them in, though sin holds them under. There is some fear to offend, some knowledge of good and evil, some remorse, some conscience, while shame lasts. But if shame once departs, knowledge goes, and fear goes, and remorse goes, and conscience goes; none will tarry behind shame. Alas, for our age, to bear the date of such impiety; that it should be said, In such a year, when yet there was no plague, *Shame died*. Honesty died long since, and was buried in the Suburbs: Charity lived not long after, and was buried in the City: Plain-dealing died then too, and was buried in the Country: and now *Shame* is dead also: the Sepulchers of Suburbs, City, and Country, being taken up by Honesty, Charity, Plain-dealing; what room is left for *Shame's* grave, except the waters? And it is thought, that amongst the Watermen she first caught her death. If any man can find a place to bury her, I will bestow a sory Epitaph upon her:

If any man require my Name

Say blushing tomb that it was Shame.

When I did in a cheek appear,
Men did conclude that Grace was there.

I many kept from doing ill,
Therefore ill doing did me kill.

The Swearer, Liar, Whore, may lead
A bolder life; for Shame is dead.

But when all dead rise from their places,
I Shame shall then fit on their faces.

In the day time.] Perhaps they slept a-nights; and followed the business so close by day, that they dispatched it before night. Or it may be, they would husband their bodies, that they might hold out: for riot is a soaker, and it would drench them to follow it day and night too. Sin is the greatest folly in the world, and yet there must be some art and cunning to maintain it. The house that grows sear, needs supporters. But now have we none worse than these? The day contented them to riot in; day and night too is too little for some. Often do they curse the clock for haste, never blame themselves for lingering in riot. Revell they never so long, their last dance is loath to depart. They are angry, that they cannot with Joshua, make the Sun stand still, or keep the Moon from going down, not till they confound the Amorites, but till their Amorites work their confusion. They wish that the day might be corrupted, and that the night would take bribes. There be some feasts, where the guests think they are slighted, if they be not sent away drunk: and Time is no pleasing Host to these if he will not allow them to surfeit.

But the night, the night is the guilty time: it would be a long Assizes, only to take the confession and indictment of Candle-light. This would tell of doors ready to let in the adulterer, of thieves watching to break into houses, of Fauxes with their dark lanthornes ready to blow up States; of Unthrifths revelling and drinking, till their monies and their wits be both spent together; of age-decayed dames baking on their colors, and spending many pounds of candles in pinning and trimming their dresses, that will not bestow one minutes light in reading any good book: Murder, treachery, conspiracy, felonie now follow their business very close: many Owls that cannot endure the light, now flutter abroad, and keep a howting and rowting in the dark. Those dare now frequent Tavernes and Brothels, quarrel in the streets, rage and domineer, who would appear contemptible in the day. The Sun, that eye of Heaven, does scarce see so much villainy, as Candle-light. Wittily conceited was that Italian, who wrought the supplication to Candle-light, desiring her to disclose to him the rare secrets which she saw in her Empery. The day would scarce believe what deeds are done by night.

I conclude; both day and night let us banish intemperance out of our coasts: it will beg for some indulgence, but let a shameless beggar have a strong denial. If we will not grant it the

day, it will crave but the night: sin hath no right to a moment of time, therefore will take any: but when thou hast once allowed it a part, it will proudly challenge all. He that shall duly consider his sins, will find that he hath time little enough for repentance, none to spare for intemperance. Instead of rioting ourselves, we have cause to mourn for the riot of others. But alas, all mortification is censured by the name of superstition, and he that forbears excess, is held an irregular melancholy person. The most men's sorrows are like the mournings of an heir, who then smiles in his heart, when his eyes let fall forced tears. We may say of this kind of evil, as Christ said of that kind of devil, it will not out with Prayer alone, but *with fasting and prayer*. It is not only human, but heavenly policy, to weaken our enemy before we fight with him. The lust that is fed with riot, will be too strong for us. Inveterate wounds or ulcers must have corrosives to eat out the dead flesh, ere they can be cured. We are ordained for holiness, not for licentiousness: the jollity of this world is so far from saving us, that it keeps us from being saved. O let not all the showers of Sermons fall like rain in the horse-fair, or high-ways, to breed nothing but mire and puddles; hear not to become worse. But judge every hour worthy thy sorrow, which thou hast mis-spent in vanity: fly the sins against which I have spoken, and I have spoken.

They count it a pleasure to riot.] Pleasure is the Sorceresse that raiseth up the spirit of riot: that special harlot of hell, which the devil hath dressed up to tempt the sons of men. She hath a melodious tongue, to enchant: a face of artificial beauty, to allure: eyes that roll with invitations, to bewitch; arms of wanton provocations, to embrace. She courts all men in the language of *Absalom*, but her heart is full of treason; and her project is to deceive them of the Kingdom of Heaven. *Pro Ration voluntas*, is the Usurpers tyranny: and *Pro Religion voluptas*, is the Epicures Divinity; *whose belly is their god*. Pleasure guides them in all their actions and courses: demand of a voluptuous man the reason of his doings, he will answer, It is my pleasure. Two questions would here be examined, for direction of our minds about Pleasure.

1 Whether a man may take any pleasure in this world or no? Yes certainly; one special use of wisdom stands in tempering our pleasures; to be delighted is not evil, but to be delighted in evil. As *Paul* says, *Be angry, and sin not*, so *Be merry and sin not*. Why hath God given man such choice of earthly commodities, but for his use? The whole world is a well-furnished table; if we shall willfully fast, we shall be held for sullen guests. Some to avoid the danger of *Pleasure*, have run from the world, changing popular cities for solitary mountains, and the society of men for beasts. As if the world were not in the desert, or the desert not in the world: as if an Hermitage could hide a man from the devil, or he could not be tempted while he was alone, or an estuant desire could not be in a neglected body. Did not *Jerome* find Rome in his heart, when nothing but rocks and bushes were in his eye? Do we not naturally more affect those delights which are restrained? Is not solitariness a main help to the speed of a temptation?

There is certainly a nearer and a fairer way than this. The wise man will be an Hermit at home, and seeks rather to turn the world out of himself, than to turn himself out of the world. He can distinguish between the love of pleasure, and the use of pleasure; and while others serve delight, he teacheth delight to serve him. If we see vanity, must we needs dote

upon it? Our Savior saw the glory of earthly kingdoms, yet despised it. The Angels see the affairs and proceedings of us mortals, but as strangers. *Lot* reaped profit from the goodly meadows of Sodom, he meddled not with their sins. *Moses* was in the Court of *Pharaoh*; the confluence of all pleasures, yet his heart was suffering with his afflicted country-men. *Elisha* saw the secrets of the Syrian State, but as an enemy. *David* is in the Court of *Gath*, but as his refuge; he was no friend to the Philistines. The world looked upon *Abraham*, *Job*, and many other Saints, and they contemned it: and cannot we look upon it, but presently we are bewitched with it? Can we not warm us at the Sun, but we must make an idol of it? Must we needs either hide our faces, or bow our knees? Either renounce all pleasure, or be the slaves of pleasure? what extremes are these, we may be merry, without being mad: let these contentments go and come like strangers: true pleasures be ours, if we be Christ's.

2 How may a Christian take *pleasure* in the world? By having respect to three things; *An liceat, an expedit, an deceat*. The pleasure must be lawful, there can be no safety in a sinful delight? That which is absolutely evil, can by no circumstance be made good. Poison may be qualified, and become medicinal: there is use to be made of an enemy: sickness may turn to our better health; and death it self to the faithful is but a door to life: but sin can never be made good. *Pleasure* therefore first must have the warrant, that it be without sin: then the measure, that it be without excess. If the cup be evil, we may not taste it: though good, yet not carouse it. Reason forbids us both to touch known poison, and to be drunk with wholesome wine. Pleasure is like sauce to our meat; we must not be too saucy. A little honey is sweet, much fulsome. *Non nascimur ad ludum*. Nor is the lawfulness only observable, but the convenience: a man may wear good clothes unhandsomely. The stuff may be good, yet while the fashion of the garment does not become him, it appears ridiculous. The place, the occasion, the company, the opportunity, all must be fit. The house of mourning is not for mirth; soon did Christ turn the Musicians out of doors. In the time of visitation, while the plague or famine lies sore upon our neighbors, shall we give ourselves to sport and jovisance? *Isaiah*. 22.12, 13. Let us be sure that our delights exclude not the presence of God. (We love the medicine, not for it own sake, but for the health it brings us. The Angels are sent about God's messages to this earth; yet they are never out of their heaven, never without the vision of blessedness. We may be merry, though God be by; we may please ourselves, so long as we displease not him. He that desires pleasure for it self, and is taken up with the sweetness of it, is already drunk. Whereas he that rests not in it, but looks through it to the Giver, referring all to the highest good, is safe, and as far from sin, as from sorrow. It is not the use, but affectation of pleasure that offends; therefore all the danger or safety is from within. The body may be a Recluse, and the heart a wanderer. I have observed some to look carelessly and strangely on such objects as transport others; and answer questions far from the purpose; it seems they did mind some other thing: it is happy for a man not to mind the world. We eat and recreate, not because we would, but because we must; and when we are best pleased, let us be most suspicious. Let us use *pleasure* in God, from God, to God: in God, lawfully: from God, thankfully: to God, that is, to his Glory.

These be the two *Quaere's*, now there be also two *Quare's*; why should me, why should Christian men riot in pleasures?

1 Why should reasonable men delight in riot? It makes them the worse, the unhealthfuller, the poorer, none the better. It is every way expensive, and cannot quit the cost. First, to the estate, voluptuousness is a waster: that merchant is likelier to grow rich, that turns his gallerie into a warehouse, than he that turns his warehouse into a gallerie. *Honestum*, *Vtile*, and *Iucundum*, keeping house together, *Honestum* was to govern all, *Vtile* to provide for all, and *Iucundum* to dress or prepare all. They had a great household, yet maintained their charge, relieved the poor, and laid up somewhat for their posterity. All things went sweetly on, while Cheerfulness was the Cook, Thriftiness the Cater, and Honesty the Steward. If any of the family were disordered, Honesty reformed them: if any lavish and unthrifty, Frugality recovered them: if any melancholy, *Iucundum* revived and cheered them. But after a while, this *Iucundum* getting a little head, begins to exceed in mirth, and falls out with *Vtile* for short provision: he had invited a number of fiddlers, jesters, players, tumblers, dancers, and must have extraordinary cheare for them. *Vtile* refused to allow it, *Iucundum* would have it, and the quarrel grew hot: while *Honestum* was called to moderate the matter, this rabble came in, took *Iucundum*'s part, snatched the keys out of *Vtile*'s hands, ransack'd the coffers, exhausted the treasure, turned Honesty and Thrift out of doors; sung, danced, and drunk, and threw (as they say) the house out at the windows. Thus the Family broke; for just as *Honestum* and *Vtile* went out, Beggary came in. Only these two erected a new house, repaired their estates: to whom not long after, poor *Iucundum* came a begging; but might not be admitted as one of the Family, only was sent for sometimes to make them merry, and lived on their alms. You see the moral of this Apologue. *Cato* said; that was a pitiful Commonwealth, where a Trowt was dearer than an Ox: and I may say, that is a lamentable State, where a fiddler and a dancer is better maintained than a Preacher. Not a few families have thus been ruined, I would the rest would take warning. Secondly, It undoes the credit; who will trust an unthrift? As it is true of spiritual, so of worldly things, *Habenti dabitur, To him that hath, shall be given*. When death, love, and credit would part, they appointed places to find one another. Death says, you shall be sure to find me in great battles or epidemical plagues. Love says, you shall find me among shepherds, where is no talk of dowries. But Credit told them plainly, they that once part with me, shall never find me again. I need not add, how it overthrows the health; to *Rot* and to *Riot*, differ but one small letter. Howsoever the voluptuous flatter themselves with having the merrier life, I am sure they have the shorter life. They are but crazy, that have a fen about them, how rotten are they that have a fen within them? He is a right spend-all, that besides all spends himself. The Philosopher that would ask of the frugal Citizen but a penny, beg'd of the Prodigal a talent; and he had his reason for it; because of the one he might beg often, of the other he was like to receive but once, so soon would his estate vanish. The temperate may die, the riotous cannot live: sickness is the daughter of intemperance. Yea, the inordinate life is scarce patient to tarry for sickness; but perisheth by mis-fortune: often in a brutish manner, in their own vomit and ordure, they go sleeping and senseless to hell, having neither Reason, Grace, nor Time to repent, or so much as cry, Lord, have mercy on us. There is no sin which hurts not the sinner; but of all, *Riot* is the most dispatching: so soon doth it bring men to their end, so often doth it kill them in the act of sin.

2 But more; why should Christians seek pleasure in Intemperance? *We have not so learned Christ. S. Paul tells us of them weeping, whose belly is their God.* We cannot speak of them without passion and compassion; O that our prayers and tears could recover them! Why should we seek the pleasures of the world, that have a world of pleasures without it? One delights in turning over his white and red dross, another glories in his vain Titles: one takes pleasure in a dainty dish, another in a witty jest: one in a kite, another in a dog: shall these pleasures be our envy, or our scorn? Why do we call ourselves Christians, and rejoice like worldlings? That man solaceth himself in his earthly possessions, because he hath not a foot of Inheritance in heaven: another sports with his hawks and hounds, because he hath no fellowship with Saints and Angels: a third tells over his bags of gold, because he hath no graces to number: another studies delicate dishes, and provides him sweet wines, because he never tasted the cup of salvation: another prides himself in his titular dignity, because he hath no hope of future glory: a last hunts after nothing but mirth, and is then farthest from it, when he thinks himself deepest in it: he cares not how vain his sport is, so it be pleasant; and if he can while away the time, and chase off melancholy, he thinks that day spent happily. If the world be a man's God, *Pleasure* must needs be his religion.

But shall the Christian be thus cozen'd? Shall not we disdain these frivolous and lawless delights, that have solid and everlasting comforts? Far better were it to spend our time in tears, than thus to be transported with wanton pleasures. To an holy soul, earthly pleasure is like an importunate fiddler, that without invitation impudently thrusts himself into his chamber, draws and plays, and will not be denied. He may give it the hearing, and that's an high favor: but he dares neither reward nor commend it: yea, he thinks it harsh music, and in his heart secretly condemns it; because he hath far better of his own. When he hath tuned his soul with meditation, he feels a sweet consort within, betwixt God and himself; his part being praise and obedience, and God's part toward him the peace of conscience. This world is like a bad fool in a play; the gross spectators laugh at those jests, whereat the wise man is ready to hiss: he entertains that with scorn, which the rest do with applause. We have the true fountain of joy, let us never stoop to these *riotous puddles*. Our ends are not the same, why should our ways be so? Some have God, not the world: some have the world, not God: some have neither God nor the world; and some have both. First, some have God, not the world, as *Lazarus*: his heart was full of divine comforts, whiles his body lacked crumbs. Secondly, some have the world, and not God; as *Nabal*; who possessed a world of wealth, not a dram of comfort. Thirdly, some have neither God nor the world; nothing but misery here, nothing but torment hereafter. Fourthly, some have both, as *Abraham*, who was rich while he lived on earth, and dying was glorious in heaven. Let us use the world, but enjoy the Lord; be thankful for these blessings, but rest our hearts on Jesus Christ.

They think it a pleasure, they shall not find it so. Conceit is the charm. Wicked joys are like those locusts, upon whose heads were (not crowns, but) as it were crowns (not of gold, but) like gold: their faces were (not but) as it were faces of men; their hairs (not indeed, but) as the hairs of women: their breast-plates, as it were breast-plates of iron: all these, shadowy, and similitudinary: but verse. 10. There were stings in their tails: not as it were, but true stings indeed. These idolatrous parasites offer sacrifices to the world, as the Philistines did to their Dagon; our god

hath delivered our enemy into our hands: they did but think it was *Dagon* that helped them, it was not. Let us resolve things to their first matter, and so consider them; what is a sumptuous building, but a little burnt earth, or hewed timber? what is a beautiful creature, but the same earth we tread upon, better tempered? What is gold, but a vein of the ground better coloured? What, rich apparel, which man takes up in pride, but that the worm hath egested in scorn? Fame is but smoke, metal but dross, and pleasure but a short vanity. Howsoever too many think all this to be but the voice of a melancholy scholar, yet they shall feel and confess it undeniable truth. The devil is like a Iuglar, that puts the world like a piece of money into thy hand, and bids thee hold fast; whereas he by a liegerdumaine hath formerly got it away, and when thou openest thy hand, there is nothing.

We have seen some as happy as the world could make them, yet of all men the most discontented. Large possessions, goodly houses, beautiful spouses, hopeful children, full purses; yet their life hath been neither the longer, nor the sweeter, nor their hearts the lighter, nor their meals the heartier, nor their nights the quieter, nor their cares the fewer; yea, none more full of complaints. Among men generally, the poorer, the merrier. While I see men at once find wealth, and lose their mirth, as if they could not cease to be poor, but withal they cease to be happy; I cannot but conclude, that riches and content are like two buckets, while one comes up full, the other goes down empty. Yea, I account none so miserable, as they that grow rich by sin, or great by flattery. When wealth comes on the best terms, it is but vain: when upon ill conditions it is a curse. What is a silken coat, when there is a stinging conscience within? Or a high Title to advance the name, when there is a hell in the soul? O that men could see, how much better it is to be poor, than evil; and that there is no comparison between want and sin. It was a Christian choice of a reverend man; Let me rather be in hell without sin, than glorious and wicked upon earth. Vain pleasures, if they could be sound, yet are short: if they could be long, yet they are not sound. Their best is but as a good day between two agues, or a sunshine betwixt two tempests. Laughter concludes in tears; a little pleasure for so much repentance is but a hard penny-worth. The voluptuous man's ground bears no flowers, but either they prick the fingers, or offend the nostrils: if they be sweet, they have their thorns; if fair, yet not without annoyance. The worldling speaks of the Christian, Alas, poor beggar: but the Christian finds him rather worth his pity, than his envy; Alas, poor worldling. *Moses* rather chose to *suffer affliction with the people of God, than to enjoy the pleasure of sin for a season*. I wonder at the faith of *Moses*; but presupposing his faith, I wonder not at his choice. When the devil shall make this proffer, *All these will I give thee*; return him *Peters* answer, *Thy gold perish with thee. They that sow in tears, shall reap enjoy*: but a world of sensual joys, shall never bring man a good harvest. *Gaudent falsis bonis, pereunt veris tormentis*. Men call for pleasure, as the Philistines did for *Samson*, to make them sport; and it pulls down the house upon their heads. Youth, Health, and Wealth being met, would have a dance; and Pleasure must be their minstrell: but in the first change, those three wanton damosels were taken up by three unhappy mates; Age, Sickness, and Poverty: Youth was surprised by Age, Health by Sickness, and Wealth by Poverty: at which sight, Pleasure fled away, and Time delivered them over to Sorrow.

1 Let us think upon this world, as it deserves, with contempt. [Use.] How little can it do for us, and that little, with what deceit? What is thy heart the better, what the merrier, for all these pleasures wherewith it hath befriended thee? When did it offer honey, but a sting withal? Milk and slumber, without a nail and an hammer? Pleasure is like a flattering Host, that promiseth good cheare, but the reckoning pays for all. He that compares the welcome, with the farewell, shall find he had better have fasted. Believe them that have bought their experience dear; it is better to avoid sin *Ante gustum, quam post fastidium*; before we have tasted; than after we have surfeited. Look we up to that heaven which God hath promised, and Christ hath purchased; being but one half upon earth, let the better part converse above: from thence it came, and thither it is ordained to go. Let us get that resolution, that we are only willing to live, because our time is not yet come to die; pitching our desires upon those pleasures, which have neither bounds nor end; which are certain, though future; whiles these are fickle, though present. Mans heart will not be empty of thoughts; if heaven have taken up the rooms, the world is disappointed. We confess the happiness of salvation, and wish it; but we fasten on this world. *Laudamus superna, terrenis fruimur*: we fill our mouths with heaven, but our hearts and hands with earth. Paradise is a joyful place; yet when death comes, we are loath to go thither. But if a man were travelling a myrie way, on a rainy day, in tempestuous weather, were he not mad that had rather go on still, than yield to be at home? The more hold we take of this world, the more we lose hold of the Lord. *Tene certum, dimitte incertum*: let us turn from vain pleasure that seeks us, and seek that pleasure which shall forever content, and never cloy us.

2 Instead of taking pleasure in Riot, let us rejoice in Christ. Worldlings offend, that laugh when they should mourn, and Christians offend too; if they droupe when they should be cheerful. *God hath done great things for us, wherefore we rejoice*; and we sin if we rejoice not. They err in false mirth, and we in causeless heaviness; if while we enjoy the God of salvation, we are sorrowful. Is there any joy without God? And where can God be without joy? When the Lord hath made us happy, he will con us no thanks to make ourselves miserable. Shall we freeze by a warm fire, or starve at a feast? We find God reconciled, Christ our Advocate, the holy Spirit our Comforter, we have peace in our conscience, in heaven an inheritance; we should be both angry and ashamed at ourselves, to ask our hearts that question, *Why art thou sad, O my Soul?* If we be in Christ, our very bread is a symbol of the bread of life; and our wine, of that cup we shall drink in heaven. What should discomfort us, if Christ be with us? All our joy is not reserved for the next life, some is afforded us on earth: God's greater light doth not extinguish the less. Friends, children, wine, oil, health, liberty, competency, are not given us for discontent. We may not make them God's rivals, but rejoice in them as God's blessings. In themselves they are nothing, in him they are worth our joy. If God had not thought them blessings, he had not bestowed them; and how are they blessings, if we delight not in them? Because we may not take pleasure in everything, shall we therefore take pleasure in nothing? They wrong Christians that forbid them mirth: the Gospel is not such dull metal, but the *Tydings of joy* to all believers.

Spots they are and blemishes.] In every sin there is not only *Reatus*, that binds over to punishment: but *Contaminatio*, a defilement: which makes the sinner not less filthy, than

guilty: and even when the guilt is remitted, the filth remains still. A child by his own unrulinesse hath gotten a hurt or maim; upon his prayers and tears he is spared the punishment; his father may forgive him, but it requires time before the Surgeon can heal him: the hurt is not so soon cured, as the fault is pardoned. *David* cries, *I have sinned*, and God answers, *I have taken away thy sin*; yet there still abides a *spot* for *David's* tears; which he must weep thoroughly to wash off. *Spots and blemishes*; the words are but two, put together with a Conjunction; and I will not put them asunder with a division. The argument of my discourse is corruption, putrefaction, sores and diseases; so that it may be called a spiritual Sermon. No man looks upon ulcers with pleased eyes, yet the Surgeon must see them. We love to behold Gold-smiths stalls well adorned, with choice of plate, of Jewels; not dung-hills: yet the cock in scraping the dung-hill, found a Jewel. We like to see beautiful creatures, not horrid beasts and serpents: yet the Painter made a famous piece of *Bucephalus*, and the Crocodile was so curiously shadowed, that in Egypt it was taken for a god, and worshipped. We delight to view flowers of various forms and colors, not weeds: yet to paint a weed to the life, is held a good art. Whatsoever I want of the art, I shall do my endeavor to resolve this short character into divers conclusions.

1 All men are *spotted*, originally from their parents: of actual spots themselves are the parents. So foul are all by nature, that they can neither be good, nor see good; *nec assequi mandatum, nec consequi remedium*. If thou ask how thou camest by it; thou art beholding for it to thy father, he to his father, all to *Adam*, *Adam* to *Eve*, and *Eve* to the devil. There is no evil which our natural incleanness would not admit, if God restrained not. Every actual sin is a *spot* to the soul: a lustful look is a *spot* to the eye: a bribe taken is a *spot* to the hand: he that unjustly gets or keeps away another's right, is worse than a thief burned in the hand. Church-dues detained is a *spot* to the estate, that cannot be washed out from the sacrilegious man or his heritage: every oath or lie is a *spot* on the tongue: every malicious thought is a *spot* on the breast: every riotous draught is a *spot* on the throat: every idolatrous cringe is a *spot* on the knees. You will say these *spots* are not visible, not seen on the body: no, for hypocrisy is a white skin drawn over them, which from our dull eyes hides their appearance. But to God they are visible, to whom all hearts are more transparent than any diaphanous glass is to us. And at the last day, all these *spots* shall show themselves, (when all secrets shall be legible) in their odious forms. Now as it is in some mortal infection, the *spots* appear not in the flesh, but strike inward to the heart, and kill it. If all our internal *spots* should break out, we could not endure one another. The whole world would be an Hospital, and every man a *Lazar*. God calls for sacrifice, the Priest presents it, but it must be without blemish: we have no sacrifice to offer but ourselves, and how will he accept a *spotted* man, that required an *unspotted* beast? This is one step.

2 The whole world is *spotted*, that is, another step: in the universal blemishes of nature let us read our own. When I consider the great and good work of God in the Creation, making all things for man, and man for himself, I think of the people's acclamation to the same workman, in a new and greater work of our Redemption; *He hath done all things well. He hath done*, such is his Power: *All things*, such is his Wisdom: *Well*, such is his Goodness. First, we have the work of Christ, *Fecit*: then the universalitie of the work, *Omnia*: Lastly, the nature of

that universalitie, *Bene*. When I look upon the present world, I find a great alteration; foulness and corruption in those Creatures, which were from God of so pure a constitution. He made the world so fair, that he loved it; but when man had took it in hand, he began to loathe it. *All flesh had corrupted his way: Corrupted*, that is the turpitude: *All flesh*, that is the latitude. The morning saw all things very good, the evening of the same day saw *spots* and *blemishes* in all Creatures. To charge God with this degeneration, is the highest blasphemy: coldness may sooner arise from fire, than any evil from the fountain of Goodness. Indeed there is a penal evil; and this he acknowledgeth his own: there is a criminal evil, which we call a radical, causal one; this is ours. This last is an unrighteous action, which pleaseth man, and displeaseth God: the other is a just suffering, that pleaseth God, and displeaseth man. The punishment of sin is not properly an evil, but a good action of Justice; dishonoring the guilty Creature, to honor his holy Maker. As we say of war, It is a destroyer of nature *in Individuo*, but a preserver of it *in Catholico*.

Of this foul and *spotted* evil, *Deus non est Autor, sed ulter*. How then came these *spots*? *An enemy hath done this*, sowing tares upon the Wheat. Which shows first, that good was before evil, for it is *Superseminatio*, a sowing upon: good had the priority, though evil hath now got the superiority. Next, that evil is an accident, not a nature; but such an accident as hath quite spoiled nature, as rust mars the gold. That as we say of a Prince, though he be *Deus in terris*, yet he is but *Deus terrenus*; though a god before men, yet but a man before God. So our whole natural condition, which was Angelical in respect of the beasts, is now but (as it were) bestial in respect of the Angels. I do not intend by this, according to the dotage of some new Philosophers, that every irregularitie on earth puts a star out of order in the firmament: that every adulterous act here, sticks a blot upon the Moon there: that our pride and ambition hath brought the Sun lower than it was: that he either slackes or mends his pace, as we grow dull or forward in God's service. For the stars keep their courses, the Moon hath no more blemishes than she had a thousand years ago: the Sun is neither come nearer, nor gone further off, but keeps the same line wherein God bade it run at the first: the heavens are as clear, and the planets as regular in their wanderings, as ever: the celestial bodies admit of no qualities. If all our sins were set as *spots* on the Sun, *Iamdudum Sol nobis pice us apparüisset*; it had been as black as pitch before this time. But this I say, *The whole Creature groaneth under the bondage of our corruption*: and the world was once so foul with our iniquities, that the Maker scoured it with an Inundation of water; and again, it is so grown so filthy, that he will purify it with a deluge of fire, in the day of Judgment.

3 But if every man be *spotted*, who shall then enter into heaven, seeing into that City *no unclean thing shall come*? This is true, yet many that have been unclean persons, are since admitted. They went not in impure; *Such ye were*, (as could not enter) but *ye are cleansed*, saith *Paul* to his *Corinthians*. They were all naturally unclean, yet many of them are now in heaven; but before they entered, they were *washed*. I list not to uncover the *spots* of God's Saints; let them be buried in the dust with their bodies: yet their souls are in Heaven: how got they thither? *They washed them, and made them white in the blood of the Lamb*. *Washed*, therefore they had been foul: *Made them white*, therefore they were of a stained color before. If God should look for a spotlesnesse here, whom should he look upon? Is any man's heart pure? no, he

shall have cause to his death-bed of redoubling that prayer, *Create in me a clean heart, O God.* And his Confessor may still preach to him that Text, *Wash thy heart from iniquity, that thou mayest be saved.* And who can say, *He hath clean hands?* Say his heart were clean, say his hands, yet be his feet clean? They stand next the earth, therefore are aptest to soil. For this purpose Christ washed his Disciples feet, and thus commented on it, and interpreted his own action; *He that is washed, needeth not save to wash his feet.* Out of the Bath a man comes washed all over, yet some gravel will stick on his feet.

He is not of an earthen constitution, that hath no earthly affection. Christ took our flesh, took it without spot, without spot he kept it; no man else ever received it so, or kept it so. *Hate the garment spotted by the flesh;* yet the flesh it self is this garment, and it spots it self with it self. Job was a holy man, yet he confesseth after all this washing, that his own clothes would make him abhorred. David holy, yet he desired to be washed with Hyssop. The Church is said to have no Spot: yet every particular limb of that fair and spotless body, every soul in that Church is full of spots. Yea, Christ himself hath spots, not by nature, but by imputation; not his own, but ours; he took all our stains and deformities; *He became sin for us:* for us he was made full of spots, that we in him might be spotless. The Grace of God may go a great way in our souls, and yet not leave us without spots. Mercies may fall in abundant showers on our hearts, and yet not mollify all our hardness. Those holy fires may consume a great deal of our dross, not all. Corrections are a Bath to purge us from the foul corruptions we gather by walking in this dirty world; yet Israel confesseth, *they were not cleansed from the iniquity of Peor to this day.* God may heal our wounds, and yet leave scars; purge our blood, and yet leave spots. But there is no spot so foul, which repentance cannot wash off; this shall make a man lift up his face without spot. And Saint Paul prays for his Thessalonians, that they might be presented blameless at the coming of Christ; which he would never have begged, if he knew it never could be granted. Not to have no spot here, but to have no spot imputed hereafter, is the happiness of a Christian.

4 We have all spots, but these are spots: for the Apostle speaks not of their actions here, but their persons: not the blemishes of the men, but that the men themselves are blemishes. This is a high degree of sin, to be wholly turned into sin. The Leopard is full of spots, but the Leopard is not a spot, nor is the spot a Leopard. Many a body is diseased, but the body is one thing, the disease another: but when the whole body is turned into a disease, it in a manner ceaseth to be a body. When the clouds let fall their showers by drops, we call it a Rain: but when all those drops are met in one channell, it is no more a rain now, but a flood. They have committed so many sins, that for the number and continuitie of them, they cease to be sinners, and are very sins. As the Prophet Micah calls it not the idolatry of Jerusalem, but the Jerusalem of idolatry. The case seemed desperate, when there was no soundness, nothing but corruption; and David says, *There is no whole part in my flesh;* and Job is said to be so full of ulcers, that a pins point could not be thrust between them. If this were other than an emphatical expression of their malady, it was strange that the whole flesh should be one coagulated ulcer. Yet was this bile but upon the flesh, and there was life within: but here the whole soul and body becomes one botch; as Lucan spake of a wounded body, *Totum est pro vulnere corpus:* no more a body, but a wound: no more sinful Creatures, but Creatures that be

sins. If there were not several degrees of sin on earth, there should not be several measures of torment in hell. When travellers ride together in a dirty way, all are dashed, but some more or less than others, according to their more or less circumspection or advantage. Vice is said (in the Fable) to have in her garden a subterraneous vault; out of which she could convey foul water, to soil the curious spectators; which was of different operations in the staining. They that were defiled with the aspersions of wantonness, were sooner dried; they that with pride, covetousness, ambition, quite spoiled their garments: they that with envy, treachery, homicide, sacrilege; could never get out the *spots*, but were fain to cast their clothes into the fire. *Spots* may be sized in so deep, as not to be purged but with the fire of hell.

5 To whom do these appear *spots and blemishes*? First, to God, who hath pure eyes, and can abide no unclean thing. He hates filthiness in his own, though he do not hate his own for filthiness, because he respects them in Christ: but in the reprobate he so abhors the sin, that he hates even the sinner for it. It was for the sin of man, that God *repented he made man*: thus it offends the first Person. These *spots* drew from Christ a sweat of blood in the Garden, and the blood of his life on the Cross; so they offend the second Person. They also grieve the holy Ghost; who looking for the fruit of joy and peace, and such sweet perfumes, finds the stench of sordid corruptions.

2 To the Angels; they despise not a diseased body, nor an infected house, if a holy soul dwell there. *No plague shall come nigh thy dwelling, for he shall give his Angels charge over thee*. They are set not only to keep us and the plague asunder, but still to keep us though we light in a house together. They do not scorn to take *Lazarus* his soul out of an ulcerous body. It is not sickness, but sin, from which they turn their faces. But now, should Angels stand by sinners in their acts of uncleanness? Must an Angel wait upon a proud popinjay, while she is dressing her self by the glass? While men ply their drunken carouses in tavernes, do they look that their Angels should fly up and down the room? Iniquities be sport for devils, but an eye-sore to the Angels; they that rejoice at a sinners conversion, do rather grieve at his aberration.

3 To good men, whom nothing pleaseth, that displeaseth their Maker. While the world is laughing, *David* is mourning for them; *Mine eyes gush out rivers of waters, because they keep not thy Law*. Men turn from *Lazars* and lepers, and refuse to visit visited houses: yet *Tutius morbi, quàm vitii consortium*: it is better dwelling with good men in an unwholesome climate, than in the purest air with unclean persons; as *Lot, in bona terrâ cum gente mala*.

4 To bad men: for howsoever sinners love to be evil themselves, yet they would have others good to them. *Nero*, that took such pleasure in shedding blood, when his own turn came, complained. He that delights in polluting the marriage-bed of others, would not have his own abused. The thief would not have his own goods stolen; the proud man is said to carry a dagger, to stab him that is prouder. No wicked man doth wish to suffer, what he takes pleasure to do. We read of four lepers that kept company together, but it was upon a desperate adventure; neither could endure others leprosy. He that hath the most corrupt lungs, complains of another's offensive breath. *Naaman the Captain of the host of the Syrian*

king, was a great man with his master, and honorable, and a mighty man in valor, But he was a Leper. A great warrior, an honorable Courtier, yet a Leper: The leprosy was a nasty and loathsome disease, yet this odious and wearisome condition lights upon a great person. Now, what was all his glory, with his leprosy? They that honor'd him, avoided him; and he was abhorred of those that flatter'd him. The basest slave of Syria would not change skins with him, though he might have his honor to boot. So men given to villainies are shunned of those that are little other than villanous. These spots are infectious, more than the plague-tokens; and though they please other dissolute souls here, yet they shall curse them in hell, because their example is the cause of their greater torment.

5 To the creatures; for God made them to serve man, and to wait upon him in the service of God: now when man turns himself out of God's service, all the creatures in serving him are (as it were) turned out of God's service too, and grieve that they are compelled to wait upon a wrong master.

6 They are offensive to the very damned in hell; which seemeth strange, but it is true. That rich man, not out of charity to his brethren, but favor to himself, requested that warning might be given to his brethren; least as his example increased their sins, their sins should advance his torments.

7 But now lastly, do they not offend themselves? No, the sick man may feel, the dead does not. Who knows the spots on his own face, but either by the reflection of a glass, or by the relation of others? The Lazar or Leper cannot choose but abhor himself: how little pleasure did that Syrian Peere take to be stooped unto by others, while he hated to see himself? While his hand could not move to his mouth, without his own detestation? But this is a spiritual disease, festering inwards: when the conscience is unclasped, and these spots break forth; as when the bottomless pit was opened, the locusts flew out; and sin shall write her inscription on the doors; not as in visited houses, Lord have mercy on us; but in the chambers of despair, All mercy is fled from us; it will be fearful.

6 Sin is of a defiling quality; like a be-myred dog, when it fawnes upon us, it fowls us. It may in this one thing be compared to fire, it converts matter into it self. Staine a cloth, or die it into another color, yet still it remains a cloth: the body turns meat into it self, is not turned into the meat: only as fire can convert a burning material into fire, so sin turns a man into sin, that he is no more a man, but a very spot. Corporal leprosy have been healed by natural means; and blemishes that art cannot cure, yet it hath devices to hide. But for these blemishes, there is nothing in nature to cure them, nothing in art to cover them. If honor could do it, Naaman had been no Leper. A noble sinner is but a noble spot. If riches, Nabal had not been branded for a churl: but heaps of wealth laid upon heaps of wickedness, make but a great dunghill. Can perfumes? Civet indeed will make a dog smell as sweet as his master: but a vicious life doth more stink through a garnished body, than a rotten body doth through perfumed garments. Can beauty? No, even when there appears no blemish in the outward skin, yet through a lascivious demeanour the beauty it self becomes a blemish. Nay, can Profession it self hide or heal the spiritual leprosy? Rome dresseth herself in the robes and titles of the chaste spouse of Christ, yet is she not still that scarlet Whore? The Jesuits have

been saucy with the name of *Jesus*, are they not still that *mystery of iniquity*? *Saul* did prophesy in the College, was he not still a blot in the world? Many are beautiful as the sons of the morning in their profession, that are still black birds, children of the night in their conversation. As *Sigismund* the Emperor said of *Julian* the Cardinal, Legate at the Council of *Basil*, when he was highly commended to him, *Tamen Romanus est*, yet he is a Roman. So we may say of an hypocrite, when he is praised for his zealous devotion, *Tamen macula est*, yet he is a *blemish*. Men of foul and corrupt manners shall find nothing in nature or art, that shall keep them from being, and being called *spots*.

7 Open and notorious offenders ought to be denied these holy feasts, to be put from the Sacrament; and instead of communicating with us, to pass under the censure of excommunication from us; till in penitent tears they have cleansed their pollutions. *Spots* in the life are worse than spots in the face: if such sluttish aspersions appear on the skin, will any man come to the Church before he hath washed his face? These are not members, but spots of the body; we pare off such excrescent blemishes that the body may be perfect. They may be in the decree of God members of Christ, they are not so yet in the judgment of man: we call not a wart on the flesh, a part of the body. Indeed it is true, *Servi est invitare, Dei est separare*: yet the Minister calls in some, whom the master casts out. *Matth.* 22.13. We may not put the sign of Christ's body into a drunken hand, nor offer the Symbole of his blood to a bloody and malicious heart; nor the Sacrament of peace and love to them that hate both love and peace. We do not only say, come not hither if ye be such, but we must not suffer you to come hither if we know you to be such. We wash our hands before we take our temporal food, and shall we not cleanse our hearts before we receive our spiritual? The dead body of Christ was wrapped in clean linen, and is not his living body worthy of a clean conscience? The body and blood of the Lord doth make us holy, and is it not our default if the same should make us guilty? Read and compare *John.* 6.54. with *1 Cor.* 11.29. How contrary are these effects of the same thing in divers men? Even as life and death, heaven and hell, salvation and perdition, eternal joy and eternal fire. O that man for a little filthy lust, the pleasure of his sense, or indulgence to his affections, should convert heavenly food to his own bane. He that comes a penitent, departs an innocent: they that come with all their unwashed blemishes, with a thousand woes return; the supper of life is to them a bloody banquet.

Observe what preparation was required for receiving of the Law. For time, *three days*: if so much time must be spent in preparing to take it, our whole life is short enough to prepare a reckoning for it. That was the word of a command, *Paul* calls it the *ministration of death*: this is the word of Promise, the promise of Christ and salvation with him. If that required three days, which was all terror: what time of preparation is due to this that is all comfort? When our souls are at the best, yet our approach to God requires particular addresses, and new preparations: it is well if the whole *Lent* can prepare our hearts for *Easter*: and they that do not fit themselves before they come, had better have kept away. For matter, all Israel must be *sanctified*: what was the cause? Seven weeks they had been out of Egypt, yet all this while Egypt was not gone out of them: the Egyptian vices, together with their flesh-pots, stuck still in their memories, in their appetites. They had passed by many waters, of the Red Sea, of

Marah, of that gushed out of the Rock; yet the infection of Egypt was not washed off: therefore they must be sanctified. Doth not this charge lie as close upon us? Now is the time we draw near unto God in a special manner: he often preacheth to us, and we hear him: we often call upon him, and he hears us: but now we come one step nearer, as it were to take him by the hand, and convey him in these holy symbols to our heart. Sin is never safe, but then most dangerous when we bring it into the presence of God. If it comes along with us to the communion table, it shall not only frustrate what we do, but endanger us to a worse estate than we brought thither. At all times we must be holy, but then especially when we present ourselves to the holy eyes of our Maker. Who dares kiss the Kings hand with a foul mouth? We wash before our private meals it home daily; but when we are to eat with some great Person, we scour our hands with bals. We cannot be too holy when we come to feed with our Savior, yea to feed upon him. When he is a guest, we are but the Host: but when we are his guests, he is both the Host and the Feast, even the cheare it self. Now if they must be so sanctified to receive the Law, how holy should we be to receive the grace of the Gospel? Yea, not only their persons, but their very clothes must be cleansed. As they that come out of infected houses, air their garments: their clothes smelt of Egypt, and must be washed. But why their clothes? and why washed? Garments are not capable of sin; if they were, water would not cleanse them. The danger was neither in their skins, nor in their coats, yet they must be washed, that they might learn by the cleanness of their clothes, with what souls to appear before God. Because they were more in danger of being foul, than of being bare, they are washed to begin their age in purity.

At this solemn time men use to put on their best garments; a custom which we approve, rather than reprove: it is fit our reverence to the Presence of God should be seen in our very vestures. Devotion takes no pleasure to dwell slovenly; like *Galba's* wit, under a deformed roof. Christ doth not condemn external cleanness, when he prefers inward holiness. It is not *pulchritudo pellu*, but *turpitudine cordis*, that comes under censure. A crystal glass doth well, but we do not use to put mud into it. But what is a neat suit with foul and ragged linings, a white skin with a filthy soul? Rather than not to have the face fair, too many use lotions and colors to blanch it: *Feciam Deus fecit, pictam diabolus infecit*. Yet both within and without, we should be cleanly. But especially God looks to the pureness of that part which resembles himself. He made every creature *juxta genus suum, after his kind*: man in the image of himself. A whited or adorned clay is not his image; the God of Spirits looks to the spirit, that that be holy and humble; both. For some will be holy, and not humble: but all the pureness of their minds, will not bear out the stiffnesse of their knees. If they want reverence, pretend what they will, I shall hardly credit their holiness. Others seem humble, but they forget to be holy: so some guest sit down with the rest, but they have no stomach.

In a word, *Accipite loti, accipite laeti*; with cleansed hands, and joyful hearts. Let not Christ be forced upon you, but stretch out a thankful hand to receive him. *Si non receptor es, deceptor es*, thou coozenest thine own soul. *Adsit mentaliter, cum haberi non potest sacramentaliter*. But when the feast is prepared, and we invited, let us come. Let us avoid *spots*, that we be not defiled: bewail our *spots*, that they may be pardoned: and resolve against all *spots* hereafter, that we may be comforted.

8 We may not abstain from the Sacrament; because there be *spots* and *blemishes* in the Society: It is true, these *spots* should be removed; say they are not, shall we therefore remove ourselves? To them the holy bread is bane, to thee it is Salvation. The unworthy receiver *eateth and drinketh damnation to himself; Sibi, non tibi, To himself, not to thee.* If we communicate with evil men, and not in evil things, we have no harm. Woe were us, if we should live in the danger of all men's sins: we have enough of our own, we need not borrow of others. Every man shall bear his own burden▪ ours is not so light, that we should call for more weight, and undertake what God never imposed. It was enough for him that was God and man, *to bear the iniquity of us all;* it is no task for us: alas, we faint under the least of our own. Nor can others sins become ours by toleration or connivence, but by imitation and indulgence. If each man's known *blemish* be every man's, then is every son of *Adam* as public a person as his father was. We were all in *Adam*, stood or fell in him; there must be some difference between the Root and the Branches. My fathers sin is not mine, much less my neighbors. *The son shall not bear the iniquity of the father.* Unless a *spotted* soul could *blemish* the Sacrament, it is to my believing heart the bread of Life. The Church of *Thyatira* had many blots, yet the Holy Ghost *lays on them none other burden but this, That which thou hast already, hold fast til I come.* He bids them not leave the Church, but hold fast their own.

But a *little leaven leaveneth the whole lump?* It is true by the infection of it: but it only soureth them that partake it, not those that dislike it. Am I become an adulterer, because an adulterer communicates with me? Am I guilty of excess, because he that was yesterday drunk, today eats with me soberly? Charity would think that no man brings his sin along with him to the Sacrament; but rather, hath formerly exonerated his soul by repentance. Whiles we dislike, resist, reprove, and mourn for it, it cannot be ours. The Corinthians had these *love-feasts*, and in them gross and sinful disorders; yet *Paul* doth not say, Abstain from the Sacrament till they be reformed. No, he corrects the abuse, but he commands the act. *That you come together for the worse, I praise you not: but that you come together, I praise you.* God hath commanded us to hear and receive; where did he ever say, Except you must come among sinners? Their uncleanness can no more defile us, than our holiness can excuse them. We are invited to a feast; if but a napkin or a trencher be misplaced, or a dish ill carved, we fly off from the table in a fume, and never stay to thank our Host. O that men would be but sober, and either less curious, or more charitable.

9 As all sins are *spots*, so some have a more special resemblance, as carrying in them a natural poison and filthiness. Such particular instances we find in the Scriptures, wherein God discovered the *spots* in their consciences, by sticking spots on their carcasses. The Egyptians and Magicians contest with *Moses*, and are struck with a scab on their faces. It is against men's lusts that we fight, and for their lusts they contend against us; *spots* they would defend, and therefore God lays on them such spots from which they shall not defend themselves. I never knew men oppose God's Messengers, but once before their death they complained of their gettings. *Miriam's* foul tongue is punished with a foul face. She would have been as glorious as her brother *Moses*, now every Israelite sees his face glorious, hers leprous. The venom of her tongue would have eaten into the reputation of her Prince, therefore the venom of leprosy eats into her flesh. Both *Moses* and *Miriam* had need of veils,

the one to shadow his glory, the other to hide her deformity. And indeed, deformity is the fit cure of pride: she scorned *Zipporah* the Midianite for not being so fair as her self, now the Midianite will not change complexions with her. Pride and envy are two fatal spots, they seldom scape infamy; the divine Justice will cast filth in their faces. Let them that be proud because they are well-favored, think on *Miriam*: the beauty that is held with affectation, shall perish with contempt: God hath spots for the proudest face.

Of this cup drank *Gehazi*; seeing he would needs take part of *Naaman's* money, he shall take part with him in his leprosy. These were heavy talents for *Gehazi*: he had far better have kept a light purse and a homely coat, with a found body and a clean soul. The talents were never heavy till now: two of *Naaman's* servants bore them for him before, now *Gehazi* must bear them himself alone. He desired a load of treasure, and he hath loaded himself with a curse: he would have two suits, and he hath got a third to boot; one more than he looked for, an unchangeable suit; that shall last as long as his skin, that shall clothe him with shame, and be ever loathsomely white, noisomely unclean. The sins of *Gehazi* were covetousness, fraud, sacrilege; and all passengers shall read these in leprous characters. What be more truly the sins of this City, than these three of *Gehazi*? Sacrilege, in which it hath justified all the world: covetousness in our hearts, fraud in our hands, who complains not of? These be the spots of our souls; and hath not God answered them all, over and over again, with spots on our carcasses? Have we not been plagued for these injuries, with stinging and stinking leprosy? Have our own persons only bore the punishment? no, but as *Gehazi's* sin was not only read in his flesh, but in his posterities; so even the children have drunk of the Fathers cup.

Lastly, for application; our land is too full of these spots; it is more populous of blemishes, than of inhabitants. There is a tale of Saint *Bridget*, that she heard the blessed Virgin saying to her Son, *Rome is a fruitful land*: to whom he answered, It is so indeed, *sed zizaniae tantum*, only fruitful of tares. If a man were in Tartary, he might see abundance of men, but all black-Moors: we have store of Christians, but a great number of them be spotted Christians: yea, not a few be rather spots than Christians. Our sins multiply faster than our people: Oh that there were any comparison between their numbers; for one man hath a great number of sins. We had but some families of Papists; now they talk of whole colonies, streets, and lanes, and parishes of the brood of that spotted harlot. Drunkards were as rare as wolves, now they are as common as hogs. Whores were like owls, only night-birds; now they keep open house, pay scot and lot with their honest neighbors. *Hugo Cardinalis* said of *Innocentius* when he departed from *Lions*, that whereas there were four Stews at his coming thither, he had left them but one; marry that reached from one end of the city to the other; *Vrbs est jam tota lupanar*. With spotted lives we profess that unspotted Lamb.

We know there is a spotted fever that rageth and rangeth among us, in which we may read our spotted courses. How justly doth God retaliate to us our sins; spot for spot, blemish for blemish, for the hidden spots of our souls, these visible spots on our bodies. I do not censure the persons sick of that disease; God forbid: there be greater sinners that scape than some that suffer. A good man may die of that plague, which was bred by others sins. Of a poison'd fountain in the way, the innocent passenger may miscarry, as well as the guilty; the true

man as the thief. Yet from a general visitation we may gather a general Instruction. By a fever that discovers it self in spots, God punisheth our undiscover'd sins; thus he cries quittance with us. The spots declare the sickness to be a malignant and pestilential disease: and by these tokens the Physicians see more clearly what to do: you will say, There is comfort in that: but most commonly all they can do, comes to nothing, there is no comfort in that. It is some benefit for a man to know his enemy; but withal to know him too hard for him, is small benefit. It is a poor step toward recovery, when our spots do only tell us that we are worse than we thought ourselves. Indeed it is well, if God's marks upon us, can be our marks to God, and like symptoms of death direct us to the Fountain of Life: if this Judgment can make way for mercy, as a strong wind clears the air for the Sunshine. To say, the house is visited, God's tokens and marks be there, the spots are upon them, keeps off friends; for few men dare visit where God hath visited. But though they dare not come, under pretence of being pestiducts to others, yet the Lord fails not to visit his with compassion, as with affliction. Many a man hath been saved that had God's marks upon him: but he is a weft and stray, in a woeful state, upon whom God hath not set his marks. *Paul* professeth that he bore about in his body the marks of the Lord Jesus, and this was his joy. *David* hath it, *Shew some good token on me for good*; there is then a token for good, a token of goodness: and the heat of a fever working on the body may be but the chafing of the wax, that God may set the seal of Salvation upon it. Howsoever, let us pray for them that have these spots on their bodies, God comfort them: and no less heartily for ourselves that have these spots on our souls, God amend us.

[Uses.] 1 Learn to see thy spots: many have unknown sins, as a man may have a mole on his back, and himself never know it. *Lord, cleanse me from my secret faults*. But have we not spots whereof we are not ignorant? In diseases, sometimes nature is strong enough to put forth spots, and there she cries to us by these outward declarations, that we are sick; sometime she cannot do it but by the force of cordials. Sometime conscience of her self shows us our sins; sometimes she cannot but by medicines, arguments that convince us out of the holy Word. Some can see, and will not; as *Balaam*: some would see, and cannot; as the *Eunuch*: some neither will nor can, as *Pharaoh*: some both can, and will, as *David*. We may know the malice of a man by his confession, yet we do not know whether there be not as much malice remaining in him after his confession; we are sure of his hatred, not of his repentance. Many a one knows his fault, yet loves it. It is poor comfort to know much danger, and not to know that that is the worst. A woman is eased by being delivered, and she forgets her pains at the birth of a Son: but could she read his future story; how ill a man, perhaps how ill a son, he would prove; I doubt whether the ease of her body would recompense the grief of her mind. What am I the better to know my calamity, if I know not the way to comfort? Such a knowledge would but increase sorrow, and be a purchase clogged with more encombrances.

Yet is it the first degree toward recovery, to see our spots, though upon the sight we have a touch of despair. There be some virtues that cannot be exercised but in trouble. We must be poor and want, before we can exercise the virtue of thankfulness: we must be miserable and in anguish, before we can exercise the virtue of patience: so we must be sinners and have spots, yea, we must see those spots, and feel those sins, before we can exercise the Grace of

Repentance. If we did not cry, we should die, and by our crying we come to live: though we dig deep, yet the gold is worth our labor. What must we do next?

2 Confess these *spots*. Our corporal blemishes we hide from men's sight, and that with modesty: none but beggars expose their sores, to move compassion. And we do not amiss to hide our infirmities also from public view; seeing every sin doubles it own malignity by being offensive. But if we hide our *spots* from God, we and our *spots* shall perish together. The *spots* that God hateth, are the *spots* that man hideth. He that carveth a piece of wood, covers the *spots*; as the Painter hid the scar in *Agamemnon's* face; and many living pieces are painted for the same purpose. Yea, there be some that study to be spotted, as if they thought themselves then fairest, when they are foulest. *Jacob* practiced an invention to procure *spots* on his sheep; and these invent, meditate, project how to procure *spots* in their souls. And yet when they have them, they are as careful to hide them; if God can find them, so it is; he shall not know it from their mouth. These are idolaters of their own stains, in love with their own foulnesses, and conceal them as *Rachel* did her fathers gods. But *he that hideth his sins shall not prosper*. There is a voluntary confession, the language of a tender conscience: and there is a confession upon the rack, when the smart of our sides opens our lips. *Jacob* sought to bring *spots* on his lambes, and God did prosper his rods: when affliction can bring us to confess our *spots*, then God doth prosper his own rods. Until we tell the heavenly Physician our *spots*, he applies no medicine; unless we call that a medicine, which drives us to tell them. But without discovery of our disease, how should there be a recovery of our health? In the Courts of human Justice the safest plea is, *Non feci, Not guilty*: but in the Court of Conscience, *Peccavi, Guilty*: Lord, have mercy on me a sinner.

3 It is madness to confess ourselves foul, and not to wash; therefore let us endeavour our own cleansing: that as our Apostasy hath blurred our pureness, so our renovation may put out our apostasy; and as sin defiled nature, so grace may destroy sin. In our making there was work for God only; in our marring there was work for ourselves only; in our restoring there is work for God and ourselves together. To do this, *Sprinkling* will not serve: so *Agrippa* stood within the shower of Christianity, and had some aspersion of it; he was *almost persuaded to be a Christian*: as the dew stands in drops on the blasted grass. If sprinkling could make a cloth clean, we should never stand to wash it. Nor is *Dipping* sufficient; so *Nicodemus* had an immersion in the river of Grace: but Christ tells him, *Except he be borne of water and of the Spirit, he cannot enter into the Kingdom of God*: he must have a better scowring ere he get in: Some look into the Church, but have not the Power to tarry; here's a dip and away. Nor will half-washing do it, or washing by halves; like *Ephraim's cake, half-turned, dow-bak'd*. Men may be *loti*, and not *mundi*; washed, and not clean. Hypocrites cozen many, but none so much as themselves. Indeed dipping or sprinkling shall be effectual, when the Spirit of God applies it. Once dipping in the pool of *Bethesda*, cured; and the blood of the new Covenant is called the *Blood of sprinkling*. *I will sprinkle clean water upon you, and you shall be clean*. It is no more with God, but as the Prophet said to *Naaman*, *Wash and be clean. Non tenetur ad media, in tribuendo remedia*. But for us, when we put our souls to washing, let us be sure there is water enough; as *John* baptized in *Aenon*, *because there was much water*. Our Fonts are made large enough to dip the Infant, but Charity dispenseth with Ceremony. Let thine eyes gush out a

stream of penitent tears, to bathe▪ and purge thy Conscience from these *spots*. *I wash my bed, and water my couch with my tears*, saith David; tears enow to run down from his bed to his couch. Many guests were invited to that great supper, yet there was room: he sends for more, takes them up from the hedges and highwayes, and rests not bidding till the rooms were full. So invite Graces to thy soul; bid Repentance, a heart-easing guest; bid faith, a cheerful guest; humility, charity, patience, zeal, *till thy house be filled*. Bee not washed without, and foul within: hypocrites are but painted tombs; look on them, they please your eyes: look into them, they offend your nostrils. Some have washed their faces, not their hands; so *Judas* his face kisseth Christ, but his foul hand betrays him. Some have washed their hands, not their faces; so *Pilate* washed his hands, yet with his mouth condemned the Innocent. Some have washed their eyes, not their ears; they presume to understand so much of their own Judgments, that they scorn to hear any Preacher. Some have washed their ears, not their eyes; they come to hear, but their eyes are full of uncleanness. Some have washed only one side; like *Plaises*; you see a white side, turn them over, and they show you the black. Others have washed all but their feet; and those *Propter situm & transitum*, for place and motion, are foul still. But let us leave no part unwashed on earth, as we desire that no part should be excluded from heaven.

4 To conclude, there is only one Fountain to purge all these spots; the blood of the Lamb. For this purpose was Christ baptized, even to wash us. There was in him neither fore-skin of corruption, to need the knife; nor filthiness, to need the water: he came not to be his own Savior, but ours. We were all uncleanness; he would therefore have that done to his most pure body, which might be of force to cleanse our most impure souls. His Baptism gives virtue to ours: yea, it doth not only wash the souls of men, but it washeth that very water whereby we are washed. By that act the water became clean and holy, and can both cleanse and hallow us. If the handkerchiefes that touched the Apostles had power of cure; how much more that water which the sacred body of Christ touched? His first baptising was with water, his last with blood; both of them wash the world from their sins. If we manifest them to him by an humble confession, he will take them from us to himself by a merciful translation. The spots of every believer belong to the body of his Savior: for this purpose he came to the earth, even to assume them. So that when we deplore our *spots*, we do but present him with his own: and till we do so, we with-hold his right. He doth challenge the sins of all humble penitents to be his by imputation, and by imputation we challenge in faith his righteousness to be ours. O Christ, take from us that foulness of our own, which would condemn us; and give us that holiness of thine, which is only able to save us. *Amen*.

Sporting themselves in their deceivings.] These words asunder describe to us a varlet and a fool, and both together make up a devil. To sin in *deceiving* is the part of a lewd wit: to *make sport* with sinning, is the part of a foolish heart. It is easy to *deceive*, to deceive a friend, to deceive under the profession of friendship: to make this a *sport*, is most wicked. We have an *Achitophel* in the one, an *Hanun* in the other, a *Belial* in both. First, consider them asunder.

Their deceivings.] He that is resolved to make no matter of his Conscience, may easily find matter enough for his coozenage. But is there no deceit justifiable? Be there not *piae frauds*?

peccata compensativa? as when a virgin is saved from ravishment, a man from murder, by a lie? There is no intentional good can bear out a formal evil. I know it is good to prevent sin; but not to prevent it with sin. The Egyptian mid-wives were taught by the fear of God to disobey that bloody command: to say, they had warrant for so foul a deed, they knew would be no excuse. God had said to their hearts, *Thou shalt not kill*: this voice was louder than *Pharaohs*. Thus far I commend their obedience in disobeying: but to help themselves with a lie, I dare not commend their excuse. In not killing, they feared God: in dissembling, they feared *Pharaoh*. There was weakness in their pretence, goodness in their practice. Yet God blessed them, and rewards with good their very not doing of evil. But here, let not men lay the thanks upon the sin, which is due to the virtue. Let us ascribe things to their right causes: their mercy was recompensed, their lie or deceiving was but pardoned. *Mical* delivered *David* through a window: thus fare she did like *David's* wife. Then answered her father, that he threatened to kill her, if she freed him not; here she began to be *Saul's* daughter. In keeping him from the guilt of innocent blood, she did well; but not in closing it up with a lie. But as she loved her husband better than her father, so she loved her self better than her husband. She saved her husband by a wile, and now she saves her self by a lie. Thus she loseth half the thanks of her good service, by devising a slander of her husband, to quit her self, and delude her father.

Thus *David* himself deceived *Abimelech*: he that overcame the Bear, Lion, Giant, is overcome with fear. Long had he gone upright, yet now begins to halt with the Priest of God, and draws from him by a falsehood that favor, that shall cost him his life. O what would we have given afterwards to redeem this oversight? Thus to *Achish* he feigned himself mad, and thought it the best use of his reason, to dissemble the loss of the use of his reason. I find such acts of deception in the Saints, I find infirmity in those acts, but malice, and avarice, and dishonest fraud, I find not.

Wicked *Deceit* is another thing; that beguiles men of what they have, with a vain hope of that they never shall have. When the simple go to the market, the subtle then get money. *Deceit* is ever bad enough, but then worse when it is disguised with an oath. They that cannot tell how to begin praying, know not when to make an end of swearing. The Jews durst scarce mention the Name of God in a truth, our *deceivers* stick not to call it into a falsehood. Some think that 〈 in non-Latin alphabet 〉 comes of 〈 in non-Latin alphabet 〉, for truth lies hidden: and *deceivers* endeavor all possible means to keep it hidden still. Like *Potiphars* wife, they have only the garment of an honest man, to prove their dishonest cause. *Pueri talis, viri Sacramentis*: whosoever devised the sentence, Rome takes up the practice. They have Pictures and Pageants to deceive some, formal gravity to deceive others, false oaths to deceive all. There is a generation of *Deceivers*, Flatterers; whose profession is to catch dotterels: these by maintaining men's works, work out their own maintenance. The devils special agents, that deforme men by commending their deformities. Ravens feed but upon dead carcasses, these upon living souls. Of all wild beasts, the tyrant is the worst: of all tame beasts, the flatterer. The tradesman deceives me of my money, but the flatterer cozens me of my virtue, yea of my salvation. They are summer-birds, they never sing in winter: take off the idol, gold, they kick the asse with their heels, instead of bending their knees. Vermin run not away faster

from an house on fire, nor lice from a dead body, than they from poverty. *Alexander Severus* being certified how one *Turinus*, under color and pretence of his interest with the Emperor, had abused the people, promising things he never performed; fastened him to a stake in the market place, and smother'd him to death with smoke; the crier proclaiming, *Fumo pereat, qui fumum vendidit*. They that deceive men of their estates by adulterate wares or false promises, are the brokers of falsehood: but they that obtrude Popish trash instead of God's truth, and deceive men's consciences, are the special agents of Antichrist. The former have lost all worth of trust; but from the other, the wisdom of heaven deliver us.

Sporting themselves.] It is hard when the fool can find no bable to play withal, but sin: casting firebrands, and arrows, and death; and then jeeres it, *Am I not in sport?* If *Samson* fire the shockes of the Philistines, and *Absalom Joab's* barley fields, is this in *sport*? We read 2 *Sam.* 2.14. Both the commanders were cruel, both so inured to blood, that they make but a *sport* of killing. Custom brings sin to be so familiar, that the horror of it is turned into pleasure; and homicide is held but a *sport*. Cocks indeed, and dogs often fight and tear one another, to make men sport: but that men should bruise one another to make *sport* for their own kind, is no Christian, if it could be a rational course. *Cham* derides his fathers nakedness: it should have been his sorrow, he makes it his *sport*. It is ill for a man to make himself merry with that which angers God. While the Philistines will find nothing to play upon but *Samson*, *Samson* finds nothing to revenge himself upon but the Philistines. When the wicked laugh at sins with delight, God laughs at them, but with scorn. Yea such sport on earth, is the only sport for the fiends in hell. While men be hammering sin, the Tempter stands at their elbow: while they are acting sin, he sits in their bosom: all this while he is a working: but when they have done it, and make a *sport* of it, the devil himself makes holy-day. The common pretence for the foulest abuses, is but *sport*. The sacred Word of God is profaned: tax the violaters of that Majesty; alas, it was but in jest. Business of State may not be made the business of the Stage: and shall that which God prizeth like Himself, be sacrilegiously turned to a jest? More safely may the Satire play with the fire, or the fly with the candle. O charm your mouths from jesting with that which is given to save your souls. No fugitive abroad does so much harm, as a detracter or jeerer at home. They that write of creatures naturally disposed to the ruin of man, do as well mention the flea as the viper: because though the flea cannot kill, yet it doth what harm it can: so these licentious jesters utter all the venom they have. But *non patitur ludum fama, fides, oculus*; those three can abide no jest.

If sin were rightly considered, it were more worthy our tears, than our *sport*: the fool laughs at it, but the Saint weeps for it. *David* wept buckets of tears for his own sins, but whole rivers for others. The world is like *Jonah*: for him was the storm raised, yet he only was asleep: godly mourners are like the mariners, crying to God for mercy. *Jerusalem* made a sport of Christ, Christ wept over *Jerusalem*. If we weep not for the sins of the land, nobody else will: sinners themselves will not weep: they spend the evening in jollity, go to bed in security, and rise again without any further repentance, than that they call a cup of repentance, small drink to cool their intemperat heat. For their sakes Judgments are upon us, and yet they of all men are least sensible of them. The fire of wrath is kindled, and they do but warm themselves at the flame. Who must come with pailles of water in this combustion, but they

that *mourn in Zion*, and for Zion? *Turn to me*, saith the Lord, *with weeping*; where did he ever allow us to come laughing? A horrible incest was committed among the Corinthians, and ye saith *Paul, are puffed up, & have not rather mourned*. Alas, that men should look merily on that sin, which heaven beholds with sore eyes! Though Christ forbad the daughters of *Jerusalem to weep for him*, who was holy; yet he commanded them *to weep for themselves*, who were sinners. He that knew what sin was, and felt it so sharply, is not reported ever to have laughed; often you have him weeping, the chief mourner. When he came to Jerusalem in triumph, yet *he wept over it*. Neither the solemnity of time, nor joy of the people, nor those loud acclamations, could either drown his voice, but still he *lifted it up*; nor dry his eyes, but still he *wept*. If we truly knew our sins, our *sport* would be turned into tears; yea, and the more we weep, the better we know our sins. As *Solomon said, he that increaseth knowledge, increaseth sorrow*; so he that increaseth sorrow, increaseth his knowledge. A penny in the bottom of a bason of water seems as big as a shilling: it seemeth so, it is not so. But our sins steeped in tears seem as indeed they are; yea indeed they are greater than they can seem. As wine drowns cares, so doth *sport* sins; they are little, easy, light, and slight to those that are merry with them: but when instead of *sport in our deceivings*, we begin to bleed for that sport, then the remembrance of them is grievous unto us, the burden of them is intolerable. Now we that have turned our grace into sin, and our sin into *sport*, let us turn our *sport* into sorrow, that God may turn our sorrow into joy.

Thus we have considered them asunder, now both together: where we have two principal observations. 1 All *Deceit* is sinful. 2 *Religious deceit* is intolerable.

1 Fraud is no laughing matter, and he that *deceives* another, doth much more deceive himself: nor could he think it a *sport*, did he foresee who should have the worst in the end. Shew me that falsehearted Politician, that hath not consulted shame to his own house. Look upon *Achitophel*, whose counsel was as the oracle of God: see him advising *Absalom* to abuse his Fathers Concubines. What an hellish depth was in the advice of that Israelitish *Machiavell*! If *Absalom* be a traitor, yet he is a son: nature may return to it self: *Absalom* may relent, *David* may remit, what then shall become of us? Therefore he finds him out an act uncapable of forgiveness, to secure the conspiracy. Who would think that so lewd a man had ever sat at King *David's* Council-table? Yet was he wise enough to advise others, not to be good to himself. Policy and grace have one Author, but they do not always go upon one errand, nor to one person. *David* falls to his prayers, *Lord, turn the wisdom of Achitophel into foolishness*: and loe, one short ejaculation of innocence shall overturn this deep foundation of policy. God hath furnished his creatures with power to war, even against Himself; but he is wise enough to confound their devices: and while they reap shame by the abuse, he will have honor by the gift. Vainly doth *Achitophel* hope to strengthen evil with worse, to make treason fortunate by incest. He was one of *David's* deepest counselors, yet one of *David's* shallowest fools, that said in his heart, *there is no God*. Now what was the success? he meant to deceive *David*, he shall deceive himself. He strove for the highest renown of wisdom, and runs into the grossest extremity of madness. *Hushai's* counsel is allowed for better; and now *Achitophel* is beaten at his own weapon, he can live no longer. He goes home a worse asse than that which carried him, and puts the halter about his own neck. In this glass let politic sinners

read their own destiny; they are to themselves the most desperate fools. If the supreme Judge could be *deceived*, fraud had some hope: but seeing he is just, it makes the own *mittimus* to hell.

Had Judas any better success in his *deceiving*, that betrayed Christ with a *kiss*? *Ab osculo incipitur bellum, & per pacis indicium pacis rumpitur Sacramentum*: From the fairest flower of courtesy, this spider sucks the deadliest poison of trechery, *Joab's* kiss was a preface to a stab; and *Nero* kissed his mother even when he meant to bathe his hands in her blood; and *Judas* hath the same key to his horrid treason. It is bad *fallere fallentem*, to deceive the deceiver, howsoever some blanch it: for another's sin may hurt us, it is our own sin that condemns us: and because another man would do me a mischief, must I therefore do myself one? Burn myself to keep him from the heat of the fire? But *Judas* thought to deceive him, *qui nec falli novit, nec fallere*; that was both God and Man: a man most innocent, and therefore would not deceive: a God omniscient, and therefore would not be deceived. To beguile a harmless man, was *doli improbitas*, dishonesty: but to offer this to the all-seeing God, was *doli impietas*, Atheism. But what was the end of this *deceit*? he re-delivers the hire of his trechery, and saves the hangman a labor, by making away himself. Christ was well acquainted with such *deceivers*; *Master*, saith a Pharisee, *Scimus quia verax es, we kn• thou art true*: when he could have silenced him, Hypocrite, *Scio quia mendaces, I know thou art false*. Satan is that old *Deceiver*; and was so successful with the first *Adam*, that he durst set upon the second. He saw him depend upon his Fathers providence in the matter of nourishment, therefore tries him in a matter of miraculous preservation. *Throw thyself down, &c.* He that can sustain thee without bread, can preserve thee in this precipice. The roof of the Temple was an hundred and thirty cubits high; this was a pinnacle above the roof. From this *Pyramis* the cunning Sophister persuades him to make proof of his God-head, by the break-neck of his manhood. The gloss of the *deceit* was to show a miracle, that he might believe him; the meaning was to break his neck, that he might laugh at him. This is the way to proclaim thy Deity, to get credit in the world; men's eyes shall teach their faith, that there is more in thee than a man: and for danger, there is none; what can hurt the Son of God? Wherefore serves the guard of Angels, charged with thy safety? Thus in one act thou mayest be both safe and famous: trusting thy Fathers providence, and those serviceable spirits, *cast thyself down*. How strong was this *deceit*, if it had lighted upon a son of *Adam*, that was not the Son of God?

2 But *deceits* are then most abominable, when they shroud themselves under the wing of Religion; for such we shall prove these. There is no such devil, as he that looks like an Angel. Copper would never cozen us, if it had not the tincture of gold. Thus the sons of *Jacob* dealt with *Hamor*, *Gen. 34.13*. Revenge is their meaning, that is bad enough: to hide their cruelty with craft, worse: but to hide their craft with Religion, worst of all. The smiling malice is most deadly: and hatred gloss'd with dissimulation discovers it self in the most prodigious mischief. *We will agree with you, if you will be circumcised*. Here was God in the mouth, in the heart a devil. Never was any project so bloody, as that is coloured with religion. The better vice shows, the worse it is; and the worse it is, the better it desires to show. A Sacrament is intended, not to the good of the soul, but to the murder of the body: O religious coozenage! Did the sons of *Jacob* deceive alone? no, they dissemble with *Shechem*, and *Shechem* with his

people; *Shall not their wealth be ours?* The one pretended religion, and meant murder: the other pretended profit, and meant pleasure. They prevail with *Shechem*, and *Shechem* with the city. The conceit of commodity is a powerful oratory: not any love to the Sacrament, no not to *Shechem*, but the hope of gain, makes them prodigal of their blood in so painful a condition: they are content to smart, so they may gain. What was the end of this *deceit*? They receive a Sacrament, and their bane withal; and their first drops of blood are a preparative to the whole stream. Thus they are paid for a purpose of *deceiving*. Do the other escape? no, their sin lived, after the city was spoiled. It was a horrible impiety, instead of honoring a holy sign, to take advantage by it. How did those deceived *Hivites* die cursing that Sacrament, which had betrayed them! even their curses were the others sins. I would the children of Rome were like the children of *Jacob* in anything else but this; but in this only they are like them, and in nothing else. Did they not eat their sacrament upon a bargain of blood? Do not their bloody practices make all reasonable souls abhor their religion? Is not Religion their pretence, and murder their end? Why then is all this killing of kings, ruining of countries, massacring of cities, blowing up of states? For the Catholic cause, they confess; and by the catholic authority, they cannot deny. O who can more than pity them, that forsake Christ the Prince of peace, and either choose no God, or a bloody one?

Take another example. *Abner* revolts from *Ishbosheth* in a discontent, and persuades Israel to the change; and fetcheth his motive from the oracle of God. He knew this well enough before, and smother'd it for his own turn; now for his own turn he publisheth it. He knew this decree for *David* while he opposed him; now he wins the heart of Israel by showing God's charter for him. If *Ishbosheth's* title to the Crown were bad, why did *Abner* maintain it? If good, why did he forsake it? Was his conscience better informed? No, but his mind was changed. *Saul's* son had disgraced him, therefore now he is for *David*: he is become loyal for *David's* sake, and become *David's* for God's sake. No man ever heard *Abner* godly till then; and he had not been so then for any conscience of goodness, but for opportunity of revenge. Pride hath made many English malcontents the Almsmen of Rome: here their ambitious desires are crossed, therefore they fly hence in a snuff: trechery is their aim, and hither they bring it in the shape of Religion. O that they could see how odious it is, to make Devotion a stalking horse for policy! What was *Abner's* end? Whom *David* dismisseth in peace, *Joab* repaies with death. Of all men, the religious dissembler shall be sure of plagues.

Thus *Absalom* first *deceives* the people, and therein his father. The people by insinuations; that considering his godly person and magnificent state, how affable he was to sutors, how humble in his greatness, how diligent in searching their causes, how full of pity to their complaints, how great his love of justice, and care of the common-wealth was; they conclude, the world hath not so complete a Prince as *Absalom*. Thus like a close traitor, he stole not his fathers goods, but his fathers people's hearts. He *deceived* his father by a vow, made forty years before, to be paid, in *Hebron*. He carried peace in his name, war in his heart; and to perfect his trechery, nothing will serve but a cloak of Religion. The devout man hath made a vow a great while ago, and now the toy takes him, he must perform it. The good old king blesseth God for blessing him with so godly a son; who indeed had never more deeply renounced all goodness, than now he talks of Religion. This guilt of piety set on the rough

metal of his conspiracy, takes with his father against his father, with the people against their king: so his father sends him away with one blessing, and they entertain him with another. What is the end of this *deceit*? The just meed of all traitors: his Mule and his treason leave him hanging between heaven and earth. *Bring me word, that I may come and worship him;* saith *Herod* to the *Sages*. Another devout *Machiavel*, like the devil confessing Christ. How horrible was this villainy, to mask it self under a show of piety! *Herod* will worship him, that's the pretence: *Herod* will worrey him, that's the meaning. The cunning hypocrite never intends so ill, as when he speaks fairest. What was the event of this politic *deceiving*? First, God mocks him, then the *Sages* mock him. God besots him, that he could not find the way to so horrible a mischief. Why else did he not send some of his bloody Assassins to *Bethlehem*? Why did he not employ his Courtiers, rather than trust strangers? Why, seeing the matter so nearly concerned him in his opinion, and the journey was so small from Jerusalem, did he not go himself in person? why did he not rather prevent their journey, than hazard their disappointment? All the courtesy he meant that new-borne King, was but to cut his throat; and will he trust forrainers with this inquiry? Such a fool is the craftiest Politician, when God will blind him. These Messengers come no more back to *Herod*, with their news. He had mocked the wise men, and now God makes the wise men to *mock him*. He sends to enquire of them, whom he sent to enquire of Christ, and they are gone. How doth he rage, and fret, and curse himself, for trusting strangers in so important a business? How would he revenge their false play, how would he torment them, if he could catch them? Thus he palpably finds himself gull'd by those, whom he meant to *deceive*.

Thus doth God's Justice often punish illusion with illusion: they that nourish a purpose to *deceive*, shall be deceived indeed. Think of these examples, ye that make Religion your Messenger, and mischief your errand. It is a disease whereof this generation is sick at the very heart. Hypocrites make use of God for their own purposes: they frequent the Church with the devoutest Saints, but it is that the Saints may take them for devout: they pray with the godly, but to prey upon the godly. You shall not miss him at the lecture in the forenoone, but it is in hope to find some of you at his shop in the after-noon: and then, he that received in so much truth at his ears, hath not one word of truth in his mouth. Alas, too many make that divine business but a color for their own designs. Over-fair shows are a just argument of unsoundness: no natural face hath so fair a white, and clear a red, as that which is painted. While we see men notoriously zealous, we may be charitably suspicious. For wicked hypocrites care not to play with God, that they may mock men. The more soul a project is, the fairer visor it seeks: those monopolies that undo the Commonwealth, have the most colorable pretences to benefit it. But as Christ said, *Qui vos recipit, me recipit;* so in effect, *Qui vos decipit, me decipit:* He that receiveth you, receiveth me: and he that *deceiveth* you, *deceiveth* me: and he must rise betimes that over-reaches his Maker. Let me shut up all with discovering to you three sorts of *Deceivers*.

1 The deceivers of souls; such are the Romish Seminaries. They tell you of a Savior called Christ; but they mean the Pope; for his word must stand, when Christ's Word is thrust behind the door. They say, his judgment is infallible: yet *Pope John* the twelfth made Deacons in a stable, a boy of ten years old a bishop, the *Lateran* a stews, degraded his Predecessors

shavelings, made them confess, *Episcopus meus nihil sibi habuit, nihil mihi dedit*, prayed to *Jupiter* and *Venus*, and drank a health to the devil. Not a few of that race were as bad, yet Papists will believe they cannot err; are they not worthy to be deceived? They say, that the Church cannot subsist without the Pope her Head; yet was that Chair ten years empty. We use to say, Great head, little wit; but certainly, no head, no wit. Whence should their Church have her wit, when she was bereaved of her head? The Irish men are not troubled with venomous beasts, for this they must be beholding to Saint *Patricke*: yea he is said to have obtained of God, that no Irish man should abide the coming of Antichrist: yet their great masters are ashamed of it, and never allege it to clear the Pope from being Antichrist. They will show Pilgrims that go to Jerusalem, a three corner'd stone; and make them believe it is that very Stone spoken of in the *Psalms*; *The Stone which the builders refused*, &c. A monk, among other relicts, boasted that he could show some of the hairs that fell from the Seraphicall Angel, when he imprinted the five wounds of Christ on the body of Saint *Francis*: yea, gave out, that he had brought from the East some of the sound of the bells that hung in *Solomon's* Temple. Be not these prety coozenages?

But too gross to deceive us, too bunglerly for these times: therefore (as old tricks of cheating can do no good) they find out new: which is a short cut, an absolute denial of all truth that is not for them. They do not dethrone kings, nor suborn parricides, nor pardon incests and murders, nor worship images, nor disgrace the Scriptures, nor forswear by equivocations, nor prefer the mother to the Son, nor set States in combustion, nor make the eating of flesh on forbidden days damnable, and uncleanness every day venial; not they: though we know they do all this, yet when they deny it, they look we should believe them. A reverend bishop of this land dies an orthodox Catholic, a professed Protestant, as he lived: yet they disperse books, and tell the world, he died in the Romish faith. A common liar should not be believed; men know them so, yet trust them. O ye besotted English, why will you be thus *deceived*? The devils hand is in it, their hand is in it, your own hand is in it; but above all, God hath a hand in it; who justly gives them up to *believe a lie, that would not receive the Truth*.

2 The *deceivers* of the Church, that make it nothing to defraud their Maker. *Joseph* was twice stripp'd of his garments; first by the violence of envy, then of lust: the first time, of necessity; the next, of choice in conveniency. His brethren took away his coat, to deceive his Father: his Mistress kept his coat, to deceive his Master. First, the policy of Rome took one garment from us, which the Policy of State took again from them. We had still a poor coat left, the remainder that escaped impropriating: now sacrilege keeps away that too, The first we could not save by law, this last we cannot redeem without law: and that is a remedy worse than the disease. That first rent had the color of pleasing God; this other, of punishing us. The world doth charge us with pride and covetousness, and therefore surchargeth us with beggary and emptiness. *Joseph* may plead, but is not heard; and our case is as bad; we may deny the Justice of the fact, but we scarce dare accuse the offenders. *Hanun* misused *David's* Ambassadors, and *shaved off one half of their beards, and cut off their garments to the middle*; exposing them to the derision of all beholders. The Israelites were forbidden a shaven beard, or a short garment: to despite their law, they are sent away with both. Man hath a double ornament to his body; one of nature, the other of art: the natural ornament is

the hair, the artificial is apparel: in both these are *David's* servants abused. But is not *David* sensible of it? Doth he not feel himself dishonored in their persons? Will he only hide it, and not revenge it? We are God's Messengers to the world, and the world returns us so to God. Surely, as *David* could not but feel his own cheeks shaven, his own coat cut, in his Ambassadors: so the Lord cannot but appropriate that injury to himself, which is offered to his Ministers. By the universal Law of nations, Ambassadors are free; that office hath in the name sufficient protection, nor was it ever wronged without a revenge. Do not the notorious contempts cast upon us below, concern our great Master above? Is it possible, he should not feel them, not revenge them? Yes, *David* revengeth it on *Ammon* to the full; for cutting his Messengers coats, *Joab* and his army cut their throats: and certainly, God will not let such indignity pass unpunished.

3 The *deceivers* of men, in regard of their estates; contrary to God's flat prohibition, *Defraud no man*. Wherein and how far any man hath thus deceived, his Conscience will tell him: unless by the long habit of coozenage, he hath also learned to cozen his conscience. Fraud is theft, and a thief (we say) no man can endure to be any long time, for his conscience; but how if his conscience it self be turned thief? Howsoever *deceivers* think to get a patrimony of riches by fraud, as they pretend *Jacob* got the Birth-right; yet it will not be so lucky to them as *Rebekah's* pasty, they shall not (*with Jacob*) get the blessing by it. The crafty Fox hug'd himself to think how he had coozened the Crow of her breakfast: but when he had eaten it, and found himself poisoned with it, he wished the Crow her own again. Wealth got by deceit is like a piece of buttered Sponge, (an Italian trick) it goes down glib, but in the stomach swel•, and will never be gotten out again. It is not stable; *aut ipsis acquirentibus est peritura, aut ab haeredibus dissipanda*. *Turnus* had been spared, but for his Belt: when that was found about him, it cost him his life. So when other sins might find mercy, Christ seeing the cognizance of fraud, begins to strike; *Pallas, te hoc vulnere Pallas immolat*, one torture more for that. It is an observation set upon the house of *Desmond* in Ireland, that *Maurice Thomas* the first Earl raised it by injustice, and by injustice *Girald* the last Earl of that race ruined it. The gains a man gets by *deceiving*, at last he may put in his eye, and yet see himself miser•ble. Sin is the greatest cheater in the world, for it deceives the *deceiver*: ye, as *Haman* built his own galhouse, it makes a snare to entrap others, but is sure to confound the sinner. The seed of this sin, as of all other, is in every man by nature; *The heart of man is deceitful*: and while he thinks there is no deceit in it, even in that he is most of all deceived.

Find out this Thief, apprehend him, convict him, condemn him, yea execute him; yea, *fraudi ne credas, ne mortuae quidem*; bury him, lest his very death deceive thee. It is one brand of the wicked, *When thou sawest a thief, thou consentedū to him*. Many see a thief abroad, and consent not: but the most dangerous thief is at home, within us, there we consent. *Elisha* had a thief to his servant, but he followed him at an inch, and found out his brokage. Thus pursue thy fraud, meet it at every turning, cross it with resolution, plague it with restitution: wish thy Heart, as that Roman built his house, not close to do things unseen, but open to the view of passengers, to show that honest dealing dwells there. Fraud is both *Latro* and *Latrocinium*, a theft to others, a thief to a man's self: as *falsus* in Latin signifies both the deceived, and the deceiver. It steals away his grace, his peace, his conscience, his blessing in this life, and his

hope of glory in the life to come. The day of the Lord shall come as a *thief* too: and if it take a man with his thefts about him, no heart can think how terribly it will handle him. *We have wronged no man, we have corrupted no man, we have defrauded no man.* Thrice happy conscience that can speak this in sincerity. That steward hath not deceived God in his trust, and God will not deceive him of his reward, eternal blessedness in JESUS CHRIST.

While they feast with you.] A certain kind of *feasts* is much spoken of by the Apostles, *Paul, Peter, Jude; Love-feasts.* This is a Festivall time, yea the greatest of all Christian feasts: every Sabbath is a feast, this as it is a Sabbath of Sabbaths, so a feast of feasts. The day of the Sabbath was changed for the honor of Christ's Resurrection; and this is the day for whose honor the Sabbath was changed. Something therefore I take liberty to speak of this occasion. *Feasts* may be distinguished into three kinds, *Holy, Civil, and Profane.* The form must be, the next may be, the last should not be. The first are commanded, the second allowed, the third prohibited. The first is a feast to God, the next for man, the third to the devil.

I begin with holy *Feasts.* Religion is not tied to time, yet cannot Religion be publicly exercised without a due time allotted for it. It is necessary to consider every great blessing of God, and it is kindly and convenient to consider it in the day it was wrought: then to repeat it with thankfulness, is to do *opus dici in die suo.* Otherwise the revolution of time would eat out the memory of these precious benefits. The Jews, among many, had three solemn Festivals every year, by God's institution: the *Passover, Pentecost, and Feast of Tabernacles.* 1 Of *Tabernacles,* in remembering that Israel dwelt in *Tents* forty years. Even that walk of theirs must not be forgotten in their rest. So much memory of our weary pilgrimage here, as may stand with the perfection of our joy in heaven, shall be reserved. 2 The *Passover,* to remember them of their deliverance from the Egyptian bondage: freedom from such a servitude deserves a solemn and set time of gratitude. 3 *Pentecost,* in remembrance of the law given on Mount *Sinai.* God wrote it, that it might be legible: wrote it in stone that it might be durable: honored the day with an annual feast, that it might be memorable. Thus the Christian Church, among the rest, celebrates three principal feasts. *Christmas,* in honor of Christ's Nativity, then was he borne to the earth. *Easter,* in honor of his Resurrection, then was he borne from the earth. *Whitsuntide,* in honor of the mission of the holy Ghost, by whom we are new borne to the kingdom of heaven. And we still retain two names of the three, *Passover* and *Pentecost.* Such is the accordance of the two Testaments, that those two Jewish feasts, and our two Christian, agree, both in signification, and in time.

1 For signification, their *Passover* and *Pentecost* are types of our *Easter* and *Whitsuntide.* For the former, God did pass over the doors where the blood of the Paschal lamb was sprinkled. What signifies it? That God will pass over our sins in the day of wrath, if he find our souls sprinkled with the blood of Christ, *That Lamb of God that taketh away the sin of the world.* That night *Moses* led Israel out of Egypt, this day Christ brings us out of the house of bondage. When he rose from the grave, this was the full conquest of all our enemies, for *the last enemy is death.* For their *Pentecost,* it was a memorial of the law, which is a hidden Gospel. And our *Whitsuntide* is a memorial of the Gospel, which is a revealed law. The Law was given on Mount *Sinai,* the Gospel on Mount *Sion:* the Law written in tables of stone, the Gospel in

tables of flesh; *I will write my Law in their hearts*; so run the terms of the new Covenant. On their *Pentecost*, the Law was given in fire and smoke, obscurity was mingled with terror. On our *Pentecost*, the Gospel was given in fire without smoke, befitting the light and clearness of the Truth. Fire, not in flashes, but in *Tongues*: not to terrify, but to teach. Thus the promulgation of the Law makes way for the Gospel: first we must feel the terrors of *Sinai*, before we have the comforts of *Zion*, the gracious consolations of the holy Ghost. If therefore they had a Festivall for the Law, the *Ministry of death*; good reason we should have one for the Gospel, which is the Power of God to salvation. *Christmas* is a merry time, then we sing and feast. *Easter* is a solemn time, then we communicate and feast spiritually. *Whitsuntide* is a triumphant and flourishing time, not only for height of the season, but for the Churches confirmation by the descension of the holy Ghost: *Quod abeuntem Christum non amisimus, & venientem Spiritum possidemus*.

2 As they agree for substance, so for the very time of delivery: the ancient Jews kept our feasts, and we still keep theirs. First, their Passover and our Easter is kept at the same time: so fitly, to their coming from the bondage of Egypt, doth answer Christ's coming from under the bondage of death. *Even Christ our Passover is sacrificed for us*: that spotless Lamb, whereof *one bone might not be broken*. Next, their Pentecost and our Whitsuntide, on the very same day. Their Pentecost was fifty days after their Passover, and our Whitsuntide is fifty days after our Easter: from which number of days, it hath the name, *Pentecost*. The very day that God came down in fire and thunder to deliver the Law, the holy Ghost came down upon the Apostles in fiery tongues, for the propagation of the Gospel. Now as our feasts be the same, so be our Sacraments. *We do all eat of the same spiritual meat, and drink of the same spiritual drink*. The same. 1 *In objecto*; the same Christ in both: not one God in the Law, another in the Gospel; not a bloody one there, a merciful one here, as *Marcion* blasphemed. But *Jesus Christ the same, yesterday, and today, and forever*. Only a darker Christ there, a clearer Christ here, but still the same. 2 *Idem non signis, sed significatis*: in the Passover the Lamb of God was prefigured, in the Lord's Supper he is exhibited: they saw him, we have him. 3 *Identitate nominis*; so Circumcision is called Baptism, and Baptism Circumcision; and the Lord's Supper, the Passover. 4 The same in efficacy, their effect is all one: their faith received Christ before he came, in as full virtue as we do now he is come. But if the body of Christ be really in the Supper, why was not the Lamb so transsubstantiated in the Passover? For *Paul* says, *It was the same*. They never say, in Baptism the water is turned into blood; why then say they so of the wine in the Eucharist? *This is my body, which is broken for you*. There is *Subjectum, Th••*, this Bread: *Praedicatum, my Body: Copula, Is*: and the exposition, *which is broken for you*. There is *Bread*, and there is the *Body*: the Bread is not the Body, therefore an holy sign of it. We receive a mystical, yet the true body of Christ: not *in veritate rei, sed in significante mysterio*. Thus be our Sacraments *the same*: indeed they had also *Manna*, and water from the *Rock*; both which signified Christ: they were fed with Sacraments. Their bread was Sacramental, whereof they communicated every day: who complains of receiving often, when the Israelites received daily? Their drink was Sacramental; surely from them the Church of Rome never learned a dry communion. Twice hath the *Rock* yielded them water of refreshing: the true *Rock* is Christ, and he yields it always. Out of his side issued that bloody

stream, whereby the thirst of all believers is comfortably quenched. They thirsted with repining, let us thirst with faith our spiritual Rock shall abundantly satisfy our souls; yea even sustain us till this water be changed into that new wine which we shall drink with him in his Fathers kingdom.

We have seen the harmony and accordance between both the Testaments, now let us return to the feast of the *Day*. Some difference may seem to be in the Evangelists, about the time when Christ did eat the Passover. Three of them say, *on the first day of the Passover*: but we read in Saint *John's* Gospel, *before the feast of the Passover*. To reconcile these; first, some say, that Christ did not eat the Passover that year: and their reason is glorious, because himself was the Paschal Lamb then to be offered. But this is frivolous, for it is manifest, he did eat it. Secondly, some say, the Passover is taken for the whole time of seven days, and that he did eat it one of the seven. But this is apparently false; for after the Jews had apprehended him, they would not enter into the Judgment hall, for fear of being defiled, *but that they might eat the Passover*. Christ had that day (before) eaten it, therefore before the *seven*. Thirdly, others say, he did eat it one night before the Jews, and that he did so, to thrust a sword into *Judas* his hand, to accuse him for an innovator, and law-breaker. But they that were fain to take up a false accusation against him, rather than none, would have triumphed in this. Besides, the Disciples would have questioned the reason of such an alteration, and the master of the house would have found some fault. And which is above all, the Fulfiller of the Law, and that so punctually, would not have failed in a chief point, so main a circumstance, and that so immediately before his death: and this supposition still sticks in the stomachs of the Jews.

Briefly then we conclude thus. He did eat it on the due and true day, the fourteenth of the month. But then how failed the Jews? for both cannot stand, seeing Christ and they did eat it on several days? It is answered thus: since the Captivity, when the Passover fell on the Sabbath Eve, they put it off to the Sabbath day: so it was called *Sabbatum magnum*, an high day, because that feast fell upon it. For this reason they took down the dead bodies from the crosses; for if these two feasts had fallen immediately together on several days, they had had no opportunity to bury their dead. But why did not *Judas* accuse him of this? God so disposed it, that his heart being fraught with malice did not observe it. Some think it was left arbitrary, that who so would, might eat it on the Even, or put it off to the Sabbath. Thus are the Evangelists reconciled. *Before the Passover*, saith *John*; that is, before the people did eat it by their Tradition. *At the Passover*, say the rest, that is, on the day of Institution, when *Moses* commanded it. So Christ died in the Feast of Passover, that the Type and the Truth might agree together. They took him at night, arraigned, condemned, afflicted, and crucified him, before the end of the next day: this was strange haste: but what bounds are there to desperate madness? They meant nothing but death to him, but God hath this day turned it into life to us.

Surely, even the Angels in heaven keep these Paschal solemnities with joy: the glory of that victorious *Lion*, who hath triumphed over death and hell, is even to them matter of rejoicing. It is the Sabbath of the new world, our Passover from everlasting death to life: our true *Jubilee*, the first day of our week, and the chief in our Kalendar. Herein our *Phenix* rose from

his ashes, our Eagle renewed his feathers, the first begotten of the dead was borne from the womb of the earth. Christ, like the Sun eclipsed by the Moon, got himself out by his Resurrection: and as the Sun by the Moon, he was darkened by them to whom he gave light. His death did justify us, his Resurrection did justify his death. He buried the Law with himself, and both with honor: he raised up the Gospel with himself, and both with glory. His Resurrection was the first stone of the foundation; *In Christ all shall be made alive*: and the last stone of the roof, for God assures us he shall come to *Judgment*, by this token, *that he raised him up from the dead*. The devil danced on his grave for joy; when he had him there once, he thought him sure enough: but he rose again, and trampled on the devils throne with triumph. This is *Christianorum propria fides*; the Jews believe him dead, not living: we believe that he is risen, and sits at the right hand of God. As Moses led the people to *Canaan Per desertum*, so Christ led us to heaven *Per Sepulchrum*. His Resurrection is not only *Objectum fidei nostrae*, the object of our faith: but *Exemplum Spei nostrae*, the example of our Hope: We all carry mortality about us, and the strongest man is but like *Nebuchadnezzar's Image*; though his head be of gold, and his ribs of brass, yet his feet are of clay: a stone thrown at the feet overturns this great Image, and down falls man. But *ero mors tua, mors*: durst death kill Christ? Christ therefore shall kill death. *If in this life only we have hope in Christ, we are of all men the most miserable*. But *Spes vitae immortalis est vita vitae mortalis*: the hope of life immortal is the life of our life mortal. Death and the grave swallow all, and then burst: as crammed covetousness disgorgeth it self by a prodigal heir.

The Jews craved a *sign*, and had it: yet then spake against it, or wondered at it. To us it shall be more than a sign, it shall have wonder, and wonder enough; but we will not lose our fruit or part therein for a world. Him, that this day rose from the clods, we expect from the clouds, to raise our bodies, to perform his promises, to finish our faith, to perfect our glory, and to draw us unto himself. I do not say, *Come see the place where they laid him*, that is empty: but *Come see the place where he is, Here is the Lord*. I say not with *Mary, Abstulerunt Dominum, They have taken away the Lord, and I know not where they have laid him*: he is personally in heaven, he is mystically, sacramentally, yea in a spiritual sense, he is really here. Himself said, *Desiderando desideravi, I have earnestly desired to eat this Passover with you. Desiderando desideremus*, let us earnestly desire to eat this Sacrament with him. God said once, *Accipite & manducate*, take and eat of every tree but one; but man then mistook the fruit, he did eat and fell. He now says again, *Accipite & manducate, Take and eat, this is my body, which is given for you*; let us not mistake, but eat and live forever. And *The body of our Lord Jesus Christ which was given for us, preserve our bodies and souls into everlasting Life*.

As God spake to the fish, and it cast up *Jonah*, commanded the earth, and it delivered up *Jesus*; so he will speak to all creatures, and they shall not detain one dust of our bodies. There shall be a dry ground for this valley of tears, a land of the living for this *Golgotha* of the dead, a settled Mansion for this moveable Pavilion. Christ had his *Easter day* by himself, there shall be one general *Easter day* for us all: when the wicked shall rise to contempt, the faithful to eternity of days. Here shall be no terror to affright us, no sorrow to afflict us, no sickness to distemper us, no death to dissolve us, no sin to endanger, for evermore.

2 The next are civil *Feasts*: when the soul hath been feasted with God, the body may be feasted with the creatures of God: when the mistress hath dined, the servant may sit down. Every Sabbath is a feast, but this is an exceeding day. When we hear the Word, we have a good spiritual meal: but the Sacrament is an extraordinary Banquet; wherein the best cheare of heaven is set on the Table, and the faithful soul feeds more liberally on Jesus Christ. We do not feast every day; that was the Epicures brand; *he fared deliciously every day*: so nor every day communicate: there may be satiety even in sacred things, and the soul cloyed as well as the body. These *Love-feasts* were before the Lord's Supper, where the Communicants brought every man his provision to one place, and they did eat together: giving thanks to God, and bestowing the remainder on the poor. Thus were they intended for the increase of Love: but what foul abuses crept in, Saint *Paul* notes and condemns; *one is hungry, and another is drunken*. Riot and intemperance is an ill preparation for so holy a business.

First therefore begin with God; a full body makes an unwieldy soul; but a feasted soul will keep a temperate body. First drink at Christ's wine-cellar, before thou touch thine own. Not that I obtrude the Popish custom upon you, which puts a necessity of fasting before: because forsooth they would receive their God into a clear stomach, next their heart. Cannot Christ come into the heart, if there be meat in the stomach? This is as if a man could not come to the Steeple for the sound of the bells. Or as the merry Cardinal said to his fellows in the Conclave, when they could not agree about the Election of the Pope; *Let us untile the house, quia Spiritus Sanctus nequit ad nos per tot tecta ingredi*, because the holy Ghost cannot get in to us through so many tiles. A weak stomach helped by refection is as capable of Christ as a fasting superstition. Indeed if men can forbear, it were best to have the first morsel Sacramental: but it is the soul, not the body, that receives *Panem Dominum*, Christ himself. In this point I praise this City, that they begin their feasts with a Sermon, as *Jethro* began his with a *sacrifice*. First serve the Lord, then eat the fat, and drink the sweet, and give the rest to the poor. Some have been as fond on the other side; they will eat nothing that whole day after the Sacrament; as if they wronged that holy food, if they thought it would not keep them a whole day. In former times, some would not wash a whole week after their baptising; as if men should refuse to wash a day or two after their trimming by the Barber. But these be fond singularities: Let us keep the day holy, keep ourselves holy, in the strength of the most *Holy*; that we may confess the virtue of this blessed Sacrament in the sanctity of our future deportment and conversation.

Feasts have their seasonable allowance: the bounty of God reacheth not only to our life, but to our contentment: nor doth he afford us only the bread of sufficiency, but of pleasure; that we may more than live, even live happy. The blessed Virgin at the marriage in *Cana*, perceived a defect of wine, and she tells Christ, They had wine enough for a meal, not enough for a feast: and if there was not wine enough, there was enough water: water to quench thirst, if not wine to cheare the spirits. Yet she complains the want of wine, and is troubled with the very lack of superfluity. Christ gives her rough words, but answers her faith with gracious deeds; the feast shall be supplied with wine, if six pots full (of two or three firkins a-piece) can do it. To turn one of these vessels of water into wine had been a sufficient proof of his power, and perhaps enough for the present necessity: yet he makes

wine enough to serve above an hundred guests, had they been then but newly sate down. It was a feast; that quantity at another time had been superfluous, which is now but necessary. That hand of infinite munificence regards not only our need, but our honest affluence. We are sullen guests, if we scant ourselves where God hath been liberal; and from the Table of his bounty depart hungry. We are unworthy guests, if we riot upon his abundance, and turn his plenty into wantonness. To fast when he invites us to feed, is our sin: to be fuller than he allows us, is our sin and our shame: to be pleased no ways, neither full nor fasting, is our sin, our shame, and unhappiness. The Philistines in their feast called for *Samson* to make them sport: take heed that *Samson* be not your mirth, make not Religion your fiddle. God doth not therefore so liberally give us temporal things, that we being full should abuse spiritual things. *David* vowed that he would *not forget Jerusalem in his mirth*: and in their mirth there be some that remember Jerusalem, but it is with a sacrilegious frumpe. Yea, too often, they do not only in their mirth remember Jerusalem, but they make Jerusalem their mirth; and holiness is wounded through the name of Puritan. Call Godliness by what name they will, it is too good to be jested with: and when profane men are thus in jest, God will be in earnest. And here we fitly fall upon

3 Profane feasts: I call them so, where God is not placed at the upper end of the table: where he is forgotten in the beginning, neglected in the midst, at the latter end dishonored. We find such feasts in former times, we find them all concluding in horror. The house fell down upon *Job's* children, while they were feasting. Their sin is not specified, yet their father feared, sanctified them, and interceded for them, after their meetings. The upshot of their last feast was destruction: I mean, on their bodies, I dare not say so of their souls. The *F*athers think otherwise; and allege for it this observation. At the first *Job* had 7000 sheep, 3000 camels, 500 yoke of oxen, and 500 she-asses. After his reparation, he had 14000 sheep, 6000 camels, a thousand yoke of oxen, and a thousand she-asses. But in his first estate, and his last too, he had but seven sons and three daughters. The number of his cattle was doubled, the number of his children remained the same. Children are dearer than riches; why then is his wealth doubled, and not his progeny? They say, his beasts according to the condition of beasts, utterly perished; but the souls of his children were saved. So then, as he had twice so much substance, he had twice so many children also; ten whereof were with him on earth, and the other ten with God in Heaven.

Nabal held a feast in his house like the feast of a king. Commonly there is nothing more plentiful than a Churls feast. He was merry, and feared no mischief; as if he had never angered *David*. That mighty Champion was at the foot of the hill, coming to cut his throat; yet *Nabal* was feasting without fear or wit, and drinking drunk with his sheep-shearers. Full little do sinners know, how near their jollity is to perdition. Judgment is often at the threshold, while drunkenness and surfeit are at the table. *Abigail's* wisdom suspended the present ruin, but this feast would not off of *Nabal's* stomach: the report of his wife puts him into a swoon the next morning, and within ten days after that swoon ends in death: and that heart, which wine had made as light as a feather, dies as heavy as a stone. *Belshazzar* made a feast for his Lord's, and drunk wine to it. On a sudden, his countenance was changed, and his knees smote one against another. What an alteration was here? a sumptuous and presumptuous

banquet ends in trembling and astonishment. He had the most glorious cupboard of plate in the world, for which he might thank the spoils of the Temple: we read of many boules, not of much wine: but in our feasts, a great deal of wine is turned over with a few boules. *Nabal* cannot abound, but he must be drunk: excess is a true argument of folly. We use to say, When drink is in, wit is out but if wit were not first out, so much drink would not be let in. But I have held you too long at a feast, unless my cheare were better. The Jews by a custom did challenge at their feast of Passover, the release of one malefactor; whereupon they chose *Barabbas*, and refused Christ. So do you at this feast, turn out *Barabbas*, lust, riot, malice, injustice, covetousness, uncharitableness, profaneness, and all those sins which make up a malefactor, a *Barabbas*: and then in another sense than *Pilate* meant, I shall deliver to you the Lord *Jesus*, not to be crucified by you, but presented in this holy Sacrament as crucified before you. Thus you shall see his body broken, his blood poured out, not to his pain, but your comfort; not his death, but the remembrance of his death. He took the bitterness of that, that we might have the sweetness of this: he died for us once, that we by Him might live forever.

Deceiving while they feast with you.] Feasting hath ever been held a note of friendship; *Convivae, Convoti*: we invite none to our tables, but either such as are, or such as we would make our friends. *David* speaks of a wonder, of a monster: *My friend that did eat of my bread, hath lift up his heel against me.* *Elias* would not do violence to the very Raven that was his purveyor. But for a man to feed upon his neighbors meat, and to eat his Host in his heart, it is such a prodigy of unthankfulness, that nature her self is sick of him. Some sly politician, as *Absalom*, may make a feast for him whom he means to kill: some cunning Usurer may make a feast for those prodigal heirs whom he means to undo: some ambitious aspirer, for them whom he means to undermine: some prurient letcher, for those women whom he means to corrupt: *A feast is made for laughter*, saith *Solomon*: yet all feasts are not for laughter, yea some are for slaughter; not for society, but for satiety; not for delight, but deceit; not for love, but for lust. So the luxurious makes a feast, that he may lay his guests on the floor. The end of a feast is not seldom the beginning of a fray: therefore some interpret our English phrase, *To pledge*, To defend: the drinker supposed to be in danger, and he to whom he drinks, engaging or interposing himself betwixt him and harm. Feasts are not always safe; for if a man have no other enemy, he hath himself: his own riot may do him that mischief which another forbears. These were called *Love-feasts*: their intent was feasting for love, yet some came for love of feasting. *One was hungry, and another was drunken.* In these last, was not the fullness of love, but the love of fullness. Thus the first institution did languish into corruption; and they became luxurious, *some were drunken*: uncharitable, *others were hungry*; the poor got nothing; and fraudulent, they had thieves among themselves, whose plausible insinuation made way for their pestilent circumvention. The hypocrite would bring his dish; but it was either to tempt a woman to his lust, or to deceive a man of his goods, or to spoil him of his wits. Let me conclude all with three observations.

1 It is odious to feast with men on purpose to make them drunk. It is usually said that we taught the Germans to fight, and they taught us to drink: and we have both proved apt scholars, too forward proficience; if they be tall fighters, we are stout drinkers. But shall

men be so desperate, as not to think themselves welcome to a feast, unless they be sent home drunk? Many have lost their lives, because they would not be drunk; noble *Uriah* was made drunk, ye• could not save his. King *David* had abused his wife, and his project was to shelter it with the name of her husband. *Uriah* had protested against feasting at home, against uxorious delights: he could not be won with words, therefore now the Courtiers must try him with wine. A king begins to him, and he must pledge i•. I do not think that he intended any excess, but to obey. But wine is a mocker, it goes plausibly in, but who can imagine how it will work? It steals in like a Lamb, but then rageth like a Lion: he that admits that traitor, shall complain of a surprisall too late. Well, even good *Uriah* is made drunk; the holiest soul may be overtaken: he is a rare Rechabite that never drank but when he was thirsty. There is hope now that these pots will send him home; so common is it for wine to prepare men to the bed of lust. *Uriah* was made drunk, that he might desire his own wife; many husbands are so drench'd, that other men may have access to their wives. What was the issue? the aim fails, grace is stronger than wine, the fury of the grape cannot carry *Uriah* to his own bed. The graceless attempter sometime fails in his project. *David* meant by procuring the sin of another, to hide his own; he shall not. Often have we heard of those that sought to overthrow others, soonest overtaken themselves. Whose is the chief offense? *Uriah's* drunkenness is more *David's* sin, than his own: sober *David* is worse than drunken *Uriah*. Woe to him that gives his neighbor drink to discover his shame; yea, he shall discover his own shame. He that gives a man wine to deceive him, is first drunk in soul, before he can procure the others bodily distemper. If we should compare them; the one is as a sinner, the other as the tempter: the one yields weakly, the other intends willfully. *Lots* daughters gave their father wine to provoke him, but themselves were first drunk with that lust of provocation. The husband is drenched, that his bed may be polluted; the adulterer is more intoxicate with sin, than the other can be with wine. Even the drunken temperance of some abhors that wickedness, which the sober intemperance of others desires. Say other purposes be left out, and nothing is intended but victory; is he the valiant man that can drink most? *David's* Worthies were honored for their deeds of arms, not for their great draughts. He that makes a man drunk to deceive him, to turn another into a beast, makes himself a devil.

2 To cozen men under the color of amity, is the most execrable villainy. Feasting implies friendship, friendship admits of no deceit. *Nulla capitalior pestis quam familiaris inimicus*. Nothing is more easy than this deceit, nothing more unpard•nable. Nothing more easy, *Facilius ab amico decipi possum, quàm amico diffidere*. My friend may sooner mischief me, than I can mistrust my friend. Nothing more ha•efull, because he doth that as a friend, which he could not have done as an enemy. The manner of doing specificates and aggravates moral actions, saith the School; so doth the very instrument. If I strike a man with a sword, it is presumed that I meant to kill him: not so, if I strike him with a reed; because a reed is no probable instrument of death. He that deceives me under the name if a friend, shows that he took that name only to deceive me. There is no fence for the pistoll that is charged with the bullet of friendship. *Hilary* compares it to a razor in the hand of a counterfeit barber; *Praeparata ad ornatum, vertitur ad homicidium*. *Uriah* must be se• in the forefront of the battle; honor is pretended to him, murder is meant. He was a valiant soldier, and before he had the

title of *David's* worthy, he dearly earned it. It was not a great Ladies letter; nor that which got the Captain his Burgeship, that gave him that reputation; but a noble courage in difficult exploits. *David* sent for him, made him royally welcome, and he was worthy of it; worthy indeed to have leaned his head near the golden Scepter, and to have died in his Princes bosom, not by his Princes prodition. But now that all this seeming favor and honor should tend to his ruin, O how foul a deed was it even of that holy Saint! His renown was as great as had been his dangers, and his valor beyond them both: and even in this last attempt that cost him his life, if his followers had not been more treacherous than his enemies were numerous, he had come off with victory. Now poor *Uriah* is not so much conquered, as betrayed: nor fell he by his enemies, but by his friends. Yet is $\langle \diamond \rangle$ neither the first, nor the last, that hath thus perished.

David himself had such a plot put upon him by *Saul*. *Bee thou valiant, and fight the Lord's battles, and I will give thee my elder daughter Merab to wife; for he said, my hand shall not be upon him, &c.* *David* was grown so gracious with the people, that the king durst not offer him personal violence; therefore he hires him into the jaws of death, by no less a price than his eldest daughter. What could be spoken more honorably, more graciously? A king could not offer a more noble gift than his own daughter, nor desire a more gracious recompense, than to fight the Lord's battles. What a Saint, what a friend was *Saul*? yet he did never mean so much mischief to *David*, so much unfaithfulness to God, as in this offer. A good man is never safe from the false-hearted: for when they make the fairest weather, then is the greatest danger. Whatsoever the color was, *Saul* meant nothing to *David* but death. Yet doth this falsehood discover it self, for *Merab* was not given to *David*, but to *Adriel*. Seeing all these dangers could not effect what *Saul* desired, himself will not effect what he promised. Yet still he will be a friend, and he hath now another daughter for *David*; though the younger, yet the more affectionate, she was as sick of love, as her father was of hate, toward him. *Saul* is glad of this, his daughter could never live to do him better service: if she can betray *David*, *David* shall have his good will to marry her. Thus doth this false-hearted king sacrifice his own child to his envy; and hopes that her honest and sincere love shall betray her worthy and innocent husband. It is so storied of a late Emperor of Turkey, that he married his own daughter to a Bashaw on the one day, and then after a nights pleasure, sent for his head the next morning. Are there none that care not to cast away a daughter on their friend, for their own ends? Such is the rage of desperate malice, that rather than not ruin those they hate, they will do it through the sides of their own children. *Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.* No man so much hates his professed foe, as he does his dissembling friend, when that shadowed villainy declares it self. We pray, from the hands of all our enemies, and (of all our enemies) from the hands of our deceitful friends, good Lord deliver us.

3 To boast of all this mischief, when it is done, doubles the lewdness; to glory in their shame. Wicked men glory in that which shall everlastingly cast them from glory: and make that their sport on earth, which in hell shall be their torment. One glories in his strange attire, as if that were matter of pride, which makes him ridiculous. What glory takes the Owl, that she is not fashion'd like other birds? Another glories in his perfumed garments; and thinks

everyone that sees him or smells him, must needs be in love with him. Another, to hear himself talk, or to read his own lines; though he bungle up such stuff as tires the most patient ear. Yet the asse takes no pleasure in his own braying. Another to bring out an oath with a grace, as if to offend God, and to poison his own mouth, were an honor to him. Another to tell of his cheats, and how many he hath gull'd; and yet the gull knows not that he hath most of all coozened himself. Another, to tell of his whoredoms, and to keep a scroll of their names, into which catalogue he puts those whom he never saw, and so makes himself a worse devil than he is. Every time he boasts of his adultery, he does again commit it; yea, this report shall have a worse vengeance than the act. *Herostratus* burnt the Temple of *Diana* in a bravery, and for a bravery he relates it. You shall hear the gallant swear that such an one is a brave valiant Gentleman; why? he killed such a man. So *Cain* was a brave valiant Gentleman, because he slew his brother *Abel*. Another, in giving weak brains a drench, to see them wallow in their beastliness: this is to brag how far they are become the devils children.

Alas, that a man should make *sport* at sin! Doth the Peacock glory in his foul feet? Do not his proud feathers come down when they are in his eyes? Doth the Buck, after his coupling with the female, lift up his horns, and walk proudly to the Lawnes? no, he so hates himself after the stench of his commixture, that he droopes in some solitary ditch; and till the pool, or some shower of rain hath thoroughly washed him, he forbears his food. *Omne vitium, eo ipso quod est vitium, contra naturam est*. And are we enamour'd of that which the very beasts hate? Takes the devil a pride or glory, that he is banished out of heaven? Doth he make a sport of his torment, or play with his chain? No, but he rather curseth God, Angels, and men, who live in the kingdom of light, while he is confined to the dungeon of darkness. What coward is there, that will brag or glory that he was beaten? If we could see the baseness of sin, we would have little stomach to make sport with it. Now the Lord open our eyes to see, and sanctify our hearts to detest it. *Amen*.

2 PET. 2.14.

Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls: they have an heart exercised with covetous practices: cursed children:

LONG and late I am got out of that troublesome Labyrinth: and now like a traveler that hath spent some time in a bad country, where the conditions of the people displease him, he embarkes himself, and ho'seth sails for another coast, hoping to speed better: and yet alas, finds his progress from bad to worse. So where am I now landed? Is the climate more temperate, are the Inhabitants more civil, am I contented in my change? No, I have left the Sybarites, and lighted upon the Cannibals; I am come (with *Lot*) from Egypt unto Sodom: from a knot of loose companions, to a rabble of adulterers. Before I found a *land of deceivers*, now I am fallen upon a *land of adulterers*: thus is the matter well mended: The sixth Commandment forbids to kill; the seventh, to commit adultery; the eight, to steal: a man's life is more precious than his wife, his wife than his goods. So the Apostles argument riseth à *minore ad majus*: before they did but cozen men of their purses, now of their *Spouses*.

Having eyes full of adultery.] The Theame riseth in full strength to the condemnation of *Adultery*. For the particulars, we may compare them to a Hunting: these graceless deceivers being granted the Huntsmen, we have three occurrences. First, The hounds be *their eyes*. Secondly, the beast they hunt after, is *the whore*; for so is the word originally, *the adulteress*. Thirdly, the game is pursued, the dogs are at full cry; their eyes be *full* of adultery. Before I uncouple the hounds, or examine the particulars, let me say something to the matter in general. And that not much, because I have formerly handled this argument. It is a conquering sin, a coozening sin, a commanding sin, and a condemning sin.

1 It is a conquering sin, for it hath overcome the strongest. Some man perhaps says presently, why then hath it not overcome me? nay rather, why should it therefore overcome thee? even their falls should teach thee to stand *Bathsheba* was no sooner *washed from her uncleanness*, but she goes into a forbidden bed: she was never so foul, as when she was newly washed: yea, if she had not been washed, she had been clean: the worst foulness of the body is cleanliness to the best of sin. We read not of any fault of *Bathsheba's* either before or after, but that she was a good woman; yet she was a woman: the importunity of a king, and infirmity of sex, may plead for her. But what can be said for that Prophetike King, and royal Prophet? God hath not left it a blank, but a blemish in king *David's* Chronicle; that every passenger may shun that rock, and steer his course another way. Otherwise what hope hast thou but to be drowned, when God's own favourite so narrowly escaped? Did not his holy profession teach him to abhor such a sin more than death? Did not his justice punish this sin in others with no less than death? Did not his place require him to protect the chastity of his subjects? Did not the countenance of his Majesty embolden the others dishonesty? A princely tempter is like to prevail. Great persons should make their commands conscionable, their demands reasonable; for they sin by authority, that are solicited by the mighty. Thus deeply might we accuse him, but that he did more deeply accuse himself. Be there any profane eyes that look upon this woeful example with content, as their pattern, or their excuse for adultery? (As some think of *Chas*, that he meant to take advantage of his fathers nakedness, thereby to excuse himself for his continual drunkennesse.) O those be dissolute eyes, and such as shall one day see *David* in joy, and themselves in torment. Good eyes behold it with fears and tears, as the woeful spectacle of human frailty. God notes it, and we repeat it, *in terrorem*, for a terror. What a powerful sin is that, which could overcome a *David*? If any man could have beaten *Samson*, how terrible would he have been to the world? One *Joseph* shunned his tempting mistress, now he is a rare man that hath not his mistress. If thou be that *Joseph*, I will apply to thee that Text of *Solomon*, *One man have I found among a thousand; but a woman among all those have I not found. Inveni ex tot millibus unum, but not ex tot millibus unam*. But if thou hast not been an innocent *Joseph*, yet now at least become a penitent *David*.

2 It is a coozening sin; for instead of repentance, it works the adulterer to labor a concealment. His study is not how to abandon the lewdness, but how to hide it from notice. He fears shame, not sin; the Commissary, not God; the Churchwardens more than the Angels; and the Apparitour worse than the devil. He seeks a rag to cover his sin, rather than a plaster to heal it. *Bathsheba* conceives a child in sin, and withal conceives a trouble how to

hide the shame. He that did the fact, must cover it. Marriage is a common recompense, and shelter for fornication: but adultery always breaks out like a desperate plague, that knows no cure. Therefore it makes the offenders such hypocrites, that they rather seek to conceal their wickedness from the eyes of men, than to pull the sting of sin out of their own consciences. As there be some acts wherein the hypocrite appears a Saint? so there be some, wherein the greatest mortal Saint may be an Hypocrite. Compunction and tenderness is turned into circumspection and care of secrecy; not *quam caste, sed quam cante*. Instead of clearing their sin, they labor to cloke it: and spend those thoughts in concealing it, which they should have bestowed in preventing it before, or in repenting it afterward. As if a Client should be tedious and curious in making his cause good to his neighbor, and never think of a Lawyer to plead it for him. Sinners endeavor to make all fair with the world, and forget their Advocate, Christ. Not unlike the soldier, that was very diligent in scouring his musket, preparing his match, practicing his postures, and fitting his furniture: and when he came into the field, had forgot his powder. Their thoughts are so taken up with the sweetness of fruition, and policy of contriving, that they quite forget the main, which is repentance.

3 It is a commanding sin; no iniquity that stands in the way, must be refused, if adultery be once admitted. All the witnesses must be corrupted, yea and allowed to take their own pleasure the same or any other way; the bawd or pandar must not ask a reward, and have a repulse. Other maids stand in fear of their mistresses, but here the mistress stands in fear of her conscious maid! The servants lips must be locked up with a golden key: if those setters once quest, the game is marred. The husband must be watched, dishonored, impoverished, yea perhaps butchered: for if blood stands in the way of lust, it is not spared. There are no conditions so hard, to which the adulterer must not subscribe. *David* hath abused *Bathsheba*, the Hittite (her husband) is sent for from the wars; and after some needless and far-fetched questions, receives a royal present, and so is dismissed home, to cloke another's sin. That train will not take, the good soldier is so used to his field-bed, that he rather chooseth a stony pillow under the canopie of heaven, than the delicate chamber of his wife, whom he thought as honest, as he knew fair. *David's* wanton heart does not yet melt, by comparing his servants chaste resolution, with his own light incontinence; but he tries another trick. He that cannot be stirred with words, shall be heat with wine: this fire (he presumes) will send him home to his remedy. Here is a new plot, with a new sin; but it does not take. Drunkenness hath made many adulterers, yet shall it not move *Uriah* to lawful pleasures. What then? there must be another project. Where, O where will this mischief end? Adultery cannot be hidden without murder, murder shall be employed to hide adultery. The fact which wine cannot conceal, the sword shall. What a brood of sins hath the devil hatched out of this one egg of adultery? *Uriah* shall bear his own *mittimus* to *Joab*, and be the messenger of his own death, *Joab* must be a traitor to his friend, the Host of God must shamefully turn their backs upon their enemies, much blood of Israel must be spilled, many a good soldier cast away, that murder must be seconded with dissimulation; and all this to hide one adultery. Who knows how far he shall fall, that hath once fallen thus far? Let him not flatter himself, This sin and no more: for when Satan hath him at that advantage, he will command him further service. O how happy is it for us never to begin the evil, whereof we know not

when we shall make an end! Now the preventing grace of God keep us from the sin, that we be never delivered over to the shame.

4 It is a condemning sin, and carries the own sentence about it. It must needs abandon all love of God, for that and the love of a whore cannot stand together. There be three sorts of love; the first is ever good, the second is ever bad; the last is good naturally, accidentally evil. First, the love of God is ever good nor is it possible to sin in the excess: *Modus sine modo*; there be no limits or boundaries set to this love. Secondly, the love of any sin, as of whoredom, is always bad. Thirdly, the love of sustenance, recreation, &c. (as they say of *Mercury*, that joined with a good Planet it is auspicious, noxious with a bad one) is good by nature, bad by intemperance. This love by the love of God is stinted, that it may satisfy necessity, not curiosity. A proud stomach that quickens it self by artificial receipts, it will not endure, but confines it to mediocrity. But unlawful love is allowed no mediocrity: a man must not be an adulterer by measure. *The fear of God is clean*: that and foul thoughts will no more stand together than the Ark and *Dagon*: if the Ark be there, *Dagon* must down: *Dagon* may stand when the Ark is gone. No idol must be in the Temple of God, but of all idols not *Baal-Peor*. As malice is damnable, because it is so diametrically repugnant to God who is love: so God is also Purity, and therefore nothing more directly contrary to him than uncleanness. There is no adulterer but will say, yea and (not stick to) swear, that he loves God: yet if he have but a crown in his purse, his harlot shall sooner have half of it, than he will lend God one sixpence: this the poor find too true. Perhaps after the cooling of his heat, loss of spirits, and abatement of courage, he may be a little sorry: but it is like a cold thaw at noon, that is congealed worse at night. Though it takes away present strength, yet it leaves a desire: whereas grace takes away desire, though it leave strength. It is like fire, that purgeth out the filth of uncleanness: like the Sun, that deads these embers by his greater force, like pure water put into a vessel, that thrusts out the stinking air whereof it was full before. Love God therefore, know him that you may love him, read that you may know him, pray that you may do all. *Augustine*, the famous Doctor, was upon terms of rendering himself a Christian; only this troubled him, that he must leave his fornication. As he sate in a garden, he heard a voice, saying, *Tolle, lege*, take the Book and read: and at the first opening of it, he was presented with that Text; *Let us walk honestly as in the day time*, &c. This was enough: it wrought his heart to piety; whosoever the voice was, the conversion was the work of God.

Having eyes full of Adultery.] Their eyes be the Beagles that hunt after this game; where we have five observations:

1 There is no sense which is not at the Hearts command; but the principality of those servants is varied according to the disposition of their mistress. If the Heart be gracious, the care hath the superiority; if vicious, the eye. *Faith comes by hearing*, to make the soul good: faith is confirmed by hearing, to make the soul better. Lust comes in by *Seeing*, to corrupt the heart, and make it evil: lust is inflamed by *Seeing*, to make it worse. *Nisi Deus prius fuerit in aure, non erit in cord*: unless God come in by the ear, you shall not find him in the heart. So *non nisi per oculum meretrix se ingerit in animum*; the harlot takes the heart by the eye. The blind is in better case than the deaf: for the former hath but lost the sense that might undo

him, the other hath lost the sense that should save him. In the market a man's eyes do him more service than his ears: in the Church, no matter though his eyes be shut, so his ears be open. *Mine ears thou hast opened*, saith *David*, not mine eyes, yea he prays rather for their shutting, *Turn away mine eyes from vanity*. In the Temple, a running or roving eye is a dangerous thief to steal away the soul. The Popish service was only invented to take the eye: the deaf man may be one of their best catholikes: there is nothing to do for his ears, unless he can understand Latin, or have some skill in music to distinguish of the organs. All is a pageant for the eye, as *Saint Paul* hath fitted it with a word, 〈 in non-Latin alphabet 〉, *Eye-service*; which brings so many fools into their Paradise. This makes it perilous to see their histrionical Idolatries, because the soul is surprised by the eye.

If any object, that *Paul* was present at the *Pagan devotions*. But *non omnes Paul's sumus*, we have not all *Paul's* constancy: yea rather, *Quot sunt Petri?* How many are guilty of *Peters* flexibleness! But Truth is then too cruel, to forbid our bodily presence at superstitious services, for the preservation of our lives and liberties? Nay, rather admire the bounty of this mistress: you aim at the company of men, she tells you of a society with Angels: you think of your rotten tenements, she wisheth you eternal mansions: you would be content with under-offices, she offers you dominion over cities: you plead for Provinces, she for kingdoms: you are indulgent to a life that leads unto death, she counsels you rather to accept of a death that leads unto life. We read not, *By Seeing you shall be saved*, but by Hearing.

2 The eye is of all senses the quickest of apprehension; a port to land the commodities of hell, before the soul have warning. It goes out for prey, and brings it home in an instant. If that of *Plato* had been true philosophy, that *visus fit extramittendo*, by darting out the visive faculties to the object; there had been hope of better safety. But *Seeing* exerciseth it self *intramittendo*, by bringing the object home, according to *Aristotle*, and thus is the baneful impression made. That is a rare eye, like a pure beam of the Sun, that can mingle it self with sordid corruptions, and receive no taintment. It is *sensus perspicacissimus*, it can see the sky and stars so remote. *Efficacissimus*, no sense so firmly imprinteth forms in the imagination: what it sees once intently, it sees many days after. *Certissimus, vidi*, I saw it; an evident testimony. One eye-witness is better than ten ear-witnesses. No sense is so ranging, now it is on the earth, in a moment at the Moon. Therefore the suddenness of the last Judgment is compared to the *twinkling of an eye*. None hath such variety of objects, and continual business: none is so often put in action, none is so quick of motion; indeed none so serviceable to reason: well guided, none so commodious, and none so pernicious, if corrupted.

The visible instruction is most potent: young king *Philip*, being but carried in his Cradle to the wars, did greatly animate the soldiers. The visible temptation is most prevalent: so beasts, in the presence of their sensual objects, are scarce restrained. Imagination in absence represents the pleasure a-far off, and not prepared: before the eye, it enrageth the desire, and nothing wants but execution. Therefore the way to root a bad impression out of the heart, is to remove the object from the eye: out of sight, out of mind. We think on absent things with colder affections. Indeed well-grounded love is more constant, and lovers have a secret Cabinet in their memories, whereby they confer: yet unless the intercourse of

Messengers, letters, tokens, revive the affections, even their thoughts will grow remiss. How easily then may loose love, which hath no other nerves but blood and sense, be dissolved by a separation? Many a bitten lover says of his harlot, would I had never seen her face: but he says not, I will never more see her face. He vainly wisheth what cannot be, and yet does not conscionably resolve what may be.

3 The eye is the Pandar of a lustful heart; the window that lets in the infection, the first betrayer of the Fort. To say nothing of the *Sons of God*, allured to the *daughters of men*, by their eyes: nor of *Potiphars* wife, that by a cast of her eye drew *Joseph* into her heart, and would have drawn him into her bed; *uritque videndo femina*: nor of *David*, the glance of whose wanton eye wrought so many mischiefs. *Ahab's eye* was sick of *Naboth's* vineyard, his heart was drunk with the grapes whereof he never tasted. Adultery sets her chair in the eye: they say, the Masters eye feeds the beast; but here the beasts eye feeds the master. In the eye it self there is no such virtue; yet the masters eye is said to govern the family. They write of some marine Cr•atures, that they engender by their eye. Here it is too true; the eye doth engender lust, lust adultery, and adultery (if nothing else) engenders vengeance. *Let her not take thee with her eye-lids: Oculi sunt in amore duces*. Upon this ground it seems *Zeuleucus* imposed that law on the *Locrenses*, that the adulterers eyes should be pulled out: sin entered at those casements, therefore he would stop up the windows; and when the steed was stolen, shut up the stable door. *Pliny* writes of a chalky brimstone, that draws to it self distant fire: the wanton eye attracts this adulterous fire to the heart. The eye doth (as it were) specificate the object: the blind man in his lust desires a woman: the libidinous desires this or that woman, making his choice by his eye. All shapes, all colors are alike to darkness: no sense can distinguish betwixt foul and fair, but the eye. *Dinah* was a maid, and went to see Virgins of her own sex: her eye was chaste, though idle: but *Shechems* eye was both idle and unchaste. That great Soldier called the Persian maids, *Dolores oculorum*: therefore the same *Alexander* refused so much as to see *Darius* his wife, a lady of incomparable beauty; fearing lest he that had conquered the husband, should be overcome by the wife. What abundance of offices doth the eye bear in this little family of man? First, it is the bodies Watchman, and guides the hand to defend it. Secondly, it is the understandings Informer, whereupon she determines of substances true or false. Thirdly, the stomachs Taster; for if the eye do not like the morsel; that refuseth it. Fourthly, the affections Purveyor, to bring in their desires; *Vbi amor, ibi oculus*. Fifthly, the hearts Messenger, that runs on her errand almost as quick as thought. Sixthly, the fancies Intelligencer; the painter must see, before he can counterfeit. Lastly, a Scout to the whole Soul, and a Sentinel to the whole body; and corrupted, a traitor to them both.

4 Satan's first project is to take the eye: if that be once his friend, he hopes well of all the rest. Indeed, if the door stand open to the thief, what safety can be in the house? *The devil took Christ into an exceeding high mountain, and shown him all the kingdoms of the world, and the glory of them*. Why so high, but for prospect? If all this glory were only represented to his imagination, a valley would have served: if only to the sense, no hill were high enough. Circular bodies, though small, cannot be seen at once. This show was made to both: the kingdoms about *Judea*, to his eye, the glory of them to his imagination. A cunning devil in all:

he meant that this glory should tempt the eye, the eye the fancy, and the fancy should tempt the will. If that sense be viciously employed, remember the devil is there. How many thousand souls have died of the wound in the eye? If sin be not let in at that window, nor the door of the ear, it can find no way into the heart. *Mors per fenestras*: when a man opens his eye lustfully, he cannot think what a train of sins will crowd in upon him. Had Satan come to *David* in the most lovely form of *Bathsheba* her self, and at the first in direct terms told him, he should enjoy her if he would murder her husband: without question, he would have spit scorn on that face, on which he so much doated. Now from the glance of his eye arose all that succession of mischiefs. He sins; and no less sin would serve his turn than adultery; and that is not enough, without the addition of blood. Yea, he is not only a sinner, but a Tempter: he sollicitates *Bathsheba* to offend God, to break her faith, to dishonor her husband, to dishonest her body, to wound her soul, to put an asp to the breast of her conscience: and all this begun with a look. The man that was so heart-smitten for cutting off a piece of his masters garment, is now lavish of a noble servants blood. Yea, because that worthy commander cannot fall alone, he grudgeth not the blood of his innocent people to accompany him. Could he have expiated that sin with his own blood, it had been but well spent; but to cover it with the blood of his faithful soldiers, was a crime above astonishment. How did the Spirit of God retire at a wanton look! O the deep fetches of sin: Satan were not that *old Serpent*, if he had lost his windings: his craft is of as long standing, as his malice. That sin at the first presentment would affright a man, which he juggles on by degrees. When the Prophet told *Hazael* of the horrible mischief he should do to Israel, he replied, *Am I a dog, that I should do this?* Not yet: but in time the devil will skrew him up to it. He that willingly runs into a known wickedness, knows not where he shall stop. Set a man on the top of some high tower, and bid him leap down, he finds horror in the precipice. Yet you may persuade him to go down by the stairs to the very bottom. If we do not prevent this assault in our eyes, we shall too late complain of the horror and anguish of it in our hearts.

5 Where be the eyes that have not been faulty? If the eyes have sinned, why should not the eyes be punished? Punished they must be, with rottenness in the dust, with horrid and astonishing visions in hell, if some former penalty be not set on them here. The rich man in hell saw *Lazarus in Abraham's bosom*: that sight was his torment. How must the eyes be corrected for this wantonness? By tasking them unto tears: for ranging eyes, we must get mourning eyes: for eyes lifted up with pride, eyes dejected with shame and sorrow: for eyes full of incontinence, eyes full of repentance. How else shall we dare to lift up those eyes to heaven, which have been the brokers of hell, polluted with the aspersions of lust? O let those eyes, that have been the cisterns of corruption, become the fountains of compunction. *Mary Magdalens* eyes had offended, her eyes shall pay for it. She had been a notorious strumpet, a woman of a mercenary condition: if her eyes had not invited her to love others, yet they had bewitched others to dote on her. Lo, she would not look on that world, but through a shower of tears, which she had so enamour'd with her wanton looks. These organs have made our bodies stinking lepers, let them be turned into a *Jordan* or *Siloam* to cure our leprosy.

We magnify some waters distilled out of herbs and flowers, because they are good to heal sore eyes: but there is no water so virtual to cure the lust of the eyes, as the penitent water, which the Limbecke of sorrow draws from those eyes. Some of the Ancients have thought, that God did endue us with this dew of tears for no other end, but to wash away our sins. Because when we weep for any losses or crosses, we do not lessen our grief, but increase it: but when we weep for our sins, we do not increase them, but take them quite away. No tears can raise my friend up from the grave, they may raise my soul from the death of sin. From the bitter flowers of wormwood, the heat of fire distilleth sweet and wholesome water: the Grace of God's Spirit, from the bitter remembrance of our sins, distilleth tears able to comfort our souls. When we are thirsty, we run to the well: when our houses be on fire, we run to the river: the sight of our eyes hath procured both these mischiefs to our hearts: the tears of our eyes must help them; they are able both to lay our thirst, and cool our lust. This is not *an eye full of adultery*, but full of grief for adultery: such an eye shall look upon thy harlot with indignation and detestation: that in those tears she shall read at once thy present sorrow, and her former sin. A graceless woman that had long ensnared a young man who was now converted, salutes him in the old familiarity as he goes by: he regards her not: she replies, *Ego sum*, It is I: he answers, *At ego non sum ego*, I am not as I was, I was not as I am. Blessed souls that have got the mastery of their own eyes.

Adultery;] this is the game, the beast they hunt: where I observe three gradations:

1 The main attractive of the eye is Beauty: and of this the fancy is informed by the eye: yet being so informed, then the eye is ruled by the fancy; and as that imagines her, so the eye sees her. Beauty is the glory of Nature, a glimpse of the soul, a beam of the Makers brightness: so ravishing the heart, that it is more present with the body it loveth, than in the body where it liveth. Yet as the meat which pleaseth the taste, is but a mixture of well-compounded materials: the music that delights our ear, is but a harmony of proportionable voices or instruments: so the beauty which so takes the eye, is but a just correspondence of the parts and colors of visible bodies. Why should not that spiritual beauty be far dearer to us, which is the image of God; the elements or lineaments whereof be righteousness and holiness? The bodies beauty is but superficial, skin-deep, hiding that within which we cannot look upon without horror. Spiritual beauty is like a diamond, fair to the center. Time will plow furrows on the fairest face, and fill it with wrinkles: but the wrinkles of a beauteous soul are done away with time: the older, the fairer. Many a woman's beauty hath been her ruin: but blessing never forsook a beautiful soul. When thou comest near to a fair face, thou becomest never the fairer for it; nay, thou appearest the fouler by being near it. But a virtuous soul by a kind of exemplary influence, diffuseth into thee some ornaments; and is indeed, as they talk of that imaginary Stone, by the touch of that pure metal, so diffusive of goodness; that thou shalt be the better for it. No miseries can blemish this beauty; *Thou art black, but comely*; tann'd and sun-burnt with persecutions, yet still amiable in the beauty of holiness. In this, *Sarah* was a figure of the Church; who was as fair at a hundred years old, as she was at twenty; and then, the fairest woman of the world. It is said of Christ, that he was *without form or comeliness, or beauty to be desired*; yet even then, he was *fairer than the children of men*. Cleane through a corporal beauty, a spiritual eye can see the very image

of the devil: but a gracious soul in her worst estate is but like a slubber'd Diamond; which after a little polishing shines with a radiant luster. *The kings daughter is all glorious within:* but who can persuade carnal minds to this? It is the Image of *Adam* they dote upon, not the Image of God. A fair skin surprizeth a fleshly heart; and he thinks there is no other beauty in the world, but that which toucheth his sensual desires. So the horse that loves a mare, thinks that in the world there is no other beauty.

2 But if a man's eye be delighted with beauty, may he not enjoy it with chastity? Why may he not think his own wife the fairest upon earth? She is so to him, if he so imagine her: opinion cannot err in matter of opinion. He sees her daily with the same eyes he first chose her. But the ranging eye cannot be so limited. Proprietie in other things is a content, here it is a burden: and were not the adulterers fair wife his own, he would give much to enjoy her; but being his own, he cares not for her. *Stollen waters are sweet:* but will a man leave his own delicious wine, to steal a draught of his poor neighbors water? It is *uxor*, that he loves, but not *sua*: and this aggravates his wickedness, that the strumpet is not *solitaria*, her own woman; but *Aliena*, under covert Baron: not a straggling Deare of the heard, a beast of the common; but one upon whom be set the marks of propriety. God hath set his mark, and resolves not to know her, if she knows another man. The Church hath set her mark of solemn Marriage, refusing to be the mother of that daughter, that defiles the Marriage-bed. The husband hath his mark of a holy Covenant made before men and Angels; and is allowed a divorce upon such a fedifragous forfeiture. To pick this threefold lock with a false key, to undo a knot thus tied before heaven and earth, will call God and man, heaven and earth, not only to witness it, but to take vengeance of it.

What a laborious, what a dangerous way the lustful finds out to his pleasure! as if no water could please *David*, but what is brought through an Host of enemies: no content was worth their desiring, but what was fetched from the gates of hell, snatched out of the devils teeth, handed out of that burning furnace of unquenchable flames. Those delights are not esteemed, that are not troublesome: the malice of lust supposeth all ways of obtaining better than the lawful. Simple fornication (say some) offends but four, single adultery five, double adultery six: God, the Church, the two offenders, and the two injured parties. Suppose the two sinners forgive one another on earth, will they not curse one another in hell? Suppose the Church pass it over, either through ignorance or connivence, will not the Judge of all the world plague it? Say he is patient, will the wronged husband, brother, friend put it up? Doth not *Absalom* pay *Amnon* the wages of his sisters constupration? Two whole years that sly Courtier smother'd his revenge; but it was not for nothing; it was so much the more exquisite, by being longer protracted. If *David* will not punish it, *Absalom* shall; not that he cared for Justice, but for revenge. *Absalom* did it wickedly, but God righteously; human partiality hath neglected it, inhumane malice shall punish it. God punisheth sin with sin, while *Absalom* punisheth sin with death. If either *David* had called *Amnon*, or *Amnon* called himself, to account for it, the revenge had not been so desperate. How often hath the adulterer been slain by the abused husband, when he least suspected it; righting himself unjustly, as he had been secretly injured? *Abimelech* was the son of a Concubine, yet he murders all his fathers legitimate children. If *Gideon* had lived to see that bloody day, how

would be have cursed the knowledge of a luxurious bed? So some write, that *Vlysses* was slain by his own base son. *Paris* his adultery was the desolation of all *Troy*.

I will not tire you with examples. It is an *adulteress* their eye is full of, they seek a like to themselves. These lusts they conceive by the mediation of the eyes, as *Laban's* sheep did their young, at the sight of the pilled rods, which *Jacob* laid in the watering troughs. *Placet interdicta voluptas*: they slight the fruit of the tree that is easily climbed. What is *Ahab's* kingdom to him, while *Naboth* hath a pretty vineyard? The cloyed husband sits carelessly looking on that wife, for which another languisheth. Herein *David's* plot failed him, when he had sent for *Uriah*: he imagined that the beauty of *Bathsheba* must needs attract a husband so long absent; that it was his grief to be detained from so pleasing a bed. Because that face, those eyes and breasts had so enchanted him, and stolen his heart, that they could make him sin; he thought it could not be possible, but *Uriah* must be allured by them to a safe and warrantable fruition. He was deceived; though *Uriah* had another end; many a wanton stomach plays with that meat, which to the hungry affecter would be above all dainties. *Nabal* is churlish to that wife, whom holy *David* thinks himself happy in, and makes his Queen. O the boundless vagrancie of irregular lust; whither will it go, where will it end? Will one harlot serve the adulterers turn: No, could he renew his strength as fast as his desires, and multiply objects to both, a nation of women would scarce suffice one adulterer. It is a sin that seares up the conscience with the blood, dries up grace with the marrow; and when it can sin no more, yet it cannot repent. Happy soul that never knew it, and next happy that forever after detests it.

3 Lastly, it is a *whore* they love, and that is but one bow short off the devil. Some have mistrusted, that it is not a reasonable soul, but an infernal spirit that enliveneth such a licentious shape; to do that by a fair strumpet, which he could never do by his foul self. We have heard witches confess, that they have known devils in the proportion of men: and me thinks, men should fear to know harlots, lest they embrace devils in the proportion of women. What hath not a guilty conscience cause to dread. The strumpets soul cost Christ his precious blood: yet half a crown, or little more, or sometimes less, is the set price of it. What need Satan tempt her, when for so small a value he may have her? We hate the Turks for selling Christians as slaves; how odious are they that sell themselves? Soone is their lively color wasted, their blood parboil'd: that were it not for superficialized cheeks, and enticing dresses, the most graceless Lecher would abhor them. But it is the devils special care to keep them gorgeous. A soldier having a sword which he hath well proved in divers combats, and knows he may surely trust it, will be careful to scour and polish it. Woman hath done Satan singular good service: by her he overthrew the first man, by her the wisest man, by her the strongest man, by her many millions of men: no marvel therefore if he be curious in dressing her with ornaments, in dishevelling her hairs, and fitting her with all conducements; that she may still help to people his infernal kingdom. Fowls of the air, though with never so empty crawes, fly not for food into open pit-falls. *Quae nimis apparent retia, vitat avis*. An adulteress is the devils pit-fall, a trap to catch our souls; let us not run into the gin with open eyes. Now the Spirit of Grace keep us from the strange woman, that we may be no strangers to the Kingdom of Heaven.

Full of adultery.] This is the pursuit of the game, *full cry*. The eyes do not engross all their uncleanness; they are not only *full*, and the other parts empty. The Cater fills his basket with provision; but this serves afterward to fill the mouth, to fill the stomach, to fill the belly. The eyes be first *full*, as the cistern: but the cistern serves all other offices of the house. Nor is this a *fullness* of satisfaction: for as *he that loveth silver, shall never be satisfied with silver*; so he that loves women, shall never be satisfied with women. Unnaturall desires are infinite: hunger is soon appeased with meat, and thirst allayed with drink: but in burning fevers, *Quo plus sunt potae, plus sitiuntur aquae*. They still love *amore concupiscentiae*, never *amore complacentiae*. The hunter hath killed today, he is fresh again for the game tomorrow. This guiltiness first takes the eye, but stays not there: the procurer provides for another, not for himself. The lustful heart is the great commander, that assigns all members their several offices. So the ear is *full* of luxurious discourses, the eye *full* of provoking pictures: both *full*, at an obscene interlude, of exemplary and visible carnalities. The bones are *full* of idleness; they rest on that pillow of vices. The thoughts *full* of contemplative uncleanness; for it is not hard to be an adulterer by speculation. The mouth is *full* of filthy jests. They come to do evil by these accessories; yea, the evil is already in those accessories. Some flatter themselves that they are chaste of body; but their eyes, their ears, their thoughts have committed adultery. Therefore *if thine eye offend thee, pluck it out*: what the substance? No, but *viti substantiae*. The liver is obstructed, and makes the body sick; what then, shall we pluck out the liver? No, but let the arm bleed, take some course to draw out the corruption. Lust is a fire, if it be inflamed in the heart, there is no part of the body but shall feel the heat.

Full. There is no mediocrity in sin: in extremes can be no mean; and every sin is an extreme, either deficient or excessive; *in medio virtus*. The heart of man affects *fullness*; and if it be not *full* of God, it seeks to be *full* of something else. The wicked are *full* of unrighteousness, *full* of envy; their hands are *full* of blood, their houses *full* of spoil, their lips *full* of deceit, their mouths *full* of cursing and bitterness, their throats *full* of slander, their bellies *full* of new wine; *Implentur veteris Bacchi*: their loins *full* of lust, their inward parts *full* of malice: let me add, their heads *full* of mischief, their hearts *full* of rancor, their ears *full* of petulancy, their eyes *full* of adultery. These be the *fulnesses* that shall bring the *fullness* of torments. Sin will not leave a graceless soul empty: the house is no sooner *swept*, but it is *filled* with seven worse spirits. The drunkard cannot give over till he be *full* of wine, the swearer delights to *fill* his mouth with a monstrous oath: the covetous never feels himself *full*, though he enlarge his belly like hell. All like *Pharaohs* lean kine, though they have devoured the fat, are lean still. Ambition, like the grave, is never *full*. What a thing is the heart of man, that it should swell as big as the world? *Alexander* was but a little man, yet an hundred worlds could not have *filled* him. The babbling tongue is not weary, though *full* of prattle, and is scarce silenced with sleep. A *full* wardrobe cannot content pride, it is still longing for new suits. All *Haman's* honor could not *fill* him; he would swallow *Mordecai's* head, and that choke'd him. O the insatiate desire of sin, when will it be *full*? When the eyes be *full* of soreness, the hands *full* of palsies, the houses *full* of misery, the faces *full* of infamy, the bones *full* of aches, the mouth *full* of cries and roarings, the loins *full* of diseases, the head *full* of pangs, the heart *full*

of distractions. Yea, their mouths must first be *full* of earth, their souls *full* of torments: this world could not, hell shall render them *full* enough.

But for us, there is another *fullness*. *Be ye filled with the Spirit, full* of good works, *full* of fruits; our mouths *full* of blessing, our hands *full* of charity, our eyes *full* of modesty, our bowels *full* of pity, our looks *full* of humility, our hearts *full* of honesty, our souls *full* of God; that we may lie down *full* of peace, and rise again *full* of glory.

I conclude; whoredom is an epidemical disease; almost the whole world is turned Stews. That if Christ should now come down, and call none *to follow him*, but they that *have not been defiled with women*, his Court would be very thin. *Rome* hath been notoriously branded for this execrable vice; especially since the Popes have bound them to contain, to whom God gave not the power of continency. Hunger will break stone walls rather than want meat; *aut tolle appetitum, aut concede cibum*. If their Monks be pamper'd horses, will they not neigh? *Nicolas Clemangis* says, that the people will not willingly admit a parish-Priest, *nisi concubinam habeat*, unless he have a whore of his own; for fear of their wives; and yet they are scarce sure of them by that course neither. He that abstains, is counted by the rest, either an Eunuch or a Sodomite: so impossible they think that law to be kept, which they put upon themselves to keep. If they cannot get other men's wives, yet they have Nuns of their own, that will *open their feet to them* at all seasons: and so instead of adultery, they commit incest; for so themselves call it. What are Nunneries but religious Stews; *ut idem sit puellam vetare, & ad scortandum exponere*; as if it were but the same thing in other terms; to make a Nun, and to make a whore. As our Chronicles, yea even theirs, report of Cardinal *Cremensis*; who in a Council holden at *London*, inveighed bitterly against Concubines in the morning, and himself was taken with a Concubine the same night. And it seems he was taken in the manner, for the Writers add, *Res notissima, negari non potuit*; otherwise they would have concealed it. For this the Jesuits have railed at other orders, not that themselves are more clean from this intemperance, but more cleanly in their conveyance. For *Hassen Muller* reports that in *Bavaria* the Jesuits caused a great tub to be carried to their College; which breaking by the way, a wench dropped out at the end of it, in the midst of the street. They will not allow us an honest wife, but themselves a dishonest harlot.

But enough of their filthiness, let us look to reform our own. Some, (who it may be, speak of their knowledge) tell us of whole Hospitals of Strumpets in this city: by whose allurements, servants rob their masters, sons their own fathers. They are the sink of the world, the common Sewer of all corruptions, not for passage, but for confluence: the standing-pool, the vault that sucks in all odiousness. They have excellent gifts of wit and beauty, which they convert to pestilent uses of turpitude and brothelery. To Church they never come, not in their whole life would they ever hear of God, but for their fearful swearing and blaspheming his holy Name. The souls they bring forth, shall stand up at the latter day, and give evidence against them. To enfranchise them of hell, the devil shall do no more but produce the misbegotten of their loins. Those that be unfruitful, he shall accuse of a thousand murders, by confusion of seeds, and barrening their wombs with drugs. There is no such murderer on the face of the earth, as a whore. She shall not only be arraigned and condemned for spoiling

a great number of God's Images; but for defacing and destroying the mould wherein he hath appointed them to be cast. Indeed God never said to *Adam* and *Eve*, *Encrease and multiply*, till they were married; to show that he hath a curse, not a blessing for that increase which is not lawful. But even to destroy that fruit which was unlawfully begotten, before the Lord chief Justice of the world will be found murder. That God, who knows how to raise good out of evil, doth sometimes bless an adulterous copulation with increase: and sometimes to the chaste embraces of honest wedlock he denies it. The honest wife hopes to be a joyful mother; the harlot fears that title, and therefore hides adultery with murder.

The receiver is ever worse than the thief; the Bawd, than the Harlot: she is the devils own spouse, for she helps to damn souls as fast as he. How is the eye of Magistracy gull'd in this city by pretences? The matron of this foul cloisture is either a wise woman that tells fortunes; and under that shadow hath the resort of unfortunate dames. Or her husband is a Physician, and hath spare chambers for such luxurious patients. Or a painter that draws pictures, and under that color shadows villainy: a thousand evasions to wind out of Justice. But the most currant trick of all Bawds is to give themselves out for zealous Catholics: and whereas they dare not come to Church for fear of wonderment, they pretend scrupulousity of conscience: that they (forsooth) refrain for religion, when indeed they refrain from religion. So if ever they be justly punished, they cry out, They suffer for the Church. It is a common thing for them that have lived whores and thieves, to die Papists: the drowning body will rather catch at a weed, than have no hold. They have so dishonored God living, that he so gives them over dying. In pollution, *anima fit tota caro*, and loseth it self in the sense. Whom God hath joined, let no man separate; yet the Adulterer does what he can to separate them. For Virgins, *Laesa pudicitia est*, and *Deperit illa semel*: when God can do all things else, saith one, he cannot restore a deflowered Virgin. Our flesh will corrupt fast enough, though we never admit these corruptive forwardings. We have sins enow of our own, though we bring not upon us the sin of another. By other sins a man goes to hell alone, but in this he rides double. Our Savior speaks of *Bundles* that shall be *cast into the fire*. The proud man burns single, the homicide burns single: but the Adulterer and his Harlot shall make one bundle, and burn together. Like *Zi...* and *Cozbi*, as they were conjoined in the sin, they shall not be parted in the torment. When two be bound together, and thrown into the Sea, they have less power to help themselves. Marriage hath made one of two, that they might fructify together, like *Aaron's Rod*. Palms are the emblem of marriage, that do not bear fruit divided. Cursed is that heat which shall make two of one, and dissolve so sacred an union.

That cannot cease from sin.] All sin is a labyrinth, whereinto the entrance is easy, but it is hard to get out. Possession is eleven points of the Law, we say; and that which begun by an unjust title, fortifies it self by custom. Stampe garlike in a new earthen pot, it will never out. I do not wonder at the continuance of sin; to break it off by repentance is the matter admirable. *Facilis descensus; sed revocare gradum*: down stream the boat goes fast enough; to stop it, is the cunning, before it strike on a shelf. I do not say that the greatest sinner is evermore in the act of wickedness; yet so long as the habit is unmortified in him, he does *not cease from sin*: the slave asleep discontinues the acting of his masters business, yet he is still in service.

Sin like the Sun runs his continual course; though sometimes clouds by day, and always the interposition of earth by night, hides him from our eyes. Yea and Sin hath his circle and line, as the Sun his orbe and Ecclipticke; if we may compare the real passages below, with those imaginary signs above; and let us compare them.

1 Conceive Sin to begin with *Aries*, the Ram; in petulancie and youthful wantonness, ready to butte at every Passenger. *Remember not the sins of my youth.*

2 Thence it proceeds to *Taurus*, the Bull; to strength and tyranny in evil; a stiffnecked disobedience. The Prophet calls them the *Bulls of Bashan*, goring with the horns of oppression.

3 It comes to *Gemini*; the Twins: it can no longer continue single, but must have a partner in transgression. The Adulterer must have his Strumpet, the Drunkard his boone companion: *Babel* cannot be built alone. Society makes good men cheerful in good things; and assistance makes evil men confident in their lewd attempts. It is rare to see single sins, or single sinners.

4 Then to *Cancer*, the Crabbe; a crooked, irregular course, anfractuouse, full of subtle windings; circumventing his neighbors, as the *Crabbe* doth the unmistrusting Oyster. Here sinners get themselves hardened ribs, a shell not to be pierced by any reproofs.

5 Next to *Leo*, the Lion; a raging and roaring kind of life. Thus they grow on from petulancie to obstinacy, then to conspiracy, from that to hypocrisy, now to cruelty. *The Lion fills his den with prey, his hole with rapine.* He contemns all admonition, and without respect of Justice, will be his own carver: this is the height of ungodliness.

6 He comes to *Virgo*, the Virgin; a sign which Astronomers ascribe to the Belly. Now he gives himself to rapes and whoredoms, and looseth the reins to his brutish and boundless appetite: that were his power equal to his desire, he would not leave a Virgin in the world.

7 Then to *Libra*, the Ballance: and there's a demure in his proceedings. Humane Justice begins to examine him, to curb his impetuous violence: and in this house sometimes he stays longer, than the Sun does in that Sign. For if lewd men should not fear the Magistrate, more than they do God or the devil, there were no living among them. Now *Libra* delivers him over to

8 *Scorpio*, the Serpent. When he hath been corrected by moral Justice, he is then taken in hand by Conscience; a tormenter that hath a worse sting than *Scorpions*. This haunts him like a cursed wife at home, like a que•lous scold abroad: nowhere can he be quiet. No intrea•ies can persuade her, no bribes can corrupt her, no music can charm her, no noise can drown her thunder. He talked his pleasure, while she said nothing: now she roars as fast, and he knows not what to say. This the Prophet calls the Lord's *Rod of Scorpions*, wherewith he scourgeth wild offenders. This happily sends him to

9 *Sagittarius*, the Archer: he takes the bow of devotion in his hand, and shoots up his prayers to the throne of Grace. The Fathers have called our *Prayers*, the Churches Artillery, arrows of

zeal; which if we draw up to the head, and send up from the heart; they shall pierce the very heavens, and wound the Lord of hosts with pity; and he will have compassion on us. The Bow is Repentance, the string is Faith, the Arrow is Prayer, the hand that draws and looseth it is Zeal, the mark is God, and the errand it goes for is Mercy. At this sign he would dwell longer, but because he must go on, he lights upon

10 *Capricornus*, the Goat. Even after his humble devotion, and pious resolution, he falls into sin. The Ram, and Bull, and Lion may be mortified in him; Pride, Obstinacie, Crueltie: yea *Gemini* and *Cancer*, double dealing and hypocrisy may be abhorred of him: to *Virgo* he will offer no more violence; he loathes all constuprations and turpitudes: yet still he smells of the *Goat*: some tang of the old corruption remains, the beast is not quite worn out of him. But it is fallen down as low as the *knees*, to which place they assign *Capricornus*: it is far from the heart, out of the reach of any vital part. But in this house he is but a passenger; the Sun does not make more hast than he from it: and now having sinned, he posts to

11 *Aquarius*, the water-bearer: he knows no sin, which he endeavors not to wash off with his penitent tears. This fountain he hath always about him: and if the air of bad company hath made him sin with *Peter*, yet he can go forth and weep with *Peter*. *Mari's* tears did not more wash the dust from our Savior's feet, than the sin from her own soul. If *Capricornus* have made thee offend, let *Aquarius* be ready with this repentant water; that Christ may answer thee as he did *Mary*, *Thy sins be forgiven thee*. So well the devout soul loves to dwell in this watery Sign, that he concludes his journey in the very element of water; with the *Fishes*;

12 *Pisces*: this is the foot of the song, as they appropriate *Pisces* to the feet in their Anatomy. They be clear and cleanly creatures, delighting to swim in the crystal streams: if they strike into the mud, it is but to avoid the net: and when the danger is past, they soon cleanse themselves. True converts, if they cannot be *Semper puri*, yet are *cito purificati*. First, as fishes *Tunduntur fluctibus, non deficiunt*; so the billows of temptation beat upon the godly, yet they fail not. Secondly, as fishes swim thrice, in water, in vinegar, and in wine: so doth the Christian, in the water of Baptism, the vinegar of affliction, and the wine of consolation, the Sacrament, which *cheers the heart*. Thirdly, *Fishes* being wounded, have recourse to the Tench, the Physician of fishes, whom if they but touch, they are healed. Souls wounded with sin repair to Christ, the Physician of kings, the king of Physicians; and touching him by faith, they are cured: as the woman with the bloody issue, did but touch the hem of his garment, and was presently as whole as a fish. Thus swimming in the pure streams of grace, removed from the sordid and dreggish corruption of earth, we shall at last be translated higher than that Sydercall Sign in the Zodiac, even to the heaven of heavens, the Kingdom of Christ.

But now, alas, how have I lost my theme? The argument of my discourse is sinners obstinacy, and I have concluded with their Salvation. Pardon me, it was a merciful mistake: I wish it should be so, though I find it otherwise of these in my Text: for they are wretched adulterers, *that cannot cease from sin*. Well then, it is but bringing you some way back again: if you remember where I turned the sinner out of his rode of condemnation, you find it in *Scorpio*. *Libra*, public authority had him *sub flagello*: but, suppose that favor dismisseth him, and so gets out of the hands of Justice; yet *Scorpio* will have a boat with him, *Conscience* will

trounce him. This like some ghastly apparition to a soul forlorn, upon the threshold of desperation, with a show of fresh bleeding wounds, and an astonishing countenance, presents it self in inexpressible terror: how will he pass this Sign? Yes, he will stupefie his conscience with a deluge of wine, never allow himself to be sober; and with a vicissitude of sensual delights, lust and drink, as with two hot irons quite sear up his conscience; and is then confident that the dead dog will never bark.

Thus he passeth from that dismal house of correction, a very Bedlam to his soul: but now *Sagittarius* comes: Justice shoots at him from heaven, that unerring Archer who never miss'd his mark: the arrow of sickness sticks in his ribs. Now his down-bed is troublesome, and after many changed sides he complains of uneased pangs. What now? this will be a tedious sign to him, perhaps the end of his voyage. Physicians are sent for, who receive gold, and give drugs; keeping him sick the longer, that themselves may fare the better. But at last he recovers; after many promises to God, and vows which he never means to keep, he is enlarged from his bed; up he gets.

And now he posts to the next Sign, to try what better cheare *Capricornus* will make him. He finds him like some Goatish host, close at his cups and ribaldrie; and here he falls in, relapsing to his former sensuality: riot and intemperance renew their old acquaintance with him: whoredom and new wine take away his heart; and thus being intoxicated with sin, he lays himself down to sleep. Thus many passages of execrable wickedness he hath got through; pride, injustice, hypocrisy, oppression, uncleanness, and voluptuousness, without any interruption; saving those short disturbances of sickness and conscience; and now he slumbers in security. But yet his race is not done, he hath two more Signs to pass.

From this sleep, *Aquarius* or the world calls him up; and whispers in his ear a golden word, *Be rich*. Now age and covetousness seize on him at once, and he projects to fill his barns with corn, with money his coffers, and thereby his heart with joy. To do this, he refuseth no course, be it never so unjust; neither friend nor father must stand in his way, now he is set upon it to be *rich*. He will starve his family, perhaps his own body, to be *rich*. He will be an *Aquarius* indeed; the devils water-bearer, a water-drinker, so he may be *rich*. The law reproves him, his neighbors hate him, the poor curse him, God threatens to condemn him; he cares for none of all these, so he may be *rich*. Well now, rich he is, a rich beggar, or a beggar in the midst of his riches; for upon all his estate there is set a spell, *Touch not, taste not, handle not. Noli me tangere*, says his wealth to him: *Noli me relinquere*, says he to his wealth. *Bonum est esse hic*, in this house he would dwell forever. But he must not; there is a Bell that tolles him into another Sign, the last of his Eccllyiticke, that shall eclipse his glory forever; the grave and hell; the one to devour his body, to other to swallow his soul.

Pisces looks for him, and thither he must come. *Thou fool, this night shall they fetch thy soul from thee. Pisces* are placed at the feet of man; this is the last foot of his journey, the standing house at the end of his progress, the period or full point of his travels: *Et turpiter atrum desinit in piscem*. Swimming in the *mare mortuum* of this world, he hath swallowed the bait of riches, and now is caught with the hook of death: and he that never *ceased from sinning*, shall

never rest from suffering. Though we sin often, and much; too often, too much; yet let us break off our sins by repentance, and *cease from sin* that we may be saved.

Beguiling unstable souls.] The wicked cannot be quiet, till their vicious desires be accomplished; they have *oculos inquietos ad peccandum*, as Calvin renders it. Their meat and drink is to do their fathers will, that is, Satan's: restrain them from wickedness, and they complain of famishment: either they call for poison, or no food. *Ahab* is sick, because he is denied *Naboth's* vineyard. Whether his spleen or his gall were more affected, it is hard to say; whether more of anger, or of grief, but he keeps his bed, and refuseth his meat, as if he should die no other death. Because he cannot have his will on *Naboth*, he will take it on himself; as the mad man tears his own hairs, because he cannot come at his enemies. The wicked cannot sleep till they have done mischief. *Saul* will not give over the chase of *David*, but hunts him dry-foot through every wilderness. The very desert is held too good a refuge for innocence: the hills and rocks are searched in an angry jealousy: the very wild goats of the mountains were not allowed to be companions for him, that had no other fault but his virtue. Still *David's* success is *Saul's* vexation: where shall that man rest, who seeks rest in sin? In this life he cannot, for he walks *in circuitu*, grinds in the devils mill. Shall he rest hereafter? no, then he shall eat of his own griest, and labor in torment. Only there is some difference in the manner of their working, and of the time; here with pleasure, there with horror: for a while here, there forever. Still these obstinate seducers go on, from strength in sin, to strength of sinning, till everyone appear before their master in *Tophet*.

Beguiling unstable souls.] This verse yields us a fourfold description: First, of their filthiness, *eyes full of adultery*. Secondly, of their craftiness, *beguiling unstable souls*. Thirdly, of their worldliness, *exercised with covetous practices*. Fourthly, of their wretchedness, they are *cursed children*. In this branch we have two particulars; The fish, *Souls*: The net, *Fraud*; *Beguiling unstable Souls*.

1 The fishes they take are *Souls*: the Prince of darkness says, as did the king of Sodom, *Da mihi animas, Give me the souls, take thou the rest*. There is no taking the body, without a former winning of the soul: nor can they make those bodies tractable to their lust, whose souls be not first prostituted. And if the flesh could be abused without the consent of the mind, they might make themselves merry with the case without the instrument. A virgin ravished against the will of her soul, is more a maid than she that with an untouched body hath desired filthiness. But deceivers *compass sea and land* to make stru•pets, as the Pharisees did to *make Proselytes*. In vain does the thief look in at the window, when he sees the master standing on his guard in the house. *Joseph's* garment may be rent, his body escapes, because his mind was whole.

The soul is their fish, and so they are compared by Him, who gave his Apostles that office, to draw men out of the sea of this world by the ears, that they may be served in to his own Table. The poets tell us that *Bacchus* began his empire with the transmutation of mariners into fishes; the moral whereof may be, that when mariners come to shore, they drink like fishes. *Bacchus, his genitus*. Christ, God of his Fathers substance, begotten before the world: and man of his mothers substance, borne in the world; began his spiritual kingdom by

converting souls; that as fishes are caught *lineis textis*, with a net of twisted lines; so men are taken *lineis ex Scriptura contextis*, by the holy Word; not sea-fish, but land-fish.

But these be none of Christ's fishermen; they do not fish for him, they rather fish from him. The element that preserves fishes, is the pure stream of the water of life: out of this they labor to fetch them that they may perish. They are of *Philopenus* his mind, in *Plutarch*; *Ex piscibus, qui non sunt pisces, s'vissimi*: no fish with them so sweet as the Soul. Yet as they do not catch the body but for their lusts sake, so nor the soul but for the bodies sake, and neither but for gains sake. Indeed there is difference between God's spiritual fishing, and the taking of material fishes: for when fishes be taken, it is death to them; but when men are taken, it is life to them. Fishes are taken to be devoured by the jaws of men, men are taken to be delivered from the jaws of hell. But these deceivers catch souls for their own ends; that they may pickle them up in vices, and make them the food of their insatiate lusts.

2 The Souls which they beguile, be *unstable*, inconstant, tottering. If they were firm, they could not: if apostated, they need not; but in this wavering plight they are fit subjects to work upon: the weather-cock will be ruled by the wind. To day the unstable soul is for a Mass, next Sunday for a Communion, the next week for neither. Rome thinks him theirs, we think him ours, his own conscience finds him neithers: this makes him waxey to persuasion, servile in imitation. His heart is in such an *Aequilibrio*, that the next scruple turns the scale. Now comes the tempter with a bait, and this foolish fish is caught. This *Laodicean* temper is far worse than the extremes: heat and cold have their uses, lukewarmnesse is good for nothing but to trouble the stomach. Spiritual heat hath God's promise of acceptance: stone-cold hath an easier reckoning: that which is betwixt both procures vomiting: the nearer it comes to heat, and is not hot, the more odious the Lord holds it. *Why do ye halt betwixt two opinions?* The Prophet doth not so much rate them for their superstition, as for their irresolution: not so much for being unsanctified, as for being unsettled. One Israelite serves God, another *Baal*; yea, perhaps the same Israelite serves both God and *Baal*. How long will you halt in this indifferency? God is less offended with going upright in a wrong way, than with halting betwixt the wrong and the right way. I yield that in ceremonial or circumstantial differences, indifferency is the safest; both for opinion and practice: but in the oppositions between God and *Baal*, woe be to him that is a neuter.

Curse ye Meroz, because they took not the Lord's part in the day of battle. Here, even to stand and but look on, is treason: to take part with neither, is to be an enemy to both. God doth not hold them so capital foes that serve him not at all, as those that serve him with a rivall. There are points which the passions of men have set farther asunder, than needs; wherein the persons indeed fight more than the things: it is charity to reconcile these; or at least, better to state the questions. But when the quarrel is betwixt Jerusalem and Babylon, truth and falsehood; woe to the *unstable soul*. We may sit at home and weep, bless God that we are in the right, pray for them that are in the wrong: but to labor a peace between them, is to bring a curse upon ourselves; to work, not a satisfaction, but a stupefaction upon our conscience. Some things may admit reconciliation, as differences between men and men: some are in their nature irreconcilable, as the differences wherein men differ from God.

Every man is a little world, yea, every man is a little Church; wherein there be two factions, two armies that fight continually: nothing but a lethargy of conscience can cease this war. It is a civil war, yea rather a rebellion than a war; yet cannot it be absolutely quenched. To make these two friends, were a labor not less vain than impossible. Every militant Soul is a Soldier in that general war between Christ and *Belial*: now as *Quae Deus conjunxit, nemo separet*: so *Quae Deus separavit, nemo conjungat*. To set up the Ark and *Dagon* under one roof, is an impiety that ends in scorn. *Ponam inimicitias*, saith the Lord: we and the devil should never have fallen out, we agree but too well; but that God hath put an enmity between us. This quarrel presently shown it self, and begun between *Cain* and *Abel*, and it is not yet taken up. The truth of the Gospel, and the errant wickedness of idolatry, are so diametrically contrary; that whiles we would reconcile them, or by any colorable modifications bring them together, we fight against our Maker. For he hath infused such an incompatibilitie, and imprinted such an implacabilitie, between Truth and Falsehood, that they can never flow into one another.

In quarrels betwixt brethren, *Beati pacifici*: in quarrels betwixt Christian Princes, *Blessed are the Peace-makers*: but in the wars betwixt Christ and *Belial*, *Maledicti pacifici*, cursed are they that go about to make peace. *Ye cannot serve God and Mammon*. The wit of the world, and the pestilent wit of hell to boot, hath long labored to bring these two Lord's together, to dwell in one house, and to feed at one table; that they might do them service both at once. But how vainly? *Ye cannot*: we will try; you may, but *ye cannot do it*. Day and night may join and meet; yea they do so twice every four and twenty hours; in *Diluculis & Crepusculis*: the dawning of the day in the morning, and the shutting in of the day in the evening, make day and night so much one that we cannot tell which to call them. But *lux & tenebrae*, midnight and noon, never met, were never joined together. *What communion hath light with darkness?* what do you call that between Grace and sin? hath it a name? *Almost a Christian*, saith *Agrippa*: what's that? one neither with Christ, nor without Christ; neither holy, nor unsanctified; sure there is no such creature. But it is plain, *He that is not with me, is against me*. If a man be almost a Christian, God will almost pardon his sins, but he will not pardon them; he will almost save him, but he will condemn him. For him that is neither man nor woman, we have a name, *Hermophradite*: but we have no name for him that is neither a believer nor an unbeliever, neither true nor false, neither for God nor for *Belial*. There is a Christian, and there is an infidel; there is a heeven, and a hell: he that finds a third kind of creature, may fool himself with the belief of a third place; Purgatory.

Vnstable souls.] Here first let me give you a Character, then an application.

1 The *unstable* man is in an evil case; for while he professeth neither side, he is hated on both sides. He is still asking for news, and scarce thinks it news so soon as he knows it. *Quid rari, chari, miri?* To whom it was well answered; *Vir sapiens rarus, vir bonus charus, vir pius mirus*. He may well be compared to the wave, for he is ever wavering. He now says it, in an anger swears it, and within half an hour renounceth it: as if his understanding did write upon his will, as a man writes upon water; it tarries not long enough for an impression. All his resolutions be but flashes, fiery, and momentary. When he begins a business, he goes about

it hotly: ere you can say a Paternoster, he is dog-weary. Yet (by way of paradox) we may commend him for a good Common-wealths man, for he sets many on work; *Diruit, aedificat, mutat quadrata rotundis*: you shall never have him but either building, or pulling down, or altering; as if he meant to make more business than Time it self. Commend him also for this, he is a professed enemy to idleness; for he is never out of action, though what he doth is to no purpose. His heels carry his wit, neither his wit nor his heels know whither. His feet, like the harlots, cannot keep within doors; he loves to be a guest in his own house. Proprietie is a disease to him; he likes everything better than his own. He longs for every rare thing he sees; and his purse gives it him, like a rattle to still him; and before night the child is weary of it. He is a piece of clay tempered with running water, which keeps his wit in a perpetual motion. He is anything, or everything in possibility; but for the present he is nothing.

He is no dangerous enemy; for his hate cannot be more constant than himself; but the worst friend that can be chosen, for he is never the same. He were good to inhabit the fleeting Islands, for he treads upon moving earth: and like some ill broken horse, he hath no pace. In what a wretched case is the *unstable* man; whose religion is yet to choose? He knows he shall die, yet he will not know what faith he should die in. If he should die in that doubt, there were great doubt of his eternal state. His religion (it may be) lies in wait for the inclination of his Prince; as a Spaniell hunts according to the face of his master. Of all creatures, he is like the Bat, which hath both wings and teeth; if he could cast off one of them, he might show himself either a bird or a beast. *The unstable man shall receive nothing of the Lord*. Hear this ye neuters, that hold Christ with one hand, with the other Antichrist; and know not whether you should choose or let go; that would fain mingle the colors of Saint *George* and Saint *James* in one Scutchion; while you are not settled in religion, in irreligion you are settled. Christ will not save you, because you were not wholly his: Rome cannot save you, though you had been wholly hers. If you must settle, when begin you? if you must begin, why not now? Choose therefore, and choose right, and cleave to it. It is not enough to resolve, but we must rather lose ourselves, than the truth of Jesus Christ.

2 We have chosen, and blessed may we be in our choice. It is happy for us, that God hath put the meat into our mouths; that we are baptized, catechised, and confirmed in the truth. Many thousands would have been more thankful to him; who exceed us in devotion, more than we do them in illumination. Are there no *unstable souls* among us? They write of a place in the Ile of *Paphos*, where never fell rain: the Island wants not showers, but none falls there. There is a place within us, our Heart; so roof'd with hardened lusts, that no dew of grace can have access. With what fear and unwillingness do I think of the state of a great multitude; so *unstable* in their devotions, that it is a high extent of charity, to believe them Christians. The Lawyer professeth Christ, yet a round fee can tempt him to plead against Christ: he doth sell his speech, and he will not give his silence: as he said, *Non omnibus dormi*; so this, *Non omnibus taceo*: you must hire him to hold his peace, if you do not to speak. So indifferent and irresolute are such advocates in their religion, as they are in expectation of judgments: they hear both sides, yet know not on which side the cause will go. Indeed too many deal with Christianity, as they do with a suit at law: the matter is plain enough, but they cloud and pussle it with their wranglings. So Papists dispute, not *voto discendi*, but *studio contradicendis*.

As *Cyprian* speaks of one in his days, that challenged his dispute, and used to amaze the people by holding the conclusion. The Preacher would boldly reprove some vices, but then his Parish withdraw their benevolence; are not these *unstable souls*? The Magistrate would do Justice, but then a Great man's letter conjures his forbearance; is he not *unstable*? Some go to Mass, yet flatter themselves that their hearts are right to God: a man does not walk in the Sun with a purpose to be tanned; yet he cannot but know that he shall be tanned with walking in the Sun. *Et agere & pati, Romanum est*, said *Scevola*: we are naught at *Agere*, at Doing; but when it comes to *Pati*, suffering, we are gone. We are glad that Christ suffered all for us; but we will suffer nothing for him. It is the happiness of these cold times, that we are not put to the hot fire; for trial of our faith and love. If the wheel were turned, which the mercy of God forbid, how many would turn from Christ, rather than burn for Christ? But if there be a recompense for a cup of cold water in Christ's name, how shall a cup of warm blood yielded for that name, be rewarded? yet such is the niggardly devotion of men's *unstable* hearts, that they will scarce afford the poor even a cup of water from their cisterns. The distressed have God's mandatory and commendatory letters for them, yet toward the advancing of a collection, some Great man's letter doth them more good. We all love to be of the taking hand, but will part with nothing: we would receive Christ's bounty, yet grudge our duty; we would be like him in glory, not in grace. If man's law should not prevail more than conscience, what order would be observed? So the Host answered his guests, when they could get no flesh at his house in Lent, yet might have it in other places; alas, saith he, we are bound, and they are but sworn. The tale looks like mirth, but the meaning of it is in good earnest. Two many fear an obligation, more than religion; and are more careful of a Recognisance, than of their conscience.

It were easy to find among us the faults and fates of the twelve Tribes, praised be God that we have also their blessings. The very first puts me in mind of all the rest. *Reuben unstable as water, thou shalt not excel*. Such a bar in the arms of Great houses is *Inconstancy*. *Reuben* was the first borne, yet he lost the principality: and you can say, This hath been the fortune of many an elder brother. *Simeon and Levi, brethren in evil*: the Papist and Seminary, in mischief against the Gospel, sworn brothers. He that calls to mind the fifth of November, shall find *Instruments of cruelty in their habitations*, and see them *digging down a wall*. *I will divide them in Jacob, and scatter them in Israel*: yea, O Lord, divide them from Israel. *Judah* hath the Crown, and the Blessing, and the Crown of Blessing be upon *Judah*, our gracious Sovereign: let him and his hold the Scepter, till *Shiloh* come again. *Zebulon shall dwell in the haven of the sea*: Merchants are for the sea; but let them remember, it is a wavering element, governed by the inconstant Moon; and that all their voyages are but adventures, their ships but reeling vessels; all *unstable*. If their conscience should be infected with this staggering disease, that were the worst shipwreck.

Issachar is a strong asse, couching down between two burdens. *Issachar*, the usurer; an asse that feeds upon thistles, while he stoops his back to the burden of riches. Let them be made servants to tribute: they are the fittest subjects for subsidies. Poor men labor for a little; they grow rich with ease: It is but walking out six months; then sit down and tell their monies.

Dans place is to judge his people▪ and far be *unstableness* from the place of Judgment. Yet alas, there is nothing more *unstable*: the cause that goes on this side today, is tomorrow judged on the contrary. But we dare not say, the fault is in the Judge, but in the Law: just as the peremptory Sexton said, Howsoever the day goes, I am sure the clock goes true: the Law is difficult, but there is no fault in the Judge. I, but *Dan* hath officers under him; bad Lawyers, crafty *serpents,adders* that bite the *horses heels* in the path of his journey; and that so sore, that no Leech can cure it. The Client comes riding up in haste to his Lawyer; but by that time the suite is ended, he may walk a-foot home at leisure.

Gad, a troop shall overcome him, but he shall overcome at last. He had his name of a *Troope, Gen. 30.11.* he is overcome by a *Troope*, and at last shall overcome a troop. We have many troops of them, abundance of the Tribe of *Gad*: some gad to *Rome*, others to *Amsterdam*: it is still (according to my argument) an *unstable soul* that sets them a gadding.

I find no fault in *Asher*, unless plenty be one. He yields bread, and *fat bread*; dainties, and for kings; *Royal dainties*: his Emblem is a *Cup* or *Boule* of delicates. But as *Noah* was drunk with his own wine; so the cup of prosperity hath intoxicated many a soul. And God hath no worse servants in our land, than they that can live on their lands, and care for nothing else.

Nephtali giveth goodly words: we have too many of this Tribe, hypocrites, that can give nothing but *goodly words*. They will speak so fair, and deal so foully: that you would not believe they are made all of a piece. But when the wind sings, and whistles in the leaves, look for a storm.

Joseph is a fruitful Branch: and blessed be God, we have also a Tribe of *Joseph, fruitful* of good works. Though he be the *But* of contradiction, and the *Archers have shot at him, and hated him*; yet he is *made strong by the hand of the mighty God*: and an universality of blessings from heaven, earth, the womb and breasts, and the everlasting hills, shall be on the *Crown of his head that was separated from his brethren*.

Benjamin shall ravine as a wolf: the last is a wolf, the merciless oppressor, that from *morning to evening doth prey* upon the poor, and *divide the spoil*: but at last they shall be divided; their names to infamy, their wealth to the world, their bodies to the dust, and their cruel souls a prey for those more cruel spirits of darkness. *Reuben* had his *divisions*, and the rest their waverings and infirmities; only we have *Judah* and *Joseph* among us, that faithfully adhere to the truth of Jesus Christ.

They beguile.] the net wherewith they catch these Trouts is Fraud. If we continue the sense from the foregoing words, they charm them with the witchcraft of the *eye*. That is a silent oratory, and discourseth the meaning of the heart in a dumb motion. The tongue is a speaking eye, and the eye is a silent tongue: and by this dumb language, lovers understand one another's mind, though their lips open not. But I rather take this net to be the tongue; a subtle persuasion to lewdness. A deadly net, like that in *Soudas*, which in single combats one did cast over another, and being so ensnared slew him. *They hunt every man his brother with a net*; a bloody net. Not a fantastical, imaginary net, such as Purgatory; which *Szegedin* calls *Amplissimum rete ad capiendas animas*, a large net to catch souls; he should have said, A large net to catch fools: a net wherewith the Pope catcheth fish enough to serve his kitchen.

Fraud hath a thousand tricks of cheating; but of all instruments, the chief is the tongue. A handsome tale drunk in at a thirsty ear, is a philtre to the soul. The tongue is either a man's glory, or his shame. When it is the servant of an honest heart, it is an especial organ to glorify the Maker. If otherwise, the devil is more beholding to it, than to all the body besides. It hath a thousand ways to do good, and *mille nocendi arts*, as many to do hurt. When Satan had stripp'd *Job* of his riches, children, health; and laid him so full of sores, that no part of his body was free; yet all this while he spared his tongue. The reason might be, because the devil looked that that should do him some service; even such as his wife prompted him too, *Blaspheme God and die*. Still he expected when all his vexation should break out at his lips. *He that offends not in word, be is a perfect man*. But where is that man? The Lord sanctify our ears, that they be not seduced by others tongues: and sanctify our tongues, that they offend not the ears of others.

They have an heart exercised with covetous practices.] There is not a more dangerous vice in all the storehouse of hell, than *covetousness*. To other sins Satan tempts a man often; but *covetousness* is a fine and recovery upon the purchase; then he is sure of him; as when the Jailor hath locked up his prisoner safe in a dungeon, he may go play. It is an imperious sin; and sits like a Justice of *Quorum*, in his chair, while Religion must stand cap in hand to it. Heaven is the highest place, earth the lowest: yet *covetousness* sets the lowest in the highest esteem, and the highest it undervalues to the lowest. He respects heaven but on the By, for recreation; his main game is the world. While Christ was preaching, a covetous younger brother interrupts him with the *division of an Inheritance*. Make an end of your Sermon, and come and end a difference betwixt me and my brother: you shall do a deed of charity, a neighborly office, and save a great deal that would be idly spent in Law. We have many of his religion; that think we do God better service in composing their quarrels, than in preaching heavenly doctrines. This is to call Christ from dividing the word, to divide the Inheritance. I know there is no Christian but condemns this vice, and yet this vice shall condemn many Christians. The difficulty here, is not so much to win consent of Iudgem^{nt} to the point, as conformity of practice to the Judgment. There may be a conviction of conscience, without any preparation of obedience: and truth will be sooner confessed, than practiced. If every man were his own Judge, there is not a covetous man among us: but the Judge of all the world will find many, that flatter themselves with *not guilty*. The world hath very ill luck; for many affect it, admire it, adore it, yet will not be known of it. But God hath more injury; for they profess to love, serve, trust in him, yet indeed care not for him. The world hath many servants, but they wear not his livery: God hath many that wear his livery, but they are none of his servants.

They have an heart exercised with covetous practices.] Me thinks here be four words not unlike the four elements. First, the *heart*, like the earth; it being the Center of man, as the other is of the world. Secondly, *covetousness*, like water, soaks into it, and makes it hydropicall, yea, turns it into dirt. Thirdly, *exercise*, like the air; which is *Elementum mobile, agitabile, circumfluum*, full of exercise. Fourthly, *practice*, like fire, active and devouring. Or *covetousness* is the child borne; the house it is bred and brought up in, is the *heart*: her education is the *exercise* of cruelty: and her whole course is the *practice* of iniquity.

But *covetousness* must formerly be defined, that we may not lose ourselves at the first setting forth. Some say, It is a desire of having more: but we must have more in the definition of it than so: he that hath not enough, may desire more, and yet be free from covetousness. Other say, It is a desire of having more by unjust means: but covetousness is beholding to them for so favorable an expression: this were rather to confine it, than define it. *Avaritia est plus velle quàm sat est*: Covetousness is a desire of more than *Enough*. But now what is that *Enough*? There is no such word in the worldlings Dictionary. *It is enough*; Israel said so: it is a word only known in Israel. *Enough* is both necessary for being, and competent for well-being. *Having food and raiment, let us therewith be content*. In those boundaries doth God hedge up our desires, like wild Bucks in a Park. If we have money enough to bear our charges to our journeys end; to desire more is *covetousness*.

But who then is not covetous? It is a disease of nature; but here is the difference: some give it physic, and no sustenance: others give it sustenance, and no physic. Some would destroy it, and those it molests, but kills not: the other maintain it; and those it kills, but molests not. These latter are the *covetous*. The good man feels it as his enemy; the bad loves it as his friend. If you see a man that hath sufficient for his family, yet scraping for more, know him for *covetous*.

Covetousness is like the father of it, of many names, but never a good one. As the same soul in the several faculties, hath several titles: or as the same river, passing through divers regions, hath divers appellations: so hath *Avarice*. In the Church, it is *Sacrilege*: in a Church-man, *Simony*: in the place of Governement, it is oppression and tyranny: in the place of Judgment, it is corruption and bribery: and when this river swells up to the Bank, it is usury. First, it is called idolatry, *Col. 3.5*. All idolatry is not covetousness, but all covetousness is idolatry. Secondly, adultery; as a man forsakes a wife peerless for beauty and virtue, to embrace a wanton and common strumpet: so doth the *covetous* man relinquish piety for gain, God for the world. Thirdly, homicide: for betwixt life and living, there is no such wide difference: cut the poor man's purse, he thinks you cut his throat, and the throats of all his children: such a merciless cut-throat is oppression. The Prophet speaks of Princes that were such butchers: *The thief steals to satisfy his hungry soul*: but they can plead in themselves no necessity, for they are Princes: in the other no superfluity, for they rob the poor. This is a sin which the poor man cannot commit though he would; the rich man doth, because he can. The high rate and port that divers live at, can be maintained by no dribblets: but in the country by racking tenants, inclosing commons: in the city, by diminishing quantities, corrupting qualities, taking advantages, falsifying balances or measures, by mixtures, blendings, and such sharking sophistications: a small bootie will not serve their turns. *Mice* may be nibblers, and live; but the *Cat* that keeps them in awe, is of the eating kind: she devours more at one bit, than the poor mouse would have done at twenty. This sin is the rich man's peculiar.

Lastly, it is theft; There is a *Flying roll that shall enter into the house of the thief*. Are none thieves but they that scour the plains? Yes, there is a thief that dwells in a house, a house of his own; *In domum furis*; and that commonly one of the fairest and stateliest, for it is built with blood.

Thieves? rich men scorn the name: a thief is the only man they are afraid of. Yet they that lie in itinerant ambushments, shall in comparison of oppressors be justified as no thieves. Alas, they be poor shallow fools, soon taken and clapp'd up in chains of iron; whereas the other walk like Senators in chains of gold: the great thieves are a terror to the little ones. Without partiality, to take men as we find them, the universal practices of *covetousness* occasion me to make an humble suit to free men, and rich men, and gentlemen, to lawyers and Judges, and Magistrates; that they would think it no scorn to be no thieves. Let not the motion seem harsh, that you would not disdain the commendation of being no thieves. As portly and stately as they bear their heads, were they but stripp'd of that pomp wherewith injustice hath clothed them, and to beg in the world anew; those poor people whom they now despise, would scarce be bound for their truth and honesty. Thus the covetous man may be called an idolater, an adulterer, a murderer, a robber.

But some will not believe the plague, till they see the tokens. Take therefore some concomitant signs. First, solicitous care for the future; as if God that was here yesterday, and is today, would be gone tomorrow. *Quid faciam senex?* What shall I do when I am old? So he breaks his sleeps while he lives, to think what shall happen to him hereafter, perhaps when he is dead. This is an extreme folly of avarice, when a man makes himself miserable for the present, for fear of being miserable afterwards: not suffering himself to be free from a burden while he may, because he doubts he shall not be free when he would. Thus the fool leapes into the water, for fear of being drowned in the boat. Secondly, engrossing of too much business: they censure Church-men for Pluralities; but there be temporal pluralists: and many have made themselves so much to do in the world, as if they had nothing to do with the world to come. They only say that they love eternal life; but if you mark their employment, you will confess they prefer the temporal. Thirdly, no business at all; when they give over their profession, to live with less faith, and more security: and make themselves of that desperate number, whereof ten in the hundred go not to heaven. Fourthly, Religion must not stand in their way to riches, without contempt, without violence. *Moses* broke the Tables of the law in pieces for anger at the golden *Calf*; these men would have broken them in sitters for the gold that made the *Calf*. In their conscience there is kept a Court of Faculties; whereby they can give themselves a dispensation for any sin at pleasure. Fifthly, their discourse is of nothing but riches. *He that is earthly, talks of the earth.* His breath, like a dying man, is of an earthy favor. *The mouth of the righteous speaketh wisdom; why? Because the Law of God is in his heart.* So the covetous hath earth in his heart, and his very breath smells of it. Take off his tongue from the market, it walks to the Exchange, then to the key or wharfe, and from the custom-house to the warehouse; it never comes near the Church. These be the Signs.

The heart;] that is the throne of *covetousness*. It is bad enough in the eyes; so *Achan* took the infection that cost him his life. Worse in the tongue; *Let not covetousness be once named among Saints.* As if that world, which many prefer before heaven, were not worth talking of. *I will not take the name into my lips,* saith *David*. The worldlings worship those idols, which the Saints will not so much as honor with a mention. But the covetous man's mouth is full of earth while he lives, and shall be fuller when he is dead. Yet worse in life; *let your conversation be*

without covetousness. But worst of all is the *heart*: alas, that any disease should come near the heart; and yet any disease less dangerously, than avarice. *Lord, incline my heart to thy Testimonies, and not to covetousness.* Our contemplation, our conversation, our communication, yea, our very cogitations, should be clear from *covetousness*.

Exercised with covetousness.] The worldling will acknowledge covetice to be a sin, but he will not acknowledge himself to be covetous. Whoredom, and blasphemy are notoriously convinced; they wear their Masters known iverie. But avarice, like hypocrisy, will needs be a virtuous vice, a gracious sin. It wears the cognizance of Frugality, the complexion of good husbandry, and would be called by the honestest names that are. There is no Text against intemperance, but they think it makes for them. Because the drunkard spills the wine in wantonness, doth this excuse the miser that grudgeth himself a draught in necessity? A man may sin damnably, though he never come at the Tavern; as at the Tavern a good man may be merry and guiltless. The covetous wretch, that locks up his cupboard, and rageth at his servant for eating a poor crust more than allowance, cries out against riot; the times are prodigal; and rails at him for lavishnes, whose snuffes he is glad to drink of in private. He tells his children how thirsty our predecessors were; how long one gown served his grandfather: and himself is still known by his forefathers coat, which with his blessing he bequeaths to his posterity, that they may be known by it too, for many generations. Thus he praiseth plainesse, not for less sin, but for less cost; because it is cheaper, not because it is better. He persuades his family into meanness; as the tyrant served the idols; he took away their golden robes, which were too cold for winter, and too heavy for Summer; and made them linsey-wolsey coats, that might serve them better for both seasons. He condemns others for wasting time, and never blames himself for selling time; which he doth so punctually, that he will neither prevent his day, nor defer it. Bring him principal and interest before his day, he fears you have law against him: after his day, he hath law against you. Some gratuities in the mean time are morsels to stay his stomach. He grudgeth a coal of his fire, a bucket of his water; and of all things next stealing, he hates borrowing.

Divers sins have the Saints of God been taxed with; never with *covetousness*. Once *Noah* was drunk with wine, never drunk with the world. *Lot* was twice incestuous, never covetous. *Peter* denied his master thrice; it was not the love of the world, but rather the fear of the world, that brought him to it: for he had denied the world, before he denied his master. Once *David* was overcome with the flesh, never with the world. Grace may stand with some transient acts of naughtiness, but never with *covetousness*, those were acts, avarice is a habit: grace is not overthrown by every act, but by the habit of sin. Therefore of all sins, the children of God have cleared themselves from *covetousness*, when they would approve their integrity before God and men. So *Samuel*; *Whose ox or asse have I taken?* He that was the Judge of Israel, would not now judge himself, but be judged by Israel: they shall acquit him, and of all sins, from *covetousness*. So *Jeremiah*; *I have neither lent on usury, nor on usury borrowed; yet they curse me:* as if that practice had deserved a curse. So *Paul*, *I have coveted no man's silver or gold.* He was covetous of nothing, but of their souls for Christ. Why did they not purge themselves from adultery, anger, contention, and the like? Because into these sins the infirmity of a Saint may fall: but if once into *covetousness*, there is nothing of a Saint left, not

the very name. A guest may lodge in my house all night, yet leave me master of it still in the morning: but avarice, when it gets admission, turns grace quite out of doors. *Exercise* facilitates things in their own nature troublesome: the old cart goes quietly under a heavy load; when the new cannot away without creaking. This makes them call their wealth, their substance; while themselves wait on it like base circumstances, and servile accessories. Their *Heart* is obdurate, like rammed earth, to be the foundation of mischiefs, and bear the weight of all villainies.

With covetous practices.] Ex ungue leonem. He that prescribes medicines, and undertakes cures, professeth himself at least a practitioner in physic. The *covetous* are not without their *practices*, yet they deny the name. When Christ preached against *covetousness*, one man gave the hint or occasion of the Text, the whole multitude heard the Sermon. Good reason, for *from the least to the greatest, they were all given to covetousness*: some sins are peculiar to some places and conditions; but *covetousness* is an epidemical disease, infecting all persons. Let me discover to you some of these *practices*.

1 According to the rule of charity, I begin at home, with the Church. If we should love the world, that teach others to contemn it; this were like the fox, to dispraise the grapes we keep for our own tooth. There is much art to elude the law; as a wager to be lost, that the living may be gotten: a poor Iade bought at an hundred pieces, and a benefice at the tail of him; as one wittily said; *The case is clear: the benefice is cheap, the horse was dear*. Such a Simonist is not *Tutus, quamvis astutus*: he applauds his own wit, that he is no bungler in carrying of a business. What follows? He that bought dear, cannot sell cheap; unless he means to live by the loss; and he that so buys, hath no such meaning. I do not deny, but the Patron hath as damned a share in this bargain: for he sels what he should give, and the other is fain to buy his own. Again, to take God's wages, and not to do his work, is a legal sacrilege. We find *men of the world*, mentioned in holy Writ, and their worldly *practices*: *But thou, O man of God, flee these things: Man of God*, stands in opposition to those. Let fishes love salt-waters, birds of the air fly up towards heaven. God and Mammon are two contrary cures; and they be so infinitely distant, that no Court of Faculties can give a dispensation to serve both. *Bernard* observes of Saint Paul; *Omnia quae mundus amat, illi cruci erant*. But indeed, all the charity of the world is put upon us, other men rid their hands of it: as if we only were bound to do all things for God-have-mercy. If the least recompense be afforded to our pains, they think it is their courtesy, not our merit. God is much beholden to such men, and without question at the last day he will thank them to their faces; but they had better be without it. In this City, for the Tenth, they have scarce left us the fortieth part; yet if we demand but that, we are censured covetous. But *oves pastorem non judicent. Deo, Parenti, & Magistro, non redditur equivalens*. God made thee, thy parents begot thee, thy Preacher saves thee; where is the fourth equivalent to these? Yet as if God and the Preacher had nothing to do with us, and nothing had done for us, there is none whom we so boldly defraud. There was an order and custom in Saint *Augustine's* time, that the poor should beg of none but the Priest: and if he had not wherewithal to relieve them, they might exclaim ag•inst him, for not more effectually moving the people. Then the poor came to us for succor, now all the succor we have, comes from the poor. The rich rob us, only the poor are more willing than able to

bestead us. We dare not plead for our own, then sacrilege would not hear us; the Law must not help us, their evil conscience will not help us, the poor cannot help us; now the Lord help us.

There be some that have brought down the price of our function; and for the bettering of their own severals, have inveighed against the Churches commons: in *Judas* his language, *Ad quid perditio haec?* Crafty cub, he would have had it himself. O how these Preachers tickle the people's ears, that can fit them with a cheap religion! *If I should prophecy of wine and strong drink, I were a Prophet fit for this people*, saith *Micah*. Now it is but turning *wine* into water; and *strong drink* into small charges, and then he is an excellent Prophet. Faith, and all faith, and no good works, but to *the household of faith*, by which they mean themselves. I could also mention Non-residents, and self-silencers; but they are my brethren, and I will not accuse my brethren: my fathers, and I will not lay open the nakedness of my fathers: only pray for them, as *Noah* did for *Japheth*; *God persuade them to dwell* in their own *Tents*; and purge all avarice from the house of *Levi*. You see I have not spared ourselves, shall I flatter the rest? God forbid.

2 Church-patrons; who instead of Levites to *divide the Word*, put in Gibeonites not worthy to divide wood. Their question to him that moves them for a living, is *Judas's*, *Quid dabis?* let their end be *Judas's*; despair and a halter, *Quid dabis?* God gave him a halter. They that ask the same question, why should they not receive the same answer? Sacrilege is the highest theft; and by their own confession, the thief is worthy of a halter. They are in some kind worse than *Judas*; he sold the body, they sell souls: his barter bought but a Potters field for burial: theirs doth make the Church *Acheldama*, a field of blood, for slaughter. Besides all their other damnable traffic, they shall answer for *Soul-blood* at the day of Judgment.

3 For Magistrates and Judges, they have their *practices* too. *Isaiah* calls the unjust ones, *The companions of thieves*. Why? for taking purses of travellers? no, but for taking bribes in their chambers. The thief hath as much right to the one, as the Judge to the other. They plead gift; and what is freer? so the true man gives his purse to the thief, to save his life; and the Client gives his money to the Judge, to save his living. This sin is able to turn Guild-hall into Shooters hill, and make Westminster-hall more dangerous than Salisbury Plain. They cry, *Give*; and the thief says but *Deliver*; and what is the difference betwixt *Give* and *Deliver*? Yet *Give*, sits on the Bench; while poor *Deliver* stands at the Barre. If places of Iudicature were to be bought for money, (and I would to God they never had been so) we have them among us, that would buy them up by the whole-sale, and make them away again by retaile.

4 Covetous Lawyers have their *practices* too. *See, thy matters are good*: so *Absalom* stole the people's hearts, so these steal their purses. Shall I say with the Apostle, *Such were some of you?* No, Such are some of you.

He is a dissembling chapman, that says of a good commodity, *It is naught*: and he is a coozening Lawyer that says of a naughty cause, *It is good*. *Tertullists* will plead against *Paul*, and *Abiezrites* for *Baal*; such Lawyers are advocates against Christ, and Christ will be no

Advocate for them. It is a proverb not more old than true: Logic, the Law, and the Switzers may be hired to fight for anybody.

I must omit many *practices* of *covetousness*. As that of the covetous gamester; who when he wins, plays the thief with another, and losing is a thief to himself. Or the oppressing Landlord, who while he makes his Tenants beggars, makes himself a fool. *Thou fool*, when thy soul is snatched away, *whose shall these things be?* yea worse; for if he be a fool that lays up but his own goods; *Vos invenite ei nomen qui tollit aliena*: find out a name for him that takes away other men's. Or the severe Creditor, that useth his debtors, as *Darius* did *Daniel*; first cast him into the lions den, and then solicit God for his deliverance; *Thy God deliver thee*. So he casts them into prison, and prays God to help them out. I have heard of prisoners, that on their death-bed, when they had scarce one hour to pray for themselves, have spent half of it in cursing their Creditors; and instead of their own pardon, have desired their vengeance: It was a fearful condition, yet remarkable; the parties thus cursed falling into such insufferable diseases, that they have been desperately ready to blaspheme God and die.

Or the sacrilegious purloiners of Tithes: who fed the rich gluttons of Rome with the fat of bread, and will not allow poor *Lazarus* of the Gospel the very Crummes. Nor is it the fault only of impropiators, some of which number are cursed for reaping where they never sowed; and do not value a Minister so much as they do their horse; with whom, as with men given over to a reprobate sense, there is nothing more to do: for no voice of God can awake them out of their dream, nothing but the Archangels Trump; at which day they will be found to have impropiated their own souls from Christ. Thieves are broke in upon the remainder. The world is busy about the disquisition of the Tenure of Tithes; and many are cunninger in this, than in the Articles of their Religion. But why does custom over-bear God's Law, man's law, and all? Let this point be argued in the Court of Conscience; and if God determine on their sides, we have done, much good do it them. *I pay tithes of all that I have*, saith the Pharisee. I should have feared he had lied, but that our Savior justifies him, even to *Mint* and *Cummine*. A Pharisee of Jerusalem was in this an honest man to many a Citizen of London; yet the Pharisee went to hell. The least sheaf the covetous man culls out for God, and what he steals from him, he thinks the clearest gain.

1 If the usurer were not desperate, I would say something of his *practices* too; but the very name is enough to condemn him. He breeds of money to the third generation; and a shilling is not sooner his, than he sets it to beget another. The Bear cannot drink, but he must bite the water, the usurer never cools his thirst, but his draught is a poor man's estate. Saint *Augustine* fele a heavy burden on his Conscience, for robbing of a Peere-tree in his younger days; he calls it his *perishing*, his falling from the Firmament. Usurers rob men of whole Orchyards, and never grudge at it. A Gentleman in the Country takes in the Commons, which in the City he takes out in Commodities; and for his racked rents, he is furnished with rattles. The devil had a Serpent to tempt *Eve*, and the usurer hath a Parasite to tempt the young heir: bring him but once to riot, and then he will want powder, and who should supply him but the usurer? Thus his mind is quite transposed from his original: the usurer furnishes him for the Tavern, the Tavern for the Brothel, the Brothel for the devil. If one

entice an Apprentice to rob his master, the Law makes it felonie: if he maintain him being run away, there is a penalty. And is there no law for him that enticeth a Son to rob his Father, yea that shall rob a father of his son, rob God of a soul? Mee thinks, such injured Fathers should put up a Bill in Parliament against such Caterpillars. *This is the heir, come, let us kill him, and the inheritance shall be ours.* They are like foxes, that use their wits and their teeth together; they never talk, but they take hold. Bees, of all creatures cannot abide sheep; because being once got into their wool, they are so entangled that they cannot get out again. Usurers have the countenance of sheep, they look simple, and go plain; you would take them for sheep, but they are sheep-biters. They make no other use of their wool, that is their wealth, but to snarl and enwrap men; and once in their books, it is hard getting out.

2 For *practices* of avarice in Trade; preventions, interventions, circumventions, adulterate wares, blended mixtures, a weight for the Hall, and a weight for the stall, a measure to buy with, and a measure to sell with; they transcend all numeration. There be certain mystical principles in every science, which cannot be declared; wherein *caveat Emptor*. Call them what they will, they may all be reduced to fraud, that's the formal, yea and *practical* part of them. *Gehazi* runs after *Naaman* for a talent of silver and two change of raiment, with a lie. The good Syrian greets the servant in that language wherewith he was dismissed of his master; *Is it peace?* So sudden a messenger might seem to argue some strange news: but the breathless *Gehazi* soon satisfies him, if he will as soon satisfy *Gehazi*. Had he come for this reward in his own name, as a fee for the Prophets servant, as his gain, so his sin had been less: but he must have a greater sum. Light profit will not content a covetous Tradesmen; therefore he stretcheth his conscience; as *Gehazi* belied his master, robbed *Naaman*, burdened his own soul. Avarice is ever cunning, as having the mother wit, and the fathers wit to help. *Two young men of the sons of the Prophets be come from mount Ephraim.* What a sound and formal tale hath he devised? Of the number, the place, the quality, the age of his Masters guests? The value of his demand was so proportioned, that it might not be unlikely of his master, and yet well enrich himself. I ask you but reason, saith the Shop-keeper. But the love of money can never keep good quarter with honesty: there is a mint of fraud in the worldly breast; and it can coin lies as fast as utterance. *Covetousness* never lodged in the heart alone: if it do not find, it will breed base companions. We are *not to do evil, that good may come of it.* But there is no evil which they will not do, that goods may come of it.

But now what is the end or project of all these *practices*? To be rich; an impatient desire to be rich. *They that will be rich, fall into temptation, &c. Qui dives fieri vult, & cito vult fieri.* All is fish that comes to their net, though it be a snake instead of a Lampreele. *He that makes haste to be rich, shall not be innocent:* yea sometimes, he shall not be rich: the more haste, the worst speed. *Cushi* runs apace, but through chabby and rough grounds, uneven disadvantages: *Abimaaz* out-runs him, because he takes *the way of the plain*. Plain-dealing doth not seldom get more riches, it ever gets more happiness. The spurred horse soonest tires: many a one is so hasty, that he loseth the game. When the wind is strong, and the sails full, then let the Mariner beware the rocks. How many had been rich, if they had tarried God's leisure? If *Saul* will not stay for *Samuel*, his sacrifice shall do him no good. But now when they will be rich, and God shall not know of it: rich, and never trouble him about it: when fraud is employed as

a coagent of trade, to ripen and forward it, as Art helps to improve Nature: when the spring of Conscience is skewed up to the highest pin, that it is ready to crack: when Religion is locked up in an out-room, and forbidden on pain of death to look into the shop or warehouse: then is Covetousness in the full *practice*. The Poets feigned *Pluto* to be the god of Riches, and of hell; (as if hell and riches had both one master) and to be lame; yet withal, swift and nimble as fire. When *Jupiter* sent him to a soldier or scholar, he went limping: but when to one of his Bauds or mistresses, he flew like lightning. The moral was; The riches that come in God's name, and are sent to honest men, come slowly: but they that come by unjust dealing, flow in apace. He that resolves to be evil, may soon be rich. All the wealth which the worst man hath, is for the matter the gift of heaven: yet for the manner of getting it, millions go to hell. Health cannot come but from God; yet how many have sought and obtained health of the devil? But more safe and welcome is the gain that comes in the slow waine of honesty, than that which comes hurrying in the swift chariot of iniquity.

Thus I have discovered some *practices* of avarice; but who can declare them all? not he that hath done them, the covetous: not he that is undone by them, the guiltless; not he that teaches them, Satan himself; but only he that shall judge them, the omniscient God. But to what purpose is all this, if the *covetous* man will not be found? While the Preacher walks in generals, declares the nature of avarice; every man can be the master of his own patience. But descending to particular application, *Thou art the man*; then he is held to leave his Text, and to mistake his Auditory. For my own part I profess, that I should be far from *Jonah's* passion, to vex or fret at it, should God's mercy and your innocence make me this day a liar, and prove all my speeches impertinent; yea, I will pray that it may be so. But when the Pharisees came to Christ with an errand of accusation, there were at first *many* sinners: when they had charged the woman with adultery, there appeared but *one*: but when they all went away convicted by their own Consciences, there appeared *never an one*: but this did plainly show that they were *all* sinners. O that men would ransack their own Consciences, and make a stricter inquisition into all the suspected passages and *practices* of their lives. You shall find this sin full of fetches, pretences, excuses: believe it not, spare it not: shrive it to the proof, arraign it, condemn it, punish it. Punish it in the body by fasting and mortification punish it in the soul by repentance and contrition, punish it in the purse by works of charity and restitution. Break open your consciences, more rusty than your coffers. The Law will not allow of the defendants bare negation, without witnesses. Thy own word will not be taken before God; let the poor witness for thee that thou art not *covetous*. Their prayers shall unlocke the gates of heaven for thy soul, and their testimony avail thee, when no riches shall, in the day of Christ.

An heart exercised with covetous practices.] This is the disease; now let me ask thy soul two questions. First, *Visne sentire*, wouldst thou perceive the danger of it? Secondly, and then, *Visne sanari*, wouldst thou be cured of it? If so, first, consider the Effects, then the Remedies. The Effects are many, and mortal.

1 It ineffectuates the instruments of Salvation: covetous *thorns ch•ke the seed*, it is but cast away. It may breed a swimming, but not a saving knowledge: furnish the head, but not better

the heart. *Nabal* is his Name, and *Fool* is his Sirname: the wisdom of God is shut out of doors, while this folly keeps the house. We wonder that our Sermons take no better effect; that among so many arrows, none should hit the mark. But God tells us the reason; *They sit before thee, and hear thy words, but their heart goes after their covetousness.* The damps of the earth do not more quench fire, than the love of the earth stifles grace. Neither trees nor grass grow above, where the golden mines are below. If money be centred in the heart, no fruits of goodness can appear in the life. What, look for grace in the *covetous*? We may as well look for a harvest in a hedge. They do but serve us, as they did Christ; when we preach against covetousness, *they laugh at us.*

2 It impossibilitates the entrance into heaven. *Where the treasure is, there is the heart:* no man hath two hearts, or two treasures; the one is but counterfeit, if any at all. The world indeed sometimes falls into men's mouths; but God doth not spill his heavenly riches: he parts not with them without suit, without thanks. He must strive to enter into heaven that misseth not, and he shall miss of entrance that striveth not. The *Covetous* is like a Camel, with a great bunch on his back: heaven gate must be made higher and broader, or he will hardly get in.

3 It disposeth a man to all sins, be they never so horrid: he is a fit piece of timber for any place in the building of hell: this mercenary soldier will refuse no office in the devils campe, for booty. Any sin doth prepare and habitually dispose the mind to every sin: but this doth actually transgress the whole Decalogue.

1 Commandment; *Thou shalt have no other gods but Me.* If the covetous have not another god, why does *Paul* call him an *Idolater*? Either he doth offer sacrifice to his gold, or if he does not, yet he refuseth no desperate adventure, it puts him upon, and *obedience is better than sacrifice.* One of *Jupiter's* many names was *Money:* Pagans gave unto their god the name of *Money:* and the covetous give unto money the worship of God. The Romans had a God which they called *Terminus:* I fear we have made it a *London-god,* and a *Westminster-god,* too. The Israelites made a calf, and then danced about it, one calf about another: with no less joy do the covetous adore gold.

2 *Thou shalt not worship an image.* But mark how the Prophet joins them; *Their land is full of silver and gold;* and presently, *their land is full of idols.* It was gain that made *Diana* so great, and *Demetrius* to rore, and make so great a noise for her. They be the coffer-doctrines that Rome is most violent to justify: *Masses,* which bring in masses of wealth: *Praying for the dead,* which is a trick to prey upon the living: they are somewhat colder for those *Tenants* that do not warm their kitchen: yea, I would that covetousness had not robbed God of his worship among us. How many Churches of this land have no better than a ten pound stipendary, that hath less learning than living, whiles one of another coat goes away with the Churches Salary?

3 *Thou shalt not take the Name of God in vain:* this the covetous thinks a very vain Commandment. What equivocation, oath, lie, blasphemy, perjury, will not he swallow in the sweet broth of Commodity? It is a principle in his Catechism, *Gain is Godliness;* and he never likes Godliness, but when it brings in gain. Sometimes covetousness strips off all

religion, at other times Religion must be *the cloak of covetousness. Shall not their substance be ours, saith Shechem?* So shall not their custom be ours? Are we brothers at the Church, and shall we not be Cosins at the shop.

4 *Remember to keep holy my Sabbath.* But the covetous thinks, Religion makes men idle: the Sabbath is one day lost in a week; above seven weeks lost in a year; and *Ad quid perditio haec?* *The people are idle, saith Pharaoh, therefore they cry, let us go sacrifice:* as if men would never think of sacrifice, unless they were idle. Sacrilege hath impropriated God's *Tenths* already; and now covetousness would impropriate his *Sevenths* too. Christ should have neither Tithe nor Time, if avarice might have her will. Not to speak of some Lawyers chambers, which on a Sabbath afternoon are fuller of Clients, than some Country-Churches are of suppliants. We read that on the Sabbath days Jerusalem was troubled with fish-merchants: and does not London abound with drink-merchants? Suppose that these Temples of *Bacchus* are better visited among us, yet what are the suburbs and adjacent villages? *When will the Sabbath be gone, that we may sell corn?* There was some honesty yet in that covetousness; they had the patience to tarry so long. But our borderers cry, *When will the Sabbath come,* that we may have our houses full of Citizens, and vent our tipping commodities? So they turn *Sabbatum Dei,* into *Sabbatum Bacchi:* and make it both a selling day, and a swilling day.

5 *Honor thy Parents.* The father says of his child, as *Abraham* did, *O that Ishmael might live:* the covetous son, like *Esau,* *O that the days of mourning for my father were come: Haeredis lachrymae,* such tears be grown into a proverb. This is one practice among the Romish orders, like that of the Pharisees: they must give all their goods to the College, and go as naked into the Cloisture, as they came into the world. Thus their poor parents that depend on their maintenance, must have empty bellies, that the others *Corban* may be full: as if the very smell or steam of the *sacrifice* were enough to give them their dinners. Did we never hear of such unnatural prodigies, that have denied relief to their own Parents?

6 *Thou shalt not kill.* Yet this is a common effect of covetousness. *He that is greedy of gain, takes away the life of the owners.* The Lamp is not only put out by pouring on of water, but by not pouring in of oil. Was not the *rich* man guilty of *Lazarus* his blood, while he relieved him not? It will grieve those Churls, that have either made beggars, or not comforted them, to be found at the last day murderers. *Dishonest gain* is accompanied with *blood,* saith the Prophet. *Judas* did not so much hate his master, as love the money: yet the love of the money moved him to betray his master. *Naboth* will not part with his vineyard, he shall therefore part with his life. He is accused, condemned, stoned; here is a ready payment for a rich vineyard: *Ahab* will drink his blood, that he may come to taste his wine. What makes Rome give toleration of murder, by ordaining refuges for willful blood, but avarice? Murder is condemned by the light of Nature, as the *Barbarians* concluded upon *Paul:* yet to the golden shore how many fear not to swim through a stream of blood?

7 *Thou shalt not commit adultery.* Yet coy *Danaë* will admit an adulterous *Jupiter* in a golden shower. The purse hath often prevailed more than the person. Do not too many Gallants plot how to get into the Merchants bed, rather than how to get out of the Merchants book! What

doth countenance the Romish Curtesan, but the Popes *Corban*? Out of those licenced Stews, he makes himself pleasant broth. Some force themselves to a single life, merely to avoid the charges of the married condition. They that had rather fry in their own sensuality, than quench that fire with an allowed remedy, do (as it were) offer up themselves to *Moloch*, in the burning flames of lust. Thus a covetous father in the marriage of his child, inquires not after virtues, but riches. *Abigail* signifies her fathers joy, yet she was matched with *Nabal*, and sorrow together. If her father had meant her joy, either in her self, or in her life; so unworthy a Churl had wooed in vain. But he married her *Nummo, non viro*. O how many a child is thus cast away upon riches? What is the usual effect of it; but either for the discontented wife to want issue, or unlawfully to seek it?

8 *Thou shalt not steal*. All coozenage is theft; and *ostende mihi avarum, remonstrabo tibi furem*. Extortions, Depopulations, Impropriations; Enclosures, engrossings, monopolies, with that whole litter of vipers, are bred in the dunghill of covetousness. Now the covetous man may be counseled by his lawyer, that he hath an action against me, for calling him *Thief*. But if we should come to trial, there is a witness within him that would cry, a Thief, a Thief, his conscience would attach a Thief in his own bosom. I could tell you of an eulogie made by an orator of a magistrate, wherein he commended him for being no Thief. This, replied another, were a good commendation for a servant; if besides, he be no runagate. But at the great Assizes, he is no lover of riches that shall clear himself from being a thief.

9 *Thou shalt not bear false witness*. But he that scruples not at false dealing, will never stick at false accusing. The tongue is an ill apprentice to the covetous heart, if it cannot lend the false hand a lie or an oath. I know there be hackney consciences, Knights of the Post; and flatterers that *admire persons for advantage*, as dogs fawn for a crust. But does not the tradesman, that tells me a tale in my ear, while he cuts a hole in my purse, deceive me with a false testimony? *Lest I be poor, and steal, and take the Name of my God in vain. Poor and steal;* poverty brings in theevery. *Steal, and take the Name of God in vain.* Theevery brings on Perjury. The lawyer that pleads his clients cause, against his own conscience, is hired by covetousness to bear a false witness.

10 *Thou shalt not covet that which is thy neighbors*. But if the covetous man's hands were as able, as his wishes be nimble, like another *Adam*, he would have the whole world to himself. They talk of the Philosophers stone, your rosy-cross brethren; there is no such thing in *Rerum natura*, unless it be a covetous man's heart. That is of a chymicall virtue, and would turn all into gold, a perpetual limbecke that labors of projection: till on the sudden the glass breaks and all flies out *in fumo*. He doth wish the whole earth were mines and Indies; the ocean a sea of gold, as *S. John* calls it a *Sea of glass*. If every fish had so much money in it as *S. Peters*, he would quickly turn fisherman. Heaven it self cannot tempt him, unless it were all gold, and every star a diamond. Pope *Benedict*. 12. refused to make another Cardinal, unless he could make another world: for as that was not sufficient for his Cardinal, so one is too little for the covetous. *Si offa totius mundi injiceretur dentibus, & faucibus eorum universa rerum massa;* if the whole world were thrown as a sop into their mouths, it would not content avarice.

Thus is he a transgressor of every law. Go now ye fools, and flatter yourselves, that you are no Atheists, no Idolaters, no Blasphemers, no Sabbath-profaners, no parent contemners, no murderers, adulterers, thieves, nor liars: you have been all these, are all these, or may be all these, or whatsoever else the devil will, if you continue *covetous*. The opinion of honesty is put on this sin through the world; *An honest man, but something hard*: but yet in the Judges sentence, the adulterer and thief are as honest men. Read 1 *Corinth.* 6.10. and Eph. 5.5. There you may learn what to think of his honesty. He is got into the midst of that desperate throng, that shall never see the face of God. We rank him with Addermen and Gentlemen, give him the best offices, the highest room at the Table, and Pew in the Church: God reckons him amongst whores, and blasphemers, and thieves, and dogs, which be indeed his companions. Certainly, if such a man be honest, there are abundance of honest men in hell. We are loath to keep company with swearers, and swashers, and harlots, and drunkards; but we have as great a charge of separation from the covetous. *Eate not with him*: and *Solomon* gives the reason, *Because he hath an evil eye*; that wisheth a man choakd, when he bids much good do it him; when his guests are gone, he talks how much this man did eat, and how fast the other called for drink; and feeds his family with the mouldy remnants a month after. If such muckewormes were as odious to the rest, as they are to me: they should appear in the street like owls, with whom no honest man will converse. Why should I prefer him before a piece of copper, that prefers a piece of gold before my Maker.

It is time to come to the Remedies of this desperate disease; and to stop that violence and precipitation, wherewith we are transported to these rotten inconstancies.

1 *Faith overcomes the world*. What doth it bring the riches of it into our coffers? no, but it casts the love of it out of our hearts. The world is not overcome by gaining, but by despising it. As *covetousness* is an Alchemist, that turns gold into God; so faith makes Christ unto our souls *All in all*. The more hold a man takes of the world, the more he loseth hold of the Lord. *Covetous* men cleave to the world so long as they can; but when that staff breaks, then to the Lord. Extremitie of distress will send the profanest to God: as the drowning man stretcheth out his hand to that bough, which he contemned whiles he stood safe on shore. So Saul retired himself *to inquire of the Lord, but he answered him not*. It is an unreasonable inequality, to hope to find God at our command, when we would not be at his: to look that he should regard our voice in trouble, that would not regard his voice in peace. *Let your conversation be without covetousness*: why? *Because he hath said, I will not leave thee, nor forsake thee*. We credit the promise of a wealthy and trusty friend: yet man may lie, man may die, man may be unable to help himself. God is too constant to be changed; too potent to be crossed, too wise to be deceived. *I will never leave thee*: not in a dear year, not in age, not in sickness, not in death: they that believe this, cannot be *covetous*. The wealth thou keepest, is not thine own, but God's: he must give it thee out of thine own chest: and if thou hast little, cannot he give it thee out of another's chest, as well?

2 Content with our own condition: he that hath wrought his heart to this happy resolution, hath disfurnished Satan of a deadly weapon. The King is forbidden *somultiply to himself silver and gold*: yet who hath greater uses, or fairer pretences, for this multiplying, than a

King? *Solomon* says there be four things that cry *Nunquam satis*; and we may add a fifth, the covetous heart, that shall care with them all four, and yet rise up with a *Never enough*. *Esau* was an honest man to thousands of these; for *Esau had Enough*. *Naboth's* vineyard lay too near *Jezebels* court, it had been better for him in the wilderness. The vicinity did not make it more commodious to the owner, than envious to the beholder. It was now the perpetual object of an evil eye: his vines grew too near the smoke of that Tyrants chimneys, too much within the prospect of *Ahab's* window. The sight of it breeds those desires, that can neither safely be denied, nor honestly satisfied. Eminence is still joined with peril, obscurity with peace. An inheritance needs no worse inconvenience, than the covetous eye of a Great neighbor. There is no such annoyance belongs to a house, as an *Ahab's* avarice. He had vineyards enough of his own, but all their grapes were sour to *Naboth's*. His heart covets it, his tongue demands it, the possessor denies it, he grows sick upon it, *Naboth* must bleed for it, and then he will have it. *Ahab* was sick of a *Plurisie*, and *Naboth* must be let blood to cure him. O the impotent and insatiate desire of avarice! what is there that can make a man rich, but content? *Ahab* was Lord and King of all the territories of Israel: *Naboth* is the owner of one poor vineyard: yet *Ahab* can have no joy of all Israel, if *Naboth* enjoy his vineyard. Besides *Samaria*, *Ahab* was Lord Paramount of *Damascus*, and all *Syria*; conqueror of Him that was attended with two and thirty Kings. *Naboth* was a plain Townesman of *Jezreel*; the good husband of a little vineyard. Whether is the richer? *Naboth* wisheth for nothing of *Ahab's*; *Ahab* longeth for something of *Naboth's*, and cannot brook a repulse. Riches and poverty is more in the heart, than in the hand: he is wealthy that is contented, he is poor that wants it. O poor *Ahab*, that carest not for thine own large possessions, because thou mayest not have another's. O rich *Naboth*, that carest not for all the dominions of *Ahab*, so thou mayest enjoy thine own.

3 Look up to the Promised land: if but one glimpse of those heavenly treasures were presented to our eyes; how scornfully would we behold the world, and call it as *Hiram* did the cities given him by *Solomon*, in indignation, *Cabul*, a $\langle \diamond \rangle$ or dirtie land. Thou lovest gold, there is a city whose streets be gold. Who would be raking in the kennels of the earth, that might gather pearls out of those chrystalline streams of joy? Our Head is in heaven, what make our Hearts upon earth! It is fit the Head and the heart should go together. *Sicut Ecclesiam praecessit Caput ejus, sic Christianum praecedat cor ejus*. We cannot yet get up our bodies, let us send up our hearts. *Sequetur totum nostrum, quo praecesserit aliquid nostrum*. The way to mortify covetousness, isto lay hold on eternal life. The looser hold we have of the world, the less hold the world shall have of us: and the more we fasten above, we loosen below. *Men of the world have their portion in this life; but my teeth shall not water at their dainties*.

4 Let us free ourselves from a false opinion of riches: we think they will satisfy us, and they cannot. *Non plus satiabitur cor hominis auro, quam corpus aurâ*. The heart shall be satisfied with gold, when the body is contented with wind, ye*, does not *Aurum* rather make *Auarum*? *S. Augustine* tells of an oration which he made to the Emperor; wherein he exceedingly pleased him, because he exceedingly praised him; and was so eloquent in his commendation, that all the hearers fell into commendation of that eloquence. But for his reward, it was like ours; for our good words, the people return us only good words again: as when a Poet presented *Augustus* with Greek verses, he for his reward gave him Greek verses again. Home he came,

and by the way in a green meadow he spied a poor beggar, well lined with strong drink, frisking, and singing, and dancing, and taking care for nothing. Whereupon he thus sighed; What is riches, that it should not give so much content as beggary? Miserable is that life, wherein none are happy but the miserable. All our labor for wealth, is but care and travel, for travel and care. He that hunts this game in the worlds forest puts up more beasts than he well knows how to be shut of. This beggar hath not burnt candles all night a month together, he made no oration to the Emperor today, yet he is merry. His purse hath no crowns, his flesh wears rag, yet he is jocund: sure there is no art leading to felicity, but the art of beggary, The meditation of this beggarly content wrought that learned man to provide for the posterity of his soul unperishing riches. Thus though the beggar had more joy than *Augustine*, yet *Saint Augustine* had more joy than the beggar. With how different aspects and affects do diverse men look upon the world! The Prophet and his man did not look upon the *Syrian* treasure with the same eyes. The one with the eye of contempt, the other of admiration: the one refuseth it offered, the other runs after it forbidden. *I will destroy the whole land, and seekest thou great things for thyself? Mundus perit, & tu mundana quaeris?* Alas, they are but *speciosa supplicia, fortunae vomitus*. If they like true servants could continue, yet we like frail Masters must vanish.

5 Lastly *Charity*. The sheep is overladen with wool, if it be never shorn; and no coat is made for the child while it grows there. The worldlings wealth is too heavy a burden for him: let him be clipp'd, and his wool then may do much good. *Do good, and distribute*. Call your riches what you will, you shall never find them to be goods, till you do good with them. Men are mistaken in riches: God is called *Rich*; not for his money, but for his *mercy*: not for having good, but for doing good. *The same Lord over all is rich unto all that call upon him*. Wherein rich? not in being *Lord of all*, so much as in doing good to all. Thus covet to be rich; Rich in Faith, rich in God, rich in good works. It was the worldlings folly, to think that wealth consisted in having goods, not in doing good. *So is he that layeth up treasure for himself, and is not rich toward God*; So, that is, as very a fool as he was. Covetice is that iniquity, which hath cast upon riches that reproachful Title; to be called *The riches of iniquity*. This inconvenience can only be helped by charity; *Make you friends of that Mammon*. Otherwise, a treasure of riches gathered and hoarded this day, is but *atreasure of vengeance* gathered and hoarded against *the last day*. Whereas he that gets to give, doth give to keep. Thou fearest to lose thy money by giving it, and yet fearest not to lose thyself by keeping it. Every man shall leave his riches behind him, and every man shall find them again. They that have done good with them, shall find them safe in heaven, with the advantage of glory: they that hoarded them here, shall find them again too, and with usury; but the super-addition is the plague of conscience, and eternity of torments.

God hath appointed himself the rewarder of alms, even to *acup of water*: and a punisher of covetousness, even to *thewant of a drop of water*. *Dives* would not give *Lazarus* a *crumb of bread*, though it might save his life: and *Lazarus* must not bring *Dives* a *drop of water*, though it might save his soul. Discused riches do not more rust in the coffer, than in the conscience, they be not only *Corruptae*, but *corrumpentia*. Moisture was not given to the springs, that they should remain in the places where they were bred; but to run along in their watery

channels, and to spend themselves upon the dry and barren grounds. *Plato* had a conceit, that nature at first was delivered of two daughters, *Plentie* and *poverty*: that need might be beholding to plenty, for supply to her indigence: and *Fullness* to poverty, for ease of her abundance. The rich man was made for the poor, and the poor for the rich. *Pauperis est rogare, divitis erogare*. Rich niggards are like blessed *Thistles*: when death hath cropp'd them, some water may be distilled out of them, medicinal to the disease of poverty.

Rich men should imitate *Job*, as he did the *eagle*; who is so honorable, that he will not eat his prey alone. The conceit that keeps rich men from giving, is a faithless fear that they shall want before they die. Therefore God often takes them away in the midst of their *Mammon*; and so rids them of what they were afraid, and provides for others whereof they have need. It is easy for avarice to find an excuse to save the purse: the widow of *Sarepta* could have answered the Prophet, with her own want; as the *Macedonians* could the Apostle, that they had poor enow of their own, to take up their relief: yet they did not. *God loves a careful giver*. An alms given with a grudging hand, doth not only lose all reward, but deserveth no pardon. *Erogando pecuniam, augebis Iustitiam*: thy righteousness shall shine forth as the Sun, when the Sun of righteousness shines forth in his glory. Otherwise, *audiant irrogare supplicia, qui nolunt erogare subsidia*. Men receive but ten for the surplusage of a hundred below: there shall be a hundred for ten repaid hereafter. What do we give, but that which was first given us, and we cannot keep? *He hath dispersed and given to the poor: his righteousness remaineth forever*. The good man hath both riches and righteousness: he gives his riches, his righteousness he shall keep forever. Good deeds derived from faith, are rampiers and fortifications against Satan: what shall become of those cities, that have no such walls? they are a tribute we owe unto God, for defending us from our enemies, and planting peace in our consciences: he requires now no burnt offerings nor sacrifices; but the fruits of mercy. Thus our Religion affords us more, and costs us less: yet when the Lord gives us the whole harvest, we scarce allow him the very gleanings. The Idolatrous Gentiles shall condemn us; for they bestowed their wealth in Fanes and Shrines and Images; whereas we to the living Images of the true God will not give our superfluities. Our devotion can away with anything, rather than this same Pharisical alms-giving. Yet the Cart that is overladen and crammed too full of sheaves, hath a tail that will scatter: let those full gorged worldlings take heed, lest hogs come to glean after their carts tail; and their heirs be made Wards to usurers. *Let the extortioner catch all that he hath*. It may be for his soul, he gives it gone; but his goods (he hopes) shall last: the extortioner says Nay to that; and his children shall not have enough left to keep them in prison. The Miser is the thieves mark; if he would prevent robbing, let him be bountiful. The Catle comes to distress, and no man pities him. Be charitable, that you may save your heirs from undoing. If there be in your bags but one shilling that should have been the poor's, that shilling shall be the consumption of all his fellows.

But after all this, he will build an Hospital. Will he? Now blessing on him: when he hath taken away a man's land and inheritance, he will give him a staff to walk withal. By oppression he hath hedged into himself great pastures, and now he will allow the owner, the running of a nagge. When I pass by an Hospital built by a money-monger, me thinks I see the goodly monument of a bloody devotion. He sets a dossen beggars to pray for him, that God

would forgive him the making of a thousand. And not seldom lewd persons are chosen into those places; whose prayers in the chapel cannot so much avail him, as their curses out of it make against him. In the law, God abhorred that offering, which was the price of a dog, or the hire of a harlot. He that thinks to be excused by giving part of his robberies, goes about to corrupt God with presents, and calls him in to take part of the spoil. But why doth Christ then say, *make you friends of your unrighteous Mammon?* I answer; He calls them not evil, because they were so much gotten by evil means, as were the baits of evil motions; otherwise, first wrongs should be satisfied, before friends be purchased. The Apostles rule is, first to *Labor* honestly for wealth, and then to *give to him that needeth*. *Quamvis de parvo, tamen de justo, de proprio*. It is true, that a pound does the poor more good than a penny; yet a well earned penny shall do the giver more good, than ill gotten thousands.

But there be some that hold it idle, to do but so well, with what they got so ill. He that hath nothing to do with his money; but build Churches, they count him one of God Almighty's fools. Or if the Bench of penny-fathers do not censure his wisdom, yet they will term him a vain-glorious fellow. Tut, Almhouses will make good Stables; and being let out in tenements, yield a round sum by the year. A strong closset, and a good iron hutch, is worth twenty of your Hospitals. These Chuffes will contribute something toward the building of a Iaile, to deter thieves; or of a gallhouse, to execute them: but for a Church or an Almhouse, they see no need of those. Thus do they teach God to deny themselves mercy: for he that demands mercy, and shows none, mines the bridge, over which himself is to pass. We read of a *Lad* that had *five barley leaves in a Basket*, which, *Jesus took and distributed to the people*. Much goods are too heavy for the covetous, as the loaves were for the *Boy*. *Clausa onerabunt, reclusa recreabunt*: Let them open the Basket, and divide them among the poor. This is a special medicine, to breathe out the corrupt blood of *covetousness*.

Cursed children.] *Filii maledictionis*. *Hebrais*. which may be taken either actively, or passively. For they carry a curse about them, wheresoever they go: and they bring a curse along with them, whithersoever they come. Covetousnes is the *Roote* of all evils, not only criminal but penal. There be innumerable woes against it, and sooner or later they shall overtake it. *I have smitten my hands at thy dishonest gain*; there the covetous man is but threatened. *For the iniquity of his covetousness, I was wrath, and smote him*; there he is plagued. God doth not only smite his hands at him, but he smites at him with his hands. He is in *Laodicea's* case; *Wretched* in getting, *poor* in not using, *blind* in keeping, *naked* in leaving, *miserable* in accounting.

1 *Cursed* not seldom in his body; which restless calamity is but a whip of his own making. I might instance *Achan's* heap of stones, *Balaam's* sword in his bowels, *Judas* his halter about his neck; one piece more to his thirty; but look upon *Gehazi* for all. The Prophet and the *Syrian* are parted; only *Gehazi* could not so take his leave: his heart was mailed up in one of *Naaman's* Portmanques, and he must after to fetch it. He thinks his Master too kind, or too simple, in refusing so just a present: himself will be wiser, thriftier. Desire hastens his pace; he does not go, but run after his bootie. He hath it with advantage, two for one; and now pleaseth himself with the waking dreams, of what Land he might purchase, how well he was provided for, to live at ease. What says his Master to it? *The leprosy of Naaman cleave unto thee*,

and to thy seed forever; the act overtakes the word; he went out from his presence a leper as white as snow. A woeful change hath Gehazi made with Naaman. Naaman came a leper, returned a Disciple: Gehazi came a Disciple, returned a leper. Naaman left behind him his disease and his money, Gehazi takes up both his money and his disease. The rest of his days he shall wear out in pain, and shame, and sorrow. He hath two changes of raiment for his body; but is *not the body better than raiment?* He wears Naaman's double livery, both of apparel and leprosy. He shall never look upon himself, but think on Naaman, and ô ye covetous, when you see yourselves, think upon Gehazi.

2 Cursed in his goods, which are his gods; first, he shall never have comfort in them: the curse of that unbelieving Prince shall fall upon him? he shall *see* his own abundance, never *taste* it. Like the Indians that are slaved to the Spanish mines, he is *homo ad metalla damnatus*. In the fullness of his sufficiency he shall be in straits. *Dives in miseris, miser in divitiis*. Other sinners that have forfeited heaven, yet receive some pleasure on earth: but the covetous deprives himself of this world, and God will deprive him of the world to come; so he enjoys neither; is not this a *curse*? But suppose the fool thinks it none; therefore, secondly, he shall not long keep his wealth. *He shall leave it in the midst of his days, and at his end shall be a fool*. It is a hell to him to leave his riches at the end of his days; what is it then to lose them in the midst? The *Sapies of Africa* are buried with all their gold about them; and worldlings would either not die at all, or else be buried so. If he must be a beggar in the midst, what shall he be at the *end of his days*? A fool; he shall lose both his goods, and his wits. Thus *Praedo minoris erit praeda majoris*. *There shall none of his meat be lest, therefore shall no man look after his goods*.

3 Cursed in his Posterity. All his project and drift is to leave his children an Inheritance on earth, though he forfeit his own in heaven: loe, even this also God disappoints. As the father was a rich beggar, the children shall be poor Gentlemen. What got Gehazi's posterity by their fathers covetousness, but an hereditary leprosy. *He covets an evil covetousness to his house*. Indeed his desire is of good, but the event of that desire turns to evil; and he *consults shame to his house*, not as he supposed, honor. *His children shall seek to please the poor; flatter the needy, and beg even of beggars: see now what his Gentlemen come to*. *God hath given him riches, saith Solomon, but not power to eat thereof*. It may be so, but the more he spares, the more he leaves for his children; no, but *a stranger shall eat it*. Parents be good to your children; let *not my breath seem strange to you*, (to speak in Job's phrase) that entreat for the children of your own loins. Do not covet to leave them so much, that you disinherit them of all. There is no surer way to undo them, than by undoing others for them.

4 Cursed in his soul: he is in little better case on earth, than that rich miser was in hell, burning in desire of that drop of water, which never shall be granted him; Content. *The Covetous hath no inheritance in the kingdom of God*. No inheritance there? and none here, neither? In what country then lies this man's purchase? In a place, which is called, *Without*; the Territory of Hell. After all his comings in, he shall be sure of that to come into the bargain: this is that makes up his revenues.

Now he that is so well practiced in casting up parcels, *Semper in rationibus*, so much in his counting-house; let him look over these particulars, and sum up his gains. A curse upon his Body, upon his goods, a curse upon his children, upon his own soul; here is his profit: would not this gain make a man covetous? A man's soul in exchange for the whole world, were but a hard bargain. *Thou fool, they shall fetch away thy soul from thee, and then whose shall these be? yea, whose shalt thou be?* Lord, give us nothing in this world, that may prevent our happiness in the world to come; let us rather be beggars, than not Saints.

To take yet a fuller view of this curse, let me give you a short Character of the covetous man. He is cursed to be a *servant of servants*: the Saints drudge is his Saint. He shrines his god in his coffer, and there locks up his heart for a perpetual sacrifice to it. Whereas the true God keepeth his, he will keep his god: and gives to a piece of earth that veneration, which he denies to his Maker. Yet he dares not trust either any other God, or his own: but fears lest thieves should put him to *Micah's* complaint; *Ye have taken away my gods, and what have I more?* O poor god, that cannot keep it self from stealing! He fears a thief worse than the devil; yea, he will be beholding to the devil for a spell to save him from the thief. In his unquiet sleep he dreams of Burglary; and is not sure that even now he barred the door. If his conscience ever go about to prejudice his profit, he condemns it for a common Barretor. He would often hang himself when he is cross'd of his hopes, but that he is loath to be at the charges of a halter; which if he finds ready provided, he is ready to do it indeed: and if some charitable hand cut the cord, he cries out that he is undone; when if he had not been undone, he had perished. He laughs at poor men's curses; and before he dies, curseth himself to boot.

The Ancients have compared covetous men to *Hogs*: of all beasts, the ejected devils chose to enter into them: and still they affect those hoggish carles, that insatiately swill up the draffe of the world. One wittily observes, that if the Jews had not been forbidden by the Law, yet Nature it self would have dissuaded them from eating swine's flesh; lest one hog should eat another. Worldlings are hogs, carrying their snowts downward, not looking up to the tree whence comes their mast, wallowing in mucke, digging up the earth, if they be not ring'd by the law for rooting; insatiable in devouring, hoinish and grunting, and grudging any neighbourhood. The unthrift with his riotous courses, doth but still *feed hogs*. *It is not meet to give the children's bread to dogs*; much less to hogs. By their unnatural dealing in the world, you would not think they came naturally into the world; but rather like those that were called *Caesar's*, *quasi caesi ex utero matris*. Their sin is so impatient of the delay of vengeance, as if they would pluck the stern of the world out of God's hand, till he had confounded them. Oppression is the price of blood: the Jews would not put it into their Treasury; these dare put it into their Patrimony. There is no religion in them, but the love of money: by fraud and perjury they had confiscated their souls long ago. Any doctrine is welcome to them, but that which beats upon good works. They stick not with the *Sages*, to *fall down and worship Christ*, but they cannot abide to present him with *their gold*. Not to meddle or make with a man, is a high favor, for which (they look) God and the world should be beholding to them. They think all charity to their neighbor consists in bidding him Good morrow. How grossly do they cozen themselves! The Prince requires not only that his Laws be not contradicted, but not

violated. *Go, ye cursed, because ye did not give:* you do not hear them taxed for condemning charity in others, but for not performing it themselves.

All their devotion consists in a few abrupt graces; God be praised, Much good do it you. And if any man speak against unjust dealing, they stand not to maintain their Copy-hold; but, we are all naught, God amend us: and stop the Preachers mouth with, Sir I drink to you: but God's mouth will not be stopped so. Being asked at the day of Judgment, *From whence come you?* they must answer in the devils language, *From compassing the earth;* for heaven they have not compass'd. All their good deeds be only good words, but God's Words are deeds: *Go, ye cursed.* He that spake the word, and made heaven and earth, shall but speak the word, and send them to hell. *Nec volunt esse paupers, nec haberi divites.* To avoid a subsidie, they complain of poverty: and when they complain of want, they most fear that which they complain to have. Thus do they live in anguish, to die upon the rack, and to finish their course in everlasting unhappiness. Now as you like this *cursedness*, you may go on in *covetousness*. It is pity but the world should love him, that will love the world upon these conditions. But for ourselves, let us impartially scourge this *Manmon* out of our Temples: Christ did not die to purchase this world for us: let us not lose that which he purchased, to purchase that which he contemned. No Lord, thou hast prepared *Mansions* for us, prepare us for those *Mansions*; that by being rich in Grace, we may come to be rich in Glory. *Amen.*

2 PET. 2.15.

They have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.

A Man hath but two hands, but two feet; so he hath but two kinds of ways for those feet, but two sorts of works for those hands. His deeds be either good or bad, his way is either right or wrong, and his end will be either heaven or hell. The right way is hard to pass, and not easy to find: therefore God gives us his Word for a Guide, and his Grace for an Assistant. But the wrong way is so familiar, that we know it from our childhood; and so easy, that we run it by nature. We need not be taught it, for if we be not taught the other, we will never forsake it. Besides the easiness, that it is without difficulty; the smoothenesse, without rubs; the advantage, down a hill, without pains; It is numerous, and multiplies it self into great variety. *Malum Culpa*, Sin is the head or beginning of it, and this divides it self into three, *The lust of the flesh, lust of the eyes, and pride of life;* and those three into three thousand. Now the concluding term where they all meet, is *Malum Pna*, Punishment. So that if a sinner doth not like one way, he may take another; if he cares not for excess, he may admit gripulousnesse: there is choice enough: any of all those millions of obliquities is able to bring him to hell; that *Rndevous* and common term where all transgressions have appointed to meet. The devil is called the god of this world, as it were, Lord of the soil, having a commission to take up those wefts and straves, that willfully straggle from the way of truth, and keep not the precincts wherein God hath bounded them.

First, these Sorcerers, like vagabonds, abjure all honest callings, and turn their backs upon the place where they are set to work, refusing the path of God's Commandments, *They forsake the right way*. Secondly, next, being set a wandering, all the world is their scope: which way soever they travel, they cannot be out of their way: be it treachery, blasphemy, uncleanness, what it will, all is their own. They balk no wrong way, all their care is to miss the right; *They are gone astray*. Thirdly, then they have their Captain, whose exemplary steps they must follow; *Balaam* the grand Rogue, the master Rebell, the king of out-laws; this is their *Leader; Following Balaam*. Fourthly, and lastly, though the great Commander of all be not expressed, yet he is insinuated; Satan: under whose Colours they all march, move and remove as he appoints: and the reward, which this black guard, this tatter'd regiment serve him for, is *Wages*: and that not bare pay, so much wages for so much work, but above just allowance, it must be the *wages of unrighteousness*. Thus now they have taken press-money, and put themselves into the Army; let us see how they follow their Captain, and he his Commander; they *Balaam*, and *Balaam* the devil.

They have forsaken the right way.] This is their Apostasy. The right way is the signified will of God; and whatsoever repugneth that, is the wrong. The will of God is either *Consilium cordis*, or *verbum oris*: the former, *Quod vult fieri de nobis*; the other, *Quod vult fieri à nobis*. The first we cannot break, the latter we now cannot keep. This manifest will of God was first dictated to man by Nature, when God engraved his image in the Table of his heart. *Adam* obscured this image, but (through God's mercy) saved the Tablet. But now because the letters which he had written in our tables of flesh, were almost grown out; like some ancient characters in the barks of trees; he saw it time to write them in *Tables of Stone*; whose hardness should not be capable of alteration. It was plain, that the squared stone would be more faithful and retentive, than our unsquared heart. There never was so precious a monument, as the law written with God's own hand. They that so doate on the beggarly relics of their imaginary Saints, how would they have adored this? If we did see but the stone that was *Jacob's pillow*, or one of those upon which *Jesus* sate, a piece of *Jacob's Well*; we would look upon it with more than ordinary respect. With what admiration then should we have beheld that *Stone*, which was hewn and written with the very finger of God? If we have but a manuscript, written by the hand of some famous man, we lay it up among our choicest Jewels: what reverence then should we have given to the hand-writing of the Almighty? The stone is lost, the hand-writing remains: yea, even the hand-writing is nailed to the Cross, so that it hath lost the condemning power, though not the commanding power. The Book is mis-carried, the contents are left as a *Royal Law*; whereby the whole world should be governed, whereby the whole world shall be judged.

This is the *Right way*; from which they that perversely wander, destroy their own souls. We read of the wicked, that *they cast the Law of God behind them*: and we read of *Moses*, that he did cast the Law of God from him, and broke the Tables. Yet God forgave the latter, and condemns the former. *Moses* in a holy zeal broke but the material books, they in a rebellious malice break the spiritual contents. The Law then is the *Right way*; *Thy Commandments are right*: therefore given us as infallible rules to guide all our actions by. *Inquire for the old way, which is the good way, and walk in it*. The will of God is *Norma rectitudinis*; whatsoever swarves

from that is *Haereticum, erraticum*, whether in opinion or practice. *Wherewithall shall a young man cleanse his way?* or an old man his; Prince or subject, theirs; noble or vulgar, rich or poor, theirs? *Even by ruling themselves after thy Word.* But alas, who is able to keep this way without some deviations? It is for these sacred *Cherubims*, to have *rectos pedes, straight feet*. We have *Viam rectam*, a right way; but *pedes non rectos*, *In many things we sin all.* *Thou hast commanded us to keep thy precepts diligently:* this is God's Imperative. *O that my ways were directed to keep thy statutes:* this should be our Optative. But how if we endeavor to go right, and cannot, is there no help? Yes, there is a *Way within the way*, (like the Ecclipticke line within the Zodiac) an Evangelical way of mercy, to correct the rigor of the legal. *I am the Way*, saith Christ: this is the *right way* indeed. We cannot walk in the Law, unless the Gospel help us: and the Gospel will do us no good, unless we strive to walk in the Law. Christ is both our Savior and our King: first, we must believe in that Promise which he hath given to save us: and next, give obedience to that Law whereby he will govern us. This is that entire Rule; and *as many as walk according to this Rule, peace be on them and mercy.* Lord, to whom shall we go? *Thou hast the Word of Eternal Life.* Not only the word of authority to command, nor the word of wisdom to direct, nor the word of power to convert, nor the Word of Grace to comfort, but also the *Word of Eternal Life* to make us perfectly blessed.

They have forsaken the right way] Therefore they once had it; no man can be said to leave that thing which he never knew. To *refuse* a thing, implies a present offer: but to *forsake* it, argues a former acceptance. So the Prodigal *forsook* his fathers house for a strange country, his fathers household for strange company, his fathers favor for a bag of money, his fathers bread for the husks of beans: these if he had not enjoyed, he could not have *forsaken*. Here is an image of Apostasy, whether of Faith, or of manners; which after a knowledge and approbation of the *right way*, is a deliberate election of the wrong. *Incipere plurimorum, perficere perpaucorum.* There be some that go forward in the ways of obedience; that in spite of all crosses and bruises, like good ships maintain their course: that are not disheartened through the ill success of one adventure; *Sed redit ad tumidas naufraga puppis aquas.* In Gideon's army, all the faint-hearted were commanded to stay at home: no cowards get into the kingdom of heaven. Some are in many minds and moods, now forward, then backward; full of motions and commotions, ebbing and flowing, like *Eripus*, seven times a day. Some make neither forward nor backward; neither ebb, nor flow, like *Mare mortuum*; but are betwixt the religious and the irreligious, just standing water. But these go altogether backward, and *forsake the right way*, as their most offensive eye-sore. So like a man out of the way, the faster they run, the further off.

They have forsaken the right way.] Perseverance is the Crown of all Graces. Aaron's garment had Pomegranates in the skirt: the Pomegranate hath the form of a Crown, above all fruits; and this hung at the end of his vesture; to show that *The end crowns all.* The righteous man's *sleaf shall not wither:* it is the note of the Gloss, *Lapsus foliorum, mortificatio arborum.* Happy repentance is sorry for ill beginnings: but to dislike good beginnings, is an unhappy repentance. To divert ourselves from virtue, as the Jew put away his wife, without cause, is base ingratitude. Virtue seems to give a man this charge, when she first offers her self; *Either never choose me, or never lose me.* Not to know the *right way*, is an unblest ignorance; but it is a

cursed disobedience, after knowledge to *forsake* it. To begin in the spirit, and end in the flesh, was in Paul's sense, Folly: but to begin with Grace, and end with wickedness, is malicious impiety. Yet how many have begun and proceeded well, that have shamed the stage with their last act? Solomon's younger years were studious and full of wisdom his age was licentious and full of misgovernment. The philosopher could say, If every man must have a fit of madness, it is less unhappy to fall in youth: but certainly it is best not to be mad at all. Youth is petulant; wherein as to fall is easy, so these falls are relieved with pity. But inordinate errors are both most unseasonable, and most intolerable in old age. *Pueritia senum, ludibria juvenum*. Solomon was the Beloved of God, the oracle, the miracle of wisdom, in youth: who would not have expected, that the blossoms of so hopeful a spring should have yielded goodly and pleasant fruit in the Autumn? Yet see, in his old age he *forsook the right way*. There is no time that can have security from sin, while it carries the sin of security about it. If any age were safe from this danger, it is the last. If any man's last days were safe, old David had not fallen. Youth is impetuous, middle age stubborn, old age covetous, all dangerous. It is no presuming upon time, or means, or strength: if God uphold us not, we cannot stand: if he do uphold us, we cannot fall. When we are at our full strength, it is good to be weak in ourselves: when at our weakest, to be strong in him, *in whom we can do all things*. O blessed conscience in which is found this testimony, *we have not forsaken the way of the Lord*. All virtues run in the Race, one only receiveth the garland, the Image of most happy eternity, *happy continuance*. *He that continues unto the end, shall be saved*.

They have forsaken.] This is more than a mere aberration, of weakness; even a resolute, dissolute, absolute renouncing of the *right way*; without so much as a Farewell to it, or a vouchsafing so much as once to look back upon it. Not *aberratio*, but rather *Abjuratio pietatis*. When the wicked even fall out with God: as Pope Julius, having received an unexpected overthrow by the French at Ravenna, did set his face against heaven; *Sic, esto nunc Gallicus*; henceforth become French: *in the name of all the devils in hell, holy Switzer pray for us*. So ungodly men betake themselves to new Saints, or rather new devils; hardness of heart, contempt of God, neglect of salvation. *Behold, this evil is of the Lord, what should I wait for the Lord any longer?* O the desperate resolution of impatient minds! They will stint God, both for his time, and measure: if he fail their desires in either, they turn their backs upon him, or fly in his face. It is one thing to *forsake*; another to propose and prepense a *forsaking*: nor is their fault a simple transgression of the law, but a proud and willful contempt of it.

In how full strength doth this example arise to the conviction of the Romists; who have indeed *forsaken the right way*; not only in regard of manners, but of Doctrines: they have practically rejected it, and dogmatically taught against it.

For the law, *they have made it of none effect through their traditions*. First, for the first Commandment, they make an unjust God, which is worse than none at all: while they teach that he quits the debt, but not the payment of the debt. As if the Creditor should tell his debtor; I do forgive thee, but withal I will arrest thee. To pardon the fault, and not the punishment, is but a mockery. Secondly, the second they have razed quite out: because that Commandment stands plainly forbidding Images; therefore, that Images may stand, they

forbid the Commandment. Thirdly, by declaring that men are not bound to keep oath with heretics, they *take the Name of God in vain*, and teach flat perjury. Fourthly, the Lord's *Sabbath* hath not so much respect among them, as a Saints holiday. Fifthly, they dispense with allegiance to Princes; yea give remission of sins upon condition to become traitors; and so make the grace of God the reward of disloyalty. They absolve children from all obedience to their own parents, by admitting them into their Monasteries. *Quid tibi cum Patre?* The Pope is thy father; the Church thy mother, Friars thy brethren and Nuns thy sisters. Sixthly, they make him no murderer, that kills a person whom they have excommunicated; and tolerate murder by ordaining refuges for willful blood. Seventhly, they have established Stews by public order, and permitted fornication. So they may have silver, they care not to rake it out of the devils sink. Hence it comes to pass as the Prophet said: *It came by the heir of a harlot, and to the heir of a harlot it shall return*: what they get by one whore, they wast upon another. Eighthly, Sacrilege is the greatest theft, and of this they make the least conscience. They make sale of all things; heaven, hell, earth, pardons, Purgatory; which is flat robbery, and the greatest coozenage. Ninthly, Their spurious and Juggling equivocations hath made the whole world hiss at them for false witnesses. If the Priest be examined by the Magistrate in any dangerous article, he answers, *I know it not*, (that is, with this reservation, *to tell it thee*: grounding it upon a senseless exposition of Christ's words; *The Son of man knoweth not the day or hour of the last Judgment*; that is, say they, to reveal it to others. Tenthly, the Tenth they have restrained to the consent of will, and make lust or the first motion no sin. One commandment they have taken out; and to make up the number, cut the last into twain: as he that out of ten bags of money stealeth one, divides one of the nine left into two, that his theft may not be perceived. And yet this last they disannul again by their wrong interpretation. So that one while they make two of one; another while of those two they make none. Considering all this, it was no wonder in the first Session of the last Council of *Lateran*, to see the Pope lay the Scriptures at his feet. We find the true Church with a Crown of twelve stars on her head, while that counterfeit Head of the Church throws the Crown and Twelve stars, the doctrine of the Twelve Apostles at his profane feet.

To the Gospel they have been no less injurious; laying another foundation than Christ; and ascribing his Prerogative to a man of sin. To him they give power to create new articles of faith: albeit these overthrow the old. Whereas God hath subjected all men to the Scripture, they subject the Scripture to themselves; and bind it to an uncertain dependence upon their Church. For the Fathers and most illuminate writers; if there be anything makes against the policy of Rome; away with it; their expurgations shall cast it out at the window. Themselves write of Cardinal *Gropper*, in praise of his Continencie, that he threw his bed out of his chamber window, because on a time he found a woman making it. If any author have brought to light never so little of their darkness; as if he had made a bed in a wrong chamber, out it shall go at the window.

Who can then blame us for *forsaking* them, that have *forsaken the right way*? O but they are still the Church, and we leave the Church in leaving them. This they bellow out, louder than oyster-women in the streets, and think to carry it away with a noise. Take a reverend Divines comparison; Suppose a man hath a fair pool of water in his grounds, which in time

becomes corrupted; weeds grow, mud increaseth, and frogs creep into it. To help this, the owner cuts a new chanell; and so drains out the water to this other place, that he leaves the filth and corruption behind. Shall the remaining frogs complain that the water is theirs, because the pit wherein it formerly stood, is theirs? Shall they croake and foam as if they had wrong done them? Or condemn all those fishes for heretics, that refuse their sink for the other pure streams? We have forsaken Rome: what have we left the crystal waters, the pure doctrine that was first in that pool? no, we have only left the weeds, the mud, and the frogs. God hath given us the water clear, which was theirs till they polluted it by their errors. And therefore have we forsaken them, because they succeed in the Church, as the frogs did in the pool. If they *forsake the right way*, we must forsake them, or Christ will forsake us; which his mercy, and our holy faith forbid.

And are gone astray.] Facillimum errare; Truth is one, errors are infinite. God chargeth us to refuse all ways, but one: Satan bids us refuse that one, and take which way we please All the paths of the wicked be crooked and irregular ways:*Impii in circuitu ambulat*. They walk not forward to the *prize that is set before them*, and therefore lose both pains and reward. Herein they truly follow their father, who testifies of himself, that he *had compassed the earth*. So confused and anfractuouse are their goings, as if they cared not which way they went, so they went not with God. *Tortuosae viae malorum*, they go wheeling to hell. We are all apt enough to *stray*, if preventing grace did not rectify us. Philosophers hold, if the inferior spheres were not ruled, and in a manner corrected by the highest, the swiftness of their motion would quickly fire the world. Certainly, if the affections of men were not moderated by the all-guiding Spirit, this little world would soon destroy it self. He that once *forsakes the right way*, and does not 〈 in non-Latin alphabet 〉, *walk uprightly*; quickly goes *astray*, and the first step he takes is toward hell. And he that hath begun that dangerous race, knows not where to stop: like an unbridled horse upon his speed; or a ship with a full wind; even when you strike sails, yet it will go some deal further by the force it had formerly won. He that lays the reins on the neck of his carnal appetite, cannot promise where he will rest. To say, This sin and no more, is as if a man should throw a stone into a pond, with a purpose to make one circle and no more: but that one will beget two, and those two multiply to a hundred.

When a man hath erred from the *right way* of Charity, into what a number of mischievous courses doth he run? Here he takes up with injury, there he lays out with usury; this man he scandalizeth with malice, with fraud he robs another, a third he kills with oppression: every unrighteous action that the devil puts in his way, he is ready to embrace, be it as foul as deformity it self. Like that free citizen, that so doated on a female slave, that he would needs marry her, though by that match he were sure (by the law) to become a slave with her. Honesty contents it self with one lawful bed, lust is infinite. God's charge was ever against Bigamy: *Solomon* first takes two wives, then three, then hundreds: and having once gone beyond the stakes of the law, he is ready to lose himself amongst a thousand bedfellows. *King Solomon loved many strange women*. Here was enough to overthrow the wisest King of the earth: *Women, many women, strange women, Idolatrous women*. First *women; unus unam uni*; He that made one woman for one man, saw that one woman was enough for that one man. *Let every man have his own wife; Vxorem, non Concubinam: Suam, non alienam: uxorem, non uxores: a*

wife, not a Concubine: *his own*, not another man's: *his wife*, not wives. *One*; for the charge of our wife is like the charge of our words: *Whatsoever is more than yea and nay* in the one, or more than *Husband* and *wife* in the other, *comes of evil*, and evil will come of it. Secondly, *Many women*: two is more than God allows; Bigamy is unlawful: but Polygamie, *many women*, is only fit for a Mahometane. No marvel if *many women* did ruin *Solomon*: *Adam* had but one, and that a good one, and yet she lost the game. If one woman was enough to undo all men, there is no wonder that *many women* should undo one man. Thirdly, *Strange women*: Strange, because not sealed with the holy signet of matrimony; for otherwise they are too familiar. Fourthly, *Idolatreus women*: others only tempt to lust, these to mis-devotion: if they can join our heart to theirs, they will disjoine it from God.

Hell is down stairs; and if a man have descended a step or two, it is a miracle if he stop before he comes to the bottom. He that hath *strayed* into these thickets, will be so mazed with intricate circumvolutions, that he shall hardly unwind himself. This bad desire must be gratified with a lewd act, that act seconded with a lie, that lie credited with an oath. To do evil is a sin; to hide it with a lie; doubles the sin; to bind that lie with an oath, trebbles it. So error begets error: as a man of sunk estate, borrows of one to pay another: till finding his credit past soldering up, he runs in everywhere as far as he can, and then breaks. So the sinner, whose conscience lies *perdieu* refuseth no action that may at once satisfy his desire, and conserve his reputation. At last he hath gone so far wrong, that he thinks himself in the right, and vice is counted virtue. In bodily diseases, where the beginnings are doubtful, and cannot denominate the sickness; yet the proceedings are evident, & *quo acrius sentitur morbus, eo certius dignoscitur*. In spiritual diseases it is otherwise: for the first entrances are manifest; they trouble the conscience, and the sinner condemns himself: but the more he multiplies transgression, the less is he sensible of any compunction. No man is so mad as to call a fever health, or the gout swift footmanship, or the green sickness beauty, or the Consumption a good state of body. Yet these far-*strayed* sinners mis-call the *right way*; while they call lust love, rage fortitude, envy emulation, pride magnanimity, sloth wariness, Covetousnes frugality, and rank dishonesty but mere Policy. Who shall rectify that luxate member, which denies it self to be out of joint? *Come cast in thy lot among us, we shall find precious substance*, saith the ungodly. If he might appoint the way, this should be the right: if he might determine the end, all should be peace: but he is mistaken in both. *Woe to them that call evil good, and good evil, &c.* Woe in deed; Woe for refusing the right, woe for approving the wrong, woe for that they have erred, and woe because they will not be converted.

I conclude; It is said of Israel, that *they journeyed, and pitched, secundum os Iehovae, at the commandment of the Lord*. O blessed obedience, that in all business follows this direction! But alas, *Erravimus cum Patribus nostris, we all like sheep have gone astray*. Like sheep? yea, like goats and dromedaries. The breasts of *Eve* gave no other milk to her children, *Adam* left no other Inheritance to his posterity, than disobedience. Even in the Garden of *Eden*, this bitter root grew too near the goodliest trees of *life* and *knowledge*: whereof our parents tasting, not only infected their own blood, but diffused their corruption into their whole succeeding linage. God forbad but one Tree, granting all the rest: Satan slighting all the rest, persuaded to this one. Yet how did *Eve* believe a Murderer before her maker, the father of lies above the God of

truth? Aaron's rod was laid up in the Ark, as a token of Israel's *rebellion*. The whole world is an Ark or Court of *Rolles*, to record the monuments of our disobedience. Moses sets down a catalogue of their rebellions; but alas, ours be beyond all numeration. If the Lord forsook them for forsaking his truth, can we look to scape?

Christ sent two Disciples to bring him the Ass and her colt. Some by the Ass understand the Jews, by the Colt the Gentiles. First, he chose the Ass, he offered himself to the Jews: but they proving resty, he takes up the Colt, the Gentiles. And now having been almost 1600. years a breaking, and backing us, and menaging us to his hand; even when he thought to have found us fit for the saddle, we are grown wilder and more untamed than we were before. We kick, and winch, and fling, and will by no means endure the reins of his blessed government. Thus now God is wearied with us both: his old obstinate Ass, the Jews, tired him with continual beating; his unbridled colt, the Gentiles, vex him with their rambling. The former was a slow beast, and could not be gotten forward: this other runs fast enough but will not keep the way. But if the Colt will not be ruled, the Lord will take his Ass again, as the fitter of the two to do him service. O let us confess our errors, and return to the right way. *Return*, for you have erred; *with weeping*, for you have sinned, *Lord, thou tellest my wanderings*: he tells them one by one, knows their just weight and number; for God is so wise that he can cast a man up to a hair. Your hairs are numbered, do not think that your sins shall pass unnumbered. O let the Lord also number our penitent sorrows: for as he doth book our sins, so he doth bottle up our tears. Our iniquities are not written in so deep characters, but our repentant tears shall be able to blot them out.

Let us therefore come home with sorrow, that have wandered with shame; seeking our Fathers house, by doing one Fathers will. Why should we run on this senseless and endless race of iniquity, till the days of our gracious visitation be out of date, when it will be hard to determine what the end will be? Let us follow the counsel of *S. Chrysostom*, alluding to the policy of the *Sages*, who returned into their own country another way. Have we erred by the way of adultery? Let us go back by the way of chastity. Have we erred by the way of covetousness? Let us go back by the way of mercy. If we return the same way we went, we are still under the kingdom of *Herod*. No less in the sickness of the soul than of the body, there be critical days; whereby God observes in what likelihood we are to recover health. Smite thy breast and say, where am I? Whither go I? We are all *stray-sheep*; now the great Shepherd of our souls bring us home to himself, and the fold of eternal peace. *Amen*.

Following the way of Balaam.] Custom is the principal magistrate of man's life, the guide of his actions: and as we have inured ourselves at the first setting out in this world, so commonly we go on, unless we be turned by miracle, and changed by that which is only able to do it, the grace of God. Our thoughts are according to our inclinations, our discourse according to our acquired and infused opinions, our deeds be according to our customs, and our customs generally follow after our Precedents. So they that propound a *Balaam* for their master, are sure of vice for their mistress, and destruction for their wages. The Apostle here speaks of Sorcerers, and whom should sorcerers imitate but that •rand Magician, *Balaam*, the Prince of false Prophets, the eldest some of Satan? The general points are two; *Quid*, and *In quo*. First,

what they do, they follow *Balaam*. Secondly, wherein they follow him, *In his way*, with all the passages; and in his end, which is *the wages of unrighteousness*. In the former I have three circumstances; A Description, an Observation, and a Caution.

1 A description of *Balaam*, who had taught evil, and done evil and in doing evil, he taught it. He was two ways a Master of wickedness; Preceptory, and Exemplary: *Quæ docuit linguâ, facilitavit vitâ*. He had his damnable doctrine, whereof 〈◇〉, Rev. 2.14. A doctrine which will never die, so long as there is a Pope living. Let us observe the Parallell; the fitness invites me to the comparison. First, *Aam* was great with Kings, the Pope will be great over Kings.

Secondly, *Balam* would do anything for money, and what practice doth the Pope refuse to 〈◇〉
 › is exchequer? Incest shall be dispensed, murder refuged, uncleanness tolerated; all for gain. You may buy heaven, buy out hell, for money. For this▪ Indulgences be his wares, and Purgatory his market-town. He will with *Balaam*, curse the very Israel of God, for money. Thirdly, *Balaam* was a hidden hypocrite, a close villain, with a corrupt heart under a clear skin. The Pope is such a glorious Saint in show; no matter what stuff his conscience be made of: all his doings must be justified: his murders are excused like *Samsons*, his thefts like the *Hebrewes*, his adulteries like *Jacob's*. Nothing doth he amiss, though the devil himself would scarce wish him to do worse. Fourthly, *Balaam* had some true oracles, and by the color of them, he vented his own sorceries. If the Pope should not confess some truths, the world would never admit his many falsehoods. He must have two or three pieces of right gold that would get off his bag of counterfeits. Lastly, *Balaam* persuades the Moabites to tempt Israel; first, to fornication, and by that to miss-devotion. It is the Papal indulgence to a fleshly life, that wins so many to his superstition. They will worship the Popes God, upon condition he will let them also worship their own: what is a whore, but a pleasing Idol? What is an Idol, but a spiritual whore? If the Pope will allow them the one, they will not stick with him for the other. Idolatry was *Balaam's* sport; and who can but think that Antichrist laughs in his sleeve, to see superstitious fools down on their knees to beautified puppets? *Cornelius Agrippa*, a great learned Papist hath left it written, that certain of the Schoolmen, nameing *Aquinas* and *Aureolus*, defended, that the very stars in the firmament might be worshipped, but only for doubt of giving occasion to Idolatry. Not that it were Idolatry, but that it might give occasion of Idolatry. Just, as when a thief cuts a passengers throat, he gives occasion of murder. But as *Balaam* was crafty to do mischief under-hand: so the Pope doth: but plot, and contrive, and command in his Consistory, what must be performed by his officious Emissaries. Treasons and conspiracies against anointed Sovereigns, blowing up of Parliaments, ruin of countries by war and invasions; all fetch their original from his sacred and unerring breast: yet the Romish *Balaam* is innocent, he hath no hand in it. Let the actors on the stage answer it, the Poet is close behind the curtain.

But now shall not this *Balaam* answer for all those conspiratours whom he hath suborned? Suppose he did not give everyone of them his particular errand; doth not his general warrant bid them go? while they teach men to earn the Kingdom of heaven, by shedding the blood of an heretical Prince; and promise the forgiveness of many sins for the committing of one; what is this but to hire instruments to their damnable designs? *Machiavel's* doctrine is

quite fooled and shamed by the Jesuits: he taught that no man was fit for a desperate conspiracy, but one whose hands had been formerly dipt in blood. Alas, he knew not of a Friar *Clement*, or a *Rovillac*: he knew not, that superstition hath so well advanced mischief, that the first blood which a murderer sheds shall be no worse than a Kings: and that by votive resolution, he shall be as merciless as butchers by occupation.

The Moabites were persuaded that *Balaam* could not err: and do the Romists think any less of their Papal God? *He whom thou curs•st, is cursed, and he whom thou bless•st, is blessed* They think if the Pope put a Traitor into the Rubric, he is presently a Saint in heaven: if he curse or excommunicate a Christian, he must needs be enrolled in hell. This being sized into their souls, no wonder if they become• as de d engines, moved only by the Spirit he puts into them. Thus *via Domini* is no more stood upon; but *via Thomae*, as the Dominicans speak: and *via Scot•*, as the Franciscans: and *via Loyolae*, as the Jesuits; and indeed *via Diaboli*, for he comes in for his share: while treasons, perjuries, uncleannesses be the doctrines, what man of sense will look for any other but the devil in the Pulpit? At the best, we find not an Apostle to be the master of their sentences, but *Peter Lom•ard* grows to be the Text, and the hierarchy of Rome the expositors: and what will become of the poor Lambs; when such wolves be the Pastors?

For observation, *They follow Balaam*. There was never any man so desperately wicked but he had some fellows and followers. *Beelzebub* fell not alone from heaven; thousands of Angels fell with him in that confederacy. We read of three conspirators, *Corah*, *Dathan*, and *Abiram*, that prevailed with 250 rulers men of renown, and f•mous in the congregation. Those seditious leaders could not •rre without followers. Shall an *Absalom* rebel without seconds? no, *Two hundred men went out with him in their simplicity and knew nothing*: even the innocent are won to wait upon a Conspirator: It is no hard matter to beguile harmless intentions: yea, the true-hearted lie most open to credulitie; & while they mean nothing but faithfulness, are brought into rebellion. The name of *David's* son carries them against *Absalom's* father: and while they purpose only attendance to the Prince, they become loyal Rebels to their King. But were there none that embraced this Innovation for their own turns? Yes, it grew a *strong rebellion*. Can *Jeroboam* be an Idolater alone? no, he no sooner sets up his *Calves*, but Israel is down on their knees. If he cause such an impious erection, they presently *follow* him with their superstitious devotion. One man may kindle such a fire, as thousands are not able to quench. One plague-sore may infect a whole nation, and all the venom of sin is not spent in the act. The deed may be past and gone, but the pernicious example remains, and spreads to a woeful contagion. Like *Goodwin* sands, which not only swallowed up his Patrimony, but still continues a dangerous place, where too many have miscarried. He is a very mean person, that draws not some clients after him: even *Theudas* and *Judas* had their four hundreds to accompany them.

It hath ever been the dangerous policy of Satan to assault the best: he knows, the multitude, as we say of Bees, will follow their master. The unstable vulgar are soon carried with the religion of authority. What *Hushai* said in policy, they speak in simplicity; *whom Israel choose for their King his will I be*. Hypocrites will be of the Kings faith, as Papists are bound to be of

the Popes. Let *Corah* kindle the fire, two hundred and fifty Captains will bring sticks to it, and all Israel are ready to warm themselves at it. The wethercocke will look which way soever the wind blows. *Jeroboam* shall be sure of Brutish subjects, while he sets up *Calvish* deities. *Simon* had so bewitched the people, that they all took him for the great power of God. A Sorcerer shall not be without clients.

It is an unhappy degree of wickedness, to be the Ring-leader of sin: every accessory is faulty enough, but the first author is abominable. Therefore is *Jeroboam* so often branded in those sacred leaves; therefore do all ages ring of his fact, with the accent of dishonor and indignation *Jeroboam the son of Nebat that made Israel to sin*. It was a shame for Israel, that they could be made to sin by a *Jeroboam*: but oh cursed name of *Jeroboam* that drew Israel to sin. *Jeroboam* was a wicked king, and miserably accursed; they of his house that die in the city, the dogs shall eat; they that die in the field, the fowls of the air shall eat. Yet *Nadah* his son, and *Baasha* his successor, *Zimri* and *Omri*, and *Ahab*, and *Ahaziah*, and *Jehoram*; they all walked in the way of *Jeroboam*, which made Israel to sin. So easy is it for a man's sin to live, when himself is dead; and to lead that exemplary way to hell, which by the number of his followers, shall continually aggravate his torments. The Imitators of evil deserve punishment, the abettors more; but there is no hell deep enough for the leaders of public wickedness. He that invents a new way of serving the devil, hath purchased for himself a large patrimony of unquenchable fire. Shall not the Pontificians answer for all that blood, which miscarried by their superstition? Suppose themselves think best to die with Christ, and nothing but Christ in their mouths; shall they not answer for teaching others to live and die otherwise; How fearfully do the Seducer and Seduced greete one another in hell! where the one saith, Thou hast been the occasion of my sin; and the other, Thou art the occasion of my more grievous torment. What infinite tortures doth *Mahomet* endure? When every Turk that perisheth by his Juggling, doth daily add to his unspeakable horrors. The devil himself by tempting and deceiving souls, doth advance his own damnation. Nor was it any charity, but mere fare of greater burden, that made the rich man in hell so respective of his Brethren. Many a man sins only for himself, he shall be plagued for the sins of others.

3 The Caution: Let eminent persons take heed of eminent sins: they do with *Samson*, pull down those pillars of goodness, that shall not only quash themselves, but be the ruin of thousands. Their facts become examples, those examples laws: and it is natural to men, to follow the law of fact, before the law of faith; a visible pattern, rather than a mere audible doctrine. We were wont to say, evil manners occasion good laws: but here it is true, *Corruptio morum* is become *generatio legum*; the leaders example is a law to the followers. Divers customs are no less than ridiculous and pestilent, that have had their birth from a great man's president. From this root hath grown all our strange disguises, transformations of apparel, painted faces, apish brutish gestures. Usury had still lain like neglected ware in the devils shop, if some great Rabbin had not brought it forth. The excuse of such pernicious customs to the followers of them, is as Pilate said to Christ, *Thine own nation hath delivered thee unto me*: and sin will conclude against those authors, *Therefore he that delivered me unto thee, hath the greater sin*.

Let this first warn us of the Ministry, that we teach you that way, whereof you shall never repent the travel: which is only *Christ, the way, and the Truth, and the life*. Let him that heareth, say, *Come*. He that inwardly heareth the voice of sanctification, let him outwardly call men by the voice of exhortation. It was a Law among the Jews; *If a man die without children, his brother shall marry his wife, and raise up seed to his brother*. Christ being dead, risen, and gone up into heaven, we are bound to raise up seed to our elder Brother: *begetting children to Jesus*. No other way dare we teach, lest we perish. For *quid proderit non pro suo peccato, qui puniendus est alieno?* What comfort is it to scape without own sins, if we must be punished for the sins of others?

For you; go not into the ways of sin, though you follow a *Balaam*. If we see a Great offender led to execution, we are not so forward as to say, *Mortamur cum illo*, let us die with him: yet while he goes on in Pride, we follow him in a hurry, *Erremus cum illo*, let us sin with him. If he travels with vanity, we are for him: if he sails to Rome, we venture ourselves in the same bottom with him; only when he comes to hell, we would then leave him. But if men will be *followers* in sin, they must not look to be separated in punishment. They that pursue the way which *Balaam* went, shall arrive at the place where *Balaam* is. The Lord turn our steps from such a *following*, that we may have a more comfortable ending.

Following the way of Balaam.] They that propound examples, whether for imitation, or detestation; have respect both to the way, and the end. Let me present you with both these out of the Sacred History. Here suppose, the Scene lies in *Moab*, Time is the Stage, all that read or hear the story, be (as it were) the Spectators. *Balac* plays the King, *Balaam* the Conjurer, *Princes* the Ambassadors, *gold* and *honor* are the properties; yea, you have an *Ass* playing her part too; these be the Actors: the Israelites are the *Mutes*; let me stand for the *Chorus*. The conclusion will be the ruin of the ungodly, the reward of the righteous. Let no man think me profane, in borrowing such a comparison: the Fathers have called the whole world but a Theater. Our Savior borrowed a comparison from pipers and dancers; as I from players: players shall get no more by my comparison, than pipers and dancers did by his. Christ targeth the slothful servant for not putting his talent to *usury*: yet he that puts his money to usury by the warrant of that Text, is like to be shent at the day of reckoning; and shall wish that he had better understood his masters meaning. The Passages are diverse, and useful to our observation.

1 The occasion. *Moab* and *Midian* saw their neighbors fall under the victorious sword of Israel; and expected with fear, when their own turns should come to bleed. Could they have secured themselves, those bordering calamities had not moved them. Natural men are not sensible of others woes, while safety fenceth in their own estates. They that *drink wine in bowles*, mind not *the affliction of Joseph*. The burning of a neighbors house would not startle them, but for the danger of their own. But peril is come to the doors of *Moab*, and they begin to be frightened: to overcome or repel this, *Moab* is not able alone, therefore requires the confederacy of *Midian*. Yea, both *Moab* and *Midian* find themselves too weak, without the assistance of *Balaam*. They put more confidence in his tongue than their own swords, and will not fight, but conjure. What needs the levying of forces, mustering of soldiers, emptying

their treasures, endangering their persons, when all this trouble may be saved with one *Curse*? They had only wit enough to fear, but knew not how to take the right course for safety. Otherwise they that saw the unresistable power of Israel, why did they not treat, and entreat, yea, buy the conditions of peace? They might easily think; either the God of Israel is stronger than we, or he is weaker. If weaker, why are we afraid of him? If stronger, why do we not serve him? If he be greater, then down with *Baal-peor*: if not, then *Baal-peor* is sufficient without *Balaam*. But he that can make Israel victorious over others, is able to keep us safe from Israel: let us make him our friend, whom we cannot escape as an enemy. But wicked men are not more jocund in prosperity, than in disasters they are amazed. As the voluptuous man that hath taken such pleasure in his own house; when suddenly he finds it a-fire, knows not which way to turn him, but runs forth at the wrong door.

2 The Invitation; *Come, curse me this people*. A devilish errand for the elders of *Midian* to carry. *Sehon* with his Amorites, *Og* the giant with his Bashanites, were destroyed; there is no hope of resistance left in man: therefore they will try what the *Magician* can do. How desperate is that wickedness, when Satan must be implored to undertake, what God refuseth! They are likely to have good counsel, that fee the devil. What can *Balaam* do without him? What can he do for *Balaam*? *Curse*: alas, as if all the world were under the power of an Enchanters tongue: as if that little engine fired at the furnace of hell, had a kind of omnipotency in it. God indeed suffers many strange things to be performed by Magicke: for whatsoever the devil can do, the Magician may do: and he will not stick to do reason for such tributary souls. But doubtless, Satan doth more through our credulity, than by his own efficacy: that beggarly spirit is more beholding to our imagination, than to his own riches. *He whom thou cursest, is cursed*. If *Balaam* were a famous Prophet, yet *Balac* was a very credulous king: he believes that the Sorcerer could do anything beneath the Moon. Commodities far fetched, and dear bought, are diet for Ladies: and so this design proved; for the Ladies of *Midian* must manage the plot of *Balaam*.

Superstitious dotards think nature it self under the spell of their charms: but they are deceived. For if either the curses of men, or the malice of devils could take effect, how soon would all be hell! Could either Power or Policy prevail, the Church of Christ should not stand. But there is a strength so far above *Balaam*; that neither the Prophet nor the Potentate shall avoid that curse on themselves, which they wished to others. From their evil let us learn this good, to bear as fair a respect to the true Prophets of God, as they had confidence in the false. Why should they expect more comfort from God's enemies, than we from his deputed servants? Why do we not more seek their blessings, and stand in fear of their curses? Seeing they have the ratification of God in heaven to their sentences upon earth. If *Moab* have so bold assurance of a *Balaam*, how choice should we be of a *Moses*? *Balaam's* tongue cannot hurt us, *Moses's* lips can bless us. It was not the hand of Israel, but the hand of *Moses*, that got the day. *Non manus quae pugnavit, sed manus quae non pugnavit, vicit*. Shall we give less credit to God's Instruments, than they do to Satan's? How miserable is the darkness of some souls in this glorious day-light? To the chamber of a fortune-teller, a Juggling mountebanke, or some suspected Conjuror, flock many clients; not only of the vulgar, but even of those that come in Coaches and the gayest caparisons. The door of the devoutest

Preacher is empty enough; few visitants trouble him either for direction of their lives, or comfort of their consciences. Alas, for such children of perdition; that they should take the forbidden way of hell, and neglect the gracious invitations of God!

Curse me this people.] Why did they not rather desire *Balaam* to bless themselves, than to curse Israel? that had been the easier task of the two, and more likely to prevail. Defensive war is surer than invasive: we may better fortify ourselves at home, than offend our enemies abroad. Israel did not trouble them, why would they trouble Israel? who would wake a sleeping Lion, that had no first fettered his claws? *Moab* might have rested in peace, and *Israel* in peace: why then should *Moab* curse *Israel*? It is a most malicious pride, that cares not to fare well it self, unless it go ill with others: as *Moab* did not care for safety, unless they might have victory. Yet it is worth a good man's thanks, to have his own blood spared: though the same favor be allowed to others. Is my own prosperity nothing, because my neighbors also prosper about me? Let such a conceit be harboured in the breasts of Pagans, or those Antichristian Christians, that content not themselves to extend their bloody dominion to the Indies, unless they may also ruin their adjacent countries: whose envy is not satisfied with escaping us, if we escape them. They eat their own hearts in anger, that they cannot eat ours in revenge. We pray for the opening of their eyes, and they pray for the pulling out of ours. We desire the turning of their hearts, and they wish the cutting of our throats. There is a great dearth of reason and charity in that man, who would be happy alone. Society is no small part of the very joys of heaven. They desire the blessedness of others, that are of the communion of Saints.

3 The Prohibition. *Balaam* hath a mind to go, God hath no mind to suffer him. The Elders of *Moab* have not sooner delivered their message, than the fingers of that leaden Prophet itch for the golden wages; yet he appears not rash and peremptory, but pretends serious advice and deliberation. That night he will give them hospitable entertainment, the next morning shall give them their answer. Lodging and good cheer they shall have, but their host means to make them pay for it in the reckoning. Yea they deserved to be welcome, for they brought the *reward of divination*. An answer he promiseth them, but such an one as God shall give him. Now the Lord prevents his enquiry, by enquiring first of *Balaam*, *What men are these with thee?* Did not God know them? Yes, they that could not move but in him, could be no strangers to him. He knew them well enough, but he would have *Balaam* know them better. Before his question, *Vbi es?* God had found *Adam*, but he would have *Adam* find himself. When we lay open our wants, and confess our sins, we tell him no news; alas, he knows all better than our own hearts. Yet he chooseth to deal with us from our own mouths; *Ex ore tuo*. When we harbor foul lusts, he seems to ask us, what thoughts are these? Is it fit for you to give lodging or house-room to such messengers as *Moab*, of hell? Bee these guests fit for the men of God to entertain?

Balaam hath admitted them, and now waits what God will do for him, what he will suffer him to do for them. He receives a plain oracle of inhibition; *Thou shalt not curse the people, for they are blessed*. *Balak* had a confident opinion of *Balaam's* power. Either he thought him a notable Conjurer, that could do much with the devil; or a true Prophet, that had interest in God.

Balaam shall not be suffered to gratify him either ways. Let him be a Sorcerer, he shall not give *Moab* the least encouragement in the conceit of this help. Let him be a Prophet, God will not have his name scandaliz'd, no not in the opinion of those Pagans. Why should his name be usurped to curse, where his will hath intended to bless? *Thou shalt not go,*

Y^t what if *Balaam* had been granted the liberty of his feet and tongue? Say, he had gone, and cursed: how forcelesse had all his maledictions been? Could not the breath of God have dispersed them all into air, or beat them back on the cursers own head? *The causeless curse shall not come;* or at least, it shall not come where the curser meant it. He gives just cause to make himself accursed, that without just cause curseth another. How often hath the *Balaam* of *Rome* cursed the Church of England? How often hath he roared out the direst execrations against us? How often have those *Saul's*, with letters of commission from the high Priest of that Synagogue, like Pirates with letters of Mart from the great Turk, *breathed out threatenings and slaughter;* using the ordinances of their church like the Ordnance of a man of war, spitting fire and thunder against the Bark of Christ? What have they done, but sunk themselves in the skirmish? Let them look back upon their *invincible Navy*, their *inevitable Powder-plot;* and confess with blushing cheeks, to the glory of God, that they would have more than cursed Israel, but they could not. How many Bulls of theirs have bellowed out execrations against us, endeavoring to goare us, and let out our very bowels; yet God hath sent those cursed beasts short horns: blessed be his Name, they did us no harm. How many blustering tempests have those enraged Sorcerers raised against our Prince and Country; yet all this wind hath shaken no corn. Were we the worse? Nay, I rather think we had not sped so well, had not these Balaamitish curses been spent upon us. For them; I read of certain *Africans*, who being troubled with the North-wind, driving heaps of sand upon their fields; mustered an army of soldiers to fight against it: but with so ill success, that themselves were buried und•r those sandy monuments. They that arm themselves against the Church, shall fall by their own weapons. Malice shall do the nature of malice; drink up the marrow and moisture of them that foster it, and bring their curses upon their own souls; as *Nadab* and *Abihu* were consumed by as strange a fire as they had in their Censors. As we may say of that blind man, whom Christ cured, and the Jews excommunicated; that he was never fully in, till he was *cast out*. So if Antichrist had not cursed us, we had not been so thoroughly blessed. *Though they curse, O Lord, yet bl•sse thou;* and so thou hast done with a merciful advantage.

The Israelites sate still in their tents; they little knew what mischief was brewing against them. The goodly plains of *Moab* gave such refreshing to their minds and bodies, that they s•curely embraced this dear purchased rest. They neither felt nor saw any opposition; yet even then the most dangerous plot was hammering against them. Our adversaries never mean us more hurt, than when they cry Truce. Villanous policy then multiplies her pledges, when she purposeth to cut our throats. What trust should be given to them, even when they swear, whose religion allows them to break all oaths for advantage? Only that God, who (without making Israel of his counsel) crossed the design of the Moabites: still sees, and (we hope) will prevent all the stratagems of our enemies: or else, like another *Parisian vigils*, we should feel their swords, before we heard their alarms. But the providence of our Maker restrains many evils, which we never dreamed to be near us. *He that keeps Israel, s•mbers not:*

he is both a sure and secret friend. Why are not our Sanctuaries turned into shambles, and our beds made to swim with our bloods, long before this; but that the God of Israel had crossed the conspiracy of *Balaam*? It is no thank to wicked men, that their wickedness doth not prosper. The world would soon be overrun with evils, if men might be so ill •s they would.

4 We have their answer and dimission. The reward was so sweet a taste of a rich banquet, that the teeth of *Balaam* began to water. Yet he pretends that God must inform him, before he can tell what to say. He waits on the Lord, they wait on him. Yet he falters in the repetition of God's answer; *He refuseth to let me go*. Had he spoke the down-right truth, it may be they had solicited him no further. But he higgles, and dodges, and conceals half of it, which was little less faulty than the denying of all. From this niggardly relation of God's message Saint *Paul* most accurately clears himself. To the condemnation of those lipping and curtailed doctrines of Rome; that show no more truth than that which concerns their own profit. Like a subtle Artist, that teacheth his scholars only the rind, concealing the sap; that so at once he may keep them the longer, and himself the better.

Here was *Balaam's* hypocrisy: to hold in with God, he refuseth to go with *Moab*: to hold in with *Moab*, he lays the blame upon God. So did he deny, as one that wished to be sent for again: like the wanton damsel in the *Poet*, that resists as if she would be overcome: and her very *No*, is an Invitation. How often do we look on the temptation with one eye, with the other on the penalty? fain we would, but we dare not. So the unhappy child would be fingering the knife, but looks on his father, and fears the lash. And instead of being angry with ourselves and our loose desires, we grumble at the good Law of our Maker: as if he had done us an unkindness, in that he will not suffer us to perish. Yea, rather than abridge our own pleasures, we will hazard the displeasure of God: we will do what he forbids, and yet hope to scape what he threatens. But let us know that while we bluster against his precepts, we do but raise a tempest against our own souls. It will never be right, till we can heartily say, *Lord thy will be done*, though ours be crossed.

5 The Elders of *Moab* are returned with *Balaam's* refusal; and now the impotent king frets and rageth with a furious passion; that so potent a Monarch, the lord of so fair territories, of such Viceroyes and underling Princes, should be denied. Gracelesse Sovereignty scorns a repulse, in the most unreasonable demand. Chafe he may, and vex himself; but still the Sorcerer is tied at home, Israel lies safe in the plain, no revenge is found out for *Moab* and *Midian*. O what a Scene was here? a malicious king rejected, a covetous Prophet hamper'd, an innocent people secured, and in all a blessed God honored? Still there is no hope but in the Conjurer; again he sends to *Balaam*. It may be the former were not worthy to wait on so famous a witch, therefore he sends more noble *Ambassadors*. No messenger is honorable enough to wait at the door of a mountebanke; every Lacquay is good enough to fetch the Preacher. Like the first Indians, that hung bugles at their ears, while they left their gold on the dunghills.

Balak is not discouraged with one denial: oh that we could be so impo•unate for our good, and double our knocks at the gate of heaven, as he did at the gates of hell! Let a *Joseph* deny

his luxurious mistress, this enrageth her wicked flame. Denials do but whet the desires of vehement suitors. The repercussive blast brings out the fire with more violence. Much time and wit is spent in compassing that, which after a short fruition wearies the obtainer. So do worldly objects enchant us, that the more they fly us, the more impatiently we pursue them. But when it comes to spiritual things, which we cannot want and be blessed, we beg them as gluttons do their daily bread, whereof they are full even to surfeit. *Balak* was denied, and became more eager: God doth not deny us, but delay us; and we give over at the first repulse, yea even before we have an answer. Spare to speak, and despair to speed. It is true that God gives us more than we desire, but without our desiring, he makes no promise to give. If many had all they desired, it would be very little: if some good ones had no more than they desired, it would not be very much: but if the best had no more than they deserved, it would be nothing at all. There is an Impost set upon the favors of men: *Balaam* will not gratify the king of *Moab* without a reward. God *gives liberally, and upbraids not*. The trees bow down their heads, as if they would ask moisture of the rivers: the thankful flowers open their dumb mouths to the Sun: the Eagles and young Lions seek their prey at God; and he *feeds not the young ravens*, till in their language, *they call upon him*. And shall man be silent at the bountiful gate of his maker, when it is no more but *Ask and have*? If we have not all that we ask, yet we must ask all that we would have. Why do we hold our peace, that have such a command to pray, and such a promise to speed in Jesus Christ?

6 Next cometh to our observation, the Sorcerers lure; the prostration of wealth and honor at his feet. *I will promote thee, let nothing hinder thee*. O fools, is there nothing to hinder a man in his way to promotion? Doth not the swiftest Eagle stoop a hundred times to her prey, and rise without it? *The race is not to the swift, nor the battle to the strong*. He that sits in heaven, and disposeth all things in the world, can disappoint the huge host of *Midian* by a *Dream*, of the *Syrians* by a *noise*. What needs he employ Angels or thunders, or awake the winds and tempests, when he can make a man hinder himself? Or suppose they spake like a kings orators, not so much questioning the possibility of impediments, as persuading an inclination to consent, they show their tempting bait; presuming that if they could once fasten this hook in his nostrils, then nothing should hinder them from drawing him all the world over. Once mentioning promotion, they hoped to have struck it dead. This vanity had transported themselves: and they knew no man living that could hold out against those assaults, wherewith their own hearts had been so easily conquered. Who would be poor, that might be rich on such terms? who would toiled in common drudgeries, that might for one curse be set among Princes? what is a poor word to their pains, that have broke many sleeps, flatt' red many fools, swallowed many sins, spent their time and means, to get one favour, honor, or grace from him that sits on the Throne? And yet after all this, might say of their Courtship, as that Captain did of his Burgesship, *With a great sum we have obtained it*. *Balaam's* honor comes at an easier rate; Do but curse Israel, and be a States-man of *Moab*.

Thus was their persuasion, that all the world would be glad to run a madding after their bait, or adoring their Idol. They that are all flesh and blood, think it impossible to despise wealth and dignity: and because innumerable souls are thus inveigled, they cannot believe that any would escape. The bewitched adulterer jealously locks up his whore, measuring all eyes by

his own; as if no man could see her, but he must needs fall in love with her. The hog thinks no garden so pleasant, as the dunghill wherein he wallows. But they are deceived; that which seems a heaven to one mind, to another is little better than a hell. Two men see a *Mass* together: one is transported with admiration and delight, the other looks on it with indignation and scorn: one thinks it heavenly, the other knows it blasphemy. Let covetous hearts confess, there be those that can spit the world in the face, and say, *Thy gold and silver perish with thee*: that had rather be masters of themselves, than of the Indies: that tread under feet with disdain the best proffers of this world, in comparison of a good conscience. Fetch them from beneath the burden of their sins, and let them feel the ease of an assured forgiveness; and then tempt them to their former condition with the gain of the whole world, and they will scorn it. What are Riches in themselves but the mere baggage to goodness? The baggage of an Army cannot well be spared, yet doth it hinder the march, yea and not seldom the care of that loseth the victory. So poor is the value of riches, when they come upon the best terms: but if they be gotten like *Balaam's*, with a curse, a curse shall light on them. That God, who allows men to be rich, doth not allow them all means to be so. They that are gotten up to the top, let them look down again to the stairs by which they ascended: if those were crooked and rotten, their wealth at the height shall be but a burden to break their own necks. There is a golden prize set up for all runners; but they must keep the right roade, of honesty, charity, equity, truth: if with *Balaam*, they leave this regular path, and will be crossing over through by-ways, with a shorter cut of their own; they may be rich with a vengeance.

7 The Sorcerer returns his answers to this golden and honorable invitation. *If Balak would give me his house full of silver and gold, I cannot go beyond the Word of the Lord.* What Saint could speak better? who would not think this man mortified to the world? He talks of a round quantity; no bags, not chests, but a whole house full, and that house no less than a kings: now the more he mentioned, the less corrupt he appeared. He was not yet of the mind of our ignorant votaries, that place holiness in want, and think to merit by having nothing. They would make good the old Rule in a wrong sense; *It is better to give than to receive*, they give away to some Covent all they have at once, for but a license to beg forever. Crosses they call holy, yet abandon money; as if the very crosses could not sanctify the coin, and keep it from sin. But for all their ridiculous paradox of money hating, a wise man would be loath to trust them with a houseful of gold and silver. But did *Balaam* in very deed mean as he said. Dissimulation is able to deceive thousands. Good words, Conjurer, no such matter in earnest. Such godliness might come no further than his lips, and there the covetousness of his heart stopped it out. *Balak* by this refusal may think the worse of his gold, *Balaam* doth not. A house full may not buy his tongue, a far less sum hath won his heart. A house full Sorcerer! alas, a closset full, a coffer full, yea rather than fail, a pursefull shall do it. Av•rice will play at small game, ere it quite sit out. If *Balaam* were not covetous why did he say nay with a desire to take it? why did he solicit God for that which was so peremptorily denied him? why did he hope that his Ma•ers mind would change, but that he longed for the reward? why did he delay the messengers, and feed them with hope of success, that had fed him with hop• of recompense, but that his heart was formerly bribed?

Once forbidding is enough for an obedient child. When we petition God for some useful things, all the while he holds us in suspense, and says nothing to us, we may redouble our prayers. But when he resolutely denies us, and signifies plainly that we ask not according to his liking, therefore he will not give us according to our asking; it is time to hold our peace. *Thrice* did *Paul* repeat his suit; all this while God gave him no direct answer: but when he heard, *My grace is sufficient for thee*, he gave over in that particular. We grow saucy with God, when we solicit him for that which he hath said he will not grant us. Let our requests be lawful, and then the more earnest, the better welcome: such holy *violence* shall make the kingdom of heaven yield to our conquest. But when we beg prohibited favors, we are troublesome. Should love-sick *Ammon* have prayed for the incestuous fruition of his sister *Tamar*? Or a luxurient man for the satisfying of his lust? or the malicious for a place of authority, to carve his own revenge? Or shall another beg riches to accommodate his pride, that he may over-top his neighbors? It is wretched presumption to ask that allowance, which God's word hath expressly forbidden. Shall *Balaam* beg leave to *curse*? Shall he repeat that postulation? was not one answer sufficient? No honest heart will endure to be forbidden twice. But O the powerful enchantment of money! this can charm the very charmer, and command him that thinks he can command hell. When we are resolved to sin for profit, we do even then turn our backs upon heaven. Nor is it now enough, in cold blood, while we are reading this, to disclaim this unrighteous *Mammon*: (and yet there be some stony hearts, that let God preach till Doomes-day, life and the world shall part from them both together; that think all this as needless as a shower of rain in harvest:) but when the temptation comes, and the king of *Moab* or hell offers the golden bait; then to resist, then to contemn his offers, this is the noble trial of Christians.

8 *Balaam* longs, prays, and obtains: permitted he is to go, but this permission was worse than a denial. This is not the first thing that God hath granted in anger. He gave murmuring Israel dainty meat; *Quails*: but they had little joy of it, when that they put in at their mouths, came loathsomely out at their nostrills. They had better have had no meat, than such sauce. ^b *I gave them a king in my wrath*; they had better have been without him. It is one thing to like, another to permit: God suffers a thousand evils in the world, he never took pleasure in any. *Moses* tolerated those legal divorces, he never approved them. God liked not *Balaam's* journey, yet in his judgment he gives way to it: as if he had said, well, since thou art so hot upon gold, set on thy journey, be gone. So he bids him go, as *Solomon* bids the *young man rejoice*: whereupon would follow a sony reckoning. This *Balaam* could not deny: for when God crossed him in his journey, he did not say, Thou commandest me; which (had not his conscience known the contrary) had been a ready answer. The Lord rather deny us our requests in love, than grant them in anger.

The worst bestowed favor is Indulgence to our own affections; to be wandering abroad without a license. The pamperd saddle-horse, in the fable, seeing other jades loose, thought scorn to be tied to the rack; and brake out. But being taken by the hinds, he was put into the plough and cart: under which burden groaning, he complained to his fellows, how ill he fared now, how well before: they answered, he was right served that would needs break his teddar. To fare well, and cry good cheare, invites the thief or sharer: but to fare well, and not

be content with good cheare, deserves to be punished with famine. He does ill that removes another's land mark, worse that removes his own. If we will needs be g•dding like *Balaam*, without our pasport, we shall find in the conclusion, we had better have staid at home. Be we content with what God sends us: and let neither pursefulls, nor house-fuls of gold hire us to transgress his laws. If we keep the bounds of obedience, he will both give us the bread of sufficiency on earth, and a whole city of gold in the Kingdom of heaven.

We are got through the better half of *Balaam's* way; there is but one mile further, of eight short furlongs, and we have overcome it.

1 Such was his forwardness, that no sooner did God answer his importunity with a *Go*, but he takes the first hint, and longs to be gone. He was busy with God before; but now he hath his *vade*, not a word more; there is no need to bid him hasten. *He gets up betimes in the morning*: the night seemed tedious to him, and he taxeth it of l•zy minutes; but the morning is welcome. Covetousness needs neither clock nor bell to waken it: the own desires will not allow it to take rest. Want does not break so many sleeps for provision the next day, as abundance doth for increase. Where shall we find men thus eager after spiritual wealth, which alone can make them happy? We seek for that, as the Israelites did for Canaan; when they made forty years travel of a forty days journey: so softly do we pursue the blessings of our eternal peace, that if we can reach home by that time we come to threescore, we think it time enough. But in the pursuit of profit and pleasure, we drive *Jehu's* pace, *as if we were mad*. Under Religion men travel a pack-horse motion; as if they were weary of their burden: but run after vanity, like horses with an empty coach. We would be strong at twenty, rich at thirty, we would be wise at forty, but to be holy we can tarry till fifty. When our own business wakens us, what common day in the week finds us tardy? But on the Sabbath, when God's special service calls us up, we take our ease, and make bold to lie in bed. Nature and our vain misconstruction of God hath taught us, that if any work be left undone, it shall be his.

2 *Balaam* is up and onwards his way, and now flatters himself with assured success. His corrupt heart prompts him; why should God let me go, but that he means to let me do the thing I go about? God had first charged him neither to curse nor to go: now he hopes, he that had given him license to go, would also give him leave to curse. He that relented in the one, why may he not as well relent in the other? He saw how this curse might bless himself; and therefore chooseth rather to undo so many millions of souls, than to prejudice his own fortune in so gallant a promotion. How devilish is that mind, which would make way to his own particular benefit, with the ruin of so many thousands? That would set a whole city on fire, and it were but for light to tell his money. How should they escape the plague of *Balaam*, that have more than cursed, even depopulated whole towns, to build up their own smoklesse chimnies? Would God such men had only cursed the people, and not g•ven the people so just cause to curse them. They cannot scape woes, while there is an orphan left to cry, or a widow to weep.

But now confident Sorcerer, is there no stop to be feared in the way? Yes, *God's anger was kindled against him because he went*. First God said, *neither go, nor curse*: next he says, *Go, but*

curse not: and now he is *angry* that he did go at all. Why did God suffer him to do what he prohibited, if he be angry with him for doing that which he suffered? The Lord saw his covetous desires grow hotter, his wicked hopes stronger, and his heart worse with this last allowance: therefore it was high time to cross his wicked intendments. Men know us only by our external motions, God judgeth us according to our inward dispositions. The life of all our works lies in our heart: if the fountain stink, no matter how clear the channell looks. The difference of all actions in God's sight, is fetched from the will. He bade *Moses smite the rock*; he smote it twice, and is blamed for doing it so often. *El'sha* bids the king of Israel smite the earth; he doth it *thrice*, and is blamed for not doing it oftener: all the difference of the fault was in the different heart. *Moses* numbers the people, and is *praised*: *David* numbers them, and is punished. Not that one man may better play the thief, than another look on: as if God were indulgent to any sin: but he finds in some men's inwards that malice, whereof another is *lesse* guilty. Corn that grows on a house-side, often shoots up higher, and looks fairer, than that of the tilled field: yet this we gather, that we neglect, because we know the root is naught. Though our persons shall be judged *Secundum opera*, according to our works: yet our works shall be judged *Secundum corda*, according to our hearts.

3 An Angel is dispatched to resist *Balaam*: this is one of the noble employments of those glorious spirits, to give a strong and invisible opposition to lewd enterprises. Many a treacherous act have they hindered, without the knowledge of the Traitor. Among the divers conspiracies against Queen *Elizabeth* some by the adversaries own confession, were prevented by miracle; they knew not how. It pleased their malice to give out, that they were crossed by the devil: but we acknowledged with *thanks-giving*, it was the hand of God; and say with *Daniel*; *Our God hath sent his Angel, and delivered us from those merciless Lions*. How oft hath the murderer prepared his weapon, the thief plotted his robbery, the enemy set his ambush, and been disappointed above their imagination? Sure there was a secret resistance, God sent his Angel to cross the designs of *Balaam*. It is our honor, that God hath set us on work for this purpose; therefore also are Preachers called *Angels*. As God hath *made his Angels Ministers*, so he hath made his Ministers *Angels*: the whole scope of our labor is to stop sinners in their way of disobedience. To stay the course of evil, whether Ministers do it by the *Word*, or Magistrates by the *Sword*, is in both their hands *Angelical* service. Yea, and to prosper this work, both the Tribunals of the one, and Pulpits of the other, are protected by Angels, or they could not stand.

But now in what case are the wicked, that have God's Angels for their opposites? How deplorable and desperate is their estate? God they have made their enemy, Angels they cannot call their friends, devils labor to damn them, the world cannot save them; whither, oh whither should they run for refuge? *Balaam* goes away from God, (for he leaves him, that does not ask leave of him) the devil provokes him, a good Angel resists him, what shall become of him? How should those heavenly Spirits bear that man in their arms, like nurses, upon earth living; or bear up his soul to heaven, like winged Porters, when he dies; that refuseth the right way? *They shall keep us in our ways*. Out of the way it is their charge to oppose us, as to preserve us *in the way*. Nor is this more a terror to the ungodly, than to the righteous a comfort. For if an Angel would keep even a *Balaam* from sinning, how much more

careful are all those glorious powers to prevent the miscarriages of God's children? From how many falls and bruises have they saved us? In how many inclinations to evil, have they turned us? Either by removing occasions, or by casting in secretly good motions. We sin too often, and should catch many more falls, if those holy Guardians did not uphold us. Satan is ready to divert us, when we endeavor to do well: when to do ill, Angels are as ready to prevent us. We are in *Joshua the high Priests* case; with *Satan* on the one hand, on the other an *Angel*: without this, our danger were greater than our defense; and we could neither stand nor rise.

4 The Angel stops *Balaam*, not strikes him. Why doth not God confound him, as well as withstand him? Why did he withstand him, yet so as to let him pass? God is pleased to warn the very wicked, before he destroy them: they shall see his dislike, ere they feel his wrath: that so at once, he may be glorified, and *the mouth of all wickedness stopped*. If all God's warnings were laid to heart, how few should perish? So he spares *Balaam*, because he had more to do with him: that tongue shall get him honor in *Moab*, which meant there to dishonor him. God sees it more for his glory, to fetch good out of evil, than to suffer no evil at all. *Pharaoh* shall be soundly knocked, before he be slain. Why? *I will get me honor upon Pharaoh*, saith the Lord. He could soon rid the world of bad members, but then he should lose the praise of working good by evil instruments. The bad man's sin is the good man's sorrow: he must grieve for it, he may not repine at it. The wicked do not sin behind God's back: he sees it, and suffers it; and though for a time he hold *his peace*, he will call them to a strict account for it. It is no good sign for a man to prosper in his ungracious courses: God owes him a payment; and it shall be the greater, when he comes to reckon with him for all his faults together. Do you mark none worldly and wealthy; that are rich in goods, and penurious in good deeds? That man doth not more treasure up gold, than wrath; and while he grudgeth his superfluity to the poor, he grudgeth mercy to his own soul.

5 After all oppositions, the Conjuror is arrived in *Moab*. He had seen an Angel against him, heard a beast speak under him: and if the former were familiar, yet this last was strange and uncouth: yet he is not afraid to ride on that Ass, whose voice was still in his ears. News goes post to the Court; the long expected guest is come. Now as if he had been some great Monarch, the the king sets out to meet him: he that to fetch him sent Princes, goes himself in person to welcome him. They both look for promotion, either from the other: and he that said, *Am not I able to promote thee?* Insinuates a confession withal, Thou art able to promote me. Two would be raised, and both with the downfall of a third. Now the bargain is sure on both sides: the very sight of the Physician hath half cured the disease.

But who can wonder enough at this, that a king thus graceth a Prophet? Such respect have even Pagans borne to those that were but reputed Prophets; their purses, their palaces were not held too dear for them. How should this cast a blush upon the cheeks of Christians? Those shown false gods, we teach the true: they brought poison, we bring the food of life: they flatter'd men to destruction, ours is the tidings of salvation: yet they were honored, we are despised: we are defrauded, they are rewarded. So that if *Barbary* wring her hands for mistaking, Christendom shall rend her heart for abusing the messengers of God. Our names

come into few mouths, out of which they return but with reproaches. Among the rest of our sins, O God, be merciful to the contempt of thy servants.

6 The superstitious king hugs *Balaam*, and his hopes in *Balaam*: and confident of the success, he feasts his gods, his Princes, his prophet, and spares for no cost. Next morning they all visit the high places of *Baal*, altars are erected, sacrifices prepared, the number designed: seven altars, seven oxen, seven rams. What a glorious business was here? Why seven? Would not one have served the turn? The true God is but one, and he required but one Altar at once: did he now stand upon numbers? There is nothing more magnificent than false devotion. Idolaters in all ages have made more pompous shows than the true worshippers. Religion seldom hath so fair a flourish as superstition. The harlot affects gaudy dressings, the sober matron does not. Truth had rather go naked, than wear the caparisons of hypocrisy. We paint old rotten houses: sound and substantial buildings honor themselves with their own bare worth. What a world of plausible devices hath the Church of Rome invented to hold up her credit in the world? To say nothing of their proud vaunts of antiquity, universality, succession, name of forefathers, which amaze and besot an ignorant heart. The glorious shows of their processions, the gaudy ornaments of their Altars, the rich robes of their images, the pomp and magnificence of their places, the triumphs of their great Festivals; these transport simple and shallow spectators. Nature is led by sense: children and fools cannot well be of any other religion. Alas, they see not the inside; the doctrine that maintains Idolatry, justifies treason, commends lying, refugeth murder, disgraceth the Word of God, dishonors the Mediatorship of Christ. It is but the face they behold, not the heart; yea, it is the paint, not the face. I have heard of a Traveler, that could get no lodging in his Inn, unless he were bedfellow to a stranger, that seemed a goodly Person. They slept together all night. This passenger waking first in the morning, draws the curtain, and seeing a deformed, stigmaticall, and misshapen creature in the bed, cries out that he had lodged with the devil. Yet when this ugly Heteroclyte had put on an artificial nose, a glassen eye, covered his bald head with borrowed hairs, and clapt a rich suit on his back to hide his other deformities, he appeared a brave proper man again. If you should see the Church of Rome naked, without her disguise, you would loath her: but stay till she put on her dressing; her artificial Head, the Pope; her artificial hands, the Jesuits; her garish apparel of pomp and ceremonies, she will tempt you to love her. If a Pagan should ask a Papist, what God do you worship? and he should truly answer, a god that delights in blood, that rewards treason, that commands dissembling, how horrible would his religion appear? But clothe all these with arguments and neat distinctions, and pompous ostentation; and then how many unblest understandings are bewitched with it? Error had need be gorgeously set out, or else Truth would soon mar her market.

7 *Balaam's* altars are smoking, the king expecting, the Prophet desiring: but all will not do; God will not give him leave to curse Israel. Again they renew the sacrifice, and change the station; like an unlucky gamester that looks for better success in another place. Yet if *Balaam* be constant in soliciting, God will be more constant in denying. How shameless was that forehead, which durst importune God after so many denials? Yet still the love of earth overmasters the fear of heaven; and as if the infinite Deity were not everywhere; he

chooseth a new place for sacrifice; and dares rather hope a change, than change his hope. In the midst of all this distraction, his tongue blesseth against his heart, and his heart curseth against his tongue.

Balak hearing this unlook'd for news; first expostulates; *I took thee to curse mine enemies, and behold thou hast blessed them altogether.* Next he intreats, *Neither curse them, nor bless them at all.* Lastly, he chides, *I thought to promote thee, but the Lord hath kept thee back from honor:* as if he would make him curse God, for not suffering him to curse Israel. Doth God hinder *Balaam's* promotion? no, he hinders *Balaam's* destruction; in that he will not let him be so bad as he would. Many a man goes to hell for getting what he should not; *Balaam* must thither for desiring to get what he could not. Unjust gains may be honey in the mouth, but they are gravel in the throat, poison in the soul. It is to be feared, that many trades-men have not a little to answer for about this reckoning. Let them search their chests, search their hearts; and if they find any of this adulterate gold among their heaps, away with it, as they love their souls away with it. For else they have locked up a thief in their coffers, which will carry away all, and at the last themselves with it.

8 The king may fret, but the Prophet goes on: and instead of cursing Israel, he curseth *Moab.* *A Scepter shall rise out of Israel, that shall smite the corners of Moab, and destroy all the children of Sheth.* As if he did protest, I may curse, but I dare not: I would curse, but I cannot. The king is angry with his sorcerer, the sorcerer is angry with God: *Balaam* hath his dismissal, yea command to be gone. Yet rather than lose all his hopes, he will now speak worse than curses. He falls in with the council of *Moab*, and adviseth them a way how to make God curse them himself. If the serpents teeth be sown, armed men will come up worse than they. It is not for lack of desire, that I do not curse Israel: thou dost not more wish their ruin, than I wish thy recompense. Now so long as they keep in with God, *there is no enchantment against Jacob, nor divination against Israel.* Get them but once into rebellion, and they shall curse themselves. There is no withdrawing God from them, but by withdrawing them from God: procure them to sin, they shall fall alone. They will admit no sin sooner than wantonness; this will be wrought upon them by fair faces: adultery will draw on idolatry, and both fetch down God's anger upon them. Beauty shall tempt them to gaze, their sight shall draw them to lust, their lust to folly, folly to superstition, and so God shall curse them for thee unasked. Here was policy derived from the conclave of hell. *Vbi been, nemo melius: ubi male, nemo pejus.* Where *Balaam* spake well, never any Prophet spake more divinely: where ill, never any devil spake more desperately. This project took too well: ill counsel prospers faster than good. Kindly seed falls often out of the way, and roots not; but the tares never light amiss. They look, and lust, and sin, and perish. The *Balaam* of Rome, the *Balak* of hell, sit in council against us: but if we do not yield to sin, they shall never hurt us.

Who loved the wages of unrighteousness. Where we have three things propounded to our instruction, First. what this wages is, Riches. Secondly, how they become the wages of unrighteousness. Thirdly, the baseness of the covetous heart, that sets his affection on this wages, that loves such riches.

1 There have been some busy humors and stirring wits in the world, that with bitter declamations have inveighed against riches: like foxes, dispraising the grapes which they could not reach; and because they might not be rich themselves, would needs persuade the rest to be poor with them for company. *Eustathius, Pelagius*, the illuminate elders of *Munster*, some ignorant votaries of Rome, have taught and practice these absurdities; fit for none but rebels and bankrouths, or (if you will) idle and unuseful beggars. But the crown of the wise is their wealth, and the *Blessing of God maketh rich*; and *Pium pauperem suscepit si... divitis. The rich and the poor meet together, the Lord is the maker of them all*. I should not fear, if the best of those mendicants should preach you a Sermon against riches, that you would presently be out of love with them: I rather fear, you would be greedy of this unrighteous Mammon, whosoever condemns it. Therefore for your satisfaction; you may be rich and happy, if you will be rich and godly. *Cupiditatem, non facultatem reprehendimus*: it is the bad affection, not the lawful possession of riches, that we blame. *Bona est substantia, si non sit peccatum in conscientia*. God doth not charge us to renounce riches, but to avoid the dangers incident to them. When they come in God's name, in God's name let them be accepted; otherwise the Saints would none of them. *Abraham* refused the King of Sodomes liberal offer, lest he should say, *I have made Abraham rich*. God had promised to be his *great reward*: the King of heaven shall make him rich, the King of Sodom shall not. *Moses refused to be called the son of Pharaohs daughter*: not that he thought it unlawful: for when God called him to honor, he behaved himself as a worthy Prince. *Daniel* refusing the Kings portion for pulse, yet thought it no sin to fare well: therefore being advanced to honor, he kept a table befitting his estate.

But those that are God's sworn Pensioners, will not live at men's finding. What he gives bountifully, they take thankfully. As *Achsah*, when her father had given her a portion desired also a blessing: so where God gives a portion, there is always a blessing with it. Otherwise, as at a Funeral dinner there are many guests, and great cheare, but no mirth, because he is dead that should make it. So in a full estate there is variety and abundance, but no joy of conscience, because that is wanting which should give it, the love of God in Christ.

All things are not to be blended in a community: the Christian hath a double right to the things of this life. First, a spiritual right: man came naked out of the earth, his mothers womb; yet was he then so rich as to be lord of all. Heaven was his roof, earth his floor, the sea his pond, the Sun and Moon his torches, all creatures his vassals. This though God's earthly son lost to his posterity, yet his heavenly Son recovered for his chosen, *in whom all things are ours, and we are his, and He is God's*. Secondly, a civil or human right: for it is false to say, there is no tenure but grace, no title but charity. By the rule of Grace, the civil owner may be a spiritual usurper: and the spiritual owner may be a civil beggar. But there is another law, *Ius gentium*, whereby God divides to every man his own propriety; otherwise that were a superfluous Commandment, *Thou shalt not steal*; for no man can steal his own. In a word, *Paul* chargeth *Timothy* to charge the rich in this world, that they be not high minded, &c. He says not, Charge men that they be not rich, but charge the rich that they be not proud. Your riches shall do you good, when you do good with your riches. But many a man may say of his wealth, as it was epitaph'd on that Pope, He got it like a fox, held it like a lyon, and left it like

a dog: as the boat drowns the passenger, yet afterward comes it self safe to the shore. Riches too often do worldlings the kindness to help them unto hell, and that when they are

2 *The wages of unrighteousness.*] The gain that comes in by unwarrantable means, defineth this *wages*. God hath set certain bounds and limits, beyond which if men step to get wealth, they may get it with a vengeance. Every man hath his orbe or compass, Justice, Integrity, Innocence: if he can be rich within that allowed sphere, much good do it him. *Balaam* would have built himself a fortune upon the ruins of Israel, and got wealth by a curse: the curse indeed he got, but the wealth he missed. So it becomes the *wages of unrighteousness*. Not to mention those two trusty servants of Mammon, Use and Brokage; which have been so anciently, so universally condemned: there be some trades that live altogether by this *wages*; and so reconcile at once *lucrum in arca*, and *damnum in Conscientia*. They have two evasions: First, everything is worth what it may be sold for. But as a rigorous price is the breach of charity, so an excessive price is the violation of Justice. It is no matter how they honest it with fair profit, when God shall judge it foul theft: or how they esteem that lawful gains, which they shall find *unrighteous wages*. Secondly, *Cavent Emptor*, at the buyers peril: though the measure be defective, the matter vicious, all insufficient; yet still let the buyer look to it. *Volenti non fit injuria*, no man can wrong himself, none are bound to buy. But do they not both conceal the faults in their knowledge, and protest the goodness against their knowledge Is not deficiency of worth their chief Prentice, and excess of price their best factor?

Whatsoever comes by force or by fraud, falls under this term; the *wages of unrighteousness*, and will fall heavy upon the gainers. It is an unhappy profit that ariseth from the another's loss: he that cares not who doth lose, so he may gain; shall be sure that whosoever gains heaven, he shall lose it. The oppressor will hedge in his poor neighbors estate, though it be to his utter undoing; as the bloody thief cuts off the travelers finger, and it be but to have his ring. *Let me have thy vineyard, saith Ahab, and I will give thee a better for it, or the price of it in money.* One would think here was square dealing; no extorting it by force, but requiring it by a fair composition either the value in money, or in exchange. Yet was there iniquity under this pretencie: for God had forbidden the Israelites to alienate their inheritances: this *Ahab* knew; and therefore what *Naboth* might not lawfully do, he might not lawfully require. It was well that he did not wrest it, it was not well that he did desire it: ye now, against all Justice he will have it. Being denied, he falls sick of the sullens, and is ready to break his heart, because God's law might not be broken. In this fit the devil sends him a physician; *Jezebel* casts cold water on his face, and puts spirits into him of her own extraction. *Let thy heart be merry, I will give thee the vineyard of Naboth.* Satan knew of old, when mischief was to be done, where to find a helper. A fast is warned, the city assembled, *Naboth* convented, confronted, accused, sentenced, stoned, and now his vineyard is •scheated to the Crown. The false witnesses have their *wages* out of *Jezebels* purse; the Judges have their *wages* out of *Ahab's* favor, *Ahab* and *Jezebel* have their *wages* out of *Naboth* vineyard: but *Naboth* speeds the best; for he changeth a vineyard on earth for a glorious inheritance in heaven. Here was the difference; *Ahab* shall lose a kingdom for a vineyard, *Naboth* shall lose a vineyard for a kingdom. Thus *Gehazi* runs after *Naaman* for this *unrighteous wages*: his Master was careful to win honor to God, and credit to his profession, by denying those *Syrian* presents: the man

will mar all in requiring, in receiving them. He will enrich himself by belying his Master, and disparage that holy function in the eyes of a new convert; and all for a little of this cursed trash. Yea *Judas* will betray his master, his Savior, himself, for this *unrighteous wages*. O how execrable is that gain which doth lose the soul? How desperate is that soul which will be lost for gain? Did not Satan first make sots of worldlings, he could never persuade them to venture their eternal blessedness, for these transitory vanities: yet still they *love* this wages; which is the next point.

3 The baseness of the covetous heart, to *love the wages of unrighteousness*. There is no man that loves evil for it self, but for some imaginary good he expects from it. Something is proposed, either profit, or pleasure, or some kind of *wages*, that tempt men to love sin; else they never would embrace it. *Achan* would not have sacrilegied, nor *Gehazi* have disgraced the Prophet, but for the *wages* of gain. The most wicked do not love evil simply for it self, but for some other respects, which is their propounded *wages*. To discover this folly, let me describe riches to you, by their three properties.

1 By their foundation, or the garden where they grow; *this world*. All is but earth; they consist in acres of earth, bowels of earth, beasts of the earth; and all are valued, by pieces of earth. They all come from the earth, tend to the earth, and one mouth-full of earth makes an end of them all. The earth is the basest part of the world: yet earth is the end of all this *wages*; except (which is worse) some of it be taken out in hell. They are like *Nebuchadnezzar's Image*, a composition of metals; but the *foot is clay*. God hath laid heaven open to our eyes, and placed our heads next heaven: but gold and silver he hath hid from our eyes, and placed them under our feet. Yet worldlings invert all; and like Tumblers, stand upon their heads, and kick at heaven with their heels. They subject their hearts to that, which God hath subjected to their feet. Covetousness is Idolatry: *S. Paul* puts them both in a bag: now how sordid is that Idolatry, which shall worship *deum lutulentum*, a dirty God?

As riches grow in the world, so they go not out of the world. It is but a Pagan folly, to put money in the dead man's hand at his burial, to defray his charges in another world. Of all our hoards and heaps we shall not carry one single penny with us. Among the Indians, belts, bracelets, and rattles were of high esteem; yet we despise them. Their gold and silver is precious in Europe, which was there contemptible. Things are, as they are used or valued: the moneys that pass in diverse countries, are not currant here; nor much of ours there! All our pieces of gold are but currant to the grave; none of them will pass in the future world. Therefore as merchants when they travel, make over their moneys here, to receive them by bills of exchange in another country. Let us do good with our goods while we live, that when we die, by a blessed bill of exchange, we may receive them again in the kingdom of heaven. To part with that we cannot keep, that we may get that we cannot lose, is a good bargain. Wealth can do us no good, unless it help us toward heaven.

2 By their uncertainty. The form of money agrees well with the condition of it: it is stamped round, because it is so apt to run away. Could we be rich so long as we live, yet that were uncertain enough: for life it self is but a dream, a shadow, but a dream of a shadow. Rich men are but like hailestones; they make a noise in the world, as the other rattle on the tiles of a

house; down they fall, lie still, and melt away. So that if riches could stay by a man, yet he cannot stay by them. Spite of his teeth, *he shall carry away nothing when he dies*. Life and goods are both in a bottom, both cast away at once. Yea of the two, life hath the more likelihood of continuance. Let it fly never so fast away, Riches have *Eagles wings*, and will out-fly it. There be thieves in the high-ways, that will take our moneys, and spare our lives. In our penal laws, there be not so many ways to forfeit our lives, as our goods. Rich Job lived to see himself poor to a proverb. How many in this City reputed rich, yet have broken for thousands. There are innumerable ways to be poor; a fire, a thief, a false servant, suretyship, trusting of bad customers, an unfaithful factor, a Pirate, an unskillful Pilot hath brought rich men to poverty. One gale of wind is able to make merchants rich or beggars. Mans life is like the banks of a river, his temporal estate is the stream: time will molder away the banks, but the stream stays not for that: it glides away continually. Life is the tree, riches are the fruit, or rather the leaves: the leaves will fall, the fruit is plucked, and yet the tree stands. Some write of the Pine-tree; that if the Bark be pulled off, it lasts long: being on, it rots. If the worldlings bark were stripped off, he might perhaps live the longer; there is great hope he would live the better.

Why should we dote upon this world, which hath so many doors to let out wealth? Why love wealth, that when the doors are shut, and all the windoors, can yet creep out at a quarry, at a cranny? Who would stake or wager his mansion house, against a booth! Curious glasses are pleasing vessels; yet because they are brittle, we do not think them precious. *Solomon's royalty* was not comparable to a *Lily*, nor the Crown on his head to the Coronation-flower in the garden: yet because they are flowers, whose time is but for a month, necessitated to fading, we respect them thereafter: today they are for the bosom, tomorrow for the besom. There is nothing laudable, that is not durable: nor doth it afford us so much joy in the welcome, as sorrow in the farewell. It is with the rich man at his death, as with a sleeping man when he wakes out of his dream. In life the worldling hath much; all this while he dreams: when he dies and wakes, he is not worth one groate. Alas, that we should set our hearts, and hazard our souls on that, which is so certain to vanish, and so uncertain to stay! It was the speech of a worthy Father; This is all I have got by my riches and honor; *Aliquid habui Christum praeferre potui*; I had something to which I could prefer my Savior. Happy are we, when we care not to call anything our own, but Jesus Christ.

3 By their mischief; many think themselves undone by losing them; but too many are undone by keeping them. Our Savior calls them *Thorns*. First, for their sharpness; they prick and pierce the heart through with many sorrows. They expose men to dangers; the fat booty invites the thief: they are but sponges, that suck up much for one squeezing. Children inquire into the age of their parents, executors long to cloze up their eyes; sometimes the pillow is pulled from under their heads a day before their times. Weapons of iron hunt after wedges of gold. Still gold is the most perilous metal; *Ferróque nocentius aurum*. Secondly, *Thorns* are the shelter for serpents, and riches the d nne of many sins. They are haunted with temptations and snares, with foolish and hurtful lusts, that drown men in destruction. The foulest fact that ever was done in the world, was done for money; even the betraying of Christ. Thirdly, they hinder the growth of corn, and the pathway of passengers: but not

more than riches do choke the seed of the Word, and of all grace; and bar up the way to the kingdom of heaven. But the greatest mischief of all is, they steal away our hearts from God. That joy and content which we should find in our maker, we seek in our drudge. Yea, even the faith of good men is invaded with the fear of want. Indeed the dissolute make it none of their fear; and shall we? Will God be worse to them that follow him, than he is to them that forsake him? yet alas, how doth wealth engross men's confidence?

What is there that the rich man hopes not to do? He can buy honors and offices, he can buy out faults and offenses; yea, foolish *Magus* thought, the holy Ghost himself might be had for money: and the devil presumed that this bait would even catch the Son of God. Yet what can riches do? Can they put off the gout, assuage grief, thrust out cares, suspend death, prevent hell, or bribe the devil? A sattin sleeve can as well heal a broken arm. Indeed this they can do: they can anger God, hurt men, bar the gates of heaven, open the gates of hell, and forward souls to confusion. They are false friends, that will be sure never to fail men, but when they have need of them. Sickness will beseege thee, death will summon thee, God will pass his doom on thee: in all this, what can riches avail thee? our manifold receipts shall but greaten our accounts; and the moderate estate will have the easier reckoning. Riches are a pit, whereinto we soon slip, but can hardly scramble out. *Aesop* hath a fable of the two frogs, that in the time of drought, when the plashes were dry, consulted what was best to be done. One advised to go down into a deep Well because it was likely the water would not fail there. The other answered; but if it do fail, how shall we get up again? Small puddles, light gains will not serve some: they must plunge into deep Wells, excessive profits; but they do not consider how they should get out again. So it comes to pass, that either they are famished for want of grace, or drowned in a deluge of riches. If this world be a sea, over which we must swim to the Land of Promise, I do not see what use there is of this abundant luggage, unless it be to sink us in the waters.

To conclude, we are here like inexperienced young travellers in an Inn; the Host bids us cheerfully welcome; we flow and frolic, and spend with mirth while our stock lasts: that once gone, the Hosts changed countenance drives us out of doors with shame and nakedness. We exhaust the virtues and power of our souls, in satisfying our covetous and carnal lusts: but then at last, we must depart away sad and melancholy, bankrupt of all goodness, clothed only with scorn and sinfulness. Our joys are like fire; either durable or transient, according to their subjects. Fire in straw is a blaze, and away; in solid wood, lasting. Joy in heavenly things is everlasting; in the stubble of earth, but a flash. We find keys of iron and of gold; we know not to what locks they will guide us; therefore we choose the golden ones. At last we see by experience, that the richer metal brings us to the poorer purchase; it opens only a cabinet of toys and bracelets: but the iron keys of labor, repentance, and mortification, which we slighted, do open the doors of heaven, and let us into those invaluable treasures. The blood being poisoned, hath recourse to the heart, as the principal fort and refuge: but while it there seeks remedy, it thither brings instant death. Our desires infected with the world, run to the heart; and while they call it to rejoice with them, they bring it to destruction. Drowning men catch hold of anything that comes next to hand, though it be the root of a weed; yea, they will *tenere tenentes*; lay hold on them that lay hold on others. They

that are plunged into the gulf of avarice, for want of better stay, rest upon the rotten sticks of wealth, and so perish. Mans heart is so conscious of the own weakness, that it must have somewhat to trust upon; it cannot move without a prop: now a weak stay is held better than none at all. Politicians say, better a Tyrant than no king: but who would refuse a good king for a tyrant? Who would trust in *riches*, that might *trust in God*? Riches are but for this world: God is Lord of this world, and of that also to come. Where the glory of this world ends, the glory of heaven begins. Riches are here today and gone tomorrow; but Christ is *the same yesterday, and today, and forever*. He is the *first*, and the *last*; blessing our beginning, crowning our end, and never forsaking us in the midst. Riches are but lifeless and senseless things; merely passive in gift: they cannot so much as bestow themselves, much less other things. The Lord is a living God, and a giving God; unchangeable in his goodness, most bountiful in his beneficence. *Bonum est confidere in Domino*: some trust in their horses, and some in their swords: some trust in their lands, and some in their wits: some trust in their friends, and some in their monies: but let us trust in the Lord: the rest may have their uses, only God shall have the confidence of our hearts forever.

Take the sum of all: the mischief of this *wages of unrighteousness* is not confined to this life: the full payment of it is in hell. *Balaam* desired one wages, but he found another: gold he coveted, as the reward of sin; this he required, and had not. Judgment he found, the reward of sin indeed, this he had though he required it not. He went not away without *wages*: what the treasure of *Moab* denied him, the sword of Israel paid him. Unjust gains never escaped just vengeance. A man may come honestly by his wealth, and yet dishonestly use it; by making his table a snare, or his coin a bawd to sensuality. So God sends meat, but there is another that brings Cooks; a good estate is dressed to an ill purpose. But that which is *quaesitum injuste*, shall be *juste requisitum*, *He that hath swallowed down riches, shall vomit them up again, God shall cast them out of his belly*. He shall cast it out of his bowels, or cast out his bowels with it. God had reserved to himself the treasure of *Jericho*: the blood of that wicked city shall be spilled to his honor, the riches kept for his use. Who but a miscreant can grudge, that God should serve himself of his own? *Achan* spies a booty, and filcheth it; Israel knows not of it; they go on in their wars, and are beaten by a little town. *Joshua* expostulates, *O Lord, what shall I say, when Israel turneth their backs upon their enemies?* God answers, *Israel hath sinned*: that people which prevailed for their faith, are beaten for their sin. A fault is committed, but by whom? The crime is spoken of, not the man. What shall discover him? A *lot*. *Achan* thought he might have lien as close in all the throng of Israel, as the wedge of gold lay in his tent. This hope of secrecy first moved him to sin, and now arms him with confidence against fear of shame. But when he saw the *lot* fall on his Tribe, he began to startle: when upon his family, he changes countenance: when upon his household, he quakes with amazement: and is no less than confounded, when himself is designed the man. With what eyes did *Achan* look on that spoil, which his fellows saw and contemned? The over-prizing of riches will make men transgress for a piece of bread. They that admire the glory of metals or brave clothes, shall not be innocent. But what was the reward of all this? The *lot* discovers him, the stones kill him, his family and substance perish with him.

Loe, ye that fear not to rob God of his consecrated things, what shall be the *wages* of your *unrighteous* sacrilege: you cannot go to the grave in peace.

Gehazi derives from *Naaman* a rich gift, lays it up, wipes his mouth, and stands before his master, whom he had so foully abused: as if he thought to blind the eyes of a *Seer*. All his attendance on that wonder-working Prophet had not wrought so much on his heart, as to know that the undeceivable eye of Providence Divine discerned his works, his words, his thoughts. He runs, fetches, disburdens, conceals; but where did he think God was all this while? To convince his hypocrisy, his master asks him, *Whence comest thou Gehazi?* To let him know, that he knew he had been where he should not. *Thy servant went no whither*. He had got the booty with a lie, and with a lie he would keep it. Whosoever loves this *wages*, must not stick with the devil for such a service: if a man will steal, it is necessary he should lie. In those days, to lie unto the Prophets was as much as now to out-face our senses: yea, our eyes see not half so clearly, as did their minds. This *Gehazi* might have considered afore; that Prophets have spiritual eyes, not confined to bodily objects; that their hearts went abroad, when themselves sate still at home. *Went not mine heart with thee?* Hear then, and be convinced; *Is this a time to receive money and garments, oliveyards and vineyards, sheep and oxen, men-servants and maid-servants;* which in thy conceit thou hast already purchased? Hither thou went'st, this thou said'st, thus thou didst, and thus thou sped'st. How pale now did this guilty thief stand before the Tribunal of his master? With what a trembling heart did he expect some heavy judgment? Hear this ye *lovers* of wealth: all your ways be overlo•ked by invisible witnesses; and when you have gotten riches, and forgotten the *unrighteous* means, the divine Justice shall call you to a reckoning, perhaps worse than *Geheza's*. Yet his talents could not buy off his sores, nor his garments hide his shame: his tears might wash off the guilt of his sin: not they and another *Jordan* shall cleanse his leprosy. That shall remain as an hereditary monument of God's wrath upon fraud, avarice, sacrilege: and he shall more lively proclaim to the world by his face, than others by their lips, the cursed *wages* of *unrighteousness*.

Take one Instance more; *Ahab* promiseth *Naboth* very reasonable composition for his vineyard. This seemed a fair motion, yet *Naboth* saw violence under this plausibleness, and refuseth to bargain. He did not so much stick at the land, as at the Law: one earth might be as good as another, and money as good as either. *Naboth* did not fear loss, but sin: he would gladly be quit of his patrimony, if God would acquit him of iniquity. Yet *Ahab* falls sick, and takes a strange surfeit of those grapes he never tasted. Like some longing woman, all his appetite stands to those sallets; whereof if he cannot feed, he will fast. *Izabel* undertakes to cure him; *I will give thee the vineyard of Naboth*. *Ahab* wanted neither wit nor wickedness, yet he was a mere novice to *Jezebel*: there needed no other devil to plot and execute this mischief. What, shall a subject deny his king? I will soon rid the king of such a subject. She subornes false witnesses, and corrupts the Senators: those accuse *Naboth* of blasphemy, these judge him to die, the people stone him: here was a quick dispatch, an easy payment for a rich vineyard. All this while God sits still, and says nothing. Much good do it thee, O king, with thy vineyard: many fair flowers and sweet grapes may it yield thee: applaud thy *Jezebel* for her cunning, triumph over the blood of an harmless subject, please thyself with thy *wages* of

unrighteousness: yet let me rather die the death of *Naboth*, than do the deed of *Ahab*. *Naboth's* turn was over, when *Ahab's* was to come. *Naboth* and *Ahab* shall both bleed; the one by the stones of the *Iezreelites*, the other by the shafts of the *Aramites*. *Ahab* dealt cruelly with *Naboth*, God shall deal severely with *Ahab*. The dogs shall lick his guilty blood, that to the dogs had given the blood of the innocent. Only the cause and the end makes the difference; *Naboth* lives holy, and dies happy: *Ahab* lives in wickedness, and dies in vengeance. *Naboth* bleeds as a Martyr, *Ahab* as a murderer. Consider this just retaliation, ye whose covetousness hath made beggars, and then not relieved them: your children shall beg, and none give them. Read *Psal.* 109.10. Or perhaps God will take order for your wives and children, as he did for *Ahab's*. *Whether they die in the city or in the fields, the dogs or the fowls shall eat them*. You shall not need to take thought for your posterity, or study to traduce your ill got riches; God will ease you of that care, by depriving you of heirs. You have made your children not more heirs of your body, than of your curse: the curse shall remain theirs, but God shall dispose of the riches. *Ahab's* cruelty to *Naboth* hath made both the mother and the children *Dogs meat*. God will recompense the slowness, with the sharpness of his revenges. A *Syrian* draws a bow, wounds *Ahab*, his blood flows in the chariot, and paies *Naboth* his arrearages. The chariot is washed in the pool of *Samaria*, the dogs come to claim their due. *Jezebel* is thrown out of a window, and brained: for their due, the dogs come again. They lick the blood of *Ahab*, they eat the flesh of *Jezebel*: the tongues of those brute creatures make good the tongue of God's Prophet. I hope you will now say, that *Naboth's* vineyard is thoroughly paid for.

Let me conclude with *Balaam*. The king dismissed him, and he pretended haste homewards: but he lingered so long, that he left his bones in *Midian*. His tongue had insensibly slain many thousands of them, their sword shall kill him for it. Nor is it mentioned for his honor, that he fell among the kings: but for special notice, that all his sorcery could not save his life. He suborned whores to their beds, now those whores shall also fall upon their swords. *Moses* seeing that they had slain the men, and reserved the women, grew angry. *These caused Israel to sin, by the counsel of Balaam; therefore kill every woman that hath known man*. They that had tempted the lust of Israel with their faces, shall feel the revenge of Israel in their bloods. How happy was she that had not plaid the harlot; her maiden-head was her ransom: whereas she that had lost her virginity, most lose her life. *Righteous are all thy judgments, O God*.

Now as men seriously *love this wages*, let them accept of such a service. What shall it do you good, that you have scraped, and heaped, and hoarded, when God shall come to reckon with you for all these! I would not have one widow weep, nor one orphan cry against me, for all the wealth of the Indies. Nor is it enough to clear thee, that thou didst not injuriously get, what thou hast penuriously kept. The thief is not worse than the receiver; nor the hoarder any better than a purloiner. Some get their wealth with a false key, others keep it with a rusty lock; both shall be convinced of uncharitableness. The Fox and Badger (in the fable) come to the Lions court, to present their new-years gifts. The Fox had nothing but from hand to mouth, yet he gave liberally: the Badger had store lying by him, yet pleaded poverty, and gave sparingly. But the Lion censured them both to death; because the one did steal to pay tribute, the other would not pay tribute of what he had stolen. The political worldling deceives, gains, and gives somewhat: the hoarder scratches, multiplies, and keeps all: God

shuts them both out of heaven, by the warrant of two Texts. The one, *Ephes. 4. Let him that hath stolen, steal no more:but labor in that which is good, to give to him that needeth.* The Lord will take no bribes; we must honestly get, what we charitably give. The other, *Luk. 12. So is he that lays up treasure for himself:* even like that wretched Churl, who purposes to fill his barns, and famish his soul; So, that is, as very a fool as he was. They may think themselves the only wise men, fit for honors and offices: but they are *fools* on earth, and no fools shall enter into heaven. This is indeed *the wages of unrighteousness;* now grace keep us from such a service, and mercy deliver us from such *wages.*

2 PET. 2.16.

But he was rebuked for his iniquity; the dumb Ass speaking with man's voice, forbade the madness of the Prophet.

God in the Old Testament, Christ in the New, Angels, the Prophets, the Apostles, the Fathers, all Preachers, all Christians that have hope of heaven, yea all reasonable men that discern the vanity of the earth, have spoken against Covetousness. Now we shall come a step lower, and hear what an unreasonable beast doth say against it. So we have it condemned *ex ore Domini, ex ore Christi, ex ore Angeli, ex ore Prophetarum, ex ore Apostolorum, ex ore Pradicantium, ex ore sapientum;* and last and lowest *ex ore Asinae:* and if all this prevail not, we shall hear it *ex ore eorum quae os non habent;* from the mouths of them that have no mouths at all; *The stone shall cry out of the wall, and the beam out of the timber;* the silver and gold shall cry; even riches themselves shall cry out against the love of riches. Beasts have mouths, but not to speak: stones shall speak, yet they have no mouths. To prove it a worse than beastly sin, God hath enabled a beast to condemn it. We have these particulars. First, the Scholar, a *Prophet.* Secondly, the Schoolmaster, or rather School-dame; for it is *Asina;* an Ass. Thirdly, the lesson, which is reprehensive; she *Rebuked,* she *Forbade.* Fourthly, the manner of her teaching; which is not emblematicall, nor enigmaticall, but plain; *with man's voice.* Fifthly, the fault for which she corrected him, was *Iniquity,* and *Madness.*

The Scholar was a *Prophet,* but what kind of one? first, we find him sacrificing in the Mount of *Baal:* had he been from the true God, he would rather have said, Pull down these altars, than built up new ones: the very place and number convince him of Idolatry. Seeing his seven bullocks, and seven rams smoking on his seven altars; he goes up higher into the Mount to receive God's answer. This happily he had learned of *Moses:* so nearly a false Prophet can counterfeit a true one. An answer he hath, and that from God: but will God meet a sorcerer? Will he put prophecies into the lips of a Magician? O man, who shall teach God the choice of his Instruments? He knows how to employ not only Saints and Angels, but even wicked men, beasts, and devils, to his glory. Why should we wonder that *Balaam* receives visions, when his very Ass hath her eyes and mouth opened; those to see the Angel, this to reason with her master. Those words were but transient, gliding through him, and could not be defiled because they were none of his. His heart did not conceive them, though his tongue uttered them. The trunk through which a man speaks, is not the more eloquent for that speech. The looking glass shows us our faces, yet is it self blind. The bells that ring us to

Church, hear not their own noise. The wax that seals up the letter, knows not the contents of it. A book of morality may teach us good behavior, while it self becomes mouldy or ragged. *Balaam's tongue shall convince Moab, and do good to Israel, not better himself. Many shall say, we have prophesied in thy Name; and speak it for their honor: to whom Christ replies, Depart from me ye wicked; turning it to their shame.* How divine were the Parables that God uttered by *Balaam*? Stay but a while and you shall find the devil in the same mouth. That which came from God, was sweet and heavenly; that mere villainy, which came from Satan: the good was God's, the evil was his own. Nor was he saved for his excellent Prophecy, but lost by his hellish policy. There was no thanks to him for his good parable, but many plagues for his bad counsel. It is no wonder to hear God speak with a false Prophet: *Pharaoh, Abimelech, Nebuchadnezzar* had visions; *Caiaphas* had his inspiration; none of them had his gracious benediction. Yea, God spake unto Satan; and that in a familiar question; *Whence comest thou? Men will bestow words, where they will not bestow favor: the argument of God's love is not the sound of his voice, but the matter of his speech. The Lord will speak peace to his people.* He may speak to his enemies, he will speak peace to none but his Saints. It is a poor brag of the undeserving subject; The king hath spoken to me: but what did he say? The Judge speaks to the malefactor, when he gives him his sentence. Hath God spoken to thee? so he hath done to reprobates and devils: but what said he? Did he say to thy soul, *I am thy salvation?* Did he say, *I am thy God, thou art my son?* Thou canst not hear this voice and perish.

[Use.] *Balaam* was a bad man, shall we therefore reject his good Prophecy? God forbid. If men be mortally sick, will they refuse to be cured by a sick Physician? A lame steward may give a good alms from the purse of his rich master. Shall we think, the Spirit of God hath so tied himself to the goodness of the Speaker, that he will not open the heart of the hearer, unless he hear a holy Teacher? How doth this absurdity meet with Popery at the back-door! Why does the Novelist rail at the Papist, when they both shake hands in the same opinion? That the goodness of the Priest blesseth the word or Sacraments. What, shall not I be saved by hearing, unless the Preacher be saved whom I hear? Is the grace of God tied to the Ministry of man? Shall the servant share the honor with his master? Christ charged the people *to observe their doctrines, that sate in Moses seat: yet were they such as he termed hypocrites, and on whom he heaped woes. Paul rejoiced that Christ was preached, whether in pretence or in truth: Yet they that preached him in pretence, were not likely to be sanctified.* What Christ commanded, and *Paul* commended, these men censure. The picture may be excellent, and lively, representing the Person whereof it is a counterfeit; and yet the Painter be no handsome man. If the Limmer be unlik• his piece, the beauty of that disgraceth him, but it self is lovely. Thou art condemned, and the Prince sends thee a pardon by another that is condemned; wilt thou none of it therefore? The religious eye looks to the comfort of the message, not to the misery of the messenger. A bad man may bring good news, as God sent blessings to Israel by the mouth of accursed *Balaam*. *Samson* did not disdain the sweets because he found them uncleanly laid, in the Lions carcass. His diet was strict enough; he might not eat that which savoured of legal impurity: yet he ventures on the honey-comb in the belly of a dead beast. Good should not be refused because the means are accidentally evil: honey is honey though in a dead Lyon. They are more scrupulous and less wise than

Samson, that abhor the graces of God. because they find them in ill vessels. One will not take a good receipt from the hand of a Physician, because he is given to unlawful studies. Another will not receive a deserved contribution from the hand of an Usurer. A third will not hear the Sermon, because he hath found some fault with the Preacher. How sullen is this neglect; not to accept the honey, because we hate the Lyon? As if *Elias* should have scorned his breakfast, because it was brought him by a Raven. God's children have right to their Fathers blessings, wheresoever they find them. Let the doctrine be good, and the heart good; this shall save the hearer, whatsoever becomes of the Preacher.

2 The School-dame is *Afina*, an Ass. This is not the first time that God hath taught men by beasts; though it may be the first beast that ever he taught to speak unto man. And what if the maker of all will teach one creature by another, the better by the inferior? There is none so contemptible, which is not useful. Howsoever the Ass, among all beasts, hath the most despised name; yet there be some things in him not unworthy of imitation. Some have made him an image of thriftiness, some an emblem of painfullnesse, some a pattern of temperance, others a miracle of patience. And be not Frugality, Industrie, moderation, and long-sufferance, lessons worth our learning? For Innocence, he is not harmful as the horse or ox. For usefulness; some few particular labors are exacted of other beasts; the Ass is good for all. For moderation, he will live upon thistles. For patience; he endures hunger, thirst, and stripes without murmuring. Their milk is precious against consumptions; and famine thought their flesh sweet, when an *Asses head was sold for fourscore pieces of silver*. *Gaius Marius* a prisoner in *Flavia's* house, seeing an Ass run hastily to the fountain, collected as from an augurie, that he had no way to save his life but by taking water. It was with the new jaw-bone of an Ass, that *Samson* revenged God on a thousand Philistines: nor could all their forces withstand that contemptible engine; till it had left ten hundred bodies as dead as that carcase whose bone it was. With that base instrument *Samson* gave death to the Philistines, and from the same God gave *Samson* refreshing. One bone yields him both conquest and life; and was both a weapon of war, and a well of water.

Thus useful hath this poor beast been; now indeed corruption hath made the name ignominious: and to all ridiculous purposes our common talk applies the Ass: As Ingenious as an Ass; as courteous as an Ass, as stupid as an *asse*, &c. Which the blind Pagan observing; being asked when he was ready to die, if *love* would grant him now to see only one thing and no more, (that had never seen anything) what it should be; he answered, I desire to see an Ass. Whereat they wondering, he replied; I have heard you a hundred times in a day mention the Ass, and apply it to every man, almost everything you talk on: therefore me thinks, if I must see but one thing, in that one thing I shall see all things.

But now the more despisable this beast is, the more shame is it for man to be set under such a Tutor. As there be some good things in the Ass to be imitated; so she is an emblem of some vices to be shunned. We do not approve the folly, the stupidity, the misery, the slavery of the Ass. Therefore was the Teacher fitted for the scholar: a foolish beast to teach a man that was self-conceited: a stupid beast to teach him that was too precipitated: a miserable beast to

teach him that placed happiness in riches: a slavish beast to teach him that was so basely subjected to his own affections.

1 For folly; when we speak of a defective understanding, we say, as wise as an Ass. But no Ass can be so foolish as the covetous. He lays up for tomorrow, and is not sure to live out this night; is not this a fool? He provides for himself, without any faith to depend upon God's finding: surely, the fowls of the air, and flowers of the field, are not such fools. To work himself into a rich fortune, he neglects to work out his own salvation; is not this a fool? He refuseth God's service, which would save him; for Mammons service, that will confound him; is not this a fool? O wealth, how many fools dost thou make in a year? The eagles are about carcasses, bears about honey, bees about oil, wolves about sheep, and fools about riches. Many of them are worse than *asses*: for the *asse* doth not use to bite, they pinch to death. The biting of a snake is cured by dittanny, of a mad dog by a crabfish; but an oppressors bite is mortal: he commits dry murder, and the last Jury shall find him a homicide. To end all controversy, God himself calls them *fools*: and what is it for men to deem them wily foxes, when the Judge hath pronounced them foolish *asses*?

2 For Stupiditie; the *asse* is a dull and blockish creature, and in one sense, so are the covetous; fit for nothing but taxes and subsidies, to bear the commonwealths burdens. The strength of the boar is in his tuske, of the elephant in his trunk, of the lyon in his paws, of the *asse* in his back, of the covetous in his back-burden. *Where the treasure is, there will the heart be also*: now the heart of an usurer is to be found where his money lies: if that be in danger abroad, he is heavy and heart-less at home. He so *lodes himself with thick clay*, that he cannot stir a foot toward heaven. He flies with no other wings, walks with no other staff, fights with no other sword, minds no other business, but his riches. Indeed, what hath he to do? He needs not sweat for his bread, others sweat for him. He needs not go to the market, the market will come to him. To visit the poor, he hath little stomach; to spend his time in prayer, less. He is both like the mill, and the mill-horse; turning and toiling within his Compass; grinding the bones of the poor; still there at night, where he begun in the morning. If he be a lay man, his journey is always for a purchase: if of the clergy, he will switch and spurr for a Benefice. Bees make the honey, and drones suck the hive: oxen plow the ground, and *asses* reap the harvest. It is said in *Job*; *The oxen were plowing, and the asses feeding by them*. Laborious oxen, painful preachers spend their time in plowing; and lazy *Asses* eat up their labors, being always feeding. Great revenues belong to the Contemplative Covent, while the devout and active Preacher is a mendicant. God appointed the *Ark* to be carried only by Levites, yet was it once carried by *oxen*, and then it was ready to fall: but when it is carried by ignorant *Asses*, how should it stand?

3 For misery; the *asse* is the poorest beast: he carries his master, and meat for his master, but fasts himself. He endures sore labors, and sharp blows a¹ day; at night he is turned forth to seek his supper on the bare commons. The worldling is vexed with many cares; yet after all, hath not the power to give himself one comfortable meal. He abates from his guts, to add unto his coffers: and just like the *asse*, having borne a burden of gold all day, all night he feeds upon thistles. He thinks himself admired for his wealth; and therein he is an *asse* too:

for as the Ass that carried the goddess, seeing the people bow in reverence as he passed by, did think that homage was done to him, which was meant to his burden. So the respect that is given, is not to the man, but to his riches. *Wealth maketh many friends*; they are friends to the wealth, not to the man. Now can there be greater misery, than to starve in the midst of abundance? Alas, he is but the Jailor of his estate, to keep the keys; till at last, death opens the doors, dischargeth the prisoner, and commits the keeper, and that to a strong and woeful dungeon. He is thirsty by the spring, and dares not drink for fear the fountain should fail him; yea, he cannot drink, that is God's curse upon him. He is not unlike an unhappy boy, that hath a great knot or truss of points to play withal; and but one at his clothes, to tie them together. No beast will starve in a fat pasture: if a man pinch his guts, when God hath afforded him affluence, sure the Ass himself is not so very an Ass as he.

4 For slavery; the Ass is not only a slave to man, but even to other beasts: the lion toiles him, the ox goares him, the horse beats him, the fox cheats him; all are too hard for him: he dares deny none of them his service. He is *animal subjugale*, the word our Apostle here useth; *ordained for the yoke*. The worldling is not only a slave to his Mammon, but even to all the Brokers and Panders of filthy lucre. He rides his Ass, and Satan rides him: he spurs his Ass, and Satan spurs him: he bridles his Ass, and Satan may post him to hell with a golden bit. There is no sin he will deny, no baseness he can refuse, to be rich. The Ass is servile against his will: the covetous gives his full consent to this slavery. Justly therefore is one Ass set to school another: and if this latter will not be schooled, they shall change names and natures; the Ass shall be the man, and the man shall be the Ass. If there be a fountain, *the beasts of the forest will drink, and the wild asses quench their thirst*. But if a man will be miserable here, to become everlastingly wretched hereafter, O what an Ass is he? Now the grace of God direct us a better course, that we may find a better recompense: and by despising this world which *Balaam* sought, we may have treasure in that world which *Balaam* lost.

The lesson is Reprehensive; *she rebuked, she forbad*. A Prophet, and come to be reproved? this was preposterous. A Teacher taught, a Rebuker rebuked, is but a harsh hearing. Yet hath it been no strange thing: the praise of the *Centurion*, was the shame of *Israel*: the mercy of the *Samaritan*, the condemnation of the uncharitable *Levite*: the thankful returning of the *strange Leper*, an exprobration to all the nine; when God had his Tythe from a person where he least expected it. *What meanest thou, O sleeper? Arise, call upon thy God*; saith the shipmaster to *Jonah*. What an astonishment was this? An Infidel leads an Israelite to his prayers: the Preacher is become an Auditor, the sea-man a preacher: the patient heals the physician. Yet truth is truth, wheresoever we find it: *call upon thy God*, was good counsel, though it came from a Gentile. He says again, *Why hast thou done this?* They worshipped a false God, he the true; yet was he colder in his devotion to the true, than they were to the false. How pitiful is it, when a babe must c•techise a man, when a Turk shall find a Christian false, and say to him, *Why hast thou done this?* A child may think, speak, do as a child; but of a man there is more required. If darkness be on the hill, what light is in the valley? Errors of the eminent are eminent errors. If but one eye-brow be shaven, there is little taken from the body, much from the beauty. The tattered beggar can spy • small rent in a silken coat. It is ill to deserve the censure of Inferiors; fearful, of beasts: when *Israel* shall be taught thankfulness by the

Ox; when the *Dogs* shall be mentioned to the confutation of the rich churl; when the rash Prophet shall be disputed with by his Ass. It was a shame for *Sara*, and no great praise for *Abraham*, when an *Abimelech* shall say, *thy husband is to thee the covering of the eyes, &c.* Let Prophets take heed how they give a theme to Atheists: they will quarrel at our good actions, much more at our manifest criminations. Our faults be their sport: if *Samson* stumble, the Philistines houte and triumph. Indeed God useth their declamations as a rod to whip his children with shame, to save their souls by the bargain. But yet still it is preposterous to come behind them in goodness, whom we go before in knowledge. *Balaam's* book cannot save him. They tell Christ of their *prophesying, casting out devils, and doing wonderful works, in his Name*▪ Yet are answered with a *Nescio vos, depart from me.* In vain have they *prophesied* to others, unless they had also prophesied to themselves, and lived like Prophets. In vain have they *cast devils* out of others, retaining one in their own bosoms. In vain have they *eaten in his presence*, when neither the example of his life, nor the doctrine of his lips hath amended them. Indeed all faults are not to be taxed, all be not faults that are taxed. God opened that Asses mouth to reprove a manifest error; we have Asses that open their mouths to censure they know not what. They will blame their Pastor for no other fault, but because he is so; or because he doth not humor their fancies. It were better that such beasts would hold their peace.

She rebuked him.] Among all God's preventions and stoppings of us in our ways of sin, Reprehension hath a wholesome and necessary place. Our iniquities would be like rottenness in our bones, festering in our bowels to the day of judgment, but for this medicine. So *Wisdom* begins her lore, reproving *simple ones, scorers, and fools*; giving us names according to our corrupt natures. God, like a most accurate Musician, hath variety of notes and tunes: he hath spoken by a burning bush, by a cloud of water, by a pillar of fire, by visions, by dreams, by miracles, by Angels; and by some nearer to us, men; and by one nearest to himself, above all, Jesus Christ. Sometimes he speaks by sensible judgments: *Miriam's* foul leprosy was a fair warning: *Zacharies* dumbness was no dumb teacher to him: *Paul's* blindness took away his blindness, and made him see more into the way of life, than could all his learning at the feet of *Gamaliel*. Why may not *Balaam* be reprov'd by his own beast? The reprehension was not the beasts, but the Lord's. He is a wretched man whom God never chides: the first messenger to him is the first borne of death.

This is our Ministerial business; not only to *teach*, but to *reprove*. Otherwise we offer red, not scarlet: the tincture and die of our Preaching is not in grain, nor penetrating into the soul. Our fire gives light and shining, but kindles not in the conscience. It is *oil* without *wine*, to the wounded: a crutch to walk withal, when the leg is out of joint, and should be set: holydayes without Eves: a Passover without sour herbs: continual feasting without sweeping the house. As there is a *Dicite* of joy, *Tell the daughter of Zion, Behold, thy king cometh*: so there is a *Dicite* of sorrow too, *Tell my people their transgressions, and the house of Jacob their sins.* But most of our hearers are like wanton children; that care not to be mended, but to be commended: he that praiseth them, pleaseth them. They are all apt to conceit well of themselves: but this self-love is (in effect) self hatred. If we *reprove not our brother*, God says, *we hate him in our heart*: and if we suffer not our brother to reprove us, do we not hate our

own hearts? How often hath a horse in his full speed miscarried by a precipice; whereas one check had saved him? Yes, I would be reprehended, saith one; but I would not have *an Ass* to do it: *quis tulerit Gracchum de seditione loquentem?* But as when God speaks, we regard *quis*, without examining the *quid* we do it, because he commands it. So when man speaks, we regard *quid* more than *quis*: What am I the worse, if the admonition of a fool can make me wiser? Our Maker, that sees our proneness to evil, thinks it best to hedge up our sinful ways with prohibitions. The first precept that ever was given to man was a prohibition; *Thou shalt not eat of the tree of the knowledge of Good and evil*. Among those ten Laws, the ground of all other; there are but two affirmative; the last of the first Table, and the first of the last: the other eight are negative; leading us to good by the forbidding of evil. He that will not omit to judge us for omitting the good commanded; for the doing of forbidden evil, will not fail to punish us; if he have not punished Christ for us.

The fault corrected is twofold; *Iniquity*, and *madness*. His *Iniquity* is discovered in three particulars.

1 He had a desire to *Curse*; and the brand of the desperately wicked is to love *cursing*. He loved to send it abroad, he shall feel it at home: he wore it about him, he shall have it within him. *Let it come into his bowels like water, and like oil into his bones*. When *David's* misery deserved compassion, *Shimei's* foul mouth loded him with malediction. Hreof he complained; *They persecute him whom thou hast smitten, and vex him whom thou hast wounded*. The picking out of such an opportunity doubled his malicious rancor. Such words would have galled at another time, which now are ready to kill. Let an arrow fly against the wind <◇> will hardly stick upright; with the wind, it pierceth deep. While thy eneie stands, he may ward thy blows; but once fallen on his back, he is at thy mercy: and how base is that spirit, which will prey on prostrate fortunes? Little children have so much valor and justice, as to call him a coward that strikes his adversary when he is down. To insult upon those whom God hath humbled, and to draw blood of that back, which is yet blew from the Makers stripes, is even the murder of a virulent tongue. Nor will it be any rare thing at the day of Judgment, for *cursers* to be indicted of murder. They would kill, if they durst: they do kill so far as they can. I would be loath to trust his hand, that banns me with his lips. *Balaam* would soon have been the death of all Israel, if either tongue or sword could have effected his will.

Hear this, ye whose tongues run so fast on the devils errand: you *love cursing*, you are *not heirs of the blessing*. Christians are charged to *bless their enemies*, what are they that curse their friends? If every curse should stick a visible blister on the tongue, as it doth an insensible one on the soul; how many men's tongues would be too big for their mouths? In the discharge of a Gunne, the fire is given at one end, the report is heard at the other. In the charging of the heart with malice, fire is taken at the ears or eyes, and presently the noise of *cursing* and railing breaks out at the mouth. Therefore have we been cursed and plagued, because *our mouths were so full of cursing and bitterness*. Why should we not expect that on our bodies, which proceeds so continually forth of our lips? Who can set his neighbors house on fire, and be secure of his own? Yea, cursing mouths be like ill made pieces; which while men discharge at others, they recoile in splinters on their own fates. *Curse not the king in thy*

thought, nor the rich in thy bedchamber: for these arrows will return on thy own soul. Some men's maledictions are shot like fools bolts, without regarding where they light. In this throng not seldom they hurt their friends, their children: as *Diogenes* warned the bastard, when he saw him throwing stones at random among the people; to take heed he did not hit his own father. The wicked do not shoot directly at God; yet *God shoots at them*, and sendeth out his arrows as *against persecutors*. Blessing becomes Christians: Christ's heart was meek, he *repined not*: his tongue meek, he *reviled not*: his hand meek, he *revenged not*: The good man wronged, shoots not again: neither with the arrow of the head, nor head of the arrow; neither with the mouth of the sword, nor sword of the mouth. If this life prepares us for the next; then the mouth of bitterness shall be plagued with bitterness of mouth: but the lips accustomed to bless, shall be blessed with songs of joy forever.

2 He had *Linguam venalem*, a mercenary tongue. He that had morgaged his soul for gold, would not stick for his tongue into the bargain. There be not many acts of sin, wherein the tongue hath not a part to play: that little engine is seldom ever left out. For uncleanness, the tongue woos: for dissimulation, the tongue walks: for ambition, the tongue flatters: to hide faults, the tongue lies: what business hath sin, wherein the tongue finds no employment? But a vendible tongue, that may be hired for a bribe to contradict the truth, is rooted in a most wicked heart. For the mouth is but the bell, and the tongue the clapper, the heart is the spring that sets all a going. For a man to sell his speech, is bad enough, but worse to sell his silence. He that speaks, does something for his reward; the other is fee'd for nothing. Christ said, *He that is not with me, is against me*: but many a client says of a famous Advocate; if he be not against me, he is with me. So the just cause may be lost both ways; by speech, or silence. But he that farms out his tongue, shall receive but a sory rent at the last.

3 He did strike his beast, for doing him good. She saw the Angel, and would not go on; for this he bestowed his fury and stripes upon her. If she had gone on, he had perished, yet he strikes her that kept him from being stricken. How often do men wish for those things, which it is mercy to go without? They find fault to be stayed in the ways of death, and fly upon those that oppose their perdition. It is our office and endeavor to save you from destruction, to guide you along through this wilderness unto Canaan, to discover your dangers, to clear your eyes, and deliver your souls: do not you like *Balaam*, requite us with blows, and use us worse than beasts for our service. An ape seeing himself in a looking glass, whether through wantonness, or dislike of his own visage; doth often break the glass apieces. Preachers are like Crystal glasses, declaring to sinners their spots and deformities; and these like apes, requite them with injuries and abuses. We would fain save you, why should you mischief us? Travelers make much of their guides; so let us have your loving company in the way of obedience, that we may all arrive at the land of Promise.

Balaam's madness will appear in four fits. A foolish fit, a frantic fit, a desperate fit, a raving fit.

1. He knew the danger, yet incurres it; was not this *madness*? Until the will of God be known, we may dissent from it without sin. Saint *Paul* by virtue of his Apostolical commission would have preached in *Bithynia*; but the Spirit hindered him: yet herein he sinned not. *Samuel* prayed for *Saul's* good, otherwise than the secret counsel of God had determined; and this

without sin: but when the decree was manifested, he ceased that duty. One good thing may differ from another: and the creature may will a good, which God in his secret purpose willeth not: yet the will is good, if it leave not out *Fiat voluntas tua*, submitting it self to a better: as the child prays for his fathers life, when God hath determined him to die of that sickness: yet without sin. But when *Balaam* is forbidden to go, and opposed in going, still to persist; this was *madness*. What Prophet ever spake better, what reprobate ever did worse, than *Balaam*? It is no less than *madness*, for Prophets to give light to others, and walk themselves in darkness; to distribute portions of meat to the family, and starve their own souls: to rescue others from the enemy, and suffer themselves to be taken: to forewarn others of that pit, whereinto themselves run headlong. If we hear a Mountebank undertake to cure the distempered heat of the liver, while himself hath a fiery face, will we believe him? It is fabled of a mad man that talking with a lean meager Cook, understood from him what dainty dishes he dressed for his guests; and hearing that they were all fat and fair liking, and thrived with it; he asked him why he did not feed on those meats himself, that he might be fat too: the cooke answered, that for himself, he had no stomach: but the mad man replies; Take heed how you come near Bedlam; if the corrector find you, your punishment will be very sharp; for certainly you are madder than ever I was. If Prophets dress heavenly feasts, made up of God's gracious promises and infinite mercies: yet fast themselves, surely the very Ass may convince them of *madness*.

Now as there be mad Prophets, so there are mad people too: such as will not live as their Pastor teacheth, but as their Pastor liveth. Saint *Paul* tells us that *faith cometh by hearing*; he does not say, it comes by seeing. We live by precepts, not by examples. But these nice patients neglect the diet which their physician prescribeth, and follow the diet which he useth. I deny not but good examples have their profit: and to see others feed heartily, betters our stomach. But it is not their example, but our own meat that doth nourish us: no man is the fatter for another's feeding. The common exprobatation is, *Physician, heal thyself*. Yet suppose those Prophets warn us of the tide, and lose it themselves; that they are careless of their own sores, so our wounds be healed: that they become infatuate salt, so we be seasoned: that they are cast into darkness, so we be enlightened: we have no cause to complain. Have they built us an Ark, though themselves be drowned? have they shone to us like tapers, though themselves go out in stench? Have they brought us to the Land of Promise, though themselves die short of it? Have they served us in the Temple as vessels of gold and silver, though themselves be carried into *Babylon*? Have they sown our fields, and miss their own harvest? Have they planted us vineyards, and none for themselves? Bee it unto them as they have deserved: let us take our own portions, and be thankful. Indeed Prophets are in your mouths, as you will be pleased to take them; and everyone speaks, not as he sees, but as he susp•cts. What are we more than you? *All are men of the like passions*. Do you look for no passion in us, and find so much in yourselves? We bring you heavenly treasure, yet are still earthen vessels. Among the Apostles, one was a *devil*, and another was a *Satan* in his kind, none were Angels. We are the men of God, yet men: Prophets, but yet (as *Moses* said) *like our brethren*: not in the *similitude of sinful flesh*, as Christ was: but sinful flesh indeed. We are *Stars*, yet saith *Job*, the very stars are not pure in God's sight. We are Angels, by a

more honorable style than our natures can bear; yet *God hath not found steadfastness in the Angels*. Our profession gives us no immunity from sin. But if we know the right, and bend our whole course the wrong, we are then mad indeed: and if you neglect our doctrine, and follow altogether our example, certainly you are as mad as we. This was his foolish fit.

2. He hears the Beast speak under him, yet slights it: this was a frantic fit. Who would not look that his hairs should stand upright, his blood forsake his cheeks, that he should alight from that strange kind of Beast, and stand amazed at the miracle? But such was his *madness*; as the frantic hath sense to hear a voice, but no use of reason to distinguish it; that as if no new thing had happened, he talks with his Ass, and gives her words again, not more full of anger than void of discretion. Who does not wonder, that this Magician wondered not? Two reasons may be alleged for it; though indeed there was no reason in it.

1. It might be, this was his trade; and that among other postures of his sorcery, he used to receive voices from his familiars in the shape of Beasts. So custom might take away strangeness, if he had been wonted to this before. But suppose the devil and he were so well acquainted at this devise: yet he knew his own Ass: she had long groaned under so unworthy a burden: he knew this voice came not from Satan; for then it should have been an encouragement to persist; whereas this voice sounded a retreat: yet still he puts her on, whose tongue had forbidden him to move further.

2. It might be, his rage and covetousness had so transported him, that he did not observe this unusual and unnatural accident. If a man had as many eyes, as the Poets fain of *Argus*, the melody of gain would play them all asleep, or make them blind. He that looks through a green glass, sees no other color. The worldling is like a man in a dream; you may talk what you will to him, but his dream goes on. *Balaam's* mind did so run on the gold of *Moab*, that he could hear a Beast speak, and never regard it. One man passeth by that with contempt, which another receives with astonishment. In dreadful thunders, when good men be at their prayers, some still ply their sports. They are as mad as *Balaam*, whom extraordinary Judgments cannot move. God made all his works to be observed: but they that do not wonder at his miracles, are miracles to be wondered at. The Papists fain a world of miracles, and they have men mad enough to believe them. Daily we see God's judgments; if we do not lay them to heart, we are as mad as they.

3 After all this interruption, still he drives on; and runs upon that sword which was brandished against him: this was a desperate fit. The Ass saw the Angel, and gave back, common sense had taught her to avoid that danger, which reason could not work in her Master. The sword was drawn against him, not her; yet she would decline it, he rusheth upon it. Evils were as good not seen, as not avoided: our happiness is in the prevention, not prevision of them. *The wise man foreseeth the plague, and hideth himself; but fools run on, and are punished*. We pity him that is hurt through want of circumspection: but he that sees the snare, and flies into it, scarce deserves compassion. The revenging Angel stands before us in the ways of disobedience; and though we know we shall as surely die as sin, yet we have neither the wit nor the grace to give back; though it were with the hurt of a foot to save the body, with the pain of the body to save the soul. Sin is a labyrinth, whereinto the entrance is

easy, the extrication difficult. The Turk making an expedition into *Persia*, found the straits of *Armenia* somewhat troublesome for his passage; therefore they consulted which way to get in. But one among the rest, and he none of the wisest, said; Here is much ado how you should get in, but I hear nobody take care how you should get out. Suddenly doth a wicked *Balaam* set upon his mischievous design; but no persuasions can make him break off. How often doth the adulterers conscience check him with the law, and dread of plagues; yet still he persists, and resolves desperately, as *Esther* did religiously, *If I perish, I perish*. Or as *Pompey* said in another sense, when he was to bring grain to *Rome* in a great dearth, and coming to the sea, found it tempestuous and dangerous, in so much that he was dissuaded to embarque; *Necesse est ut vadam, non est necesse ut vivam*; It is necessary that I go, not that I live. So they make a necessity of their sinning, and put it to the venture for their salvation.

Do we resolve ever to giveover the course of wickedness? Yes, one day. If one day, why not this day, why not now? We are not sure to live out this day. *Pyrrhus* opened himself to his friend *Cineas*, that he first intended a war upon *Italy*: and what then? saith *Cineas*. Then we will attempt *Sicily*: and what then? Then we may conquer *Carthage* and *Africa*: and what then, Sir? Then we may rest and feast, and sacrifice, and make merry with our friends. *Cineas* replied; And may we not enjoy this sweetness now, without all this ado? Vain man fancies divers projects; as first how to be rich: and what then? next to gild his gold with honor: and what then? Then to take his pleasure according to his sensual appetite: and what then? At last to repent, and prepare for heaven. O mad man, and why not so now? He that calls thee now, will not call ever. He that calls thee now, will now receive thee: will he receive thee, when he does not call thee? Cast away thy lusts, that they may not cast away thee. If the perverseness of our stomachs break through all oppositions, *Balaam* himself was not more mad than we.

4 His unmercifulness to the poor beast is a remonstrance of his raving fit. *Quid meruit Asina?* All the hurt she did him, was to turn him, to serve him, to save him: this he requites with blows. This was her first fault all her time with h•m, if it had been one; therefore she deserved not so cruel a revenge. We little think of it; but God will call us to account for all the unkind usages of his mute creatures. Of this the Angel first takes notice; of this wrong he first expostulates; *Wherefore hast thou smitten thy Ass these three times?* One blow had been unjust, three was *madness*. God hath made us lords of them, not tyrants; owners, not tormentors: he hath given us leave to kill them for our use, not to torment them for our pleasure. As they are our drudges by constitution, so they are our fellows by creation. *Unless she had turned from me*, saith the Angel, *surely I had slain thee*: that was somewhat; she was a means of saving thy life. Yea, *I had slain thee, and saved her alive*; that was more. To show that I respect an innocent beast more than a perverse man, her safety should have aggravated the woe of thy ruin. Canst thou tell, ô man, whether thy very beast may not be a means of thy preservation, that thou madly spendest thy fury, where thou findest matter of mercy?

Beasts have been a means of the deliverance of men: not seldom hath a dog prevented thieves, the swiftness of a horse saved the riders purse or throat: many of them have done more than ordinary service, all which pleads for them against our tyranny. Yet so bloody

was this magician, that he wisheth for a sword to slay his harmless beast. A wand had been too much; yet he desires a sword. Whose beast would he have killed? was it not his own? and if he had killed his own beast, who should have been the loser by it? How impotent was this *Madness! The good man is merciful to his beast.* They cannot declare their wants, nor tell their grievances; otherwise than by moaning in their several kinds: to an honest heart their very dumbness is a loud language. *David* will venture on a bear, rather than lose a lamb: *Jacob* will endure heat by day, and cold by night, rather than neglect his flocks: *Moses* will fight with odds, rather than the cattle shall perish with thirst: only a *Balaam* wants this mercy. It was a sign that he would fain have smitten Israel with a curse, that wished a sword in the sides of his faultless beast. It is ill falling into those hands, which the very beasts find unmerciful. While they live, it is mercy to subdue them: when they must die, it is mercy to dispatch them: in all things mercy becomes the servants of God.

With man's voice:] this was the manner of her disputing. *Balaam's madness* had turned him into a beast; and why might not one beast teach another? In some things the Ass excelled her master. First, she saw the judgment, he was blind: common sense better instructed her, than reason and religion had enlightened him. Beasts cannot examine the occasion of their employments, their masters should. Secondly, the Ass had a tongue of equity; the Prophet a tongue, hand, and heart of iniquity: we would do ill, she labors to prevent him: he intends Israel's destruction, she means his preservation. Not seldom have we seen a drunken rider on the back of a sober beast: insomuch that one said wittily; the horses stand at the Tavern-door like men, while their masters are playing the beasts within. Thirdly, the Ass was not capable of sin; and did therefore justify her self: the master was so mad upon sin, that he would needs ruin himself.

1 The weaker vessel may hold the better liquor. *Surgunt indocti;* the unlearned lay hold on heaven, whereas men of knowledge often wallow in the lusts of flesh and blood. We are ordained to judge the Angels; but if we degenerate from our prerogative, Angels, men, infidels, harlots, yea even beasts and stones shall be our Judges. Because when we ask in our daily prayers, that the *will of God may be done on earth as it is in heaven;* we are so far from matching this proportion, that there is not the poorest creature in the air, earth, or deep, but in their kinds go beyond us. But let us know, though we have the Beasts our servants in the labors of this world, they shall not be our companions in suffering the torments of hell. Howsoever the profane epicure in the pleasures of life would rather be a man than beast: yet coming to his answer, he would rather be a beast than a man. How willingly after death, would *Balaam* have changed conditions with his beast; vainly wishing that himself had been the Ass, and that Ass the Prophet.

2 As *Balaam* proceeds in forwardness, so doth the Ass in reprehension. First, he went aside out of God's way, and she *went aside out of his way:* so her error was a reproof of his. When things go cross with us, let us consider our crossness to the will of our Maker. Secondly, as he went forward with his wicked intendments, so she *dashed his foot against the wall,* to put him in mind of his malicious projects, and if it were possible, by the bruising of a limb to save the whole body and soul. Thirdly, because he was carried headlong with the hope of

wages, she *lay down* to stay his course. Had there been the least spark of grace in him, this falling down of his beast might have taught him to fall down on his knees, and to deprecate that danger which an ordinary capacity would have suspected. In sin there may be security, there can be no safety. Wickedness makes guilty men fear where is no cause, *Balaam* had cause enough, but no grace to fear. Fourthly, because in his anger he smote her for stopping his hast, she *opened her mouth* to reprove his injustice. Thus at every turn she answered him, in every passage she was quit with him. We cannot run so fast, but God can overtake us; nor be so cunning, but he can teach, even a beast to over-reach us.

3 The sensual creatures are set to condemn our sins, and to reflect our evils upon us. *Peter* hath a Cock to tell him his cowardice, and *Balaam* an Ass to reprove his avarice. There is no creature dumb, when God bids it speak: if there were no Preachers to declaim, no conscience to accuse, the very creatures themselves would cry: the beds, boards, walls, windows, markets, closets should have tongues to condemn us. We need not wish for Angels from heaven, or the dead from hell, to warn us: for besides *Moses* and the Prophets, besides *Christ* and the Apostles, besides the Gospel and a multitude of Preachers; the *very stones would speak* against us. Whither can we turn our eyes, and not see an object rebuking our iniquities? In their rebellion against us, they are dumb interpreters of our rebellion against our Maker. In their mute unability to declare their grievances, they tax our stubbornness, that have tongues to speak, and yet will not confess our sins. When they pine for want of meat, they show us our demerits, that have brought a curse upon them and ourselves, and that we suffer in their ruins. When they are brutish, they do but their kinds when we commit uncleanness, we are worse than beasts. We can take signals by Ravens and Screechowles, and presently talk of graves and corpses: superstition hath taught fools to understand the language of birds: would devotion could teach us to understand the *groaning of all creatures under the bondage of our corruption*.

There is *vox Divina*, that cries against our sins; *The Lord gave his voice from heaven, and that a mighty voice*. There is *vox Angelica*; *An Angel cried with a loud voice, Woe, Woe, Woe to the inhabitants of the earth*. There is *vox Humana*, the dictation of reason; every man's conscience condemneth sin: *vox intra te, quae est contra te*: a loud voice to every ones self, though not heard of others. And there is *vox muta*; so *Abel's* blood had a tongue to cry against murder: the *Walls* and *Beams* have a tongue against oppression: the fields and vineyards have a tongue against drunkenness and excess. *Tot ora quot vulnera*; *Stephen* had so many mouths, as he had wounds, calling for justice: and there be *tot lingua, quot creaturae*, so many tongues as there are creatures. Yea, there is *vox inferna*, the devils have thundering voices▪ they become (as it were) hoarse with accusing us: day and night they cease not to put up bills and declarations against us. Yet there is *vox penitentiaria*; how ought we to lift up our voices and weep for our sins, lift up our voices and cry for forgiveness, when so many thousand voices cry against us? All our comfort is, there is *vox salvifica*, the voice of a *Mediator* that speaks for us: and it is *vox Sanguinus* too, a *voice of blood*; but such a voice as *Speakes better things than the blood of Abel*. This voice God will hear, when he stops his ears to all the rest. It is a voice that cries for mercy, and may it obtain mercy for us all.

4 There is no beast deserves so much wonder as this of *Balaam*; and that for three things: First, her common sense was advanced above the reason of her rider; so that for the time, the beast was the man, and the man was the beast: not by any transmigration or permutation of souls, after the fancy of the Pythagoreans: but by Satan's hand over the one, and God's power in the other, the Prophet became brutish, and the beast Prophetic. Secondly, her eye was enlighten'd to be capable of seeing an Angel. Among all the properties of this beast, I do not read any commendation of his sight: but rather find it to be dull and heavy, scarce apprehending a bodily object that is not too apparent. But to see a Spirit, and that Spirit which his rider could not discern, was far above nature. Thirdly, her mouth was opened to speak: now to hear a word come from that tongue, which was only used to bray, was strange and uncouth. Who could but stand amazed at such a sight, at such a voice, at such a discourse, from so silly a creature? That a beast, whose nature is noted for incapacity, should out-reason a man, her master, a professed Prophet, was in the height of miracles?

But what can hinder the will of the Almighty, that doth all things with the same facility? *Non laborat in maximis Deus, non fastidit in minimis*. There is no impossibility, where he is pleased to give a dispensation. Yea, as all extraordinary things are only done by him, so what ordinary thing can be done without him? Our eye could no more see a beast, than a beast can see an Angel, had he not thus enabled it. He that made all eyes, can easily make them dim or clear at his pleasure. The *Syrians* had eyes good enough, yet God so held them that they could not see the man that led them. The *Ass* had a dull eye, yet saw a Spirit: he that shut the one, opened the other. If his power can make stones to speak, how much more creatures of sense? That evil spirit spake in a serpent; why is it more that a good Spirit should speak in the mouth of a beast? The Heathens lie, if they did not receive their Oracles out of stones and trees. I could tell you wonders of that argument, if they were pertinent. We do teach birds to speak those sentences they understand not: if man can do this, how far can his Maker go? He can as easily create a voice without a body, as a body without a voice. We may not distrust, we may wonder: let us compare the Act with the Author, and all is easy.

5 We read but of one beast in the Scripture, upon which God wrought such a miracle. One to witness his power, and but one to show his wisdom: for wonders cease to be wonders, when they are common. The Antichristian Church hath made them superfluously frequent; and for this one, they have many beasts that speak and do strange things; if we will believe them. As that of Saint *Anthony* of *Padua*'s horse, that kneeled down to worship the holy Hoast: yet we had a man in England that taught his horse neater tricks, & we had not the faith to think it a miracle. They tell us how Saint *Francis* commanded a Wolf to hurt no more Lambes; and the Wolf came to him, and put his paw into Saint *Francis* his hand, and thereby made him a promise: marry he said nothing. Not to speak of their Parrat, that being pursued by the Hawk, and flying over Saint *Thomas* of Canturburi's tomb, cried to him for help; whereupon the Hawk fell down dead, and the Bird escaped. Nor of Saint *Francis* his preaching to the Birds, and their attentive patience, yea thanks to him for his good Sermon: or the swallows holding their peace at his rebuke. They tell us of Bishop *Trian*, who having killed his cow and calf to entertain Saint *Patricke*, found them both feeding in his meadow the next morning; only we do not read of ought they said to him. And of a Woman, that to make her Bees

fruitful, did put a consecrated Hoast into the Hive: where the Bees built a chapel with an altar, doors and windoors, a steeple with bells, and sung their canonical hours, and kept watch like monks in their cloisters: and was not here a goodly covent made in a Bee-hive? It is no wonder that beasts speak words, when Bees can say their prayers, and receive the communion. Yea, they profess more, even to give language to Images, blocks and stones. Beasts have tongues, though no speech; sense, though they want reason: Images have neither reason, nor tongues, nor sense. So the Image of the blessed Virgin is reported to bid Saint *Bernard* good morrow; and to charge *Hiacinth*, when he fled from the Tartarians, to take her and her Son along with him: to bid the Sexton open the Church-door, and let in *Alexius*; and thus to encourage *Thomas Aquinas*, Thou hast written well of me, what reward wilt thou have? Were not these very proper miracles?

They refuse Christ speaking in his Word, and listen to his speaking in a Rood. But as when *Agésilus* was told of one that did excellently counterfeit the Nightingale, and was entreated to hear him; he replied, why I have heard the Nightingale her self. So what need we listen to these counterfeit voices of Christ, when we have heard *the Word* of God Himself? He is too prodigal a spend thrift of the stock of his faith, that shall give credit to their forgeries. I had rather be of his mind, who when his friend told him of a strange matter, and added withal that he would not have believed it, had he not seen it; answered, And no more will I. This we find, that since the brightness of the Gospel, God doth rarely work miracles, but Satan is often permitted to do signs and wonders. We are not bid to expect miracles from heaven, we are to suspect the delusions of hell.

There be yet remaining certain metaphorical allusions, and moral observations; wherewith I conclude.

1. This Beast never spake before, never after; only this once, and that was but an expostulation, and a reply. Some dissolute sinners are like this Ass: their eyes are never opened, nor their tongues unloosed, but once: they see not the sword of God's vengeance, nor fall to their devout prayers, till they come to their death-beds. *Sero sapiunt Phryges*: these fools would buy knowledge, when Wisdom hath shut up her shoppe. *Sera in fundo parsimonia*; never to spare till we come to the bottom of the purse, is a frugality next to beggary. Men sing and take their pleasure in prosperity, and open not their mouths to heaven, unless in blasphemy: in the day of trouble they cry for help: but if they will not speak to God in their health, can they hope he should speak to them in their sickness?

But God hath said, *Call upon me in the day of trouble, and I will hear thee*. True, but this must be such a voice as he is acquainted withal. Hath he heard it daily in petitions and praises? then he will know it familiarly in distress. Otherwise he will count it a strange voice, and none of his families. *Strangers hear not the voice of Christ*, nor will Christ hear the voice of strangers. He that never would learn to read, and yet hopes at last push to be prompted with a Psalm of mercy, shall be put away with a *non legit*. God is fain to deal with wicked men, as we do with skittish Iades in a pasture, which we cannot take up till we get them at a gate; even to bring them to the gates of death before they will be tamed. *Pray continually*, saith the Apostle; mind that exercise that you may be perfect in it? Other duties have their several seasons: ^b *there is*

a time to weep, and a time to rejoice; a time to love, and a time to hate; a time to speak, and a time to hold our peace: but Semper orate; Pray continually, Let us pray while we can speak; that God like a kind Father, may hear our groans and pity us when we cannot speak.

2. The Ass spake to better her Master, not her self: and so do many, that have heaven in their lips, and the image of hell in their lives; that are excellent at the Muses, but have no acquaintance with the Graces. We may say of their learning, as it was of *Galba's* wit, *Male habitat*. They are like some unfortunate swimmers, that save their endangered fellows, and drown themselves. Or Oculists, that make others see clearly, while themselves have sore eyes. Or Physicians that prescribe a good diet, and keep a bad. Or the Israelites in captivity, that made bricks to build the Egyptians houses, and had none of their own. Or the Indians that enrich the Spaniards out of their golden mines, and yet are themselves the most beggarly people of the earth. They use their gifts, as if a man should use monies, only *Ad numerandum*. *Plutarch* writes of an old man that found reverence of children in *Lacedemon*, and contempt in all Greece besides; *Omnes Graci norunt quid sit honestum, sed eo soli utuntur Lacedemonii*. *Seneca* commends to us such a Teacher, *Quem magis admiramur visum, quàm auditum*. He is a monster, that hath a tongue larger than his hand: many good words, and no good deeds. Thus the *salt of the earth*, after it hath seasoned others, may lose the own savor. They that are *lux mundi*, may carry the light behind them, guiding others, not their own feet. They minister occasion of their own sentence; *Ex ore tuo serva nequam*. They make their learning *Artificium vaenale, qui alitur vivunt, quàm vivendum esse praecipiant*. The good Commander says not to his soldiers, *Ite*, but *Eamus*; what you see me do, do likewise; as *Gideon*.

Yet might the Asses counsel have done *Balaam* good, though not her self. Let not the hearer become a Judge, and turn his pew into a tribunal. What would such men have said, if they had heard *Solomon* preach after all his scandalous sins? Say thou with *Samuel*, *Speak Lord, for thy servant heareth*; and not, *Hear Lord, for thy servant speaketh*; and what speaks he, but judgment on the Preacher? It is enough for me to eat my own dinner, not to mark how much he eats that dressed it. Indeed I would have every Prophets life a martyrdom to his doctrine; for though his goodness gives not the *esse* of salvation, yet it may give the *melius esse*: this is to preach with a witness. Where the Spirit speaketh twice, by illumination and sanctification, he is more heard than where he speaketh but once: and guests mistrust that cheer, whereof the Host refuseth to taste.

3 Let no man plead simplicity, when a Beast sees an Angel; nor unhability to speak, when an Ass opens her mouth. Who can complain his own rudeness and slowness of speech, when a beast is enabled to convince her master? We excuse our own coldness, when we are occasioned to reprove impiety, by the want of eloquence: yet an Ass could do it. There is no mouth whereinto God cannot put words; yea so doth he glorify the wisdom of his own election, *in confounding the prudent of this world by the foolish*. *Ex ore lactantium* he will derive praise to his Name. He *hides* those things from the wise, which he *reveals to babes*. He that can exalt the eyes of a beast to see a spirit, can advance the dullest apprehensions, and make them capable of the mysteries of life. He chose his Apostles among none of the great Rabbins, yet whoever saw further into the secrets of heavē? *The word of the Lord is able to make*

wise the simple. Some have capacity without honesty, and they have eyes without hands: some have honesty and small capacity, and they have better hands than eyes: some have both, but miserable are they that have neither. Say not, I hear and profit not, because I understand not; for thou art promised to have *Wisdom for the asking.* He that will not pray to be wise, may sit still and be a fool.

4 When the Ass had done this miraculous service, she remained an Ass still: her skin was no better after it than the rest of her kind. Many men have done God service, without any blessed recompense. *Ashur* was his *Rod* to scourge Israel: that done, they fell under a sharper lash themselves. We use rubbish to scour our vessels; when those vessels are clean, we fling away the rubbish. *Achitophel* could advise *David* well; he was the worst counselor to himself that might be. His words were the oracles of God to the State, to his own heart mere paradoxes. So we have heard some very judiciously discourse of good husbandry mean while themselves are the worst husbands in a country. They are like Bridges that help men over the stream, at last themselves rotte and sink in. When this Beast had done speaking *Humana voice*, she lived an Ass, and died an Ass. So many an unholy *Machiavel*, that hath been admired for policy, falls under *Iehoiakims* curse, to be buried with the burial of an Ass: he lived a Fox, but dies an Ass.

5 This Ass spake the truth: no matter who speaks, so he speaks good matter. *Saepe etiam est olitor verba opportuna locutus.* Sometimes a jewel is found in a dunghill; and wisdom is most applauded, where it is least expected. The Fathers have compared *Humane learning* to *Balaam's Ass*: it may sometimes sp••ke to purpose; and bring men to Church, as the Ass carried Christ to the Temple. Not *the Lord*, but we have need of it. Hath all Gentile knowledge a *Noli me tangere* set upon it? Is there nothing but *Templum Domini* with the Jews, but *verbum Domini* with us? Is there no water to be found in the Iaw-bone of a Philistian Ass? May not the Crown of the King of *Ammon* be set on the head of the King of Jerusalem? Saint *Paul* says, *Be not spoiled with philosophy*: some are spoiled for want of philosophy. Nor does he condemn all eloquence, but a sophisticate and meretricious eloquence. Would not the eloquence of *Tully* or *Seneca* have done good service in the cause of *Zion*? Indeed, that which is against *Zion*, is *venenata facundia*. Nor doth he dislike Philosophers simply, but *the Philosophers of this world.* *Hagar* may serve *Abraham* for procreation. The slavery of the *Gibeonites* is an ease to the free borne Israelites. Not Jews only, but Gentiles had a hand in the building of God's Temple. Even Pagans have their arts from heaven, and therefore may justly be improved to the honor of the Giver. If there be a *Tyrian* that can work more curiously in gold, silk, or purple, than an Israelite, why should he not be employed about the Sanctuary? Their heathenisme is their own, their skill is their Makers. Many a one works for the Church of God, which yet hath no part in it. *Veritas ubicunque est, mea est.* We may salute *Athens* in our way to Jerusalem, as Saint *Paul* did. The vessel of water, that is human knowledge, may be turned into wine, that is divine knowledge. Indeed *Sic transiendum, non hic haerendum*: we pass by this knowledge, we dwell not on it. What *Aristippus* said of other sciences and Philosophy, is more true of all other Arts and Divinity: they that study the other, and neglect this, are like *Penelope's*, woovers, that made love to the waiting-women. Whatsoever we learn or know, we submit and refer all to the knowledge of Jesus Christ.

6 But one Ass spake; this is no privilege for others; the rest can do no more than bray. One swallow makes no summer: nor do singular examples constitute general rules. Presumption encourageth it self by one of a thousand: and Despair will not take a thousand for one. If a thousand men be assured to pass over a foord safe, and but one to miscarry; Desperation says, I am that one. If a thousand vessels must needs miscarry in a gulf, and but one escape; Presumption says, I shall be that one. We read but of one sinner that was converted at his last hour of life: millions that had less iniquity▪ yet have found less mercy. The dissolute flatters himself, If one, why not I? Other beasts have not attempted to speak, because this one did. Yet brutish men look for heaven dying, that never looked toward it living, because one sinner sped so happily. Christ was then upon the Cross fast by him; art thou sure he will be so near thy death-bed? *Lazarus* and some few others were raised from their graves; the whole world else must sleep till Doomesday. *Enoch* and *Elias* were translated, and did not see death; which of all the sons of Adam had this privilege besides? *Paul* was rapp'd up to the third heaven before his dissolution: none were so before him, none so after him. It is no trusting upon precedents, where we have manifest rules. The rule is, *Remember thy Creator in the days of thy youth*; least he forget thee in thy age. *Seek the Lord while he may be found*: this were but slender counsel, if he might be found at any time. We use to mend our ships in the harbor; and not let their leaks alone till we come into the main. We harness ourselves before we go to war; and not have it to provide in the battle. The walls of a city that are not repaired in peace, will hardly be mended in a siege. Let us speak when we should, or not look to be heard when we would.

One Ass spake in her life, one sinner was saved in his death: there was one, why should we despair? there was but one, why should we presume? In the mean time, we can never make that too sure, whereof while we live, we can never be sure enough. Grace to repent, without space, is uncomfortable to our friends. Space to repent, without grace, is unprofitable to ourselves. Grace and space, shall both comfort them, and save us.

2 PET. 2.17.

These are wels without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved forever.

FRom many things doth the word of God draw comparisons, that it might speak according to our capacities. Every creature hath this emergent use, to teach us. *The heavens declare the glory of God*: how can we look upon them, and forget their maker? The stars not being pure in his sight, may put us in mind of our uncleanness, which reached so far as even to blemish their glory. The Sun gives us beams of obedience, while he keeps his course, knows his rising and going down. The wind breaths upon us a similitude of the *Holy Ghost*; which comes and goes, and no man knows whence, or whither. The dew drop upon us the memory of that *dew of Hermon which fell upon the hill of Zion*. The henne gathering her chickens doth (as it were) clock us under the wings of Christ. The Crane chatters to us how poorly we shall speak in death. The lilies and ravens forbid our sollicitousnesse for apparel or food. The Camel at the needles eye, is an Image of the Covetous man at heaven-gates. In the last verse, a Beast

taught a Prophet to obey: a wondrous one; some have assigned her a place in the Zodiac, in the Sign of *Cancer*. Whereat other astronomers storming, they were asked, whether they would have *Noah's Raven*, or *Samsons Foxes*, or *David's Lion*, or *Elisha's Bears*, or *Babels Dragon*, placed there, rather than *Balaam's wonderful Ass*? Now we are come to certain *Wells*: out of which, if they were full of water, we might draw to quench our thirst: but they are empty, and without comfort: *Wells without water &c.*

These ungodly deceivers are here described by Their

- Vnprofitableness; *Wells without water.*
- Vnstableness; *Clouds carried with a tempest.*
- Vnhappinesse; *To whom the mist of darkness, &c.*

Their punishment is proportioned to their wickedness. A well, if it be empty of water, will be full of fog: a tempestuous *Cloud* is but a blustering *mist*: here is all *mist* and *darkness*; therefore the Penaltie is the *mist of darkness*. They have shadowed the light in this world, therefore no light but an uncomfortable shadow belongs to them in the world to come.

Wells without water.] A fountain to a thirsty traveler is *expectatum Spectaculum*, a welcome sight; but if it be *without water*, 'tis *Infelix mendacium*, a grievous mokerie. Pastors are like to *Wells* in diverse regards.

1 *Fontes immobiles*, they are wells for constancy: they keep their residence, men know where to find them. Passengers may abuse the fountains, they cannot remove them. You fetch water at these wells every Sabbath, yea even on common days when your thirst calls for it: we teach you on the Lord's day; there is no day wherein we are not ready to comfort you. Indeed you should give us leave to fill our fountains: if we do perpetually draw, and not suffer the springs to have their time of supplying; we must be empty. You sometimes shut up your conduits on the week-days, or else they would lack water: they are so full on Sundays, that they run over. Therefore we study all the week, and fill our Cisterns, that on the Sabbath you may fill your pitchers. Fishers are allowed time to mend their nets; mowers to whet their scythes: bees to gather sweetness, before we eat their honey. God's Temples be our Hives; there you are sure of our honey; yet you must not deny us the flowers, the holy Scriptures, Fathers, and other good books, together with our own meditations, out of which we suck it: and to do all this, requires time. But still we keep our orbs, and therefore are called *Stars*: we have our stations, and therein are *Wells*. It is true, that our waters do good as they run in the channels; but they are best drawn from the well-head; *Dulcius ex ipso fonte bibuntur aquae*. They that content themselves with reading at home, and neglect the public ministry in the Church, omit the spring, to quench their thirst at the chanell.

2 *Fontes sacri*, they are *Wells* of piety; the water of life, the word of salvation is in them. We must distinguish the *Waters that be above the heavens, from the waters that are below the heavens*: the well above is *Fons gloriae*, the fountain of glory; a spring that multiplies it self into a river; that pure river of the water of life, clear as Crystal, proceeding out of the Throne of God. The

well below is *Fons gratiae*, the fountain of Grace; and this is *Fons saliens in aeternam vitam*, a well of water springing up into everlasting life. Either of them is *Fons vitae*, a well of life; the one inchoate, the other consummate: the one preparatory, the other satisfactory: the former a prelibation, the latter a fruition; that a well of comfort, this a river of pleasure. Indeed Christ is the well of life; without whom our thirst can never be quenched: that fountain opened to the house of David, that well of Jacob; *fons irrigans terram*, watering the whole face of the ground. A well of infinite depth, without bottom: of everlasting abundance, for it hath eternal springs: of satisfying virtue, for he that drinks of it shall never thirst more. This is that Fountain which supplies all the Wells, which fills all our cisterns: of whose fullness we have all received. It never failed the thirsty passenger, never offended an humble receiver, never was shut up or denied to the faithful seeker. We are His Wells; and the water he puts into us, is the word of the Gospel. *With joy shall they draw water out of the wells of salvation*. We are earthen vessels, yet do hold an heavenly treasure; Wells of clay, yet full of the water of life. He that refuseth the water for the wells sake, shall perish for that contempt sake.

3 *Fontes puri, puti*; they are wells of Sanctity, and therefore must be clean. Indeed their uncleanness cannot defile the water; it is of its own nature so pure, that it will work itself from all infection. Yet may the foulness of the glass cause men to dislike the good liquor. For the sin of Eli's sons men abhorred the offering of the Lord. If they had not been sons of Eli, yet being Priests of God, their very calling (one would think) should have infused some holiness into them. Yet may the white Ephod cover black sins: and vices, like those Spies, may be hid in the well, while there is wheat spread over the mouth of it. Who are devils, but they that were once glorious Angels? If the lantern be broken, an easy wind will blow out the light. There be commonly two buckets belonging to a Well: the one bucket draws doctrine, the other example; and this latter is more employed. *Dum negligunt quod dicimus, imitantur quod agemus*. I have heard of here and there a Pastor, that hath out-lived all the people of his parish: I never heard of any that hath out-lived all the sins of his parish. Yet must not the infirmities of the Wells bring the water into contempt: let none dislike the service of God for the sin of man. This were to make holy things guilty of our profaneness; and to offend God because he hath been offended.

4 *Fontes profundi*; they are Wells of knowledge; and of sufficient depth; skilled in the Mysteries of salvation. Shallow pits are full of mud and frogs: they may make a noise in the pulpit; but it is a harsh sound, which rather offends the ear, than profits the soul: nothing but frothy stuff comes from them. Wells are deep: the Priests lips preserve knowledge: they can tell how to resolve the doubtful, to hearten the fearful, to convince the willful, to comfort the sorrowful. They are good Physicians, and have medicines for all diseases. They are able to clear difficulties, to reconcile antilogies, to answer objections, to confute errors, to apply their discourse to all occasions. So Saint Augustine professeth of Saint Ambrose, who went from Africa to Milan to hear him; that *Dum intravit quàm diserte diceret, simul & intravit quàm vere diceret*. He is no babbler; neither Spermologus, qui mera vox est; nor Mataeologus, qui mera nox est. But he hath a key to fit every lock, a gracious faculty to take every ear, to pierce every soul. Moses was a Prophet learned, and that with a *Non sicut*; none like him in Israel. Indeed I do not like the wells that are so deep, that we can draw no water out of them: men that have

excellent talents, but they lie buried; that know much themselves, and impart little to others. A man of meaner gifts by his assiduity of preaching, shall do more good, than he that breeds a Sermon, like *Elephanti partum*, a years conception, which being borne, only amazeth the hearers, and makes them at their wits end with admiration. We put down the bucket into these *wels*, hoping to draw water, and bring up nothing but air. Conceal'd learning is but like a candle in a dark lantern, or the fowlers light, to see which way his game lies. The good Pastor is light in a Crystal glass, that shines every way, to the good of men and glory of God.

5 *Fontes misericordes*; they are *wels* of pity, full of compassion; bowels that yearn for the danger of men's souls. *Jeremiah* had such a well in his *head*, or at least he wished such a well in his heart. *Oh that my head were waters, and mine eyes a fountain of tears.* The Prophet before him, is not in this behind him; *I will weep bitterly, labor not to comfort me.* *David* contends with them both, who shall weep most; *Rivers of waters run down mine eyes, because they keep not thy Law.* Among all, our Lord *Jesus* is the chief mourner; who having no sin of his own, wept and bled for the sins of others. Obstinate offenders are dry pits: nothing can pump the water of repentance out of their eyes. For their wickedness GOD plagues the land; that thousands cry in pain, our bowels, our heads, our hearts: thus they give others cause to mourn, while their own mouths are filled with laughter. All that tempest was for *Jonah*, yet *Jonah* alone is fast asleep: that unspeakable agony of Christ was for the sins of his Disciples and chosen; yet even then the Disciples were asleep. The destroying Angels sword lays heaps upon heaps, and multiplieth his deadly wounds, and are we still dry *welles*, that have no tears to spend for our sins? The fire is kindled, and what shall quench it, if these fountains be without water? If there were not some *Ezra's*, and *Joshua's*, *Isaiah's*, *Joel's*, and *Jeremiah's* among us, pouring out their souls before God in cries and lamentations for our iniquities, what should become of us? The Lord hath *mark d* the houses where these mourning *welles* be: and if we would not only scape the judgment ourselves, but even turn away wrath from others; let our heads be fountains, and our eyes conduits, sending out floods of tears, not so much for the punishments we feel, as for the cause of those punishments which too many feel not. The crown of Preachers is the tears of their hearers: when we find you with moist eyes, we then hope there is good wrought on your souls.

6 *Fontes pacifici*; they are *wels* of peace and amity, such as reconcile feuds, and appease discords; as the water of a *well* serves to quench flames. In such a combustion, for want of rivers, we run to *welles* and conduits: yet alas, for the quieting of jars and controversies, you seldom appeal to your Pastors. A *fult* which *St. Paul* long ago condemned in his *Corinthians*; that they were too apt to consult Lawyers. And yet many of them, like *Lachesis*, wind off more in one turn, than they span in five. Were your *welles* full to the brim, there be buckets enough belonging to the law, to drench you. There is an holy water able to put out the fire of contention; the Gospel of peace: or of the *Covenant*: so was the *Well of Bersheba* called, the *Well of an oath*. Indeed when this water is offered to a peevish and perverse stomach, it turns into *bitterness*; and makes him swell yet more against his neighbor, yea against his Teacher. If the suspected wife were guilty, she would *swell* after a draught of those *waters* of trial: so dissolute souls swell against their reprehender. Our message is the message of peace, our Doctrine is the Gospel of peace, our office is to make peace; we are all for

reconciliation; *Reconciling God to you, you to God, one with another, all with everyone, everyone with all.* We speak peace, we speak for peace, we wish you peace; peace with your neighbors, peace in your houses, peace in your hearts, peace in your consciences, and above all, that peace which passeth all understanding.

7. *Fontes Benefici*; they are *Wells* of charity; that do not only give good counsel with their lips, but good relief with their hands. The *Loines of the poor bless them*: they are fountains where the *beasts of the forest drink, and the wild Asses quench their thirst*. Charity becomes all men, but above all, the men of God. Yet alas, in these times, *non habemus unde*, we want wherewithal. What quantity of spiritual water soever be in us, there is little enough of temporal. Our springs be cut off: Sacrilege hath besieged us; as *Holofernes* did *Betulia*, and taken away our springs. While you had *Wells* that yielded you nothing but foul puddle-waters superstitious ceremonies instead of pure doctrines, all your channels ran into those pools, and swelled them to the brinks. Now you confess in your consciences that you draw from us the water of life, yet you deny us the water of livelihood, whereby we may subsist. We sit like disconsolate *Elias*, by the *Brooke Cherith*; and if we have sustenance, it must be by miracle, and for want of your just supply the *brook is dried up*. If we have sown unto you spiritual things, is it any great matter to reap your carnal things? Will you not give the water of your *Wells*, for the water of Life? The tenth of your increase is God's portion; do you look he should give you the cup of salvation, that deny him the cup of retribution? Do you live in him, and yet fear not to defraud him? The Priest was wont to give alms, now he must be glad to receive it. If all his means can reach above necessity, to buy but one book to his study, one spring to his Well; when that fails, he must sell it to buy another: his cloth is ever too short for two coats, the world will not allow him two springs. If the poor do not find our charity, it is because we are sick of their own disease, Poverty. *Quomodo sint benefici qui coguntur esse egeni*? Yet howsoever our temporal waters fail, God grant our springs of grace to hold, that you may be saved.

Sine aqua. Thus Pastors should be like *Wells*, but these false teachers are *wells without water*. A blind guide, an ignorant Physician, a candlestick without light a penury without provision, a *well without water*, is a miserable privation. When the thirsty traveler, after much labor and grief, spies a fountain, he rejoiceth but coming to it, and finding it dry, his joy is turned into sorrow, and he is ready to curse it for such a mockery; as our Savior did the *fruitless fig-tree*, when he was hungry. Suppose, we are thirsty and would drink, foul and would wash, hot and would be cooled, our houses are on fire, and we would have them quenched; if we come to the *well* with our buckets, and find it empty, we know not whither our grief or indignation be greater. When we are to build a house, we first look to the conveniency of water, and refuse to dwell in a dry land. Yet whether the Pastor that should moisten our souls, be a *well without water*, a formal fountain with never a spring to feed it, we examine not. We love a Physician with abundance of medicines, a Lawyer with variety of tricks, a Merchant with choice of wares, a rich man full of moneys: we affect abundance in all perishable things. But for the water of life, so little serves us, that we do not mind whether the *Well* be full or empty. But indeed, while the clouds above are restrained, the *Wells* below will be soon dried. Unless the Spirit of grace distill down his holy dew into the hearts of his ministers, all will turn to barrenness, and the visible Church appear like a wilderness.

1. Let all this teach us to thirst for the water of these *Wells*, as the Hart pants for the river when he is embost: Or as *David* longed, *O that one would give me drink of the water of the Well of Bethlehem*: or as the woman of *Samaria* did, for the water not of *Jacob's Well*, but of *Jesus Well*, *Lord give me this water, that I thirst not*. There is no corporal appetite so violent as thirst; when the extremity of heat hath wrought upon the radical moisture. Victorious *Samson* complains of it; yea even that almighty *Samson*, Christ himself on the cross cries, *Sitio, I thirst*. How sensible are we of this want in our bodies: yet our souls are dry, and we neither moisten them, nor pity their thirst. He is a rare man that never drinks till he be thirsty: nay, it is too common a fault, not to stay for any such occasion. Men drink before they are dry, they drink until they become dry: and thirst overtakes drunkenness; as fools run into the river to avoid a shower of rain. But for this living water, a little draught on the Sabbath is enough for all the week. *My soul longeth for thee*, saith *David*, *as the thirsty land*; that opens it self in rifts and crannies, as if it would devour the clouds. *Tot linguae, quot fissurae* so many chops, so many mouths, as it were crying to heaven for moisture. *Blessed are they that thirst after righteousness, for they shall be satisfied*.

2. Let us duly prize and esteem the water of these *Wells*: It is an unhappy way of learning, when we will not know the worth of a benefit, but only by the want of it. Three kings were confederated to make war upon *Moab*; and they were not sooner come into the parching wildes of *Edom*, than they are ready to die for thirst. If there were channels, yet no waters: the scorching beams of the Sun had dried them up, and left them rather ditches than rivers. How precious now had a cup of cold water been? There is a season, when so poor a benefit will not be poorly valued. Even with this may a soul be comforted, even for this shall a soul be rewarded. We read of a king, that sold himself and his City for a draught of water. This caused three kings to walk down and visit one poor Prophet. Religion and necessity are (either of them) able to humble the stoutest heart: either zeal or need will make a Prophet honored. O what are the greatest monarchs of the world, if they want but water to their mouths? What can their crowns, and plumes, and rich arms avail them, when they are abridged of that which is but the drink of beasts? Therefore with dry tongues and lips do these three Princes confer of their common misery. So highly is water esteemed, that some Philosophers have thought it a kind of *Seminale Principium: Aqua, quasi, A qua omnia*.

Now what is elemental water to the water of life? What is a corporal thirst to the souls necessity? The Jews smarted for vilepending it, when they were driven to wander from sea to sea, and from north to east, to seek it; *their young men and fairest virgins fainting for thirst*. Our forefathers would have been glad of a concealed fountain, some few drops of this water; we have full *Wells*, yea, rivers and streams, yet let it run at wast. We come to *Jacob's well*, but bring no pitchers with us: our ears are at Church, our hearts are at home. The waters of the Sanctuary grow and flow, from the ankles to the knees, from the knees to the loins, from the loins up to the neck: but we have not vessels to receive it. Either to this *Well* you come not, or come and drink not, or drink and digest not: but 〈 in non-Latin alphabet 〉, *aut bibendum, aut abeundum*. This fountain is the word of comfort; but many can find no sweetness in it, because their palates be made so out of taste by the world. Christ refused the vinegar, because it was vinegar: these men *taste the powers of the world to come*, and will none of it,

though it be the water of life. As *Hannibal* leading his army through the deserts of *Africa*, came to a fountain; *Exercetque sitim, & spectato fonte recedit*. Or as *David* would not drink the water of *Bethlehem*, because it was the price of blood: and yet this did cost no blood, but the blood of *Jesus Christ*.

3. Do not abuse these *Wells*, nor defile the waters: a troubled fountain cannot look clear. Of all men, the Minister should be suffered to lead a quiet life, undisturbed, free from vexations. *Vae illi qui minxerit in fontem*: there is a woe due to him that polluteth the fountain, that shall cast aspersions on his Pastor, to disable him in the hearts of his hearers. When *Homer* had spent many lines in disparaging the body of *Thirsytes*, he briefly describes his soul thus, that he was an enemy to *Vlysses*. We need say no more of a bad man; He is an enemy to his Pastor; that is enough to brand him. While thy Preacher is studying to apply the warm blood of *Christ* to thy heart, thou art studying to vex the best blood in his heart. We take care to save your souls, and many of you take care to molest our souls. While you deny us due maintenance, respect, and peace, you put us to spend that time in temporal provision for our bodies, which we should and would spend in spiritual comfort for your consciences. Supply us with springs, hearten us with encouragements, trouble not our waters, and we shall be to you the *wells of salvation*.

Clouds that are carried with a tempest.] In this comparison is shadowed out their variableness; where we have three considerations. First, the fitness of the metaphor or similitude. Secondly, the levity of these hypocrites, that are *carried* with a puff. Thirdly, the event of their dealing, which is to promise a shower, and yield nothing but a *Tempest*.

For the metaphor, it is frequent in holy Scripture. *Drop thy word toward the South. My doctrine shall drop as the rain upon the tender herb, my speech distill as the dew and showers upon the grass*. First, *Clouds* are made to contain water, and Preachers should be fitted and filled with wholesome doctrine. Secondly, *Clouds* are drawn up by the Sun, and Teachers called to that holy profession by the *Sun of righteousness*. Thirdly, *Clouds* are nearer to heaven than common waters, and Ministers are advanced nearer to the secrets of God than other men. Fourthly, *Clouds* hang in the air after a strange manner, and Preachers live in the world, in a wondrous sort: all the winds of the earth, and furies of hell, band against them, yet still they are supported by their ordainer. Fifthly, *Clouds* are set to distill rain upon the dry places of earth, and Preachers to satisfy the *thirsty* soul. To give drink to the thirsty, is in other men *Debitum Charitatis* in us *Debitum justitiae*. A necessity is laid upon us, and woe unto us, if we yield not the former and the latter rain; that God's ground may fructify. *The rain coming down, returneth not again, but watereth the earth, that it may give seed to the sower, and bread to the eater*. So the word of God shall never return void, but accomplish the thing whereto it is sent: not a drop from these *Clouds* shall be lost: but will either work to the confusion of them that resist it, or to the conversion of them that embrace it. The ground where these showers fall, must yield either flowers, or weeds; and so be either *blessed*, or *nigh unto cursing*. If they fall upon a proud heart, like some great mountain, off they glide, and leave it barren: if in the valley, an humble heart, they dwell there, and make it fruitful. As that royal Prophet sings; *Thy waters stand in the valleys, and they grow thick with corn*.

But how can it be conceived, that the *clouds* above, being heavy with water should not fall to the earth suddenly, seeing every heavy thing descendeth? It cannot be denied, but the clouds are heavy: yea the very winds, which are lighter than clouds, have *their weight*. Philosophy is here too defective; all the human learning in the world cannot give a sufficient reason for this. Only the word of God decides it: *Let there be a firmament in the midst of the waters; and let it divide the waters from the waters*. This was God's ordinance in the creation; and such is his providence in the disposition of the clouds. *He bindeth up the waters in his thick clouds, and the cloud is not rent under them*. There he had them hang, till he that called them up, sent them down. There are those bottles of rain, as it were *in orbe non suo*, thin as the liquor they contain: there they move up and down; and when his finger crusheth them, they drop again to their own place. By virtue of this command, the waters hang in the clouds, and the clouds in the air, and need no supporters. He can as easily hang water in the air, as he can hang the earth upon nothing. Some by that firmamentary division of the waters, have dreamt of a watery heaven above the stars, for the better mitigation of their heat. But the celestial bodies are of no fiery or elemental nature: nor have they such heat in them, as needs to be refrigerated. By the firmament is meant the Air: the waters below it are seas and floods: the waters above it are the *Clouds*. Which helps us to understand that of the *Psalm; Praise the Lord, ye waters that be above the heavens*: that is, above the lower region of the air. So, *the Lord thundered in the heavens, with hailstones and coals of fire*. Now thunder, lightning, and hail, come not properly from heaven, but from the air.

In sum; Priests are *Clouds*; this is no ignoble Title. How often did the Lord appear to *Moses* in a *Cloud*? How long did he walk with Israel in the pillar of a *Cloud*? *I will appear in the cloud before the mercy-seat*. The *Cloud* was a figure of Christ; without whom we should never have seen God appear in the mercy seat. *When the glory of the Lord filled the Tabernacle, the Tent was covered with a Cloud*. Our glorious Savior sits upon a *white cloud*: Saint Paul speaks of a *Cloud of witnesses*. It is a happy Church that is encompassed with a cloud of Preachers. Mans heart is a plot of ground; which before it be fruitful, must suffer a spiritual husbandry. First, It must be plowed, and broken up: it is so cold and stiff a clay, that it needs undergo the coulter. God was fain to shake the earth before he could move the *Iailors* heart. When the terror of sin and Judgment works upon the natural conscience, then the plow-share reacheth the quick. Secondly, once plowing is not sufficient; for it will quickly harden again of it self; there must be a second stirring. In prosperity it will never tell truth; but rather flatter that it may be flattered. But when the ground is softened, then put in the plough: the heart broken by affliction is fit to be tilled with it the word. Thirdly, cast in the seed with joy and hope of a blessed harvest: sow it with the precious promises of Jesus Christ. Fourthly, then come the *clouds* and they do their seasonable office, in pouring down kindly showers, both to raise and ripen the fruits of grace. Fifthly, after all this, weeds will grow: therefore we must fall to weeding, and hook out our lusts with the sickle of repentance. Thus the *valleys shall stand thick with corn, till we rejoice and sing*.

The next point is their levity; *Carried with a wind*. Some are not stable in the truth, but it is not possible for any man to be constant in errors; for the next fancy will take him off from the former. As wanton children are won to be quiet with change of toys; so the devil is fain

to please such men with variety of crotchets. He forgets what he hath been, understands not what he is, and knows not what he will be. But like a banished man, when his back is upon his own covntrey, all the world is his way. He is fled, with *Jonah*, from the word of God, and now it matters not whither he makes his voyage. From a Brownist to Anabaptism, from an Anabaptist to Arianism, from an Arian to the Family of love: still he is *carried with a tempest*; and does not more eagerly embrace the air where he is first a *Cloud* gendred, than he rails on it when he is removed. He is water, and water hath ever been an emblem of Inconstancy. So *Jacob* called his son *Reuben*, *unstable as water*. Whether it be a *cloud* above, or a billow below, it is carried with the wind. There is a rack-wind, and that drives the clouds: there is a ground-wind, and that tosseth the waves. So Saint *James* compares the inconstant to *awave driven and tossed with the wind*.

To exemplify this unstableness. First, Water is continually running from coast to coast, and as it changeth currents, it changeth name and colors. Names according to the countries it saluteth. Colours; for in puddles it is black, against rocks foamy, in the sea green, in sweet rivers clear. Such a *cloud* as here is meant, is at *Rome* a Papist, at *Munster* an Anabaptist, in England a Protestant. Indeed he tarries nowhere; for his heart is but an Inn, and all his thoughts travellers: if they lodge for a night, they are gone in the morning, and leave him without taking leave of him. Secondly, water runs to the lowest parts, seeking out holes and receptacles where to hide it self. So these wavering *clouds* love corners and private conventicles, and leave the beaten way, though it lead directly to heaven. They scorn with every common understanding to go through the gate, and therefore will climb over the wall. Thirdly, water poured out leaves nothing behind in the vessel: oil and wine will leave their favor, and milk the color: but there is no remaining sign of water that it was there. So their steps be fluide, and no more stable is their memory; ⁱ either buried in oblivion, or famous for infamy. A cloud both alters the shape with the wind, now appearing like a house, then like a camell: and the seat with the wind, now hovering over this climate, then over that. They are wax ready tempered, that soon taketh a new impression. Or chaff, which when the good grain sinks down and is saved, becomes the sport of the wind. Their plague is answerable, *They shall be chased as chaff of the mountains before the wind, or the thistle-down before the whirlwind*. The tempest hath driven them to and fro upon earth, at last it shall blow them to hell. They are like loose teeth in the mandible, of more trouble than use. They set themselves for so many things, that they are good for nothing. A Pluralist in religion is indeed a neutralist; and seeks the truth by all ways but that where he is sure to find it. The moon spake to her mother to get her a coat made; but no tailor could fit her: for if he made it fit for her in the change, it would be too little in the full: if it were fit for the full, it would be too large for the wane: so we must have for every day a new coat, or none. The inconstant soul is as hard to suit: only, after the change of many places, there is one that will hold, the place of darkness: after the change of many fashions, there is one that will last, a coat of torment. But for us, let us *stand fast in the faith*, and *bold that we have*, that we may never lose our Crown.

Carried with a Tempest.] They promise a shower, and bring a storm. This is their mockery: they have four inconveniences of the *Clouds*.

1 They hinder the Sun from so clearly extending his beams to comfort the earth. An Antichristian Priest is a *cloud* gotten before the Sun; whose very doctrine tends to darken the light. That *Ignorance makes Saints*; how much is hell beholding to them for such an opinion? They call that the *mother* of devotion, which was indeed the daughter of transgression. We use to say for the body; If nature lose some vigor or virtue in one sense, she recompenceth and mends it in another: they that see ill, hear the better: and he that wants his smelling, hath the better taste. But if the soul lose her eyes, she will hardly find the way to heaven: nor can we say, any faculty is improved, any grace advanced in her, for being blind. There is a woe to them that *withhold the truth in unrighteousness*. Not sanctity, but Iniquity is the child of darkness. Sin was begot in secret, betwixt Satan and *Eve*: and Vice is the brood of *Nyx* and *Acheron*, say the Poets.

2 *Clouds* are unthankful: for they are drawn up by the Sun, and set in the lower region of the air: there being placed, they not seldom dishonor that Sun which exhaled them, by darkening his refulgent beams. I do not say that false Teachers are called by Christ: they rather prefer themselves without invitation; making the Church a market, and buying their places; and those too often, of eminency: which they fill, like clouds, with a blustering and stormy presence. But in the mean time they obscure that light, which the *Sun of righteousness* would give to his Church by better instruments. Thus they have *Loca Christi*, and *Arma Antichristi*: and most ingratelously dishonor that Name by which they would be called.

3 *Clouds* do harm when they vent themselves in a *Tempest*: their moisture is not so profitable, as their violence is hurtful. They that never preach but in thunder, whose words be flashes of lightning; hell and damnation being almost the period of every sentence, are *lurida, turbida, horrida nubila*, black, pitchy, and pernicious clouds; presenting the face of God tempestuous, and the brow of heaven cloudy: for so we call the frowning, a cloudy forehead. These are *Nubigenae*, engendered of clouds, as Poets write of the Centaures. They that hang their faith on such men's lips, do but like *Ixion*, embrace a cloud instead of *Juno*. *Fabius Maximus* resolving to prolong the war, waited on *Hannibal's* progress, and encamped himself on the high grounds. *Terentius* gave *Hannibal* battle, and was put to the worst: but then *Fabius* came down the high grounds, and got the day. Whereupon *Hannibal* said, he ever thought, that same *cloud* which hanged on the hills, would at one time or other give a *Tempest*. So these *Clouds* never spend themselves, but with a *storm* to the Church of God.

4 They are unprofitable clouds; *Nubes sine aqua*, as *Jude* calls them; empty bottles, which promise the thirsty earth relief, and have never a drop in them. Or if they have any water, they let it fall where it can do no good. As sometimes we have seen dry pastures and chopped grounds, as it were with open mouths calling upon the clouds for rain: anon a cloud gathers, and comes down; but where? It misseth the needy fields, and falls in a dirty lane: balking the place where it is expected, and fouling the way where it might be spared. This the natural clouds do by God's disposing: but I speak of rational, willful, spiteful *clouds*: Many rich men are such condition'd clouds: they have store of wealth, and some they will part with: but it shall be to such as have no need of it; and that either for fear, or favor, or in hope of honor: which is in the proverb, *pouring water into the sea*. But to the poor, distressed,

and thirsty souls, they will not afford a drop. While they live, they will empty a bag to the Lawyer; which is to fall in a dirty lane. When they die, they make rich men their heirs and executors; not in imitation of God, *To him that hath shall be given:* but to witness their dear regard of money; which when they can keep no longer, they bequeath to them that will keep it: as if they durst trust anything sooner than their Maker. So do they love the world, that they love all them that love it: and when the hand of death crusheth these *Clouds*, they fall into a quagmire.

You see by this time what *clouds* they are, against which our Apostle inveighs. *Nubila procellosa*, tempestuous clouds; that raise storms and factions, and trouble the peace of the air. *Nubila picea*, black clouds; that turn day into night by their errors. *Nubila coelivaga*, wandering clouds; that never keep any station. *Nubila fictitia*, dissembling clouds; that promise moisture, and have none. *Nubila liventia*, malicious clouds; that intend nothing but mischief. *Nubila fatna*, foolish clouds; that make mire, rather than cause fertility.

But withal, there be commendable clouds: there is difference between *Nubes umbrifera*, a shadowing cloud; and *Nubes Imbrifera*, a showing cloud. There is *Nubes carulea*, a bright, azure, sky-coloured cloud; like that heaven to which it is near; whose *life is in heaven*. *Nubes frugifera*, a fruitful cloud, that causeth the earth to fructify. The Lord fills these clouds with his holy dews, which they let fall in due time and place. *They water the earth, and come down like showers upon the mowne grass*. In their days *shall the righteous flourish, and abundance of peace so long as the Moon endureth*.

Besides the former resemblances; Preachers are *Clouds* in spending themselves upon the dry earth. When a cloud hath emptied it self of water, it ceaseth to be: so we consume ourselves to do you good. Love turns us into lamps, that we wast ourselves to give light unto others: into silkwormes, that we spin out our own bowels, to make you garments. The *Olive* would not *leave her fatness*, nor the *Fig tree her sweetness*, nor the *Vine her cheerful liquor*: we refuse not to part with our fatness and sweetness, our blood and marrow, our rest and quiet for your sakes. Yea, like clouds, we willingly consume ourselves in showers, that you may bring forth fruit unto Jesus Christ. This riseth to the conviction of them that will not be bettered by the good clouds.

1 Some refuse to come under the clouds, and of all places love not the Orbe of the Church. The fruitful grounds are covered with clouds; they that shun this rain for fear of being wet, shall have barren souls. There is *Daplex Coelum; Glorie & Ecclesiae*: the Church is a heaven upon earth; her Priests be the clouds of heaven: she denies not her showers to them that seek it; the rest must remain a wilderness. The Jews, while the Church of God was national, were commanded in their devotions to look toward the Temple, when they could not come to it. We have those that may come to it, but will not look toward it. *In this place will I give peace, saith the Lord*. Not anywhere, not everywhere, but in his own house: as if this blessing were confined to his holy walls, *In this place will I give peace*. I know not whether the blessing doth more honor the place, or the place the blessing: both grace each other, and make God's people happy; *In this place I will give peace*. This flower grows not in every garden, but only in that which these *clouds* have watered. If ever we would have peace; outward, inward, private,

public, secular, spiritual; peace in our Land, peace in our Church, peace in our State, peace in our own Souls; we must pray for it: and if ever we will pray for it, we must pray here; for *In this place will I give peace*, saith the Lord. It is true indeed, that we are bidden everywhere to *lift up pure hands unto God*: but those hands cannot be pure that are profane; and they cannot be other than profane, that condemn the Church, the clouds, and showers, and ordinances of God. If ever men would have their prayers heard at home, let them pray at Church: else their devotion is but the sacrifice of fools. For he hath said it, who hath good reason to appoint the circumstances of his own beneficence; *In this place*, where those holy clouds are, *I will give peace*.

2 Some bring forth no fruit at all, though they dwell under the *clouds*. They are barren and beaten grounds, like the streets or high ways, over which such a throng of lusts fetch their continual walk, that nothing can rise or prosper. The more rain falls, the more dirt. Or if they produce any fruit, it is weeds instead of herbs; stinking weeds; yea even briars and thorns, to scratch and wound the husbandman that tills them. If a displeasing drop falls from the clouds, they rage and swel; as *Pharaoh* did when he received a command of Israel's dismissal. The showers and monitions of God make ill men worse. Corruption, when it is checked, grows frantic: as the waves do not beat or roar anywhere so much, as at the bank that restrains them. Or as the vapor in a cloud would not make that fearful report, if it met not with opposition. A good heart yields at the stillest voice of God; but his most gracious motions harden the wicked. Some would not have been so desperately settled in their sins, if the word had not controlled them. But that ground is reserved for the fire, which would not be bettered with the water. What the element of mercy could not mollify, the element of wrath shall cruciate. For the earths sake which we bear, the earth that bears us, is often cursed therefore our works are weeds, because we concoct the moisture of the clouds into venom. *So Spinus & tribulos, velut ignis escam, ferimus*: briars and thorns are fit fuel for the fire: *Secundum ea quae mali proferunt, ipsi efficientur*. If the lustful limbs burn in flames, it was lust that made them fit matter for those flames.

3 Others look after the infirmities of the *clouds*, and never mind their virtue or benefits. They will follow their Teachers own way, not that which God teacheth by him. Israel indeed did follow the cloud in the wilderness: when it stood still two years together, they moved not: only then they went on, when that went before them. And we do well to follow the pattern of those holy *clouds*, that direct us the way to Canaan. Yet this, not absolutely, but with limitation. The Cloud that guided them had two parts; a light part, and a dark one. The Egyptians who were God's enemies, had only the dark part; which following, they rushed into the red Sea, and were drowned. The Israelites had the light part, the direction whereof safely delivered them. Wicked eyes see only the dark part, the infirmities of these *clouds*; that example they follow, and perish. Faithful souls look upon the light part, the graces of God in them; this doctrine they follow, and are saved.

To conclude. Be thankful to these *clouds*, in returning answerable fruits. If showers fall on a dunghill, they make but dirt: if in a kennel, they make but stink: if in desolate places, they spring up weeds: but in the garden, they raise up herbs and flowers: in the tilled field, corn:

in the meadows, grass: in the groves and orchards, plants and fruits. If the ground of your hearts be foul with uncleanness, rank with covetousness, or sown with lusts, our rain will cause the appearance of weeds. But the mind that comes hither like a well tilled field, receives these showers with comfort, and recompenceth them with increase. *Then shall the earth bring forth her increase, and God, even our own God shall give us his blessing.*

This Heart of ours is the best or the worst ground that lies between heaven and earth. The worst, if it be thorny, weedy, mirie: but if fair, pleasant, fruitful, it is the best. There be two that lay claim to it: and howsoever the propriety be God's, for he made it; yet Satan will try his title, and sues to have it. First, let us weed this ground, and that betimes, for old weeds will hardly be destroyed. Sins are weeds, the weeding-hook is Repentance: let not a weed appear, but presently by contrition cut it down. God indeed said of another field, and in another sense; *Let them both grow together until the harvest:* but it must not be so here, for then the weeds will eat out the corn. Secondly, keep it in heart; for if the soul have not her chearings, she will grow faint and barren. The way to keep thy heart in heart, is by devout prayers, meditation, hearing the word, and receiving that which is *Pabulum animae*, the blessed Sacrament. Thirdly, look to the expiration of thy farm, and be sure to leave it in good case: that when the great Landlord shall call the Tenant out of the Tenement, the soul from the body, it may be entertained into his own house, the glorious Court of heaven. Fourthly and lastly be, sure to pay thy rent always, and that is Thankfulness. For temporal farms we pay our rents by quarters and half years: but this rent is due every month, week, day, hour. *Seven times a day, yea seven times an hour, will I praise thee.* We forfeit many of God's favors, for not paying the rent of Thankfulness. It is an easy rent, it costs us no labor. It is a cheap rent, we are not out of purse for it. It is a ready rent, never to seek. If it be easy, ready, cheap, why do we grudge it? We can do little, if we cannot thank God for his goodness. Yet for the ground it self, for the seeds that sow the ground, for the clouds that water the seeds, for the Sun that draws up the clouds, for the influences of heavenly grace that bless all, God requires no rent but our thanks. *Hoc nil dici brevius, nec audiri laetius, nec gratius intelligi, nec agi fructuosius potest.* Nothing is more easy to be spoken, or more comfortable to be heard, or more acceptable to be understood, or more fruitful to be done, than thankfulness. If we cannot requite gifts, yet let us return thanks. *Debitam Deo nunquam referre gratiam potero: tamen hoc non desinam, ubique confiteri me referre non posse:* I can never give unto God sufficient thanks; yet I will ever acknowledge that I cannot give him thanks sufficient. He that returneth this to man, makes half the amends: to God, it is all the amends we can make.

But the least gratitude lies in the tongue; when the heart, when the life is thankful, this is better than the sacrifice that hath horns and hoofs. Then is the earth thankful to the clouds, when it returns answerable fruits; when it does confess and recompense the good it hath received, when the valleys stand thick with corn, the meadows yield fat pasture, the trees flourish with fruits, that the birds sit and sing in the branches. We call a barren earth, an unthankful earth. What is the worst fruit that the earth bears? I find a great complaint of *Tares*, of *Thorns*, of *Weeds*, of venomous creatures, noxious, and baneful plants: yet all these are good in their kinds, and useful to the wise. But the worst things that the groaning earth bears, be ourselves, our sinful and unprofitable selves: *Telluris inutile pondus.* Therefore God

more than threatened, *to destroy both man and beast from the face of the earth*. The earth as a good mother, rejoiceth in good children: but she mourneth for them that dishonor their Father, and are a shame to their mother. *Non laetatur super bestiis & rapidis feris*: but in men, tame and gentle creatures. So long as there is pride in us, contention among us: while covetousness and cruelty in our hands: unmercifulness in our hearts, and lust in our loins remains unweeded out; we are those wild beasts. Is this our thankfulness to the *clouds*? Is this our requital for all their showers? Do we rain down holy dews, and find you springing up profane weeds? Alas, for the sins of the Land! for this cause the clouds melt themselves into tears. As all our Sermons be public showers, to refresh your thirsty souls: so we have also our private showers, dissolving ourselves into tears for the obstinacy of your hearts. *We weep in secret for your pride*, and are still dropping this rain from our eyes, together with the exhortation of our lips. Remember that God who gives you the former and the latter rain: showers to soften the earth before the seed be cast in; showers when it is cast in, to bring it forth: showers to ear it, and showers to ripen it. If all this will not make you fructify, the clouds weep again, because *they have labored in vain, and spent their strength for naught*. *Mortals quoniam nolunt sua crimina flere, Coelum pro nobis solvitur in lacrymas*. O that it would fall out by you, as the Bishop comforted *Monica* concerning her son *Augustine*; *Fieri non potest ut populus istorum nimborum pereat*: the children of so many showers and tears shall never perish.

Open therefore your breasts to receive these holy dews: lest with that rich Churl, you cry hereafter for some of this water, when you cannot have it. How many showers and buckets of grace had he despised in his jollity? now he calls out pitifully, for one *drop to cool his tongue*. Do not neglect the least drop of grace when it falls, lest you be driven to beg one drop of mercy when it must fall forever. Now God draws near unto you, draw you near unto God, and be enlighten'd: so shall you no more be *tellus arida*, but *terra florida*, bearing $\langle \diamond \rangle$ for the Lord's harvest. Thus you shall restore the golden age, and make the place you live in, were it worse than it is, a very earthly paradise. Earth shall return to earth; but such fruitful earth shall possess the earth, and be possessed of heaven. Now the grace of God make us the one, and the glory of God crown us with the other.

To whom the mist of darkness is reserved forever.] Private offenders are not so much plagued, as public. *Bis peccat, qui exemplo peccat*: for he teacheth evil by doing it, and so again does evil by teaching it. *Exemplare malum, capitale malum*: the exemplary sin is a mischievous sin: he that gives bad example, shall be made an example himself. A sinner, by his true contrition and hearty repentance, may get pardon for his own sin; but how shall he procure it for them whom he hath taught to sin? Nothing more troubles the mind of a good man, than his tempting of others to offend God. Thou hast been a blasphemer, and art converted: but how shall this medicine cure the infection which thy foul breath hath conveyed to others? Thy excesses may be forgiven thee, but how art thou sure of those *Uriah's*, whom thou hast inebriated? The adulterer, after the fact may repent of his own wickedness, yet it cannot but trouble him to think what may become of his harlot. So grievous and dangerous it is to be guilty of others sins. An eminent offender draws many with him into evil. When *David* fell in with *Bathsheba*, many of her servants and his courtiers must needs be conscious of that adultery. When *Uriah* must die, *Joab* must be fetched in as accessory to the murder: how did

that example harden his heart against the conscience of *Abner's* blood? He might well think, how can my master revenge that on me, which he acts himself? Great men's sins are seldom secret, and no less secret shall be their shame. These heretical Teachers have brought on men's souls a mist of darkness, and done what in them lies, to send them blindfold to hell: now therefore such a lot abides them, even *a mist of darkness forever*. In which punishment observe three things.

The

- 1. Quality of it; *Caligo tenebrarum, the mist of darkness*.
- 2. Congruity of it; It is prepared or *Reserved* for them; and they were such as loved darkness more than light.
- 3. Eternity or duration of it, For ever.

First, the nature or quality of it; *a mist of darkness*. If hell had no other anguish in it but the very darkness, it were a formidable place. How uncomfortable would that night be, which had no hope or possibility of day? But as it is said of heaven, *the gate, of it are not shut by day, and there shall be no night there*: so it is contrary of hell the gates of it are not open by night, and there shall be no day there. Night is found to be *Terrae filia*, the daughter of the Earth; and that is dark enough: so *Job* calls the Grave *a Land of darkness, and the shadow of death*. If our bodies hourly sense when they lie in that dark bed, how tedious, how odious would it be unto them? But there is that which Christ calls 〈 in non-Latin alphabet 〉, *utter darkness*; uncomfortable, unlightable: The Hebrews by *Light*, understand joy and felicity: by *darkness*, sorrow and confusion. *To give light to them that sit in darkness*. Such *mist* shall be on their souls, as comes upon a swooning man: who cannot see though his eyes be open: the organs being (for the time) incapable of illumination. So lie the damned, as dying men in the very pangs of death, with a *mist of darkness* over their understandings, yet cannot die.

But there is fire in hell; shall not this give light? No, it differs from elemental fire; First, for violence, it is more subtle and searching. Secondly, for duration 〈◇〉 is a wildfire that cannot be quenched. Thirdly, for operation, it consumes not what it burns. Fourthly, for obscurity, though it shine terribly to the vexation of the wicked, yet it shines not to their comfort. *Cremationem habet, lumen non habet. John was a burning and a shining light*. There is a fire that shines without burning, and a fire that burns without shining. It is as easy for God to make fire without light, as light without fire. All the prisons and dungeons devised by man are palaces in respect of hell: as all pains mortal are *Vmbra ad haec tormenta*, a mere shadow to these torments. The *darkness* of Egypt was wonderful, and fearful: wonderful, in that it was so thick that it might be felt: fearful, therefore reserved for the ninth of the ten plagues. But this far exceeds; 〈 in non-Latin alphabet 〉, *the blackness of darkness*: so doth the Hebrew Idiotisme express it in the uttermost extract of *darkness*. If thou couldst see in a dark prison some looking pale and ghastly, others bound in chains and fetters, others tormented with famine, all shut up in a loathsome dungeon, howling with lamentation how would it fright thee from such a course, as might endanger thee to such a place? Thus let us meditate of this

darkness here, that we may never feel it hereafter. The body that is surfeited with repletion of pleasant meat, must be purged with bitter pills. Let the due consideration of those insufferable horrors cleanse our hearts from all filthy lust: and let us follow the way which the light of grace leads us, that the light of glory may crown us.

Reserved for them: this is the proportionableness of it. The punishments which God's justice inflicts upon sinners, have always a respect of condignity, not seldom of congruity: so that we may read the matter of the offense in the characters of the penalty. These black clouds did wholly endeavor to superinduce *darkness* on the Church, therefore the *mist of darkness is reserved for them forever*. Some read, *Paratur*, is *Prepared*: and this refers us to God's decree, who had preordained the darkness of hell for such cloudy souls. Not *Paranda*, nor in *Parando*, but *Parata*. As a king prepares a prison for such of his subjects, as shall prove rebellious. But God made not darkness; and whereas in the beginning of the creation it is said, *Darkness was on the deep*; this was not a thing created, but a mere privation or absence, or not being of that light which was made afterward. Nor do we think this *mist of darkness* a positive thing; but as when the Sun is hidden, darkness necessarily follows. Not a beam of God's countenance, not a spark of his light comes into hell, and thereupon follows this intolerable darkness.

Tophet is ordained of old: non casu, non subito, sed deliberante judicio. For the antiquity of hell, I refer you to the fourth verse of this chapter; where the lost Angels are said to be *cast down into hell*: now they could not be cast into that which was not. God hath ordained but two places to receive all, whether Angels or men. For those Fustian-weavers of Rome with their *intermedia loca*, they make but *Chimaera's*, and imagine places without a foundation. As *Limbus Patrum* where (they tell us) there is *Poena damni, non sensus*; and *Limbus Infantum*, for children dying without Baptism; where they likewise say is, *Poena, non sensus, sed damni*. The former whereof they would have dissolved by Christ's descension into hell; the other to last forever. And their Purgatory, where is both *Poena damni*, and *Sensus*; which shall cease at Christ's coming to Judgment; unless some better informed and more merciful Pope unlocke the doors, and let them out for money beforehand. These be pretty tales for a winters night, and not unlike their legends. The holy Scripture hath this plain truth: There is but election and reprobation, grace and sin, the narrow gate and the broad way: but two places, Light and darkness, Joy and pain: but two ends, heaven and hell, to one of these must all flesh come. They that tell you otherwise, flatter you with error: we tell you the truth, though it be with terror; and *testify to you our brethren, (albeit with another mind) that you come not into that place of torment*. And howsoever you may storm against us, for disquieting your security with such menaces; yet we had rather you should be offended with us for preaching hell to you here, than that for not preaching it, you should curse us in hell hereafter.

But I rather read it, *Is Reserved*; and then it denotes the fitness of the plague to their sin: *darkness to darkness*, inward to outward, temporal to eternal darkness. The Egyptians drowned the males of Israel, themselves were drowned for it. They had bloodied the waters from those innocent veins, their waters are turned into blood. That law of Retaliation which God will not allow us, because we are fellow-creatures, he justly practiseth on us. He would have us read our sins in our Judgments, that we might both repent of our sins and give glory

to his Justice. *Cham* sinned against his father, and therefore is punished in his children: whereas *Japheth* was dutiful to his father, and finds it in his posterity. Because *Cham* was an ill son to his father, therefore his children shall be servants to his brethren. But because *Japheth* joined himself with *Sem* in bearing the cloak of shame, therefore he shall dwell in the tents of *Sem*, and partake of the blessing. *Samson* abuseth his strength among women, therefore he lost his strength by a woman. *Saul* divides himself from God, God divides the kingdom from *Saul*. *David* committed three sins in the business of *Uriah*, adultery, murder, and dissimulation; for all these he receives just payment: for adultery, in the deflouring of his daughter *Tamar*: for murder, in the stabbing of his son *Amnon*: for dissimulation, in the contriving of both, *Did you not hate me, and expel me out of my Fathers house? and why are you come to me now when you are in distress?* saith *Iepthah* to the elders of *Gilead*. The suits of necessity are justly upbraided with the errors of prosperity. The same expostulation that *Iephtah* makes with *Gilead*, God at the same time makes with Israel; *You have forsaken me, and served other gods, wherefore should I deliver you? Go and cry unto the gods ye have chosen.* God tells his children of their faults, while he is whipping them. It is a wise and safe course, to make much of those in our peace, whom we must make use of in our extremity: otherwise it is but just, that we should be rejected of those whom we have rejected. We call upon God in our trouble, and are not heard: Why? because he was not heard, when he called to us in our jollity. He will say, *Did you not drive me out of your houses, out of your hearts, in time of health? Did ye not plead the strictness of my charge, the weight of my yoke? Did not your willful sins expel me from your souls? what do you now crouching and creeping to me in the evil day?* It is but justice, if God be not found of those that were content to lose him.

Thus he once plagued the inundation of sins with an inundation of waters: Sodomes unnatural lust with unnatural fire. He proceeds still in the same course; the dearth of charity he punisheth with the dearth of plenty: the surfeits of peace, with the sharp physic of war: malice and wrath, those burning sins, with burning fevers: the languishing of piety, with consumptions of body: whoredom and uncleanness, with loathsome diseases: riot and profuseness, with fluxes: drunkenness and excess, with dropsies: pride and swelling, with tumours: curses and blasphemies with the plague and pestilence. That which men have so many years tossed in their mouths, is now fallen upon their loins the plague hath been their imprecation, the plague is become their common destruction. What is it that infects the air, but the contagious breath of oaths and curses, vented every moment from the lips of men and children? Every sinner teacheth God how to punish him, *ex ore suo*, out of his own mouth. And there is no particular wickedness, but God hath a particular rod to scourge it on earth, and a particular torment to vex it in hell. Only they escape, that have answered all the variety of their sins, in the variety of the sufferings of Jesus Christ.

For ever. Such is the perpetuity of this darkness. And this is also a just recompense, that they which might have found life, and would not seek it, should at last seek for death, and not find it. There is a shame never covered, a worm never dying, a cry never ceasing, a fire never wasting, an intolerable pain, an interminable time. *They shall desire to die, and death shall flee from them.* A good day makes amends for a bad night; but to this night belongs no day; it is *everlasting darkness.* The roughest tempest, the weariest journey is not without comfort,

because there is hope of an end: but these pains be as endless in quantity, as they are easeless in quality. *Joshua* had a long day, when the Sun stood still; yet that day had an end; the Sun did go on his course again, and set: but here the Sun and Moon shall utterly cease to measure time by their motion. That is a long sentence that hath no period, a doleful night which shall have no morning; a woeful darkness, where no star shall give a glimpse, no taper burn for the damps and foggy mists. Thus they lie like a malefactor pressing to death, calling for more weight to dispatch them, even *rocks and mountains*, and cannot get it. They are those *serpents that will not be charmed*, those tormentors that will never be entreated. It is to no end, to compare them with piles of grass, sands or stars: if a million of years should stand for every dust of the earth, there might be an end: but this is *mors sine morte, finis sine fine*: time shall be no more; and after time, it is as possible for that damnation to be temporal, as it is for God not to be eternal.

Sins greedily hear that the *mercy of God endures forever*: but they shall as sensibly feel, that the wrath of God also endure forever. It was a pitiful complaint, *Will the Lord cast off forever, is his mercy clean gone for evermore?* God did not deal so with *David*, he will deal so with the damned. Let this meditation touch thee now, that the matter it self may never hurt thee hereafter. That heart is hard frozen, which nothing can thaw but hell-fire. If a rebellious city were threatened by the king to be tythed for their conspiracy; that one of ten should die in justice, though nine were spared in mercy; would not everyone tremble, lest the lot should fall upon himself? If among ten passing over a bridge, one were assured to fall in, would not everyone look to his feet? The Supreme Judge in his last great Assizes, will execute his wrath upon many: not one of ten, but rather nine of ten are in danger; *for all have sinned, and come short of the glory of God*, deserving ever-burning fire in everlasting darkness; shall we not make sure our Advocate to plead for us; even Him alone whose plea is unanswerable, because he died for us? He that is *For ever*, suffered that we might not suffer *forever*. But will he plead for those above, that care not to be his below? Shall they challenge his covenant then, and trample on it now? Do they not abuse that Covenant, while they break the conditions, Faith and Obedience? Let not men flatter themselves, that they may sin *in aeterno suo*, so long as they can: and yet that God will not punish them *ateterno suo*, so long as he can: Hell was not made for nothing: there be two fatal engines, the devil and sin, that will supply and furnish it, and keep it from being empty.

Thou art sick, think how uncomfortable it would be, to be confined to that bed and that pain: if no worse, for a thousand years: where thy friends are fiends, and thy Physicians tormentors. Consider them that are shut up for the plague; how irksome it is to want help and society, to lie fearfully expecting death every hour; when as yet there is a *Lord have mercy on us* upon the door, and the prayers of thousands sent up to heaven for their comfort. Who would for the pleasure of an hour, be rack'd a whole year? Or for a mass of gold, lie burning in the fire one day? Yet how many for the satisfaction of a lust, hazard themselves, souls and bodies, to more exquisite tortures, and endless flames? Let us not pass over this meditation superficially, but in time make an end of sinning; otherwise beyond all time there will be no end of our suffering. For our Creators sake that made us, for our Redeemers sake that with his own blood bought us, for that Comforters sake who would heal us, for the

Angels sake that guard us, for the Churches sake, our mother that mourns for us, for our own Souls sake, that should be dear unto us; let us break off our sins by repentance, and live the life of grace and obedience, that we perish not in this *mist of darkness forever*.

2 PET. 2.18.

For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

Flesh and blood is pleased either with no religion, or with a carnal one; yea with a carnal religion rather than none at all. For without some boundaries to the unlimited rage of sensuality, they could neither enjoy their goods, nor their sins in peace. Therefore among the Heathen politicke, that State where nothing was lawful, was preferred to the State where all things were lawful. The adulterer, that cares not whose bed he dishonors, yet would think himself wronged, if he might not keep his whore to himself. He would be loath to have his own goods stolen, that makes no conscience of robbing others. The wicked are neither sensible of doing injury, nor patient of suffering it. Unjust tradesmen will have the Law open to fetch in their debts, and that with rigor: but for payment of their creditors, they would have the Law shut, and nose them under a protection. Thus if they can shuffle out for this world, they never dream of any reckoning in the world to come. That religion therefore, which can humor flesh and blood, and give corrupt nature leave to be her self, proud or wanton, is the only plausible doctrine, and sure of entertainment. Every bad man would have all others bound, and himself free: and he easily connives at that in himself, which he severely censures under another skin. Silly understandings adhere to that rule, which is indulgent to their carnal affections; as fishes are taken with the bait that is agreeable to their natures. Wanton souls are caught with wanton allurements. *When they speak, &c.*

This verse is spent upon two sorts of men; the Seducers, and the Seduced: the subtle and the simple; the thieves and their bootie. In the Deceivers we have Their

- Posture, *they speak great swelling words of vanity.*
- Imposture; *they allure* or beguile souls.

For the Deceived, we have three circumstances;

- 1. What they were for their former condition, *escaped, &c.*
- 2. What they are for their present estate, *wrapped in error.*
- 3. How they become so; which is their own weakness, or proneness to sin, whereby the Temptation works upon them, here called *wantonness.*

The Posture of the Seducers appear in three passages; *In*

- *Multiloquio, many words.*

- *Stultiloquio*, vain words.
- *Grandiloquio*, great swelling words.

For the first, they think to carry it away with words. That is a very ill cause, which wants colorable reason for it; that is a very ill reason which wants a *Tertullus* to plead it: and he is an ill *Tertullus* that wants words to defend it. Yea, error hath always most words; like a rotten house, that needs most props and crutches to uphold it. Simple Truth evermore requires least cost; like a beautiful face that needs no painting; or a comely body, which any decent apparel becomes. We plaster over rotten posts and ragged walls: substantial buildings are able to grace themselves. We cannot but suspect that cause, whereon the Lawyer wastes so much of his time and tongue. Multitude of words is not unlike the thick painting in some Popish Church-windows; a mere devise to keep out the light. Why doth the Hare use so many doublings, but to frustrate the sent of the hounds? A great deal of oratory bestowed on a vain subject, is but like an onion; when you have taken off all the pills, there is nothing left. Falsehood is a gaudy harlot; strippe her of her borrowed garments, she will appear, we know not whether more hateful or ridiculous. Loquacity hath ever been a note of folly; *In multiloquio stultiloquium*: it is very difficult to speak much and well. The ship that hath more rigging and sails than ballast, will never make a good voyage. The tree that wanted fruit, might have abundance of leaves; and commonly they have the worst course of life, that have the volublest discourse of tongue. *They think to be heard for their much speaking*: as if God could not hear them at first; as if he could not understand them at once; as if the blessing of heaven depended on the labor of the tongue: whereas indeed, it is not many words, but hearty desires, that can fetch down heavenly blessings. No Prince will grant a suit ever the sooner for a long petition. Certainly, if twenty Ave-maries and five Paternosters were all that God required, many a Papist hath done his duty. But alas, how can they hope to merit by that, for which God hath said, they shall not be heard, *much babbling*. The Publican used not so many words as the Pharisee, the Pharisee had not such commendation as the Publican. *Frustrà fit per plura, quod fieri potest per pauciora*. There is little of a long-winded exercise, except to bring men asleep. Many words must not carry it; for then the brawling woman would have the better, who will not give over without the last word. But not to catch the disease, which I declaim against, prolixity of speech, I pass to the next, which is

Their full-mouthed speeches, *Great swelling words*. Nothing is more loud than error: the more false the matter, the greater noise to uphold it. *Paul* can have no audience, the truth must not be heard: but they all cry out for *Diana*. In that bloodiest and most unnatural custom of Idolatry that ever the Sun be held: the sacrificing of their children in burning fire to *Moloch*, it was the noise of the Instruments that drowned all sense of the madness. Thus *Ahab* shall be deluded with great words and numbers: the clergy of four hundred Prophets conspire to his destruction one: single *Michaiah* can do no good, they bear him down with multitudes. Four hundred to one, is odds: everyone will have as much talk as he. Yet indeed, one Prophet speaking from the Oracle of God, is more worth than four hundred Baalites. Truth is not ever to be measured by the Poll: it is not number, but weight that should carry it. Solid verity in one mouth is worthy to preponderate light falsehood in a thousand. But falsehood hath the

more *swelling* words, the louder noise: as *Cyprian* mentions one that challenged him to dispute; who though he wanted learning to urge any argument, yet he amazed the people by ingrossing all the talk, and holding the conclusion.

False *Zedekiah* not only speaks, but acts his prediction, with swelling words, yea presumptuous signs; *Horns of iron*, and *Thus shalt thou push the Syrians*. The horn is forcible, the iron irresistible: by an irresistible force shall *Ahab* do this: as if the certentie of his tongue were not enough without his hands. He had a forehead of brass, a heart of Lead: the one for impudence, the other for flexiblenesse to humors and times: therefore he devised *horns* to gore his King unto death. One silly Prophet affronts the 400; whereupon *Zedekiah*, having swollen first into words, now swells into blows, and smites God's Prophet on the face. *Micaiah* gave him the lie, and he gives *Micaiah* the fist; and with the blow expostulates. Before two Kings, the Guardians of Peace and Justice, swaggering *Zedekiah* falls to blows. For a Prophet to strike a Prophet, in the face of two Princes, was intolerably insolent: the act was much unbecoming the Person, more the Presence. Prophets may reprove, they may not strike. It was enough for *Ahab* to punish with the hand; no weapon was for *Zedekiah* but his tongue. And if *Ahab* had not been well content to see that hated mouth beaten by any hand; if malice had not made authority insensible of such an usurpation, this rude presumption had not past unrevenged. Falsehood doth not more bewray it self in anything, than in *swelling words*, in unjust blows. Nor is it any new condition of God's servants to smart for speaking true. Truth suffers, whiles error persecutes. None are more ready to boast of God's Spirit, than they that have it not. The full vessels are evermore silent. Brasse makes a great sound when it is beaten: the gold is more malleable with less noise. A fools voice is heard in the streets, but wisdom speaks low. Therefore hath luxurious behavior been called Roaring, for the dissolute cannot rule their tongues. As *Bias* was sailing, there fell out a great tempest, and the mariners (who were lewd persons) cried to their gods: but *Bias* said, Peace, make not such a noise: for if the gods know ye are here, we are all like to perish. Peacocks have a louder voice than Nightingales, no man thinks a sweeter. Empty caskes in the cellar return the greater sound; the good liquor lies in them that are dull. The light housewife is the scold, and can put down the grave matron in words, no less than the other excels her in honesty. The frogs of Egypt were no small plague: who besides the annoyance to their nostrils, and trouble to their bosoms, with a dismal dinne filled their ears. *Swelling words* are like the reports of Ordnance: they blaze, and crack, and smoke, and stink, and vanish. They proceed from diverse causes; there be in the soul six *swelling* diseases.

1 Pride, which is an unnatural tumour, and puffs a man up, as if he had eaten a spider. And indeed, Pride is a poison, and the nature of poison is to cause a *swelling*. He swells for place, not only above his fellows; *The man with the gold-ring looks to sit uppermost*: but even above the Angels; and *Similis ero Altissimo, I will be like the most High*. He that rides on his foot-cloth, or in his caroch, how big does he look on the inferior passengers? We wonder; it was not so with him the other day. Alas, since that time, he hath swallowed the venom of pride in a pill of wealth, and now you may see it by his *swelling*. He fears an affront, more than he fears hell: if by his equal, he puffs like one out of breath: if by his inferior, he swells like the sea in a

storm. The proud man is a kind of mad man; he thinks himself brave in another's clothes, and glories in that which is none of his. He is sick of a *swelling* in the brain.

2 Malice, which is a higher degree of poison, *swelling* inwardly; and when it cannot vent it self in revenge, bursts the entrails. How did *Joab* swell against *Amasa*? *Jezebel* against *Elijah*? Nothing but a poultisse of their warm innocent blood can abate the tumour. After the defeat of that great Armado, the Duke of *Ossuna* presented himself to the King of Spain, with a distaffe at his side, and a spindle at his back instead of sword and dagger: the King hereby understanding that a woman had foiled them, hastily stepp'd to the Altar, and taking a silver candlestick in his hand, swore a monstrous oath, that he would wast all Spain, yea his whole Indies to that candlestick, but he would be revenged on England. But God be praised, those *swelling* words were but the effect of his own malice, without our ruin; *Rumpantur & ilia Codri*. The malicious is troubled with a *swelling* of the spleen or bowels.

3 Vainglory, which is a kind of wood-sere or venomous froth, that swells men with a rank opinion of their own worths. So the Fly that sate on the axletree of the Chariot wheel, gave out that she made that glorious dust. Things that move upon greater means, they ascribe to themselves; and strut like Colosses, that the world may not scape their notice. Mighty are their words, as if they would shake mountains, and speak thunder-claps. *Come*, saith the Philistine to *David*, *and I will give thy flesh to the fowls of the air, and to the beasts of the field*. What big words were here? But how seldom ever was there a good end of ostentation? Presumption at once is the presage, and the cause of ruin. He is a weak adversary that will be killed with words. Swell on proud Giant; a small pebble from the brook shall confute thee. *Hath any of the gods of the nations delivered his land from the King of Assyria*? Swell on *Sennacherib*: an Angel shall confute a 185 thousand of thy soldiers with the argument of death in one night. Many a foe hath spoke bravely, who in the push hath made more use of his heels, than of his hands. When one vaunted of hurts received on his face, *Julius Caesar* knowing him to be a coward, bad him take heed the next time he ran away, how he did look back. This is a *swelling* in the Throat.

4 Hypocrisy, which is a malignant humor, *swelling* the parts affected or corrupted with it, as some kind of grass doth the kine, or sweet worte hogs. Methinkes the hypocrite should smile at himself, being so conscious, how he rails at the world which he worships; how he condemns the belly which he serves; how he persuades men to contemn the gold, which is dear to him as his life: how he commends the cross to others, which himself abhors. How like the kite, he flies aloft, but is ever looking down to the earth for his prey. He hath an ill-affected spleen, that grows big while the other members wast: or an obstructed liver, which blows up the cheeks and legs, while the vital parts want blood and livelihood. *God I thank thee, that I am not as other men*. Hypocrite, so thou sayest, so thou *swellest*: but what a tabe or famine of goodness there is within, thou dost not, thou dar'st not ask thy conscience. Like a decayed Merchant, that studies tricks to uphold the credit of his wealth; and still the nearer he comes to poverty, the more show he makes of sufficiency; till at last the bladder is pricked, and the wind flies out, and there is rather a merchants case than a merchant. Still

the more a man swells in pretence, the less he is to be trusted in deed. This *Swelling* is a Tympanie.

5 Blasphemy, which is the highest excess of words, when they swell against God himself. *Am I a dog, that thou comest against me with staves and stones?* The last words that ever the Philistine shall speak, are brags and curses. How truly he spoke himself? Had he been any other than a dog, he would not have opened his foul mouth against the host of God, and the God of hosts. And as he calls himself a dog, so it seems *David* thought him, else he had never come to him only with a staff and a stone. *Jezebel* hath lost her prophets; and she swears and stamps at that, whereat she should have trembled. She swears by those gods of hers, which were not able to save their prophets, that she would kill that Prophet of God which had slain her prophets, and scorned her gods. O foolish dust, wilt thou *swell* against thy Maker? When the Spanish fleet was fired and dispersed on the narrow seas, the young Prince of *Ascoli* at his fugitive arrival to *Dunkerke*, with his cap off, and grinning towards heaven, he swore to the Duke of *Parma* on the Strond, That not only all the four elements were Lutherans, but even that day God himself.

6 Success in wickedness, which is like *Aconitum* taken for diet-drink. To prosper in ill designs, is the greatest unhappiness, the heaviest curse: for he that useth to do evil, and speeds well, never rests till he come to that evil from which there is no redemption. *Joab* kills *Abner*, and scapes; again he embrues his hands in the blood of *Amasa*, and is not indicted for it: now *David* is old, and *Adoniah* towardly, he furthers him in the usurpation: and big with prefidence of his own command, he thinks to carry it; but this carried him to his grave. *Faire Absalom* was proud and ambitious, yet he flourisheth: he kills his own brother, yet escapes, he insinuates himself into the affections of the people, and bold of their fidelity to him, he *swells* even against his own royal Father, and becomes a disloyal traitor. God owes that man a grievous payment, whom he suffers to run on so long unquestioned. Prosperous wickedness is one of the devils strongest chains. A man feels a little sweetness of wealth, this sets him a gogge, he *swells* for more: when his stalk is so stiff that it bears up above the rest of his ridge, presently he *swells* for honor: the first draught doth not quench his thirst, he *swells* for a higher degree: thus honored, he *swells* into some place of authority, and still his insatiate dropsy calls for larger draughts, till at last he is inebriated: like the Toade in *Esop*, that would needs swell in Ambition to be as big as the Ox; and then he bursts. Such tongues shall be swollen with the infernal fire, till they be not able to call for a drop of water to cool them.

The last attribute of their speech is vain, *words of vanity*. If the matter were good, yet many words were vain, great words were vain: but here both the matter and words and all are not only vain, but *vanity* it self. *The kingdom of God is not in word, but in power*. How justly doth the Lord infatuate these magnificent talkers, in frustrating their boasts? *Magno conatu nugas*, they have a show of wisdom, but that show ends in folly. What hath been said of two nations, is true between two sorts of men: the French are wiser than they seem, the Spaniards seem wiser than they are. He that says little, is thought by some to understand less; and those great scholars, that are confident talkers. But to make superficialities seem body, with depth and bulk, the plentifullest speaker will scarce devise sufficient shifts. It is according to the

French proverb; much brute, little fruit: or as we say in English, a great deal of cry, but no wool. *Demades* the Orator in his age was talkative, and would feed much: therefore *Antipater* would say of him, •hat he was like a sacrifice, whereof nothing was left but the tongue and the paunch. *Alexander* in his Persian expedition, caused his soldiers to leave scatteringly behind them, as forgotten, larger and heavier pieces of armor than they were used to wear; the Macedonians being not such portly men: it was his policy to scare and fright the Persian. So mighty words terrify weak hearts: but wise Judgments make small account of their *vain* words, whereof one day they must make a strict account themselves. *Jezebel* swears by her gods to be revenged on *Elias*: it was well that tyrannesse could not keep her own counsel. She meant to kill him, and the disclosing of that purpose was a means to preserve him. The wisdom and power of God could have found evasions enough for his Prophet in her greatest secrecy: but now he needs no other than the warning-piece from her own lips. Here were *swelling* words, but the *words of vanity*: she is no less vain than the gods she swears by. In spite of her fury, and her oath, and her gods, *Elias* shall live: at once she shall find her self frustrate and forsworn. And now she is ready to bite her tongue, and to eat her heart for anger at the disappointment of her cruel vow. It were no living for godly men, if the hands of tyrants were allowed to be as bloody as their hearts. Men and devils are under the restraint of the Almighty; neither are their words more swelling, or their designs more lavish, than their achievements be vain, and their executions short. *Benhadad* sends great words to the King of Israel; as if it were nothing to conquer him: stay the proof; *Benhadad* flees, and Israel pursues. *The heathen rage, the kings combine, and the people imagine a vain thing*. Though for power they be kings; though for policy, counselors; though for fury they be Gentiles; though for number, all the people, multitudes; yet they study but *vanity*: they imagine a thing vain impossibly, vain unprofitably.

No wrestling of man can evacuate the purpose of God. While he struggles, he is caught: and by resisting the Will of God, he doth fulfill it. *Divinum consilium dum devitatur, impletur: humana sapientia dum reluctatur, comprehenditur*. Second causes are susceptible of impediments; as the burning of fire, by the action of water: but there is no evasion to shun the decree of heaven. These swelling intendments are like *Caligula's* enterprises; who never took anything in hand if there was hope to effect it: 'tis vain impossibly. Neither doth any profit arise from it. To count evil for gain, is unjust, but human: but mischief intended for mischiefs sake is devilish. The old way of wickedness began at *quid prodent nobis?* But that is a new way of malicious sin, when men cannot be pleased to live in quiet themselves, unless they disturb the tranquility of others. As Vipers and the venomous *Cantharides* and stinging spiders are more detestable than Bears and Wolves, because they sting folk to death without any benefit. That is an odious mischief, which is *vain* unprofitably.

The Apostate Church *swells* in words; both in respect of her promises, and of her menaces; but *Quid seret hic dignum tanto promissor hiatu?* mere words of *vanity*. That when the sin is forgiven, the penalty remains: the Poet could say, *Poena potest tolli, culpa perennis erit*: they say, *Culpa potest tolli, poena pere•nis erit*; at least during their Purgatory. Kings are the anointed of God, to whom only they are inferior: *Inde illis potestas, unde Spiritus*. And *cujus iussu nascunt•• homines, ejus constituuntur Principes*: by whose will they are borne men, they are

made Princes. Yet how big is the noise, that the Pope is above them, may dethrone them, that his Assassins may kill them: these be *swelling* words, not only of *vanity*, but of treachery. That we may merit heaven by our good works, or at least bear half the charges of our own salvation; these be mighty words, but they are vain men that trust them. I know not what trick they have to pay God, but I am sure, I am infinitely in his debt, and no ways can pay him but by his own coin, the blood of his own Son. So innumerable are their swelling Tenants, that their very mention would swell to a volume; but I leave them to their conclusion, mere *vanity*.

Let me conclude with this summary observation. Harmony is the sound of the Gospel, unity the band of the Church: her true members know no discords, with one mouth, with one heart, they praise God, and love one another. All the noise and jars come in by broken instruments, such as the sower of contention hath put out of tune. He fills the lips of his engines with repining, cavils, querules and wranglings, which are the right sounds of hell. *If any seem to be contentions we have no such custom, nor the Churches of God: there is no such voice in the quire of the holy Ghost. Indeed Christ came to send fire on the earth: but he never meant such a fire as comes out of two flints by repercussion, or out of steel by hard-edge. But rather such a fire as he sent down in disparted tongues upon the Apostolical assembly at Pentecost; a fire that shall enlighten the understanding, warm the heart with grace, and consume the stubble of iniquity; this is the fire that burns in Jesus his name. They grossly mistake, that think Christ is come to his Spouse in turbine & tonitru, (such is the coming of Antichrist) for Christ comes in levi aura quasi susurrans; in silence as the dew upon the tender grass, and the fruit of his coming is Peace. There came a strongwind, that rent the mountains, and brake the rocks, but the Lord was not in the wind. That tearing blast was from God, God was not in it. So in it, as in his other extraordinary works, not so in it as to impart himself to Elijah by it. It was anteambulo, non vehiculum, the Vshier, not the carriage of God. Then came an earthquake, more fearful than the wind. That did but move the air, this the earth: that beat upon some prominences of the earth, this shook it from the Center, but God was not in the earthquake. Then a fire, more fearful than either. The first affected the ear, the next the feeling, this last lets in horror to the soul by the eye, the quickest and most apprehensive of the senses: but the Lord was not in the fire. The Prophet shall see God's mighty power in the earth, air, fire, before he hear him in the soft voice; all these are but boisterous harbingers of a meek and still word. In that God was he came in the gentle voice of mercy; how are they his messengers, that came in the great words of vanity?*

Observe this, ye thunderers of Rome, who come with roaring Bulls, and teach the ordinances of your Church, to speak louder than the Ordnance of war; there is not the greatest efficacy, where is the greatest noise. God shown but his powerfulness in those fierce representations, he loves to make way for himself in terror, but he conveys himself to us in sweetness, in that mild breath of mercy. Those *Boanerges*, the sons of thunder, first tame our proud natures with the gusts and flashes of the Law; but then the soft voice of Evangelical grace doth comfort and confirm us. But for those Jesuits; that preach unto us with the word in one hand, and the sword in the other, threatening blood and ruin, let them read *Isaiah 53.7.* and see whether they be like that *Jesus*, whose name they usurp. Examine their books, and you

shall find many of them so fraught with boisterous invectives, and desperate untruths, that it is a question whether the Father of lies could out-do them: as if they meant plainly to write; not in the defense, but in the defiance of truth, of modesty, honesty, God and all goodness. The scope of their pretumide disputations, is rather to vent their own passions and uphold a side, than in zeal to holiness and to maintain the truth. *Quibus potior est victoria, quàm veritas*. Themselves would have the conquest, without respect of the truth. *Nec veritati, nec paci cedere norunt*; as *Augustine* said of the Rogatians. But where there is no mind of yielding, there is no end of disputing.

To conclude against these high swelling terms; we have reason, as to suspect the cause that needs them, so the men that use them. Even in moral or civil demeanor, a loud tongue is commonly a lewd tongue. *We are in danger to be called in question for this days uproar, there being no cause*, says the *Town-clarke of Ephesus*. If no cause, why all this noise? Why be many of our Courts of Justice turned into a Babel, if there were not more confidence in a Lawyers tongue, than desire of truth? Why are those railings and invectives among men? Why instead of the voice of the Turtle, is the voice of the Screechowl heard in our land? O there is a swelling heart in unmortified breasts, which cannot be suppressed, but would like new wine burst the vessels, if it were not broached & vented by foul language. What swelling words did *Rabshakeh* utter against the living God, and his Israel: yet *Hezekiah held his peace*. How contumelious & false were the accusations of Christ, yet even his silence was their conviction. The best confutation of their slanders, is not by our great words; but by our good works. *Sophocles* being accused by his own children, that he grew dotard, and spent their patrimonies idly; when he was summoned did not personally appear before the magistrates, but sent one of his new tragedies to their perusal; which being read, made them confess, *Hoc non est opus delirantis*; this is not the work of a man that doats. Against all clamors and swelling opprobries, set thy innocence and good life: *Sic verbosa tacet clamosi turba sophistae*: they shall be driven to acknowledge that these be not the courses of a dissolute sinner. Thus patience shall overcome clamour, and thy quiet heart shall be accepted of God.

In a word, the Church of God is not built up with noise. There was no axe nor hammer heard in the building of the Temple: the frame was made in *Lebanon*, and set up in *Zion*: there was no noise in the rearing, whatsoever was in the preparing. *Lebanon* might be loud, all is quiet in *Zion*. So doth the Church love peace, so do all seek peace that love the Church. Quarrells and contentions are for the world: let those Dogs snarl and fight, whose portion lies *without*. Peace and concord becometh the house of God. Schisms and wranglings, like axes and hammers, are the weapons of pride; cudgels thrown in by the devil, and taken up by malcontents, who bast one another while he stands by, and laughs. All Christians, especially Pastors should be men of meekness: otherwise while they pretend to take birds with their nets, they drive them away with their noise. The house of God is not built up with blows, with blows it is beaten down. God loves to see Holiness and Peace, and *without Peace and Holiness no man shall see God*. It follows,

They beguile:] This is their imposture. The metaphor is taken from fishing or fowling. Those fishes that were taken out of the feculent pond of this world, and put into the Crystal

streams of the Church, are by these seducers again drawn out of the Streames of the Church into the pool of the world. The hook whereby they perform this, is fraud: the same devil teacheth his trade to all his followers: by fraud he overthrew our parents, and the same train he lays for their children: the Lyon is strong enough, but the Serpent doth the mischief. While Satan appears like a roaring Lyon, we are ready to run from him: but when he trans-shapes himself into a familiar form, we admit him too often, and suspect not the danger. They be the Foxes that spoil our grapes, that worry our Lambes. First, Foxes prey far from home, and do not mischief too near their own dens: so these compass Sea and Land, and will sails to the Indies to *beguile* souls. Secondly, Foxes range in the night, and keep their holes in the day: so these seducers abide not the day-light, but wander in shades, masked with visors, to effect their purposes. Thirdly, these Foxes fasten upon young Lambes, such as are poor in knowledge, and weak in faith; enticing simple women, that they may entice their husbands; after the practice of that old Raynard, who wrought *Eve* to work *Adam*. Thus the wife is *ex professo* a Recusant, while the lunatic husband is allowed once a Moon to sleep at Church, to save his fine. Fourthly, hungry Foxes will prey upon slight purchase, rather than fast: so they will stoop to cozen the meanest, where the great ones are too wise for them. Yea desperate fortunes have been the Popes special engines: the Ivy creeping along the ground, begins at first to compass the lowest part of the Oak; but works it self upwards by degrees, till it over-top the highest branch, sucks the sap, pierceth the pith, and ruins the whole Trunke. Fifthly, these Foxes will tell some truths, where it may win credit and advantage to their lying. If they spake nothing but true, they could not deceive us: if nothing but false, we would not believe them. Therefore they have some few truths at first, like three or four good Strawberries at the top, to help away the rest, even their sophisticate trash. A thief lighting into true-meaning company by the way, can talk of sincere dealing and uprightness, against robbery and oppression, to take off suspicion, till he spies his opportunity. The Dequoy will suffer the simple man to win for a while, till he hath whetted him on, then he leaves him in the lurch. If fraudulent Merchants had not some good wares, their base ones would not be saleable. But *Paul* cast out the soul spirit, that confessed him to be the *servant of the most high God, and to teach the way of salvation*, though he spake true; for he knew to what hellish purpose he spake it. The devil acknowledged *Jesus*, yet he commanded him to come out, though his testimony were true: whereby he taught us, not to give ear to Satan, though he tell the truth. Thus they cast dust in our eyes, that we might not see our way, and strike a hook in our nostrils, to lead us their own way: but it is no hard matter to spy out their juggling: though the Ass have put on the Lions skin, he may be discerned by the length of his ears. But in mean time, if they be conscious of their own frauds, (and I am so persuaded of many of them) and still persist; what Hell is deep enough for them, that seek and study to fill Hell with souls? You will say, that is but my persuasion; and so well I wish them, that I would for their own eternal states sake it were not true.

That they may not too unperceivedly catch us, let me a little bare their hook, and discover some of their wiles.

First, they tell us, the Church agrees, the Church cannot err: all which in their language is the Church of Rome. Take it so, and we may as soon find Paradise in Hell, as any Text in

Scripture for it. The Seat of Abomination, the City of the Beast it calls her, not the Chair of the Church of God. That the Apostate Rome is the Catholic Church, the wit of Earth and Hell shall never be able to prove.

Secondly, that the Pope sits successively in *Peters Chair*: if we should grant it, for they cannot prove it; so did the Pharisees in *Moses his Seat*, yet neither the better, nor the holier for all that. A *Seriphian* told *Themistocles*, that his glory arose father from the renown of his country, than from the merit of his virtue. Not so, says *Themistocles*; for if I were a *Seriphian*, I would not live without honor; and if thou wert an *Athenian*, thou couldest not live without shame. For *quae non fecimus ipsi, vix ea nostra voco*. If Saint *Peter* were at Rome, he neither taught nor lived like the Pope: if the Pope sit in the same Chair, he neither lives nor teaches like Saint *Peter*. Neanthus a bungler, having got *Orpheus his Harp*, so jangled and jarred with it, that whiles he looked for listening Beasts, and dancing Trees, he brought the Dogs about his ears. The Pope hath so long boasted the name of *Peter*, that the world sees he hath nothing left but the bare name to boast of.

Thirdly, the Consent of Councils; a glorious gull and guile: as if no Council had ever condemned both their Popes and Opinions. As if the Council of *Basil* had not decreed, That one simple man alleging plain Scripture, was more to be believed, than a whole Council to the contrary. As if the last *Trident* Council were any other than the Popes Notarie or Secretarie, to engross that in fair Characters, which he had before written in a foul Copy. One saith truly of them; whereas they should have brought their Doctrine to the Rule, they forced the Rule to their Doctrine; and did not mean to say as Christ taught them, but to expound Christ's words as they would have them.

Fourthly, the harmony and consent of the Fathers. Indeed they were holy men, but men, not privileged from errors. Besides, *Audiendi Patres, ut testes, non ut Iudices*. Yet were they heard speak their own meaning, none of them would ever have been a Papist, sure not a Jesuit. I hope they do not mean those holy Ancients; as Father *Moses*, Father *David*, Father *Isaiah*; no, nor Father *Paul*, Father *Peter*: for impudence it self cannot deny that our Faith is built upon those Fathers, the foundation of the Prophets and Apostles; which they, for theirs, are scarce able to pretend, never to prove. What Fathers then? Father *Lombard*, Father *Thomas*, Father *Scotus*, Father *Cajetan*, Father *Bellarmino*; all the Popes true-borne Children: Who, though in many things they agree no better than *Herod* and *Pilate*, yet they all conspire to degrade Christ from his Office, as the other consented to bereave him of his life. *Abraham* is our Father, is a vain brag for the Gentiles.

Fifthly, the Scriptures, say they, are deep Mysteries, dangerous for common eyes: it is sufficient to credit their Teachers. Pestilent subtlety; so men shall never understand what the Lord says, but as they are pleased to report it. This is called *Fides carbonaria*, the Colliers Faith; and it shall leave *animas carbonarias*, souls as black as ever fire left coals. Search the Scriptures, saith Christ: you shall not, saith Antichrist: He saith, There is lively food; this saith, there is deadly poison. Whether of these shall we believe?

Sixthly, Vniversalitie; all Ages speak as we do: a gallant flourish, not unlike to Varnish; which makes Seelings not only shine, but last. To discern the true Church (whereof we must be, if we will be saved) from the false, (from which we must separate, unless we will be damned) they wholly stand upon multitudes. But if in secular affairs there be more fools than wise men, what is there in spiritual? As if it were not the broad Way which leads to destruction, through which many pass; and the narrow Way that leads to life, which few do find. When the Deluge came upon the World, whether was multitude or paucity a mark of the Church? What was *Abraham's* family in comparison of the Canaanites? What was Israel, and take in all her hypocrites, to the whole World? How was the Church discerned by multitudes, when the Rulers and multitude rejected Christ's own Person; *Away with him, Crucify him?* What be the largest dimensions of Popery to the extent of Paganism! either for multitude they are not better than we, or for multitude the Pagans are better than they.

Seventhly, Antiquity of Religion; a fraudulent ostentation. He is a shallow Herald, who when he must give honor of the first head, cannot fashion a sound of Ancestors. The Jews taxed Christ of noveltie, I hope no Papist will tax him of falsitie. We derive our Doctrine from the blessed Apostles; one would think that were ancient enough: will they go further? We have better proved ourselves the true Church before *Luther*, than they can ever vindicate themselves from being a false Church since *Luther*. Let them look to their Invocation of Saints, Purgatory, prayer for the dead; I hope they will pretend no antiquity for these. Their Mass, like a monster, was not begot all at once; but here a limb, there a member. God hath not built us a new Church, but reformed the old, by taking away their corruptions: whereas they will rather be confounded, than reformed.

Eighthly, Unity is a good argument, if it were true. But where is that Church which knows no division? *There must be Sects, that the approved may be known.* What Unity can Rome brag of, when *Cano* is against *Cajetan*, and *Bellarmino* against them both? To say nothing of Thomists against Scotists, the Black Friars against the Gray, the Dominicans against the Franciscans, and the Jesuits against them both. We have some petty jars about the Lace of Christ's Coat, they rent the Coat it self. When was the whole Church of God so happy▪ as to know no contention? Yea, rather such miserable distraction doth it suffer, that not only Christ's Garment is divided, as it was by the Soldiers; but his own blessed Body is torn, as if it were no better than the body of that Harlot, the Levites Concubine, which was chop'd in pieces, flesh and bones, and the twelve pieces sent into the twelve Tribes of Israel. Such is the faction and fraction, schism and separation in the body of Christ; Church against Church, Altar against Altar, Priest against Priest, Religion against Religion, Christian against Christian: yea, Satan sends his Instruments with Christ against Christ, and opposeth the truth of Divinity, under the color of divine authority. So that Religion is in a manner lost in the Questions of Religion; and speedes in the world, as She did in *Plutarch*, who had many Sutors; when everyone could not have her to himself, they pulled her in pieces, that so none might have her. *Malunt nullam habere, quàm non suam.* Because all men do not like their Religion, they will refuse all. So distraction in Religion is the destruction of Religion: for while they say, I am of *Paul*, I am of *Apollo*, I am of *Cephas*, I am of *Calvin*, I am of *Luther*, I am of *Arminius*, I am of *Dominic*, I am of *Francis*, I am of *Jesus*; *Nemo fere Christi est*, almost none are of

Christ. Thus the Conscience of Religion is lost in the Controversies of Religion, and men rather strive to have a subtle head, than a sanctified heart; *Mallent disputare quàm vivere*: so little is the hope of Unity.

We partly see their Nets to ensnare us; which allurements if we have light to discern, they do not so give us over. Yea, they will rather mood all their Syllogisms in *Ferio*, and turn their arguments into Armado's: and whom they cannot subdue *Gladio oris*, with the Sword of the Mouth, they assault *Ore gladii*, with the Mouth of the Sword: their fraud shall betray it self into force, the Devil puts off the Fox, and puts on the Lyon. Antichrist thunders out his Excommunications, commends our throats to any knife, esteems our blood more vile than Beasts, and accounts us as Dogs; but it is only for baiting his Bulls. *Swelling words* declare themselves in wounding blows, so their Villanie comes out; and that Religion which pretended nothing but holiness, discovers it self in the highest degree of wickedness. True Religion is defended with prayers, not with violence; *Ferunt, non feriunt Christiani*. So Christ *moriendo, non occidendo vicit*.

But ô, to what execrable impiety will not mis-Religion drive? The King of *Moab* will sacrifice his eldest Son: as if he would win his cruel gods with so dear an Oblation, he sends up the blood of his Heir apparent in smoke to those hellish Deities. Such was the act of *Agamemnon*, assisting at the immolation of his own daughter. *Tantum Relligio poterat suadere malorum*. That Massacres, Homicides, Parricides, Powder-treasons, should be a proof of Religion, is an argument fetched à *Barathro*, whereof the Devil himself, if he could blush, would be ashamed. It was a great blasphemy when the Devil said, *Ascendam, & ero similis altissimo, I will be like the most High*: But a greater blasphemy, when God is feigned to say, *Descendam & ero similis Infimo, I will be like the Prince of darkness*. To make Religion stoop to such abominable actions, as the murdering of Princes, firing of States, butchering of Innocents, is such a Doctrine, as is not to be found in *Lucian, Machiavel*, or the most desperate Patrons of Atheism. Certainly, it is the nearest sin to that against the Person of the holy Ghost, instead of the likeness of a Dove, to bring him down in the likeness of a Vulture, or a Raven: nor can there be a greater scandal to their usurped Apostolical See, than out of the Bark of Saint *Peter* to set forth the flag of a Bark of Pirates and Assassins. Wise men observe, That there is no knot of thieves so dangerous, as when there is a whore in the company: That robbery is seldom without bloodshed: *Naboth* cannot lose his Vineyard without his life, if *Jezebel* have a hand in it. Now there is not so mischievous a strumpet in the world as the *Whore of Babylon*: to what cruelty cannot she exasperate her besotted amorists? Whither she can stretch her arm, she fills the Church back with furrows, and her heart with sorrows. But force never got ground of Truth: all attempters of that kind shall be driven to confess with that cruel Queen, *Ego prosum solae nocendo*.

I conclude; the law of nature, and the conscience of every man must needs secretly condemn Fraud; how much more doth it mis-become Christians? Let us look to that absolute Pattern, *in whose mouth was found no guile*; and to that true Israelite, whom he commended. The wit of man finds out many tricks and shifts in the world, either to do mischief, or to avoid it: there is one worth them all, simplicity of heart, and plain-dealing. *Themistocles* being entreated to

play on an Instrument, answered, That he could not fiddle: but asked again, what he could do then? answered, That he could make a great City of a little one. Saint *Augustine* applies it to points of subtlety and perplexity; answer, that thou knowest nor what to answer; thy learning lies not that way. If further urged wherein thy learning lies, answer, *Nosse te quomodo sine istis homo possit esse beatus*; how without all these thou mayest be saved. Let others be full of the Politickes, it is good for us to be well habited in the Morals. *Martha, Martha, attends ad plurima, One thing is necessary*; integrity of heart. When the Fox bragged what a number of shifts and devices he had to get from the hound; the Cat said, she had but one; which was, to climb a tree. But when it came to the proof, this one was better worth than all the rest. *Multa novit Vulpes, sed Felix unum magnum*, in the proverb. Many a man's b•aine-piece is *officina dolorum*, a forge of frauds, wherein there are more engines of craft than cords in a Bark. But there is one worth a thousand of them, sincerity of dealing, and the integrity of a good conscience. *Lord, remember how I have walked before thee with a perfect heart*. I have not deceived for any reward on earth, and the Lord will not deceive me of my reward in heaven. A plain heart through a plain conversation, finds a plain way to everlasting benediction.

Through the lusts of the flesh.] Nothing sooner wins flesh and blood than a doctrine that tends to licentiousness. This is one especial cause of the increase of Popery, the plausibleness of it to carnal dispositions. Every Religion bears in her lineaments the image of her Parent. True religion is spiritual, and looks like God in her purity. False religion is carnal, and carries the face of nature, her mother; and of him whose illusion begot it, Satan. The former would kill the lusts of the flesh, the other would feed the lusts of the flesh; and make both a wanton mind, and a wanton body.

1. It advanceth the pride of nature, by telling her, that she can merit her own glory, without being much beholding to God's mercy: that she can fulfill the royal law, and so brave God in his Judgment, as if she needed no pardon. Yea, that she hath more works than she needs, and can (for money) help her neighbors: that some of her sins be venial in their nature, and not worthy of death. O how sweet a lesson this is to flesh and blood, even enough to make her run mad of self-conceit! Now hear the voice of truth: we say, that we have no good of our own, nor can do good of ourselves: that we are not sick, but dead in sins, and move not more than we are moved: that our best works are faulty, all our sins deadly, all our natures corrupted originally: that we have no merit but the mercy that saves us: that nothing but the blood of Christ can cleanse us, that his mediation is more than sufficient to save us, his sufferings to redeem us, his obedience to enrich us. Now come to the trial: which of these gives the glory to God, and which the reins to concupiscence? If Nature be honored, is not God dishonored? Is not all that bravery stolen from grace, which is put upon the back of nature? Will *Sara* take it well, that *Hagar* should usurp her freedom? No, God teacheth us to abase nature, to tread her in the dust, to spoil her of her proud rags, to load her with reproaches; and to give that glory to Him, who says he will not give it to another. This is to give nature what is nature's, and to God what is God's.

2. It tends to dissoluteness, while they teach that it is both easy and safe, to believe with the catholic Collier, as the Church believes, at a venture: that they may spare the labor of searching, and need not much knowledge to salvation: that the mere sign of the cross can drive away devils: that a little alms can make amends for a great deal of injustice: that they may have an indulgence to dispense with a sin before they do it: that a man's self may buy out hell while he lives, and his executors or friends may buy him out of Purgatory when he is dead. O doctrine delectable to flesh and blood! What matter is how unsound his devotions be, how lewd his life, how heinous his sins, that knows these refuges? Hear the truth, that teacheth us (against nature) to strive unto sincere faith, without which we have no part in Christ, no benefit by his sufferings, no comfort in our own good works: that our heart must be zealously active in all our devotions, and without it, the hand and tongue are but hypocrites: that the hand must do good deeds, or else the presuming heart is but an hypocrite: that we must expect no pardon for sin before we commit it, and from Christ alone when we have committed it, and to repent before we expect it; that life is the time of mercy, death of retribution. I hope, flesh and blood takes no pleasure in such a message. So clearly manifest is it, which of these two religions is framed to the humor of nature, and is indulgent to the *lusts of the flesh*. From all which, let me deduce these two conclusions:

1. It is a very easy thing to be a Papist: for what injunction hath it, which a Libertine will not admit? To sin and confess, to confess and sin; to be drunk and vomit, to vomit and again be drunk, what true Trojan dislikes? But they have strait rules, as fastings, scourgings, hair-cloths, weary pilgrimages, blushing confessions, willful beggary, and perpetual continency by solemn Vow: what fair pretence is here of mortification, by them that love it as dearly as a Dog doth a cudgell? But is all this true? To ride up and down in their Coaches with their Concubines, is this mortification? To be lodged like Princes, and clothed like *Dives*, in fine Linnen, is this hair-cloth? To abstain from course flesh, and feed on choice dainties, is this fasting? Or to drink the strongest Wines, till their faces discover their hypocrisies? When the world is together by the ears, who shall bestow most upon them, is this their willful poverty? Surely they take great pains, to tell over so many thousand crowns, as come yearly tumbling into their coffers. For the Pope to ride on men's shoulders, is this humility? Or to think he does the man a grace, whom he admits to kiss his Pantofle? To abjure a marriage-bed of their own, and to dishonor the marriage-bed of others; to forbear allowed matrimony, and admit forbidden adultery, or the deflouring of virginity; is this their Vow of continence? O that these criminal doings were not more true than their penal sufferings! And what if they should perform all that they pretend, and in the austerity of their will-worship go beyond us; yet let them not insult in the victory, for the Priests of *Baal* went beyond them. I hear much of the Romanists whips, I hear nothing of their knives; they may scourge, they will not lance and carve their flesh in their devotions. The Baalites did it, yet were never the wiser, never the better, never the nearer. What then do they get by this self-devised rigor? Either it makes them not better than us, or it makes the Priests of *Baal* better than them; let them take their choice. In all these, the flesh is served, the soul is starved: a small difficulty is admitted, that a greater might be avoided: they leave that which God commands them, to do that for which he will never thank them.

2. To be a good Christian, is a far harder task, and lies in another kind of combat; not in macerating the flesh, but in mortifying the *lusts of the flesh*. I do not find that God ever required or accepted the self-tortures of his servants; he takes no pleasure in our blood, in our carcasses: they mistake him, that think to please him by destroying that nature which he hath made, and measure truth by the rigor of outward extremities. *Elias* drew no blood of himself, the Priests of *Baal* did. It is true, inward crucifying of our corruptions, the subduing our spiritual insurrections, by the noble exercises of severe restraint, that he commands and accepts. To work our stubborn wills to an awful subjection, to draw this untoward flesh to a sincere cheerfulness in God's service, to reach unto a sound belief in the Lord Jesus, to pray with a true heart, without distraction, without distrust, to keep ourselves in the continual fear of God; these be the tasks of a Christian, worthy of our pains, worthy of our comfort. The rest is but a careless fashionableness, as if it had nothing to do with the soul. Give us obedience, let them take sacrifice. For men to walk with God, so long as plenty doth walk with them, and while they may stretch their limbs on a peaceable couch, eating the fruits of their own vineyards, is not worth either reward or thanks. The valor of such men will faint when it comes to the push; and with *Archilochus*, they will rather *Clypeum abjicere, quàm perire*. But to love that God who crosseth us, to kiss that hand which strikes us, to trust in that power which kills us; this is the honorable proof of a Christian. It is a vain consideration; will Jerusalem yield me the same delights that I enjoy in Egypt? Is there such store of flesh-pots in that country, as we have in ours? Will Religion allow me this wild liberty of my actions, this loose mirth, these carnal pleasures? Can I be a Christian, and not live sullenly? None but a regenerate heart can choose rather to suffer affliction with God's people, than to enjoy the pleasures of sin for a season. An easy importunity will persuade *Orpah* to return, from a mother in Law to a mother in Nature, from a toilsome journey to rest, from strangers to her kindred, from a hopeless condition to likelihoods of contentment. A little entreaty will serve to move nature to be good to it self. But to hamper our extravagant lusts, to subdue our rebellious desires, to cross nature in her affected delights, this is the business of a Christian. To persist in the actions of goodness, though tyranny, torment, death, and hell stood in our way, this is that conquest which shall be crowned with glory.

Those that were clean escaped.] Some read, *For a little*, or *For a little while*: the one translation having respect to the degree of their escaping, the other to the time; *Quantum*, and *Quamdiù*; for a small measure, or for a short space. We read it, *Cleane escaped*: they were not quite delivered from sin, but from the external profession of sin, and from the doctrine that maintains sin. The people that escaped from perishing in the conspiracy *Corah*, were not all holy: for the next day fourteen thousand and seven hundred died in the plague for murmuring against their Governor. *They went out from us, but they were not of us*. The children of the world may outwardly be gathered to the congregation of Israel, yet not be of Israel. When it was represented to *Alexander*, to the advantage of *Antipater*, who was a stern and imperious man, that he only of all his Lieutenants wore no Purple, but kept the Macedonian habit of Black; *Alexander* replied, Yes, but *Antipater* is all purple within. Divers good men do not pretend so much strictness outwardly, but they are pure within; *Omnis decor ab intus*, The

Kings daughter is *all glorious within*. Whereas hypocrites wear not the color of mischief in their external habits, but they are all purple within. *Inwardly they are ravening Wolves*: their inwards are spak'd and rotten: *their inward parts is very wickedness*. They are *escaped*, as a man from some dangerous sickness, but not fortified against death. *As a man flies from a Lyon, and a Bear meets him, or leans his hand on the wall, and a Serpent bites him*. They are *escaped* from the Lyon and the Bear, gross and raging impiety and Idolatry: but in the house of God they are bitten by a Serpent, slye hypocrisy. *Escaped*, as a vagabond from a shole of beggars, reformed to some civilitie; yet tempted again to wander with a new Doxy. O how far may a man go in the outward profession of Truth, and yet be an Hypocrite, be an Apostate, be a reprobate! This is discerned by their next estate;

They are again returned to error.] What a poor way went they toward Heaven, so soon to turn back? Even so far as *Orpah* with her mother *Na••i* toward Canaan, a mile or two, and then back again to *Moab*. The devotion of worldlings is all for a gird; they will run apace for a spurt, and then afterward stand still and breathe them. They were but equivocal members of the visible incorporation: and when their consciences shall be wounded with God's judgments, they shall cry as he did in *Homer*; This is the blood of a man, not such as issueth from the gods: this was at the first and best, but flesh and blood; not the unloseable grace of sanctification. It is but *Ephraim's* morning dew; let the Sun of prosperity rise but two hours high, the dew is gone. A *Galatian* humor; to begin in the spirit, and to end in the flesh: like a Meteor or gliding star, that seemed in heaven, shot through the air, and lighted on a dunghill. Or like a Bowle thrown up a hill, which climbs according to the strength that forced it; and when it is come to the furthest, returns down to the own place. These violent motions have ever the less perpetuity. Their Cloth hath a fair gloss, but when the iron of trial is put to it, presently it shrinkes. As the Samaritans sought bread for their life, not the Bread of life; and when that bread failed, Christ might sit long enough ere they sought him. But good Christians seek not *Panem multitudinis*, but *multitudinem Panis*; Christ himself. They that adhere to God for any second cause out of himself, shall soon lose him, and all good things with him. Beasts will suspect the train, and birds the snare, out of which they are escaped; have rational creatures less wit than beasts or fowls? *Lucullus* having entertained *Pompey* in one of his magnificent houses, *Pompey* commended it for a stately house in the Summer, but he thought it would be too cold for the Winter. Whereto *Lucullus*; Do you not think me as wise as divers fowls are, to remove with the season? Have we less providence than birds, to fall into that trap out of which we have been delivered? Alas, that there should be any among us, who from the midst of our salt waves should come out fresh and unseason'd! That all these heavenly showers shall fall besides them, while they like *Gideon's* Fleece want moisture! That being by a mighty hand delivered out of Egypt, they should again fall down before that Calf, whose power they so confounded! That being hailed out of the Lake of Iniquity, they should again plunge themselves into it, to their own everlasting ruin! Now the Lord lay hold upon us, that we may lay hold upon him, and never let go that hold till we come to Heaven.

1. *Wrapped in error*:] Some notice is to be taken of the phrase, 〈 in non-Latin alphabet 〉, *involuti, intricati*, entangled. All sin is a Labyrinth; the entrance is easy, all the difficulty is to

get out again. *Iael* invites *Sisera* to her Tent, and wraps him warm, but he shall never return through those doors alive. A Bird is so wrapped in the Net, that the more she strives, the faster she sticks. The Fly entangled in the web, soon becomes the Spiders breakfast. Sin hath such a clinging quality, that if it once embrace and take hold of the soul, it binds it up in pleasing fetters, as *Samson* was tied with *Delila's* tresses, more than with the cords of the Philistines. Therefore they be called *Funes peccatorum*, *retia inferni*, and *vincula animae*; the worst Obligation, where-out the bounden shall never get, till Christ have discharged the debt. The Anchorite is not so mur'd up in a wall, and confined to his own ordure, as the sinner to his lust and filthiness. Suppose he walks abroad, yet he is not at liberty, because he carries his •yle about with him. Other malefactors are within their prison, he hath his prison within himself: and whithersoever he runs, like the stricken Deere, *haeret lateri lethalis arundo*. All his honors and pleasures cannot free h m from his bonds, only he is in the number of those Jail-birds, that have the favor to beg in their chains. Why cannot we persuade rich men to be charitable? Alas, they are so wrapped up in their covetous desires and insatiate lusts, that you may with as good success stand in the street, and bid a prisoner come out of his dungeon. As *Lazarus* in his grave was wrapped up with his towell and winding-sheet, so are dead sinners folden up in their sensuality; and nothing can loose them, but that same *Exi Lazare*, from the mouth of Jesus Christ.

2. The practice of these deceivers is upon them that are *escaped from their errors*. As the good Shepherd leaves the ninety nine that are safe, and seeks that which is lost; so the malignant Jailor, without any strict watch upon the malefactors in safe custody, pursues after him that hath broke prison. Sensuall men have the least trouble; they are as sure as temptation can make them: they are rebel, not parasites, against whom the tyrant bends his forces. They that are wedded to the world as to a Wife, and count pleasure their Strumpet, do seldom hear the roaring noise of the enemy. It is the Fort of Holiness that is most besieged with assaults and stratagems. There is some satisfaction and comfort in this, that Satan will not let us alone: it is a sign we are not his, when he is so busy about us. Even this just war is a thousand times better than an unjust peace. It was the *Spouses* charge concerning her *Beloved*, *Waken him not till he please*. No other is Satan's command to his officious spirits, concerning his sleepy followers; Do not waken them, let them sleep their last. But for those that have renounced his sovereignty, and denied him allegiance, let them sit fast; if all the winds from the smoakie corners of hell, or all the gentle airs of the pleasures on earth; if either the blandiment of fair words, or the brandishment of keen swords, can prevail against them, they shall fall. But as a gallant soldier said, Let me be a Carthaginian, though I have Rome mine enemy: so let me be a Christian, an *escaped* soul, reformed from error and sin, though Rome and Hell, Man and Devil conspire against me. There is one able enough to save me, in whom I trust.

Through much wantonness.] This is that little postern set open, to which Satan is so much beholding for his re-admittance. Wantonness, whether of soul or body, makes way for the devil. There be such as love crotchets and divisions, not caring for the plain song: stomachs that within one month are weary of Manna; that set more by sallets and sauces & kickshawes, flashes of wit, than substantial food, the Word of God. These indeed *turn grace*

into wantonness, while they turn the Word of grace into curiousnesse, verity into vanity. How easily are these wanton minds wrought upon? What wind is so weak, as not to move the fane? What toy will not win a child? A mind forestalled with levity, is like a vessel without ballace, soon overset. The light-headed are light-heeled; such *Dinah's* will not scape deflouring. Here is the advantage of the seducers, *Levitas fallendorum*. At this hint *Mahumet* begun his religion, compounding it of all opinions, to allure and gratify all nations. If the Sabellians had lost the distinction of Persons, or the Ariens Christ's Divinity, or the Marcionites his humanity, or the followers of *Macedonius* the Deity of the holy Ghost, or the Jews their Circumcision, or the Rabbins their Talmud, they are sure to find it all in Turkism. Because the Arabians were thieves, he allowed theft: because his soldiers especially those of *Heraclius*, were malicious, he allowed revenge: hurt him that hurts you: he that killeth his enemy, or is killed by his enemy, shall not fail of entering into Paradise. To satisfy lust, he permits the multitude of wives, and divorcement for trifling causes. Now what a potent king, and of what large command, is he grown by this indulgence to men's *Wantonness*?

I would we had no parallel for him in Christendom. But alas, what is Papism, but a truss of Schisms, a bundle of Heresies, a Religion many ways compounded, that all might be pleased? If old men be covetous, young men voluptuous, Nobles ambitious, common persons ceremonious; whosoever is led with any kind of *wantonness*, they have allurements for all. For the avarous, that follow riches with craft and cruelty, they have devised a Purgatory: by which trick, they will get one half, the offender shall keep the other half, and the poor shall have never a Doit. For the voluptuous, their Doctrine admits simple fornication, and their practice erecteth Stews; out of which they raise large sums, nor do his holy fingers scorn to touch the moneys. *Vespasian* did set a Tribute upon Vrine, his son *Titus* stormed at it, as a matter indigne and sordid. Some time after, *Vespasian* sent for a piece of Silver out of the Tribute-money, and bidding his son smell to it, asked him, whether he found any offense? *Titus* answered, No: Why loe, saith *Vespasian*, and yet this comes out of Vrine. But one would think, that the High Priest of Rome should disdain that Silver or Gold, that is derived from the allowance of such nastie turpitudes. But *avaritia, magis quàm necessitas, cogit ad turpia*. To draw on the dissolute, they have ordained many odd holydayes, and half-holydayes, wherein they may ring, sing, and dance. To win ambitious spirits, they teach, That the Pope can give Kingdoms, (to such as can get them) they dispense with loyalty, and bestow a Crown in Heaven on those that can pluck a Crown from any excommunicate Kings head on Earth. Lest men should be dis-heartened with the greatness of their sins, they have abundance of Venials, to be washed off with an *aspergis* of holy-water; a connivence for the least, a Pardon for the greatest, to all them that will pay for it. Because knowledge is a trouble in the getting, and men naturally love to be lazy, they fit their humors, with Devotion as the seed of Ignorance, Images are Laymens Books, reading the Scriptures makes Heretics, and that faith is sufficient which is folded up in the common fardle. Lastly, that poverty of Truth may not breed contempt, they have mimike and comicall actions in those mysteries which should be sacred, clerical shavings, uncleanly Unctions, crossings, creepings, censings, sprinklings, coozening Miracles, garish Processions, tossing of Beads, christening of Bells, hallowing of

Candles, Wax, Chrism, Ashes, Palms, Garments, Swords, Water, Salt, and what not? So easily do these Pontifical solemnities allure to *Wantonness*, and work upon petulant affections.

I conclude, we see here the danger of *wantonness*, of dallying with our conscience, and yielding the reins to our inordinate affections. There be three goodly sights, a Penitent sinner, a Patient sufferer, and a Thankful receiver. And there be three other as ill favored and scandalous; a Proud beggar, a Rich robber, and a *Wanton* professor. Of all conditions there is none more culpable than a *wanton* Christian. That heavenly pattern of ours, in the days of his humiliation, is never read to laugh. I do not bid you follow him in that altogether; for there is a season for us to be merry in him, who could never have been happily merry without him. But when our laughter shall turn into profaneness, our mirth into lasciviousness, this is a demeanour unbecoming Christians. But *wanton* children play with their meat: we come with fear and reverence to deliver to you these holy mysteries; as it was told the Vestall, that holy things were to be handled *magis sancte, quàm scite*: O let the fruits answer the seed: *Serve the Lord with fear, and rejoice with trembling*. Otherwise, they that drown all their devotion in *wantonness*, shall at last lose all their jovialty in wretchedness. Death will set a period to all joy, if sorrow have not prepared an antidote for death. Let us mourn here; this is the way to be merry hereafter. Our tears are but temporal, when God hath viped them off, our joys shall be eternal. Now the Spirit of God keep us in the sobriety of grace, that the Son of God may admit us into the Court of glory.

2 PET. 2.19.

While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

THE common pretence for the most unbounded licentiousness, hath been liberty. In that nefarious and disloyal conspiracy and murder of *Julius Caesar*, the general dispensation of their conscience was liberty. *Catilines* foul trechery was set off with the colors of liberty. When *Sheba* would invite Israel from a just and lawful subjection, to the bondage of an usurper, he proclaims a liberty; *Every man to his Tents*, he meant every man to his own Tent. And that people, which had but as yesterday fallen in the design of *Absalom*, a son of their King; are now again up in arms under *Sheba*, a subject of their King, a rebel against their King. As Bees when they are up in a swarm, are ready to light on every bough; so the Israelites being stirred by the late commotion, are apt to follow the head of any faction. When the rulers conspire against Christ, they project liberty; *Let us break their bands*. Laws are bands; for the wild, to cicure and humble them; for the weak to secure and keep them: they that would oppress their inferiors, and never be called in question for it by their betters, would break the bands. Pride, idleness, drunkenness, and all manner of dissoluteness, cannot range their voluptuous chases, till the boundaries be removed: let them dissolve the coards of morality, and then they proclaim liberty. So doth corrupt nature abhor restraint, that it embraceth any doctrine which shall but promise liberty. *While they promise them liberty, &c.*

The parts of this Text have a chain of dependence. First the main scope is the *allurement* of the weak, in general. Secondly, the way of this allurements is by *Promise*. Thirdly, the force of that Promise is *Liberty*. Fourthly, the conviction of that force, The promisers are bound, *Themselves are the servants of corruptions*. Fifthly, the proof of that conviction; *For of whom a man is overcome, of the same he is brought in bondage*.

First, for the main scope, the seducement of the weak. It was Christ's charge to *Peter*, *When thou art converted, convert thy brethren*. It is Satan's charge to his agents, now you are confounded, confound your brethren. He that is not cross to Christ, cannot be Antichrist. *There be many Antichrists*, saith Saint *John*: there is a mean Antichrist, and a main Antichrist: every false teacher is a mean one, but there is another that is the main Antichrist. The old fox hath abundance of cubbes; and as Christ said to *Peter* and the Apostles, *Feede my lambs*; so he to these instruments, Fleece, flay, worrey the Lambes. Christ came to heal the wounded, to bring deliverance to captives: they come to wound the whole, to bring the delivered into captivity. He to call sinners to repentance, they to call the righteous into wickedness. He, to save that which was lost: they, to spill that which might be saved. Such is the implacable enmity of the Prince of darkness against the children of light, that he will rather make his own fire hotter, than not labor to bring them to the participation of his torments.

But O what shall we say to the ring-leaders of this infernal conspiracy? *Many sorrows shall be to the wicked*; but how infinite is their portion that make men wicked? *Let him know, that converteth a sinner from the error of his way, that he saveth a soul from death, and hides a multitude of sins*. So let him know, that perverteth the righteous from the truth of his way, that he doth bring a soul unto death, and occasion a multitude of sins. If they that turn men to righteousness, shall shine as the stars in heaven: then they that turn the just to error, shall burn as everlasting coals in the furnace of hell. He that doth ill, and teacheth so, shall be *minimus in coelo*, but *maximus in inferno*. Even to pejorate men by bad example, is a mischief intolerable: and corrupt patterns shall find an unanswerable indictment for the filthy copies that have been taken from them; though they neither forced, nor tempted, nor persuaded to them. That which custom hath made honorable, will by great men's refusal grow contemptible. Young Gentlemen in *Athens* used to play on the Recorder: but when *Alcibiades*, viewing his face in a glass, as his cheeks were puff'd up with blowing the Instrument threw away the pipe with indignation, all the Gallants presently cashier'd that kind of music. And when eminent persons take up things contemptible, their followers think them honorable. What was more vile than the office of Scavengers, the charge of scouring the sinks and gutters? Yet when worthy *Epaminondas* had once borne the office it was sought for among other preferments. Exemplary evils be bad enough, but how deep a place is prepared for them in Tophet, that willfully seduce others to dishonor their Maker? It is dreadful to think, horrible to feel, the bitterness of their damnation.

Secondly, the way of this allurements is by *Promise*: where we have diverse considerations:

2. *Promises* are the cheapest things men can part withal, and yet the strongest enchantments. The cheapest; therefore he that is poor in every other thing, can be rich in *promises*. Of all members, the tongue decays least and last: there is no fear of wearing out that. The legs

decay with travel, the arms with labor, all with age; but the tongue holds out, unless the Palsy or such accident seizeth on it. It is commonly two years after we are borne, ere we can speak with it; but it is scarce two hours before we die, that we lose it. Still that little filme or flesh retains the vigor, when the rest languish into impotency, as one clapper will wear out divers Bells. *Nepthali giveth goodly words*: this is every man's bounty, what a *Nabal* is that, which will neither hear good words, nor give them? He did not only give *David's* servants nothing, but that which was worse than nothing, bad language. All Israel knew and honored their deliverer; yet this clown to save his victuals, will needs either make him a man of no merits, or of ill; either an obscure one, or a fugitive. Suppose he feared *Saul's* revenge, and therefore resolved to shut his hands; yet he might have so tempered his denial, that the repulse might have been free from offense: but now his foul mouth doth not only deny, but revile. It should have been *Nabal's* glory, that his Tribe yielded such a Successor to the Throne of Israel: now his envy stirs him up to disgrace that man who surpassed him in honor and virtue, more than he was surpassed by him in wealth and ease.

Faire words, we say, never hurt the tongue: they do less hurt the purse. Never man was the worse, or the poorer for good language. Saint *James* speaks of some verbal benefactors: now to say, *Be warmed*, doth not cost them one stick from their wood-piles. *Be clothed*, fetches not one cast garment from their wardrobes: *Be filled*, derives not a crust from their cupboards: yet such hypocrites are condemned of uncharitableness. How fearful then shall be the account of savage cruelty; that doth *gravatis addere gravamina*, trampling upon them with scorn, whom God hath humbled with misery; and instead of healing their wounds, set them afresh bleeding by their reproaches? With the same ease men may speak well, that they do speak ill: yea of the two, bad words are commonly the loudest, and put the Organs of speech to more stress: therefore *Paul* calls *maledicentia*, a *crying*. It is a question, whether the flatterer or blasphemer shall have the upper hand in the Kingdom of hell: unless we moderate it thus; that the hypocrites tongue shall be everlastingly bitten with scorpions; and the blasphemers burn in unquenchable flames. By how much easier the Law, by so much sorer the punishment for breaking that law. Now there is nothing easier than to speak fair: as the Beggar told the Bishop, when instead of an alms he gave him his blessing; that if that blessing had been worth a penny, he would not have been so bountiful. They be uncharitable passengers, that will not bless the reapers: like our hide-bound, heart-bound, tongue-bound peevish sectaries; that will not vouchsafe a Good day, or a Good speed to their neighbors. As *they delight not in blessing, so it will be far from them*.

2 Faire *promises* are strong snares to entangle fools. Everyone is not a *Joab* to be fetched home to us with firing his fields; as they say, witches are brought to the house where they have done mischief, by casting some relicts into the fire. The devil did not appear to Christ in a terrible form, threatening the calamities of earth, or torments of hell; but by fair *promises*, of many kingdoms. How impudent was that presumption; even such as hell it self might well have been ashamed of. A beggarly spirit that hath not an inch of earth, offers the world to the Maker of it, to the Owner of it: God's slave would be adored of his Creator. But let this teach us, that he will not be sparing of false boasts, and unreasonable *promises* to us, that dares offer him kingdoms, by whom alone are made all Kings. *Promises*; this was his way

at the beginning; *Ye shall be as gods*, to our first parents: this is the proceeding with all their children; honor, and wealth, and ease, are the proposed rewards of unrighteousness. If the king of *Moab* promise gold and promotion, the covetous Prophet cannot hold off. *Shall not their substance be ours?* That *promise* won the *Shechemites* to so painful a condition, to so bloody a conclusion. Temptations on the right hand are most dangerous: how many that were hardened with fear, yet have melted with honor? There is no doubt of that soul, that will not bite at the golden hook. Some indeed are so cunning, that they will do more for a small present benefit, than for the promise of a tenfold value. Satan is fain to stop their mouths with ready money: *Gehazi* shall have the talents, *Achan* the golden wedge. O that man were but so wary as to say, *Timeo Danaos & dona ferentes*. These be the strong lines of Rome, whereby she catcheth so many *Trouths* and *Gudgens*, *Promises*: whereof she is as liberal, as ever was *Antigonus*, who was called *Antigonus daturus*. *Similes habeant labia lectucas*: let such asses have no other provender but *promises*.

3 It is ill to *promise*, and to deceive: but it is worse to promise with a purpose to deceive. Even to renew or delay just *promises*, is faulty: *Terminum termino addere*, is not only *negandi calliditas*, but *negando pejus*. We may safely doubt $\langle \diamond \rangle$ *sit beneficium, cujus dilatio cruciat expectantom*. Such be the proverbial speeches; *Crescente herbâ, moritur equus*: and *Dum Canis mingit, fugiens Lupus evadis*. The God of truth dwells in heaven, he hath made no room there for the children of falsehood. Truth is the columnne of commerce, the bond of society, the seal of equity; and where that fails, the very foundation is cast down. Yea, it is the obligation of conscience, to which we set our tongues as hands, and our fidelity as seals: if not an act and deed, yet the first act of a seasonable deed: which he that willfully breaks, shall be in the end as bankerout of credit, as he is already of grace. I know there be some faulty *promises*, better broken than kept: *In malis promissis rescinde fidem*. Concerning which a man is *in vovendâ stultus*, *in reddendo impius*. But the good man breaks not his *promise*, though he be damaged by the performance. *Vdislaus* King of Hungary falsifying his *promise* and oath, at the earnest instance of two Cardinals, set upon *Amurath* the Turk unawares: who perceiving his soldiers falling, and victory flying from his side, pulled a copy of the truce out of his bosom, and lifting up his eyes toward heaven, uttered words to this purpose. O Jesus Christ, loe these are the Leagues which thy servants have broken, after confirmation of them by thy Name: if thou be a God, as they say thou art, revenge this injury done to thee and me, by plaguing these perjured miscreants. Scarce had he ended this strange petition, but the success of the battle turned, the King was slain, his army discomfited, and his people pitifully butchered.

This hath been one of Rome's old tricks. *John Hus* had a *promise*, and (more) a safe-conduct to the Council of *Constance*: yet those forsworn persecutors put him to death. A foul fact, not only against the Law of Christians, but of nations: yet how have they blanched it? First, that the safe conduct was not granted by the Concell, but by *Sigismund*; as if these could be distinguished; in which the fault is not discharged, but translated. Secondly, That it was a protection against unlawful violence, not against lawful execution. How absurd? When he suffered in that very cause, for which he received warrant of security. Thirdly, he had it to come, but not to return: but this is an evasion that may wrest laughter from the spleen of

gravity it self: as if where access is promised, recesses were not always included: as if an understanding man would move one foot out of doors upon such weak terms of assurance. Such hath been the conscience of Romish *promises*: we expect fidelity from Papistry, *Sicut Britannia suum Arthurum, sicut Indai n^ov^o Messiam*. Only we are sure of one thing; if we never trust them, they shall never deceive us. Therefore when the Deputies of the reformed Religion in France, after the Massacre that was on Saint *Bartholomew's* day, treated with the King and Queen mother, and some other of the Council, for Peace, and both sides were agreed upon the Articles; the sole question was, the security of performance. After some particulars propounded and rejected, the Queen mother said, Why is not the word of a King sufficient security? One of the Deputies answered; No, by Saint *Bartholomew*, Madame. They that encourage their Proselytes to *promise* great matters to us, whom they account heretics, and by their Doctrine absolve them from all performance, deserve no better trust or credit than very devils. How like are they to those two sons of *Jacob*, bloodily breaking their promise to the *Shechemites*, whose act their own father cursed? To execute rigor upon a submissive offender, was more merciless than just: to inflict a punishment so far exceeding the fault, was cruel. If they had been fit Judges, who were bloody executioners; or if the penalty had been proportionable from another; yet in them that had vowed peace, and *promised* affinity, it was shamefully injurious. To disappoint the trust of another, to neglect our own word and fidelity for private purposes, adds faithlesnesse to cruelty. They never mean us so deadly a storm, as when they make fair weather, and bear us in hand, all is peace. The Spanish proverb is true in them, *C'ome Santo, y caga Diabolo*; They have eaten down Saints, and void forth Devils. Alas, how woeful a complaint have I here just cause to take up!

Truth faints and swoons in the street, and nobody will so much as give it a little *Aquavitae*, to recover it. There is a decay and declination, as of the strength of the world, so of all goodness. We are the dross, the refuse, the fag-end of mankind; *upon whom*, not the end, but *the ends*, not of the *world*, but of worlds and ages fore-passed, are not come, but *met together*, in an unhappy conjunction. The alacrity and vigor of the whole creature is worn away: Justice draws her breath faint and short; Equity is knocked down with the beams of the Ballance; Charity hath caught an everlasting cold; Conscience is taken with a Lethargy; and Fidelitie, like a little Gold, is so lost in the sophisticate mass of self-love and policy, that when the great Judge comes, he will scarce find it upon earth. This daily defection grows still upon us, which was prophesied above fifteen hundred years ago, That *in the last days* there should be *Promise-breakers*. All sin spreads, and like the Plague disperseth it self: thus Pride is gone from the Court to the Country, and Covetousness from the Country to the Court; Swearing from the Gentleman to the Beggar, and Drunkenness from the Beggar to the Gentleman. If some sin be more predominant in some places; as high-mindedness is busy about riches, malice, or private revenge about authority; unfaithfulness fills all places. Rich mizers hoard it up with their Gold, and Poverty makes it her staff to walk withal: the Sycophant lives by it, as his daily bread; and great men do not scorn it, for an advantage: the young learn it for their first Lesson, and the old keep it to the last. This false coare rots us at the heart, while our skins be fair and unblemished. Now *quo fonte derivata clade?* we have broken our *promise* with God, and how should men trust us?

There is a Book written against them, a flying, a burning Roll, that shall *destroy their houses*, and themselves. God will one day *bring it forth*: it may be while the words are in their memory, the Vision may cross their brains, and the wings of this Book flutter over their drowsy consciences; till out of a furious paroxisme, they vent this hideous exclamation, *The Book, the Book*, amongst the rest of their frantic imaginations. A terrible supposition, may some say: but terrors are no wonders, when God comes to Judgment. Certainly, the guiltiness of this infidelity and willful coozenage, is like a Match laid to fire a trayne of Powder; it burns dimly on, to the appointed time; and then at one fearful Blow it blows up all. A detestable sin, a deprecable punishment!

4. Seducers refuse no way, so they may deceive: *Iurant, perjurant*; they will say and swear, *promise* and lie, propose and interpose, to make strong their party. *Absalom* stood at the Court gates, and having first taken the eyes and tongues of the people with his expensive bravery, lays also snares for their hearts, by liberal *promises*, and courtly policy; what he would do for them, were he a Judge. His ear is open to all Plaintiffes, all Petitioners: there is no Cause which he flatters not; his hand welcomes every man with a salutation, his lips with a kiss. O courteous, beauteous, bounteous *Absalom*: this was the common acclamation. *Sed promissa tyrannorum finiuntur in ruina credentium*. Indeed they have arguments in all moods and figures, but their last is *à fasciculis*. It is recorded of *Cacus*, a notorious thief, that when he had stolen beasts, he would drag them into his Cave backward, by their tayles; that by the contrary track of their feet he might be freed from the suspicion of theeverie. So to their holes of rapine and mischief they dragge backwards, that the Innocents may rather seem to have freely passed from them, than to be surprised by them. Our English Papists, smarting under the hand of Justice, which they call Persecution, some of them seeing both the *promises* of Rome, and their present fortunes at home failing together, began to totter, and make show of turning to the Gospel. Whereupon the Pope hath been fain more than once to send them a Token, wherein were printed the five wounds of Christ, with this Motto or Poesie, *Fili da mihi cor tuum, My son give me thy heart*. Thus by maintaining their dissimulation to us, he maintained his own dissimulation to them: or else they were in a wrong Box, for they came to Church by warrant of that Emblem. Ever since they have learned to temporize, having one heart for God, and another for *Baal*; one for the Prince, and another for the Pope; one for the Communion, and another for the Mass. So that neither Protestants nor Papists can tell whose they be, nor themselves whose they shall be.

O this heart of man, how deceitful it is upon the weights! How like a close dark Vault, without any crevice to look into it! The Poets fain, that when *Jupiter* had made man, and was delighted with his own beauteous fabric, he asked *Momus*, what fault he could espy in that curious Piece, what out of square, or worthy blame. *Momus* commended the proportion, the complexion, the disposition of the lineaments, the correspondence and dependence of the parts; and in a word, the harmony of the whole. He would see him go, and liked the motion; he would hear him speak, and praised his voice and expression. But at last he found a fault, and asked *Jupiter*, whereabouts his Heart lay? He told him, within a secret chamber, like a Queen in her privy Lodging; whither they that come, must first pass the Great Chamber, and the Presence. There is the Court of Guard, forces and fortifications to save it, shadows to

hide it, that it might not be visible. There then is the fault, saith *Momus*: thou hast forgotten to make a window into this chamber, that men might look in, and see what the heart is doing; and whether her Recorder, the Tongue, do agree with her meaning. If a window were framed into the breasts of these deceivers, how would the black devices which they contrive *in tenebris*, be palpably odious; how would the coals of festering malice blister their tongues, and scald their lips! Then we should see how they Packe and Shuffle, and mean in their time to Cut also, or to Deale a poor Game to the Innocent. But that privy chamber hath a window only to God's, not man's or Angels inspection.

I conclude: It is the sweetest thing in the world to be innocent, to be freed from the check of an impartial conscience; which will as surely tell us our unfaithfulness, as ever we durst be unfaithful. There is not the least *promise* made, but there it is entered: if it be performed, the Book is crossed; if not, it remains upon record, an evidence against us. A man passeth by the poor; *promiseth* to give them something as he comes back: this *promise* is written in heaven, and it is not safe to mock God, who in all lawful things binds us to our word. If the good man *promise to his own hurt*, yet *he changeth not*. If he be spare in promising, yet he will be sure in performing. *Post pactum mala consultatio*. How welcome is sleep, when we lay down our heads upon the pillow that bears not the burden of unfaithfulness! Let the cunning men of the world triumph in their riches, overlooke all their injuries, make themselves merry with their witty deceivings; this and that we have gotten by cleanly tricks. When they come to die, and their awaked conscience represents all these impostures in their true faces, they would give a thousand worlds for this one testimony, *We have wronged no man, we have defrauded no man*. I have kept my *promise* with men, God will keep his *promise* with me, for salvation in Jesus Christ.

While they promise them liberty] this is the force of their promise. Now liberty is fourfold; *Corporal, Conscientiall, Spiritual, and Sensuall*.

1. Corporal, which consists in a freedom of action: when men are not slaves bound to the mines or galleyes to row (their Lord's in ease) with strokes and stripes: or to dig gold from that earth which scarce yields them sallets. When the feet of *Joseph* are not *hurt in the stocks*, neither do his children sweat in the Brick-fornaces. When the mur'd up debtor sits not in a melancholy consideration of his unmerciful creditour. To move only the length of his teddar, or but by the allowance of his keeper, is a man's captivity. Yea, even to be confined to a sick bed, is a miserable thralldom. Those Anchorites that have barked up themselves in hollow trees, or walls, had yet some room. That perverse Cynicke, who barrelled himself up in a Tub, could stand or sit, or enjoy some kind of posture. Scarce any Jail is so close, that it affords not the prisoner two or three steppes. But the Bed of languishing sickness is of a narrow compass. *David* sware *that he would not go up unto his Bed*, &c. To *go up unto the Bed*, denotes strength, *promiseth* ease. But when God saith of *Jezebel*, *I will cast her into a Bed*, he makes his own comment upon that, calling it the *Bed of tribulation*. Their thralldom is grievous, whom God hath nailed to their bed: they are not hindered from the Church by a Recusancie, as if they would not come: but as it were by an Excommunication, they cannot come. The sick bed is a solitude: when the Centurions servant lay sick at home, his master

was fain to come to Christ, the sick man could not. Their friend lay sick of the palsy, and the four charitable men brought him to Christ; he could not come. *Peters wives mother* lay sick of a fever, and Christ came to her, she could not come to him. The bonds of mortalitye are so much the stronger, by being weaker: the ligaments of the arms are •he looser *in articulo mortis*, yet then they bind the arm from motion, & abridge it of freedom. There was a woman bowed down with a spirit of infirmity: her body was not more a jayle to her soul, than her disease was a Jailor to her body, and Satan to her disease: who had thereby inverted the posture of her creation, and turned that countenance to the earth, which was made to look up toward heaven.

This liberty of the body: when neither debts, the diseases of estate; nor disease, the debts of nature do hinder the freedom of action. Even a civil freedom hath been held honorable: how ambitious were the tributaries of Rome to become her denisons? The Burgess confessed that he obtained it with a great sum. The honor of Jerusalem was far greater, therefore so much the grievous or the expulsion. Their banishment & loss of their sweet country, their •rvitude and loss of their sweet liberty; and the loss of the sweetness of all sw•etnesses among them that had any spark of religion, the service of God might teach them to hang up their Harps and weep, *remembering Zion*. Had a Gentile been banished thither, he had not been an exile, but a proselyte; *Felix exilium cui locus ill fuit*: but for a Jew to be banished from thence, it was lamentable captivity.

2 Conscientiall, when nothing is imposed on us, but that may stand with the persuasion of our rectified mind. That religion which would bind the conscience, where God hath not bound it, *retia & laqueos injicit*, brings snares and fetters, and takes away due liberty. Indeed those civil laws do bind, that tend to good: as forbidding to frequent tippling houses, for the avoiding of drunkenness; or to wear dangerous weapons, for the preventing of homicides. But those which are for civil orders, whose intention is not *obligare ad culpam, sed ad poenam*; the breach whereof is sufficiently satisfied with the mulct; do not bind the conscience; nor is the omission of them a moral or mortal sin. But to entangle the soul with a multitude of traditions, ceremonies, and unconcerning rites, is condemned, as taking away the liberty of conscience. Such is celibate to the pamperd flesh, or abstinence to the raging appetite. They may as well put a match to dry powder, and forbid it to take fire.

There is indeed a scrupulous conscience, like a little stone got into the shoe, that galls the foot. This ariseth first from ignorance: the purblind cannot discern of colors, though they be died in grain. Secondly, from that we call *Morbum maniacum*, the effect of melancholy, or of some tedious sickness; or from melancholy it self, for the mind follows the temperature of the body: and scruples are most incident to crazed brains. Thirdly, from factious teachers, which leave the harmony of the truth, and broach vain janglings; which is indeed to turn the grace of God into wantonness. And it is strange to see, how madly they are affected to such crotchets: like peevish stomachs, which cannot away with solid meat, but love to be picking of bones, or feeding on kickeshawes. Fourthly, from a wrangling disposition, which makes the business of the hand to become only the business of the tongue. Hence it comes, that so many rheumatic pens blot innocent papers, and trouble the world, not for *Quid faciendum*,

what is to be done; but *Quid sentiendum*, what is to be thought. They come like petulant children into the vineyard to gather grapes; and spying the gaudy butterflies, only run up and down to catch them. These men take away their own *liberty*, freely give away their freedom, and betray their consciences. But if water had been good to drink with wine, quoth a good fellow, God himself would have put it into the grape: but every simple is best So if such ordinances of men had been good to join with the Word of God, that great Law-giver would not have left them out. But let me obey all God's commandments, and believe all his *promises*: and for other things, my conscience hath a sweet liberty granted to it by JESUS CHRIST.

3 Spiritual, which frees us from the bondage of the Law, and the everlasting curse of God's wrath. *If the Son make you free, you shall be free indeed.*

1 Free from the ceremonial Law, which took the mortal wound by the death of Christ: for that death was to the moral Law *finis consummans*, to the ceremonial *finis consumens*: to the later, *dissolvens*: to the former, *absolvens*. Indeed this dead Law was not presently thrown into the grave: but according to the seemly burial of human bodies, which are not instantly after the souls departure cast forth as stinking carrions; but have their decent funerals, and are brought with solemnity to their sepulchers. So to put some difference betwixt God's Institutions, and human inventions, those ceremonies which died with Christ, were honourably brought to the grave. Now he that revives them, shall not be *Pius funeris deductor*, but *Impius sepulturae violator*; not a devout solemniser of the funeral, but a profane raker in the grave, and violator of the quiet sepulture.

2 Free from the moral Law; and that both *Quoad damnandi vim*; for there is no damnation to them that are in Christ: and *Quoad dominandi vim*, that sin should not reign in our mortal bodies. Our sins are remitted, our imperfect obedience is accepted. They that look to be justified by the works of the Law, are not under grace. Such peremptory travellers, mounted on the back of their own conceited righteousness, will needs post to heaven, and not take Christ along with them. Whereas indeed they are but like oxen, that a great while draw in the yoke for pasture, and are at last for slaughter. Truth is, we are not freed from obedience to the Law: Christ met with none on the Mount in his glory, but *Moses* and *Elias*; the Law-giver, and the Law-restorer: to show, that he did not only come to fulfill the Law, and institute the Gospel; but even to reconcile the Law and the Gospel. We must obey what God commanded by *Moses*, and what we cannot perform, is supplied to us by our belief in Jesus. Saint *Augustine* makes four states of men; first, *ante Legem*, before the Law, when *non pugnamus*, we do not so much as fight or strive against sin at all. Secondly, under the Law, *Pugnamus, sed vincimur*; we fight, but are overcome. Thirdly, under grace, *Pugnamus & vincimus*; we fight and conquer. Fourthly, *in pace*, in the kingdom of heaven, where is no occasion to fight, there being no enemies. We have now two good encouragements to fight: First, *Abonitate causae*, we take God's part. Secondly, *A facilitate victoria*, God takes our part.

3 Free from the slavery of sin: before it reigned over us as a tyrant, now it can but dwell in us as a Tenant. It never gives us a foil by any act of disobedience, but we give it a mortal wound by the sword of repentance. How sweet is that liberty which avoids the shackles of sin! It is the

most common and troublesome guest that belongs to man: it troubles us both in the solicitation of it, and remorse for it. Before the act, it wearies us with importunate violence: after the act, it torments us with fear and the painful gnawings of an accusing conscience. And if it be thus irksome to men, how odious is it to God? He indeed never hated anything but it, and for it anything. It is the happiness of heaven, an immunity from sin: but we must content ourselves with the happiness of grace, a liberty not to be captivated by sin. The body of sin and death goes about with us; but it shall not carry us, though we carry it. It must dwell with us, but with no command, yea with no peace. We grudge to give it house-room, we hate to give it service.

4 Free from all the miserable effects of sin; as the horror of a troubled conscience; which makes a man *Cordis sui fugitivum*; like one sea-sick, that runs from decke to decke, from the stern to the foreship, from hold to hatches, from the ship to the boat, and last from the boat to the main. Or like those fondly impatient fishes, that leap out of the boiling caldron into the burning flame. *Nescis temeraria, nescis quem fugias, ideoque fugis*: all these storms are allayed by Christ. Or from the dread of temporal judgments; the sword that destroyeth without, the famine within, or the plague that spareth not, either without or within. Either the Sun of mercy shall shine upon us, and disperse these tempests, or God shall shelter us under the shadow of his wings. Death it self is but a bottom to transport us to the Land of promise: and Satan, our old sworn enemy shall be trampled under our victorious feet; and we shall sing to him that hath given us this liberty, *Glory and praise be to the Lamb forever and ever*.

4. Sensuall, when the boundaries of God, and laws of man are broken through; and excess knows no limits but the want of power. This indeed is not properly liberty, but licentiousness: an exorbitant, luxurious violence, the greatest slavery of the world: but this discourse I reserve to the due place. Here only note this sum of the Text.

Sensuality and a carnal freedom is the spell that conjures these wild spirits, and brings them in subjection to their heretical Teachers. They may promise them Civil liberty; this they are not sure to perform: or Conscientiall; this they will not perform: or Spiritual; this they cannot perform: but profane excess, riotous intemperance, the uncontrollable swinge of their lusts, this they will endeavor to perform. This is the Lure of wanton souls: Who can wonder, that so many turn to Papistry, when men may be at once Roman Catholics, and human devils? They say, their Religion daily winneth; yet let them not brag of their gain: they neither need, nor can, if they consider how it gets, and whom. How, but by base forgeries, frontlesse untruths, plausible persuasions, and flattering promises; which easily prevail with a pleasure-disposed soul. Whom, but such as are either most unable to resist, or most like to bestead them. Vnsettled heads, in their unseasonable travels, like fond and idle *Dinah's*, have come ravished home. These Impostors besiege the fiery wits, or the great Heir of some noble Family; whose greatness of example may be perswasorie, and commanding. Malcontents, whom envy makes desirous of a change; loose livers, men necessitous, whose penury of estate and judgment *cogit ad turpia*: voluptuous Epicures, who for all their filthy uncleanness have a Shift, that is, a Shrift; that having first by their adulteries made work for

Confession, now again by Confession prepare for more adulteries. These unclean Birds be laid for by the Nets and Calls of such Fowlers.

But alas for that other Sexe: still the Devil begins with *Eve*: still his assaults are strongest, where is weakest resistance. How few grand Heretics do we read of, without their Mistresses? *Magus* had his *Helena*, *Donatus* his *Lucilla*, *Apelles* his *Philumena*, *Montanus* his *Prisca*, *Priscillian* his *Galla*; everyone his Factoress: as the Jesuits are not without their collapsed Ladies; not only dead Images to worship, but even living Instruments to court and employ. *Silly women, laden with sins, and led away with diverse lusts*: these must be the Stalls of their spiritual, if not corporal fornication. More political than *Balaam*; when they could not blow up Religion with Powder into Heaven, they try the old Moabitish Plot, to sink it down to Hell. Such is the public liberty of their dispensations, whether for dissembled Religion, or not unprofitable filthiness.

Here is even a spoil fit for such a conquest, for such Victors: this fetches them in so many whores, so many notoriously dissolute persons. Malefactors, that for horrible misdemeanors are committed to prison, be there wrought upon by these Instruments: and so they that were convicted thieves, robbers, strumpets, homicides, are turned off from the gallows, Roman Catholics. Who can marvel, to see them that lived like Atheists, to die Papists? Drowning men catch hold on a Weed, rather than nothing; dying Patients embrace an Empyricke, a Leech, rather than no Physician. They can teach them to be saved •n• moment, if they will but hang as fast upon their foundation, as they must on Tyburne; that is, on the holy Mother, the Church of Rome: which can no more stumble, than a man when both his eyes are out. Who would envy them this purchase? We are the fewer, not the worse. If all our harlots, and thieves, and murderers, and roarers, and hypocrites were theirs, we should not complain: they might be the prouder, not the better. Let them triumph in their conquest, so long as we know we have lost none worth our credit, and they have got none worth their honor. They daily forgo more in a better exchange: the Sea never encroacheth upon our shore, but it loseth elsewhere. Many have we fetched out of their Wasts into the Fold of the Church: and those not Catholic Colliers, and Cobblers; but such as were able to render a reason, both of the just dislike of their Idolatries, and the sincerity of our Doctrine.

I conclude this point. Most men take that *liberty* which Justice never granted; but Justice did never grant a *liberty* which men do not greedily take. Nature affects that which is pleasing to Nature; nothing better pleaseth it, than the freedom of the own will. *Pauci quaerunt intelligere quid sit licitum, plurimi quid sit placitum*. The Poets fable, that *Pallas*, their goddess of Wisdom, issued out of *loves* brain; and *Bacchus*, their god of Wine and dissolute pleasure, was borne out of his thigh: which was thus wittily moralized, *He then must break his brains, that knowledge wins; And he that will be drunk, shall break his shinnes*. Lord, keep us from such a *liberty*, as is the running of our own ways, after our transportive fancies, and the baneful allurements of wantonness.

They themselves are the servants of corruption.] All sin is a servitude; and that which flatters men with the greatest opinion of Liberty, makes them the most miserable vassals. They may think, that they have the world at command, and not the world them: as Witches and

Conjurers, after their contract made with Hell, think they have power over Satan; whereas indeed Satan hath power over them. They have a secret and insensible Teddar, which that enemy ties to their heels, and holds in his hand: while they run whither he allows them, they shall have scope enough; but if they offer towards goodness, he instantly snatches them up. They think themselves the freest men in the world; and let them be their own Judges, as they will be their own carvers, they are so. No Coards, whether of Law or Conscience, can hold them: *Sampson* did not more easily break the bonds of the Philistines, than they dissolve the ties of Government. The Common-wealth is a Tabernacle or Tent, pitched up to shelter men from wrong, and that they may live happily together. Laws are the Coards of it; break the Coards, the Tent falls. *My Tabernacle is spoiled, my Coards are broken.* Vines are underpropped and bound up, to make them fruitful; Vessels are hooped, to contain the liquor: so Laws are bonds, to keepe the evil in awe, the good in safety. But these Flies will not be caught in such Cobwebs: unruly and headstrong beasts, no Mounds can keep them out, or hold them in. Laws bind all, without exception: I speak not of Princes; *Leges Principi nemo scripsit.* They do not, like death, *Sceptra ligonibus aequare.* Yet, as it was said of the blessed Virgin, offering her Legal sacrifice for her Purification, *Supra legem fecerat gratia, sub lege humilitas:* so of good Princes, their high c•lling •a•es them above the Law, their humility respects it.

But they that dare force and ravish the Law, and make it both the instrument of their revenge, and patronage of their mischi•fes, think they may well plead their liberty. O what a poor slave do they hold the man of a tender conscience? They dare swear and blaspheme; we fear an Oath. They dare spend thei• d•ye• in dalliance, among the Brothels; we dare not make the members of Chr•st the limbs of a harlot. They dare pollute the marriage-bed by adultery, and make it the mirth of the company; we dare not, fearing lest Heaven should be shut •gainst us for the sin, and Hell swallow us for bo•sting of the sin. They dare wager for lying, with that grand-father of lies and liars; why, *their tongues are their own:* we dare not, though it were to save ourselves, to relieve the poor, to honor God. They dare kill a man in their anger, yea for their pleasure; we dare not deface the Image of our Maker, knowing that no River can w•sh off that blood. They dare drink themselves into beasts; we dare not, lest we should never be recovered again unto men. They dare oppress the poor; we dare not, knowing that thereby we reproach their Maker. They dare revenge all wrongs done them, and carve it with a large measure; we dare not wring God's weapon out of his hand, but remit all vengeance to him. The Devil cannot hurt a good man, without Letters Patent; yet the wicked would harm him, against all Laws and Prohibitions. They dare sin God in the f•ce, and presume upon his patience; we fear him, as *a consuming fire.* It is all; they dare hazard the breaking of their necks, we would not willingly break our shin•es.

Now, do not these appear the more free and magnanimous? Alas, we are curbed and hamper'd: so many interdictiones lie in our way, *Thou shalt not do this:* so many impositions lie on our backs, *Thou shalt do this;* that we seem the most miserable servants upon earth. Whereas they know no Law, but the latitude of their will: no limits, but the extremity of their power. Yet for all this, they are no better than slaves, yea the very vassals of the most contemptible masters. He that serves a Papist, yet serves a Christian: he that serves a Turk,

yet serves a man. But he that serves the world, serves Nature's slave; he that serves the Devil, serves God's slave; he that serves Lust, serves his own slave. Some have served one another by turns, in mutual and reciprocal offices; and that might be a service of love. Some have yielded service to men of meaner degree and quality than themselves: but that might be a service for gain, which were base enough; or for fear, which is baser; or for flattery, which is the basest of all. Some husbands have been too uxorious and serviceable to their wives; and that is a service of dotage. Some masters have come to serve their own apprentices; but that was a woeful Turn of Fortunes Wheel; a necessitous, piteous service. But for a man to serve his Dog, this is wondrous low: his Lusts are his Dogs; as *Acteon*, given over to his pleasures, was devoured of his own Hounds. Such may be well called here, *The servants of corruption*.

Is this their liberty? This their magnanimous fortitude? To obey every petty slave, every common soldier in that Campe, whereof themselves are the General? The Dog runs at the masters whistling: but for the master to go at the Dogs commanding, is a preposterous servilitie. If Lust but say, Get me such a Beauty for my delight, the man hath no power to deny it; no means is refused, that makes to this brutish fruition: Is not this to be the *servant of corruption*? If Covetousness say, Get me such a Commodity; the man instantly obeys, plots, studies, contrives, breaks his peace, his sleeps, his brains, to compass it: though he plough furrows on the backs of the poor, and run through the blood of Orphans; though he ventures his ears, his neck, his soul, he dares not deny his slave, his dog, his devil, Avarice. Call you this *freedom*, when a man cannot choose but sin? When I may drink Wine, or refuse it, this is my freedom: but to be compelled to drink it, by a dry spirit within; if this be *liberty*, there is no bondage. Therefore is God Almighty, because he cannot err, nor lie, nor do evil; for these are the works of Impotencie. The Saints in Heaven cannot sin, yet sure they enjoy the fullest liberty. *Liberi, quia liberati*, delivered from the necessity of sinning, therefore free. If to sin be the only liberty, they have no liberty in Heaven. No: this is the *service of corruption* a thralldom, not a freedom; the Tyrannie of sin, not the Kingdom of righteousness.

Every man is the servant, *quot vitiorum, tot tyrannorum*. When *Alexander* found *Diogenes* in his Tub, and disputed with him, whether was the freer estate; with *Alexander* to command the World, or with *Diogenes* to be confined to a Barrel? the Cynicke answered; *Latior tua potestas, non felicior*: Thou commandest others, I command myself: I am a servant to the King, the King is a servant to his slave; yea, even to my slave: *Tu servus servorum meorum. Illis cupiditatibus, quibus ego impero, tu mancipium es*: I am Emperor over those affections, that exercise a dominion over thee. But as *Nabal's* servant was weary of so unaffable, uncharitable, unreasonable a Master, the very son of *Belial*: So we have just cause to abandon that service, which must be obsequious to the vilest, proudest, basest groomes in our family, our own carnal lusts; which are no better (though they dwell with us) than the limbs of *Belial*. The *Acolat* loathes the service of that Carle, that allowed him no better diet than husks, and thereof not enough to fill his belly: such is the wages of corruption. Therefore let us return with humbled and penitent souls to our *Fathers house*, where all the *servants* have *Bread*, good for the quality: *Bread enough*, sufficient for the quantity: *and to spare*, abundant, even to satiety: where the *fatted Calf* shall feast us; royal apparel, the *best Robe* of glory shall adorn us; heavenly *Music* shall cheare us, and eternal peace and mercy shall receive us.

For of whom a man is overcome, of the same is he brought in bondage.] The metaphor seems to be taken from War; where the conqueror brings the vanquished into captivity, making them slaves and drudges, imposing on them vile and servile offices. And this misery of the Captive differs, according to the disposition of the Victor: if he be imperious, and given to cruelty, he doth so much the more embitter the slavery. *Pharaoh* is not content to set Israel possible tasks: so long there was comfort; their diligence might save their backs from stripes. What with conceit of benefit to the commander, and hope of impunity to the laborer, they might take heart to venture on great difficulties. But those tyrants did measure their commands by their own wills, not by the strength of their inferiors. To require more of a beast than he can do, is inhumane: yet *Pharaoh* exacteth Bricks, where he hath allowed no Straw. This was cruel enough: But what is the swarthy King of Egypt to the black Prince of darkness? his commands are less reasonable, his stripes more unmerciful: The former are not more plausible to the flesh on earth, than the other are terrible to the soul in hell. This is Saint *Peters* infallible Doctrine; *Of whom a man is overcome, &c.* Saint *Paul's* everlasting Rule; *Ye are his servants, to whom you obey.* Yea, he that was before them, above them, and from whom they spake, pronounced it a firm Lesson out of the School of Heaven; *Whosoever committeth sin, is the servant of sin.* For method; first, let us view Satan's victory over the wicked, and their slavery under Satan: then, how Christ overcomes the elect, and the freedom of their service under him.

Thrice did the Devil set upon the Son of God, and fashioned his temptations to this method; *the lust of the flesh, the lust of the eyes, and the pride of life.* To all these the first *Adam* was tempted, and in all miscarried: the second *Adam* is tempted to them all, and overcometh. The former *Adam* was tempted; first, to a carnal appetite, by the forbidden fruit; secondly, to pride, by the suggestion of being as God; thirdly, to covetousness, in the ambitious desire of knowing good and evil. Satan having found all these motions so successful with the first *Adam*, in his innocent estate, treads the same steps in his temptations of the second: first, the stones must be made Bread; there is the motion to a carnal appetite: secondly, the guard and attendance of Angels must be presumed on; there is the motion to pride: thirdly, the Kingdoms of the earth must be offered, and their glory; there he is moved to covetousness and ambition. In everyone there is an appearance of good, whether of body, mind, or estate. Once and a second time he is repelled, yet again he assaults: Satan is not foiled, when he is resisted. If neither the lust of the flesh, nor lust of the eyes can overcome us, he will try us with the pride of life: as when neither diffidence nor presumption could fasten on Christ, he tempts him with honor. He is a cunning Fencer, expert at all weapons: in vain shall we be skillful in some, if we fail in any. When he makes the Challenge, it is not left to us (as in terms of Duel) to appoint the ground, or the weapon; we must be prepared for all assaults, for all places. They that hold Towers and Forts of Garrison, do not only defend themselves from incursions, but from the Cannon and the Pioner. Still doth this subtle enemy traverse his ground, for an advantage. When the Wilderness speeds not, he hopes for some better luck in the Temple: there failing, he climbs higher, to the top of a Mountain. As foes in pitched fields, strive for the benefit of the Hill, or River, or Wind, or Sun. He doth himself, as he taught his servant *Balaam*, change places, in hope of prevailing. If the obscure Country

cannot move us, he tries what the Court can do; if not our Home, the Tavern; if not the Field, our Closet.

How many hath he wounded in one place, that were fenced in another? He would not only put some evil into all, nor all into some, but all into all. *Nec tam vincit potentiâ suâ, quàm negligentîâ nostrâ*: therefore as no place is left free from his malice, so no place should be made prejudicial by our carelessness. Some he *overcomes* with superstition; and they die the death of *Galileans*: for he like *Pilate*, will mingle their blood with their own Sacrifices. Some he *overcomes* with vain-glory; and they die the death of *Philistines*; killed with the Iaw-bone of an Ass. Some with drunkenness, and they die the death of *Nabal*; yesterday as beasts, today as stones: then overmerry and light as feathers, in death dull and lumpish. Others with the world; and they fall under their own burden: the world like the Tower in *Siloe*, falls on them, and quasheth them to pieces. How great is his conquest, when he can set reasonable men to worship a little coloured dirt? Some with filthy lust; and they die the death of *Sodomites*; if not with fire from heaven, yet with fire from hell. Still this Conqueror proceeds; and some he *overcomes* with a multitude of small sins: one hair will not hang a man, many will, as *Absalom* was served. Or with some special dear sin, which is like a conspiratour within, that will betray him the Town. Either he disarms men of their Sword, the Word of God; and then who can fight without a weapon? Or gets away their Buckler; the shield of Faith, and who can defend himself without a Target? Faith is the foundation of a Christian: that once lost, all is desperate. An enemy after long siege of a city, upon entreaty made, condescended to terms of peace; and this was his condition, that in sign of homage, they should quietly suffer him to take from their City-walls one row of stones round about: to this they yielded; and he laid hands on the lowest row, the foundation, and so left them no walls at all. It is a weak City without walls, there can be no walls without a foundation, City and Walls are feeble without munition: where men have neither the grace, nor the wit, nor the will to resist, it is easy for Satan to *overcome*.

But now what is the event of this conquest? *Bondage; To him they are brought in bondage.*] The unhappiness of which estate appears in these conditions.

1. It is *Infamis*, an ignominious state; the hang-man's servant is an honor to it. Such was *Matthews* first condition; a farmer of the miseries of his own nation. Informers, that like *Crowes*, live upon carrion; and dorres, that pass the meadow or garden to light on a dunghill: or those wing-less flies, that suck a living out of the corrupt blood of uncleanness; all hear ill enough, and are odious in their offices. But to wear the livery of Satan, to be the Pensioner of hell, at the command of that malignant and degenerous Spirit, is the most dishonorable name and shame. Let them be Lord's of the earth, yet their report is fouler than clods of the earth: by the base indulgence to their own lusts, their names stink above ground. Their memory shall rot; yea, it is well, if their memories do rot with their carcasses, and their vices be buried with them in their graves. So basely ignoble, so inhumane is it for a man to be the slave of his own affections.

2. *Immanis*, a hard and troublesome condition. Both for the multitude of business, and not seldom, contariety of commands: as pride asks cost, whereas covetousness denies

necessaries: envy makes a sullen face, whereas ambition sets it in the smiling posture of flattery: so the mind is distracted with cross addresses. And for the hardness of their labor; like beasts, they are set to draw in the devils teame; *sin with cart-ropes, and iniquity with coards of vanity*. Coards are at first twisted of small threads; but once combined, they can bind heavy b•dens, and hold great ships. *Peccata facile veniunt, sed fortiter ligant*. They are deceived that think the hests of Satan easy. Sin is no niggard of her pains: seldom ever do we find goodness so industrious. It is not *Absal•* beauty and royal attendance that can make strong his party; but he must neglect himself, sit continually at the gate, giving his hand to kiss, and kissing their lips that did it; he must take pains to further his treason.

Unruly affections are like wild horses, that carry us over hills and rocks, till they be breathless. Yea they soon recover breath and speed; and if they be restrained by a sudden violence, they plunge and careere, and cease not till the saddle be empty, and then strike at the prostrate rider. Where sin hath once gotten a dominion, it scorns to be repelled, but hath recourse to the haunt, as humors fall toward their old issue. Iniquity is laborious; the Poet was deceived when he said, *Facilis descensus averni*. The covetous make their passage through stony rocks of hardship and penury: *to rise early, and rest late, and eat the bread of sorrows*: I hope this is not easy. The ambitious clammers up steep hills and and craggie mountains, to get a place as tickle and slippery, as the stool of *Eli*. Shall we say, it sleeps in them? Nay it will not let them sleep. The voluptuous tramples in dirt and mire, besmearing himself with infamy and turpitudes, is not this a molestation? The revengeful breaks through hedges stuck with thorns, which makes him all gore and bloody. The envious walks in dark and shady places, that he may not see another's happiness, *Quot bona falicium, tot tormenta invidorum*. He wastes his own marrow, and with sullen malice gnaws the flesh from his own bones: is not this *aegrum & acre servitium*? The drunkard pains his stomach in the devouring, his head in the digesting, his throat and heart in the returning of his over-laden cups. But especially the sin of mischief is a vigilant, painful, indefatigable sin. *Judas* will be awake, when *Peter* is asleep: the Tare-sower in the field, when the husbandman is in his bed. In all 〈 in non-Latin alphabet 〉 : *they that worship the Beast, never rest, day nor night*.

3. It is *Intolerabilis*: we have heard of many poor souls condemned to the gallies, under the merciless tyranny of Turks and Infidels. But what is the Turk to the devil? What a Gally to hell? What the labor of oars to the toile of an afflicting conscience? Of all servants, they are in the worst case that are sold: of those that be sold, they are the worst that must do service in prison: of them in prison, their state is most lamentable that are bound with fetters. Such is the condation of the ungodly: they are the servants of sin, and *sold under sin*, and chained in prison. The Jail is infidelity, *they are shut up under unbelief*: the Jailor Satan, so strait and tyrannous, that they cannot so much as lift up their head, or look to heaven for any deliverance. Pride is one chain: though they wear it for an ornament of bravery, they shall find it the ligament of infelicitie. Concupiscence is another chain, that binds them faster to the service of Satan, than ever the Virgin was to the rock, to be devoured by the monster. Every sin strives for the regencie: *sic certant in me de meipso, cujus potissimam videar*: within me they strive about me, whose I should be. Other tyrants have some intermission in their commands; Pharaoh denies not Israel a season to eat, drink, and sleep: but these miserable

captives are always in an habitual service, seldom out of actual. They must neither do, nor speak, nor think, but according to their masters injunctions. He labors to snare the children of God in their sleeps; *Facit aliquando dormientibus, quod non potest vigilantibus*: suggesting unclean thoughts when their wills cannot resist them: how much more doth he turmoile his slaves? If *Judas's* heart be wrought to the treason, he shall not rest till his hand have done it, and undone himself by it. He would not so much as suffer him to eat his supper, but hastened him from that Sacramental bread to his bloody design. *Amnon* enamored on that incestuous act, melts away till he have committed it. *Libido est furiosa domina*; lust is not a fair, but a furious mistress, impatient of delay in her service.

O that men would free themselves from this intolerable burden; where *alius servus est libidini, alius ambitioni, alius timori*. Sin is a cowardly thing; *Eve* had no sooner offended, but she sought out a fellow and companion. When *Cain* was stained with his brothers blood, how he trembled and quaked, there being none in the world to see him but his parents and sisters; yet in every bush he suspects an ambush. Satan is so cruel a master, and so niggardly a rewarder, that all his servants be timorous. Men of honest conscience, observers of order, as they are fearful to offend, so most courageous in a just cause: the servants of God are bold as Lions. But guittinesse and conspiracy is of so ugly a shape, and horrid a representation, that the offender never dares look upon himself single, and alone, but still runs as a Deere to the heard.

4. It is *inutilis*, no good comes of it. It is both *coactus*, a servile compulsory labor; and *improbus*, a dishonest unjustifiable labor: and *stultus*, idle, fruitless, a mere labor in vain. *What fruit had ye then of those things whereof ye are now ashamed?* The root is sin, the stock blame, the fruit shame, the end death, to be cut up and cast into the fire. There be some that sin and shame not; *Were they ashamed when they committed abomination?* No, they had gotten a meretricious front; the look of an impudent and putrefied strumpet; for even a fresh harlot will be put to the blush. There be some that shame, and amend not; *As the thief is ashamed when he is found*. Being taken in the manner, he is more ashamed of his apprehension, than of his transgression: he loseth all that modesty when he gains secrecy; and ceaseth not to be a thief. It is good when shame for sin is joined with sorrow, and sorrow with amendment of life.

This is one discommodity of such service; a shame before men; but there is a worse behind, even a shame before all the Angels of God. But is there no benefit by it? Doth not the covetous store up gold? The voluptuous please his wanton flesh? The ambitious mount to honor? As Satan said, *Doth Job serve God for naught?* So do these serve Satan for naught? They do; and as witches take apparitions for substances; are promised golden mountains, yet remain beggarly wretches: so these embrace a cloud instead of *Juno*, a dream for reality, a childes baby made of clouts, and are in all their glory like a fool in a comedy, crowned with a coronet of painted paper, a bable for a scepter, a table spread with counterfeit cheare, and when the play is done, he may go seek his supper. It was never in any condition so true, as here; a young serving-man, an old beggar.

5. It is *inextricabilis*, sold to sin with small hope of recovery. That powerful tyrant will keep his captives, till a stronger than he comes to ransom them. Some may haply have their faint reluctations against this *bondage*; and Satan's commands are so foul, that it grudgeth their conscience to fulfill them: as the servant wearied with justifying his masters untruths, told him that if he did not couch his lies closer together, and make them more cleanly, he would no longer undertake to avouch them. To pollute the marriage-bed of their friend, is a morsel that grumbles in their stomach before it can be digested. To do injury, where they have received courtesy, to fight in an unconcerning quarrel, to shed blood where they may have money to spare it; doth a little stumble them: and they have some languide wishes, O that we were free! But while they seek not constantly the means of their release, their captivity is the sorer, as the Jailor lays more irons upon him that hath attempted to break prison.

Lycurgus could say, that often assaulting the enemy without conquest, would at last encourage them to set upon us. They are presumptuous fools that think they can repent at pleasure; as if the weathercocke could turn the wind, and not the wind the weathercock: as if because man can tame birds and beasts, therefore he could also tame himself. Yea, as if a piece of clay fashioned to the picture of a man, could make it self living, and inanimate that lump with a reasonable soul. They are deceived; sin never made such a bargain with them, as to be turned off at an hours warning, or to be discharged with a *miserere mei*. No, that Landlord will hold his own, except he comes that hath a stronger power, and a better title: and when it must out, it will rend the heart, as Satan tore the child, and do what he can to make the house untenantable. *Faciliùs excludere, quàm expellere*. They will say with *Pharaoh*, *Why have we done thus, to let Israel go from serving us?*

6. It is *miserabilis*, the grief of every Christian. Even such a temporary condition may well move compassion. Stood we upon an high mountain, and had as clear eyes to behold this large valley of tears and miseries, as our Savior had to see the glory of kingdoms. Did we perceive the lamentable cries of the famished for want of bread, the distressed shifts of the poor for want of harbor, the tortures and rackings of sensible limbs, both by the hand of Justice and of Injustice; the disconsolate sorrows of parents for their children, widows for their husbands, friends for all relations: or the exigence of besieged cities, the sound of trumpets, noise of drummes, roaring of cannons, the pitiful groans of the dying and wallowing in their bloods, or swooning in the streets of famine, women re-inwombing their own children; fathers and husbands mourning for the barbarous ravishment of their wives and daughters. Or their anguish that are condemned to row in gallies, turn in mills, work in minerals; how they eat nothing but the bread of sorrow by weight, and drink nothing but the water of affliction by measure; their unpitied cries at the smart of their unmerciful lashings. Surely tears were the poorest obsequies we could spend at these woeful funerals. The cheeks that are now dimpled with laughter, would change their position; the resty souls that sing now nothing but peace, would change their disposition, at these sad spectacles.

But now, by how much the soul is more dear than the body, more precious, more eternal; let our bowels yearn for these spiritual calamities. All outward sufferings are determined by death; as when it was told *Anaxagoras*, the Athenians have condemned you to die; said again, And nature them. But the intolerable service of sin, the works of darkness, commanded by

the Prince of darkness, in the place of darkness; the gashes of a wounded conscience, fresh bleeding hurts plaisterd with corrosives, overburdened souls, neither able nor willing to ease themselves; if we have not sucked the breasts of Tigers, these things will make us mourn and pray, Lord have mercy on such miserable sinners.

O that men would consider, what they have been, what they are, what they hope to be. First, what they were; the Images of God; that is their original glory. *Princeps creaturarum constitutus es, & dignitatem naturae tuae projicis.* Thou that shouldst rule overall beasts about thee, art overruled by those beasts that are within thee. Secondly, what they are, at least in invitation: the Son of God offers to make us free, and to restore all our forfeited privileges; and shall we neglect so fair an occasion? Shew this favor to the captives at *Argier*, and see if they will refuse it. When *Cyrus* king of Persia proclaimed liberty to the Jews, only those went from *Babel*, the place of their captivity, to Jerusalem the city of their ancient liberty, whose spirits God had raised up. Christ came to proclaim freedom to captives, yet none follow this gracious call, but only they whose spirits the Spirit of God raiseth up. Thirdly, what they hope to be, even kings in heaven; and will they be slaves on earth? Is not the kingdom above, began below? Is not the suburbs of grace, the way to the city of glory? Doth the kingdom of sin reign in our mortal bodies, and shall the kingdom of rest be given to our immortal souls? Have we the promise of Canaan, and of God's arm to conquer it, and do we stick at the sons of *Anak*. *Sperare non potest regnum coelorum, qui non dominabitur viribus membrorum.* Certainly, if through grace we do not prepare ourselves for that heavenly kingdom, we can never say with a warrant that God hath prepared that heavenly kingdom for us.

7. It is *Exitialis*; the end of every service is wages, and this is a wages without end, even everlasting pain. O horrible reward, to sow trouble, and reap vexation; still to bring fuel unto that fire, which must burn themselves; to plow with rods, and eat with Scorpions; to be wearied in the ways of sin, and then to be worried with plagues of sin. *The wages of sin is death:* a toilsome service, an irksome wages. *Sin when it is finished brings forth death.* He that was the tempter, becomes the tormentor: then he promised pleasures, now he inflicts tortures. First, he enticeth men to sin, and then accuseth them to God for the sins they have done by his enticement. Bee assured of this, he that without cessation doth tempt thee to sin, will without intermission torment thee because thou hast sinned. Still the reprobates shall serve under their old master, but their work shall be changed, and the place: here they work actively, there passively: here Satan works by them, there he works upon them: here they are in a free air, with light and delight; there in a dungeon with sores and sorrows. As *Charles* king of Swede, a great enemy of the Jesuits, when he took any of their colleges, would first hang up the old Jesuits, and then put the rest into his mines; saying, that since they had wrought so hard above ground, he would try how they could work under ground. So when the wicked have done the devil what service they could on earth, he will confine them to his dark vaults in hell. O Lord come down, cast out this Tyrant and Usurper, repossesse thine own kingdom, erect a Throne to thyself in all our hearts, that thou mayest here reign in us as our King, and we may at last reign with thee in thy Kingdom, Amen.

Of whom a man is overcome, of the same is he brought in bondage.] The service of Satan is so full of troubles and perplexities, so destitute of comforts and relaxations, that there is no wonder if it be tedious to the sufferer, when it displeaseth the hearer or looker on. Therefore as they that have visited Spittles and Hospitalls, and smelt the offensive ulcers of Lazars and Leapers, are glad of a sweet air and healthful society. So after the view of that incurable slavery, the bondage of sin and Satan, now let us refresh ourselves with the liberty of the servants of God. For we cannot deny God, (in so general a proposition) to have his victory also. Let not Satan bear away the glory as if there was no King, no Conqueror but he: for this Master of slaves is but a slave to a higher Master: and as he can exercise no dominion over his servants but by God's permission, so God holds him in the strongest subjection, so hamper'd with invincible chains of servitude that he cannot touch one of his servants, not one limb of their bodies, not one hair of their heads, not one beast of their herds, till God hath given him leave, and he will never give him leave to hurt their souls. You have seen the carriage of an inhumane Tyrant over his slaves; come now to the Court of a King, and see the usage of his free servants: yea, see a court of *Kings*, for all God's servants be no less than Princes. Where we have two general occurrences. First, The conquest of some that stand out. Secondly, The happiness of them that are *overcome*.

God is sure to be Victor, for what force can withstand him? But he frames the manner of his victories to the nature of his enemies: them that resist, he *overcomes* by subversion: them that yield, by conversion. His conquest here is not by fury, but by mercy. *Furie is not in me, the briars and thorns shall be consumed in his flame: but they that lay hold on his arm, shall hold back his arm; humble and faithful prostration shall make their peace.* This war on his part, is all of love: the intention is *Studium pacis. Gratia praeveniens*, so the war is undertaken; *Gratia operans*, so the battle is begun: *Gratia perficiens*, so the victory is gotten. When God gives us repentance, he hath then *overcome* us. We were rebels by nature, and enemies to the grace of God, we must be vanquished, or we cannot be saved. *They are led by the Spirit of God.* So gentle is this conquering, that it is called a *leading; ducendo vincimur, vincendo ducimur.* Led by a superior instinct, not furiously but familiarly; *non ut rei ad supplicium, sed ut amici ad palatium.* Nor is this conquest a necessitating of our salvation; as *Qui agitur, agere quid ipse minus intelligitur: Imo, & ageris, & agis: a Deo aguntur, ut agant.* God gives the first motion or inclination, and so we begin: and by his continual help we follow on. We are not willing before we be *overcome*, but in the very conquest we are made willing to be *overcome.* *Acta fit activa voluntas.*

1. This conquest is not *Subita*, sudden: man's heart is naturally stubborn; this Jericho will not be won under seven days siege, and then the walls must down too, worldly forces must fail us. Not seldom it holds out longer than Ostend or Troy; God is many years assaulting it with his spiritual weapons, his Word, Ordinances, Favors, Frownes, Stripes before it yields. Few are converted in an hour, or can tell that hour wherein they were converted. It is not here, *venire & vincere*, to come and *overcome*. God doth weaken us before he vanquish us, taking from corruption here a fort, and there a bulwark, now a trench, then a mine, together with the victuals and provision, even the magazine whereon sin feeds and lives. When the unthrift had no provant left, he must yield and humble himself to his Father.

2. It is not *Hostilis*, as nation against nation with a deadly feud, but with terms of love. There is a dry wounding, a conquest without blows. *Thou hast wounded me with one of thine eyes. And Turn away thine eyes, for they overcome me.* Of all victories, love is the greatest, to overcome evil with good. This is to be like God, whose image we bear in our creation, and to whose Image we are restored in our redemption. *Christus nihil praecepit, quod non facit.* If he had not overcome all our malice with kindness, he would never have charged us with such a practice. *Saul* hunts for the life of *David*, *David* hath a way to the life of *Saul*, and spares it. Such a feeling oratory did *Saul* find in the lips of *David*, and lap of his garment; that it lies not in the power of his envy, ill nature, and cursed heart, to hold out from tears. He whose harp had wont to quiet *Saul's* frenzy, now by his kindness doth calm his fury: so that now he sheds tears instead of blood. Here was a victory gotten, and no blow stricken. *Phocion* that noble Athenian, being condemned to die, and lifting the deadly cup to his lips, was asked by his friends, what message he would send to his Son; he answered, *Mando ei hoc, ut obliviscatur potus hujus*, I charge him never to revenge this draught upon the Athenians. *Baldwin* King of Jerusalem, having spoiled the Arabian Saracens; and put them to flight, found in his return homewards a woman ready to travel, wife unto a chief Prince of the Arabians, left behind in the pursuit: whom he covered with his own mantle, appointing both attendance and sustenance. This kindness was not lost; for afterward being besieged by the same Arabians, and put to great distress, he was delivered by that Captain, whose wife he had preserved. Yea, take an example nearer home: A malefactor, in birth and person a comely Gentleman, was sentenced by a Judge deformed in body. Hereupon he turned all his prayers to Heaven, into curses and revilings of the Judge, calling him a stigmaticall and bloody man. The patient Judge for that time reprieved him: still he continued in the same language of invectives and blasphemies against him. The next Session being produced, the Judge asked him if his choler were anything boiled away and spent: but then he redoubled his railings: yet he reprieved him again, as loath to let him die in so uncharitable and desperate a condition of soul. Before the third Assizes, he sent for him to his chamber in London, and asked him if he were yet more pacified: still nothing came from him but words of inveterate rancor. Whereupon said the Judge, God forgive thee, I do; and withal threw him his pardon. Whereat he was so astonished, that being but hardly recovered from his swoon; he refused the Queens pardon for his life, unless the Judge would both pardon his malice, and admit him into his service. He did so, and found him so faithful, that dying he gave him the greatest part of his estate. Here was extreme evil overcome with extraordinary goodness. The Judge of all the world deals yet more mercifully with us: the Law hath condemned us to die, we daily provoke him: he could presently sentence us, but he spares us: still we anger him: he feeds, finds us, gives us all we have; yet still we rebel against him. At last, to overcome us by the gentlest war that ever was heard of, he seals us our pardon in Jesus Christ, through whom he accepts us into his service, and makes us his own heirs. Loe, then he overcomes us.

3. It is not *violenta*, he useth no boisterous forces against us. Indeed his Ordnance be his Ordinances, his Cannons be his Canons and Laws: But against what does he plant them? Not against ourselves, but against our sins: As if he would not fight with us, but fight with our enemies for us. We have no foes, but our faults: upon these he plays with his Shot, and

batters them down before us. He knows, that unless these die, we cannot live. He hath his Sword, a two-edged one, keen on both sides: with this he wounds, not our spirit, but our flesh; not our flesh, but the lusts of our flesh: yea, not so much our lusts, as the corruption of our lusts; launching the Ulcer that would kill us. He hath his Mines; but to blow up our pride, vain-glory, ambition, and such piles of vanities. He hath his fire-works; but to burn up our rotten affections, of covetousness and uncleanness. This strict siege, is but to famish our riot, intemperance, drunkenness, and all those Perdues, soldiers that deserve no pay, the forlorn Tatterdemallion of our sins. His Ambuscado's serve but to resist our excursions, flyings out, ramblings, and such extravagances of disobedience. Here is no boisterous turbulency in this War; all the violence is on our side: *the Kingdom of Heaven suffers violence*, not offers it. No man is saved against his will: but even in the act of our *overcoming*, we are willing to be *overcome*. We feel pain in the resistance, nothing but peace and sweetness in the conquest. I had rather thus be conquered of the Lord, than be conqueror of all the world. O poor *Caesar's*, poor *Alexanders*, poor *Tamerlaines*, that won so many victories, and lost the best, in not being *overcome* by God's mercies. Thus God *overcomes* us, by overcoming them that captived us.

4. It is not *crudelis*, not bloody; like *Saul's* charge for *Amalek*, or Israel's execution upon *Benjamin*: there none were left alive, here all are preserved from slaughter. As he said, *Perieram nisi periissem*: so we had been butchered, if we had not been conquered. If we had escaped from the Captain of Mercy, we had fallen upon the Captain of Crueltie. For they that will not be *overcome* of God, shall be *overcome* of Satan. The Lord goes through every street, here he sets his mark upon a house, there upon a person: these be his, he hath fairly won them, and they consent to be his subjects: the rest he leaves to the destroyer. Those he hath conquered, he hath saved: and they that yield not to so gracious a subduer, perish by a pitiless destroyer. As a man seeing a tumult or quarrel, where enraged swords make gashing wounds, and through those breaches let out souls; spies one in this hurlyburly whom he loves, lays hold on him, and being stronger than he, bears him to his house, and locks him up fast as in ward, till all be quiet. So doth God snatch his chosen out of the broils of sin, binds them with the cords of obedience; and though they struggle for liberty, keeps them sure till this mutiny be over-past. Or as the Shepherd in a tempest, finds a Lamb, catcheth it in his arms, and shelters it, till the storm be blown over. The Lamb strives, and thinks it self going to death, while indeed from death it is preserved.

So graciously doth this Conqueror deal with us: we kick at his precepts, fret at our restraint, and are impatient of our sufferings; whereas *we are chastened of the Lord, that we might not be condemned with the world*. Two had appointed to meet in the field of blood; the quarrel was bad, the prosecution worse: the friend of one of them not being able to persuade him by reason, caused him to be arrested into prison: better a short bondage, than unredeemable death. This was a merciful cruelty, the other had been a cruel mercy. It is happy if a sickness can keep us from sin. When a wild Horse hath got the head of his rider, and runs him with fury into deadly dangers; he does him no wrong, that kills the Horse, to save the man. They are the beasts, our lusts, that draw us in the Coach of licentiousness, headlong to Hell, as *Pharaoh's* Chariot drew him into the red Sea, against which God is severe and cruel; and when

there is no other remedy, he will spill those beasts to save our souls. Here be then no lamentable cries, no merciless blows, no gaping wounds, no channels streaming with blood, in this conquest. No blood is shed here, but the blood of *Jesus Christ*. All the blood and life this victory cost, was spilled on the Victors part, not on the conquered. If God were cruel to any, it was to himself. To spare our blood, he did shed the blood of his own dear Son.

Their happiness that be thus *overcome*, is seen in these two privileges:

1. They are the only free-men in the world: this *Bondage* is the most royal liberty. This stands both, first, in the deliverance from evil; that neither the bond of the Law to bring perfect obedience in our own person, obligeth us; nor the breach of that Law, for want of that righteousness, *condemneth* us. When the King hath signed a transgressor his pardon, all his malicious enemies and accusers may go whistle. Secondly, and in the ability to good, even to *serve the Lord without fear*. It is true indeed, still we sin, and alas, that we must! We are made *free from the Law of sin and death*: not simply from sin and death, but from the Law of sin and death. Not so delivered, that we can neither sin nor die: but that neither sin shall captive us, nor death confound us. Indeed we sigh, and fight, and fain would be delivered from all assaults of sin: but beggars must not choose their alms; we must be contented with our measure: we have this to humble us, not to condemn us. It is comfort sufficient, though sin disturb us, it shall never destroy us. We abhor a Snake, for the nature of it; to touch it, is our fear: and it is but our fear, when all the malignity and venom is gone. Sin doth hiss at us, but cannot harm us: blessed be God, the fear is more than the hurt. Our life lies in our Head: if this Serpent with all his sting could not hurt the Head, it shall never kill any member.

Indeed where it domineeres, it damnes. If a man sick on his bed, burning of a Fever, fetching his breath with straitness and shortness, looking like earth; say he is well in health, we do not believe him: So if we see men swelling with pride, flaming with lust, looking earthie with covetousness, and yet flattering themselves with hope of salvation; we cannot credit them, all the world cannot save them. Here the Condition is not kept, therefore the Obligation is in force; they do not *serve* God, they are not *free*. But where is an endeavor to obey him, and a faith in Christ to supply the defects of that obedience; there the Covenant is kept, the Bond is void. Sin offers many assaults; but still we *standfast in the liberty wherewith Christ hath made us free*. Death shall wholly quit us from these solicitations; *Mors est sepultura vitiorum*. It is not so much the death of the man, as the death of sin in the man. As the worm bred in the tree, at last consumes the tree: so death is bred by sin, and sin shall be destroyed by death. This is the full accomplishment of our *freedom*, when that filthy fluxe of sin is dried up in an instant. Whatsoever depraved nature suggests, *it is not in vain to serve the Lord*, for we are made *Kings* by this service. We may better say of Heaven, than of that City, *all her Merchants are Princes*; all God's subjects be *Kings*: not *reges nati*, but *renati*; not of a piece of Earth, but of Heaven; not of a mortal Principallitie, but of an immortal Kingdom. Courtiers may fail of preferment; they may be near high places, and Offices, and miss them: one compared them to fasting-days; they were next the holydayes, but in themselves the most meager and leanest days of the week: but God's servants are sure. Below men rise to honors and places by the death of others; these by their own deaths ascend to the glory of Heaven.

But Christianity seems to afford very small liberty: Is it not a yoke, and a burden? *Take my yoke upon you. Tollite jugum*, there's the condition of humanity; labor. *Tollite jugum meum*, there's the condition of Christianity; an especial labor. And *Super vos*, which implies both patience, willingly; and obedience, servingly: not to touch it with one finger, but to bear it on our shoulders; submit all our actions and affections to it. Pride and ambition are *Super jugum*, and tread that under their heels, which they should bear upon their necks. Indeed this is true: but still it is *onus leve*, and *jugum suave*; an easy yoke, a light burden. First, this yoke is not made of green wood, then it would be heavy; but of dry, therefore it is portable and easy. Secondly, it is not a new yoke, but hath been borne and worn before by Christ himself, to make it easy for us. Thirdly, it is oiled and lined with sweet comforts; *Vnguntur cruces, à quo inferuntur*: God hath so softened it with pillows of mercy, that it cannot offend us. Fourthly, we draw in it with patience: Oxen that struggle and be unruly with their yokes, put themselves to pain: God hath given us the shoulders of patience, before he puts on the yoke of obedience. Fifthly, we do not draw alone, nor does the weight of the load lie upon our backs; we should then sink and shrink under it. But a yoke is made for two, and Christ is one of the two; his omnipotence assists our weakness; the greatest burden lies upon him. Sixthly, and lastly, it is not perpetual; we draw it but during a short life. And if it be painful for the day, we are unyoked at night, when we go to bed, in death. But the wicked have a sorer yoke for the present, whereof the wood is green and ponderous; all sin is heavy. And though it seem qualified with pleasure and content, and is commonly drawn with a companion; as the Broker and Usurer both in a yoke, drunkard and drunkard both in a yoke, adulterer and strumpet both in a yoke: and where a yoke-fellow fails, as the proud man loves no partner, no partner loves him; here the Devil puts in a shoulder, to ease him and help it on. Yet still they draw with tyranny, pain, impatience, and feel many a prick of Satan's Goad, that *Auriga* of Hell, to set them forward. And last of all, at night, when they should put off one yoke, another, a heavier, a sorer is put on them, which they must bear forever. But when the faithful shall be uncoupled from the yoke, there is ease and eternal rest. The mouth of the Ox that draws in the yoke, is not muzzled on earth, and the soul shall find everlasting reward in Heaven.

I do not exempt Christianity from all difficulty; it is no easy labor to serve God: yea, they that do it best, feel it hardest, and complain that they can do it no better. There be hot encounters, potent adversaries, and many adversities, against them that would go to Heaven. Malicious and subtle spirits, an alluring world, a vicious and stubborn nature: sometimes we see them not, and complain of feeling them too late: sometimes we see them with amazement, fear them, and are ready to fly from them with an Israelitish cowardice: *Who is able to stand before the sons of Anak?* Another time we stand, and resist as well as we can, but are foiled with indignation and shame. Up we get again, take heart, and renew the combat; yea, even prevail, and triumph. O how glad we are, if either we have not been thrown down by the temptation, or recovered ourselves from the fall, by compunction. In the height of this joy, we are again surprised with a sudden assault; whereof as we had no warning, we have no power of resisting. Thus are we hurried into sin, over-ruled to displease our Maker: yea, sometimes we can hardly struggle out of the snare for some hours or days;

and when we escape, not without many wounds and bruises: so that coming to the Chirurgery of Repentance, we find a bleeding conscience. We look not that God should strew carpets for our nice feet to walk into our heaven; or make that way smooth for us, which all Patriarchs, Prophets, Apostles, Confessors, Christ himself, have found rugged and bloody; or to fare better than all the Saints. Yet still we will not change conditions with the worldly: *Paul* was happier in his chain of iron, than *Agrippa* in his chain of gold. One rag of a Saint is worth the whole wardrobe of a sinner: and that for the next privilege.

2. Their reward is infinite. We may well contemn the difficulty, when we respect the advantage. We serve a good Master, who not only pays, but gives; not after the proportion of our earnings, but of his own mercies. Hell cannot touch us, death cannot hurt us; if any evil do assault us, it presently brings us more good. Besides this freedom, how large is our possession? all good things are ours, to challenge, to enjoy: we cannot look beyond our own, nor beside it: we have right to the things we see, and no less to the things we see not. The heaven that roles so gloriously over our heads, is ours: those celestial spirits, the better part of that high creation, are ours; they watch us in our beds, guard us in our ways, shelter us from dangers, comfort us in troubles; and as living they have kept, so dying, they gladly receive our souls. Yea above all, the God of Spirits is ours; and by a sweet and secret union, we are become heirs of his glory, and as it were Limbes of himself. How incomprehensible is this blessedness? when we look to the reward, we could not wish the work easier. If every pain we suffer were a death, and every cross an hell, we have amends enough. It were injurious to complain of the service, when we acknowledge the recompense. What thou wilt, O Lord, so I may be thine, what thou wilt: though I should buy it dearer, I would be thy servant, a Christian.

Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Where we have a threefold opposition: Light and weighty, momentary and eternal, affliction and glory. What comparison, what proportion of the recompense to the service? I may justly be out of love with myself, nothing shall make me out of love with my profession; herein alone are we safe, herein blessed. God forbid that I should glory, save in the cross of Jesus Christ: if we should prefer any worldly joys before it, we were unworthy of it. Gold may make a man the richer, not the better: honor may make him the higher, not the happier: and all temporal pleasures are but flowers, they have but their month, and are gone: this morning in the bosom, the next to the besom: All flesh is grass, and the glory of man as the flower. Grace is like the Sun, which shines comfortably in this world, shall shine sevenfold more gloriously in the world to come; an honor not clouded, not envied, not exceeded, and Such honor have all the Saints?

To conclude with the sum of the verse. Deceitfull promises are the bane; both of the forger and of the believer. *They promise others liberty, while themselves are the servants, &c.* As if a malefactor, that is himself chained in the dungeon, should promise his fellow to open him the prison-door, and let him out. Faire promises are the devils bait, and it must be our wisdom to discern betwixt the deceit of sin present, and the fruit of sin to come. What a liberty did Satan promise our first parents that they should have; and so indeed stole from

them the liberty that they had. As *Laban* promised *Jacob* beautiful *Rachel*, but in the dark gave him blear-ey'd *Leah*. Or as *Hamor* promised the *Shechemites*, that by their circumcision all the goods of the house of *Israel* should be theirs, whereas indeed the goods of the *Shechemites* fell to the house of *Israel*. *Diabolus mentitur ut fallat; vitam pollicetur ut perimat.* The wages that *Satan* promiseth, and the sinner would have, he shall not get: but the wages that *God* threateneth, and man would not have, this shall be assuredly paid him. *Illud propter quod peccant, hic dimittunt; & ipsa peccata secum portant.* The gain they sin for, they shall leave behind them; but their sins they shall carry with them. *What fruit had ye then in those things whereof you are now ashamed? for the end of these things is death.* Surely there is no fruit but shame and death to be gathered from the forbidden tree. False promisers and vainglorious boasters are the children of *Satan*, this is the top of their pedigree: yea the devil doth borrow the use of their tongues for a time. *But faithful is He that hath promised, who will also do it.* Fidelity and truth is the issue of heaven.

2 PET. 2.20.

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior *Jesus Christ*, they are again entangled therein, and overcome, the later end is worse with them than the beginning.

IT is not the least happiness in this world, not to be taken with the happiness of this world. *Pliny* the younger could say, *Capio hinc aliquam voluptatem, quod voluptate hac non capior.* To walk daily through this garden of temptations, and pluck none of the forbidden fruits or flowers, is a temperance so far above nature, that no man, but *He* that was more than man, ever attained it. If a mere stranger passeth alone through the streets of a populous *City*, and follows his affairs close; he may return uninfected, because unsaluted. But for a known *Citizen* to do so, to blanch all his acquaintance with prejudice, to deny all those friends that offer their cruel courtesies at the next *Tavern*, to refuse all the invitations of profit or pleasure, requires a well resolved abstinence. *Christ* was a stranger upon earth, so should every *Christian* be: but this is the country wherein we are borne, (though it benot the country whereto we are borne) and it is hard for a man to deny his country. *Mundus allicit, afficit, inficit:* and though we pretend for heaven, yet still we bear about us a tang of our native country. Even they that would fain get out of the world, yet cannot get the world quite out of them. They purpose well; and if those thoughts (not theirs) begin to lift them up from their earth; presently he that rules in the air, stoops upon them with his powerful temptations, or the world pulls them down again with a sweet violence: so as they know not whether they be compelled or persuaded to yield. There is in the best such a deal of infirmity, but a great deal more of treachery. How willing are we to be deceived, how loath to be altered? *Si t••tum valet mundus in extraneos, quale imperium exercet in suos?* But now when a man is pulled out of these briars and thorns with a bleeding skin, and made sensible of those wounds which he hath received in this forest, and is in time healed of those hurts; if he rush again into that dangerous wilderness, and hazard new mischiefs; he falls (almost unpitied) into the hands of robbers and murderers, destitute of both rescue and resistance.

To be recovered from the ways of death, to walk awhile in the ways of life; and after all this, to turn from the land of the living to the Golgotha of the dead, from the forsaking of sin, to the sin of forsaking religion and goodness; this is the fearful condition of the Apostates in my Text, whose *latter end is worse than their beginning*.

We have three general parts: A

- Proposition, *They have escaped, &c.*
- Supposition, *If again they be entangled.*
- Conclusion, *Their latter end is worse.*

In the proposition are three particulars; First, *Quid, they have escaped.* Secondly, *Vnde, or a quo, from the pollutions of the world.* Thirdly, *Quomodo, by the knowledge of Christ* In the Supposition observe two particulars; First, *Facilitatem intricandi*, the easiness of falling back; *If again*; it may be so, it is no ways impossible. Secondly, *Difficultatem extricandi*, the hardness of recovering them, which appears by the two phrases: *Intangled*; it will cost labor to unsnare them: *overcome*; it will cost a price to redeem them; neither of both which is afforded them. But lastly, the Conclusion follows, *The latter end with them is worse than the beginning.* The Text begins with hope; *They have escaped*: goes on with fear *They are again entangled*: and concludes in despair, *Their latter end is worse than their beginning.*

They have escaped.] Next to the finding an unexpected benefit, it is a great happiness to scape an unsuspected danger: yea the scaping of a great danger, is more joy, than the receiving of an ordinary benefit. *David* did not so much bless *Abigail* for relieving the hunger of his body, as for preventing the sin of his soul. She saved him from spilling the blood of another, he thanks her as much as if she had hindered another from spilling his blood. *Nabal* did not more rejoice in escaping death, than *David* in that he was kept from being the author of it. Never was good man delivered from a known peril, but he blessed his deliverer. *Our soul is escaped as a bird out of the snare; the snare is broken, and we are escaped*: the Church doubles the memory of that mercy: there it was but twice. *Psal. 118.* He speaks thrice of *compassing*, of dangers, of enemies, of multitudes, like swarms of Bees: still he blessed God for escaping, even with the destruction of his foes: there it is thrice. How worthy is he to perish in the next danger, that is not thankful for escaping the former? *They that are delivered from the noise of the Archers in the places of drawing water, there shall they rehearse the the righteous acts of the Lord.* They had set a song of thanksgiving for that deliverance. *My soul is escaped from the Lions*, saith *David*, *therefore will I praise thee.* In that bloody peragrations of Egypt, when every house had a carcass in it, and that of the first borne, Israel escaped: and shall the remembrance of this mercy vanish? No, every year they shall keep that day holy to the Lord, with the great feast of their Passover. That treason which should have been done with a match: that matchless conspiracy; whereof the scene was laid at Westminster, the stage was the Parliament house, the plot contrived at Rome, the intention was the confusion of a whole State; *Aras & focos, regalia, sacra, veiusta*: yet betwixt the fire and the powder, that short *intervallum*, we escaped. Shall that deliverance escape without our thanks? No, unblest shall

be that year, where the fifth of November is not rubrick'd in the Kalendar, where our escaping is not acknowledged with thankful hearts. Our late King of happy memory, escaping the danger of a conspiracy in Scotland, contented not himself with a commemoration of it once a year: his subjects had the fifth of August; himself kept one day every week. He that escapeth a peril, without thankful acknowledgment, is indebted for his deliverance. Now there is no danger like sin; for there could have been no danger but for sin: and the greater the danger the greater praise belongs to the deliverance. *Daniel* was among the Lions; they could but have torn his flesh, and sent his soul to heaven through those painful breaches. But to escape from that roaring Lion, whose teeth water at men's souls, as being too dainty to feed on flesh; how great is this happiness! Three servants of God were cast into that seven times heated furnace: all those flames could not scorch their souls, whatsoever they had done to their bodies. But the fire of hell hath a secret and supernatural property to torment the soul: *I am tormented in this flame*, saith the rich Churl; that [I] must be his soul, his body was in the grave: and that with a fervor not less violent than everlasting. To escape that, may well challenge thanks from either men or Angels.

If we escape a dangerous sickness, and do not bless God with heart, voice, and life for our recovery; we rise from our beds, and owe for our physic. Hath God's Angel forbore to sheath his sword in our bowels, when thousands have fallen under his impartial hand? Let us be humbly thankful; otherwise there is a worse plague left behind for us, yea in us. Argue with all the world, they will conclude; there is no vice like to ingratitude. *Thou art made whole, sin no more, lest a worse thing happen unto thee*. We commit new sins, while we are thanklesse for escaping the punishment of our old ones. God justly for the first sin, had concluded all the world under sin: some through his grace in Christ are escaped from this condemnation: shall they tear the instrument of their pardon? No, we see it done, let us kiss the seal, and confess his mercy. We were overwhelmed with sin and ignorance: God hath called us out of darkness into his marvelous light: shall we put out the lamp whereby we are *escaped*? No, we must be thankful.

We make vows to God in our dangers; shall we not pay them after our dangers? Our obedience is a debt, though we had never revowed it: shall we forfeit all these bonds? Thou owest thy service to God for *escaping* sin and hell; pay, pay. Thou hast received all, thou owest all; think of payment. They are infamous that get the goods of others into their hands, and then break. The subject that is entrusted by his Prince with keeping of a fort, and shall give it up to the enemy, is a desperate traitor. Our tongues, eyes, hands, bodies and souls, are delivered from the Prince of darkness, by the Son of righteousness, and deposited to our keeping: if we yield them back to their old usurper, by blasphemy, pride, uncleanness, we shall die the death of traitors. Thou slightest an offended neighbor; I care not for him, I owe him nothing: sure we owe the devil nothing, but our detestation; why then should we do him any service? We owe all to God, both for *escaping* hell, and for our hope of heaven: *What shall we render to him for all?* Thankfulness and obedience are our vows, and *we will pay our vows unto him*.

But we say, alas, *non habemus unde*; we have not wherewithal. Men that are run far in debt, and pay, and pay, yet see small hope of coming out, often grow desperate. Not so: we owe an infinite sum; and we have an infinite sum to pay it withal; the infinite obedience and merit of Jesus Christ: this is able to discharge all, were the debt greater. For our own actual obedience, let us pay so far as we can. This is the difference between debts owing to God, and to men. The more of our debts we pay unto men, the less we have remaining of our own: but the more we pay to God, the more we have, and are the better able to pay. God hath delivered us from the bondage of Satan, to whom (by reason of sin) we ow'd our souls: Christ hath discharged that debt, and we are escaped: yet still *we are debtours*: this debt is not cancelled, but translated: every benefit is a new obligation. Only we are delivered from those scattering debts to that merciless creditor, Satan: and God hath taken it into his own hand: now all that we owe, is to him. The principal we pay him in his own coin, the blood of his Son: the interest is our thankful service and obedience. We are *escaped* from the captivity of that Tyrant; Christ hath paid our ransom: only we will pay him our praises, our service, ourselves.

The pollutions of the world.] Delivered from the world? Perhaps this was none of their hearts desire. They found no danger in it: and he that should promise them eternal riches, taking away the present possession of these temporals, they would think did them to loss. They are so far from contending to *scape* the world, that the world shall not scape them. They court it as their chief Paragon, the mistress of their affections. Tell them of any blemishes or defects in it; as the cares, thorns, stings, trechery, and a thousand such inconveniences, which are nourished in the heart of this strumpet; no matter, they will take her with all faults. *Sampson* will have his Philistian cockatrice, though he lose both his eyes.

It is true indeed, the world it self doth no harm: for he made it, and all things in it, that could make nothing amiss. And that the *valde bona* there, is turned into *inquinamenta* here, it may blame sin, and sin may blame man, and man may blame woman, and woman may blame the devil. Nor yet does it defile us *materialiter*, as pitch defiles the handler: but *occasionaliter*, as an unskillful Mechannicke cuts his fingers with good and useful tools. The *pollutions of the world* be even a world of pollutions: they contend for number with the very creatures. There is scarce anything made for man, whereby man doth not mar himself. Who would think that a spider should fetch venom out of a rose? Woman was made an helper for man; what a multitude of men have fallen by woman? Bread and sustenance is necessary for the preservation of life; yet how many have made their table a snare? Here is field-room enough, and it were hard not to expatiate: for it may be said of this Land, as it was of Carthage; It is as full of *pollutions*, as of people: or as *Augustine of Lazarus*; *Tot ora, quot ulcera*: so many sores, so many mouths, crying out for redress. But I reduce all unto three.

1. The *pollutions* which we contract from the riches of the world: not that riches are noxious in themselves, for then no good man would not have renounced them. *Charge them that be rich in this world*. As Saint *John* distinguisheth of being in the Church, and being of the Church: so men may be rich in the world, yet innocent and happy: for while their estates are below, their hearts are above. But those are rich of the world, that are worldlings in heart, as well

as in estate. Whose affections have devoured so much of the world as they can, and are sorry that they cannot swallow it all. The rich of the world are in it, but the rich in the world are not of it. The world is in men's ears, the world is in their hearts; and they are not in it only, but of it. And there can be nothing in them that are of the world, but enmity to God, and that which God repayes with enmity: so as there is no way for them but perishing with the world. It is not for nothing, that the same word in the Hebrew signifies both riches and unrighteousness. *Psalm. 52. The man that strengthened himself in his wickedness, or in his substance:* so closely doth wickedness cleave to many men's substance.

There be too many that sell the poor to slaughter, and yet thank God for the price; but God will never thank them for it. Those butchers say, *Blessed be God, for I am rich.* This is a *pollution* that will hardly ever be washed off: no not expiated with building of an alms-house; for God will not be bribed with an Hospital. There is not a penny got by such unjust courses, but it sticks a foul spot on the soul: therefore the Apostle calls it *filthy lucre*; and *Zephaniae* for this cried out against Jerusalem; *Woe to the filthy and polluted city.* Many Prophets have denounced the same woe to this City: they meant the men more than the walls, though peradventure the walls did as much observe them. Were your Thames ten Iordans, it could not wash off this Leprosy. The covetous ride through splashes and puddles, through bogs and sloughs, and quagmires: it is impossible they should scape the badges of their travel, the aspersions of mire. With what delight soever they hunt after riches, I am sure they have but a dirtie way of it. At last they fall into the quick-sand of all swallowing death; and then they vainly wish, that they were to begin a new Pilgrimage; on condition, they had lost all the pleasure of their former journey.

Is not the life better than meat? Nonne anima praestantior esca? Yea, is not the soul better than dirt, that for dirt they *pollute* the soul? But alas, they are so rooted in the earth, that they are quite turned into the nature of the soil. Others may have a tang, a dash of the foul earth, by travelling through it to their home: but worldlings are rooted in the earth, and therefore not to be plucked up without violence. The devil shown Christ the Crowns of the earth, but not the thorns of those Crowns: so the covetous show their *cumulos*, and *tumulos pecuniae*, but not their *stimulos conscientiae*. It is the honor of the holy, *Omnis decor ab intùs*, they are all glorious within, what outward wants soever would disgrace them. It is the disgrace of the worldly, *Omnis faetor ab intùs*, they are all filthy within, what outward abundance soever doth honor them. *God requires truth in the inward parts:* but alas, we may say too truly of these, that *Their inward parts are very wickedness.* The rheumatic and spawling Cynicke, when he was entreated by the dainty mistress of the house, where he was entertained, that he would spit in the foulest part of the house; did hereupon unmannerly choose to spit in the mistresses own face, because that in his opinion was the foulest. So when God sees the rich man's house kept neat and clean, the floores swept, the walls hung, the vessels scowred, his apparel brushed, his body adorned, all curiously highted; only his heart filthy and polluted: certainly he will spit his contempt upon that heart. *Therefore wash thy heart from iniquity, O Jerusalem, that thou mayest be saved.*

2. The *pollutions* we derive from the honors and dignities of the world. Pride here challengeth the first place; and let her have it: even to be the Queen of all sordid filthiness. This not only lifts men up above others, but above themselves. Nor is it any wonder, that they should not know their neighbors, that have forgotten themselves. This is a coagulated ulcer, spreading over the whole soul; like a cloth that is taken from a Leper; stiff indeed, but only stiff with corruption. The bush that hangs out, shows what we may look for within; a plaster'd face argues a defiled heart. Every color that art lays on the cheeks, sizeth into the soul, and dyes that in grain; quite of another hew than God ever made, or will own. For surely he will never acknowledge that face he never made, nor that hair he never made theirs, nor that body that is ashamed of the maker, nor that soul that disguises the body. Let me tell them one thing which perhaps they never noted before. The first painted woman we read of in the Scriptures, was a witch and a whore. So *Jehu* told *Joram* of the *whoredoms and the witchcrafts of his mother Jezebel*. And the first painted woman we read of in profane stories, was a whore and a witch too; *Medea*: the end of them both was destruction, and a destruction without end; for the terror of all their proud followers. From hence ariseth the boil of burning malice, the carbuncle of envy, the plague-tokens of raging madness; yea even the horrid and frightful aspersion of blood-guiltiness; a sin that thunders in the ears of justice. The homicide, through a killing favor, is pardoned, and granted his life: God draws his sword, and by his plague spils a thousand lives for it. Water comes down to moisten the earth, but blood flies upward to bedew heaven.

It is the misery of greatness, to be lawless: how many had been good, if they never had been great? All the soot in the house, is to be found in the chimnies. It was a grave and smart answer of a great Statesman in the Land, when he was consulted by the Queen about the lawfulness of monopoly licences; *Licentiâ omnes deteriores sumus*; we are all the worse for a Licence. Place gives a license to do ill: and in evil, the best condition is *Non velle*, no will to it: the next, *Non posse*, no ability to do it. Nor do they admit of reproof: when that wind riseth, we may well look for a tempest. *Touch the mountains, and they will smoke*, saith the Psalmist. Great men are like mountains; when the Word of God touches them, they presently smoke with passion. Alas, who shall show them their *pollutions*? Their own eyes cannot tell them, and the eyes of their Parasites will not tell them. They have Glasses to see all the disorders of their external habits; even to the ruffling of a Purle, or the misplacing of a hair. But there is another Glass which they seldom use, *the Word of God*, that alone shows the spots of conscience. Therefore as it was said of *Naaman*; that he was *Captain of the King of Syria's Host, a great man with his Master, honorable for his many achievements, and a mighty man in valor: but he was a Leper*. Here were divers noble privileges, but one thing dishonored all the rest: *But he was a Leper*. There may be great dignities, powerful offices, high commands, popularitie, and applause; yea, even policy, and some good acts to the country. But if there be a stench of inward *pollutions*, a false heart to Religion and innocence; this is a *But*, a bar in their Arms, a blemish in their noble Scutchions, an indelible Motto, *Sed erat leprosus, But he was a Leper*.

3. The *pollutions* we deduce from the pleasures of the world. O what a torrent of turpitudes here stream in upon us! Immoderate diet, or rather surfeit: all the varieties and delicacies of nature, cook'd with the most studious art, stand on our Tables, like the goodly buildings of a

fortified City. To this we lay fiery siege: where our sensual appetite is the great General, and our teeth the common soldiers: here we skale the walls, there we rase the foundations: our knives are the weapons, and the Instruments of War are the Instruments of Music; Boules of Wine the Colours, innocent creatures the spoil, and Songs of wantonness crown the triumphant victory. All which concludes in sleep, if that be not prevented by uncleanness. The people of Israel required meat for their lust, and the people of England nourish lust for their meat. Ebriety is a fellow-devil to the former; both are sins ambitious to prevent the day of Judgment; for then God *will destroy both meat and the belly*: these will not stay so long, but beforehand destroy both the belly and meat. The honor of man is the Image of God; but this vice flies at the very face of this Image, and scratcheth it out of the soul. The drunkard is a certain thing that hath been a man; but now most prodigiously he hath swallowed down himself through his throat. So he lies intombed, with the drink in his own bowels; and that doth bury him, which is buried in him.

Both these *pollutions* prepare for a third: the blood that is fired with *Bacchus*, must be cooled with *Venus*. The Devil should forget both his office and malice, if he did not play the Pandar to Concupiscence. Idleness makes way for loose company, loose company makes way for Wine, Wine makes work for Lust, and Lust makes work for the Devil. No marvel if the Poets called it a *Pegasus*; for it is a winged Horse, whereon many ride post to Hell. Our Climate, and therefore our natural constitution, is not so hot, that it needs the Popish Indulgence to the flesh, the erection of Stews; unless this artificial heat were unnaturally added to it. It is intemperance that prepares fuel for the fire of vengeance. O that our luxurious Strumpetiers could read in their diseased bodies the estate of their leprous souls.

But the tongue of the soul is Conscience, the voice with which she is best acquainted: this (when all the doors are shut to the voices of men) speaks within; and that with a language loud enough to be heard, easy enough to be understood. But the common course of such dissolute sinners, is to drown her voice with a louder: as he that was troubled with a scolding Wife, made way to his quiet, by out-scolding her. Who shall tell the family of their faults, when the Monitor is dumb? They have stopped the mouth, and taken away the voice of their conscience, by loud and roaring excess: and who is left to reprove? *John the Baptist* was called the voice of Christ; *Vox clamantis, The voice of him that cries in the Wilderness*. *Herod* did cut off his head. Now Christ spake not many words to his apprehenders, and accusers; not many to the High Priest, nor to the Judge, *Pilate*: but when he came before *Herod*, he spake never a word at all. Among other reasons, this is wittily given; he spake not a word to *Herod*, because *Herod* had taken away *his Voice*, in beheading *John*: and how should he speak without a voice? There may be a voice without speech, there cannot be speech without a voice. So they have tongue-tied their conscience, taken away her voice; and who shall control them? But when God shall untie those strings, and unmuzzle their conscience, she will be heard; and ten Consorts of Music shall not drown her clamorous cries. Now their conscience is bound, and they are loose: but in the day of trouble, themselves shall be bound, and God shall let loose their conscience. It shall be hard for them, with that frantic Musician, to fall a tuning their Vials, when their house is on fire about their ears: ô then rather, one drop of mercy, yea floods of pity, to cool the flame, and mitigate their sorrows.

All wise men affect the conclusion to be best: to ride two or three miles of fair way, and to have a hundred deep and foul ones to pass afterward, is uncomfortable; especially when the end is worse than the way. But let the beginning be troublesome, the progress somewhat more easy, and the journeys end happy, and there is fair amends. *Mark the upright man, and behold the just; for the end of that man is peace.* Mark him in the setting out, he hath many oppositions; mark him in the journey, he is full of tribulations: but mark him in the conclusion, and *the end of that man is peace.*

By the knowledge of the Lord and Savior Jesus Christ.] Wherein I desire to touch upon these four observations or conclusions. First, that there is no knowledge to do good in corrupted nature and filthiness of the flesh. Secondly, there is no escaping out of this filthiness and corruption, but by knowledge. Thirdly, no knowledge can deliver us, but that of our Savior Christ. Fourthly, no knowledge of our Savior can effect this, but that which is sanctified with faith and repentance.

First, miserable is the estate of man, before he hath *escaped* from the world. As *Adams* body was cast out of Paradise, to seek his fortune in the wide and wild earth; or as *Nebuchadnezzar* was turned off, from being a King among men, to become a companion of beasts: so by the corruption of nature, man is debarred the society of God, and put out of the several into the Commons, to shift for himself in the broad world, where sins and sorrows strive for number. This was the Poets meaning by their *Pandora*; a beautiful woman, framed by *Vulcan*: to whose making up, every god and goddess gave a contribution. They put into the hand of this fair Inchantresse a goodly Box, fraught and stuffed with all woes and miseries; only in the bottom of it they placed *Hope*. It was presented to *Prometheus*, but *Providence* refused it; then to *Epimetheus*, and *Afterwits* accepted it. Which he no sooner rashly opened, but there came out a swarm of calamities, fluttering about his ears. This he perceiving, clapp'd on the Cover with all possible speed; and so with much ado saved *Hope*, sitting alone in the bottom. Such an army of miseries, like the troupe issuing from the Wombe of the *Troian* Horse, invaded the world, by opening the Box of *Pandora*, by tasting the Apple of *Evah*; that if the mercy of God had not left us *Hope, Solam solantem Spem*, in the bottom, we had all perished. *The precious sons of Zion, comparable to fine Gold, whose Nazarites were purer than Snow, whiter than Milk, and more ruddie than Rubies, and their polishing of Saphyre;* now have visages *black*er than Coals. The Body, that is made of Earth, can stand upright, and look toward Heaven; the Soul, that came from Heaven, is become crooked, and looks toward Earth.

All are miserable, only some know it, and others know it not. As *Socrates* put from himself the repute of wisdom which the *Delpicke* Oracle had ascribed to him; saying that here was all the difference betwixt him and others; He was not wise, and knew it: others were not wise, and knew it not. He that is *escaped from the world*, knows their unhappiness that be entangled with it, because he was so. But they that are entangled with it, know not the happiness of him that hath escaped it, because they never were so. *Such were ye, but ye are sanctified.*

2. The way to escape the worlds filthiness, is *through knowledge*. There is nothing in the world both more esteemed, and disesteemed, than knowledge: valued by them that have some,

vilipended by them that have none. When the Cynicke Philosopher was asked in a kind of scorn, what was the reason that Philosophers haunted rich men, and not rich men Philosophers: he answered, because the one knew what they wanted, the other did not. Wise men want wealth, and feel it: rich men want wisdom, and are not sensible of it. Yet knowledge hath their well wishes, and faint desires, though not their endeavors. *Wisdom is justified of her children; yea even of the children of folly.* So a *Pharaoh* could say, *Come let us work wisely.* Even fools would pretend wisdom, and have their cunning absurdities pass for mature prudence, and the success for happiness. Herein Satan is subtler than they, who lays the plot to make them fools, by mistaking villainy for virtue. There is no poverty of estate, or consumption of body, to a lean starved soul; which neither *knows*, nor cares to *know*.

The small love which the world bears to wisdom, appears by their usage of the children of wisdom. *Vt diligunt artifices, ita intelligent arts.* They will give more to a Rider for breaking their horses, or to a Dancer for teaching them the measures; than to any professor of learning for informing their souls. So *Aristippus* answered him, that wondered why men should rather give to the poor, than to scholars; because they think themselves may come to be poor, never to be scholars. Of all the wants in the world, fewest complain the want of *knowledge*. The opinion of having enough, is one of the greatest causes of having so little. Yet the very Philosophers, by that knowledge of the world which they got from the light of nature, learned to contemn it: yea they despised him that did not despise it. They did not *videre & invidere*, envy the rich and potent, nor covet abundance. But rather *Cernunt & spernunt*, they saw enough to hate this world though they saw not where to find a better.

3. Indeed no knowledge can do this, but only that of our *Lord Jesus Christ*. *I determined not to know anything among you, save Jesus Christ, and him crucified.* Paul was enriched with all manner of knowledge; he knew as much as the most learned Jew or Pagan; nothing could deliver him from the *pollutions of the world*, till he became a Christian. Alas, the reason of man doth but flowt the wisdom of God. Mocking the Apostles, they said, *These men are full of new wine:* which *Peter* confutes by affirming it to be but the *third hour of the day;* It was too early to be drunk. Yet that's not all: for fullness of wine doth take away speech and disable the tongue: we have known it spoil men of the use of their mother tongue, we never knew it teach men to speak languages which they never learned. *Pythagoras, Plato, Aristotle* travelled and sought into every corner of the world, to confer with learned men: we never read that they went into *Jury;* yet there the best knowledge was to be had. They knew not that, how could they? The wandering sheep do not seek the shepherd, but the shepherd them. The lost goat did not seek the woman, but the woman it. *Paul* indeed was seeking for Christ; but how? to persecute him, not to believe on him. Christ must reveal himself to us, before we can set ourselves to seek him. And till that High Sheriff of the King of heaven comes with a writ of Ejection the world will hold his possession. The hands defiled with raking in the kennel of this world, cannot be cleansed but by washing them in the laver of regeneration. Nor can we wash in Christ's fountain till we *know* where he dwells, where that fountain runs. This is the only means of *escaping the pollutions of the world; through the knowledge of Christ:* he must wash us. *If I wash thee not, thou hast no part with me.* God hath ever shown himself a lover of cleanliness, as it appears by all those legal ablutions. He never shown it so much as when he vouchsafed to

wash us himself, with his own royal hands; the bath being his own royal Blood. This, and nothing but this could get out the long contracted stains of our souls. Corruption had so sized into the very grain of our natures and whole compositions; that it must be blood, and warm blood, and the warm blood not of a mere man, but of him that is also God, that could fetch it out. None would wash us, we were so loathsome: none could purge us, we were so leprous; but only Christ. *Elisha bad Naaman, Go and wash: Christ came himself to wash us.*

Here then we learn that only means, whereby we can *escape inquinamenta mundi*, the filthiness of sin; the sole fountain of the Lamb of God. Not all the mysteries of nature, not all the secretaries, the philosophers of the world, with their best Principles of Morality, could do this cure. No knowledge can purge the soul, but the *knowledge of the Lord Jesus. Go wash in Jordan seven times, and thou shalt be clean.* How did this appear to that natural Syrian as a mere scorn and mockerie? *Go wash?* alas, what can water do? It can cleanse from foulness, not from leprosy. And why in *Jordan?* what differs that from other streams? And why just *seven* times? What virtue is either in that channel, or in that number? In what a chafe did he fling from the Prophets door? Am I come thus far to fetch a flowt? Could the Prophet find no man to play upon but me? Thus doth the reason of man fight against the ordinances of God. What is Baptism to purge the conscience? What is the sprinkling of a few drops on the face, to wash away corruption from the soul? One hath shed guiltless blood with his hands, let him wash those hands ten times a day in fresh waters, will it get out that murderous tincture from his conscience? Thus carnal minds despise the foolishness of preaching, the simplicity of the Sacraments, the homeliness of ceremonies, the seeming inefficacy of censures: they look upon Jordan with Syrian eyes. So *Naaman* goes on; If water would do it, what needed I to come so far for this remedy? Have I not often done this in vain? Have we not better streams at home, than any can be afforded in Israel? *Are not Abana and Pharpar, rivers of Damascus, better than all the waters of waters of Israel? Abana and Pharpar; two for one: Rivers, not waters: Of Damascus, a stately and incomparable City: they are, who dares deny it? Better, not as good: than the waters, not the rivers: All the waters, Jordan and all the rest: Of Israel, a beggarly region to Damascus.* Alas, how wretched be the devices of men to the Institutions of God? How odious and damnable is it to make any comparison between them? One drop of Jordan, set apart by divine ordination, hath more virtue than all the streams of the world. Indeed *Naaman* might have washed there long enough in vain, if the Prophet had not sent him. Many a leper had bathed in that stream, and come forth no less unclean than he went in. It is the Word, the Ordinance of God that puts efficacy into those means, which of themselves could do nothing. *Ista non tribuunt, quod per ista tribuitur.* His institution hath put that virtue into the Sacramental Font; that it shall not more wash the face, than purge the soul.

Let us therefore get the *knowledge of Christ*, if we would be happy; and wash off our sins in his blood, that we may be holy. He that *knows Christ, knows* that the pardon of sins, the ablution of uncleanness, the perfection of righteousness, the peace of conscience, and the heavenly Inheritance come along with him: he cannot doate on the world, that knows Christ. Can we unfeignedly say with *Peter, Lord Jesus, we have forsaken all and followed thee?* We need not ask, *what shall we have therefore?* For God tells us, that *he hath given us his Son, and with him all things.* How sweetly do those Scriptures answer and satisfy one another, and both satisfy the

heart of a Christian? Christ never comes alone, never empty, but his reward is with him. The shadow doth not more inseparably follow the body, than all blessings follow Christ. *First, seek the kingdom of God, and these things shall be added to you:* like an *& caetera* in the end of a sentence. Yet alas, though we know this, we do not seek Christ in the first and chiefest place. In this drought, one seeks rain in the new Moon, another in the turning of the wind, a third in this or that sign; none almost seek it in Christ; therefore God hath confounded all our signs and observations. Men may have temporal good things without Christ; but as the thief hath the true man's purse, or dogs the bread of the children. But we can want nothing, if we want not Christ: the prodigal doubteth not of *Bread enough*, if he can regain his father. *John of Alexandria*, surnamed the Almoner, did use yearly to make even with his revenues, and when he had distributed all to the poor, he thanked God that he had now nothing left him but his Lord and master Jesus Christ; to whom he longed to fly with unlimed and unentangled wings. When *Alexander* the great passed into Asia, he gave large donatives to his Captains and men of merit; insomuch that *Permenion* asked him; Sir, what do you keep for yourself? He answered; *Hope*. Crosses, calamities, poverty may take from us all the goods of this world; or our charity may give them away: the worldlings ask us what we have left for ourselves; we answer, only Jesus Christ.

4. That *knowledge of Christ* which is not joined with faith and obedience, repentance and amendment of life, cannot deliver us from perishing with the world. If it were enough to *know*, the devil would lose abundance of clients and customers. There is a floating *knowledge* swimming in the brain, like a piece of corke on the top of the water. Wicked men understand good things *per alienam speciem*, not in their true forms: *Scientiâ disciplinariâ*, not *intuitivâ*. They are sent them as *Pharaohs* dream, which they shall never be able to understand. The mysteries of Religion appear to them like a dim taper, whereof they are still disputing, picking out problems and paradoxes and subtleties: and so darken the Truth by discoursing of it, like a man that puts out the candle with snuffing it. They read and mind not, or mind and understand not, or understand and remember not, or remember and practice not. There be some whose speeches be witty, while their carriage is weak: whose deeds are incongruities, while their words are apothegmes. It is not worth the name of *knowledge*, that may be heard only, and not seen. Good discourse is but the froth of wisdom: the pure and solid substance of it is in well framed actions. *These things if ye know, happy are ye if ye do them*. Knowledge is but a pre-requisite to the main of obedience, a stair to the turret of happiness. That was Christ's farewell-close, with a deep impression driving home his former counsels: like the last strong and loud knole of a bell, that puts an end to all the foregoing peals: a Sermon that did put life into all his other Sermons; urging the life and practice of them: like that *Blessed are they that hear the Word of God, and keep it*; with which we commonly conclude our Sermons. We say of Statutes and Proclamations, there is a multitude of them: but there should be one Statute, one Proclamation made, to enforce the keeping of all the rest: so that one Text binds us to the observation of all others. Therefore he *washed the Disciples feet*, and shown them an example of doing: as if there was not so much need of teaching them what they knew not, as of pressing them to do what they knew. Because *knowledge* would not serve

the turn, he first does the things, and then expresseth his intent. *These things* it is not enough to know, but to do.

Knowledge and practice together bless a Christian, both in his cardinal virtues, and arch-mysteries of faith; far more than the knowing and doing of all the natural, moral, or manual sciences in the world. Knowledge separated from obedience, doth but enflame a man's reckoning, and help him to a greater measure of condemnation. *If I had not come and spoken to them, they had not b'd sin: but now they have no cloke for their sin.* Ignorance may seem to be a cloke for errors: but knowledge takes away that cloke, and leaves them naked of all excuses. Not that ignorance can acquit men; *Excusat à tanto, non à toto.* It will not justify me, to say I did not know that I did sin; when I sinned in neglecting to know. *Ignorantia mollit, non tollit rationem peccati.* Antecedent ignorance will not save a man; much more will consequent ignorance condemn him. God will not favor a man, because he hath studied hard, and known much: but rather the more punish him, because he hath known good, and done evil.

I deny not that many sins are committed after knowledge: the lusts of the flesh, like the vapors of a replete stomach rising up and damping the brain, often obscure the beams of knowledge: during which violence and distemper, *David* and *Peter* fall into fearful sins. But the willing practice of known sins, and repentance, can never stand together; no more than fire and water can agree in the same subject. As a hot liver commonly makes a cold stomach: so the unnatural heat of continued sins, makes but a cold repentance. There is a deep well in the yard: shall a man therefore willfully set his house on fire, because he knows where to fetch water to quench it? Alas, the fire suddenly takes, and ragingly goes on: but *the Well is deep*, or the bucket is small, and can bring up a little at once. The well of thy heart is deep, it is a great way to fetch it: the skrew or pulley is unwieldy, there is much labor to draw it. Yea, God must both put water into the well, sorrow into the heart; and help thee to pump it out, extract tears from thine eyes; as he did supply *David* and *Peter* from his infinite springs of grace; or this burning will not be quenched.

Rather let us labor to avoid sin by our knowledge, than venture to sin upon the conceit of repentance. No wise man will make himself sick, though he knows he hath a very good medicine. They be desperate Mountebanks that wound their own flesh, to advance the sale of their balsams. Alas, that men should be skillful in the history of Christ, and willful in their rebellions against Christ: that they should have the Bible in their brains, and blasphemy in their lips. Like Posts, that bring truth in their letters, and lies in their mouths. Alas, that men should frequent the Temples, and flock to sermons, and yet be never the better in their lives: as boys go into the water, to play and paddle there only, not to wash and be clean. But let all them that have the knowledge of Christ, give obedience to him, that they may be saved by him.

If they are again entangled.] This is the Supposition; where I considered, *Facilitatem relabendi: If*; it is no impossible thing. Yea, the commonness proves it too easy. How many have given up their names to Christ, and slunke away from his service? How many be Satan's subjects, and yet God's pensioners? How many have taken his press-money, and revolted to the enemy? *Demas* had been with *Paul*, professed with *Paul*, labored with *Paul*, yet for this present world he

forsook *Paul*, and Gospel, and Christ himself. Indeed he that loves God for himself, and goodness because it is goodness: can never turn from that goodness, from that fountain of goodness, God. Turn him loose into the world, trust him in the throng of temptations; his heart is so filled with Christ, that there is no room for a strange love to enter. But they that loved God only for his temporal blessings, fail him, when those blessings fail them. Mutinous soldiers; no longer pay, no longer fight; as that desperate mercenary said, he came not to fight for his country, he came to fight for his money. Like the Law, Logic, and the Switzers; they are for his service, that gives them the best ready wages. Here Satan takes his hint, to usurp upon the children of perdition. Religion bring crosses; *Ecclesia est haeres Crucis*: they find their devotion answered with tribulation; and cannot be quiet, because they seem to be good. Now steps in the Devil: Why should you buy misery with want; when as you may want misery? Why will you embrace certain cares, in hope of uncertain comforts? Why do you take pains to be poor, when you may be rich with ease? Here they that have not the grace, nor the face, to give the Devil the Lye, throw the Plough into the hedge, and will not wait till Harvest; but lay hold on these new offers of the world, and for a Messe of Pottage sell their Patrimony.

There be some to whom God doth not so much as give an Evangelical Call, and they never look toward Heaven. For where he takes away the Key, it is a sign that he never means to open the door. There be some that have been called, and answered that Call, and made a show of following it, bearing up towards the celestial Kingdom; when on a sudden the world whistles, shows them their old Love, newly dressed and painted and trick'd up with fresh colors. Back the fool runs, flings by Counsaile, treads upon Conscience, trips up the feet of Reason, and shows Religion his heels, if he does not kick at it with contempt. *Wherefore let him that thinks he standeth, take heed lest he fall*. Some think they stand, but do not; they look to be saved, and scarce can tell who should save them. They examine their conscience, as a favorable Judge doth the malefactor whom he means to acquit; his very questions are so indulgent, that they teach him an answer: and then he concludes; I find no fault in this man, let him pay his Fees, and be gone. Thus they are like a man in a dream, that thinks he is travelling abroad, doing this or that business; but waking, he finds himself fast in his bed. We all dwell in a house ready to fall, sail in a ship full of leaks. Perhaps we do not stand; or have stood, and are fallen; are fallen, and know not how to rise; rise, and are ready to fall again. *Am I a Dog, that I should do thus*, saith *Hazael* to the Prophet? As if he would never do it while he continued man; count him a Dog, when it comes to that. Yet by his leave, whether man or Dog, he did it. None know what they shall be, few know what they are. There is no Salt, but may lose his savor; no Flower, but may lose his sent; no Beauty, but may be defaced; no Fruit, but may be blasted; no Light, but may be eclipsed; no State, but may be changed; no Soul, but may be corrupted.

Man goes forth in the morning weak and unarmed, to encounter with Powers and Principalities. To fight this combat, he takes a Second with him, and that's his Flesh; a familiar enemy, a friendly traitor: the Devil comes against him with his Second too, and that's the World. Soone doth the flesh revolt to the world, and both stick to Satan: so here is terrible odds; Three to One. Besides all this, the enemy hath gotten all the advantages; as the

Hill, the Sun, the Wind. The Hill; for man is climbing upwards to Heaven, and Satan comes down upon him with the stronger violence. The Sun; for all the glorious beams of honor, pleasure, wealth, are on his side, dazzling the eyes of man. The Wind; storms and blasts of raging Persecution march under his Banner; all against poor man. Now if he have no other succor but himself, he is surprised in an instant, and the adversary gets the day. But he that truly knoweth Christ, comes not into the field without this Captain: and then, *If God be with us, who can be against us?* Besides, he hath a *Shield* that is, armor of proof, *darts of fire* cannot pierce it; an invincible Faith: if he do but lie under this Target, he is safe. Divers cannot cunningly handle the Sword, yet they can hold up the Buckler. If thou be not able to give Satan blow for blow, yet hold up thy Shield; that shall ward all his blows. But when a man is besieged in an impregnable Fort, where he hath enough both of provision to subsist, and munition and furniture to defend: yet if through a coward pusillanimitie, he shall leave his Hold, and think to save himself by flight; he worthily falls into their hands, who otherwise had fallen under his. *He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.* That is a Fort sure enough: he that forsakes it, deserves to be forsaken of it.

I conclude: If we forsake not Christ, he will never forsake us: it can never be shown by any observation, that he fell off first. *Prior in amore, posterior in odio.* But that it is easy to forsake him, for the present sweetness of gain and pleasure in this world, too lamentable experience proves it. Thousands for scores follow after temporals, with neglect of eternal things: and souls that came from heaven, that should return to heaven, are incurvate to the earth. As if Nature were become preposterous, the world turned upside down, and Satan had got the day of Christ. This *Diogenes* unhappily expressed, when he was asked how he would be buried: he answered, with his face downward: for within a while, he said, the world would be turned upside down, and then he should lie right. Let it be our endeavor to turn the right side upward again, to set our souls in the due position, trampling the world under the feet of disdain, and lifting up our spirits to heaven, which was made to receive all those that seek and love the Lord Jesus.

The difficulty of recovering them, after their relapse, follows; and is expressed by two Metaphors, *Implicantur, Superantur: They are entangled, and overcome.*

They are entangled:] As Birds are caught in an evil Net; where the more they struggle to get out, the faster they stick. Or be taken with Lime-bushes; where those feathers ensnare their bodies, which before did carry their bodies: nor can they save their lives, but by losing their feathers. The world sticks fast to men's hearts, and by embracing, imprisons them: the Lime that holds them, is Satan's temptation; the feathers by which it holds them, are their own covetous affections. These loose wings betray their souls: and if ever they save their souls, it must be by parting with their feathers, by being stripped of their riches. *Give all thou hast to the poor, and thou shalt have treasure in Heaven.* Alas, his feathers were limed, his soul so entangled with the world, that he could not possibly mount up so high. *I have married a Wife, and I cannot come:* No wonder; he was wedded to the world, tied in the conjugal bonds of affection

to sin, the strongest contract on earth; he cannot come. You may as well call a Deere out of his Toyle, a prisoner out of his Jail, yea, a dead man out of his Grave; he cannot come.

Satan hath several tyes for several sinners. The adulterer is tied by the eye, his mistresses looks enchant him. The drunkard is tied by the throat, he cannot come till he have his load; and then he is so loaden, that he cannot come. The swearer is tied by the tongue: it were well if he were tongue-tied. The Epicure is tied by the teeth: a disease he had from his grandmother. The slothful is tied by the foot: the lazy Gout hath bound him to the Chair of wickedness. The covetous is tied by the Purse-strings: and he would hate even Pleasure it self, if he should find it a Cut-purse. The superstitious Imageworshipper is tied by the knees, and he cannot rise from his Pupper-Deities. The treacherous Jesuit is tied by the neck with a Romish chayne: it were well if his neck were tied to the due place. The voluptuous is tied with a twinethred of vanity, as a Natural is tied with a Rush, and thinks himself in durance. Satan hath entangled these with the world, that you may as well bid mountains remove, or bid them remove mountains, as forsake worldliness: they cannot come. The Devil tyes worldly things to the affections, which are the feet of the soul: as the Faulconer, when he hath mann'd his Hawk to his service, hangs Bells at her legs, th^t whithersoever they fly out, he may know whe^{re} to find them again: it is but casting up his Lure, and they stoop to his fi^{rst} he presently hath them. *I have bought five yoke of Oxen, and I go to prove them:* as if himself had been one of the Teame, tied up in the Geeres of his Oxⁿ; *he must be excused.* It is Saint Gregory's counsel; *Sic teneas quae mundi sun^t, ut per ea quae mundi sunt non tenearis.* Good men will not bind the world to themselves, and b^{ad} men bind themselves to the world. *Terrena res possideatur, non possideat: sint temporalia in usu, aeterna in desiderio: illa in itinere, haec ut in termino.* Gehazi's soul is bound up in the bags of Naaman's money: But what followed? *Gehazi's* flesh shall be bound up in the scurfe of Naaman's Leprosy. *The sinner hath travel, labor, sorrow, and care; these be the strings of his Purse, and he keeps them: but for the Purse it self, the Riches he hath gathered, these God will give to another; even the Purse it self.*

Bonaventure compares him to the Mole, in four respects. First, he is black, as a Mole: White is the color of Innocence; the faithful have *white garments*: Black is the contrary, even the color of iniquity. Secondly, he is blind, as a Mole; Ignorance hath deprived him of his sight. In a contrariety to God, who sees clearly in all places: *The darkness and the light are both alike to him:* night and day are all one, for he sees in neither. Thirdly, he is buried, as a Mole: all his hoards and heaps of wealth are so many sepulchers to his soul, wherein he digs his own grave. Fourthly, he is preposterous, as a Mole: which is still cast ng up the earth, that it may fall on her back, and cover her from the Sun. So h^e lays himself under his riches, and interposeth the earth betwixt his soul and heaven: all his goods are so many strong Tarryers to him. When the Serpent catcheth his prey, he so clasps and winds about it with his flexile and folding body, that he holds it sure. Satan, that old Serpent, so twines himself ^{about} the world-addicted soul, and his spirits like a Bed of Snakes so entangle it, that nothing but Thunder can dissolve them. There is no evasion out of this Labyrinth, except the Spirit of God give us the Clew of grace. With pleasure ^{and ease} sinners come in; but no pains, no industry, no wisdom of man can find the way out.

The poor sheep follows her pasture, and suspects no danger: but on the sudden she is so entangled with the briars and brambles, that she is glad with some losse of her wool, yea scratches of her skin, to be gone; and not seldom cannot do so, without the help of the shepherd. It is happy for us, if with loss of our fl•ece, of our flesh, we can be extricated from these *temptations, and fo•lish Lusts, which drown so many in perdition*. The Israelites were set by *Pharaoh* to gather Straw for themselves, but not to make Bricks for themselves: and when they had done their best, were beaten for not doing better. So Satan, that merciless Tyrant, and swarthy Egyptian, employs his slaves to gather Straw and Thatch, the Trash of this world; with all which they shall never build a house of rest or harbor for themselves, and at last be scourged with impartial torments. A great fish devours a less; a greater, him; and he again becomes food for the greatest: yet at last this greatest is caught, with Hooke or Net. They be fools, that sacrifice to their own Nets, with which they have caught others: but they are mad men, that sacrifice to the Nets of others, with which they are caught themselves. Yet these desperate prisoners love their bondage, and find such sweetness in their intangling, that they desire not to be delivered. Only when ought of their sensual delights is taken from them, they mourn and blubber; and bestow that sorrow upon their shame, which they should have anointed on their sin. I have heard, that when a man is wounded with a Sword, look what medicine is proper to the Patient, if it be applied to the Sword, it shall cure him: anoint the weapon, and heal the wound. (I will not rack my Faith, to believe it.) The weapon that hath wounded us, is the world; the medicine that can only cure it, is hearty sorrow. Shall we grieve for worldly losses? This were to apply the medicine to the wrong place; barely to anoint the weapon, whiles the wound rankles to death: for *worldly sorrow causeth death*. Not let us apply it to our heart, mourn for our sin, detest and abandon the world, and fixe our confidence in God; then shall we be healed through Jesus Christ.

And overcome.] Some may say, this Theme of *Intangling* hath almost entangled me, as if I could not tell how to get you out of this argument: loe, now we are delivered. And yet me thinks I am not sooner got out of this Forest, but presently I see a Lion, even that roaring Lion, with extended jaws, ready to devour; a malicious and merciless enemy marching forward, to the conquest of souls: and my very next step falls upon that conquest, *Arma virumque cano*: with the subversion of worldlings, *They are overcome*.

That which puts a man from the use of his Reason, or a Christian from his exercise of Religion, *overcomes* him. So we say of the Drunkard, he is overcome with Wine, when it shall get the better and upper hand of his wit. The dotting Lover is overcome with fancy, when it hath blinded his Reason. The ambitious are overcome with the desire of honor; so that they are not their own men. Of all, the worldlings are basely overcome: for they think they have the world in a string, when the world hath them in a strong chain. This worse than beastly appetite (for not many beasts desire more than will serve their turns) is like a violent stream, which beginning from a small current, *vires acquirit eundo*, takes in many emergent waters by the way, till it become a mighty torrent, bearing down all before it; yet at last it self is swallowed up into the Sea. *No man that warreth, entangleth himself with the affairs of this life*. For *implicando se involvitur, involvendo detinetur, & detinendo superatur*. No wonder, if he that is entangled, be soon overcome. David being to encounter with Goliath, in that unequal

combat, is arrayed with the warlike habit of a King: thus furnished, he might look upon himself, and think his outside glorious. But when he offered to walk and move, he found these Arms not so strong as unweildie, more for show than use, that they rather hindered than advantaged him. Off he puts those accoutrements of honor, and craves pardon to go in no clothes but his own: he had rather be a homely Conqueror, than a glorious Spoile. He takes his Staff instead of the Spear, his Shepherds Scrip for a Brigandine; instead of the Sword, he takes his Sling; and for Darts and Javelines, five smooth stones out of the Brooke: thus got he the victory. *So the weapons of our warfare are not carnal, but mighty, through God.* Not the policy, the succors, the abundance of earthly things; these do but entangle us, and rather disable our resistance, than help us to the conquest. But the wisdom, the comfort, the powerful grace of the holy Spirit, these be our Arms; with these we shall beat down our enemies.

Cyrus said, that his poor soldiers were his best soldiers; for they had nothing to lose, but there was something they hoped to gain. Wealth is the rich man's strong Castle, yet that Castle will not hold out a long siege; death will demolish it, if it be not done to his hands before he comes. *Hezekiah* shown the Ambassadors of Babylon his treasure: what came of it? *Behold, all shall be carried away.* It was the incredible wealth which *Cleopatra* shown *Caesar*, whereby she thought to overcome him, that brought *Caesar* into Egypt, to make himself master of it. As when *Croesus*, for his glory, shown *Solon* his huge mass of Gold; *Solon* told him, If another come that hath better iron than you, he will be master of all this Gold. Any man that travailes toward *Jericho*, may fall among thieves: yea how should he avoid them? Poverty is a thief, to steal away wealth; sickness is a thief, to steal away health; death is a thief, to steal away life; the world it self is a thief, to steal away the world. But we must thank God for that which so overcomes us, that it overcomes the love of the world in us.

There be some that profess an utter abdication of the world, as if it and they were not cater-cosins; ignorant Votaries, and patch'd Cistertians; who do so want holiness, that they place holiness in want. Yet the receivers of their rents, revenues, and in-comes, know full well they are no beggars. Jesuits indeed profess no willful poverty; yea their main end is, next being mischievous, to be rich. Insomuch that one of their own Church adviseth the good Capuchine, whensoever he is to carry a Jesuit over a brook, to examine his pockets before he take him on his back, lest he break his rule in carrying coin about him; and be forced against the charity that was in *Saint Francis*; for saving his vow, to slip him down into the water. It is their indignation, that they cannot persuade all men to abjure all earthly felicity, that they might engross it to themselves. They have gulled many rich men out of their estates, many Nobles out of their honors, many wise men out of their wits; yea they have attempted to persuade Princes out of their royalties; they would be kings themselves: but they have not yet prevailed with them. Greatly may Religion sway a Prince, yet not so as to leave a Crown. We read of divers that have transgressed, yea left all Religion for a Crown; but of very few that have left a Crown for Religion. Yea most Princes hold it a point of Religion, never to leave a Crown, till a Crown leaves them. Such devout beggars be these mortified Papists, that they would beggar all the world.

Intangled and overcome,] put them both together. It is the depth of misery to fall under the curse of *Cham*, a servant of servants. *Divitis servi, maxim servi*. We remember how Israel blessed *Issachar*; comparing him to a strong Ass. When one wished the child like the father; *Cato* replied, is this a blessing, or a curse? So was this of *Jacob*, a blessing or a curse? Some Hebrews understand it of their great labor and study in the Law: but we find few such asses among our Lawyers. Others thus, they saw they dwelt in a fat soil, without lack of pleasures, and therefore like Asses only plied with provender, without minding their burdens. Such Asses be they that are *overcome* with the world; they refuse no burden that Satan can lay on their backs, not the most unreasonable sins, so he do not abridge them of their provender, the unbounded swinge of their sensual appetites. It is true indeed, that Satan doth too often even win the godly to commit sin, but never to love sin: and when he hath done but that, he may put all his gains in his eye. For their very falls make them afterward stand the surer: and their yielding to one assault, for scorn and indignation of the foil, redoubles their valor to the resisting of a thousand: so that at once, he is grown weaker, and they stronger. That which was sent and suborned by our spiritual adversaries to betray us, in an happy change fights for us; and is driven rather to rebel, than wrong us. *All things work for our good*; and through our Makers grace, we come to gain by our sins. That which while we were a repenting, we would have expiated with our blood, now after our repentance we find matter of comfort; the fruit of unhappy sin, happy repentance. *This is the victory that overcometh the world, even our faith*. There is no overcoming but this way, and this is a way that shall never fail. Faith is our buckler: Satan, the world, sin, death are in the field; their shafts are fire; yet this shield shall quench them. Let me conclude this argument, with some motives to resist the world, and means to overcome it.

1. When a man is bidden to some excellent cheare, he were an uncivil and ungrateful guest, if he should fill his stomach beforehand with offensive garlic; *Concilians & sibi fastidium, & aliis nauseam*. We are invited to the heavenly banquet, the *Manna* of blessedness: shall we first gorge ourselves with the garlic and onions of Egypt, the unwholesome lusts of this world? Neither can these things satisfy us: if a man eat and drink, and thrive not with it, he must confess some error and defect in nature, and should consult the Physician for remedy. Let the covetous feed, devour, swallow, and ravine all; this neither improves his content, nor satisfies his appetite: yet this man doth not feel himself sick of a foolish dropsy, or canine stomach, or to stand in any need of physic. But reason saith, he that labors of such an unnatural grief, *non repletionem, sed purgationem opus habet*: there is no way to cure him, but by letting him blood of his rank and superfluous veins. *Plato* could advise such an one to take care, *non augere possessionem, sed minuere cupiditatem*.

2. If a man should dream of flying with waxen wings, would he attempt this project waking? Would he not rather be ashamed of so fond an impossibility? It is easier for the body of a man to fly over the seas with artificial wings, than for his soul to mount up to heaven by the strength of temporal riches. Trees, beasts, men grow up to their full stature and measure, and then stick till they decline: only worldliness grows always, and most at last. Therefore is covetousness called the root of all evil: because when the branches grow old and sear for want of moisture, and there is nothing but dryness in the arms, yet there is sap in the root:

that lives, till they both die together: one grave must hold them: there only they shall be sure to find enough.

3. In vain do they flatter themselves with the name of God's servants. When we see two men walking in the way, and one Dog following them, we cannot tell which is his master while they keep together: but when they part, then the Dog discovers his master, by forsaking the stranger. Piety and prosperity sometimes walk together like friendly neighbors, and then you cannot tell to whether the follower of them both belongs. But when these two fall out; when persecution separates them, then farewell piety, the worldling will after prosperity. The good man scorns such baseness: though *Nebuchadnezzar's* Image be made of gold; though it be attended with Instruments of music, a consort of wealth, honor, pleasure and prosperity, which bewitch the soul; all this cannot move the servants of God. They have vowed in an heroic disposition with *Abraham*, that the *king of Sodom shall not make them rich*; no crooked or indirect means shall bring them in profit: they will not be beholding to the king of hell for a shoe-tie. *Stilicus* the tyrant was slain by the soldiers for his avarice; and when they had fastened his head and right hand to the point of a spear, they caused a crier to proclaim in the Army, *D•te eleemosynam homini insatiabilis avaritiae*, Give this poor man a penny.

4. Love not the world; *Nolite diligere*, saith *Saint John*, not *Nolite habere*. Wealth may be a palace of pleasure for our offspring, a fortress of defense for our posterity: and it may be a tower for the records of vengeance, a library for that *flying book*, which is threatened to destroy men and houses. I should think myself blest in this days errand, if every man would vouchsafe by the trial of his heart, to try the foundations of his house, whether they totter upon sand near unto destruction; or rest upon the Rock, able to withstand the tempest of God's indignation. The danger of my profession, a burden under which the shoulders of Angels may justly shrink, calls upon me to call upon you for this examination; whether the world hath overcome you, or you can say with Christ, *I have overcome the world*.

5. He that directs an awful eye toward his last account, will by many degrees be more careful of the manner, than of the matter of his gains; how he gets, than what it is he gets. The matter of his unjust profit he shall leave behind, perhaps to those that will never thank him for it; an instrument of their sin, and an occasion of their ruin. But the unlawful manner will either bring a judgment home to his doors here, or at least follow him to judgment hereafter. Most men are too forward admirers of them that swell with riches, and swim in pleasures; as if they were the only darlings of heaven: who are the happy men but they? But as *Paul* saith of his shipwreck, *We should not have gained this loss*: so we lose by our gains, when those gains come from wickedness, wherein a good conscience suffers shipwreck.

6. Yea worse: for a temporal loss a man grieves but once: but for his unlawful gains he must grieve forever. It seemed to be a less matter for which that worldling forfeited his *soul*. Therefore as you tender your barns and dearest dwelling places; as you would not have the stones and timber destroyed: alas, what hath timber and stones deserved? yet because the vulture hath carried all to her nest, nest and all must be set on fire? As you tender the fruit of your loins, and would not consult shame to your own house, nor wrap up your posterity in

the same destruction with yourselves; be not *entangled*, be not *overcome* with this world. We abhor the beast that kills her young ones with too much indulgence: let not us then destroy a child in the gain of a child's portion, as if a man should sell his horse to buy him provender.

7. Alas, they know not the price of a soul, that chaffer it away in the market of this world; they bear that rich treasure in their bodies, as a toad doth a precious stone in his head, and knows it not. O then lay not up your hearts there, where riches abound and multiply: lay not up riches there, where thieves break through and steal: lay not up thieves there, where vengeance may break in and consume: lay not up vengeance there, where is no hope of redemption forever.

8. There be other riches, if our hearts could light on them: as *Augustine* distinguisheth of *Pauper in animo*, and *Pauper in sacco*; poor in mind and in purse. So may we of the rich; there is a spiritual wealth as well as a secular: and so true and precious is the spiritual, that the secular wealth is but stark beggary to it. The Cabinet of it is the Soul, and the treasure in it God himself. O happy resolution of that blessed Father; *Omnis mihi copia, quae Deus meus non est, egestas est*: all my wealth, besides my God, is penury. Let them seek after the earth, that have no right to heaven: let them desire the present, which believe not the future. The Christians wealth is his Savior: can he complain the lack of anything, that hath the Author of all? *The Lord is my Shepherd, I shall not want*. He is rich in God, and may well sing that contented ditty, *Fines ceciderunt mihi in praeclaris; The lines are fallen unto me in pleasant places, I have a goodly heritage*. God gave the water to fishes, the air to fowls, to beasts the earth, the heaven to Angels; but he gave Himself to man: *Whom have I in heaven but thee? and I desire none on earth besides thee*. Let us give ourselves to God, and God will give himself to us, and nothing shall be wanting to our blessedness.

The latter end is worse with them than the beginning. Where two states are compared, and one of them preferred, they both must be considered. We must see how bad the *beginning* is, before we can perceive *the latter end* to be worse than it.

The beginning is a state of sin, and that's bad enough: let us a little perpend the infelicities of it. *Rectum est index sui & obliqui*: the warpes and crookedness of a table are discerned by the Rule: sin is *caecitas rectitudinis*, and must be brought to the rule for demonstration. Good is honest, profitable, pleasant. Some things are honest, not profitable, nor pleasant: as to be simple as a Dove, and not wise as a Serpent, is honest; but there is both loss and displeasure in it. Some things are profitable, not honest, nor pleasant; as the gains of unrighteousness; which both make a dishonest soul and a melancholy conscience. Other things are pleasant, not profitable, nor honest: as wanton and luxurious mirth; which neither becomes the person, nor is commodious to the estate. A bitter medicinal potion though it be not pleasant, puts on the name of goodness, because it benefits the health. Good is all these, and sin is contrary to all these; which discovers the unhappy condition of it.

1. It is vile and dishonorable, therefore *quirit angulos & latebras*: it is so conscious of the own deformity, that it is loath to be seen; as the woman that hath a blemish on her face, would

still be hiding it. *Adam* was ashamed as soon as he had sinned; when there was yet none to look upon him, but only she that was in the same predicament. How did *David* seek to palliate his sin: first with a tawny cloke; the husband must shelter his dishonesty with the wife: when that would not serve, then with a scarlet cloke; through the blood of the husband making way to the bed of his wife. Why did he put himself to these shifts? was he not a King? who durst accuse him? who durst whisper against him? O but the sin of greatness is the greatness of sin, and hath evermore a proportionable shame.

2. Sin is grievous and irksome, *an evil thing and bitter*: like some wine that pleaseth the palate, but hath a harsh farewell. That which tasted pleasant to concupiscence, lies bitter on the stomach of conscience. For this monitor is left behind when all the rest miscarry. As the devil spared one of *Job's* servants on purpose to affright him with the news, and torment him with the relation; *Ego solus aufugi*: so conscience is reserved to afflict the heart of a sinner, when the other faculties are suspended from executing their functions; *I alone am escaped to tell thee*. There is also in it a guilty fear; *Peccatum carnifex peccatoris*: as a malefactor changeth countenance before the Judge. *Fugit impius, & nemo persequitur*. The Seminary suspects every traveler for a Pursuivant; the thief, every man for an officer. Add to all this the servilitie of a sinner, that dares not displease his slave. For *quem admisit famulum, invenit tyrannum*; those rude and barbarous retainers whom he hath fed with indulgence, are ready to cut his throat. Poison hath been put in a cup of gold; yet you may wash it so clean, that you shall drink out of it without danger. But sin so infects the vessel, body and soul, that nothing but the blood of Christ can cleanse it. The Viper, the Basilisk, or whatsoever serpent, is not killed with the own proper venom: but sin destroys the subject wherein it is bred. This is bad enough, but not the worst of it.

3. Besides all this, it is deadly and damnable. It repells God himself; *non ut fortior debilem, vel excellentior minorem; sed ut foeditas domus habitatorem*: it does not bid him go, but so offends him that he will not stay. When the wife that hath a noble and kind husband, shall admit a base misshapen groome to her bed, and give him those conjugal rights which she owes to the other; yea doth her endeavor to make her Lord wait upon his slave: this cannot command his separation, but gives just cause of a divorce. If a man sojournes with his tenant, and finds by his willful neglect of him; the unwholesomenesse of his diet, unhandsomenesse of his lodging, and sluttish carelessness of all service to him, that he would be glad to be rid of him; it is time to be gone. *Jacob* left *Laban* when he saw his countenance change upon him. How grievous is it upon such terms to lose our makers society? Every sinful hand is ready to wrong the widow, because she wants a friend to defend and plead her cause: her husband is gone. All our malicious enemies let drive at us with deadly violence, when God (our Husband and head) hath forsaken us: They presently conclude, *God hath forsaken him, persecute him and take him, for there is none to deliver him*. The hairs of a man's face or head do grace him; for *etiam hac excrementa, ornamenta*: but when they are clip'd off, they are trodden under feet. He that is joined to God, is so long honored; but when a separation is made, there is nothing more contemptible than that man.

Now lay all this together, and we shall find the former condition woeful enough: can there be a worse? Yes, there is a worse. *If I had not spoken to them, saith our Savior, they had had no sin.* That is, *No sin* respectively, or in comparison of that sin whereof they are now guilty. God made us able to continue holy and happy, but we soon forfeited all: he did put us in a fair way by nature; but we went out of it, at the Towns end. Again, he calls us in Christ; (for we were another's, and are God's but at the second hand) if after this we fall away, *our latter end is worse than our beginning.* Worse in divers respects.

1. Their sins are worse now than they were at first, therefore their estates must needs be so. As nothing can make a man bad, but sin: so nothing can make him worse, but the greater measure of sin. When is a reprobate at the best? only when he is borne: then as his sins be fewest, so his Judgment were easiest. *They proceed from evil to evil, saith the Prophet: yea, they wax worse and worse, saith the Apostle: as a River is small and fordable at the head, but greatens as it runs on, by the accession of new waters.* It had been best for them not to have been at all: or if they must have a being, to be abortive: or if they must be borne, not to live to know that they are borne: but to bate of those months in the world, which they had in the womb: or if they must live, never to die: for death, that ends others miseries, begins theirs. *Augustus and Severus* did much mischief in their beginnings of reign, much good towards their ends: therefore it was said of them; That it was pity, *quod eis vel nasci, vel mori contigerit:* And it had been good for the Commonwealth, that either they had never been borne, or never died. So it had been lesse unhappy for these Apostates, if either they had had no beginning, or no end, whose *end is worse than their beginning.* Nor be their sins only worse, because of their number, as two evils are worse than one: but worse for the nature; more malicious, and full of venom, than the other were. An old Serpent casts forth the more deadly poison; an old Dog bites sore, and rankles the flesh; an old Fox hath the more odious stink; a bloodied robber is more merciless; a long festered Ulcer is almost uncapable of cure; an inveterate sinner commits the more execrable villainy.

Paritie of sins is an idle dream, fit for those old Stoics and Iovinian heretics. It were superfluous to say, That *God will reward sinners according to their works,* if all their works were equal: as if *Judas* had not done a fouler act than *Pilate.* There be twofold worse; as the Pharisee made his Proselyte twofold more the child of Hell than himself. There be three-fold, four-fold worse; *For three transgressions, and for four.* There be seven-fold worse: such was *Mary Magdalene,* before the seven devils came out of her: and such was that other sinner when these seven fresh devils entered into him. There be ten-fold worse *They have provoked me ten times:* every provocation made them worse than they were, because it was a worse sin than the former. Yea, reprobates aged in sin, die a thousand-fold worse than they were borne. *Saint Jude* speaks of some that are *Twice dead:* and we say of the cheating Bankrupt, that dies without repentance, or any conscience of satisfaction, that he is five times dead. First, dead in honesty and conscience; that was long before putrefied flesh. Secondly, dead in estate; which is either drowned in riot, or smothered in coozenage. Thirdly, dead in credit; his name stinks worse than a new-opened Grave. Fourthly, dead in body, the common debt of nature. Fifthly, and lastly, dead in soul, and that forever; the worst death of all. Thus their state, like their sin, is *worse in the end than the beginning.*

2. Besides all their other sins, they have the sin of unthankfulness to answer for. While they were bond-men, God contented himself with such works from them, as became bond-men: if they neglected their service, it was but according to the nature of slaves, who will do nothing without blows. But when they are emancipated, and by God's grace taken into the number of his free servants, from the bondage of Satan; now their rebellion becomes treason. Before, their opposition to God was but hostility, now it is treachery. And their and is accordingly, worse; because the Lord fights against them, not as against enemies, but against rebels. One enemy may find mercy of another, but destruction is the due meed of a traitor. A man is poor, and cannot subsist: a rich friend lends him money to stock himself, and drive a Trade: he mis-spends this Portion in riot: so loseth both his fortune, and his friend; and becomes of a poor beginner, a wretched beggar. We had nothing to set up withal, were not worth the ground we trod on; our whole estate being forfeited in *Adam*: God, who is rich in mercy, took pity on us, forgave that infinite debt we ought him, souldered up our broken subsistence, trusted us with a new Talent of grace, trying whether we would thrive better with that. And when we could put him in no Security for it, he took Bond of his own Son for us; who sealed the Covenant with his own precious blood. If after all this favor, we shall either bury our Talent in the dark earth of supine carelessness, or wast it in overchargeable licentiousness; we worthily again become Bankerouts, and lose all hope of reparation. Then will our Almighty Creditor begin to call in our Debts, both Principal and Interest, together with the former Arrerages: and when it is found, that we have neither wherewith to pay, nor whereof to live; what will follow but miserable imprisonment, *till we have paid the uttermost farthing*, that have not one farthing towards it?

Here is indeed a *latter end worse than the beginning*: for then we had some credit, now God will trust us no farther. *To him that hath, shall be given: but from him that hath not, shall be taken away, even that he hath*. Then we had a Surety, now we have nobody to undertake for us: *There remains no more sacrifice for their sins*. Before there was possibility of recovering ourselves, by repentance; now we *cannot be renewed by repentance*. Now come those old sins to be required, which before we thought pardoned; and that God had as fully buried them in remission, as we had in oblivion. But remember that unmercifulservant, who had his pardon cancel'd, because he would not forgive his fellow. This new sin calls all the rest to remembrance, and the Book is found uncrossed: so he that yesterday thought his estate good, sufficient to pay every man his own, and to live on besides; is today worse than naught. So severely doth God plague ingratitude; yea, in effect he plagues men for nothing else. He doth not condemn Christians for sin, but for the habit and obduratenesse in sin: not for impurity, but for impenitence: not so much because they have sinned, but because they have not repented. *I gave her space to repent, and she repented not* This is the Indictment that shall Cast her at the great Assizes. A man may be pardoned, that wants innocence; but he can never be pardoned, that wants penitence. Not the weakness of faith, (for *Christ will not quench the smoking Flaxe*; but the want of faith, excludes from Heaven. The world shall be convinced of sin, *because they believe not on me*; saith our Redeemer. The soul is not without sin, that believes on Christ; but the soul shall not perish for sin, that believes on Christ. Not because they have done *opera tenebrarum*, some works of darkness, are they *condemned*; *sed quia dilexerunt tenebras*, and

potius quam lucem: but because they have loved darkness more than the light; this is the condemnation. The Tenants are put out of the Vineyard, not so much for non-payment of their Rent, as for abusing their Landlords servants, and killing his Son; for their unthankfulness they are displaced. It is not one breach of charity that sends men to Hell; but it is uncharitableness, that is turned away with that malediction, *Go ye cursed*. The wise Judge at once pardons him that hath done a great Robbery, and condemns another for cutting a Purse of small value; and both with equity. The former is spared, because it was his first offense, and there is hope of amendment: the other hath made it his Trade and desperate disease; not to be cured, but by the Halter. Seeing therefore that the mercy of God doth not condemn us for our faults, but for our impenitence in those faults: not for contracting spots, but because being spotted, we will not make ourselves clean: not for casual wanderings, but willful declining the way: not for sometimes leaving off our innocence, but for never wearing it, yea wearing nocence instead of it: therefore let us say with that good old Hermit, Though I cannot hinder birds from flying over my head, yet I will keep them from making their nests in my hair: though we cannot avoid all sins, we will be truly sorrowful for the sins we have not avoided, and hereafter strive against the sins for which we have sorrowed.

An ungracious soul may be burdened with many sins; but she never makes up her full load, till she hath added the sin of unthankfulness. He leaves out no evil in a man, *Qui ingratum dixerit*, that calls him unthankful. Ingratitude *totius orbis compagem solvit*, dissolves the joints of the whole world. A barren ground is less blamed, because it hath not been dressed. But till it with the plough, trust it with seed; let the clouds bless it with their rain, the Sun with his heat, the heavens with their influence: and then if it be infertile, the condition is worse: before it was contemned, now it is *cursed*. Take an offending servant, chide him, chastise him: then second this with encouragements to goodness, the promise of favor, honor, reward: if after all this he mend not, turn him out of doors, let his *end be worse than his beginning*. No wonder, if God that is not praised for so much, hold his hand from giving more: if when his good is requited with evil, he proportion his reward to that evil. The dunghill will stink worse after it is heated with the beams of the Sun: the wicked are the worse for all God's favors: and the worse they grow toward the end, the worse it shall be for them in the end.

3 Because custom in sin hath deaded all remorse for sin. Man first goes into sin, as a young swimmer into the water; not plunging himself over head and cares at the first dash; but by degrees: till he come *in profundum*, and then *contemnit*. Samson is bound with green withs, they will not hold him: with new ropes, they will not hold him: with the woof of his own hairs, none of these can hold him. But he was fettered with the invisible chains of an harlots love; and these hold him. She cuts off his locks, deprives him of God, enervates his strength, pluckes out his eyes, makes him a scorn to boys, casts him into prison, and damnes him to a perpetual mill. Thus doth sin (insensibly) weaken grace, darken knowledge, dishonor abilities, cast into the dungeon of hell, and bind to the mill of everlasting pains. When a man comes first to dwell by a Pewterer or hammer-Smith, the beating mallet upon the brawling metal so disquiets him, that he can neither take his rest by night, nor enjoy his thoughts by day. After a while he is so used to it, that he finds no trouble in it; but can snort supinely in

the midst of those thundering peals: yea even th•t harsh music of *Tubal-cain* rocks him asleep. As we say when his master knocks loudest, the Smiths Dog sleeps soundest. This pejorates his last condition: before he committed foul acts but sometimes; and had his *lucida intervalla*, sober thoughts and modest recollections. That hammerer within him, who is always known by her tongue, Conscience, was like the Prophet to *David*, or the Cock to *Peter*; disturbing his unjust peace. But now either she speaks not, or she speaks and he hears not, or he hears and cares not. So his end is *worse*, God giving him over, as the Physician does a desperate patient. Before his wounds were green and smarted: now they are all dead flesh; insensible therefore incurable.

4. Because their hypocrisy prevents all ways of remedy. For known diseases there be known medicines: he that tells his grief, is not always cured; but he can never be cured that tells it not. When Winter comes, the Viper vomites out her poison, and hides it in the earth: but in the Spring, there is bred in her a new and more pernicious venom than the former. In some foul weather or sharp storm of affliction, hypocrites seem to lay aside their rancor: but the Summer of prosperity breeds a *worse* in them. Now God abhors all sin as we do venom; and where he finds it worse than it seems, he leaves it *worse* than it is. They are like men that walking the streets of a city in the night, and hearing the Bell that warns all to lay by their weapons; leave their swords with some friend for a time, as if they (of all men) meant no harm: but they know when to fetch them again. They can make a shift to fast, and pray, and weep for the season, or at least dissemble these, that they may assume the more unsuspected liberty to their sins. As you have seen a company of children dividing themselves (as it were) into two armies, whereof one is held the others enemy: they make a show of fighting, and running, and wrestling, and contending for the victory: but when the play is done, they go home hand in hand, and laugh at their bickerments. Or as Advocates, that wrangle bitterly in the Courts, and embrace one another friendly in their chambers; all their quarrel was but to get their Clients purses. So these hypocrites loudly contest against those sins, which they secretly embrace with all their hearts. Their *beginning* was only sin, which is a single iniquity: their *end* is hypocrisy, which is a double iniquity. *Simulata sanctitas, duplex iniquitas*. Therefore *their latter end is worse*.

5. Because they willfully destroy themselves, by forsaking and renouncing all gracious remedies. They are so much the *worse*, as they might have been better. Relapses are held by Physicians to be our own faults; imputed to ourselves, as occasioned by some disorder in us: and so we are not only passive, but active in our own ruin. For their bad *beginning* they may thank their parents; for their *worse ending* they must blame themselves. They were borne sinners, they have made themselves rebels. They do not only stand under a falling house, but pull it down on their own heads. They are not only executed, that implies guiltiness: but executioners, and that implies dishonor: and executioners of themselves, and that implies impiety. To be borne in sin, is bad; but there were some noble faculties of the soul left: to deface these, is worse; yet Christ is offered to recover all; to reject him, this is worst of all. In their first estate there was some comfort derived from the universality; All men are sinners: and it is some degree of comfort to be but in the state common to all. But by this recidivation they fall from that comfort into self-condemning despair; charging themselves with

unprovident carelessness, and unthankful wickedness, in destroying that with their own hands, which the hand of God offered to preserve. Many a one loseth his life, but these cast it away: and who can help him that will needs perish?

Thou art made whole: sin no more, lest a worse thing come unto thee. There is then a worse thing behind; and yet the former evil was sore enough, even a sickness of thirty eight years long. *Ne pecces ulterius, ne sentias deterius.* But what is a diseased body to a damned soul? What is the lying in rags, to being wrapped in torments? There was a Poole or Bath of healing; some hope of recovery; with an Angel to move the water. But in hell there is no Angel, no Poole, not a drop of water: *nec ingressus medici, nec spes remedii.* Therefore *Serva praescriptum, ne ruas in postscriptum:* if thou sin again, there is a worse evil to come. *Languor prolixus gravat medicum:* a tedious sickness tires the physician; especially when the patient will not observe his prescribed diet. It hath been said, that in sickness there be three things material: the Physician, the Patient, the Disease. When any two of these join, they have the victory; the third cannot prevail. If the physician and the disease join, down then goes the patient: if the cure be mistaken, the very medicine advanceth the malady. If the patient and the disease join, then down goes the physician; for he is discredited, though he could not help it. But if the physician and the patient join, then down goes the disease; for the sick person recovers. Sin is the souls sickness, whereof every man is a Patient and God the Physician. Now if the Physician for the Patients frowardness, join with the disease; justly punishing sin with sin; the soul is lost. If the patient join with the disease; if the sinner make much of his sin, and will by no means forgo it; here the Physician is dishonored so far as in man lies: not because God is not skillful, but the patient is willful: *non deficit medicus, sed fastidit aegrotus.* Lord, *if thou wilt, thou canst make me clean:* he can, but the other will not. But if the Physician and the patient join; if Christ preaches, and *Mary Magdalene* repents: if Christ promises, and the sinner believes: here out goes the disease though it were as strong as seven devils; and the Patient is restored. Some thing lies in the Patient: if we take our sins part against Christ, we perish: but if we take Christ's part against our sins, we shall be saved.

6. Because a relapse is ever more dangerous than the first sickness: more soon incur'd, more hardly cured.

1. Sooner incurred, and that for divers reasons: First, As when the body is recovered of a disease, there still remain some embers, and coals, and fuel of that disease: the branches are cut down by proper physic, the root and occasion is left behind. So ruinous a farm did man take, when he took himself; all the ground being overspread with weeds: every turfe, every stone, every muscle of the flesh, and bone of the body, hath some infirmity belonging to it: not a tooth in the head is privileged: so that the house is still ready to fall down. Yet the soul is in worse case; not a faculty, not an affection without distemper. To undertake the cure of it, man being the Physician, were but to perfume dung; to draine, not a marish where earth is mingled with water, but a mote where all is water: where sin hath not invaded a part, but possessed the whole substance: yea even to raise the dead, for we are naturally dead in sins. To cure the accidents, even actual sins is a great work; yet civil education and goodness of disposition may do something to that. To cure the strength of sin is greater, yet the grace of

Christ doth that. But to cure the root of sin, is the greatest work, reserved only for that great physician; and he doth it by a strange medicine, even by death. By death he gives this perfect life; so that the body of death is only helped by the death of the body. Till then, the action of sin may be restrained, and the Body of it mortified, but the root remains. We are laid as it were upon a pile of faggots, and ourselves (if there were no other) are the bellows. Ignorance blows this coal: for even for sins of ignorance was a sacrifice required, therefore a sin imputed. Knowledge much more blows this fire. *They know the Judgment of God awarding death to such things, yet they do them.* Nature blows this coal; that disposeth us to sin: and the Law blows it. *Sin took occasion by the commandment;* as if we did some things because they are forbidden. Original sin is another bellows, whereby that first imprinted seed infuseth a spring of sin into us: and we have done worse than our fathers. Temptation is another bellows; that continually blows this spark: and as though we yet wanted wind, we tempt ourselves, and blow it with our own lusts. Not yet satisfied, as if we were not cunning and able enough to undermine and demolish ourselves, we suffer others to be our bellows, and even sin for their sakes. So Adam sinned for Eves sake, and Solomon to gratify his wives; which was an uxorious sin. The Judges sinned for Jezebels sake, and Joab to please David in the loss of Uriah, which was a slavish and bloody sin. Pilate sinned to humor the people, and Herod to give further contentment to the Jews; which was a popular sin. So easy it is to sin upon sin, to sin upon the recovery of a sin.

When a man is a little restored from a grievous fit, he thinks the danger past; that he is able to eat and walk; and therefore will be going abroad into the air, while his weakness is to penetrable; and chooseth repast not easily digestible: hereupon he relapseth. Thus the soul rising from a sin, presumes too much of the own strength; and does not feed upon those delicate cordials whereby the heart may be fortified: but falls to gross meats, unexamined actions; dangerous courses. The Israelites were so flesh'd with two or three victories, that they let fly upon Ai; as confident of the victory, and contemning the enemy; but they were beaten for their labor. It was a good preparation of mind; *Si modo victus eras, ad crastina bella parato. Si modo victor eras, ad crastina bellum paveto.* The counsel is good; *De propitiato peccato noli esse sine metu:* After propitiation, yet be not without fear of sin.

If the recovered patient, besides the choice of his diet, do not also addict himself to moderate exercise, a worse disease may breed on him; as the Jaundise follow an Ague, and the Gout becomes the effect of a Surfet. So speeds the soul, that doth not exercise it self in good works and religious duties. So the unclean spirit returning found his house. *Scopis mundatam, sed fide & operibus vacuum;* swept indeed, but empty of faith and good works. Alas, what is sweeping only? The besom cannot get up the dirt that is baked on the floor; it cannot reach the cobwebs in the roof: here is work for the paring shovell; Repentance must cleanse the bottom, humility must rectify the foundation: and prayer, that is of an ascending quality, must purge the roof, the higher faculties of the soul. And when all this is done, if the rooms be left empty of positive goodness; there is entertainment for seven worse spirits. Thus is a Relapse sooner procured.

2. It is more hardly cured. Among the many weights that aggravate a relapse, this is one; that it proceeds with a more violent dispatch, and gives an irremediable wound, because it meets with no defense nor prevention. When a disease first invades a strong constitution, it finds something to wrestle withal; and as it weakens the body, so the body weakens it: both their forces spend together, one upon another: and here is a battle fought hand to hand, upon some terms of equality. Suppose the body gets the victory, and the disease yields and departs; yet being as it were left breathless, if a new adversary, a new sickness sets upon it; here is great odds: for the one is fresh, the other quite out of heart. Before it could endure the opening of a vein, the correction of proud humors, and expulsion of superfluous matter. Now it is so weak, that it lies at the diseases mercy, and hath changed all resistance into patience. In the former estate, the soul did grapple with sin: and if it were foiled, yet not without reluctance: sometimes it got the better, never willingly the worse. It could then bear the correction of pride by discipline: the evacuation of tough humors, stubborn affections: all which might bring it low, but not take away the life of it; yea indeed rather quicken life in it. But being thus far hopefully restored, if it again willfully admit a habit of sin; this will so enervate all the strength and virtue, that it resists no more, but yields patiently to so pleasing a captivity. The enemy comes upon it, and is not withstood; as upon a Country that was weakened and depopulated before. Now it quite disarms the soul of all weapons, and munition, and possibility of resistance. As *Iphicrates* the Athenian, when he treated with the Lacedemonians for peace, stood so hard upon security of performing the articles agreed, that he refused any but this: that the Lacedemonians should yield up to them all those things whereby it might be manifest, not that they would not hurt them though they could, but that they could not hurt them though they would. Thus the Relapse is more dangerous, *Non solum propter orb• potentiam, sed propter subiecti impotentiam*; because sin is stronger, and man is weaker.

Lastly, *the latter end is worse with them than the beginning; ex parte Ecclesia, ex parte sua, ex parte Dei, ex parte Diaboli.*

1. In respect of the Church. While they carried a face of respect to the Church, they were wrapped up in the general prayers of the Church; and seemed to be of that number, for whom, as the friends of God, there was a continual remembrance in good men's intercessions. *There is a sin unto death: I do not say that thou shalt pray for it. Samuel will pray for Saul, till he perceive that he hath given over the Lord, and the Lord him. How long wilt thou mourn for Saul, seeing I have rejected him?* If *Samuel* mourn, because *Saul* hath cast away God by his sin; yet *Samuel* must cease mourning, because God hath cast away *Saul* by his just punishment. To be deprived of the benefit of good men's prayers, is a heavy loss. Such a one is singled out for one of God's enemies, and his judgment hastened, by the entreaty of God's servants. *So let all thine enemies perish, O Lord:* this is the prayer for him. They that despise the chaste love of their Savior's Spouse, and are bewitched with the painted, but ill-favored Strumpet of Rome, are no longer reputed friends, but adversaries, and Apostates. The Church may lament for them, not because she fears she shall miss them, but for that she knows they shall want her. They have her compassion, they have lost her benediction. And if any sparks of goodness lie covered under their cold ashes, it shall but show them a

glimmering, of how happy they might have been, how wretched they are. But as those that are suddenly come from a bright Candle into a dark Roome, are so much the more blind as their Light was clearer; or as the purest Ivorie turns with fire into the deepest black: so at once their eyes are taken away, with their hearts; and those souls that seemed white, as rinsed in the blood of the Lamb, become as black as Hell, or the black Prince that rules it. Before they sate in the congregation of Saints; now neither Sermons, Sacraments, nor prayers shall do them more good, than a meal of meat put into a dead man's mouth.

2. In respect of themselves. They were at first stated in sin, then put into a fair way of deliverance: if after this, they go back to their first durance, *Seipsos pessunderunt*. This is done three ways: First, they have steeled their forheads. When a man for his first Theft is cast into prison, he becomes disconsolate and melancholy; he looks upon his friends with shame, upon his accusers with fear, upon the Judge with awe and trembling; but through frequent imprisoning, *pudorem carceris deponit*, he blusheth not for his foul facts, nor is sensible of his bondage; but drinks, riots, blasphemes, as if his Jail were a Tavern; and that without thought of calling, or being called to the Barre for a reckoning. *Thou hast a Whores forhead, refusing to be ashamed; Renuisti pudore suffundi*. Secondly, they have putrefied their hearts, that ordinary stripes will not reach to the quick. *Why should ye be stricken anymore? ye will revolt more and more*. Their long tugging at Satan's Oares, and wearing his shackles, hath so brawned their flesh, that they are not sensible of the servitude. *A stubborn heart shall fare evil at last; and he that loveth danger, shall perish therein*: not he that runs into danger, that's every man's case; but if men *love dangers*, it is fit they should perish. A garment may be so old and near worn, that being rent, it cannot again be sowed together; it is not capable of the needle and thread. No compunction can enter into such a heart, nor make way for the thread of comfort, to heal the breaches. They have need to beg for, not with *David, Cor mundum*, but *Cor novum*, a new heart; for the old one is quite past mending. We did cast three men bound into the fire, said that Tyrant; and loe, *I see four men loose, walking without hurt, and the form of the fourth is like the Son of God*. Other sinners have but three enemies to deal withal, the Devil, the world, and the flesh; but these have a fourth foe, *idque infestissimum*, a hard heart: and the form of the fourth is like the Son of perdition. Thirdly, they have stupefied their conscience, disgraced it as a Scold, and condemned it for a common Barretor. Before they carried their Clock about with them; now they have left it off, that they might not know how their time passeth. But at last God shall set it a going, and to their horror on their death-bed, they shall hear it strike their last hour, with a dismal sound and heavy knell: When Satan, that long held them in the pleasant Gallerie of hope, shall take them aside, and show them the dark dungeon of despair. If their old fester'd Vlcers come but to a new incision, they shall confess their *end worse than their beginning*.

3. In respect of God: who will no longer acknowledge them for his people, that have rejected him for their God. *I will provoke you to jealousy by them that are no people, and by a foolish Nation I will anger you*. The Jews counted the Gentiles Dogs; such as would be glad of their crumbs: now, for the others Apostasy, the Gentiles are come to their full Tables, and the Jews are turned out of doors. As a Mother sometimes, for a fault done by her little one, thrusts it from her, and saith it shall be her child no longer; withal taking up a strangers child into her

bosom. This she does not seriously; but God did so indeed, rejecting the Jews, and embracing the Gentiles. Or as a man divorceth his Wife for adultery, and before her face marries her handmaid, clothing her with the rich robes and jewels of his forsaken Spouse; saying to her, You have chosen another Lover, I will choose me another Wife. So the Lord to Israel: You have taken another god, even your Idols; I, another people, even the Gentiles. You have angered me, by giving my honor to Idols: I will anger you, by giving your prerogatives to strangers.

The bondage of this Land was lamentable, under the tyranny of Antichrist; when we were driven to eat the Bread of Superstition, and to drink the Wine of Fornication, or fast. God hath delivered and confirmed us under the hands of three gracious Princes; if we shall now apostate and revolt from the integrity of his service, *our latter end will be worse than our beginning*. Instead of Popery, we shall find Turkism, yea Atheism, and infidelity; till we can only say, Here was the Church of God. Why should we wonder, that God forgets *Shiloh*, when *Shiloh* hath forgotten God? Indeed, *hic locus est lacrymis*: to see the Turk casting our, not only Christians, but Christ; and placing his *Mahomet* in the room: proudly blaspheming, That his Law is above either *Moses*, or *Christ's*; as being after them both, and none (say they) to come after it. Not unlike the Jesuits, who interpret the Puneisme of their Society to be an honor above the Anciencie of all other Orders. To see the prevailing Papists not only casting out the true professors of the Gospel, but even the Gospel it self; and setting up their Idol, the Mass, in God's Temple! Remember old *Eli* sitting by the way side, and seeing a messenger coming with his clothes rent, ashes on his head, all his face blubbered with tears; so that he might read the heavy news in his countenance: yet he had strength to ask him, *What is there done, my son?* He answers; *Israel is fled before the Philistines*: that troubled him; yet he sate still: what more? *There hath been a great slaughter among the people*: that came nearer him; yet he sate still: what more? *Thy two sons, Hophni and Phinehas are slain*: that made a deep gash in the heart of (so kind) a father; yet he sate still: what more? Can there be any worse than this? Yes, saith the messenger, the worst of all is behind; *The Ark of God is taken*: that word struck him dead. He that had power to hear all the rest; Israel turning their backs before their enemies, the people massacred, his own sons slain: yet no sooner heard this, but his strength forsook him, he expires with a groan, *he fell down and died*. The report comes to his daughter in law, being great with child, and near her travail: she hears the news of so many deaths; of the people, of her brother in law, of her father in law, of her own husband, with the surprisall of the Ark of God: these griefs were above the griefs of child-birth; she presently falls in labor, and yields out a son. The women about her, cheare her with this comfort; *Fear not, thou hast borne a son*: which digests the sorrows of the former pains. But she answered not, nor regarded it, but cried out; *The glory is departed from Israel, because the Ark of God is taken, and because of her father in law and her husband*. And lest the standers by should think, that her grief for all these losses was alike; she as it were corrected herself, and insisted only in lamenting the loss of the Ark, and died with that in her mouth: these were her last words, *The glory is departed from Israel, for the Ark of God is taken*: and so she died. In the cause of Christ we have lost much people; perhaps some of us our fathers, some our brothers, some our sons, other their husbands and friends; many worthy soldiers, whose funeralls we bedew

with our just tears. But if the Ark of God should be taken, our Candlestick removed, the Gospel darkened, we have too woeful cause of weeping out our very eyes, and crying, *Our latter end is worse than our first.*

4. In respect of the Devil, who losing a soul which he deemed his own, rageth, and walks through dry places, seeking rest but findeth none. *Non quia nusquam alibi consistere potest, sed quia nusquam alibi consistere cupit.* But when he recovers it, *tanquam pradam e manibus, vel bonum e faucibus ereptum,* he hampers it with greater cruelty. A prisoner for his fair and noble carriage, and round payment, hath the favor to be allowed the liberty of the prison; to have those chains and fetters forborne him, wherewith other malefactors are bound. But through their negligence or indulgence, he breaks prison: now let him look well to himself; if ever the Jailor catch him again, he will make him fast enough. Taken he is, and now what can he look for but cruel usage? Before he had no shackle, now he is bound with two chains for failing. Before he had the freedom of the prison, now he is cast into the dungeon. Before he might sleep in the night, and not be disturbed; now day and night he is watched. Before one lock was thought enough to hold him, now many doors, and locks and bars are shut upon him. Before he had but one keeper, now he hath *seven worse* to enthrall and vex him: so far is this last durance worse than the former. They that have escaped the servitude of Satan, by the revelation of the Gospel of Christ, and adhere to a new Master, their Maker; are safe under his almighty protection. But if they shall again revolt, and forgo the bounds of obedience, till they be re-apprehended by their old Jailor, how grievous is their misery? Now will he blind the eyes of their souls, stop their ears from hearing Sermons, feed them with nothing but temptations, harden their hearts, sear up their consciences, and at last hale their souls to everlasting torments. For where the sorrows of this world end, the pains of hell begin, and (which is most fearful) shall never end. O then *the latter end with them is worse than the beginning.*

If this be their end, that relapse from God to the world: then the contrary holds in them that are wholly recovered from the world to God; *The latter end with them shall be better than the beginning.* Better in regard of holiness; good ever, and best at last. *The path of the just is as the shining light, that shineth more and more unto the perfect day.* Better in regard of happiness, *Mark the upright man, and behold the just, for the end of that man is peace.* The wicked begin pleasantly, and go on without interruption; but the end pays for all. *Rejoice in thy youth, follow thy delights; spare for no cost, want no jovialtie; but when the Host comes in with the reckoning, all is dash'd; For all these God will bring thee to Judgment.* So Abner to Joab concerning that unkindly war; *knowest thou not that it will be bitterness in the latter end?* Yea, such a war had bitterness enough in the beginning. Lazarus began with pains, and the rich man went on with pleasures; but now *the one is comforted, and the other tormented.* Sin and punishment are like Hippocrates twins they are borne together, they go together, and they grow together: but they neither laugh together, nor cry together: for sin rejoiceth while misery weeps to see it, and misery will laugh at sin while it weeps to feel it. As Naomi said to her two young daughters; *leave me, my daughters, leave me:* whereupon Orpah kisses and parts, but Ruth clave to her. So the soul in distress, dismisseth her two children, Pleasure and Paine; let me alone, forsake me: Pleasure will be gone; yea, even leave her, without taking leave of her: but Paine

sticks by her: for where sin is let in, punishment will not be kept out. Sin hath a fore-noones face, and an after-noones face. It looks lovely to ill-affected eyes, painted with glorious colors, decked with Roses and Lilies, all the day. But it changeth countenance in the evening; like a plaster'd Strumpet, that when she washeth off her Complexion, looks full of horror. *To lie upon Beds of Ivorie, and to tumble upon soft Couches▪ to eat the Lambes out of the flock, and Calves out of the Stall, to sing and dance to the Viols, and drink Wine in Boules;* this is the fore-noones countenance of sin. *Cast the unprofitable servant into outer darkness, where is weeping and gnashing of teeth;* that's the evening face.

But to the children of God there is first sorrow, then joy: *ultimum, optimum*. There is more kindness in the latter end, than at the beginning. The Christian begins in crying, and goes on in mourning, but this shall bring him peace at the last. *They that sow in tears, shall reap in joy*. The Israelites were first brought to the bitter waters of *Marah*, before they might taste the pleasant fountains, the milk and honey of *Canaan*. In vain do we expect the river of God's pleasures, before we have pledged Christ in the cup of bitterness. There must go a wind before us, blustering persecutions; and an earthquake, strong temptations: and a fire, even a fiery trial; before we hear that still voice of comfort. *Joseph* dealt roughly with his brethren at the first; he bound one, he sent for another, he troubled them all: but at last he breaks forth in compassion, *I am Joseph, fear not, I am Joseph your brother*. So Christ first lays his cross on our shoulders, to see how we will move under it with patience; he chastiseth us with scourges, to prove our obedience: and when we begin to think him angry with us, he appears to our souls in another face, in another voice; *I am Jesus, fear not, I am Jesus your brother*. When we have pledged him in his gall and vinegar, then he will drink to us in the new wine of his kingdom. He that is the *Door* and the *Way*; hath taught us that there is but one way, but one door, but one passage to heaven; and that a straight one: though with much pressure and tugging we get through, leaving our superfluous rags behind, as torn from us in the crowd, we are happy. He that made heaven, did on purpose make it thus; narrow and hard in the entrance; when we are entered, wide and glorious; that after our pain, our joy might be the sweeter. *Through many tribulations we enter into heaven*, but we shall enter, and into no worse a place than heaven. Not unlike the way by which *Jonathan* and his armor-bearer ascended to the garrison of the Philistines; between two rocks, *Bozez* and *Seneh*, *Fol•e* and *Thorny*: but when they were got up, they obtained victory. By what hard shifts soever we climb up to heaven, we have abundant recompense in the triumph and glory. After the roaring of waters, flashes of lightening, and noise of thunder, comes the delightful music of *Harpies* and songs.

The devil serves men, as *Iael* did *Sisera*: she speaks peaceably to him, *Turn in my Lord, turn in:* he asks her water, she gives him milk: she covers him with a mantle, keeps him close and warm; gets him asleep, and then she kills him. So Satan gives sinners the kisses and language of peace; *Turn into me, I will secure you:* *Therefore his people turn in thither, and waters of a full cup are wrung out to them*. He surpasseth their desires in kindness; *They have more than heart could wish*. He wraps them up in riches and sins together; that they know not whether they are more safe or secret: luls them asleep with mirth and prosperity: but when all is done, he cuts their throats▪ But Christ chooseth us, as the Israelite was to choose a captive woman:

first he sets her a mourning forty days, cuts her hairs and nails, prepares her with humiliation, then takes her home, and makes her his wife. Christ first taxeth us with severe repentance, exerciseth our patience, and shaves off our superfluous lusts; which though they were but the excretions of the soul, we held dear as the virall parts: but when this is done, he takes our souls home to his own kingdom, and marries us to himself in eternal blessedness. At the marriage in *Cana* of Galilee, he turned their water into wine: much more at his own royal wedding will he turn all the water of our tears, into the wine of endless comforts. The weeping soul shall never go to the place of weeping: but what then shall become of the laughing? There is provided for them a dismal place of weeping, howling, and gnashing of teeth. Weep here, and weep never: mourn not here, and mourn forever. Thus while the *Beginning* of the ungodly doth seem a Paradise, and their *End* is Hell: our *Beginning* might be a kind of Purgatory, but our *latter end* is Heaven.

2 PET. 2.21.

For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy Commandment delivered unto them.

BACKsliding hath ever been a sin most odious to God: yea it is a pack or bundle of sins truss'd up together; all derogatory to his honor, and contrary to his Nature. For there is in it, first, Hypocrisy; which is adverse to Him, as he is the God of Truth. Secondly, Inconstancy; which is opposite to him whose Motto is, *Ego Jehovah non muter; in whom is no variableness or shadow of turning*. Thirdly, Infidelity; which is held the highest disparagement to his goodness. Disobedience breaks his word, Infidelity will not take his word. Fourthly, Ingratitude; to which all sins give way, and make room for in the highest place of damnation. Fifthly, Impenitency; which seals up the impossibility of forgiveness. *Facilius inveni qui innocentiam servarent, quàm qui congrue poenitentiam agerent*. It is better sleeping in a whole skin, than hazarding wounds to try the virtue of an approved medicine. All hurts are not recovered: but where no hurt is done, there needs no remedy. Well therefore may our Apostle further aggravate this impiety; *It had been better for them if they had not known, &c.*

GOD did easily pass over many sins in his Israel; yet he vehemently insists in those, into which they so often relapsed. Such were their murmurings against him in his Ministers and Instruments: their turning upon other gods, and embracing the idolatry of their neighbors. Murmuring is a slippery way to an irrecoverable bottom: and he comes near to God himself, that murmurs against him that comes from God. The Magistrate is the garment, in which God apparels himself: and he that shoots at the clothes, cannot say, he meant no ill to the man. Idolatry is the next slip to this fearful precipice and downfall. Their murmuring against God's Ministers did too often end in a departing from God himself: when they would have other Officers, they would have other gods: and still to-days murmuring, was to-morrows Idolatry. Their murmuring induced their Idolatry, and they often relapsed into them both. Not so much their murmuring and their Idolatry, as their relapsing into those sins, did seem to affect the Lord. *They turned back and tempted God; and limited the holy One of Israel*. That was their sin: but before he chargeth them with the sin it self, in the same place he chargeth

them with reiterating, with redoubling of the sin: *How often did they provoke him in the wilderness? How often?* This was that sin which so exasperates the Lord against them. Their driving out of God whom they promised to serve, did cause him to bring in the nations whom he promised to drive out. *They have seen my wondrous, and yet provoked me these ten times; therefore they shall not see the Land which I swore unto their fathers.* Though God had sworn it, he will rather break his Oath, than leave them unpunished. Why? because they had so often grieved him; *ten times.* No tongue but God's own can express his indignation against a relapsing people. Every general disobedience in a Nation is deadly: but when the disease is complicated with a relapse, after knowledge and profession of a former recovery, it is desperate. Nor is God's anger only incensed, where the evidence is pregnant, and without exception; but where there is but a rumor, a suspicion of such a relapse to Idolatry. Hereupon that message was sent by Israel to the Reubenites: *Is the iniquity of Peor too little for us, from which we are not cleansed to this day?* Wherein they object to them, not so much their present declination to Idolatry, as their relapse into a sin formerly committed, and punished with the slaughter of four and twenty thousand delinquents. At last they are satisfied; That Altar was not built for Idolatry, but for a Testimony; a Monument, whereby they professed themselves the servants of the same God: and the army returned without blood. It came not near a relapse: but because there was a suspicion, and fear of it, they were jealous. So odious to God, and so aggravating a weight of sin lies upon a relapse. Admit therefore our Apostles further declaiming against it: *Satius, &c.*

The Text is comparative, or an argument *à malo ad pejus, à periculoso ad periculosius; inter damnosum simpliciter, & damnosum magis:* wherein we have two states specified, and the worse of them remonstrated. First, the state of Iniquity, before illumination. Secondly, the state of Apostasy, after illumination. Thirdly, the worse of these decided by the comparison. First, the condition of nature and sin, *They knew not the way of righteousness.* Secondly, the tergiversation after knowledge, *They turn from the holy Commandment.* Thirdly, there is a weighing of both these in the Ballance, to try which is the heavier: and certainly, the former condition is found to be the lighter burden: sin in ignorance hath not so much to answer for, as impiety after knowledge; *It had been better for them.* First, consider we wherein the former state is defective: *Non cognoverunt viam Iustitia;* a blindness of heart, an averseness from the truth. Next, wherein the pravities of the latter state consists: and this is discerned in two things. First, the excellency of the Direction; *a holy Commandment given them.* Secondly, the obstinacy of their recidivation; *They willfully turn from it.* The Rule or Direction hath three conveniencies: First, it is *Praeceptum, a Commandment:* therefore they are bound to obey it. But a Command may be defective or redundant, and so fail of integrity. Therefore secondly, this is a *holy Commandment:* perfect, without weakness; safe, without danger. But a Command may be holy and good, and yet not known: and who can fulfill an unrevealed Law? Therefore thirdly, *Traditum illis, it was delivered unto them.* Though they were bound to take notice of it, and *ignorantia juris* will not excuse: yet this is *delivered to them,* and they have known it; that the mouth of all wickedness might be stopped. The last point, is the trutinatio of both these estates, and a verdict given, which is the better, which the worse. The last is found the heavier: and if they had perished in the former, without being guilty of the latter, this for

them had been the better. *The better*, that is, the easier: or the better, the less evil: both conditions are bad enough; one is the worse.

They have not known the way of righteousness.] Wherein we have two things. First, the happiness of the Object, *The way of righteousness*. Secondly, their unhappiness, in being ignorant of it, *They have not known it. The way of peace they have not known.*

The way of righteousness is so called, because both *Formaliter*, it is a righteous way; and *Effective*, it makes the walkers in it righteous. Certainly, there is but one way to Heaven, and this is it. There be many ways to some famous City upon Earth, many Gates into it; the East-Gate, and the North-Gate, &c. But to the City of salvation and glory, there is but one Way, but one Gate, and that is a narrow one too, *Via Iustitiae*. There was a Way at the first; the Way of the Law, or rather of Nature: *Adam* was put into it, but he quickly went out of it. Of all his nine hundred and thirty years, he kept not this path one whole day. Since that, no man ever kept it one hour; but only he that knew the Way, that made the Way, that is the Way, even the new Way of righteousness, *Jesus Christ*. Now this Way is not demolished, or made up; but we are all weak, and not able to travail it: except it be some Romish Pharisee that undertakes it. And yet *Saint Paul* will lay no less a Wager than the credit of his Doctrine upon it, that he never goes through with it: *Being ignorant of the righteousness of God, they go about to establish their own righteousness*. Silly men; they blow at a Gloworme, instead of a coal of fire: and when all is done, they find a cold squalid matter, far unable to heat them. The Metaphor is there taken from shoring up an old rotten house, which no props can uphold; or setting a dead man upon his feet, to make him stand. *They go about it*, as the Nimrodians went about their Tower, emulating Heaven: but left it a rude heap of confusion, and a monument of their impious presumption. And *their own righteousness*, as if they would not be beholding to God for a righteousness of his appointing.

What then is the *Way of righteousness*? *So God loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish*: this is the Way, walk in it. If the righteousness of the Law, that is, our righteousness in observing the Law, could have justified us; God had been too prodigal of a needless blood: all those unconceivable agonies and sufferings of *Christ* had been superfluous: he needed no *Peter* to say to him, *Master, favor thyself*; for he would have spared those pains. But if our infinite Creditor took no other way to satisfy and pay himself, than in that precious Coine, the dear blood of his only Beloved Son; sure we shall find no way to get our own discharge, but by resting on the blood of that Son. Now in all this, God did not ordain *Novam Iustitiam*, a new righteousness; but *Novam Iustitia viam*, a new way of righteousness. The Law is too weak to justify us, indeed it is strong enough to condemn us: let us not seek that which the Law cannot do, but fear that which the Law can do. It can never make us righteous before God, through our best obedience; let us never hope for that: it can pronounce us unrighteous before God, and without faith and repentance condemn us; let us fear that.

Christ is the end of the Law for righteousness to everyone that believeth.] The end of a thing is either Mathematical, or Moral. The Mathematical end is the utmost part of a thing, in which the length or continuance is determined: as a point is the end of a Line, death is the end of

life, the day of Judgment is the end of the world. The Moral end, is the scope and perfection of it. Christ is the end of the Law both ways. First, he is the Mathematical end, and that both of the Ceremonial and Moral Law: of the Ceremonial, by a direct signification; of the Moral, by an accidental direction. The Ceremonies signified Christ, and ended at him; yea, ended in him. *Mortals ante Christum, cum Christo mortuae, post Christum mortiferae*. The Law of Manners did also (upon the reckoning) lead to Christ: for it led them to the Curse; and then reason would teach them to enquire for the remedy: as the sense of the disease guides a man to the medicine or Physician. Secondly, he is the Moral end of them: for both he is the Body of those shadows, and the perfect fulfiller of the Decalogue. So that whatsoever the Law required, that we should Be, Suffer, or Do, he hath performed for us. He is 〈 in non-Latin alphabet 〉, the End, or Tribute; and we, by his payment, are 〈 in non-Latin alphabet 〉, Tribute-free, discharged by him before God. Here is then still *eadem Iustitia*, the same righteousness which the Law requires; but *non eadem via*, not the same way of performing it. The former way required it in our own persons, the new way accepts it done for us in Jesus Christ: the Law would have it inherent, the Gospel admits it imputed. He that believeth in Christ, hath the *way of righteousness*. *Talis est illi qui in Christum credit, die qua credidit, qualis illi qui universam legem implevit*. We have a Liverie and Seisin of all the precious promises both in Law and Gospel, in the first moment of our Faith; yea, even an Earnest, and partly a possession of Heaven. *He hath made us sit together in heavenly places in Christ Jesus*. It is as possible to pluck Christ from thence, as to hinder believers from arriving thither. Whosoever denies, that we do even now possess Heaven in Christ, denies Christ to be in Heaven. Even when our Vessel splits, and the floods of temptation assault us, we shall by faith escape the shipwreck, and swim to shore.

This is the *way of righteousness*, which can only make us *Iustos in via*, and *beatos in patria*. Indeed this way hath two boundaries; Repentance, and Obedience.

1. Repentance on the one side; a mourning for sins past: which is as sure an effect or demonstration of faith, as faith is a cause of the peace of conscience. *Being justified by faith, we have peace with God*. Conscience cannot be good, without faith; nor faith lively, without a good conscience: as the Lamp yields no light, without Oil. Sins will be contracted; we cannot keep the way, without some wanderings: therefore had need to be often rectified. This is the office of Repentance; to set all strait again. Yea, faith it self may suffer shipwreck, though it cannot be cast away. A Horse of the best mettle, when he falls into the hands of a Carrier, and is made a Pack-horse, becomes dull and jadish. Let us not overload our faith with the unnecessary burden of willful sins: letting blood often, will lose much spirits. A Cordial is ever precious; but the force is abated, when it is turned into a Dyet. The frequency of distempers will weaken the virtue of the Receipt.

2. Obedience on the other side: for though we live by faith, yet our faith doth not live, if it produce not good works. We suspect the want of sap in the root of a Tree, if we find barrenness in the branches. If either it have bad fruit, or no fruit, it is but a dead faith. This new *way of righteousness* doth not exclude obedience to the old; the Gospel does not abolish the Law: yea, without our endeavor to keep the Law, we have no comfort in the Gospel: The

one is the Rule of believing, the other is the Rule of living. *Shall we sin, because we are not under the Law, but under grace? God forbid: We have not so learned Christ.* Of all the marks set up in the way of righteousness, this is a principal one, Good works, and Obedience. Christ is the end of the Law; *Finis, non intersiciens, sed perficiens: Absolvens, non Dissolvens:* not the destructive, but impletive end: *non consumendo, sed consummando finis est:* not the killing, but the fulfilling end. The noble Heir, when he is come to his Lands, neglects not his School-master: nay, if he be of an heroic disposition, he rather prefers him. Though the Law were sharp to thee in the infancy of a Christian, yet (consider) it hath brought thee to Christ; and for this office thou wilt love it. The matured Scholar is far past the first rudiments of learning, yet he doth not scorn his Grammar: nay he will hardly make congruous speech, if he directly cross those first rules. *Now we believe not for thy saying, (it was the Samaritans speech to the woman) for we have heard him ourselves, and know that this is indeed the Christ:* yet still there is some respect due to the first messenger. When the Merchant is come aboard his ship by the help of his boat, he does not presently sink his boat; but fastens it to his ship, because he may have use of it another time. The Law hath been a means to bring us to this way of righteousness; but it is not it self out of the way. *We are God's workmanship, created in Jesus Christ unto good workes, which he hath before ordained, that we should walk in them.* This walk was ordained for us, before Christ was actually given unto us. Yea, it will be the delight of a Christian, then to be doing, when Christ is with him: *Peter* is ready to cast out the net at his Masters bidding, in hope of a happy success. When so good a Lord stands by him, that at once puts strength in his hand, and courage in his strength, with *Well done good Servant;* this will make him work out his heart; if he be faithful.

The way.] A way is ordained for going; they that go in it, be called Travelers; and those must have many requisites.

1. They inquire the nearest, fairest, and best way: in our journey to heaven we shall often be out of the way, if we do not ask direction. *The Priests lips preserve knowledge.*
2. In dangerous and unknown paths they seek for a sure guide. We have two that offer their assistance; the Spirit a gracious guide; the flesh, a giddy hairebrained guide. Let us take the Spirit, and take heed of the flesh.
3. Travelers are loath to go alone; yet rather alone, than with bad company. Let us seek out the *Saints, and such as excel in virtue.* Good society takes away all tediousness from a journey.
4. They do not clog themselves with superfluous luggage. Long garments and heavy burdens take away both ease and speed: impertinent and unnecessary cares will make us lagge behind. Herein the poor Christian hath advantage of the rich: this is before him for this world, the other gets the start of him for the Kingdom of heaven. He hath no barns to build, nor farms to let, nor moneys to dispose; no such trouble in his way.
5. Travelers go not without weapons, for fear of robbers. Our way is dangerous; a great number of thieves lie in ambush for us. Satan is the grand thief; all temptations be his prolers. Let us hold fast our faith; this shall serve us both for a weapon to fight with, when we are beset: and for a staff to rest upon, when we are weary. A shield of proof to ward all

blows; a pistoll ready to dispatch all enemies. This shall uphold us, if we hold up it. While *Peter* kept this staff in his hand, he could walk upon the sea; but when he let it fall, he presently began to sink; *Lord save me.*

6. They are well shod that know they have a long rough journey; lest they be laid up by the way. Our passage to heaven is full of tribulations, thorns, and stones: we had need of greaves: and our feet shod with the preparation of the Gospel.

7. Travelers carry with them some cordials and comfortable waters, to cheare up their spirits when they faint with weariness. We have a Cellar of the waters of life ever ready, the Gospel of salvation: every promise is a Cordial, able to fetch back the swooning soul. *There is no condemnation to them that are in Jesus Christ, a blessed Cordial!*

8. They meddle not with unconcerning quarrels; but mind their way and business. We cannot hear our God contemned with patience: nor with impatience, ourselves. For the brawls of the wicked, though we wish peace, we dare not thrust in (without a calling) to make it. Much less do their tumults breed a war in our bosoms: we do not beat ourselves, because they beat one another. Some indeed, because they see contentions about religion, give over all religion. As if a man seeing a fray, wherein he needs not to have a hand because they will not put up their swords, must therefore go hang himself. What a desperate pusillanimity is this? Shall we go out of the way, because others quarrel about the way? Or be of the Colliers mind; who seeing some suffering as Protestants for denying the Supremacy of the Pope, others as Papists for denying the Supremacy of the King, at one time: spake in his rustically language, that he would be nere nother? God forbid.

9. Travelers linger not at every bush; nor tarry longer at their Inn, than for necessary refreshing; and renew their walk the next morning. Thus must we use the world, as though we used it not: requiring only our needful repast. So far it may have our custom, as to be buyers of requisite provision, a moderate *viaticum* for the sustentation of life; but not to be purchasers: we settle our inheritance in no land but the land of Promise. As for carnal pleasures, we balk them unsaluted: we dare not drink of that cup for fear of Inchantment. He that looks for worldly joys in the way of righteousness, thinks to find Canaan in the wilderness.

10 They go on to the end: walking is a perpetual motion: not *in circuitu*, so the ungodly move like an Horse in a mill: but *in progressu*, going forward. Howsoever their natural corruptions do sometimes bear them aside, or into some cross way; yet they look to the main journey. A snail creeping on a grindstone may keep on her pace though the grindstone be whirled the contrary way. The inferior orbs, though they be violently moved by the upper, yet have a particular contrary motion of their own. A traveler is stayed against his will, by a stronger force; from which he no sooner gets loose, but he runs his own way the faster. As in walking there seems to be a kind of emulation between the feet; as if the one did strive to be before the other, and the body would be afore them both, and the mind afore the body: so must our desires labor toward the improvement of goodness; and to be better tomorrow than we are today. Thus let us go on in love and peace; and as *Joseph* charged his brethren, *let us not fall*

out by the way, lest we fall out of the way. But with humility and charity let us follow *the way of righteousness*, and our end shall be everlasting peace.

They have not known the way.] I will not charge their ignorance so far, as to say they knew no God, or believed none. Atheism destroys the nobility of man: for man is a-kin to the beasts by his body; and if he be not of kin to God by his soul, he is a base and ignoble creature. Yea, it confounds all magnanimity, and the advancement of human nature. Take a Dog, and mark what a generosity and courage he will put on, when he is maintained by a man: who is to him instead of a god, or at least *melior natura*, whereby it is manifest, that that creature, without the confidence of a better nature than his own, could never be so courageous. So man, when he resteth himself upon the Divine protection and favor, gathers a force and ability, which human nature it self could never attain. Therefore that ignorance (if at least there can be any such ignorance) is in all respects hateful, that deprives human nature of the means to exalt it self above human frailty. But whatsoever *the fool says in his heart*, every man knows in his heart, that there is a God. None will deny there is a God, but those for whom it maketh that there were no God. Never any nation fell wholly to Atheism: they acknowledged some God, though they missed of the right.

Nor will I charge their ignorance with a false god: It were better to have no opinion of God at all, than such an opinion as is unworthy of him. The one is unbelief, the other contumelie; and certainly superstition is the reproach of Deity. Yield them to know God, and the true God: were they yet ignorant of h••orship▪ Did they not know the Law▪ Then their punishment were less ⟨◇⟩, unless their ignorance were voluntary. Or rather say, they knew the Law, ⟨◇⟩ w••h a P••arisai••ll knowledge; as if they could be justified by the L••. Herei•, as wide as the whole Heaven, they erred from the way to Heaven. Not that there is any imperfection in the Law, as if it were not able to justify us: but the imperfection and fault is in ourselves, that are not capable to be justified by it. A cunning Carver can cut the similitude of any creature; but not on a rotten stick: yet is it no imputation to the skill of the Carver. The Law hath ability enough to justify, but cannot perform this work on our rotten nature. The Law, thus, is weak even to save one, but it is strong enough to damn thousand. What then?

They knew not the way of righteousness:] That is, the salvation which comes by Jesus. All ignorance is a Curse; but that which knows not Christ, is the most miserable. *Homo cùm sis, id fac s•mper intelliga•*. If a man be ignorant of that which concerns him not, he is excusable. As for a Preacher to be ignorant of the Art of Physic, or a Physician of the Art of Navigation. But if the Phys•c•n be ignorant of Medicines, or the Divine of the Scriptures; this ignorance is ••pardonable. Ignorance is the mother of error: and as well may we expect a •oice from fishes, as virtue from the want of knowledge. The Philosopher being asked, Why men sought more to the rich, than to the wise? answered, Because it was possible for them to be rich, never to be wise. Why do men blanch the religious company, to frequent the wanton? Because they have more mind to be wanton, than to be religious. *To be carnally minded, is death*. They say of a wild graceless man, he hath a good wit: but it is indeed a naughty wit, that ends in death. Of the covetous worldling, He is a wise fellow; God says, he is a veryfool.

Come, *let us deal wisely*, saith *Pharaoh*: but indeed he played the fool. *Gehazi* thought himself wiser than his Master, *Naaman* shall not carry away all his money: this wisdom got him the Leprosy. *Peter* would be counted a wise fellow, *Master*, *sav^o thyself*: but Christ puts upon him a worse name than Fool, even Satan. *Achitoph^el* lived a deep Politician; but he died a natural, an unnatural fool. There is wisdom in the worldling, but it is as life in one that hath the falling sickness, or sense in a mad man, far from the life and sense of sound men.

They turn from the holy Commandment given unto them.] The second estate is described by the clearness of the Direction, and by the soulennesse of their recidivation. The Direction is set forth by three just Prerogatives; *Mandatum, Sanctum, Traditum*: First, it is a *Commandment*; they have no exemption from it: Secondly, it is *Holy*; they can find no fault with it: Thirdly, it is *Delivered unto them*; they cannot plead ignorance of it.

The Commandment.] Some have thought, all the duty of a Christian to be contained in the Decalogue, and that there are but ten Commandments. As if the Gospel were but a thing upon the By; *Consilium, patius quàm Præceptum*: a remedy, proposed to us, not imposed on us. But does not Christ call *Lev^o, a N^o Commandment*? You will say; This, and divers other, had their institution in Nature, their re-ordination in the Law▪ only they were lost, in the corruption of manners. So that now, *Non nova, sed ^ovata*, they are now, not in themselves, but to us. Nor was Christ's, *Ego autem dic^o*, a contradiction of the Law, but a clear explanation. *Non vellicavit, sed vindicavit Legem*: *⟨ϕ⟩ s^psⁱt*, as a Garment no more to be worn; *sed exposuit*, as a Light, that was ^oded by their false Glosses. This is true; But is there no more in the New Testament, but that which expoundeth the Old? Why is it called *Nova L^oe*, a new Law: Can there be a Law, without Commandments? Most plainly; *This is God's Commandment, that we should believe in the Name of his Son Jesus Christ*. Indeed this does not bind those Pagans, that know *⟨ϕ⟩ Christ*; for this Commandment is not *delivered* unto them: but every soul within the Pale of the Church. The Spirit of God shall *convince the world of sin, because they believe not on Christ*. Now there can be no sin, in not doing that which is not *commanded* to be done. *Vengeance shall be ta^on on them that *⟨ϕ⟩ not God, and obey not the Gospel of Christ**. The Gospel therefore is a Law, which they shall perish, that obey not.

Indeed it is *jug^o facile*, and *⟨ϕ⟩ leve*, an easy yoke, a light burden: *His Commandments are not grievous*, saith the Apostle. I know, that of ourselves it is as possible to keep the whole Law, as to believe. But *Lex imperat, fides impetra^o*: the Gospel does not only *j^bore qu^d placet*, but *dare quod jubet*. A King, when he commands a Castle to be built, may allow the materials: but he cannot give arms, or veins, or brains; neither strength, nor will, nor skill. But God, together with his Precept, gives the power of performance. Believe the grace of the Gospel, the Gospel shall give thee grace to believe. Now the obedience to this *Commandment*, is Faith; as the obedience to the former, was Love. This is the *fulfilling of the Law*; that other, the fulfilling of the Gospel: *Thy faith hath saved thee, go in peace*. But, *They have not obeyed the Gospel: for, Lord, who hath believed our report?* The obedience to the Gospel, is called the believing our report. There are two things required to Faith: first, the determination of that which is to be believed: secondly, the inclination and persuasion of the heart, to believe it. Preaching determines this *Commandment*; but it is God that persuades, by Preaching. God can do this,

without Preaching; but Preaching cannot do it, without God. Our voice can say, Repent: but repentance is the gift of Heaven. *Paul* preaches to *Lydia's* ear, but God only hath the Key of her heart. *Rebecca* cook'd the Venison, but *Isaac* gave the Blessing. *Paul* may plant, and *Apollos* may water; but without Christ, nothing shall prosper. Faith cannot well be, without Preaching going before it; but Preaching may be, without Faith following after it. But if the hearer do not obey this *Commandment*, yet the Preacher shall not lose his Fee. The Advocate is rewarded, how-ever the Cause goes. Though we preach, and you repent not, yet we shall never repent of our pains: if we may not be a sweet savor to you, yet we are a sweet savor to God, in you. And well may we be content to lose our labor, when God loseth the Seed, whose the Ground is. Give we then our hearts to Christ, like the two Tables, to write his whole Law upon them. Upon the first Tablet let him write Faith; upon the second, Love: so shall we have both *Legem in cord*, and *cor in Lege*, and give obedience to the *Commandment* of God, which is

Holy.] The Father is holy: *Be ye holy, for I the Lord your God am holy.* The Son is holy: *Ye denied the holy One.* The blessed Spirit is holy; therefore called the *Holy Ghost*. Thus we treble the word, in our praises of God; *Holy Holy, Holy, Lord God of Sabbath.* Yea, God is Holiness it self: therefore from him can come no *Commandment*, but that which is most *holy*. *Holy*, for the Author, the holy God: *Holy*, for the Matter, a holy Truth: *Holy*, for the effect, it makes us holy creatures: *Holy*, for the end; it unites us to the most Holy, both in present grace, and future glory. A good air may make a man healthier, meat and digestion may make him strong and lusty, great achievements may make him famous and worthy, the Prince may make him noble and mighty, industry and thrift may make him rich and wealthy, company may make him pleasant and merry: nothing in the world, but the grace of the Gospel, can make him holy; and nothing but that holiness, can make him truly happy.

The Law is indeed *Holy, and the Commandment holy, and just, and good:* but the holiness of it did not comfort us, because it could not make us holy: *N• debilitate suâ, sed incapacitate nostrâ.* The Law speaks stones: it is impossible to make Bread of stones. It came in Lightning and Thunder: Thunder and Lightning are no medicines to cure a broken heart. The Gospel is not only *holy*, but comforts us in the remedy of our unholiness. To this purpose was it given us before the Law: for before Israel received the Law from Mount Sinai, they had both Manna and the Water from the Rock; which *Paul* plainly says, was Christ in the Gospel. The Sacraments of Grace were before the Legal Covenant; so did the goodness of God prevent our obedience: therefore should we keep the Law, because we have a Savior. O the mercy of our God, which before we see what we are bound to do, shows us our remedy, if we do it not. We all fail in our duty; Christ supplies all, and makes us holy.

Thus is this Doctrine *holy*, not only *Subjective*, in it self; but *Effective*, to us: as when we call meats wholesome, we mean not so much in themselves, as of the actions they transmit to us. So they be not only *Mandata sana*, but in reference to us, *Sanantia*. This is that which turns all those Legal terrors into comfortable effects: for God is gracious and holy, both in the Oil of his promises, and Wine of his menaces; and through both, he makes us holy. Therefore *Paul* calls it *sound Doctrine*; making us of a sound constitution, if we follow that Dyet. For the Word

of God is a Dyet, to keep us in health: if we sin, and be sick, we must confess that we have not kept the Dyet. This attribute, *Holy*, doth illustrate in the Gospel two excellencies:

1. The perfection of it: for if the Law were *perfect*, that doth condemn us; how perfect is the Gospel, which doth save us? *As many as walk after this Rule, peace be on them and mercy.* The professor of any Art, or Quality, must have a certain Rule, or Principle, whereby to order it: and that must be a true Rule, or else he is subject to error and obliquitie. Here is a Rule, and a perfect Rule; a *Commandment*, therefore a Rule; a *Holy* commandment, therefore a perfect Rule. A *Commandment*, that we might not walk without a Rule: a *Holy* one, that we might not walk by a false Rule. He that hath no Rule, goes whither he knows not: he that hath a false Rule, goes whither he should not. To preclude the pretence of Ignorance, here is a Rule, a *Commandment*. To prevent the danger of error, here is a perfect Rule, a *Holy* commandment. *Bellarmino* says, there be two things requirable in a perfect Rule; Certainetie, and Evidence: if it be not certain, it is no Rule: if not evident, no Rule to us. Traditions betray their own credit in both these regards: but this *holy Commandment* is no less conspicuous, than infallible. This was Christ's Sword against all the powers of darkness, *Scriptum est.* Fabulous Legends are a wooden Dagger, and Traditions a rusty Scabbard: but this is, in truth and manifestation, a perfect Rule. A *holy Commandment*, the true Canon: other Writings may have Canonical verity, this only hath Canonical authority.

This is the Judge of all differences and doubts. As an earthly father, fearing that his children will fall out after his decease, and wrangle for Legacies, or about the division of his goods; sets down his Will in writing, under his hand, not without witnesses. If there arise any debate among the brethren, presently they have recourse to the Will, and that ends the Controversy. If there fall out any dissention about our Fathers Inheritance, whither should we run, but to our Fathers Will? *To the Law, to the Testimony.* But as we have some evil expounders of the Law, that interpret the Will against the Testators meaning; and so make it their own Will, rather than his: not that there be Knots in good men's Testaments; no, the Knots be in the Lawyers brains. So by those Popish spirits of contradiction, the Will of Christ, this *holy Commandment*, that should decide all questions, must come it self to be questioned. Blasphemous presumption; where God himself must be brought to the Barre, the Pope sitting as Judge, with a Parliament of Tridentine Fathers, and a Jury of Jesuits, to pass upon the Lord Jesus. How can he not take this dealing worse, than that he had under *Pontius Pilate*?

2. The Honor of it: *Holiness* is right nobility, without goodness there can be no true glory. Therefore is it called a *Glorious Gospel.* *If the ministration of death were glorious, how much more doth the ministration of righteousness exceed in glory?* The Law was a glorious fear, the Gospel is a glorious joy. Old $\langle \diamond \rangle$ calls it *The glory of Israel.* First, glorious for the Testimony; glorious Angels brought the news, and their song to it was *Gloria Deo in excelsis, Glory to God on high.* Secondly, glorious for the matter propounded, which is our Reconciliation to God. Honor forsakes the man, whom the King disfavors: we were in disgrace with God by our sinful nature: the Gospel restores us to honor, clothes us like *Mordecai*, with royal robes, our Savior's righteousness; gives us Princes for our attendants, the blessed Angels; and proclaims before heaven and earth, *Thus shall it be done to the men whom the Almighty King will*

honor: And *such honor have all his Saints*. Thirdly, glorious for the object, which is Christ, God and Man: that sits in the glory of his Father; *even the brightness of his glory*: and shall come in *his glory* to judge the world. Fourthly, glorious for the power; it vanquisheth all enemies, subdues the flesh, overcomes the world, foils and confounds the devil, even while it seems to be conquered, it gets the victory. When the Martyrs of it lie bleeding at the feet of persecution, who would not think the honor of it eclipsed? No, even then it is glorious; every drop of blood that comes from a Christian, breeding a new Christian; that which intended to kill us with infamy, crowns us with glory. Fifthly, glorious for the end: through glorious grace it brings to gracious glory: for the seed of Grace is the root of glory; as seed is *in potentia* of corn. *I commend you to the Word of his grace, that builds you up to eternal glory.*

It is *holy*, honorable, glorious; what confusion then belongs to that face which despiseth it? He that caused the Gospel to be brought with the blood of his servants, will require the blood of the contemners of it. It hath made many forsake their families, their goods, their bloods, and dearest lives; and can it not make us leave our bad and base courses? You will say, It is full of scorn and pain. But it is no Gospel of pain and scorn, except only by accident: it is the Gospel of glory. It teacheth us patience: and it is the nobility of virtue, to suffer: a man's patience is his honor; there is glory enough even in that, to swallow up the worlds shame.

Let us maintain this glory, not only with our lips, but in our lives. Then do we glorify it, then shall it glorify us; when it subdues our rebellious and vile affections. Let us beware of a relapse, for this crosseth Christ's Resurrection: let us not stoop down to the world, for this crosseth Christ's Ascension. Then do we honor it, when we honor them that bring it. *Quam speciosi pedes, How beautiful be the feet of such men?* Then do we honor them, when we give them due maintenance; when they that *preach the Gospel, live of the Gospel*. They that will not allow us to live of the Gospel for the welfare of our bodies, shall never live by the Gospel for the comfort of their souls. It should be the shame of Christians, to rob their Teachers. But when a Spaniard was so pitiless to his Moore-slave, as to let him go extreme bare and naked in the dead of Winter, and was reprehended by his kinsman for his hard-heart; adding (besides his want of mercy) that it was a shame for him: answered, let him make what shift he can with the cold; and as for me, I shall shift well enough with the shame. So let us take care how otherwise we may live: and for the shame of defrauding us they will abide that. But they that dishonor the Gospel, shall have no honor of Him whose it is.

Delivered unto them. What was it only by tradition? for this *Traditum illi* is a golden word with the Church of Rome, the very sound of it makes them crow like Cokes of the game, *Victoria*. But God did not leave his Church without a stronger Testimony, than that which passeth from mouth to mouth: though it be also true, *Audivimus a Patribus, and Tradidimus Filiis*. But *I have written to them the great things of my Law*: this was God's course. Shall we interpret this of an invisible manuscript; *I will write my Law in their hearts*; Indeed this is a blessed writing; and be all our hearts like *Ezekiel's Rowle*, thus written upon *within and without*. But the Lord did not so trust his sacred Truth only, that no visible characters of it should be upon record, to convert, or convince the world. But the same Spirit which did persuade *Jeremiah* to receive that God had commanded, moved also *Baruch* to write that *Jeremiah* had dictated. Therefore

both for suggestion of the matter, and direction of the manner, *All Scripture is given by inspiration of God*. The Word of God is called *The Scripture*: that great Testator left his will in writing; and left it with his wife, the Church, to teach her children; as to the Jews were committed the oracles of God.

God thought letters the chiefest means, both for preservation, and propagation of religion. Experience teacheth us that the words of the best Preachers are but fleeting sounds; moving for the present, but soon removing away, unless they be taken alive, as it were while they are upon the wing, in the snare of this profitable invention. So is the loss of the ear restored to the eye, and Truth secured in the memory. *Aelian* writes of the Egyptian frogs, that taking a kind of reed in their mouths, they save themselves from being devoured by the water-serpents. The weakest conceits taking hold of writing, cannot be consumed by the revolution of years, whose Hieroglyphic was a Serpent; a fit emblem! Thus the tyranny of time, which like *Saturn*, would devour his own children, is beguiled. *Non ferrum poterit, nec edax abolere vetustas. This shall be written for the generation to come: and the people which shall be created, shall praise the Lord*. It is but a trick that Rome puts upon the Church, the needless overplus of their unwritten supplies: by which coozenage, themselves that are the parties, be conveyed into the room of Judges. But these written evidences (we are sure) be God's own deeds and specialties: and they are cursed and abominable, that shall offer to piece his word, to mend his workmanship, to mingle and sophisticate his precious gold of the Temple, with the base dross and unsanctified refuse of their own inventions. Yet this hath been the silly shift of Roman brokery, to discredit the Scriptures, for the better vent of their own traditions. Yea, when they were opposed in the setting up of their unwritten fancies, they fell in the end to open railing at the Scriptures: calling it a mute, a brute, a dumb, or dead letter, a black Gospel, or a piece of inky Divinity. So did the luxuriant wits of Rome end in barrenness and beggary; when they had spent all their colors, and could find no more cavils, turning the edge of their malice from our cause, against God's ordinance: and at their lowest ebb, in the ruins of their strength, they bid battle to the Lord of Hosts, their strongest and mightiest adversary. God *delivered* his holy Commandment to the people; they sacrilegiously take that away, and deliver their own. Thus they deal with them, as the soldiers did with Christ: first blind them, then strike them, and last ask them, *Quis est qui te percussit?* Do but open their eyes, and show them this *holy word*, and they will soon perceive who hath so long abused them.

Well, *Traditum est*: there is no denial of the *Deliverie* of it. Our eyes see it written and published, our ears hear it preached: ô that we could prove it practiced. Many make it the argument of their discourse, as if they would be Critics in Divinity; but you see not a syllable of it in their lives. *Plutarch* laughed at those that would be counted wise as *Plato*, yet would be drunk with *Alexander*. The Church doth bring up divers, and nurse them with Indulgence, which prove like Water-fowls, hatched under a Hen: they remain with their Damme for a while; but according to their kind, they will to the Water. They learn this holy Commandment of the Church: but they leave both Church and Commandment, and all, for the World. A Hare, when she is hotly pursued and down-hunted, plies her to some beaten path; not for any love she hath to it, but that there, by the feet of the passengers she may

lose her Sent, and deceive the Dogs. Many will be in the Church-way, the Road of Profession; not for any love they bear to devotion, but that the filthy Sent of their turpitudes might not be discerned. As this Law is given to us, so we must be given to it, that we may be saved.

They turn from the holy Commandment.] This is the foulness of their Backsliding; justly aggravated from the three excellencies of their Charge. First, they are *commanded*, and that by the Highest, no less than their Maker. Secondly, that command is *Holy*; to be honored, for the matter. Thirdly, it is not wrapped up in obscurity, but *published* to them in such a manner: yea, they receive it, and covenant with God to keep it, in their Baptism. Yet they turn: first, from a *Commandment*; which manifests their disobedience: secondly, from a *Holy* commandment; which argues their profaneness: thirdly, from this *Delivered*, and accepted; which shows their revolting, and rebelling wickedness.

1. They *turn* from the Commandment. *Humidum male terminatur termino proprio*, because it is by nature fluid: but *been terminatur alieno*, because it hath a matter in which to subsist. Our nature is moist, airy, waterish, apt to flow into the aspectable things of this world: if it be terminated only by our own wills, and have no other banks or boundaries, it will run out into infinite lusts. Therefore it must be hedged in by a more constant and perfect will, as the Sea is shore'd in with limits: and this is the *Commandment* of God: to transgress that term and fence, is disobedience. Corrupt nature and carnal reason will plead for more scope, as if the Commandment were not broad enough. (Contradicting that of the Psalm; *I have seen an end of all perfection: but thy Commandment is exceeding broad.*) But it does not make the Teddar so long, as to fetch in all their own Commons into God's several; his Laws into so large a compass, as their desires. Therefore first they will not obey, and then study evasions why they should not: as *Saul* first took the bootie, and then thought on an excuse. The Gate is too narrow: What, not think a loose thought? not speak a false word, for an advantage? Who can keep himself within so strict confines? But if a man were imprisoned for some foul fact, condemned, and sure to die the next morrow; and his friends in mean time tell him a means of escape, There is a Window or Grate in the Jail, through which he may creep: would he not strip off his clothes, yea, be content to rase hisskin, to save his life? We are by nature Satan's slaves, shut up in his prison, the bondage of sin: there is but one way to escape into the glorious liberty of God's children; this is a narrow Gate, a narrow Grate, our new obedience: Shall we not put off our lusts, our riches, our pleasures, our dear wills and desires, to save our souls?

2. They *turn* from the *holy* Commandment: this is their Prophanesse. *Fanum à fando*; the Temple was so called, because it was the speaking place, where God did speak to man, and man to God: They that contemn holy things, have no part in the holy place. The Church cannot hallow them, that dis-hallow the Church. *Procul hin•, procul este profani*. I know there be some that put on holiness as a loose garment, to cover their pollutions; and seem to pray devoutly in those Temples, which they have spoiled by their sacrilege: and these do more hurt, than they that profess no holiness at all. It was said, There were many oppressors in Rome, but they were all drunk, except *C•s••*, and he was a sober one. Licentious Libertines, the Idolaters of *B•th••*, and Votaries of *Venus*, are all prophants of the holy Gospel; but they be

drunken ones. But demure hypocrites, black Saints, that worship God at their Pe•e, and Mammon in their Closers, these be the secret underminers of the Gospel, though they be sober ones. For howsoever they call for Sermons with their voices, they destroy the livelihood of Preachers, by their deeds; and root up the holy ground, while they call for holy fruits.

Let them talk what they will, they love the Lawyer better than the Preacher: for they give their money to the Lawyer, that he may defend them from paying their dues to the Preacher. No charity to the poor, no equity to the Church, no love of neighbourhood is in them. For the first Table: they will be no Idolaters, no swearers, no Sabbath-contemners, no friends of Papists; and all this is well: you would think these men very *holy*. But come to the second Table: try them with obedience to Magistrates, with all those holy duties to their brethren; here they bewray themselves. Sure if they had been in *Moses* his time, they would never have grudged at the mis-carriage of the second Table: but were well content it should be broke then, for they have broke it ever since. Thus, as if they could part the *Commandment*, and *Holy*; they would fain be holy, without the Commandment. But all their holy shows of observing the former Table, when they perpetually violate the second, in their pride, and malice, and covetousness, are but green herbs in the window, to hide the dust and sluttish cobwebs. As if he that forbad us to swear, did not also forbid us to lie: as if he that commanded us to sacrifice, did not also charge us to prefer mercy. Go thou fool, that thinkest *holiness* to consist in hearing Sermons, and not in a conscionable obedience of the Text. Two walking together, found a young Tree laden with fruit: both did gather, and satisfy themselves for the present. One of them took all the remaining fruit, and carried it with him: the other seeing him gone with the fruit, took up the Tree it self, and planted it in his own ground; where it prospered, and bore plentifully every year. The first had more fruit for the present; but the other sped best, for he had fruit when the other had none. At Sermons, some have large memories, and can gather many observations; which they keep a while, to rehearse, not to practice. Another hath a weaker capacity, but he gets the Tree it self, the root and substance of the Text, plants it in his heart, feeds on the fruits of comfort; and his soul is nourished to eternal life.

3. This is a Commandment *delivered unto them*; which they have received, yea covenanted and sworn to keep: yet as if they had only taken it upon liking, they *turn from it*: this is their Apostasy. It was not *delivered* with such terror as the Law, but with sweet mildness. Then, the very hill where God appeared, might not be touched of the purest Israelite: Here, the very hem of his garment was touched by the woman that had the fluxe of blood; yea, his very face was touched with the lips of *Judas*. There the very earth was prohibited them where he descended: Here, his very body and blood is proffered to our touch and taste. So gracious was God in this *delivery* of the Gospel: how unthankful are we, if we do not acknowledge this mercy to us, above his ancient people! They were his own, yet must stand off, like strangers: we were strangers, and he hath made us his own. It is our sin and shame, if in these •ants of inti•enese, we be no better acqu••ed with God, than they which in their greatest familiarity were commanded $\langle \diamond \rangle$. Yet we have *counted* this *favora strange thing*; not only through simple ignorance, but want of reverence and respectfulness. A man may be strange, either

when he is not perceived, or received. Not understood▪ that God calls *astrange Nation, whose language th• know not. Barbarus hōc 〈ϕ〉, quia non intelligit*. Not accepted: *They 〈...〉 in my house, co•nt f• a stranger*. This holy Commandment may be said ••ge, when it is unknown; and so the bea•ers are fools privative• o• when it is •eglected, and not cared for▪ and so they proceed higher, and are fools p••tive. They *turn* from it: ••st, because there is a negative indispos•ion in t•e to receive it; through ignorance, wa•ing faith; or through 〈ϕ〉 wanting knowledge; as the Septuagint render that, *Esa. 11. If you will not believe, you shall not understand*: which is a sound position, though I dare not call it a sound translation. Secondly, because there is a positive disposition of resistance against it, in their own wisdom: for the *wisdom of the flesh is enmity against God*. The more a man adheres to the judgment of sense, reason, and experience; the further off he is (without special grace) from the Kingdom of Heaven. *Nicodemus* was a great Doctor in Israel, yet he wonders at the Regeneration: the Doctrine of the Gospel begets in such men a question, *How can these things be? What will this babbler say?* Yet these were not the vulgar, but Philosophers: of no vile City, but of Athens; the Greece of that Greece, which counted all the world, but themselves, Barbarians.

Hence ariseth that contempt, both of the Gospel, and of them that bring it. *How beautiful are the feet of them that preach the Gospel of peace?* The feet: not because they wore Slippers embroidered with Gold and Pearl; as that Scripture is abused, to the consecrating and kissing of the Popes toe. But because the feet are the instruments of going: as we familiarly say of poor men, They get their living by their fingers ends; because they are the instruments of working. This Commandment is holy: holiness and beauty go together; as the Psalmist speaks, *The beauty of holiness*, which makes the holiness of beauty. Like Youth, which we call the pride and flower of Life; wherein is that mixture of White and Red, which is called Beauty. Like the Spring, when the fields begin to be adorned with buds, blossoms, grass, and flowers, in which all creatures rejoice. The Gospel turns the squalid Winter of barren sins, into the flourishing Spring of heavenly graces. Yea, and like Autumn too, for the ripeness of fruits: unripe fruit is dangerous; ripe, is both well-coloured, and well-tasted; wholesome. The beauty of the Saints doth not decay, but increase, with their years. We may more truly say of souls, than *Euripides* could of bodies, that retained beauty in their age; Not only the Spring is pleasant, but even the Autumn. Yea, this *Tree yields fruit every month; ever seasonable*. Many of our daintiest meats are not, but the Gospel is always in season. In the Winter of trouble, in the Summer of ease, in the Spring of youth, and Fall of age; never out of season. The glory of it perhaps is not illustrious to carnal eyes: alas, *Id minus conspicuum, quod magis praclarum; excellentissima, occultissima*. We see the leaves, the flowers, and fruits of a Tree; but the precious sap is hidden. In man, the body only is visible, not the soul; we see the accidents of things, not the form and substance. Men may love others, for sensible respects; God loves his children, for their secret and invisible graces. *Omnis decor ab intus, The Kings daughter is all glorious within*. The glory of this Evangelical Law is only seen of spiritual eyes; and of them, with desire and ravishment. These love it, and all the servants God employs in it. Some love their Ministers, because they keep good hospitality, which is commendable: some, because they gain by them in their Altarages, which is carnal: some for loose respects, which is sensual: some, because they seldom preach, which is abominable: some, because they would

be held religious, which is hypocritical: but to love them *for their works sake*, this is conscionable: and those men shall find peace to their hearts, and salvation to their souls, which is comfortable.

The Sum of the Verse.

The Text riseth in full strength against Apostolical backsliding: which is twofold; of Faith, of Manners. The last is dangerous, the former is deadly: together with truth, it loseth shame: and not seldom swells up to the same against the Holy Ghost, for which, because there can be no remorse on earth, there is no forgiveness in heaven. O how happy were it for such stragglers, to be driven home to the Fold, though with shame, though by death! For these doth our common Mother mourn, both pitying their loss, and disdainng thus to be robbed of her children: not that she needs them, but they her. Troopes of souls in their stead daily creep into her bosom, and humbly embrace her knees on their own. She hath had sons, which seeking idolatrous Rome as resolved Papists, left the world as holy Martyrs: dying for the detestation of that they came to adore. How many willfully lose their souls, where these went to lose, and found them? Their zeal dies, where the others began to live: and they like to live, where the other would but die.

But alas, what shall we say to the apostasy in manners, that epidemical relapse of the world, to the world? It is not in man, as in the City: when the Curfeu-bell hath rung, we cover our fire, rake up our embers, and then lie down and sleep without fear. He that hath repented and escaped from a sinne, hath not yet eradicated, and escaped from the root of that sin: the seed of the same transgression is still within him. No sanctification is so perfection earth, as to expel all corruption. If after many sighs and tears we have attained to do well, and resolve better; yet this good estate is far from constant, and easily inclining to change. God is the God of Security, and the enemy of Security too: he would have us always he sure of his love, and yet always be doing something that we may be sure of it: so to apprehend him, as ever present with us; yet still to follow him, as fearing lest he should go from us. He did enlarge *Hezekiah's* lease for fifteen years, he renewed *Lazarus* his lease for a time we know not: but he did never so put out the fire, that he left no embers, no sparks. He did ever wrap up a future mortality in that body, which he had so reprieved. So for the soul; he doth not so pardon sin, that the sinner can sin no more; he makes no man so acceptable, that he makes him impeccable. As therefore on the one side, we do not look on those sins with a despairing eye, which we have heartily repented, and transferred upon our Savior; as though they were not sufficiently dead in him, but must be again raised to life, to condemn us to death: for this were to diminish the largeness of his bounty, and to derogate from the fullness of his mercy. So on the other side, to think that God's present mercy extends to all our future sins, and that he had already forgiven whatsoever we durst venture to do amiss hereafter; were an unwarrantable anticipation, an insolent presumption. God's favor must not be made an antidote against all willfully received poisons, nor a license to expose ourselves to temptations. That mercy which hath holpen us from the falls of our infirmities, may be to seek when we have cast ourselves into new offenses through too rash confidence of it.

If our soul were as sensible of sin, as our body is of pain, we would be fearful of a Relapse. Suppose a man hath been sick of some dangerous disease, whiled out many weary days, and not more easy nights, in languishing fits, been the exercise of Physicians; yet after all is recovered and well. But now when the same disease comes again, how terrible? To think of panting through all those fiery heats, and sailing through all those overflowing sweats, of watching all those long nights, and mourning all those long days: for sick men think that perverted nature hath put the longest day, and longest night together; which should be six months asunder: every day of their patience appearing to them a Saint *Barnabe's* day, and every night a Saint *Lucies* night: to think of standing at the same Barre, expecting the return of Physicians from their consultations, and not be sure of the same verdict in any good indications: that he must go the same way over again, and not be certain of the same issue: this is so woeful a condition, that the former sickness seemed a kind of convalescence to it. We have heretofore run into a soul sin, did it cost us no labor to work ourselves out? How many weeping prayers, and groaning tears, and trembling fears, and bleeding sorrows, have we gone through; before we could get assurance of God's reconciliation to us? It may be, we have been driven to roar *de profundis*, yea, even to despair *in profundis*, before we could obtain the testimony of forgiveness. God's favor is no trivial thing, to be regained as easily as it is lost. *Mary* lost Christ suddenly; it cost her many a weary step, and pearlie drop from her eyes, in those three days, ere she found him.

The privilege of not sinning, is too high a favor for this militant estate: it could not be militant, if it had no enemies; it had no enemies, if it were free from sins. There is a transmigration of sin; and when the soul of it is dead in one sin, it passeth to another. Our youth dies, and the sins of our youth with it: some sins die a violent death, and some a natural. Penurie and misery kill some sins in us, and some die of age. The change of our condition makes us unable to do some sins; as the beggar can be no Usurer, the slave no Tyrant. Yet the soul of sin lives, and passeth into another: and that which was wantonness, becomes ambition; and that which was riot, becomes covetousness. We have three lives in our state of sin: where the sins of youth expire, those of middle years enter; and those of age, after them. So still God finds in us, and his finding shows us, that there is left the matter of sin in us, which proclives us to a relapse. Yea, which of us hath not multiplied relapses already? Which case is fitly and fearfully expressed, in a storm at Sea; *They mount up to the Heaven, they go down again to the Depths*. Repentance lifts us up to Heaven, and Relapse brings us down again to Hell. *Sin no more, lest a worse thing come unto thee*. Not only death, which is an end worse than that long sickness, that was the beginning: but Hell, which is a beginning worse than that end.

The dearest children of God have fallen foully, fearfully, but never finally. How dreadful was the mis-carriage of the man after God's own heart, in the business of *Uriah*? With what a trembling soul must we look upon it? Who can promise himself to stand, when he sees *David* fallen, and in the fall maimed? Who can assure himself of an immunity from the foulest sins, that sees him offending so heinously, so bloodily? Who ever noted so foul a Blot in his rejected Predecessor? He sins in lust, drunkenness, dissimulation, homicide; and yet was recovered. *Saul* did but go about to color his sin, and was cursed. The Vessels of Mercy and

Wrath are not distinguishable by their actions: he makes the difference, that *will have mercy on whom he will; and whom he will, he hardeneth*. But the just and holy God will not so put it up at *David's* hands: he that hates sin so much the more, as the offender is dearer to him, will let him feel the bruise of his fall. If God's best children have been sometimes suffered to sleep in a sin, at last he hath awakened them in a fright. Since the first man *Adam*, the World never yielded so great an example of Wisdom, or so fearful an example of Apostasy, as *Solomon*. The knowledge which *Adam* had by creation, *Solomon* had by infusion; both fully, both from one Fountain. *Adam* called all creatures by their names; and *Solomon* spake, from the Cedars of Lebanon, to the moss that springs on the wall. Besides vegetables, there was no Fish, Fowl, Beast, that escaped his discourse. Yet both fell, and fell by one means; and *Solomon* might say as well as *Adam*, *The ••man deceived me*. It is true indeed, that *Adam* fell, as all; *Solomon*, as one: yet so, that this one is a pattern of the frailetie of all. If knowledge had been a privilege from sin, both had stood: yet both fell; this last, frequently, neither finally.

I might abound in this exemplification: all have their backslidings. The wicked fall like Elephants, yea, like rotten houses, without rising again. *The just fall seven times a day*, but then they rise as often: their sins teach them repentance; that repentance, carefulness: as *Peter* was better, after his denial, than he was before. The righteous fall on their faces, they see where they fall: the wicked fall on their backs, as the apprehenders of Christ did; they see not where, nor when they fall. The children of God have sinned, as it were, to teach •s repentance: their falls are recorded, not to disgrace them, but to admonish us; not for our imitation, but instruction: they repeated what they did ill, and shall we do what they repented? They were taken as sinners, and delivered a penitents: *Their soul escaped as a Bird out of the snare*. It is good for us, that they were both taken, and delivered: Taken, that we might not presume; and that we might not despair, delivered. They sinned, that we might not sin: they were restored, that we might not sink under the burden of our sin. Let <◇> up this point with two useful applications.

1. As we must be jealous of all sins, so exceeding fearful of a relapse into o•r former sins. We are like little children that overthrow themselves with their clothes; now up, and down again at a straw. *Be not high minded, but s•re*. The Vine, Olive, Fig tree, will not leave their cheerfulness, fatness, sweetness, to get a kingdom; the Bramble did: if we be Brambles, what s•ll we do when the fire comes? Though the children of election cannot be d•mned, yet they may be damnified, dangerously wounded by their sins, lose the sense of former peace in their souls, be brought to the pits brink of horrible desperation, and think that the very torments of hell are not more grievous than that they feel in their own consciences. If one act of filthiness hath thus d•stressed us, that we would give all the world for a pardon: if it hath made us groan, and bleed, and roar for the very disquietness of our hearts; what tortures will the same sin bring, when it is again repeated? There is a propriety, a *Meum* and *Tuum*, both in pains and pleasures: and as we are most affected with that pleasure, the sweetness whereof we have tasted in former experience: so we are most intimidated with those pains, whereof we have had a bitter sense. A covetous person, that hath preoccupied all his senses, filled all his capacities, with the delight of riches; wonders how any man can have any taste of any pleasure in opennesse or liberality. The drunkard fears to tell the place

where he hath found the best wine; for he thinks all the world must needs come troling to his pot. So in sickness, he that is tormented with the Stone, wonders why any man should call the Gout a pain. And he that hath felt neither, but only the Tooth-ach, is as much afraid of that, as either the other of theirs. When we have felt torments in their exaltation, we tremble at a relapse.

Certainly, our former transgressions did not put us to the true pain of repentance, if we do not quake to repeat them in our practice. Had we apprehended the wrath of God for those sins, and complained (with *David*) of our broken bones, of our broken hearts; we would shudder at our new provocations. Why is a Relapse so odious to God? Because he that hath sinned, and repented, hath (as it were) weighed God and the Devil in a balance: he hath heard them both plead; and when he hath heard them, gives judgment on that side to which he adheres, by his subsequent practice. If he return to his former disobedience, he decrees for Satan, prefers sin before grace: and in contempt of God, declares the precedency for his adversary. Now look how far a contempt wounds deeper than an injury, so far a relapse is more heinous than the first iniquity. And that which is more odious to God, must needs be more dangerous and pernicious to us. For there is no other measure of the greatness of our danger, but the greatness of his displeasure. We delight to wear flowers while they are fresh and sweet: but when they fade and wither, we throw them away. If ever *Adam* had been again received into Paradise, how abstinently would he have walked by the forbidden tree. Scarce should his eye have looked toward it, but (sure) his hand would never have touched it. If the lost Angels had been re-admitted to their heaven, how would they have fixed themselves upon God, and preserved the integrity and honor of their *God*: If *Gehazi* could have (like *Naaman*) washed off his leprosy in Jordan; he would never have run after that rich Syrian for gold, yea he would have refused it, though brought home to his door. O that we could be so wise, never to hazard those favors, which after our first forfeiture we have recovered.

2. Let us not despair of God's mercies, though we have relapse into our former disobedience. We have been wounded, and that wound is almost healed, so that nothing appears but the scar: again, we expose that tender place to the enemies weapon, and receive there a new hurt: though the danger he grievous the remedy is more gracious, there is virtue enough in *God* to heal us. The great Servant of his denied him again and again, but all before repentance: here was no relapse. If there had been, he that with a look recovered the forms, could with a touch have healed the latter: God's Justice hath taken some at their first fall: the reprobate Angels sinned, they never relapsed. He hath not made our case so desperate: *As the Lord's majesty is, so is his mercy*: both infinite. He hath pardoned many relapses in his servants; and his arm is not shortened. If death were ill in it self, God would never have raised up any dead man to life again, because that man must necessarily die again. If his mercy in forgiving fore-past sin, did so far aggravate a relapse into the same sin, that there were no more mercy after it, our case were the worse for that former mercy. For we are all under a necessity of sinning while we live here: provided that we place this necessity in our own infirmity, and not in his decree. Not that we should hence take encouragement to

relapse out of presumption; but when we have relapsed through weakness, to preclude all accesses of desperation.

That God of patience and compassion, who hath commanded us to pardon our offending brother seventy times, seven times, hath limited himself to no number. It is true indeed, God is jealous of his honor, and there is nothing that comes nearer to the violating of that honor, nearer to the nature of a scorn to him, than to sue out his pardon, and make it a license to sin: to obtain the seal of his reconciliation and forgiveness, and then to turn upon that sin for which we needed that forgiveness. This comes too near a contempt, when we shall make his holy Ordinances, his Word, his Sacraments, the Seals and Instruments of his Grace, to become the instruments of our licentiousness. Yet there may come a victorious Repentance, to scour the coast of all these rebels; a potent grace, to strengthen all these weaknesses: and the stock of God's mercy cannot be made poor by the payment of all these our debts. Wherefore did the Lord Jesus run through such a variety of sufferings, but to answer for the variety of our sins? He did not shed his blood for this sin, and not for that: for the sins of our morning and not for the sins of our evening. He was not so often buffeted and wounded, but to satisfy for us that have so often trespassed. Six times was his blood shed, that though our sins be iterated six thousand times, we might find sufficient expiation for them all. He is the God of constancy and perseverance, and *Whom he loveth, to the end he loveth*: we may lose ourselves, we cannot lose him, because he will not lose us.

It had been better for them.] This is the last point, the balancing of both these conditions; a trial whether of them is the more unblest and dangerous, and it falls upon the knowing part: if a man will be ungracious, it had been better for him to be so in the dark. Ignorance is unhappy enough: indeed *Peter* lent his Buckler to the Jews, therewith in part to defend themselves against the weapons of God's wrath, in the bloodiest fact that ever the Sun saw attempted, and to keep them from desperation; ^f *I wote that through ignorance ye did it: but withal he calls them to future knowledge.* The days are evil, whether we respect their troubles, or that which troubles them, our sins; and not likely in either of them both to mend: *The former times of ignorance God winked at*: but now, ignorance shall no longer hope for such a connivence. If ignorance had a sufficient tongue to plead her own innocence, why did the blood of Christ cry from the Cross, *Forgive them Father, they know not what they do*? There is an invincible ignorance, like *Seneca's* blind *Harpastes*, an old Beldame, so insensible of her own blindness, that she would often entreat her Guide to go forth of doors, because the house was dark. And there is a willful ignorance, that refuseth the Light, for fear of seeing the own wretchedness. But the Cockatrice that lies close in her hole, will sometimes come forth, to warm her self at the Sun: and it is more for the prosperity that waits upon the light of the Gospel, than for the Light it self, that these crafty Serpents come out of their dens. There be simple souls that cannot, and subtle spirits that will not know the truth: the former shall not escape from Rods, the other shall be scourged with Scorpions.

But their plagues shall far exceed, that know their Masters will, and will not do it. If Tyre and Sidon burn in Hell, and the smoke of their torment ascend forever, wherein never was Miracle wrought, nor Oracle taught, to reclaim them: what shall become of *Chorazin* and

Bethsaida, whose streets were honored with the gracious words and glorious wonders of Jesus Christ? *Many shall say in that day, Lord we have prophesied in thy Name, &c. Many*; for this shall be the case of multitudes: yet their knowledge of Christ shall not gain his knowledge or approbation of them; *Nescio vos*. Our knowledge shall then be weighed to the smallest grain; and if our holiness, being put into the other Ballance, be found too light, our sorrows shall make it up. How curious Critics would many be in the Arts, ignorant of no congruities, no proprieties? But not to know Christ, is no false Latin with them: to wound him through with desperate oaths, is no breach of good manners. But where was *Solomon's* wisdom, while his affections ran away with him into a wild voluptuousness? What boots it to know all things, while we know not ourselves? The perfections of speculation do not argue the inward powers of self-government: the eye may be dear, and yet the hand palsy'd. It is not so much to be heeded, how the soul is informed, as how it is disciplined. The light of knowledge doth well, but the good ordering of affections doth better. Never any mere man, since the first, knew so much as *Solomon*: many that have known less, have had more command of themselves. A competent estate well husbanded, is better than a vast patrimony neglected. *These things if ye know, happy are ye if ye do them*. Here is the labor and difficulty, here is the comfort and felicity, the conjunction of practice with knowledge. The end of speculation, is operation: *We are created not to know, but to do good works*. Who praiseth a Horse that feeds well, and is good for nothing else; neither for speed, nor length; Race, nor travail?

Obedience joined with knowledge, shall have double honor, because God is doubly honored in them. *Cornelius*, a man *fearing God*, and *giving Alms*; the *Centurion*, that hath *built a Synagogue*; *Dorcas*, that made *garments for the poor*; *C•i•s*, the *Hoste of the Church*: these were rich stiles of commendation, and shall have far richer favors of retribution. *Come ye blessed*, for you have done me good: for such deeds, God is blessed of men; and in their deeds, such men shall be blessed of God. But where is plenty of knowledge, and penury of good works, God is blasphemed; as if he had wanted fore-sight in the bestowing of his gifts. *These things if ye know*, cursed are ye if ye do them not. *God shall re•rd every man according to his works*, not according to his knowledge. The discourse of faith and godliness, are but dry things, to the practice. Search all over the Scripture, and see if any Covenants or Grants were made to *Knowing*, and not all to *Doing*. It was the ancient tenor of the Law, *Do this, and live*. The Gospel says, *Believe, and live*; which implies an act to be done: and that act draws on many consequent fruits. *Not he that saith, Lord, Lord, but he that doth the will of my Father, shall enter into Heaven*. If a man had all the *Vatican* in his head, and could repeat every syllable of the Bible; without living after it, he had better have never heard of it.

They put a stumbling-block before others, both the weak within, and the wicked without: they buy by one Ballance, and sell by another; prescribe a good Rule, and live by a bad: unclean beasts, for all their chewing of the cudde, their repeating of Sermons; because they divide not the hoof, walk without all difference. As if men had eyes for no other purpose, but to be raking in gutters, and puddles, and kennels: their knowledge serves them, to choose out the most sordid pollutions. Men loath the good Light of such Candles, for the stink which the Tallow yields: as the poor Indians resolved, What Religion soever the Spaniards were of,

they would be of the contrary: thinking it not possible, that such cruel and bloody deeds could proceed from any true Religion. The Infidel disputes against the Faith, the impious lives against it: both deny it; the one in terms, the other in deeds: both are enemies to the Gospel. But of the two, it is worse to kick against the Thorns we see, than to stumble in the dark at a Block which we see not. It shall go ill with sinful Pagans, but worse with wicked Christians. How will they in Hell curse their knowledge; and unprofitably wish, that they had been borne Idiots, and never so much as heard of Christ? For the honor of God, for the peace of conscience, and for the salvation of our own dear souls; let not this glorious Light be a means to cast us, like *unprofitable servants, into outer darkness*: and drive us to say with the Poet; *Cur aliquid vidi?* or with *Job, Quare misero data est lux! Why was the Light given unto me?* Thrice blessed souls, wherein the Tree of sincere knowledge is rooted, and the Worm of security and contempt hath not eaten up the fruit of it. The Lord shall in this life water it with the dew of Heaven, and at last plant it in his most glorious Paradise of joy.

2 PET. 2.22.

But it is happened unto them according to the true Proverb; The Dog is turned to his own vomit again, and the Sow that was washed, to her wallowing in the mire.

Still doth the Apostle proceed in a further conviction of Apostasy: so odious is it to revolt from that Truth, to which men have bound themselves by holy Covenant. This is a *Returning* indeed: first, they were all turned from God and their creative goodness in *Adam*: then, their Maker called them by his grace in Christ, and they turned again to him: now lastly, from this grace, they are *returned* to the state of sin; a *Returning* in the worst sense: God send them yet another Turn, That they may return from this wretched condition, to repentance. Young Plants bend their bodies with the wind, and grow that way which those violent blasts incline them: a Northern wind inclines them to the South, a Southerne wind bends them Northward: but when they are become sturdie Trees, they grow according to their former position: a new wind may stir their boughs, and leaves, it cannot alter their bulks and bodies, unless it be such an one as came to *Elias*, that redds up their very roots. So desperate is it to be rooted in sin, and to grow on stubbornly warped to disobedience. Let a Mountain be covered with Snow all Winter-long (◊) when the Sun in the Spring doth cast his beams upon it, the Snow melts; and of the water distilling from the Snow, arise great floods. The Ice and Snow which a cold heart contracts in the Winter of stupefying sin, are dissolved by the bright rays which the Eye of Heaven, the Sun of Righteousness reflects upon it; and fall into penitent tears. But the heart that was frozen in the Winter, and begins to thaw in the Spring; if by a new unseasonable Cold it gathers a second hardness, and becomes congealed in Summer, like Snow or Ice in a Vault or deep Pit, which antiperistically waxeth cold, for the neighbouring heat: here is no means left for repentance▪ for the very moisture that should make tears, is turned into obduratenesse. It must be a miraculous and extraordinary heat of grace, that thawes such an heart.

A Sheep is untoward enough to drive in the way; but when it is once strayed out of the way, and re-entangled, this requires more pains in the Shepherd, to reduce it: yea, so it troubles

him, that sometimes in anger he lets it even alone. Sinners may so weary the invincible patience of God, that he will say of them, as he did of *Ephraim*: *Ephraim is joined to Idols, let him alone*. But when they that were Sheep, become Beasts of a worse nature, and degenerate into *Dogs* and *Hogs*; this more incenseth him. When that great Shepherd of Israel comes to look for the Sheep he made, and finds them transformed into Curses and Swine; how can he own them? Not, but that he made such creatures; but he never made them such creatures. The Spirit of God so detests gross turpitudes, that he sticks not to shadow them out by the most homely comparisons. He does not only call them the worst of men, but Beasts; and the worst kind of Beasts, *Hogs* and *Dogs*: and these in their worst actions, their natural, unnatural filthiness; the *Dog* licking up his own vomit, the *Hog* wallowing in the *dunghill*: and that in the worst manner and season of these actions; *Post potionem canis, post lotionem porcus*: the one, after his *digestion*; the other, after her *washing*. The *Dog* resumes that with greediness, which he disgorged with sickness: the *Sow* is but lately made clean, and presently returns to the *mire*. Nor is this strange and rare, though it be loathsome; but familiar and customary with them, and noted by a *Proverb*.

The general parts appear to be two; a Conclusion, and a Comparison. In the Conclusion are two particulars: first, the verity of the *Proverb*; *A true Proverb*: secondly, the verification of it, in them; *It is happened unto them according*. In the Comparison there be two creatures, two actions, two objects. The creatures are both *Beasts*, their actions or motions are both *returnings*, their objects are both filthy; vomit, and *mire*.

To begin with the *verity* of the *Proverb*. The first and second King of Peace taught much by Parables and Proverbs. Parables are dark speeches, till they be expounded: like stars, the thickest and darkest part of their Orbes, till they be enlightened. Proverbs are plain and pithie expressions of evident truths. *Solomon* wrote three thousand Proverbs; the choice Rules of his divine Arts, Ethickes, Politickes, Oeconomickes; for the government of Behaviour, Common-wealth, Family. No doubt, he had also his Physickes and Metaphysickes, and Herbals: for of mere man, since *Adam*, there never was so great an Herbalist; who wrote, from the Cedars of Lebanon, to the moss on the wall: neither did the vegetables, nor irrational creatures, escape his discourse. Only it pleased the wisdom of God to bereave mankind of his profound Commentaries of Nature; but to reserve his Divine Morals, to out-live the world: as knowing, that those would but feed men's curiosity; these would both direct his life, and judge it. The Lord hath done this, in expectation of our good, and his own glory: which if we answer, the benefit is ours. He was the royallest Philosopher, the wisest King; and hath given us those Precepts, which the Spirit of God gave him. From him is this *Proverb* derived; who so well understood the nature of these Beasts, that he could draw experimental observations from them, and make them useful to the best reason of man. Good *Proverbs* are commended to us for five special excellencies, wherein they transcend other discourses:

1. For their Antiquity. The sayings of our Fathers and Ancestors have a reverend estimation among us: nor do we wrap them up in the Bundle of our ordinary Lessons, but preserve them as dear Relics of their happy memories. As Motto's in the Heraldrie of Arms descend to their

Heirs, together with their Honors, and brook not alteration. This was the saying of my Father, or Grandfather: how awful an impression doth it make in the heart of the posterity? *Antiquiora, nobiliora*. An Egyptian Priest thus twitted *Solon*: You Grecians are ever children; you have no knowledge of antiquity, nor antiquity of knowledge. Certainly, there be many precious Jewels locked up in the Casket of antiquity. It hath been said, that Age appeareth best in four things; old Wood best to burn, old Wine best to drink, old Friends best to trust, and old Authors best to read: and of those old Authors (let me add the piece of a fifth) old Proverbs best to be observed. We call them Old-said Sawes; matters seen by the wisdom of the Ancients.

2. For their brevity: They are concise and compendious, and so more portable for the memory. Tedious discourses induce a lassitude on the memorative faculty, and fall like violent showers upon a steep hill, which as suddenly fall off: whereas fine dews abide, and cause fertilitie. Many a one says, when he hears a pithie Apothegme, or material Proverb; I shall remember this as long as I live. Not that I would have discourses of the Lacedemonian Last, who used to speak all *Laconicâ brevitate*; which being in Empire, they might do by authority. But *Epaminondas* answered them home: when after a defeat, they made an invective speech against him of some length; he stood up and said no more, But I am glad we have taught you to speak long. *Proverbs* are for ornament, not for the whole stuff: Pearls grace a garment; but it were a strange garment made of nothing but Pearls. *We will make thee Borders of Gold, with Studdes of Silver*: Studdes and Borders; the Vesture it self is made of another piece. *The words of the wise are as Nayles*: Nayles finish the Building; other materials went before. Otherwise we may say of a Speech, as *Nero* did of his Master *Seneca's* style; It is like Mortar of Sand, without Lime; or a Body made all of bones, without nerves, sinews, ligaments, and a skin; most ugly to behold. But when *Proverbs* are used as Ornaments, Summes, and Corollaries, brief and happy conclusions; they both leave a deeper impression in the heart, and take a stronger hold of the head.

3. For their Significancie; comprehending much matter in few words. They are called *Mucrones verborum*, pointed speeches: yet not Riddles and Paradoxes, hard to be understood: but no less familiar, than profound: as intelligible, as succinct. If they were enigmaticall, their shortness could not make amends for their darkness: they would be more troublesome for the capacity, than esie for the memory. But these be plain and brief expressions of our meanings. Otherwise, as Arras that is spread abroad, shows us fair Images and Portraitures: but being contracted and wrapped up together, it is like Packes. All Countries have Proverbs familiar to themselves; whose uses are sometimes confined to their own Orbes. Yea, there be some, which we wish determined with their own coasts, or rather extermined out of all coasts; profane, senseless, superstitious *Proverbs*. Live an honest man, and die a Beggar: profane! for to live otherwise, is the way to die an infamous Caitiffe. Every man for himself, and God for us all: senseless! it overthrows all charity and common society on earth. Indeed, if we be not one for another, God will be against us all. The nearer the Church, the further from God: Atheistical! it would cut the throat of all holy Profession. But we cannot come into a Perfumers shoppe, and not carry away some of the sweetness. Ignorance is the mother of devotion: a Proverb digged out of the dark Cavernes of Hell; intended to stupefy the

Conscience, by putting out the Eye of Knowledge. A young Saint, an old Devil: a devilish Proverb! it would rob God of the prime of our youth, under color lest we should not yield him our rotten age: it forbids us to be good at first, for fear of not being good at last. But the Spirit of Wisdom hath other manner of Proverbs: *Teach a child in his youth, &c. Remember thy Creator in the days of thy youth. Wherewithall shall a young man cleanse his way?* These be the Proverbs of grace, the other are the a•ages of Hell.

4. For experience: the Sages have tried that doctrine themselves, which they commend to others. *I gave my heart to know wisdom:* upon all Solomon's rules and medicines of the soul, he did set a *Probatum est*. Proverbs are the extracts of experience, wrought out by practice: *Credimus expertis*. They paid for their experience, we have them without expense; as if we did feed at another's cost. *One soweth, and another reapeth*. Our progenitors purchased lands with their moneys, and left them to us for inheritances: and they purchased rules by dear experience, and left them to us for holy legacies. Solomon receives from David, *Consilium simul & coronam: Keep the charge of the Lord thy God that thou mayest prosper*. Himself had found the sweetness of a good conscience, and now he commends it to his Successor. If Solomon were wise, David was good: and if old Solomon had well remembered the counsel of old David, he had not so foul-lie miscarried. We are miserably unthankful, if we scorn to be wise good cheap. Thou thinkest to gain: by lying; but remember the proverb; *A poor man is better than a liar*. Or to grow rich with falsehood; but remember the Proverb; *The bread of deceit is sweet, but if fills the mouth with gravel*. Or to insinuate by flattery; but this *shall be a curse unto thee*. Or to thrive by covetousness; but the Proverb says no to it, *This shall tend unto poverty*. There is a Proverb for the lazy, and here is a proverb for the filthy; *The Dog turneth to his •••ite again*. For the direction of our manners, I would we were better acquainted with these holy Proverbs: so vice could not assault us, but we were able proverbially to repel it; as Christ flung a *Scriptum est* in the face of the Tempter.

5. Lastly, for their Truth: false proverbs are Satan's Logic; which he hopes, will be received for their wit, though they savor not of honesty or verity. It is no shame to steal, but to bring it home again: false! for it is better to abide shame in this world, than be condemned to everlasting shame and sorrow in the world to come. Wealth is the best wisdom; false! for God calls the rich man a Fool. He that knows not to dissemble, knows not to live: false! a coozening proverb that teacheth coozenage: for God takes none up into his Mountain, but such in whose lips is found no guile. Do as the most do, and the fewest will find fault: but God chargeth us not to *follow a multitude in evil*; and the broad way hath most passengers, yet it leads to hell. Serve the times; wicked counsel! we are made to serve God. It is safe being of the Kings Religion: impiously false! *Jeroboam* by this made Israel to sin. There can be no safety without faith, there is no faith without a promise, and no promise is made <◊> disobedience. If thou offend because thou art commanded, thou shalt go to hell because thou hast offended.

There is a number of these false proverbs: but that which is dictated by the Holy Ghost, hath both Divine verity and authority: we need not rack our faith to believe it, nor put ourselves to the cost and pain to try it. *When pride comes, shame comes: Idleness shall bring poverty: envy*

shall wast the marrow of the bones: drunkenness shall sting like a Serpent: these be true proverbs: let them instruct us, lest they be fulfilled upon us.

To conclude this point: *Proverbs* are not only ornaments, but especial arguments of a discourse: whereof wisdom is neither so niggardly as that any guest should complain, nor yet so prodigal as to cloy their stomachs. Dainty dishes are wont to be sparingly served out: homely ones supply in their bigness what they want in their worth. Brevity, where it is neither obscure nor defective, is very pleasing even to the quaintest ears. As some affect to have great personages drawn in little Tablets, or as we see the countries of the world, worlds of countries, described in the compass of small mappes: or *Iliades* in a nut-shell: so most men desire much good counsel in a narrow room. *Frustrà st per plura, quod fieri potest per panciora.* The powers of good advice being thus united, are the stronger; and brevity makes counsel more portable for memory, and readier for use. Let us observe the *Proverbs* of God, lest God make us a proverb to the world: *Job* became poor to a proverb, yet he was restored. But the Lord threatens Israel, that for their disobedience and revolting, he would make them a *proverb* and a *by-word* to the nations. Happy are we, if *proverbs*, parables, or any way of Doctrine can bring us to holiness and salvation.

It is happened unto them:] This is the verification of the *proverb*: there hath been, and will be found still some such unclean beasts to justify it. But woe unto them the whiles: *The Son of man goeth as it was determined, but woe unto that man by whom he is betrayed.* Offences will come, but woe to him through whom they come. Hogs and Dogs will return to their old filthiness; but woe unto those men that shall degenerate into such brutish qualities. It becomes them worse than those beasts, and a far worse end shall come unto them than unto beasts. The beasts perish that they may vanish; but these perish to perish. There is not an example of God's fearful judgment upon apostasy and unrepented wickedness in all his holy Book, but the like or worse shall betide them. *Except ye repent, ye shall all likewise perish.* There is not a curse on all mount *Ebal*, nor a plague threatened in any of those sacred leaves, whereof they may not *likewise* perish. There is no judgment on earth, no torment in hell, from which they can plead a privilege. If these things be dreadful to hear, how horrible will they be to feel? They begin with mirth, and proceed in jollity, and never think of sorrow: but their end shall be in such desperate sorrow, that they shall never think of comfort. Their weeping shall much exceed their laughing: all their joys are momentary, but there shall be no end of their woes; tears shall not fail continually to gush from their eyes, nor shall they ever be wiped off. If they were put to shed but one tear for every year they remain in that bottomless dungeon; yet those tears would swell to a greater number and measure than there be drops of water in the Ocean. Though we cannot number the drops of water in the sea, yet God can tell precisely how many they be to a drop. But the tears and sorrows in hell are past all numeration, for they are infinite. And who would buy a spurt of sensual pleasures with the sense of everlasting torments? Let them wallow in their sins like beasts; but let us mourn for our sins like Turtles, and chatter like Cranes; not *•yring* our souls after they are *washed* with tears. And then the streams of *Jordan* shall be divided before us, and we shall pass with comfort and thanksgiving to our Canaan of blessedness. *They that sow in tears, shall reap in joy.*

The Dog is turned to his own vomit again; and the Son that was washed, to her wallowing in the mire.]
First, I am to speak of the two creatures; and of them *Conjunction* and *Division*. Together considered, we have two observations:

1. Sin doth liken men to beasts, to sordid beasts, and that in their basest filthiness. If men do sensual acts, let them not think scorn to be called beasts; for beasts would scorn such sensual deeds if they were turned to men. Beasts cannot sin, for they had no Law; and where is no commandment, there can be no transgression. Man hath a Law, reason to obey that Law, knowledge of grace to guide his reason; yet he often does things whereof the very beasts would be ashamed: and if they had the privilege of *Balaam's Ass*, they would open their mouths to reprove their impotent governors. The Ox knows no owner but man, and him he doth acknowledge: had he the like knowledge with us of his Maker, he would worship him better than doth his Master. We find the beasts praised for thankfulness and obedience; we read them not charged with wickedness: they groan under our corruptions, ours causally, their own only passively. *Quid meruistis oves? Man that is in honor, and understandeth not, is like unto the beasts that perish:* he is like them in death, not like them after death. For they at once cease to be miserable, and to be at all: which is a far better condition, than to end a short beginning of pleasure, and to begin an endless end of sorrow. And if those creatures that survive at the final and universal dissolution of the world, be restored to that primordially state and dignity which they had in the Creation; as some have probably conjectured: then how happy shall it be with them, in comparison of damned reprobates? They have a renewed and beautified Earth, whereas the other are jayled up in the dark and stinking Dungeon of Hell. How must it vex the wicked, to think, that a Stone or Tree shall be preferred before them? How will they vainly wish to change conditions with those creatures, which in the pride of their life they have contemned and abused? It is high time for us to convert and amend our lives, or we are in worse case than the very *Dog* that lies under our Tables.

The rich Churl denied *Lazarus* crumbs, the *Dogs* licked his sores: when those *Dogs* are extinct and gone, their Master is begging a drop of water, to ease his torments. Who sees this, and would not refuse to be that rich man; yea, not rather choose (of the twain) to be that rich man's *Dog*? Let us not be like the Apostate Jews, that offer up their beasts to God in the way of sacrifice, and themselves to Satan in the way of service. Sure those beasts were in better case than their masters, and had a fairer honor. But now, how odious are those sins, which can thus transform men into beasts? The Poets labored of their fabulous *Metamorphoses*, and monstrous mutations, turning men into brutish substances. We will not so far discredit their judgments, as to think, that those mis-shapen *Dreams* had no further scope: their *Moral* intended to show, how far vice is able to bestialize men. When *Circes* had turned *Vlysses* his followers into beasts, and *Vlysses* had again obtained of her, that they might come back to men, if they would; custom had so far corrupted nature, that they refused to return to that prerogative and excellency of kind by choice, from which they were estranged by necessity. They preferred the *Simples* of the field before the *Drugges* of the Apothecary. Yea, they alleged reasons against such a regression: as that now they were not distracted with cares, but content with present supplies: they know their friends from their foes, by nature:

they could skill their own diet, their own Physic, and neither trouble Cook, nor trust Physician. Therefore they utterly renounced the benefit of *Circes* grant, and desired *Vlysses* that he would not press them with the re-accepting of reason. How many are called by the Word of Grace from their brutish sensuality, and deny it? What, make them men? No, they thank you as much as if you did, they had rather be beasts still. We would not have our Horse turned into a Toad, because we think that a worse creature; nor our Dog into a Serpent: but our bodies be better than our beasts, our souls than our bodies; and yet filthy sin is able to turn them into Leprosies, into carcasses. Corrupt nature sits upon the soul, like a Tubbe whelmed on a grasseplot: whereby not only the grass or remnants of original goodness wither away; but many an ugly Toad, Evet, Sow-worm, and such venomous vermin continually breed. Insomuch that the dampish and sour vapors of a new opened vault are not more offensive to us, than such polluted souls be to God. And his grace only can overturn the Tubbe, make the vermin fly from us, or die in us, that fresh flowers may spring up in the plot.

2. God made us little inferior to Angels, and we make ourselves little superior to beasts. Who would have thought that had seen *Adam* sitting like an universal monarch, and summoning all creatures before him, to receive from him their names, as they did from God their natures; that any son of *Adam* should become baser than all those creatures? That man, taming and subduing the *Dog* and *Swine* to his use and service, should through his own folly become worse than they? Was this our eagerness to perke above our creative condition? *Ye shall be as God's*: Thou liest Satan, they shall rather be as beasts. The mark whereat our first parents roved, was equality with God: the bow wherewith they shot, was vain-glory: the shafts, aspiring thoughts, fethered with misbeleefe, and drawn out of the quiver of inconstancy: the wind that carried them beyond the mark, was misprizing of God: Satan himself gave the aim: the woman undertook to make the wager: *Adam* was persuaded to shoot the match: then came disobedience and struck up the game. Thus they lost the stake, eternal life: yea more, for their arrow rebounded from the mark (which was too impenetrable) and recoiled upon themselves with shame, remorse, horror, and banishment from bliss. Thus were they wounded with their own arrows shot upward; and could not be cured till Christ was wounded for them; and that by the arrows of God's wrath, when he hung on the cross as a mark in the But. Saint *Aug.* says that *Eve* took up sin from Satan, by loan, at first upon her own bare word: *Adam* by his unadvised consent subscribed to the Bond: *Vsura crevit posteritati*, the burden of the interest lies upon their posterity: they that inherit their parents goods, must pay their parents debts. *Adam sinned, but he fell not alone*: the fault was his, the fine is ours: and so we have the success of that unhappy match, wherein man would shoot with his Maker.

What gained *Pan* by comparing with *Apollo*? or *Arachne* with *Minerva*? *Silenus* with *Mercury*? or *Phaeton* by menaging the teame of *Phoebus*, though he were his father? Or *Icarus* by mounting up with his waxen wings, though directed by *Daedalus*? or *Farfalla*, the poor fly, who for love of the light, would be sporting with the flame? or the Satyrs that presumed but to kiss the coals in token of humility, which were kindled by *Prometheus*? or the bird, that for more security would needs build her nest within the circle of the Sun? All which fictions were but

resemblances of man's ambition, who contended to be like his Maker. Still doth mankind labor of this disease: and while they would be wiser than the Angels, they become more foolish than the beasts. Thus we rely upon our own crazy hopes, which the Prophet compares to the shelter of a naked hedge in a frosty night: or depend upon the title of a Tenant, which holds neither by soccage, nor Knights service; but by sufferance and courtesy at will: when as we might have a state from the Lord of Lord's, paying but the fine and rent, faith and obedience; not for three lives, or one and twenty years, but for ourselves and our heirs forever. Who craves favor of the Jailor, that may surely receive it at the hand of the Prince? Who would be at the trouble to dignity a deep pit, that hath ready prepared a clear fountain?

These be our *two evils*, (for mischiefs at least come by couples) to forsake the fountain of living waters, for waterless Cisterns, dry Pits: Pits indeed; and such, wherein we may sooner famish a Joseph, than take up a Jeremiah. Thus is man a Beast, by his knowledge: yea, I would that only Ignorance had thus transformed us, and not flagitious filthiness. Our brutishness consists in our wickedness: we were borne sinners, but we have made ourselves Dogs and Swine. O that this could work in us a just estimation of sin! How then would our souls abhor that, for which God doth abhor our souls! She that hath any tolerable opinion of her own fairness, seeks not to corrupt her face with foul aspersions: yea, she will rather help it with art, than spoil it with neglect. We are unreasonable souls, if we make no more account of the beauty of our conscience, than so to pollute it with sordid lusts, that the great Prince, our Suitor, must needs in scorn and detestation turn from us. It was a resolute answer of a Lover, when the Virgin whom he had long (unprevailingly) affected, had now prostituted her self to another; and after that yielding to him, but perceiving his coldness, challenged him of inconstancy; *Idem ego, non eadem* 〈◇〉 : I loved a Virgin, I never promised to marry a Strumpet. Decked bodies are for Kings Courts: and not sluttish, but fair, pure, holy souls, are for the Bride-chamber of Christ.

Thus of them together; now severally. First, the Dog hath many good qualities, and is divers ways useful and serviceable to man: either for our pleasure, in hunting other beasts; or profit, in defending our houses and goods: yet still he is a Dog. A wicked man loseth not his substance, or faculties, so that he ceaseth to be specifically a man: but he ceaseth to be a good man. There is such a corruption diffused through all those powers and faculties, that he is a wicked one. God's common gifts are not denied to the very reprobates: the Tyrians may be curious Embroiderers, Tertullus famous for eloquence, the children of this world wise in their generations; Achitophel may give shrewd counsel, and policy be found in a Machiavel. These natural endowments, improved by art, are truly the gifts of God; and such he gives even to them that be his enemies. Yea, divers moral virtues may appear, where saving grace is not. So we may find in them that magnanimity, which is *magna potius quàm bona*: that justice, which will give every man his own, but cares not to give God his own. Respect of their credit teaches them to pay their debts, while they think it no discredit to rob Christ. Divers civil men will not be drunk: they abjure intemperance for fear of sickness, not out of conscience. The foundation of all this virtue is weak; a mere self-respect, not in relation to God. The Dog loves his master, but it is because he feeds him: so sinners flatter their Patrons,

but it is a collateral love; their main scope, is themselves. They refrain the doing of some evils, not because they would not, but because they dare not.

To render good for good, is *human*; evil for evil, is *belluine*; evil for good, is *devilish*. If they do not the last, which is the work of Devils; yet they allow the next, which is the mind of Beasts. And for the first; not to return evil, they think requital sufficient for any good received. The Fox got the Crane to pluck a bone out of his throat, wherewith he was almost choked; the Crane did it, and then required a reward: but the Fox replied, That he had sufficiently rewarded her, in that he did not bite off her head when he had it in his mouth. But now to render good for evil, which is *Christian*; this is a Lesson which they omit to learn, or learn to omit. Thus though *Dogs* fawn, and lick, and sent, and hunt, and give warning; yet still they are *Dogs*: unregenerate men may have excellent knowledge, and arts, and faculties; yet still they are sinners.

Our Apostle here compares them to *Dogs*, for one special act of filthiness: let me borrow by the way so much liberty, as to tell you, that in some other respects there is a likeness:

1. For barking; men that delight in snarling at others, are therefore called Cynicks. *Hypsiphiles* Dogs will bark at the Moon: and bunglers will quest when there is no game. *Dogs* do not always bark *prae feritate*, for cursnesse; but sometimes *prae consuetudine*, for custom. And some men swear, detract, rail, because they know no other language. A dumb *Dog* is useless, but a biting cur is mischievous. Such a *Dog* was *Shimei*: how well was that cur worthy of stones, who both did cast stones, and speak stones against *David* and his army? The husbandmen (in the Apologue) were commanded to tie up all their *Dogs*, that their Lord's game might not be marred, by their disquieting of those wilder beasts. But in the mean time, those Farmers fruits were spoiled and destroyed; while the Hart of ambition, the Boar of voluptuousness, the Fox of imposture, the Wolf of oppression, and the little Coney of adulation, might range undisturbed. Some Satyrs and Cynickes are not unnecessary; for they reach Authority to apprehend those thieves wheratt they are still barking. The Pasquin on Tyber tells Rome of her faults: Pope *Adrian* the sixth was angry at it, and threatened to have that bawling cur thrown into the river. But one wittily answered, that that was no good course: for then the *Dog* would turn frog; and whereas now he barked only by day, then he would never linne croaking both day and night. But those *Dogs*, whereof *David* complained, that are always grinning at the corners of the streets, snarling at all passengers, and vellicating all actions with their venom-mouthed murmurs; that no great man, no good man can escape their slanders; deserve like Shepherds cures, to have their teeth beaten out, to prevent their biting: yea, and their chops muzzled for fear, of opening. *Beware of these Degs.*

2. For flattering: the *Dog* is a fawning creature: but sycophants are worse *Dogs*; whose tongues do more hurt than their teeth; and make deeper festering wounds with their lickings, than with their bitings. These be called the Court-dogs, that wait upon great Persons. Flattery and Treachery are but two names of one vice, attired in two sundry suits of mischief. For flattery is but gilded treason; poison in an enameld cup. It is an evil more tame, not less dangerous. It had better for many Princes not to have been, than to have been in their conceits more than men. For this unnatural tumour they may thank those meal-

mouthed *Dogs*. Trechery spills the blood, flattery spills the virtues of the rich and noble, yea even of Kings. That takes them from others, this bereaves them of themselves. That, in spite of the actors, doth but change their crown, this steals it from them forever. How many have been so bewitched with the enchantments of their parasites; as to allow Temples, Statues, Altars, and Sacrifices, dedicated to the greatness of their glories? Now all their actions must be good, comely and with a grace. Nothing can come from them that is worthy of blame, unworthy of admiration. Their very blemishes are beauty, their errors witty, their paradoxes divine, their humors justice, their excesses heroical. Such is the houndish servilitie of base minds, that will persuade others of that, which themselves laugh to see belayed; But virtue ever scorns to borrow the false colors of adulation; and will break those glasses which shall present her a face not her own. If we were not all self-love, we would banish there as the most mischievous Curs.

3. There be more resemblances of these canine properties; which I will but touch, because they are out of the Center of the argument. First, There is *Caninus appetitus*, a greedy and insatiate covetousness, which devours a man and his heritage. *Tantum in terris ingurgitant, quod non nisi apud inferos digerunt*. What they swallow on earth, they digest in hell. These be *greedy Dogs*, that can never have enough. The overcharged Dog must needs vomit; and *Though they have swallowed down riches, they shall vomit them up again, God shall fetch it out of their bellies*. That is a ravenous Dog, which devours more than he can put over: but worldlings have such a greedy worm, that they labor of a *Nunquam satis*. Secondly, there is *caninus somnus*: the dissembling hypocrite sleeps dog-sleep. You will trust him with the fold, as confident that he will do no harm: turn but your back, and have at a Lamb: the sheep-keeper becomes a sheepbiter. Thirdly, there is *Canina servilitas*: hold up a crust, the Dog comes fawning: hold up a cudgell, he run away leering. Let God multiply his blessings on the wicked, that they may be rich with ease, and merry with riches; and so long he is their good Master. But if he comes with affliction, poverty, and trouble, to correct them for their faults; they are gone to seek a new master. Yea, some kind of *Dogs*, as they report of Spaniels, are the better for beating, and will love the hand that struck them. But ungodly men are the worse for all God's chastisements; and the anvil is the harder for all the blows.

There is also a base cruelty mong *Dogs*; they will take the strongest part against the weakest: that if two set upon a third, and wrong him, all the Curses in the Town will do the like. To tread down the poor, to persecute the smitten, *gravatis addere gravamina*, is a merciless Dog-trick. A fault wherewith the land is justly charged, and whereof I would it were discharged, when the weakest are put to the walls; as if there be a contusion in one of the members, all the ill humors in the body run thither to make it worse. Thus as if the Ile of *Dogs* were broke loose, as if the bandogs of Satan and Antichrist were no more restrained, as if the most were borne under the Dog-star, we may call these (too truly) Dog-days; full of barking clamours, and biting furies; *Caicula persecutionis*, as *Tertullian* called it: and those *Dogs* that should be glad of the scrappes which fall from the servants board, now snatch away the bread of the children. *They have me in derision, whose fathers I would have disdained to set with the Dogs of my flock*: they deride, and lode him with contumelies, whom in his prosperity he would have scorned to make his Dog-keepers. But *without shall be Dogs*, they must lie without doors, and

scarce be favored with kennels. Let us pray with *David; Deliver my darling from the power of the Dog*; that we neither suffer under his malice, nor partake of his bad qualities.

The *Hog* is not without some good properties: there is no creature not endued with some goodness in the kind: though nature be corrupted, it is not abolished. He that made all things *valde bona*, exceeding good, kept them by his providence from being *prorsus mala*, altogether evil. First, *Hogs* will be kept in order by the Hardsman, and fall under a kind of discipline: to the conviction of those men, who will not be bounded by the lawful authority of their superiors. A King that hath a great multitude to govern, *Tutior essee Pastor ursorum et Tigridum*, might as safely be a keeper of Bears and Tigers. The Lion will kiss his keeper, the Elephant will be ruled and led about by little Dwarf; *sine* will obey the whistle; but man is an indomable creature. Secondly, *Swine* are naturally apprehensive of wind and weather, by an engrafted knowledge: and run crying home before the storm, seeking shelter in their coats and flies. Sinnefull men do not foresee the judgments of God, but run on their ungracious courses, till they be overtaken with the tempest of vengeance. But my argument is their filthiness: and here (not to prevent the principal quality touched by the Apostle, their *wallowing in the mire*) observe, first, that the *hog* is a churlish creature, grudging any part of his meat to his fellows. And have we no such hoynish men, whose insatiate eye envies every morsel that enters into their neighbors mouth? Secondly, the *Swine* is ravenous, and devouring all within his reach: a fit emblem of worldly men, who because they have no inheritance above, engross all below: nor is there any means to keep them quiet, till they see no more to covet. The still Sow eats up all the draffe, but if you vex these hoggish men, they will leave there own food to take away yours.

Swine are ever rooting in the ground, and destroying the very means of increase. If the covetous could have their wills, the whole Earth should not yield a handful of Corn, but that which grows on their own Lands, or lies moulding in their Garners. Their affections, the looks of their souls, are still groveling, and digging in the Earth, their proper Element; as if they would make a way to the Antipodes, for the finding out of golden Mines. Fourthly, if the *Hog* be troubled, he sets up his bristles, and foames with anger. Such a savage impatience possesseth many hearts, that with fierce wrath they foam at their mouths, and strike with their tushes, and supply the defect of their words, with wounds. Fifthly, the *Hog* cannot endure to be handled: offer but to touch him, he grunts and cries, because he thinks it can be with no good meaning towards him. The Sheep being taken with man's hand, is patient; because she knows that she shall but lose a little Wooll, and so be let go again: the Cow stands till the hand hath stroked her, knowing that Milk is to be taken from her, which was her burden: the Horse yields to the Bridle, and the Dog to the Couple, mistrusting no harm, but only the present use of their service. But the *Hog* is guilty of his own barrenness, that he hath neither Milk, nor Wooll, nor any other commodity acceptable to the Taker, but his life; and therefore suspects every touch for death. The covetous man, while he lives, is *nec Deo gratus, nec homini utilis*, and he knows it; being conscious of his many iniquities and injuries, but of no good quality, for which he should be desired. Therefore he trembles at every approach of death; because then there will be a dissipation of his hoards, a Gaole-deliverie of his imprisoned riches: the poor will rejoice, his executors fill their Purses, the world is glad

of his riddance; only his body must be tumbled into the earth, and his soul hurried by fiends into torments. This is the miserable condition of these reasonable *Hogs*: they are ringed and yoked for the present; restrained by Divine Providence from doing all their intended mischiefs: any excellent Art or singular quality in them, is but like a Ring of Gold in the snout of a Swine. At last, when they are saginated and franked, their turn comes to bleed, and that by the knife of an unmerciful murderer.

Saint *Jerome* tells us, that the *Hog* hath three properties which no other living creature hath besides. First, he eats of more diversity of meats than any other. Kine feed on grass, not on flesh: Dogs feed on flesh, not on grass: but no food comes amiss to the Swine; he feeds on all. The ambitious is all for honor, the voluptuous for pleasure, the malicious for revenge, the proud for praise: the covetous is for all; all is fish that comes to his Net. Secondly, the more a *Hog* is adorned, still the more unhandsome: put a garland about the neck of a Sow, decke her with flowers, and the pride of May, hang her with jewels and ornaments; she appears so much more ugly. The more cost that God is at with worldlings, the less worship: the more they have to feed on, the leaner and more ill-favored they look. Such an one cares more to fill his eye, than his belly. All his honors sit on his back as the Caparisons of a Horse upon an Ass; and he appears like an Ape clad in Scarlet. *Midas* his Gold cannot hide his large ears. *Nabal's* feast, like a King, at the sheering of his three thousand Sheep in *Carmel*, cannot keep him from being a man of *Belial*. Thirdly, the *Hog* never looks up to Heaven, but he cries: lay him on his back, and he cries continually. So the worldling hath all his delight downward; his thoughts are downward, his desires downward. From the earth ariseth all his felicity; and to the earth he repayes all his devotion, thanks, and duty. He cannot look up to heaven with any comfort; he knows he hath no patrimony there: he hath laid up no treasure within those glorious doors; no prayers, no alms, to entertain him in that Court: yea, from thence he expects judgments, and wrath, death and vengeance; and therefore whines forth desperate cries, when he is but shown those celestial and immortal riches.

I conclude: These are both sordid and uncleanly beasts, yet there be worse. First, some beasts are profitable alive, not dead: as the Dog or Horse, serviceable while they live, once dead, they are thrown out for carrion. Secondly, some are profitable dead, not alive: as the *Hog*, that does mischief while he lives; is wholesome food, dead. Thirdly, some are profitable both alive and dead: as the Ox that draws the Plow, the Cow that gives Milk, while they live; and when they are killed, nourish us with their flesh. Fourthly, some are good neither dead nor alive; as the Wolf, noxious in life, and stinking in death. First, men that are profitable living, not dead, are the Politicians, that have subtle heads, without religious hearts: *Achitophel* did much good to Israel by his counsel; but dying, he left an odious report behind him. Secondly, they that are commodious dead, not living, are the covetous worldlings, that oppress and wrong the poor all their life: only by their death, some good comes of their goods. Thirdly, they that be neither good living nor dead, are the profane and luxurious Epicures; who swallow the fat of the earth into their living bowels, drink the sweat of poor laborers, without returning them so much as crumbs: and by that time they come to die, their estates are quite spent, they have not a Legacy left to give, but their bodies to the worms, and their souls they know not whither. Fourthly, they that be good living and dead,

are the charitable: who do not only feed the hungry, and clothe the naked, while they live; but also leave them somewhat to live on, when they are dead. That not only adorn the Gospel with holy lives, but are ready to witness it with their own bloods, and so convert souls by their very deaths. That have shined like Lights in the world, winning others by their good conversations; and taught the way to Heaven by their blessed examples, drawing men to Christ by their sweet encouragements. Happy are we, if we be of this number: so the mercy of God shall shadow us while we live, and the glory of God shall crown us when we die. I come to their actions, which are *Returns*; where we have two considerable observations:

1. The force of nature: One would think, that the sick *Dog* should loath that he hath disgorged; that the washed *Sow* should abhor the mire wherein she wallowed. But the medicining of the one, and cleansing of the other, did not take away their nature; still the one remained a *Dog*, the other a *Hog*. If there could have been an alteration of their natures, there would have followed a cessation of these odious qualities. Turn them into *Sheep*, they will detest both mire and vomit. You may bend a *Tree* by violence; but when your hand and hold is off, it will return to the former position of crookedness. Want of stomach, or want of drink, may keep the drunkard sober: but let him come to ability of body, and conveniency of being intemperate, and he *returns to his old v••ite*: nothing can cure him, till his nature be changed. *Paul* was a ravening *Wolf* in the evening, the Lord made him a peaceable *Lamb* in the morning: but as his Name was changed, so was his Nature; otherwise he would have returned to his former disposition. Lock up the *Wolf*, and your flocks be safe: but if he get loose, ware the *Lambes*, for he is a *Wolf* still. *The carnal mind is enmity against God*: not an enemy, as the vulgar reads it, in the Adjective, or Concrete; for that will neither agree with the Gender of the Substantive, nor with the accenting of it. But *Enmitie*, in the abstract; noting the excess: as we say of the proud man, There goes *Pride*. An enemy may be reconciled, enmity cannot: a vicious person may be made virtuous; but vice can never be made virtue. Enmitie is a mutual malevolence: so God hates the flesh, and the flesh hates God: though man by this hatred hurts not God, but himself; for he is God's enemy, *non nocendo, sed resistendo*. The cause is in us; for *Adam* was the friend of God, and God was the friend of *Adam*: This enmity came from sin, which we have cause to bewail with tears of blood. For a creature to hate the Maker, what can be more monstrous? For the Creator to hate the creature, what can be more grievous? *The carnal mind is not subject to the Law of God, neither indeed can be*.

It is usual for enemies to cross one another. *It is not subject*, there is contumacie: *It cannot be*, there is impotency. If the *Sun*, created to give light, should cast abroad darkness: if the *fire*, made to give heat, should cool us; we would think it preposterous. All the question betwixt God and man, is but this; whose will should be done. But *de his qui faciunt quae non v••i, facit ipse qua vi••e*. God chargeth them to do his will, and they will not: they would have their own will stand, but they shall not. *Quid tam p••n••o, quam semper ve••e quod nunquam erit, & semper nolle quod nunquam non erit?* They shall never obtain what they desire, and they shall ever sustain what they dislike. *So then, they that are in the flesh, cannot please God*. In the flesh, not that have the flesh in them. We say of a man overcome with anger, he is *in heat*, of one

overcome with Wine, he is *in drink*: as *Simon Peter* told *Simon Magus*; *Thou art in the gall of bitterness, and in the bond of iniquity*. Not only these were *in him*, but he *in them*. These cannot please God: as Snow can never be made hot, while it is Snow; for fire will dissolve it into water, and then it may be heated, but it ceaseth to be Snow. Carnal men, in that state, cannot please God: change them into a sanctified condition, then they can. Change the nature of these beasts, and then they will put off these filthy habits. But otherwise, the Stone doth not more naturally incline to the Center, than they are proclive to sin: if either of them be stayed, it is by violence.

Thus easy is it to discern Sheep from Hogs and Dogs, as between Muske and a Muck-hill, by the sent; or between Gall and Honey, by the taste. The Bee delights to be among flowers: but no Garden can stay a Dorre; he passeth by all, till he comes to a dunghill. The worldling is Dog-weary of all religious exercises: (Let Christ go *into his Garden, to gather Lilies*) this is none of his felicity: nothing pleaseth him, till he return to his sensual courses: nor can this be helped, till his dunghill-disposition be altered. Every thing lives according to the kind; the Horse in the pasture, the Fish in the water: present holy things to a carnal heart, either he sleeps, or dislikes; for he is quite out of his element. In diet, that which is one man's meat, is another's poison; because of their different tempers and constitutions. It is impossible for the same creature, to be both a Lion in the forest, and a little Dog in a Ladies lap. Repentance is a change of the mind, and Regeneration is a change of the man: till the first *Adam* be changed into the second, there is no hope of entering into Heaven. *Flesh and blood cannot inherit the Kingdom of God*. All are flesh and blood, but some are not all flesh and blood: there is corruption in the best, but there is something in them beside corruption. The better part, if not the greater part, is the seed of grace; and this shall fructify to life eternal. But they that are all flesh and blood, will return to the works of flesh and blood.

He is an unhappy man, that adviseth with his flesh, for the rule of his life: it is as if a King should call a Traitor to his Council-Table; or as if a man should commit his body and goods to a Bottom, that is steered by such a Pilot, as ever drowns all the passengers. *Paul* being sent to preach, *conferred not with flesh and blood*. It was Christ's rule in our alms; *Let not the left hand know what the right hand doth*: let not the flesh know what the spirit doth: as *Abraham* would not tell *Sara*, when he went to offer up *Isaac*, lest she should dissuade him. The best policy of State, is to dis-arm the Rebell: so let us dis-furnish the flesh of idleness, intemperance, high feeding, pompous clothing; taking away the arms, munition, and artillery; that though it would, it cannot do mischief. The Jews offered up *Victi•am pro peccato*, let us offer up *Peccatum pro victima*; not a sacrifice for our sins, but our sins for a sacrifice: this is most acceptable. A City being hard besieged, and not able to hold out, did light upon this policy: in the night-time they took all their dead men, which were many, what with war, and what with famine, and set them upright in their armors on the outside of their walls. The enemy seeing this bold spectacle in the morning, and not suspecting the Stratageme, thought them alive, resolute, and supplied with fresh forces, and so raised the siege. Let as mortify our carnal affections, and set them up in Satan's view, with a resolved defyanace; this will dismay his courage: dead lusts dis-appoint the Devil. The King of *Edom* removed the siege, by sacrificing his son, his eldest son, that should have reigned in his stead, and that for a burnt-offering to

the Devil. The God of Heaven abominates all such unnatural facts: not our sons, but our sins, are the burnt-offerings he requires: such Holocausts shall both remove his judgments, and dis-hearten all the assaults of our spiritual enemies. But alas, can the Leopard change his spots, or the Black-moore whiten his skin? both, as easily as we can alter our own natures. Only He, that can turn the highest mountains into humble valleys, can take away the corruption of our natures; and of unclean beasts, make us holy Lambes unto Jesus Christ.

2. The danger of *returning* to old sins. We are all conceived on the Sea, and borne upon a shelf, in manifest danger of drowning in the main: there our parents left us, as their parents left them, and our first parents left us all. The undeserved, unexpected Grace of God did lay hold on us in Jesus Christ, and put us off from these quick-sands, in a vessel of Hope, steered by his Ministers, the Compass being his holy Word, and the promise of heaven that shore where we all are to land. Now if we, thus mercifully delivered, shall willfully *return* to the first danger, and be led by the false marks of gain or pleasure, to those desperate sands, how worthy are we to miscarry? It is true indeed, that the elect cannot turn from God with all their heart; or if they could fail totally, yet not finally. But when we read, *Because of unbelief they were broken off, and thou standest by faith: Bee not high minded, but fear. And, Hold that fast which thou hast, that no man take thy Crown:* it may provoke us carefully to look over our evidence, that we may be sure. I know there be some that would shake the foundation of a Christian, urging that of Paul; *If thou continuest in God's goodness, otherwise thou shalt be cut off;* and inferring an absolute proposition from a conditional. As if one should collect thus; If the Sun rise not tomorrow, it will be dark, therefore it will be dark tomorrow. But the Sun holding his course, it will be light: and God's promise holding, which cannot fail, and grace continuing, believers shall not fall from salvation. They as weakly conclude from that of Christ; *If those mighty works had been done in Tyre and Sidon, they would have repented in sack-cloth and ashes:* that a little knowledge had saved them. We might as well presuppose a power of speaking in stones, because our Savior says; *If these should hold their peace, the stones would cry out.*

Yet let none presume; *For if God spared not the natural branches, take heed lest he also spare not thee. Behold (not thine, but) the goodness of God:* if thou be saved, the praise is his: if lost, the fault is thine own. There be two things that carry men away from God; Despair, and Presumption. As the act of seeing is hindered two ways, either by seeing too much light, or no light at all: so the comfort of conscience is prejudiced, either by seeing no mercy, or by seeing nothing else but mercy. To keep us from the one, Despair, let us meditate of that infinite mercy, which never failed the most odious sinners, when they became humble converts. To prevent the other, Presumption, let us remember how God punished relapsing David, the man after his own heart: and Moses, whom he called friend; and that for one fault; and that so secret, that by reading the story we can scarce find it out. This way a thousand perish, for one the other way: Desperation is a course that Satan takes but with few; because it is tedious to flesh and blood, and (not seldom) the occasion of true repentance: and so the Devil is over-shot in his own Bow. But Presumption is pleasing: To fly out when we list, to enjoy our pleasures, to return from our devotions to sensual lusts, and then to be sure of Heaven when we have done; what can sooner win us? *Sic redit ad tumidas •a•fraga puppit aquas.*

Though we have committed sins, and been bitten by them, and smitten for them: yet forgetting all that anguish, those fears and tears, and sorrows; we *return* to the cause of all those mischiefs. The Merchant, after a three years voyage to the Indies, hath with many doubtful hazards of Rocks, and Pirates, brought home store of Gold; and is no sooner come ashore, but in one night plays it all away. You will say, He may fetch more; he is not sure of that: but the man is far less sure of regaining God's favor, that hath so prodigally spent it in wantonness.

The Almighty Father hath been our Physician, the glorious Son hath been our Physic, the blessed Spirit hath prepared and applied all to us: shall we now, our willful selves, overthrow the work of all them three, by relapsing into those sicknesses, from which their infinite goodness hath delivered us? Shall the bounty of our Maker fill our Measure with mercy, and shall we still empty it as fast? Hath God nothing else to do with his riches, but to wait upon our riot with supplies? He hath corrected us, and then we came home: again he received us: shall we, after all this, *return* to our old aberrations, and re-embrace those sins, which did induce upon us his former judgments? Yet alas, so slippery the custom of sin hath made the ways of sin; that if the God of constancy and perseverance should not hold us up, we could not stand one moment. Saint *Paul* was shipwreck'd thrice, and yet escaped. So do the rocks and sands, the heights and the shallows, the prosperous and adverse fortunes of the world, diversely threaten us; so do our own Leakes endanger us; so do temptations, like Pirates, assault us; so do the Mariners, our own thoughts, mutine within us; that nothing but the everlasting mercy of our God can preserve us. But let us be careful, never to put ourselves aboard with *Hymenaeus*, nor to *make shipwreck of faith and a good conscience*. Though infirmities overtake us, and God hath graciously warned, *My son, thou hast sinned, do so no more*: though that which we most earnestly pray against, should fall upon us; a relapse into those sins which we have truly repented, and God hath fully pardoned: yet let us beseech him that is JEHOVAH, and *changeth not*, that the Spirit of remorse and compunction may never depart from us; yea, that the Spirit of consolation may never forsake us. A Garden once digged, and then let alone, becomes more weedy: a backsliding Christian proves most ungodly. *The just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.*

The objects to which they return, follow; the first whereof is *vomiting*. This proceeds from an ill-affected stomach, and a sick stomach from a bad repletion. This may be an argument offensive to the weak, nauseating their stomachs: but to show the odiousness of sin, the Scripture often useth it. And that both literally, when the Prophet applies it to the Drunkards, *shameful speeing shall be for their glory*: and figuratively, as *Z•phar* awards it to the oppressor, *He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly*. Yea, God himself is said to vomit out some kind of sinners, *Because thou art luke-warm, I will spew thee out of my mouth*. Though he seemed to have received them into his inward parts, because of their formal profession; yet being offensive to his stomach, he spu•
 〈◊〉 out: and certainly God will never *return to his own vomit*. The conscience is to the so•le, is the stomach is to the body: sin doth distemper the one, as unwholesome meat or su•e•s do the other. Both are sick alike, bo•h complain of their burdens *vomit* is a forcible clearing of the stomach, confession is a voluntary •nloading of the conscience. The Physician prescrib• a

medicine, the Patient takes it, and is cased. The Minister chargeth the surcharged soul to confess and acknowledge h's iniquities, he doth so, and is comforted. That man worthily perisheth of his disease, that lets it rankle without revealing it. If we know a burdened conscience, we give it a vomit; *He th• hideth hi• 〈〉, shall not 〈...〉 •hat co•f•ss•th and forsaketh them, shall have mercies.* No wise man •ill fall upon that dish again, which hath made him dangerously sick: and he is a mad man, that after such disgorging his offense, will return and li•ke up his own vo•it. No less foolish and desperate is that sinner, who having emp•i• his heart of all his troublesome and indigestible faults, by a liberal and frank acknowledgement, shall again willfully relapse into them: what is this, but with the *Dog, to return to his 〈〉 vomit?*

Saul, as if he were again now entered into the bounds of *Naioth* in *Ramah*, prays and prophecies good to him, whom for good he maliced. *The Lord reward thee good, for that thou hast done unto me this day:* and he lift up his voice and wept. There is no heart made of flesh, which at some time or other relents not: even flint and marble will in some weather stand on drops. Nor can we think those tears and protestations feigned: doubtless, *Saul* meant as he said; and passed through sensible fits of good and evil. Let no man like himself the better for some good motions; the praise and benefit of these guests is not in the receipt, but in the retention. Who, that had seen this meeting, could but have thought all had been sure on *David's* side? What can secure us, if not prayers, and tears, and oaths? Yet behold in the loose, *Saul* goes home, but *David and his men go up to the hold.* One would think, *Saul* had emptied his stomach of all those crudities, rage, envy, malice: yet stay awhile, and you see him return to his own vomit, hunting after the blood of the innocent; and gives not over *David.* The adulterer comes to shrift, pours out all his uncleanness in the ears of his confessor; and now having cleared his mind, returns with the fiercer appetite to his former vomit. The friend of riot and disordered company visites the Church in the forenoone, prostrates his body, and opens his mouth with the congregation, in a general acknowledgement of his (inordinate) sins: and now, as if he were exonerated of all his corruption, and had only made room for more excess by his confession; he re-greets that sin for which he regretted, and falls afresh to his luxurious cups.

I know there be some constitutions so strongly retentive, that scarce physic can procure a vomit: there be stupefied consciences, that will not confess. Let the covetous man hear his unjust practices aggravated to his face; yet custom hath so preoccupied his heart, that he never grows sick upon it; as poison by familiar use, becomes natural food. We cannot say this man returns to his vomit, for that unrighteous Mammon never troubled his dead conscience. But he shall spew once for all; the earth shall spew out his body, his body shall spew out his soul, his soul shall spew out his riches; nothing shall spew out his sins; they shall make him sick forever in a bed of quenchlesse flames. The Law of God, repeated by Christ himself to a rich young man, was but answered, *With all these have I kept;* it could not bring him to a sense of his sins. *All these have I kept?* Miserable and false man, he had kept never a one of them; yet he would not be brought to a Vomite. That other Churl talked of *filling his barns*, not emptying his sins. But for men to disburden their troublesome iniquities, by humble confessions, and then to resume them; as the Viper spues out her poison in Winter, and takes it again in the

Spring; this is most dog-like. We may not take the children's bread and throw it to Dogs: such dainties are not for reprobate stomach in the whip and cudgell are for Dogs. The Jews could not give the Gentiles Dogs, and grudged them any of their own meat, as if they should not have sufficient for themselves. But *Paul* rather compares the Jews to Dogs, and such as lie in the manger, to keep the Gentiles from their foot-pinners, that lie like some churlish currens at the door, to keep away beggared, and hinder them from their Masters alms, should be driven away, that humble suppliants might have access to heaven gates.

〈◇〉 *Quis m'debit c'ri res' b' i vomitum?* There is no vomiting without pain: man's stomach registers that made him sick, and he feels the headache: his conscience is troubled with the sense of his errors, and he must needs feel heart-ach. Why do we not consider loved 〈◇〉 such a morsel of sin hath cost us, before we suffer it again to pass down our throats? Was not our conscience laden with agonies, and laboring with pangs, more than a travelling woman with waves? Did we not feel a thorn in our most tender, sensible, and vital parts; stinging us at the very heart? Did it not appear like a black bill against us, written without unanswerable debt to an infinite justice? Did it not make us part and roar for the very disquietness of our hearts? Did not sleep forsake our eyes; and after many tumblings and tossings, did we not still complain the want of ease? Did not Satan set us hard with desperation, for a monstrous and (under the name of an) unpardonable sin? Did not our souls weep blood, and our eyes run down with tears? Were we not brought to the pits brink of forlorn unhappiness, before we could feel any comfort of forgiveness? Have we now forgotten all that smart, woe, grief, and horror? Can the short and scarce sensible pleasure of any sin make amends for such torments? Or if we could flight our own sorrows, and let the memory of them die with the feeling; yet let us consider what those sins cost the Lord *Jesus*. Was he reviled with taunts, beaten with buffets, macerated with scourges, harrowed with thorns, crucified with thieves, and slain with unspeakable sufferings, to expiate them, and shall we embrace them, and so re-crucify the Lord of life? Have we received a medicine of so dear ingredients, Christ's meritorious passion, and our own compunction, to disburden our souls of that which offended both God and them; and shall we drown the remembrance of all in a deluge of vanities, recoiling to our former vomites? God forbid it, and the thankful respect of his honor and our own souls heartily forbid it.

The Dog returns to his own vomit; there be some that seek up *alterius vomitum*, another's vomit: that will sin by president. They will adulterize, because *David* did: they will drink to sleep, because *Noah* did. Indeed those holy men committed such unholy facts, but they humbly repented, and begged pardon for them, in the anguish of their hearts. They confessed them to be evil, these men take them up for lawful, or at least tolerable: what is this but to lick up their vomit? But whether it be their sins, for which they have repented; or our own sins, under which we have groaned; let us never return to so loathsome a vomit. Sin, like *Stibi*, will tarry with nobody: up it must, either here by an humble confession, or here after by a wretched confusion. Let us disburden our consciences of those sins wherewith they are surcharged, but never turn again to them whereof they are disburdened.

1. Both the Sexes are mentioned: the Dog in the masculine, *Ca•s regr•ssus*: in the feminine, the Hog, *Su•l•ta*. In Christ there is neither male nor female, men have no more privilege of salvation than women. Nor is there any difference out of Christ, women have no more immunity from damnation than men. Indeed, bad men are more apt to nimble sins, as the Dog ranges abroad: and bad women are more prone to lazy sins, as the Sow wallows $\langle \diamond \rangle$ the ••re.

2. There is more ways to Holl than one, as we say there is to the Wood. Whether men go by the Dog-like rapacitie, or Swi•• or plead, it matters not: either will serve turn, to bring them to destruction. Heaven is a glorious City, yet hath it but one Gate, and that a narrow one: Hell ••th a thousand, and they are always both easy, and open. They that refuse the way of pragmatial mischief, with the *Dog*; may take the path of sordid uncleanness, with the *Sow*: yea, which is strange, men may even fit still, and yet get thither too soon: for idleness is able to bring them unto Hell.

3. The very *washing* of the wicked, is a preparation to their worse foulness. Hogs will wade through the Foord for no other purpose, but to come to the mire on the other side. Some are so graceless, that they come to the Temple, mingle themselves with the Saints, and partake the holy mysteries, to this end, that they may with less suspicion follow their filthiness. Do you see that Hog, and in what a pickle he is now? he was in the River this morning. Do you see that man, and how debauched he is now? he was yesterday at the Communion. A woeful hearing, that a man should be the fouler after washing!

4. Of all sins, Satan hath most power over uncleanness. Since the first possession of the Serpent, we do not read that Satan entered into any beasts, but *Hogs*. He set the Sabaeans, Chaldeans, and fire, to destroy *Job's Oxen*, Sheep, Camels; himself did not enter into them. But when the Devils were cast out of the men, they petitioned Christ, that they might enter into the *Heard of Swine*: and the whole Heard ran violently down a steep place, and perished in the waters. The impetuoussness was no less than the speed: it was no small force that could do this. But if the Swine had been so many mountains, ••ose spirits by God's permission, had th•• transported •hem. How easily then can they carry those soul •hat are $\langle \diamond \rangle$ their power, to destruction? *Swine* $\langle \diamond \rangle$ he *m••e*, therefore the Devil loves Swine: un•lean ••a•ts that wallow in the •ire of sensuality, bru••sh Dr••ards tr•ns•o••ing themselves by excess; •ven they are the Swine, whom the Legion carries headlong to the Pit of perdition.

5. All sins are soul•, some be more $\langle \diamond \rangle$, and the ••a•tisers of them may be said to *wall••w in the mire*.•irst, the bru•• $\langle \diamond \rangle$ of the flesh, whoredom and uncleanness a ••rie and sordid wickedness• which makes the body not more leprou••an the soul and $\langle \diamond \rangle$ •he •emple of the Holy-Ghost into a Hog-stie. $\langle \diamond \rangle$ any ma• in his wits p••p•re to entertain his King, yea, his ordinary friend, in a Hog-stie? Shall ••at Almighty King, our Maker and comforter, have no room• allowed him, but that heart which filthy lust hath made a Pad of dirt, or a Hogs-coat? Thou receivest the Sacrament, and hopest to feed upon thy Savior, that he may enter into the very bowels of thy soul: but bethink thy $\langle \diamond \rangle$ • Will the God of all majesty come into that house in the morning, where $\langle \diamond \rangle$ Swine have layne all night? How noisome is that

dwelling, where the best rooms, the Parlour, is but a Stable; and the Lodging-chamber, the heart, but a Hog-stie? Weigh it rightly; Thou liest in thy Bed of uncleanness, as a Hog in a puddle of mire. Thy luxurient thoughts, thy lascivious dalliances, show more odious to God, than can to thee any Swine tumbling in the mire. Secondly, intemperance; ingurgitating more meat and drink than a well-ordered appetite desires, is not only a Swinish, but a muddy sin: not so much by that effect, because it makes men muddy-headed; but by a worse, it makes them muddy-hearted. Their body is become a dunghill to their soul; their soul a dunghill, in respect of all goodness: nothing breeds in it but Weeds; nothing moves in it but Wormes, nothing wallows in it but Hogs. The Drunkard is but a moving muc•-pit, a speaking dunghill. *The unclean spirit could 〈◇〉 no rest in dry places, but he finds rest in drunk•• 〈◇〉 .* Thirdly, worldly covetousness is a di•tie sin: and howso•ver 〈◇〉 think, that they swim in pleasures, while they wallow in riche•, yet they are deceived, they do but roll in mirie puddles. It may be a d•scredit, it is no slander •o Riches, to call them D•ng; for to the most they are no b••er. Mucke when it lies upon heepes, gives but an ill odour, a very st•nch: but when it is spread abr•ad upon the ground, it is a cause of much fruit. All out 〈◇〉 of coin and wealth are but heaps of mucke; which thus abused, do not only stink of themselves, but make a stench in our hearts. Let us spread them abroad by our charity, in useful, merciful, and pious deeds; then will they help the barren ground of our souls to bring forth fruit unto everlasting life. Lord, lift us up out of the mire and deep Pit, wherein we stick fast by nature, wash us by thy grace, and present us undefiled in the Day of JESUS CHRIST. *Amen.*

AN EXPOSITION UPON THE SECOND EPISTLE GENERALL OF THE HOLY APOSTLE, *Saint* PETER. CHAP. III.

VER. I.

This second Epistle (Beloved) I now write unto you, in both which I stir up your pure minds, by way of remembrance.

THE whole Scripture, saith Saint *Ambrose*, is *convivium Sapientiae*, the Banket of Wisdom; and *singuli libri singula sunt fercula*, the several Books are several Dishes. Or an Apothecaries shoppe, wherein is found sufficiency of holy Drugges, to cure all our spiritual diseases. Or a blessed Treasury of heavenly Riches, to supply any indigence of our souls. An infallible Rule, to keep us within compass, both for civil and religious allegiance. There be two sorts of men that fly out, and ramble from the right way of godliness: the mis-believers, and mis-livers. To inform the one, and reform the other, is the great undertaking of the Holy-Ghost in this place, and the main scope of his Secretarie, the blessed Apostle Saint *Peter*.

Reading this first Verse, we may well think of a Father sending a Token of love to his children. The Father, is an *Apostle*: the Token, an *Epistle*: the dear children, those elected and dispersed Jews; to whom he wrote both these Letters.

To join the spiritual Father and his children together in our meditation, as nature hath knit them in relation, Saint *Peter* commends his love to the Church of the Jews: for the Church of

the Jews was never cast away, only the *unbelievers were broken off*. *Putata est oliva, non amputata*: the Body, and some of the branches remain; and we are grafted into them, not they into us. We bring nothing to the Jews, but we receive all from them: not only *the oracles of God*, but even the Gospel; *for salvation is of the Jews*. The Gentiles do not make a several Church by themselves, for there is but $\langle \diamond \rangle$ Church: but they are called to be members of the Church of the Jews. $\langle \diamond \rangle$ *sheep I have*, that is, the elect Gentile. *Them I must bring to one fold* that is $\langle \diamond \rangle$ Church of the Jews. • do not make another fold, nor carry this $\langle \dots \rangle$ but bring the Gentiles to the Jews, *there may be one fold*, $\langle \dots \rangle$ then the Church of Rome, but the Church of the Jews $\langle \dots \rangle$ Church: and we are not children of the Pope, we find no such adoption; but the seed of *Abraham*, not natural, but by insition. The same Roote bears us both, the same fatness nourisheth us both: there is no difference between the way of salvation in the Old Testament, and the New, but this: they were the natural branches, we are engrafted. In grafting, there is clay used, and being about the Jew is bound about with a red ligament in regard of circumcision: we wear a white, in respect of Baptism; at which the Primitive times did put on white garments.

The unbelieving Jews indeed are fearfully cursed. *Let their Table be made a snare, &c.* This was their just recompense: they were still like snares and traps to stumble Christ; therefore *let their Table be made a snare, and a trappe, and a stumbling block unto them*. They blinded his eyes, and then smote him; *theirs are smitten with blindness* for it. They called him down from the Cross, in mockery: in earnest the greatest cross is come down upon them for it. They accused him that he would destroy the Temple, therefore was their Temple destroyed. They charged him to be an enemy to *Caesar* their King, now therefore they have neither King nor *Caesar*. They bowed his back with the Cross, now their own *backs are always bowed down*: not only like slaves, their bodies are subjected to burdens, but like beasts, they have groveling minds, always on their moneys; as they are indeed the greatest Usurers. *O curvae in terris animae, & coelestium naves!* Thus is *the wrath come upon them to the uttermost*. Yet God had his chosen among them in their greatest apostasy: and it is probable, that the blood of Christ did cleanse some of those souls, that had the aspersion of his blood on their guilty hands. Still Saint *Peter* calls them his *Beloved*; and there is no name of any nation under heaven so honorable as the name of a Jew. *Boast not against the branches: for if thou boast, thou bearest not the root, but the root thee*. Let us not reproach them, but bless that God who hath now honored us above them. Saint *Paul* is not more moved with indignation against them, as malefactors; than with compassion of them, as miserable wretches.

Beloved.] The thriving of the sheep is the glory of the shepherd; and *Pl's Pastor in vulnere gregis sui vulneratur*. The loss of a graceless child cannot but grieve the father, though the father, himself were in danger of mischief by that child: as *David* mourned for *Absalom*, that would have cut his throat. We would have you also prosper in this world; but our special care and prayer is, that you may thrive in spiritual graces, and grow rich in the favor of God.^f As that father rejoined when his son came home a convert, though he had not a rag to hang on his back. To delight in men's sins, is the sport of devils: recovery from those sins, is the joy of good men and Angels. If we see a man deadly wounded, fetching deep groans and

drawing his last breath, we are moved with pity. How then should rebellious sinners, procuring the destruction of their own souls, wring from us tears of blood? We lament the death of those bodies that shall be raised in glory: how much more the ruin of those souls that sink down to infelicities? It is possible that our grief for men's offenses, may work a grief in the offenders: as the sight of others falling heartily to their meat, brings on our stomachs. Instead of a smile, let us afford all sin a tear: our tears may move them to repentance, whom our smiles encourage in lewdness.

Beloved.] Love is the ornament of the Church, the cement of Christianity. *How good and pleasant a thing it is, for <...> together in <ϕ> ? But quam malum & miserandum, Patr• & filios <...> ?* Wh• there is either a defect of paternal office in providing spiritual food for the family, or of filial duty in granting temporal food to <ϕ> Fathers how miserable are the whole household? Love descends; it is not possible the Pastors love should fail to his people <ϕ> it do• not ascend so certainly; for we see universally, that the peoples love•oth ••le to their Pastor. It <ϕ> a question, whether natural Parents ••to beloved above the spiritual• we know that Christ preferred his spiritual <...> of this flee•• and *major est ••exi• <...> .* Why <...> them more that brought us into this sinful and miserable <ϕ> those that bring us into a better world, where is neither sin nor ••ery? Why them, that live with us on earth but awhile, equal to them that shall live with us in heaven forever? We must clear this by a distinction: Our spiritual parents are more to be loved *Aestiv•tive*: our natural, more *in•s•e*: those <ϕ> *Bene•lentia*, these ••re *Beneficenti•*. A man may not give all his goods to a ••ernitie, and leave his parents destitute of relief, as the Capuc•• do: for God esteems mercy above sacrifice. We are to love our nature <ϕ> •ll; but the most bonds of nature require a greater degree of love. Nature ••cheth this, and Grace perfecteth Nature. Christ first preached at Nazareth, <ϕ> requite the place of his education. Still the nearer in blood, the dearer in good. But they that will not allow their spiritual Fathers so much, as they do their carnal flatterers; that spend more upon their Lawyer, than upon their Preacher; they are bastards; none of his children; Impostumes, rather than members of the Church.

From what root grows all this Sacrilege, this robbing of the Church under the name of custom, but from this, the want of *Love*? The love of custom ••th quite eaten out the custom of love. It will be found in a higher Court, where not a Lawyer shall be heard, that it was a damnable custom for children to rob their parents. The world is full of clamour, the Law is full of favor, for customs: all cry out for their *Diana*, but especially *Demetrius*; it toucheth •is copy hold: men think they are undone, if they give God his right. Not only *your craft shall be despised*, but even *the Temple of Diana, whom all Asia and the ••rld •orshippeth*. How cunningly this Orator pleads; more for his goddess, than for his gain: but if it had not been for his gain, his goddess might go whistle. Thus loud Orators will *Demetrius* and *Tertullus* be, pleading against *Paul*, before Judges like themselves: but when Christ shall be the Judge, they will have nothing to say; like the poor intruder, that *waseven speechless*. Some have haply gessed this man to be a Lawyer, whose tongue had been nimble enough; but this awful presence daunted him; he had spoken so much before that now he was speechless.

To conclude; If we do not feed you with the Word, you are not our *Beloved*: if you do not render us our dues, we are not your *Beloved*. So here is no love lost, but God's; who hath loved us (as it were) on this condition, that we should love one another. We have heard much of the *Pylades* and *Pythians*, and such inviolable friends▪ but it would be miraculous now if any should die for love. I do say, there was never more love in the world, never less: never in proportion, less in demonstration. Christ will come when faith shall be fear found upon earth; but if he had threatened to come when charity be found we might for him today. Except you be and except we be your *Beloved*, you are not some of heaven. Heartily do we love you, do you as sincerely love, that Jesus Christ love all.

I come now to the Token of his love, which is set forth by The

- Nature of it, .
- member the former.
- Ten of it, or contents stir up their minds.
- Order of it, of excitation, by way of .

For the former; It pleased God to reveal his will to us by ; and thus both the Law and the Gospel. The Law was written with his own hand: Prophecies and Evangelical discourses he hath written by oath did he write anything himself but the Tables of the Law: the hand and tone, the Law were all His. That which he dictated to his servants, the Prophets, challenge just honor from us: how much more doth that deserve, which he wrote immediately with his own hand▪ The more precious the Record was the greater was the fault of defacing it: no king holds it more than rebellion, to blemish his seal and tear his writing. Yet Moses did it, and forgave it. He that was the meekest man upon earth, abandons that in a sudden indignation, which in cold blood he would have hold faster than his life. Israel had fallen into idolatry; and Moses forgets the Law written, when broken. Not only the Decalogue was written, but the Prophetical Testimonies, and all called the Law. So God thought meet to consecrate and hallow forever this outward form of revelation. Some conjecture, that the Prophet did write the sum and abridgement of their errands, and fasten them Temple-doors: which after some days view, were taken down, and laid in the Treasury for a second monument. The Poet said, but he appeal fame for the Author of the device; *Phoenices primi (famae si creditor) si, Mors rudibus vocem signare figuris*. But certainly writing began with Moses.

It was the discipline of God's own house, for two thousand years, to feed his eldest sons only with tradition. This is a great argument with the Poeticians. But by their leaves, the diverse restitutions and reformations of God's true worship, argue that those times were not so generally fortunate for religion. And suppose that in one or two families, when men were at the fewest, their hearts at the purest, and their lives at the longest, Religion were so

retained: yet was it not only by Tradition, but by Visions, Oracles, and other Rudiments, which might be to them instead of writing. But when the number of men was increased, and their years shortened, and their hearts more corrupted; the conveniency of writing was taken up, both for the spreading abroad, and bet^{••} learning at home, the will of God. Thus *Moses, Samuel, Esdras*, were not only for their own times, God's holy Orators; but for the perpetual benefit of a^{••e}•ages, his full Secretaries. We are told of the *Druid's*, certain Pagan Priests of France, that in their Rules abhorred writing: But now where are those Rules? What Print remains of their Precepts? Their very names had been unknown, but for writing.

The Gospel also is written: Whatsoever may cause our joy to be full, w^{•••}soever may perfect us for every good work, whatsoever may make us wise $\langle \diamond \rangle$ salvation, all this is written. *Let no man pres^{••e} to be wise; above that which is ^{•••}ten*; especially, not to be wise against that which is written. These holy M^{•••}scripts were highly prized by our forefathers $\langle \diamond \rangle$ the old woman that sold Books to *Tarquin*, did set such a price on them, to might h^{•ve} made a *Tarq^{•••}* ransom. Printing hath yet more advanced this benefit; that it is a question, whether ever Learning so far excelled ignorance, $\langle \diamond \rangle$ Scholers h^{•e} by $\langle \diamond \rangle$ help exceeded Scholers. *Their $\langle \dots \rangle$ into $\langle \diamond \rangle$ the earth, and thei[•] $\langle \dots \rangle$ the ends of the world*. Their sound, yea now if $\langle \diamond \rangle$ *ill their L^{••e}*: and for th^{••} words, their *Writings. His arcana $\langle \diamond \rangle$ terra $\langle \diamond \rangle$ for^{•••r}*. That God's Will is near as well known as his Works; and the Book of Grace is now become like the Book of Heaven. There was nothing wherein Israel out-stripped all ^{••e} world, more than in this privilege; the Pledge of God's holy Cove^{•••}, the Law written with his own finger. *He hath not dealt so with other $\langle \diamond \rangle$.*

$\langle \diamond \rangle$ how great a favor is done to that Nation, where he bestows hi[•] G^{•spel}? Th^{••} $\langle \dots \rangle$ a killing Letter, this is the power of God to salvation. H^{•ce} is God th^{•••}ghly disp^{•e}sed with any peopl[•] where that come^{••}ds. Sui^{••r}s ^{•ht} $\langle \dots \rangle$ love to Virgins, when upon just cause they fall off, call for their $\langle \dots \rangle$ again. So when God begi[•] once perfectly to dislike, the f^{•st} $\langle \dots \rangle$ withdraws, is his Gospel. If our fore-father[•] had but ^{•old} $\langle \diamond \rangle$ some $\langle \dots \rangle$ its concerning the worship of God, ^{•ny} whole cou^{••}ies (that $\langle \dots \rangle$ day without God in the world) might well have envied our happi^{••}. $\langle \diamond \rangle$ we take not what we take, upon trust of men's report: for me have $\langle \diamond \rangle$ written Word, and may survey at the full that great mystery of god^{•••e}, which not only Kings and Princes, but even Saints and Angels have $\langle \diamond \rangle$ to behold. If this meditation did thoroughly sink into our affections, if our ^{••e}ctions were truly moved, they would call upon us for thankfulness, and $\langle \diamond \rangle$ thankfulness would appear in our careful obedience: yea, this ^{••ve} would set all able Pennes on work, to write the praises of God. Not t^{•t} I desire, that those who travail only with the wind, should be delivered of th^{••} emptiness: there be too many foaming Brains in the world, that soil $\langle \diamond \rangle$ Virgin-Paper with their unchaste scurri^{•ities}: such weeds, being dinged $\langle \diamond \rangle$ carnal humors, grow too fast of themselves. So the Farm of Antichrist commands many Ploughes in Europe, Seminaries of heretical Seedes, to make a Harvest for the Devil. They violate the works of all writers with the clipping-sheeres of their Expurgations: which dealing is as cruel to the dead, as their Spanish Inquisition is to the living. As that Giant did proportion the bodies of all his guests

to the Bed of his Harlot: so doth the Pope o't and fashion all writers to the Bed of the Whore of Babylon. Against him, if we employ not our tongues and Pennes, according to our several abilities, they are both worthy to lose their cunning. Here both let our tongues be like the Pennes of ready writers, and our Pennes like the tongues of ready speakers.

To conclude: What shall we render to the Lord for his mercy, in writing these blessed Covenants? We can give nothing but the Tables, it is He that $\langle \diamond \rangle$ write on them. Our hearts are but a bare Board, till God by his finger i••ave his Law in them. Yea more; we are a rough Quarry, and it is He $\langle \diamond \rangle$ must hew us out, and square us fit for himself to write upon. God come••ted the Law to Moses his hands; his hands were whole, but the Tables were broken. God hath entrusted his Gospel to our hearts; if we abuse it, the Gospel shall remain whole, but our hearts shall be broken. He is more resolute than *Pilate; What I have written, I have written*. It is our woe, if we ••ke that blessed Writing, which is a Covenant of mercy for us: for then t••t other hand-writing, the Law of Wrath, shall stand in force against us. Let us beseech him, that hath written these things to be read with our eyes, also to write them in our hearts; that so we may find our names written in the •ooke of Life.

The Number follows: it is a *second Epistle. Abundance cautela non nocet*; especially where the matter is of consequence, and the danger of such despe•••sse, as concerns the saving or losing of the soul: which if a man have $\langle \diamond \rangle$ lost, he hath nothing else to lose. *This second*; not so much fearing the mis••ri•ge of the first, as hoping to work better confirmation by the next. Some will come at the first call, as *Matthew* did: some tarry to the third, as *Samuel* $\langle \diamond \rangle$: some stay it out to the last hour of the day but one, as those *laborers* did. God calls at any time, Preachers must call at all times: the second exhortation may speed better than the first: one Sermon may have happier success than all the rest. *The faithful servant, whom his Lord hath made ruler over his household, gives them their meat in due season*. First, it must be good *meat*, for wholesomenesse: fancies of their own •rines, will but fill them full of wi•de. Secondly, it must be *seasonable*: comforts to the obstinate, and thunders to the despe•••, are Dishes quite out of *season*. Thirdly, it must $\langle \diamond \rangle$ iv•• them: $\langle \diamond \rangle$ may not $\langle \diamond \rangle$ till they call for it; their souls commonly are not $\langle \dots \rangle$ to be hungry. Fourthly, it is not enough to purvey well, and stock our $\langle \diamond \rangle$ head, but w•e must dispense it to their hearts. There may be a whole M•g••• of knowledge, and the people never the fatter for it, unless it $\langle \diamond \rangle$ impaired. Fifthly, it must be given by way of *distribution*: it is not sufficient to se• it before them in gross, but in the retaile of particular application $\langle \diamond \rangle$ the Chirurgicalian not only makes the Plaister, but lays it on too. In vain doth the rich man discourse of Bread to the empty; or the Physician read a Lecture on the Patients disease, and so leave him. Sixthly, all this must be frequent: we must do as we pray, Give them their daily Bread. *God hath sp••en me, twice, ha•e I heard it: yea, twice and thrice, oftentimes, saith Elihu*. Sin is not so easily killed, that we should say of it as *Abishai* said of *Saul*. *Let we smite him to the earth at once, and I will not smite him a second time*. It were a happy riddance of so micshievous an enemy, if we could hit him as cunningly, as *Joab* did *Amasa* treacherously; who *smote him in the fifth ribbe, and struck him not again*. But this *Hagar* will abide many blows, before she be••ned quite out of doors.

The building of the Church goes slowly forward: it were an injurious ce•sure, to tax *Solomon* of slackness in founding the House of God. Great Bodies must have but slow motions. Much time is required to the preparing of the Materials: albeit *David* had laid a great part of the Timber and Metals; yet many a Tree must be felled and squared, many a Stone hewn and polished, ere this foundation be laid. Neither could those large Cedars be cut, sawen, seasoned in one year. Though he had an hundred and fifty thousand Laborers employed in bearing burdens, and hewing Stones; besides their three thousand and three hundred Overseers: so did the main stress of the Work lie upon Proselytes. Though he raised a Tribute for the Work, of the Nations; not of money, but of men: though thirty thousand Israelites were levied for this service; yet four whole years are spent in so vast a preparation. Christ hath many Builders, for the perfecting of his Church: thousands of Preachers have spent their days and labors upon it; yet still it needs more: Still let us pray him for more Laborers, and for the redoubling of their pains. Our souls be such knottie Trees, and our hearts such rough and hard Quarries; that without the mighty pains of many hands, we will hardly *lie* right and fit in our designed places. Line must be added to Line, and Letter to Letter; a second Epistle to the former. It may be, we answer at first with *Peter*; *Not so, Lord*: yet after a second or third motion, we grow better advised. It may be, we pass the *first and second year* without a spiritual tillage: we have heard this holy Doctrine once and again, but it bred no cogitations in us, except such *as grow of themselves*; natural, worldly, corrupt: yet the third time we may be won with these heavenly comforts, and bring forth the fruits of obedience.

Yet let us beware of protracting our conversion: when we repel or neglect one good motion, we are not sure of a second: yea, he is justly hardened against the second, that hath resisted the first. Sin hath a shrewd Title, when it can plead prescription: and Satan thinks his evidence as good as eleven points at Law, when he hath once got possession. Let him be sure of thy youth, and he will be confident of thy age. There was an Abbot of this Land, that desired a piece of ground which lay conveniently for him: the owner refused to sell it: yet with much persuasion, was contented to let it. The Abbot hired it for his Rent, and covenanted to farm it only for one Croppe. He had it, and few it with Ac•res; a Croppe that lasted three hundred years. Satan begs but the first Croppe: let him sow thy youth with Acorns, they will grow up with thy years to sturdie Okes; so big-bulked, and deep-rooted, that they shall last all thy life. Let us take the first opportunity of God's gracious motions and monitions; or if we have omitted the first, let us apprehend the second: or if (as it is too true) many have passed unanswer'd by us, let us embrace the present invitation; and even now with faith and repentance turn to our Savior, that he may never lose a *second* labor.

The Tenour follows; which is, to *stir up our minds*. We use not to stir up cold ashes, but embers that be warm, to re-kindle the live coals that are hid under them. The Apostle does not profess to teach them new Lessons, but to hear them say over their Parts: not to catechise them in the foundation and Principles; but rather to rub up their memories, with a recollection of their former Notes, as it were a repetition of his Sermons. It argues some mistrust in the Master, of non-proficiencie in the Scholar, when he turns him back to the beginning of his Book, and apposeth him in his first Lesson. Saint *Peter* will not so discourage his Disciples, but rather takes it as granted, that they knew; and more needed excitation,

than information: as if he meant not to press the Doctrine, but the Use. When we lay on green wood, we blow the fire, not stir it: when dry, we stir the fire, and need not blow it. Proselytes stand in need of kindling: well improved Christians require but *stirring*. There is mettle in many a good Horse, which he will not show, till you give him the Spurre: put him to it, and he answers your desire. *Samson* sleeps, till he hears, *The Philistines be upon thee*: then he rouseth up himself, to their bane. How many a good deed had been lost, if the doer had not been seasonably *stirred up*.

Why are the words of the wise compared to *Goades*; but to show, that the best in God's Teame need pricking forward? An easy rhetoricke draws us to evil: yea, it is hard not to run down the hill. The proneness to sin is so much stronger in our nature, than to good; that every least motion prevails for the one, scarce any instigation for the other. Our war against sin and Satan is perpetual: other hostilities admit some truce, ours is not determined but with our lives. Lest therefore we should take a dangerous and unkindly rest, God hath set his Ministers, like Trumpets and Drummes, to call us to our Arms, to stir up our strengths, that we be not surprised unawares. Let our weapons be always in readiness: as *Seneca* said of *Caesar*; That he did quickly sheathe the sword, but he never laid it off. The sight of a weapon discourageth a thief: while we keep our javelins in our hands, we scape many assaults. It is our Office to give you the Alarm, and to *stir* you up: be it your care to maintain the battle. And as the end of all war is peace, so your militant conflicts shall be crowned with victory, and your souls received into the everlasting peace of Jesus Christ.

The Order is last, *By way of remembrance*. This is a just order and method, first to teach the way of the Lord, then to remember men of walking in it. We are not only called Teachers, but *Remembrancers*. And as this Epistle seems to be called after a sort by the Author, a rehearsal-Epistle: so all our Sermons are but rehearsal Sermons; pressing the Doctrine you have already learned, *by way of remembrance*. There is reasonable good strength in our judgments, but a great decay in our memories. *If ye know these things, happy are ye if ye do them*. •because you hear these things, you have happy ears: because you see these sacred mysteries, you have happy eyes: because you tread in God's Courts, you have happy feet: if you remember these things, you have happy memories: these things if you purpose to do, you have happy resolutions: but these things if you practice, if you do indeed, you have happy souls: and the Lord make us all thus happy.

Your pure minds.] This is the object of his excitation. There is *Purit*• (ϕ) , an outward profession of purity, an inward corruption of hypocrisy. All the care of hypocrites, is to seem pure; a strange kind of Atheism: •s if they thought, that their thought was not known to God. Not an oath comes from them in a month; that's well: but scarce a true word in a twelve-month, and that's very ill. *Sapphira* will not stick to lie unto *Peter*, that durst lie to the holy Ghost. Hypocrisy is a lie unto God, as dissimulation is to man. Such men's actions are but real equivocations. They are not only *Lupi in •vili*, but *Lupi in •villâ*; Wolves in a Sheep-Cote, yea Wolves in a Sheepes Coat. Like the fruit that undid us all, which was *Pulcher in visu, in tactu mollis, dulcis in g•st•, mortifer in effectu*. There be many that have pure-shining skins, glorious shows, but black insides. *Moses* perceiving that the people durst not look upon the Sun of his

face, clouds it with a veil; and would rather choose to hide the work of God in himself, than want opportunity of revealing God's will to the people. He does not stand upon terms of reputation: If there be glory in my skin, God did put it there; he would not have set it in my face, if he had meant it should be hid: rather do you hide your faces, that are blemished with your sins; and do not look, that in favor of your weakness, I should wrong God and myself, in seeming less happy than he hath made me. But without all self-respects, he rather modestly hides his glorified countenance from them, that by this means he might deliver God's message to them. Hidden purity is more gracious and acceptable to God, than that which is openly boasted. Such a happy Talent is best improved, by being laid up: as Moses had more glory by his veil, than by his face.

Christian modesty teacheth a wise man, not to expose himself to the fairest show, and to live at the utmost pitch of his strength. There is many a rich Stone laid up in the bowels of the earth; many a fair Pearl laid up in the bosom of the Sea; that never was seen, nor ever shall be. The Stones which were laid in the foundation of the Temple, were not rude and rugged, but hewn and polished. Albeit they lay buried in the earth, from the eyes of men, they were of equal value with the rest: though less conspicuous, no less precious. No small number of the noble graces of God's servants lie hidden and undiscerned; which are not less acceptable to him, because less notable to others. Hypocrites are all for show, God is all for truth: even the grace concealed, shall be crowned. There is many a goodly star, which because of the height, comes not within our account. The Lord Jesus himself did hide the glory of his Deity under the veil of his flesh, Majesty under vileness; and did shut up his great and divine Miracles with, *See you tell no man*. Not that I would have graces unprofitably buried, but I would not have them proudly boasted. Let us be *Puri*, not *Puritani*. Those hearts be foulest, that care only to seem the purest. The world makes no account of unknown riches; whereas *malo me divitem esse, quàm haberi*. To what end should we dazzle men's eyes with admiration, when God and ourselves are conscious of our secret corruption? Why should we seek to be above those in show, to whom we are inferior in worth? Moses his face was fairer than his veil, his heart fairer than his face: too many have their veil fairer than their face, their face fairer than their heart. Modest virtues shall shine through their veils, when the vain-glorious shall be wray their shame through their coverings. How contrary are hypocrites to that faithful servant of God, Moses? He spake to God bare-faced, to the people veiled: he shown his worst to men, his best to God: but they show their best to men, to God their worst. But God sees both their skin and their heart: and I know not whether he more hates, their skin of dissimulation, or their heart of corruption.

There is *Puritas mentis*, a pure mind, without which all other purity is but uncleanness. There is *Puritas legalis*, that is, of nature; irrecoverably lost in *Ad••Who can bring a clean thing out of an unclean?* Black Moors will sooner breed white children. There is *Puritas Evangelica*, that is, of Grace; which all must have that shall be saved. Who shall ascend into the Hill of the Lord? *He that hath clean hands, and a pure heart*. This *Pureness* is either *Impu••ius*, whereby the pureness of that immaculate Lamb is made ours: *They have washed their garments, and made them white in the blood of the Lamb*. Or *Inc••tiva*, inherent pureness: *Every man that hath hope in Christ, purifieth himself, $\langle \phi \rangle$ he is pure*. For there must be *aliquid nostrum, in nobis*, though not

à nobis. After that the Sun hath given his light to the stars, they shine: principally, by that borrowed light; accessorially, by a light of their own. *Quicquid Christus operatur pro nobis, hoc operatur in nobis.* Whatsoever Christ hath wrought for us, that he hath wrought in us. Or it is *Comparativa*, in regard of others: so the godly are Myrtles, but in a field of Nettles; Lilies, but in a forest of Thorns; Wheat, because there is much Chaff by them. Wooll may be pure white in respect of Pitch, but compare it with the Lilie: the Lilie is pure white in respect of Wooll, but compare it with the driven Snow: there is no pureness of man that dare stand the judgment of God. *The stars are not pure in his sight, nor the heavens, nor the Angels.* The right Puritan, that saith *he hath no sin*, is convinced *ex ore proprio*, out of his own mouth: even therefore he hath sin, because he says that he hath no sin: that very speech is a sin. *In non peccando puritas Dei, in peccata non imputando puritas hominis.* The Scripture propounds many examples of purity; yet they all had their blemishes: the brightest day was not without some cloud. *Howle ye Firre-trees, for the Cedar is fallen:* if the gallants be foiled, what shall the underlings do? That is a woeful purity, which does not only choose to stand in the sight of mercy. For perfect purity; *Optandum est, conandum est, petendum est, confidendum non est.*

Wherein then consists this *pureness of mind*? Not in any perfection, as if it could be so in the sight of God's justice: what is he living on earth that must not confess, *Against thee O Lord have I sinned?* But he is said to have a *pure mind*, that lives *sine scandalo*, though not *sine peccato*: or that takes no liberty to do the least evil: though he doth often admit sin, he does never intend sin. *Pura men's nequit consistere cum proposito peccandi.* He that hath resolved to be nocent, though he do not the purposed act, before God is not innocent. The undertaking of treason, though the fact be hindered, is treason. Or he that is *pure* in the inner man; *He that is borne of God sinneth not; In quantum ex Deo natus non peccat.* If with any fighting; he could get the victory over flesh and blood, he would never sin. Or he that indeavours to be *pure*; as having always a respect to that eye, which hath always an eye of respect to him: *Walk before me, and be thou perfect.* The *mind* may be said to be *pure* in three respects:

1. *Puritate fidei*: faith apprehends the blood of Christ, and this purifies it. So it is rather passive, than active: not so much *Pure*, as *Purificata*. The air no sooner receives the clear aspect of the Sun, but it presently becomes light. If Christ send forth the beams of his righteousness into the heart, it is made pure. *Blessed is he whose sin is not imputed.* That which makes us blessed, makes us pure, for none but *the pure in heart are blessed*. This is the sole perfection of a Christian, the imputation of Christ's pureness, and the not imputation of his own impureness. It is in a manner all one, not to have committed sin *in actu*, and not to be held culpable of that sin *in reatu*. A garment that is thoroughly washed, may be as clean as though it never had been stained. *Such were ye*, saith Paul: which implies, that *such they are not*. If the Lord wash us, shall we not be clean? *Purge me with hissope, and I shall be clean: wash me, and I shall be whiter than snow.* It was a costly Bath, wherein we were washed before we could be clean: but if anything could do it, this must. *The blood of Jesus Christ cleanseth us from all sin.* He prayed till he groaned, he groaned till he wept, he wept till he sweet, he sweet till he bled, he bled till he died; and all to make us a warm Bu•, wherein our cold and foul souls might be washed pure and clean. Never was anything washed at so high a rate as the Christian soul. *Naaman had an easy cure; Wash in Jordan*, a common and unforbidden river.

The diseased in *B•thesde* found some more difficulty; they must wait the moving of the water by an Angel, and be waited on by an officious friend, or they were never the better. Some have washed their rotten carcasses in the fairest flowers of the garden, the choice delicacies of nature, the clearest fountains. Histories tell us, that the blood of Infants and Innocents hath been prescribed for a Bath to Tyrants. But the Christians Bath is the Bath royal, the precious blood of the King of all the world. This only can make us pure: It was the Jews imprecation, and it proves their vengeance; *His blood be upon us, and upon our children*. It may, in a good sense, be our appreciation, and shall be our blessedness, *His blood be upon us, and upon our children after us*.

2. *Puritate poenitentiae*: so the conscience knows no foulness by it self, which true repentance hath not sorrowed, and which the mercy of God hath not pardoned. For God esteems sin indeed repented, as if it had never been indeed committed. This, though it finds not the heart *Purum*, yet leaves it *Purificatum*. The garment of our life gathers many spots, which God suffers us to wash out with our penitent tears. This was *David's* physic and bath, whensoever he had been sick or fouled with sin. *I make my bed to swim, and I water my couch with my tears*. Yea it seems, they were his food also, even his meat and drink: for meat, *My tears were my meat day and night*. And for drink, *I mingled my drink with weeping*: that was the spice of his cup. *Thou writest bitter things against me; when thou makest me to remember the iniquities of my youth*. *Moses* his ten fingers write bitter things against us, till the finger of Christ wipe them out. Saint *Paul* calls it a *Handwriting against us*: not that God's Laws, like *Draco's*, were writ in blood; *For the Law is holy, and the Commandment is holy, and just, and good*. They were holy characters; but our sins made them letters of blood against us. When we commit a sin, we write a bill of our hand against ourselves; whereby we acknowledge our souls to stand indebted to God's justice. Now unless this debt be discharged, and the bond cancelled, to prison we must; and there lie till we have satisfied the uttermost farthing: and that (God knows) will be long enough; for a farthing is more than we are, or can be worth. This black bill is cancelled by Christ only; whose blood hath so defaced and obliterated the reckoning of believers, that God doth not read our receipts, nor call us to accounts. Unbelievers only suffer the whole forfeiture to fall upon their necks.

Now what Christ did with the blood of his body, that in some sort we must do with the blood of our souls, our penitential tears; that we may be discharged of our sins forever. One color laid upon another, doth away the former, and remains it self: as the cunning paintresse deals with her face; sometimes she blots out pale, and writes red. Our sins are red as scarlet, our tears white as snow: let these latter fall upon the former, they shall not only blot them out, but stand in their room: so we beautify our conscience, by blotting out red, and writing white, pure innocence. Our sins stand in God's register, till our sorrows come. *Thou tellest my wanderings; put my tears i•t• thy bottle: are they not in thy book?* The first give place to the last: our wanderings were written in that book; but when our tears come, God blots out wickedness, and writes repentance. And so we have our acquittance, even a general one, from the beginning of the world; *Adams* sin and all, to the day of the date thereof; a full *quietus est*. *Pharaoh* and his host were not surer drowned in the red sea, than Satan and all our sins are drowned in our tears. These the Fathers call our second Baptism: *secunda Tabula*

post na•fragium. No soul so polluted, but repentance can wash it clean and *pure*, and present it blameless to God through the faith of JESUS CHRIST.

3. *Puritat• gratiae*; sanctified to a holy life, and devout obedience. Not that sin does not *superesse*, remain; but it shall not *superare*, reign in us. It will be a Tenant, it may be a Tyrant; it shall have no dominion, or at least no peaceable one. This Usurper would fain be King of man, as the Devil writes himself Prince of the world: but the *pure mind* will never acknowledge fealty or allegiance to him. *Sentit, non consentit*: she feels his assaults with grief, but she knows it would be a worse grief to yield unto them. She will not buy her peace with her loss; being assured, that this trouble will not last ever: resistance shall be crowned with victory. From sudden thoughts of ill, no man is free: but here is no deliberation, no consent, no delight. There is *Nativit•••eri*, the conception of sin; and *Nativitas ex utera*, the birth or action of sin. None are pure from the former: the Sun cannot be rid of clouds, but he labors to disperse them. *Melius est nubere, quam urere*: he does not say, *quàm c•les•eri*. There is great difference between passive Fittes and Heats, and voluntary Inflammings. The will of this *purified mind* in sinning, is not properly *voluntas, sed velleitas*; as it were a will against a man's will. As the Mariner in a tempest doth cast his goods into the water, his rich fraught over-board. Or the true man assaulted on the way, gives his Purse to the thief: yet neither of these with full consent of will. If the regenerate be over-borne to do amiss, it is with reluctance before, and with repentance after: *nec invadit sine pugna, nec evadit sine poenitentia*: it got in with blows, it is thrown out with tears.

We are not Sins voluntaries: at the most, but pressed soldiers against our wills. As in a rebellion or tumult, a Drumme is beaten up, a Trumpet sounded, to call a faction together. Some are glad of the occasion, quickly up in arms, apt for mutiny, ready to do mischief: a loyal subject opposeth the conspiracy, strives against it, but cannot prevail with the unruly multitude: yea he is taken by force, compelled to join with them, and to draw his sword against his awful and lawful Sovereign. The subject thus drawn in, is in as much danger as the rest: but a wise and gracious Prince doth here distinguish; and while he executeth due vengeance upon the mutiners, he gives this man his free pardon. In an ungracious soul, one passion is enraged, and presently all the affections muster up their forces, and join in the confederacy of sin. But in the faithful there is a resistance; the fear and love of God withstands the hurly-burly: and though the throng of natural lusts prevail against grace, and overcome man to sin; yet the God of wisdom and mercy will forgive him; when the other receives the reward of a rebel.

The *pure mind* abhors dissimulation: that man neither wrongs others with the sin of deceitfulness, nor wrongs himself with the deceitfulness of sin. In the one he is *Rectus cord*, in the other *mundus cord*. His soul is like *Canaan,aland of brooks and fountains, that spring out of valleys and hills*: there be the springs of knowledge to guide his ways; and brooks of tears to mourn for his errors. His charity stands like those *fields of wheat and barley: vi•es, figtrees, and pomegranates*, are his fruitful meditations and contentful thoughts: *oil and •••ey* are the grace of his lips. His understanding is full of good things; his whole life, *welles and vineyards*, to relieve and comfort himself and others. His very *rocks are iron*, and his *hills yield brass*: his

most barren works have some profit. His whole self is like the Garden of *Eden*, wherein stands the Tree of life, Jesus Christ. When he dies, *Tanquam Paradisus ingreditur Paradisum*, one Paradise enters into another.

This is the blessedness of a pure heart: but in the world there is *Heart* enough, and good store of *pureness*; yet they have ill luck, they cannot meet: it is rare to find *Puram mentem*, a *pure mind*. It comes to my memory, what I have found observed of the word *Conscientia*; that it ever had ill luck in the Church, and could never be found at once in full syllables. *Conscientia*; altogether, he calls Devotion: take away the first syllable, it is *Scientia*, Knowledge: cut off the next, it is *Entia*, Means or worldly maintenance. First, in the times of profaneness, there was *Sci*, and *Entia*, learning and living, knowledge and maintenance: but *Con* was left out, Devotion was wanting; they were ungodly men. In the next age, there was *Con*, and *Entia*, Devotion and Exhibition; a rich and religious, yea a superstitious number: but *Sci*, Knowledge was failing; they were not the learned'st Clerks. In the third age, *Con*, and *Sci*, Learning and Devotion were both lost, and only *Entia* was left: they had the honors and manners, the fat of the land. But now in this last age, it is come round: we have *Con* and *Sci*, (let our thankfulness bless God for it) a learned and religious Clergy; only our *Entia* is taken from us: our livelihood and subsistence is exhausted by Sacrilege. The like fortune hath a *pure heart* in the world: *pureness* goes one way, and the *heart* another way, and these two have much ado to meet. There is no lack of *hearts*, every man hath one, some have more than one: and for *pureness*, it abounds: proud dames will have *pure* houses, *pure* tables, *pure* floores: their ruffles of the *purest* linen, their garments of the *purest* stuff, their diet of the *purest* meat, their chains of the *purest* Gold: hypocrites will have *pure* eyes, *pure* tongues, *pure* habits, *pure* garbes and gestures. The profane sort are all for a brave *heart*, they make a pish at *pureness*: the dissembling sort are all for a show of *pureness*, no matter for the *heart*. This is the devils plot, to keep *pureness* and the *heart* asunder. *Purity* will do well in nothing without the *heart*: the *heart* can be happy in nothing without *purity*. It is great pity, two such sweet compaions should be kept asunder, the God of all grace and mercy bring them both together.

Travelers, when the ways be fair and pleasant, make the longer journeys: a *pure mind* and an holy conscience are such sweet and delightful things, that I take leave to prosecute this argument a little farther, by way of application. We all desire a clean soul; where shall we have it? *Create in me a clean heart, O God; saith David*. Neither Saint nor Angel stands in his way; he troubles not them with his prayers. *Abraham knows us not, Israel cannot hear us: David* loved and honored the memory of *Abraham* and *Jacob*, his Fathers: yet he does not present them his petitions. I touch it, with indignation at that superstitious prayer of the Romanists; *Sancta Virgo Dorothea, tua nos virtute bea, cor in nobis novum crea*. But let us know, none can create a clean heart, but he that made all hearts: he only that *formed the spirit of man*, can reform the spirit in man. And to show that a *pure mind* is so far from being a common blessing, or easy attainment, it is called a point of *Creation*.

1. GOD made the world by his Word, and by his Word he makes a *pure heart* within us. If he give but his *fiat*, or his *vol*, *mundare, Bee thou clean*: our Leprosy is gone. Yea, this seems to be

more difficult: for the world was created *ex spiritu eris*, by the word of his mouth; but the *mind* is *purified ex sanguine cordis*, by the blood of his heart.

2. GOD made the world of no preexistent matter; for before it, there was nothing but Himself, and Himself cannot be parted. This was wonderful, yet the creating of a pure heart in a greater wonder. For then, as there was nothing to exist, so nothing to resist: he made the Mass, and that was a passive matter, to be formed at his pleasure. But here is a rebellious opposition, a stubborn will to be subdued. There God said, *Let it be so*, and it was so: here he hath spoken an hundred times by his Word, *Thus I would have it*: and we retort, *Thus we will not have it. I would have gathered thee, at nolui, but thou wouldst not*. Thus he is more troubled to make a *pure mind*, than he was to create a world. How do they abuse the opportunity of grace, and cozen their own fowls, that promise themselves an easy conversion at their own pleasure? God made the world in six days, how many years hath he been in *purifying* our hearts, and yet it is not done.

3. GOD took six distinct days in creating the world, and he seems to have six distinct works in the cleansing of our minds. First, in the first day he made the light, when darkness was upon the face of the deep: light and darkness were not *duo positiva*: but he *divided the light from the darkness: and he called the light, Day and the darkness, Night*. Darkness overwhelms us by Nature, and God's first work is to enlighten our understandings by the knowledge of his will: *He that commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the glory of God in the face of Jesus Christ*. Yet some darkness still remains; and we may call the light, knowledge; and the darkness, ignorance. Secondly, in the second day he made the Heavens, and set them a moving in their right courses. His second work here, is to frame in us an heavenly will, to rectify our obedience; that we might do his will on earth, as it is done in Heaven. *He divided the waters which were under the firmament, from the waters that were above the firmament*. Our firmament is *Terminus cognoscibilium*; school-tricks are waters above the firmament. Thirdly, in the third day he separated the sea from the dry land: and *He called the dry land, Earth; and the gathering together of the waters, Seas*. So here, he causeth the deluge of natural corruption to sink down, that the firmness and beauty of this new heart might appear: and he calleth the dry land, *Grace*; and the confined waters, *Nature*. Fourthly, in the fourth day he made the Sun, Moon, and Stars, all those refulgent lights of heaven. So here he createth in us faith, charity, joy, patience, and peace; those lamps and ornaments, that give luster to a renewed soul. *He made two great lights: the greater to rule the day, and the less to rule the night*. Our two great lights are Faith and Charity: one rules the day, keeps our mind in a perpetual light: the other governs the night, doth good in the darkest shadows of necessity, of discomfort. The Sun shines smilingly on thee in thy prosperity; the Moon, that is thy comfort in adversity: but take heed of abusing either; for so thy Sun may be darkened, and God will turn thy Moon into blood. Fifthly, in the fifth day he replenished the air with fowls, the sea with fishes, the earth with beasts. So here, he fills every corner of the heart with sanctified affections. We are full, as the world then, *reptilium, volatiliium*: let us mount up to heaven by grace, though we creep upon the earth by nature. Now came that *Crescite & multiplicamini*, the seeds were sown that should soon multiply. The Lord sows in our hearts

his holy Word, the seed of eternal life; let us be fruitful of good works. Indeed bad doctrine is a seed too; but *non vidit quod bonum*; God did not see it was good.

Lastly, in the sixth day, he made man: and here he re-makes him, creates him a new man in Christ Jesus. You will say, he is able to do this in a moment, as he wrought upon the malefactor on the cross at his last hour. So he could have made the world in a day, in an hour, in a minute: but it pleaseth his *••sedome* to take longer time, both in that work, and in this: that we might *••ke* heed of fouling that heart, which he hath taken so much pains to make clean. As exquisitely and deliberately as the great world was made, as perfectly good as all things were; the sin of man soon corrupted all. After all God's cost and labor upon us, our minds may be quickly defiled. Now when God had dispatched all his works in six days, he rested the seventh: so if we labor, with him, in the cleansing of our souls, all this week of working-days; we shall then rest with him in the Seventh, the heavenly and eternal Sabbath of the Saints.

To conclude; we see how sweet the condition of this *pure mind* is. *Hugo* saith of that man, *Vtitur amico ad gratiam, inimico ad patientiam, ad benevolentiam cunctis, quibus potest ad beneficentiam*. God doth not charge him with his own sins, as if he had never done them; nor with the sins of others, because he did not approve them. He is composed in prosperous fortunes, with adverse not dejected. Set *Belshazzar* in the midst of his Princes; his cupboard of plate furnished with the sacred bowles of Jerusalem, the spoil of God's holy Temple: and in contempt of their owner, causing healths in them to his Mistresses, and singing carols in the praise of his carved gods: yet because there is a foul heart within him, this sumptuous, this presumptuous feast shall end in horror; and that such an horror, as shall put the blood out of his face, the music out of his head, the joy out of his heart forever. But lay *Lazarus* at the gate of unmercifulness, lay *Job* on the very dunghill of miserableness, and give them *mentem synceram*, an honest and quiet heart: and *Adam* could not have been so happy in Paradise without it, as they were out of Paradise with it.

The man of a *pure mind* is always of a cheerful look, because there are no secret snibblings within him; he is not troubled with that they call *Singultum ••rdis*: the good man may be evermore the merriest man. The holy soul is the love of God, the joy of Angels: her eyes dare look upon the glorious Judge, whom she knows to be her Savior. Her heart is courageous, she dares stand the thunder; and when guilty minds creep into corners, she is confident in him that will defend her. She challengeth the whole world to accuse her of injustice, and fears not the subornation of false witnesses, because she knows the testimony of her own conscience. Her language is free and bold, without the guiltiness of broken stops. Her forehead is clear and smooth, as the brow of heaven. Her knees are ever bent to the Throne of grace, her feet travelling toward Jerusalem, her hands weaving the web of righteousness. Good men bless her, good Angels guard her, the Son of God doth kiss her: and when all the world shall be turned to a burning pile, she shall be brought safe to the mountain of joy, and set in a Throne of blessedness forever.

That ye may be mindful of the words which were spoken before by the holy Prophets, and of the Commandment of us the Apostles of the Lord and Savior.

THE pretended title of that great usurper over the consciences of the Christian world, is fetched from the Succession of Saint *Peter*. How do his sycophants magnify Saint *Peter*? But it is their cunning, to reflect all that honor upon their Master. Otherwise, they would shuffle him up in the crowd of the Saints, and make no more reckoning of him than they do of Saint *Paul*; and that is little enough. But now they call him the Coryphe of the Apostles, the Prince of their souls, the Porter of Paradise, and supreme Lievetenant of the Crown of heaven: as we find it in a book of theirs, which they call, *the Occupation of the soul*: certainly, the vainest occupation that ever soul was bound prentice to. They tell us, that he was ever placed first, first mentioned, that he wrought the first miracle upon *Ananias*, that he made the first Sermon to the Gentiles after the coming down of the holy Ghost; that he did first visi•e such as were newly baptized, that he called and held the first Council that the Church prayed sollicitously for him, as for her Head, when he was in prison: that Saint *Paul* did not hold his Revelations for assured and authentical, till they had passed under the approbation of Saint *Peter*: that the Churches where 〈◇〉 resident as Bishop are all Patriarchall: that by his appointment Rome is the Mother and Mistress of all the rest. They have a world of other glorious titles for him, all which they mean to themselves. As even a Pope said, *Aenea• Sylvius*, that was *Pius secun••*: the former Popes did wisely in setting the 〈◇〉 on work to debate, whether the Donation of *Constanti•* the great to *Sylvester*, were good and valid in Law, or no: the better to ship o•er the master in fact, whether there was any such thing at all, or no. So he doth now employ his Parasites, to heap mountains of honors and attributes upon *Peters* S•ccessor, and to strive who shall most defy him: by this means to smother up the question, whether the Pope be Saint *Peters* Successor, or no.

I need not tell you of other differences, they are too palpable: *Peter* forsook the world, and followed Christ: the Pope hath renounced Christ, and follows the world. *Peter* had neither Gold nor Silver, but he had gifts and graces: the Pope hath neither gifts nor graces; but for Gold and Silver, such store, that he could spare it to shoe his Concubines Palfries. *Peter* would not suffer Captain *Cornelius* to crouch to him: the Pope rides a cock-horse on men's shoulders, treads upon Emperors necks, and keeps a quoile like the devil in every kingdom. But to pass over these, Saint *Peter* refers us to the doctrine of the *Prophets* and *Apostles*, for our only direction: the Pope tries his own Title, and imposeth upon our consciences only by tradition. I hope, forbidding of marriage, was none of *Peters* commandment: worshipping of Images, none of his: prayer to the Saints, prayer for the dead, far from any rule of Saint *Peters*. He never taught subjects to shake off allegiance to their Sovereigns; he never allowed, much less Sainted Traitors. *Fear God, honor the King*; this is the voice of *Peter*. *Fear God, kill the King*; that is the voice of his Successor. *He• quàm dissimilis!* How diverse, averse, adverse, perverse is this Successor!

Let all them that will hearken to that which Saint *Peter* says, (and all they must hearken to it, that will come to the place where Saint *Peter* is) observe my Text; *Bee mindful of the words, &c.*

Let all human inventions, in the matter of salvation, die abortive: *This is the way, let us walk in it; Bee mindful of the words, &c.*

Wherein he commends to us, first, a Treasure. Secondly, and the use of that Treasure. The Treasure is the Doctrine of the *Prophets* and *Apostles*: the use of that Doctrine and Treasure is our carefulness to observe it; *Bee mindful.*

The general parts their are two:

- 1. The Object of their mindefulnesse; *The words, &c.*
- 2. Their mindefulnesse of that Object; *Be ye mindful.*

Of the Object first severally, and then jointly. The former specialty of the Object is,

The words which were spoken before by the holy Prophets.] Not to dwell upon the particulars; as that, first, they are *worth*, for their plain certainty; not shadows, and abstruse paradoxes. Secondly, *spoken before*, for their antiquity; not things of yesterday; no new devices. Thirdly, *spoken by the Prophets*, for the authority: men that had their commission immediately from God himself. *Prophet* hath ever been a reverend and honorable name. Fourthly, *by holy Prophets*, for the sanctity: they passed not through the lips of a *Bal•am*, ⟨◇⟩ *Caiaphas*; but from men whose persons God had sanctified, for his heavenly errands. They were the *Pr••nno••ai••* of Heaven, the Registers of the Truth, the Secretaries of the holy Ghost, the Spokes-men of the Deity, the Mouthes of ⟨◇⟩ who is the Fountain of Wisdom, and Oracle of all Truth. We ⟨◇⟩ accomplished, what they fore-told, and their Prophecy become History.

The words of the Prophets, is the Law of God. *This is the Law and the Prophets.* All the Prophets, and the Law prophesied until *John*. God hath joined them together, let no man put them asunder. But it is objected; *The L•• and the Prophets were until John*: Why then should we be *mindful* of them now? They were until *John*, as a preparation and prediction of Christ's coming. He being come, that prediction, that preparation is ended: but still the Law and the Prophets remain both to confirm us in the s••ith of Christ; and direct ⟨◇⟩ the way of obedience to Christ. A man doth not despise his Schoolmaster, because he hath learned his Lesson. The Prophets were expounders of the Law, the Law was the Text of the Prophets. The Decalogue was that *Magna Charta*; to which, as to their common Principle, all their conclusions were reducible. As in Arithmetic, when we pass the number of ten, all the latter numbers be but compounded resumptions of the former. So all the Doctrine of the Prophets is but the exposition and application of those ten words, which God's own finger wrote in two Tables. Therefore *Malachi*, the last of the Prophets, to make a transition to the Gospel, in the very point of his passage towards the prediction of Christ and of *John Baptist*, seals up the Old Testament in his last Chapter, with *Remember ye the Law of Moses my servant*. *Moses* was a Prophet, and a Servant; the Law-bringer, not the Law-maker: yet God calls it the Law of his servant *Moses*.

The sum, then, of these *words of the Prophets*, is the Law of God: to this the Apostle here refers us; as *Isaiah* did before, *To the Law and to the Testimony*. How great is the honor of it, how

honorable the greatness! *The Law of God is perfect, converting the soul, &c.* There is the great honor. *I have written to them the great things of my Law: and, Fulfill ye the royal Law: there is the honorable greatness. Master, which is the great Commandment in the Law?* (was the Lawyers question) whereas all God's Commandments were great, upon assignation of any one above the rest, he meant to take occasion of accusing him. Therefore Christ's answer is full of circumspection; *Thou shalt love the Lord thy God with all thy heart: this he calls Primum & magnum, The first and great Commandment.* To this epitome of the first Table he subjoins, that *the second is like unto it:* and lastly adds, *On these two Commandments hang all the Law and the Prophets.* To this all Laws are subjected, and from this all good Laws are derived. For Authority, it gives all the Decrees of men the Checkmate. S. Augustine hath from Seneca a plain confession, That the Jews, otherwise a contemptible people, wheresoever they came, *Victi victoribus leges ded•rum;* the conquered gave Laws to their conquerors. To make a Law, is the chiefest point of majesty: and the best Law-makers have commended their best constitutions, by deriving them from God's Commandments: as if they could no way better confirm them, than by confessing where they stole them. Some of them have been so short of this conformity, that they have set down gross sins for their learned Statutes, and trespassed upon common Principles. Among some of them, murder hath scarce been punishable, adultery was pardonable, and theeverie commendable. But the pure, perfect, and unchangeable Law of God leaves no evil uncensured, no good uncommended: for which large comprehension, Peter Martyr compared the Ten Commandments, to the Ten Predicaments.

The best of this worlds wisdom, is but to drive corruption inwards; *Vitia (◊) abscindere, sed abscondere:* and in making men conformitants, many times to make them hypocrites. But God's Word hath a reach to the very secret purposes, and inmost affections: *sharper than a two-edged sword, dividing between the joints and the marrow, and discerning the thoughts and intents of the heart.* Like an Anatomist, searching and prying into every piece of a member, and reading a sound Lecture upon the smallest particle of a particle, spelling like a Criticke, the fractions of imperfect, and as yet unshapen cogitations of concupiscence. Whereas of a thought, kept within the compass of a thought, no Law of mortal man can determine. So that if a sinner can wash his bloody hands with Pilate, and not betray his bloody heart by word, deed, or writing, he cannot be by man found out.

Such is the perfection and majesty of this sacred Doctrine, though all advocates should be corrupt, and all champions cowards; that it is not a bare advertisement, which is granted by the Papists; but a Rule: not a potential Rule, only in regard of fitness; but an actual Rule: not partial only, for that is contrary to the nature of a Rule, which admits of no addition; but totally definitive and directive for God's service, and all our actions. *I have seen an end of all perfection, but thy Commandment is exceeding bread.* Broad enough, but we have staggering feet: the drunkard can scarce keep his path, though it be as broad as the Kings high-way. Our souls legs are borne crooked, and by the custom of sin we warp them more and more. The Idiot could say of his crooked sticks, that would not fadge and work to his mind; that they never grew but in the night, and that was the reason they could not see to grow straight. We take perverse, irregular, and crooked steppes, because we walk in the night of our own

willful blindness. The Way is broad enough, but the proud bear too great a breadth for the Way. The Rule is straight, but we are crooked: and, *that which is crooked, can hardly be made straight*. Crooked branches are straightened two ways; either by the hand of man, or by the fire. Those whom the hand of God's grace doth not rectify, are bound in bundles like thorns, and cast into that unquenchable Oven, the fiery Pit of Hell.

The Commandments of us the Apostles of the Lord and Savior.] This is the other Specialtie of the Object. The *Prophets* were Legal *Apostles*, the *Apostles* are Evangelical *Prophets*. Both these came to the world with *Commandments*: they do often indeed persuade us, counsel us, beseech us; (*I beseech you by the mercies of God; we pray you in Christ's stead*) but even those requests be *Precepts*. Doth not God therefore *command*, because he entreats? The very suites of Kings are *Imperative*: they must not ask, and be denied: much more shall we find the persuasions of God, *Obligations* to us. It is his gracious mercy, that entreats us to do that, which we are bound to do without entreaty. Every wise man will be easily requested to do himself good. When God sues to us, to save us, yea, to accept of salvation; we are sullen and desperate fools, to hinder our own preferment. *Paul* pleads to *Philemon*, his age and bondage, for arguments; the power of his authority, and Patent for it, in Christ. Yet, as if love were the strongest charm; *Propter charitatem petendo petos, for loves sake I rather beseech thee*: Was not this *Petition* as valid as any *Injunction*, in the heart of a friend, of a brother?

That the *Apostles* had power to *command*, is so far from being a question, that it is plain they could convey this power to others, by the imposition of their hands. *I give thee charge in the sight of God, who quickeneth all things*. And *Charge them that are rich in this world, that they be not high-minded*. I charge thee, to charge them. In the former, there is *Episcopal authority*: he that gives the charge, if he be not the chief on the Bench, yet is he greater than the Jury. In the other, there is *Evangelical sufficiency*; by virtue whereof, *Timothy* is enabled to charge men, *that they receive no other Doctrine*. *Pracipe divitibus, Charge the rich*: the rich are commonly great: nobility and wealth is joined together. *Curse not the King in thy thought, nor the rich in thy Bed-chamber*. That rich nameless Churl is ghesed by some to be *Herod*, or some other King. The rich man is a little King, among his neighbors; a petty God, to his underlings. *Dives, quasi Divus*. Yet, be they rich or noble, they are under the *command* of an *Apostle*; yea, under the charge of a *Priest*, in the Word of Jesus Christ. Kings themselves are not here exempted, though they have absolute command over all men in their dominions: as the *Fathers* interpret that of King *David*; *Against thee only have I sinned*: because he could sin against nobody else: yet *Nathan* may reprove him in the Name of God. That transported Shaveling soared too high a pitch, when in his imperious Bull he commands the Angels. But we may safely say, that all Powers beneath the Angels are liable to our spiritual charge. Even the rich men, that speak with command to others, must be *commanded* by their Preachers. *I am a man under authority, having soldiers under me*. The Centurion had many under his authority, himself is under the authority of another. We have a spiritual charge over their souls, that have a temporal power over our bodies.

God hath committed the Keys of Heaven to his Church: some let them rust in their hands, for want of use: Teachers, that do not teach; that can neither open the doors of Heaven for

others, nor for themselves. Some alter the Wards, that they can neither open, nor shut: as it is feigned of Pope *Sixtus Quintus*, that after his death he went to Hell; but by good luck the Porter would not let him in, though he had highly deserved it; but sent him to a place under his own command, Purgatory: this he long sought, but could never find. At last he took heart, and went to Heaven, fearfully knocking at the gate: Saint *Peter* asked him, why he knocked, considering he had the Keys? he answered, Because the Wards were altered, and they could not now unlocke the door. I would the Moral of this fiction were not too true: But alas, who sees not, that the Pontificians have so bruised the Keys with breaking men's heads, and so furr'd them with the blood of innocents, that they are not able to open the gates of Heaven? Some keep them bright, with fair and continual usage, whom God blesseth with the letting in of many souls.

Surely, if now we shall appeal to your consciences; the fault is not in the Keys, but all the Rust is in the Lockes, your worldly hearts. God hath set us to *Command*; and we command, and go without. Alas, by this contempt we cannot gain; but you are sure to lose: for if our word have lost the power in you, you have lost your right in Heaven. We dare wager our own coming there, that you ordinarily come not thither without us. It is true, *Spectaculo facti sumus*; men come to Church, look us in the face, and give us the hearing: but we have not the credit with them, to believe us. *Domine, quis credidit auditis nostro?* Lord, who hath believed our report? We are weak, and you are strong: you are honorable, and we are despised. But if we may not be your *Commanders*, yet let us be your Counsellors. Or if that place be too good for us, yet still we will be humble Petitioners to you, that you would be pleased to save your own souls. If your houses were on fire, and we should command you to quench them: if your bodies were sick, and we should charge you to send for the Physician; you would think it a kindness in us more than needs: you would do all this, though we held our peace. Of all your Utensils and moveables, do you make least account of your souls? Alas, that all our Precepts must be turned into tears, weeping over you, as Christ over Jerusalem, for her *At noluisti!* Alas, that we should give a charge, and no soldiers come in to the Standard of Christ! You will say, we are servants; and servants are not to command, but to obey. Indeed we are Christ's servants, and your servants for Christ's sake: and if you could set us to a meaner office, we would not refuse it, to win your hearts. But servants may be employed to bring their Masters commands to their fellows. God called *Moses* his servant, yet he gave him authority to make Laws for the government of his people. God hath sent his servants, and his Farmers will encreate them: he sent his Son, saying, *They will reverence my Son*; but they did not. If he now see men misuse his servants, he will no more trust them with his own Son *Jesus*.

But if men dis-regard our command, let them reverence a higher than ours, the *Apostles*; yea, a higher than theirs, the Commandment of God himself. Nor can we here distinguish, but to the willful deceiving of ourselves: for you receive from your Preachers none other command, than they received from the Apostles, and the Apostles from the holy Ghost. It is not our Word, but theirs; not theirs, but the Lord's. The *Apostles* were the Trumpets of the Word, the Corners of the living God, the Notaries of Heaven, the Secretaries of the Church, the first Princes and chief Peers of Christianity; whose mouths were filled with Oracles, and

their hands with Miracles, and their pens with Mysteries: the publishers of Mercy, and ingrossers of the Covenant of Grace: the Master-builders of God's House, and the noble Columns in the Building. The twelve Patriarchs, from whose heavenly Seed of the Word descend all true Israelites. The twelve Princes, Generals and Conductors of God's Army, that camped about the great Moses, the Manhood of the Son, the Tabernacle of the Divinity. The twelve Searchers, sent to take a view of the Land of Promise; who have brought us certain news of the inestimable blessings there, flowing with the Milk and Honey of eternal joys and comforts. The twelve selected men, that took twelve Stones out of the Chanell of Jordan, and pitched them in *Gilgal*: not omitting to set twelve other Stones in the midst of Jordan, where the Ark of God had stood: placing their holy Monuments both in the River, for a witness to the Jews; and out of the River, for a testimony to the Gentiles. The twelve Fountaines, which the people found in the Desert, at *Elim*; those Wells of salvation, where thirsty souls sit down and drink. The twelve Loaves of Shew-bread, which stood before the face of the Highest; that only the High Priest *Jesus* brake in morsels, and gave to his Church. The twelve precious Stones, set in the Pectorall of *Aaron*: choice living Stones, taken into the breast of Christ. The twelve young Lions, which support the Throne of the great King; not the like in any Kingdom. The twelve Oxen, that carried the *molten Sea* of God's infinite mercies to all parts of the world; three looking East, and three to the West; three to the North, and three to the South. The twelve Officers of the glorious *Solomon*, our King of Peace; that make his provision of holy souls, throughout all the coasts of Israel. The twelve Stars in the Crown of the Church, that Spouse of Christ. We may call them the Twelve months, that make up the year of Grace. The twelve manner of Fruits of the Tree of Life, that yields her Fruit every month. The twelve Angels, the twelve Gates, the twelve Foundations, of the new Jerusalem; whose length, breadth, and heighth was twelve thousand furlongs. And they shall sit upon twelve Thrones, judging the twelve Tribes of Israel. So precise is the number of Twelve, that when one of them miscarried, another must be chose, to supply his place. From them, we are said to receive the twelve Articles of our Belief: from them we know, that we receive the Doctrine of the Gospel. *Ye* $\langle \diamond \rangle$ *what Commandments we gave you, by the Lord Jesus. So work, as we have commanded you.* They had power to *command*; I would we were as sure of grace, to obey.

Thus far we have considered these Objects severally: now take them jointly, and they afford us some more observations:

1. Neither *Prophets* nor *Apostles* did ever *command* in their own names: but the former came with, *Thus saith the Lord*: and the other in the Name of Christ. By virtue of this Commission and victorious Name, they *commanded* all things, even diseases and devils to depart, and were not disobeyed. *By the Name of Jesus Christ doth this man stand here before you whole.* As they did all by his power, so they referred all to his glory: and added, *This stone, set at naught by you builders, is become the head of the corner.* This is the fundamental Stone, *We are b...e upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner Stone.* They are foundations to us, Christ is the sole foundation of all. *The wall of the City had twelve foundations, and in them the Names of the twelve Apostles of the Lamb.* They are foundations of the wall, not of the City: not of salvation, but of the Ministry of salvation: not principal, but instrumental: *Non authors, sed lapides.* A foundation cannot lay it self, it must have a builder. Christ laid

them first of all other, in the bottom of the wall; in that respect they are called foundations. As Ezra 7. *In the first day of the first month, he began to go up, or was the foundation of the going up;* that is, the first or chief Leader. Thus not one Apostle, but all are equally foundations.

Contrary to that senseless, ungodly, unlucky corruption of the Text, that would transfer all to Peter; under the color of *super hanc petram*: whereas the Scripture calls the twelve Apostles equally fundamental. *Mind the commands of Vs, not of Me, saith Peter himself here.* Christ himself indeed is that *Petra*, that *Rock*; *Other foundation can no man lay, than that is laid, which is Jesus Christ.* First, he is *Lapis fundamentalis*, the foundation of our faith: upon whom we build so sure and firm, that neither gusts nor floods, neither storms nor streams can overthrow us. Secondly, he is *Lapis angularis*, the Roote of love and peace, which binds us together in the unity of the Spirit. Malitious and contentious souls are loose rubbish and refuse, not stones in God's edifice. In all our book-controversies, and sword-controversies, let us refer the decision to him: then do we set the corner stone in the right place. Thirdly, he is *Lapis pacificus*, all sin is a make-bate, he is the Peace-maker between God and us. That *Jacob's stone*, whereon we rest our heads and hearts; and see Angels descending to comfort us: upon this stone we lie down, and have quiet rest. Fourthly, he is *Lapis foedificus*, a Stone of Covenant betwixt Jacob and his father *Laban*: the league between our heavenly father and us. *Mizpah*, a beacon or watch-tower, to warn us of our enemies. Fifthly, he is *Lapis triumphalis*, that shall give us the victory: *David's stone*, wherewith he slew the Giant: by this we shall be able to conquer Satan and the most monstrous sins, and triumph over them. Sixthly, he is *Lapis petralis*, which being smitten by the rod, gushed out floods of water. When he was stricken with death, there issued out streams of blood to save us: better than all their privileges, though they had *Oile out of the rock, and honey out of the stone.* *Cantent inhabitatores petrae e vertice montium.* *But if a son ask bread, will his father give him a stone?* Nay, but this stone is bread; a living Stone, the Bread of life; *Lapis & panis*. He did *command this stone to be made bread*: therefore we may as well say, *Da Petram vivificam*, as *Da panem quotidianum*. But let us take heed of offending this Stone: for *whosoever shall fall upon this stone, shall be broken; but on whomsoever it shall fall it shall grind him to powder.* We may fall upon this Stone, or this stone may fall upon us: and then it had been better that a millstone were hanged about our necks, and with us thrown into the sea. But blessed are they that conform their lives to the doctrine of the Apostles and Prophets, and build their faith on this foundation.

2. Saint Peter refers us to the words of the Prophets, and commandments of the Apostles, and precisely chargeth our mindefulnesse with these lessons. Not human traditions, not the constitutions and impositions of usurpers, that pretend the authority of the Apostles: fond men, that undertake to devise a better way to heaven, than he that dwells there hath set down; who will admit none that come not his way: these are but artificial paper-walls, set up against the Apostolical Canons. Not the inventions of men, though of those pure brains that pretend most, yea mainly for the word: for sometimes they prove but Lapwings, that cry, Here 'tis, Here 'tis; when their nests are far enough off. *Athemus* tells us that the Stoics had an opinion, that no man could do well but a wise man; not so much as make good Lentil-broth. And therefore because no man was held wise but *Zeno*, no man would make Lentil-pottage but after his receipt: and that receipt was so curious and exact, that it prescribed the

twelfth part of a Coriander seed. We have many simple men, and more simple and sinful women, that have little or nothing besides a will, and a tongue; yet are so conceited of doctrine, that if *Zeno* prescribe it not, the broth is naught, death is in the pot: and for every sup of broth they must run to *Zeno*: when (God knows) all at the best is but a poor mess of pottage. These men have coats of their own weaving, whose inside is altogether their own lining: only they face it with the words of a Prophet or Apostle, and have their Text from the Bible.

Not the wisdom of the Philosophers, nor all the morality that drop'd in verse from the pens of the Poets; be the instruments of our building up to heaven. The wine that is made of the vines of the mountains, is finer and pleasanter than the Grapes of the valleys. What are the dregs of this flat bottom, man's knowledge, to the *wisdom that descendeth from above*, the Hill and Throne of God? I grant, there is use of the other: secular arts are like lobbies to the lodging chambers: nay, not so good, but rather the garnish and painting of the rooms: nay, inferior still, (for the former are for muniment, the other for ornament) but indeed stairs to the parlours, as we make them to our Pulpits: herbs in a glass of wine: sallets and sawces to tempt down our meats: but still the meat it self is the Word of God, that Christ may be all in all.

3. Neither the *Prophets* without the *Apostles*, nor the *Apostles* without the *Prophets*, but both together. The Gospel, without the Law, may lift men up to presumption: the Law without the Gospel, may sink them down to desperation. God hath provided a gracious remedy for both these fatal evils of man; the sweet composition of severity and mercy; the mixture of Law and Gospel; as *Moses* and *Christ* met upon the Mount. To direct our obedience, he hath given us his Law: to answer for our disobedience, he hath added his Gospel; that what we could not do in ourselves, we might see perfectly done for us by Jesus Christ. *Lex imperando ligat, Fides impetrando solvit*. The *Prophets* wrapped up the Gospel in the shadows of the Law: the *Apostles* opened the Law in the clear light of the Gospel. *Lex data est, ut gratia quareretur; Gratia data est, ut Lex impleatur*. The Law was given by *Moses*, but grace and truth came by *Jesus Christ*. Woe to them that adhere to the Law, and think to fulfill it well enough without the Gospel: the Gun-powder shall sooner be able to stand the fire, and not be blown up. Woe to them that so stick to the Gospel, that they cast away all respect of the Law: they would be fed from God's own trencher, and that of his daintiest fare, and yet do him no service. But their Livery shall be pulled over their ears, and they sent away with a *Nescio vos*. But blessed are they that join them both together in heart and life: that have one eye upon *the words of the Prophets*, the Law of God, to give it obedience with all their powers: and the other eye upon *the doctrine of the Apostles*, the Gospel of Christ, to believe in it with all the hearts. The Lord shall bind them up in the bundle of life, lift up their souls to the participation of joy with the *Prophets* and *Apostles*, and make them heirs with the Lord of all, his holy Son JESUS CHRIST.

4. The rule of Truth is delivered to us by the *Prophets* and *Apostles*: Truth is God's peculiar, appropriated to his holy Word. *He begat us with the Word of Truth. Sanctify them through thy Truth: thy Word is Truth*. The Law is his Truth: *The Judgments of God are Truth*. The Gospel is his Truth, *Ye have been taught, as the Truth is in Jesus*. Yea, an eminent Truth; distinguished from

Natural or Philosophical truth. Nature is true in her principles, Philosophy true in her deductions and conclusions, the Law true in her impositions: all true, but no man can rest his salvation upon them. The Law was perfect Truth, but we were weak. It could not save us, because we could not keep it. Natural truth is like the Sea; there is abundance of it, but so salt that it can never slake our thirst. For Legal Truth; suppose a malefactor comes before a just Judge; you may rest upon it, that he will do him justice, but he must look for no mercy: but on the Evangelical Truth we may repose our souls. The good man will yield to all truth, and never be ashamed of such a victory. What is more glorious than to be overcome of Truth? This Truth is the Word of God; let it overcome us with our willing submission, or it shall overcome us against our wills to our confusion.

This Word and Truth is written by the holy Prophets and Apostles: for both in Creation and Redemption, God wrought all by his Word. *Peter shall tell thee words, whereby thou and all thy house shall be saved.* This is that Rule which binds the Conscience; *let us walk by this Rule.* Our neighbors of Rome have set up new Lesbian Rules, which they prescribe as necessary to salvation. The Rule of Saint *Francis*, the Rule of Saint *Dominic*; their *Augustine's*, *Iacobines*, *Benedictines*: yea, they hold one man's Baptism better than another's, one man's Order holier than another's, one man's Rule perfecter than another's; any Rule better than that which Saint *Paul* so blesseth, the Rule of Regeneration: *And as many as walk after this Rule, peace be on them and mercy, and upon the Israel of God.* If that Apostle were now living on earth, to see their innumerable Orders, and ask them as they pass, what they are: and hear one answer; I am a Franciscan; another, I am a Dominican; another, I am a Carthusian; and scarce any one say, I am a Christian: he had cause to think them all Antichristian. He was angry enough at that, when one said, *I am of Paul*; and another, *I am of Apollos*; and called it *Carnal*. But now *Moses* and *Samuel*, *Paul* and *Apollos* are almost worn out, and we have Monks and Friars in their room. Yea, that teeming Whore of Babylon hath in these latter days brought forth a Monster, Iesuitisme; a Mungrill, begot betwixt Superstition and Policy. Which though Pope *Nicholas* the fourth, in a Bull, a blasphemous Bull, preferred before the Franciscans, and the Franciscans before the Angels; yea, that *Ignatius Loyola* lived a more perfect life than Christ himself: yet certainly, to all honest hearts they appear that *Mystery of Iniquity*, which Saint *Paul* prophesied should wait upon *the Antichrist*. If the manifest profession of Lying, of Murders, of Treasons, of the butchering of Princes, and raising tumults in States, be not *Iniquity*: what is? If again, for Kings to admit them to their Council-Tables, to follow their damned advices, to give them Colleges and mighty exhibitions; be not a *Mystery*: there is none. Put them together: that the horriest sinners upon the face of the earth should skrew themselves into the favor of rich men, and Princes; surely can be no less than the *Mystery of Iniquity*: and this to me, is instead of a thousand proofs, that their Master is *the Antichrist*. That they should do all this under color of the Christian faith, and make God himself *Carnificem suum*, is a monstrous *Mystery*.

How does *Ephraim* and *Manasseh*, the Jesuit and all other Orders fight one with another, and all against *Judah*? In a City of Spain, a Jesuit in the midst of his Sermon fell into a Traunce, if we could believe him: and starting up, he told his Auditory, that he had been in a Dream, and the Scene lay in Hell. There he saw many souls of all conditions, (naming them whom he

thought fit to traduce) from Coblers to Emperors. Among the rest, he pretended to see abundance of Franciscans; whereat he stood amazed, that men so holy, and strict of life, should come thither. This Dream of his stuck in the Franciscans stomachs, till they could requite him with another. Therefore on the next occasion, in the same Pulpit, a Franciscan preaching, fell into the like Traunce: and waking, told them that he had also been in Hell; and could not deny, but some sprinkling of Franciscans and other Orders were there. But his wonder was, that in Hell he saw never a Jesuit: at which *Belsebub* laughing, told him his error; That the number of Jesuits in Hell did exceed all other Societies, put them all together. Where are they? replies the Franciscan. Alas, says the Devil, they are in a room below: the common Jail is too good for them, they are safe bound in the Dungeon, stowed in the Hold, under Hatches. For if they were suffered to come to the upper Deckes, they would set all Hell in an uproar. It was well it was but a Dream, for their sakes: it might happily have been a truth, for the Churches sake. Therefore as they that have made a new Gospel, *Evangelium Quintum*, of Statisme; though not so plainly as those Monks of *Paris*, with their *Evangelium aeternum*, which they offered to be canonized, but by good luck it was refused: yet as prodigiously, as blasphemously; whiles they teach the Prophets and Apostles to speak Treason and Murder, and to give dispensation for Lying: what Hell can be not enough for such Priests?

O ye blessed Secretaries of Heaven, how would you disdain to have their Decretals come in competition with your sacred Canons? How would it grieve you, to see *Jesus* persecuted by a Jesuit? That blessed Name hath always cast out Devils, it never brought in any: though these sons of *Sceva* have made bold to usurp it, and come in fiends, under it. Shall we call that Christ's Religion, which is not derived from the Prophets and Apostles; nay, which contradicts both Apostles and Prophets? Even the Prelates of their own Church have compared their School-men to Astronomers; who to save the *Phoenomenon*, framed to their conceit Eccentrickes, and Epicycles, and a wonderful Engine of Orbes, though no such things were: so they, in the Council of Trent, to save their *Politiā Romanam*, devised a world of distinctions, evasions, shifts, and Paradoxes: and instead of Prophets and Apostles, brought us Poets and Philosophers: that not only we, whom they hold adversaries; but many of their own have said, concerning the Laws of that Council; That they are beholding to *Aristotle* for diverse Articles of their Faith. This I thought good to touch; to show the difference betwixt Saint *Peters* direction, in my Text; and his direction, that pretends himself Saint *Peters* Successor; and that he can never err, out of that Chair. If they have forsaken the Prophets and Apostles, it is time for us to forsake them. If they allege, that they still retain the Scripture, and keep themselves to the words thereof: I answer, that *Saul* kept part of God's Commandment, in destroying *Amalek*; yet for all that, *Samuel* tells him plainly, *Thou hast rejected the Word of the Lord, and the Lord hath rejected thee*. Or if they should take nothing from these words, yet their adding to them, and equalizing their own constitutions with them, shall make them liable to that fearful Curse.

That ye may be mindful of the words.] This mindfulness consists in two things; our Observation, and our Conversation.

For Observation; God never meant his Word for a vanishing sound: that which is kept upon eternal record in Heaven, and is a constant dweller in the elected heart; must not be a sojourner, much less a passenger, with us. The Lord takes it in foul scorn at the hand of his creatures, to speak, and not be heard; to be heard, and not *minded*. Most men hear Sermons, as they entertain news out of the Indies; matters unconcerning them. Let us *mind* these things: if any virtue be commended, to practice it: if any vice be condemned, to avoid it: if any consolation be insinuated, to appropriate it: if any good example be propounded, to follow it: so *mind* that thou hearest, as if it were spoken only to thyself. Is it Comfort? I repent, and 'tis thine. Is it Judgment? repent, and 'tis not thine. They *minded John Baptists* preaching, that came to him after the Sermon, with those material *Quaert's*, *What shall we do?* As *Domitian*, perceiving many of his predecessors in the Empire to be so hated of the people, asked, How he might so rule, as to be loved? and was answered, *Tu fac contra*: Examine what they did, and do thou the contrary. Hearing prepares us for the way of salvation, *Minding* disposeth us for the travail of it, Doing is the journey it self. The remaining flesh will tempt us: *Joab's* sword had not go a more usual trick of falling out of the sheath, than our corrupt nature to run into pollutions. Those *Agags*, that are spared by the indulgent eye of *Saul*, favored by the flesh, must be hewed in pieces by the sword of *Samuel*, by the Word of the Spirit. He that is furnished with weapons, and suffers a feeble unarmed enemy to overcome him, hath no courage in him. If the flesh, which in all regenerate souls hath received the deaths wound, foil us at every Boat, we do not *mind* our weapon, or (which is more cowardly) are afraid to use it. Some indeed feel no assaults; they have believed and *minded* the Word always; as they pretend: but the state which was always good, was in very deed never good.

We are bound to *mind* both Prophets and Apostles: the large looking glass presents to a man his whole self: when it is broken into many small pieces, the least of them doth so still, but not so perfectly. Every line of the Law shows us our miserable estate, every promise of the Gospel yields matter of comfort: let this glass stand whole before us, that we may observe all our lineaments by it; then shall we be *nobis noti*, known to ourselves. *He that receiveth the seed into good ground, heareth and understandeth, and brings forth fruits*. The ground must be susceptible, fit to receive the seed. The seed must be conducive, fit for the quality of the ground. As we do not thunder Judgments to the broken heart, nor offer the dugs of mercy to the lips of profaneness. So let everyone *mind* his own portion: let sinners apply those threatenings that belong to them, that by repentance they may have right to those blessings, which yet belong not to them. The Word of God is like Gold, saith the Psalmist: Gold is so ductile that an ounce of it will be made to cover an acre of land. We can have no wants, which this riches cannot supply, if we *mindefully* apprehend it. *Lex est instar speculi, quod maculas ostendit: Evangelium instar fontis, quod ostensas abluit*. The Law is a glass to show our spots. (*I had not known sin but by the Law*) the Gospel is a fountain to cleanse them. *Lex est manus, quae viam monstrat: Evangelium est brachium, quod in viam portat*. They that *mind* not the Prophetical hand of direction, shall not have the Evangelical hand of comportation. *Cui veritas comperta sine Deo? Cui Deus cognitus sine Christo? Cui Christus exploratus sine Spiritu sancto? Cui Spiritus Sanctus accommodatus sine verbo? Cui verbum profuit sine fidei obsequio?* We cannot find the truth without God, nor know God without Christ, nor reach Christ without

the Spirit, nor receive the Spirit without the Word, nor profit by the Word without faith. If we truly *mind* the Law and the Prophets, we find ourselves miserable sinners. *Totus homo est inversus Decalogus*: to stand in a full contrariety to all the Law, is the very definition of man. The *mind*ing of this, will work sorrow: *Abraham* cannot but be troubled with malapert *Hagar*: the flesh is a cursed concubine, as *Anthony* of *Guevarra* would not wish a man worse sorrow for his sins, than he had that had an ill Wife. The feeling of this smart will teach us to decline the cause: contraries are cured by contraries. *Maledixisti? Benedicas*. Hast thou cursed? Bless. Hast thou defrauded? Restore, Hast thou envied? Love. Hast thou offended in excess? Fast.

Many a sin had been avoided by this *mindfulness*; and yet that sin is the worse that is done after *mindfulness*. There is a practical judgment in the heart; while it considers (on the one side) the danger of sin, in offending God: and (on the other side) the pleasure and profit of sin, which redounds to the flesh: while it puts in the one balance, God and all his Commandments: in the other, sin and all his appurtenances. If now after this poisoning, ⟨◇⟩ prefers sin, it had better never have weighed them: this is indeed to refuse Christ, and to choose *Barabbas*.

There was never more need of motives to *mindfulness*: (for this connexeth the two verses.) If the *pure minds* had need be warned and awakened, what shall we say to the dissolute and indisposed souls, that love on the Lord's days their own private thresholds, or a room in Tavernes, better than the Courts of God's House? We cry to drunkenness, that wallows in the puddle of excess; *Be mindful*, lest the day of judgment find you beasts; and leave you no drink, but a draught of the lake of Brimstone, that shall ever inflame, never cool your tongues: Yes, and they are *mindful*, upon the next occasion to follow their cups. We cry to adultery, •umbling in the luxurious bed of uncleanness; *Be mindful*: lest yourselves and your Strumpets be bound up in bundles, and cast into an unquenchable bed of flames: and they are *mindful*; but it is to watch the next opportunity of their former wantonness. We cry to Idolatry, that kills herself in the bosom of that Babylonish *Whore*; *Be mindful*: or God shall throw you and your *Jezebel* into the bottomless pit: and they are *mindful*; but it is for the next Mass, to worship that Stepdame on their knees. We cry to voluptuousness, that swaggers in the supposed *Jubilee* of her endless pleasures; *Be mindful*: lest your pastime be shut up in weeping, and howling, and gnashing of teeth: and they are *mindful*; but it is of their next *Rendevous* appointed for riot. We cry to oppression, that crusheth the bones of the poor with her bloody jaws; *Bee mindful*: and they are *mindful*, but it is of the next cruel purchase. It were great pity, if all their violence and extortion should not extort from the hands of God, their own portion of vengeance. We cry to blasphemers, with whom oaths be as common as the stones in our streets; *Be mindful*: or God shall fill your mouths with lamentations and curses. We cry to all sinners; *Be mindful of the words of Prophets and Apostles*: but as *Marius* said, he could not hear the laws of the noise of Arms: so they cannot be *mindful* of these things, for being *mindful* of their sins and pleasures.

This is the fullness of time, wherein God gave his Son unto sinners: and this is the fullness of sin, wherein this gift is despised by sinners. Salvation is preached to the lost, and it is lost among them: Life is offered to the dead, and it is become dead with them. God came unto

men, and men will not come unto God. Wonder O Heaven, and be amazed O Earth, at the dullness of our unthankful hearts. It is time for you to be mindful; yea, the time is almost past: now is your salvation nearer than when you first believed: and now is your damnation nearer, than when it was first threatened. We are come to the eleventh hour of the day; there is but a twelfth; a few minutes of time between us and judgment. The Son of man hastens his coming, more than the Sun of Heaven hastens his going down: O be *mindful*. Shall we tarry to be started with the shrillest Trumpet that ever was blown? Our *mindfulness* shall then grow perfect, and we shall be wise, but too late. Then will it only serve to revolve those infinite favors of God, that could not win us; and those innumerable persuasions, that could not work upon us. *The Foxes have boles, and the Birds of the Air have nests, but the Son of man hath not where to lay his head.* The Foxes have holes in us; crafts, deceits, and subtleties lodge in our hearts; the Birds of the Air have nests in us: pride, vain-glory, and ambition, dwell in our heads; but neither head nor heart will give any room to Christ: he hath no chamber, no bed, no pillow in our souls, whereon to rest his weary head, that is wet with the dew of heaven, while he stands waiting at our doors. It will grieve all the veins of their hearts, to be mindful of these things when they are past recovery; to think in hell how easily they might have been saved, while they lived on earth, and did not regard it. But now let us be mindful of God, and he will be mindful of us. Is he so near us, even within us, and do we forget him? Shall a whole day pass, and neither we speak to God, nor hear him speaking to us? This were too much between man and wife. No Lord, we will be mindful of thee, in giving heed to thy Word. Bee thou mindful of us in thy mercy, and remember us in the day of JESUS CHRIST.

Next, this is for our conversation. It is a barren *mindfulness* that does not declare it self in an holy fruitfulness. I have heard of a child of nine years old, that could say every syllable of the New Testament by heart, and not fail in returning a line in the right Chapter and Verse: here was an admirable memory. But if all this *mindfulness* be so confined, if it extend not to practice, we had better never have heard of God's Word. The use of operative arts is all in all; especially in Divinity: without which the Vine (through *mindfulness*) may yield sweet juice: but (through want of practice) it will not make so much as a pin or peg for service. The Prophets and Apostles did not only teach, but do the will of their Master: as we are mindful of their doctrines, so let us also heed their examples. A speechless life hath more force in it, than a lifeless speech. Good works are unanswerable syllogismes, invincible demonstrations; and make any men Preachers; even Preachers like the Sun and Moon; that their sound goes over all the world, publishing God's glory; not in Hebrew, Greek, or Latin, which many barbarous nations understand not: but in a common language, the mother tongue of every country. The bells that tolled to the Sermons of the Prophets and Apostles, were their miracles: these made way into men's hearts for their doctrine. Miracles are ceased, and now good conversation comes in their place. They carried, as the soldiers of *Gideon*, in one hand the burning lamp of a good life; in the other, the shrill trumpets of Preaching: with these weapons they conquered the *Midian* world. Two things are to the *esse* of a Christian; Profession and Practice of the truth. The best argument of our conversion, is our good conversation: our works do justify that faith, which doth justify us.

The Apostles did not only preach heavenly Sermons, but do gracious deeds: therefore a whole book was written of their Acts. Saint Luke wrote of *all that Jesus begun to do and teach*: who was a Prophet *mighty*, not only *inward*, but *in deed*. Go and tell John what things ye have heard and seen. Words are but wind, and vanish into wind: a ship leaves as much impression in the Sea, as they do in many an heart. There is an inartificial argument, which is all the country-man's Logic: as the Martyr answered Bishop Boner; My Lord, I cannot dispute for the Truth, but I can die for the Truth; and that was a taking argument. To do well, is the art of a Christian: to do, is every man's: to do well, is the Christians. *Bene* is of few letters, of great operation; for it is the force of all arts. Rhetoric, is the art of speaking well; Logic, the art of disputing well; Magistracy, the art of governing well: so Christianity is the art of living well. Every Magistrate that governs, doth not govern well: nor doth every Christian that lives, live well. *Estote factores verbi*: we must distinguish between *agere* and *facere*: the first is to do a business whereof nothing comes after it: *facere* is to make a thing; as when a building is made, it remains. Actors present a show on the stage, which being spoken, and ended, there is an end of it; it hath no farther extent. But *Factors* trade and traffic in foreign countries; and bring in their masters commodities and adventures, out of which ariseth profit. All the gain of our souls comes from the doing of these things: without which knowledge leaves us but dishonorable to God, uncomfortable to ourselves, scandalous to others: in no nearer terms to happiness, than *Balaam*, and *Judas*, and the devil himself; who the more they know, it is the worse for them: they do but teach God how to condemn them.

Thus he that *increaseth knowledge, increaseth sorrow*. Erasmus in a Dialogue calls such a man, *Cyclops Evangeliphorus*; a swaggering Ruffian that would be thought a Christian. He had hanging at his girdle, on the one side, a Testament fairly gilt, bound, and bossed: on the other side a bottle of rich sack. To convince him, he is asked; what if he were tied to carry that bottle always at his girdle, and never to taste of it; or to taste it only, and never to drink it down: were not this a punishment as real, as that of *Tantalus* was Poetical. But what if he did, as his manner was, drink soundly of it; would it not then warm his heart, quicken his spirits, cheare his countenance? Yes, but much more would that Book do so, if he would spiritually feed on it, concoct, digest, and turn it into nutriment, in this life and conversation. Otherwise, it was but a poor use and benefit of his Bible, that one day in a rage he had broken a fellows head with it, that inveighed against the Gospel. Alas, to carry a Bible in our hands, and not to have a lesson of it in our hearts; not to be mindful of this Doctrine in our practice; is but like the Ass that carries dainty burdens, and feeds upon Thistles. In effect, a man knows no more than he does: as the worldling hath indeed no more riches, than he useth to his comfort. The Hebrews had an imprecation; *If I forget thee, O Jerusalem; let my right hand forget her cunning*. If men will not do the good they know, they shall soon lose the knowledge of the evil they do. It being just with God to punish the shipwreck of a good conscience, with the loss of the fraught of knowledge. He that never gave prescript, does not write himself Physician: why doest thou refuse good deeds, and call thyself Christian? The Angel called his Name *Wonderful*, because he did wonderfully, and made good his Name by his action. If we lay claim to that honorable name of Christians, let us do the works of Christians. Here lies the difficulty of all: the Doctrine of the Prophets and Apostles is

contained in a little room: the Sanctions and Rules to be done, are set down in brief Summaries: so they are soon learned, easily known. But the motions, directions, reprehensions, persuasions, and such appurtenances of practice; these have enlarged the Volume of the Scriptures: these lengthen our Sermons, and multiply books. Line upon line and precept to precept: not for new laws, but pressing obedience to the old. To be effectually *mindful*.

1. Let us desire the faculty and facility of doing: earnestly to desire it, is one half, yea the best half. *Bene velle est dimidium rei*. Socrates could say; he that would be an honest man, shall soon be one; and is past the hardest part of the work. An hearty affection to goodness, is the first step to goodness, a great help to goodness, a special sign of goodness. This will breed prayer for goodness, to the fountain of all goodness, Christ: without whom we can do nothing, but lie be calmed, unable to move or promote; as a ship on the Sea, or a mill on the land, without the wind, and breath of his Spirit. Thus let us begin the morning in a serious acknowledgement of our own disability and deadness to every good work; praying for will, as if we had none; and begging grace, as if we were quite empty: grace preventing and subsequent, grace operative and cooperative, grace preserving and perfecting. Let us beseech him not only to regenerate us with new principles of motion; but to renew his inspirations upon every act of ours; that we by Christ, or rather Christ by us and in us may do all things.

2. Let us be thrifty husbands of time and means to be spiritually rich. If a man neglects the occasion, the occasion will neglect him. As we desire that all Sermons should be pertinent and applicatorie to us; (as if, like our Sutes of apparel, they were made for us, and for nobody else, they do so fit us) so let our ears drink in the matter, that our eyes be fixed on our own conscience. Let us lay ourselves to the Rule, and examine how we and that do agree. At the end of every Period let us ask our heart, How have I obeyed this Precept? How have I been bettered by this reproof? How comforted by this promise? Wanton hands gather only the flowers, but good huswives look to the fruit and herbs of the Garden. Some like little children, mind not the Liquor in the Cup, but only the paint and garnish; and in fondness of that, spill the Liquor. Or like Monkeyes, who looking in a Glass, think they see another Monkeyes face, not their own. We are so kind to ourselves, that we can find any man's fault in the Glass of the Scripture, sooner than our own. *We have piped to you, but you have not daunced*: All that you observe, is the sound of our Pipe, not how your own feet do dance unto it.

3. Let us reduce all to practice. Charmes are said to have no effect, unless one go with a belief unto them. Surely, Preaching shall do us no good, except we come with a mind to be bettered by it. Now it were hard, if after all this discourse of *mindfulness*, you have not been mindful of the discourse. The Alarm of a Clock is set, to summon us to business at such an hour, but if we wake not with the Alarm, all is lost. It is a common saying, Now the Sermon is done; and it may be, you long to say so at this time. But consider, it is not done, till you have done it. The *Christian Tell-truth* speaks of a Lady, who asked her servants whether the Sermon was done, or no. They answered; Yes, it is done. But she smartly replied; *Dicta, non facta concio*: It is spoken, it is not done. You have had many Sermons; for constancy against

backsliding, for patience against murmuring, for charity against covetousness, for sobriety against excess, for refraining your tongues from profane speeches and ungodly Oaths; for obedience to the words of the Prophets and Apostles, against the formal profession of perfunctory hearers: Sermons ever spoken, never done. O these were tedious Orations: but on whose side lay the tediousness? How unhappily are all these holy discourses lost, through *unmindfulness*? How is *mindfulness* it self lost in the want of practice? The *Doer is blessed in his deed*: It is our deed, to speak God's Word unto you; to do it, is both ours and yours: Doing crowns all. I will hold you no longer: Now you may say, This Sermon is spoken and done by the Preacher: God grant we may say, It is practiced and done by the hearers.

2 PET. 3.3.

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.

The main scope of the Apostle, both in the latter part of the former Chapter, the beginning of this, and the connection of both, is to cautionate his Converts of relapsing into those sins, from which they are redeemed by the knowledge of Jesus Christ. This strong Bulwark or Skonce he hath fortified against all the battery of the world, and assaults of Satan, by many arguments: First, by discovering the policies and villainies of seducers, those fatal engines of Hell, set to bring *backscaped* souls, to the kingdom of darkness. Secondly, by the miserable cozenage of those that are perverted by them: who leaving the true *liberty*, which they counted a bondage; do fall into the true bondage, which they vainly count liberty: so of God's *servants*, they become Satan's *slaves*, and sins drudges. Thirdly, by the execrable event of this Apostasy; whereby they become *besotted* men, *entangled* birds, polluted *beasts*, incarnate Devils. Fourthly, by redoubling his *Epistles*, to inculcate and drive this holy Naile of admonition into their *minds*; that they may never forget the wretched estate from which they are delivered. Fifthly, by way of encouragement, comforting them in the benefit of their happy progress: wherein if they persevere with steddie faithfulness, their end shall be everlasting life. Sixthly, and lastly, by preventing a scandal, and removing a block, which the malicious spirit might lay in their ways; the Atheistical impiety of many in the latter times: who both by their mouths and manners, persuasions and examples, call Christianity into question, and move a doubt, whether there be a God, or no. Nor do they only dispute this by way of probleme; but are impudent and audacious in the negative, and labor to destroy all opinion of that Deity in the world, which made both the world and them. This then being the main Centre, the Pole, and cardinal Axletree whereon this place moves, I will in general say a little of it.

What man hath so steddily trode on God's earth, that he hath not stumbled; or stumbled, and not fallen: yea fallen, and hath not layne some space on the ground? With what a trembling heart may we look upon the miscarriages of some of God's dearest servants? *Noah* and *Lot* by Wine, *David* and *Samson* by women, and *Solomon* worst of all. Who can do other than yearn and fear, to see the woeful wrack of so rich and goodly a Vessel? Was not *Solomon* He, whose younger years God honored with a message and style of Love? To whom God twice

appeared in a gracious Vision, renewing the covenant of his favor? Whom he singled out from all the generations of men, to be the founder of that glorious Temple; which was as clearly the type of Heaven, as himself was of Christ? Was not he that deep Sea of Wisdom, which God had ordained to send forth Rivers and Fountains of all divine and human knowledge, to all Nations, to all Ages? Was not he one of those select Secretaries, whose hand it pleased the Almighty to employ in three pieces of the divine Monuments of sacred Scriptures? Yet even this *Solomon* fell into a soul defection. Which of us can hope to aspire unto his graces? Which of us can promise to secure ourselves from his ruins? We fall, we fall, even to the lowest hell, if God do not prevent us, if he do not sustain us. *Vphold me according to thy Words that I may live*: all our weakness is in ourselves, all our strength in God. Let the Lord be strong in our weakness, that our weak knees may be ever steady in his strength. If we fall from our God, as *Mephibosheth* from his nurse, we presently grow lame. If these holy ones fell, we have cause to look to our standing.

Sin hath a thousand tongues to plead for it, God hath lent me a weak one to plead against it. Let us think thus, when we are tempted to sin; that we are now about to lose our God, to cast away all the hopes and comforts of another world, to rob ourselves of all those sweet mercies we enjoyed; to thrust the Spirit out of doors, which cannot abide to dwell within the noisome stench of our sins; to lock ourselves out of the gates of heaven; to open the g••es of hell, and cast ourselves down headlong into that dungeon. Thus let f••re teach us to repel temptations, but love more prevailingly. Have we found our God so gracious to us, that he hath denied us nothing, either in earth or heaven: and shall we not deny our own lusts for his sake? Hath our dear Savior bought our souls at such a price, and shall he not have them? Was he crucified for our sins, and shall we by our sins crucify him again? Do we take his wages, and do his enemy service? Was his blood so little worth, that we should tread it under our feet? Hath he honored us, that we should dishonor him? Is this the fruit of his beneficence, our thankfulness? Doth he mean us blessedness, and is this the way we take to come unto it? Hath he prepared heaven for us, and do we thus prepare ourselves for heaven? Is this the recompense of his love, to do that which he hates? If we would make surer this remedy, let us look upwards, backwards, inwards, forwards. First, upwards, at the omnipotent greatness, and infinite goodness of that God, in whose face we sin. If we could truly discern the holiness of his nature, the nature of his mercy; though there were no hell, no punishment, we would not transgress. Secondly, backwards, to the innumerable favors, wherewith he hath blessed, graced, honored us: all which are so many bonds, that oblige us to obedience. Thirdly, inwards, to that noble calling wherewith he hath dignified us; the holy profession we have made of that calling, the eye of the world fixed upon that profession; the vow and covenant whereby we have confirmed it; the gracious beginnings of God's Spirit in us, which by this present sin we are about to extinguish. Fourthly, forwards, to the joy which will follow upon our forbearance: compare but the momentary and unpleasing delight of a sin in doing, with that sweet peace of conscience and blessed expectation of glory, which we preserve by avoiding it. If we could think of all this in a temptation, we would fling defiance in the face of Satan; and refuse for the short pleasure of a filthy sin, to lose all these happy and lasting comforts.

But alas, there be many that sin and live not, but there are none that live and sin not. Our comfort is, we have a constant God; who, *whom he loves, to the end he loves. I am the Lord, I change not; therefore ye sons of Jacob are not consumed. My loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.* The fall of *Solomon* was a spectacle able to affright all the sons of men; yet not without some glimpse of comfort. Sensible grace might seem to leave him, not final mercy. In the desperate Winter, the sap was gone down to the root, though it shown not in the branches. *Solomon* removed; the Word of God removed not: *My covenant will I not break, nor alter the thing that is gone out of my lips.* The Lord's favor doth not depend upon man's obedience. If *Solomon* shall suffer his faithfulness to fail towards his God; God will not requite him with the failing of his faithfulness to *Solomon*. If *Solomon* break his covenant with God, God will not break his covenant with the father of *Solomon*, with the son of *David*. His correction is limited, he shall smart, he shall not perish. This is our only tenure; *The mercy of God endures forever: his promise is Yea and Amen in Christ: and whiles we change, his Word shall stand.* This is that which gives strength to the languishing, comfort to the despairing, to the dying life. Whatsoever we are, God will be still himself; true to his Covenant, constant to his decree. The sins of his chosen can neither frustrate his Counsel, nor out-strip his mercy. Their offense hath gone before, their repentance shall follow after; not more slow than sure. Almost ten months doth *David* run on impetuously in a way of his own, rough and dangerous: at last the conscience of his sin, and fear of judgment shall bring him on his knees; *I have sinned greatly in that I have done.* It is possible for a sin not to bait only, but to sojourn in the holiest soul: but though it sojourn there as a stranger, it shall not dwell there as an owner. The heart that shall be saved, after some roving of error, will not be long ere it return home to it self; and fall out with that ill guide wherewith it was misled, and with it self for being misled. Now it is resolved into tears, and breaths forth nothing but sighs, and confessions, and deprecations. *Solomon*, of a wanton lover, shall become a grave Preacher of mortification; and quench those inordinate flames with the tears of his repentance. You might hear him sighing deeply betwixt every word of that his solemn penance, which he would needs enjoin himself before all the world; *I have sinned, and am weary of my vanities: Hear now the end of all, Fear God, and keep his Commandments.*

But as they that fear the Lord, will not from this mercy fetch matter of presumption; so if any do presume, let them hear their correction. The justice of God is inseparable from his love: there be rods for the backs of sinners, though they be the children of his own Fatherhood. All their devout penance cannot avoid temporal punishments; no child would be whipped, if he might scape for crying. Nothing but love and peace sounded in the name of *Solomon*: nothing else was found in his reign, while he held in good terms with God. But when once he fell foul with his Maker, all things began to be troubled; and he found many enemies. God that did put away *David's* sin, even his adultery clothed with murder, upon his penitence; did not yet forbear to strike him; not only in the death of a mis-begotten infant; but in the ruin of his children that nearer concerned him. When with great humiliation he sought for pardon of that needless muster; yet he hath but the choice of three terrible scourges, with which of them he had rather to bleed. He shall have the favor of an election, not of a remission. God would have us make account that our peace ends with our innocence:

the same sin that sets debate between God and us, arms all creatures against us. It is pity we should be at any quiet, while we are fallen out with the God of peace. Sleep pays no debts, but debt breaks many a sleep. When the household-stuff of a Merchant that died far in debt, was set forth to sale; there was one that bought only a pillow: because he thought it had some rare virtue in it to get one asleep; seeing he could sleep on it that ow'd so many debts. But if men be deep in arrearages with God, far in his debt; and yet can sleep and be secure; God bless me from their bed or pillow. *Surely I will not go up into my bed, nor give sleep to mine eyes, until I find out a place for the Lord:* yea, till the Lord find a place in me. If the father be angry with the son, no joy will down with him: he refuseth not only his sport and pleasure, but even meat and sleep, till he be reconciled. Only then we can be merry, when God hath spoken peace to us in JESUS CHRIST.

Knowing this first, &c.] There be some that allow of the Prophets, not of the Apostles; as the blinded Jews. Some stick to the Apostles, and mind not the Prophets; as profane Libertines, that would have the benefit of the Gospel, but not be tied to the Law. Some deny neither the Prophets nor Apostles in word, but both in effect: while they prefer to them both their own traditions and constitutions, as do the Papists. There be other that deny all, reject all; which are the Atheists: upon whose discovery we are now fallen.

Knowing this first; be not ignorant of so infallible a truth. *That there shall come;* if none such yet appear: they will be manifest too soon. *In the last days:* all times have been evil, the last are the worst: some perhaps may antedate this term, for the Apostles time was not free from Infidels. *Scoffers;* such as make a mock of all religion and godliness, and labor to disgrace the worship of God with foul aspersions. *Walking after their own lusts:* this is the end and scope of all their forced and forged imputations: they would put out the candle, that they might walk the more securely in the dark. The Word of Truth controles their vicious affections; therefore they, to maintain those affections, control the Word of Truth: but the truth shall confound them all.

In the former verse Saint *Peter* charged us with the mindefulnesse of the Prophets; now he is become a Prophet himself, fore-telling future things that shall happen in the latter times. The parts of the Text are A

- Preparation; *Knowing this first.*
- Prediction; *There shall come in the last days.*
- Description; *Scoffers, walking after their own lusts.*

In the Preparation we have to observe three things:

1. The carefulness of the Apostle to remove a scandal, that might trouble them in their way of integrity. If this be the way of truth, why is it not generally embraced? Why do the great Politicians of the world, which have so deep an insight into the nature of things, despise it? Why do they expose it to contempt, if it were the infallible Rule of verity? To clear this *Dilemma*, to resolve this doubt; *know this first*, that such men shall come in the last times; it

stands with God's Ordinance: not a scoff shall fall upon his Gospel, nor any mis-usage be done to his servants, without a Providence. It is his just will to befool all those, that will be wise without him. Yea, therefore is it the more likely to be the truth, because the wits of the world dispute against it. Where shall you find *Tertullus*, but fee'd and retained against *Paul*? If a stranger come, all the Dogs of the Town will be barking at him. There is nothing causeth so much noise and wrangling, as the opposition of goodness.

Example is a cruel Tyrant, and commands Imitation. There is one artless persuasion, that prevails more with the world, than all the places of reason: Thus did my forefathers: Thus do the most: I am neither the first, nor the last. How many millions miscarry upon this ground? Men commonly think that either safe or pardonable, for which they can plead a precedent. But they sails in a weak Bottom, that have no more warrant for their resolution; than the practice of others. The mind can never be steady, while it stands upon others feet; nor until it be settled upon such grounds of assurance, that it will rather lead than follow: till it can say with *Joshua*; Whatsoever becomes of the world, *I and my house will serve the Lord*. Woe be to him, whom the *scoffs* of the world can flowt out of his faith. Say, the stream of the time doth run against godliness, shall we not swim against the stream? You will reply, What can one man do against a whole throng of wickedness? Yet this good comes of an unprevailing resistance, that God forbears to plague where he finds but a sprinkling of faith. As the celestial bodies, which being carried about with the sway of the highest Sphere, yet creep on their own ways: so let us continue the course of our own holiness, against the swinge of common corruptions. Thus shall we both deliver our own souls, and help to with-hold judgment from others. The howling of the Owl stops not the *••*ging of the Nightingale; nor doth the Eagle forbear her flight, because there is a Raven in her way: the barking of the Dog stays not the shining of the Moon. Never let the taunts of *Ishmael* make *Isaac* out of love with his inheritance.

2. *Knowledge* is needful, not only of the main substance, but even of circumstances: there is no concerning matter whereof God would have us ignorant. The way of Salvation; that's the best knowledge; that *unum necessarium*, without which we cannot be happy. *Seek for it as for hid treasures*. The Mine of God lies not within the reach of the first spade; we must dig deep to find it. *First seek the Kingdom of Heaven*; then refuse not temporal things. There be some things we would know for avoidance: *Mark them which cause divisions, and avoid them*. It is a true saying, Knowledge is no burden: the more a man hath, the less he feels the weight. That he wants, you may hear him confess: you never hear him complain of too much. He that sits down with an imagined sufficiency of knowledge, is not at all delivered from the mist of ignorance. The Pontificians flatter their people, as those Confederates of *Corah* did Israel; *The Congregation is holy enough*. The people are wise enough. But what, Do we look to be made wise by miracle? To have all knowledge inspired into us at once? Must not *Moses* be trained up in the wisdom of Egypt, and *Paul* in the School of *Galael*? It may be, we are but newly dedicated to the Lord, and God hath but begun with us, because we have yet but begun with him: we may not look for sudden motions, and strange inspirations, without time, growth, and degrees. Scholars do not shoot up in a night, like Mushromes: nor is their coming to knowledge like *Caesars* expedition to conquest; *Veni, vidi, vici*. Some early wits have

presumed to wrest knowledge from their mother in a short space; as the prodigal son did wring his portion out of the hands of his father: much good might it do them: and I would to God, that what they got by sudden and uncouth achieving, they would not, as he did, waste it again by riotous living. Shall they that never sweet at their desks, so quickly know enough to serve their turns, that they should sit down, and sing *Plaudites*, to their own brains?

A little knowledge puffs up, much humbles. The famous wits of the time, that are the Gardens and Ornaments of secular learning, scorn to hang on the lips of a Priest for knowledge. Who can teach them? Preachers are but bunglers: they will scarce consult the Book of God, except it be for niceties and criticisemes. *Daniel* humbly went to the Lord for his Revelations: *Nunquid in sapientior Daniele? Are they wiser than Daniel? Proficiendo lego, legendo proficio:* and yet he was no small Clarke that said so. Other men are fain to search the bowels of the earth for gold: they are strangely happy that find it in the superficial skin. What, are they the heirs of *Solomon*, and so have wisdom by entailment? Alas, he could not give this to his own Son for a Legacy. He bequench'd all his labor to him; yet he saith; *Who can tell whether he shall be a wise man, or a fool?* As the greatest persons cannot give themselves children, so the wisest cannot give their children wisdom. He that reads the Story of *Reb*... shall find that *Solomon's* wit was not propagated. Many a fool hath had a wiser son than that wisest Father.

There is store of wit in the world, I dare not so much commend the plenty of wisdom: *This is pure, peaceable, gentle, &c.* But the cavils of the age bewray, that men contend rather for credit, than for instruction: as wrangling ...sters show they play for money, not for recreation. Pride is the fruit that no commonly grows on this Tree of knowledge. Thou thinkest thyself a knowing man, quick in apprehension, present of invention, sound in judgment: praise God for this; thou wast not borne so. Another is neither witty, nor intelligent, nor judicious; despise him not for this. God <◇> whether thou thyself mayest not die so. Presumptuous knowledge may be overcome with distraction, and subtlety and in an apoplexy; yea, and beat out her <◇> brains. Common experience maketh it more than probable, that unless we be seasoned with grace, and understanding with sobriety; a man may most miserably survive his own wit, and out-live his own understanding. Knowledge, only for private satisfaction, is but a courtesan, more for pleasure, than for propagation. Yet God would have us know, and that both good and evil; not only his friends, but even his very enemies; as here the scoffing Atheists. As himself hath *Scientiam apprehensionis*, whereby he knows all and <◇> *approbationis*, whereby he only knows his elect. So we are to know <◇> good and evil; both by the knowledge of distinction good only by the knowledge of approbation.

But many refuse to know, because they would not be bound to do they are mere Sceptickes, because they would not be practickes. They care not to ...mine which is the true Religion; that of Rome, or this of England; because they desire to be of neither the one, nor the other. So the slothful <◇> hears, how one neighbor is troubled with preserving his young Lambes, another with plowing his grounds, weeding his Graine, inning his Harvest; how unseasonable showers cross their hopes; therefore he applauds himself in his stupid

sluggishness, and cries, Well fare nothing once by the year. The indifferent worldling sees this man vexed for his zeal, that other hated for his knowledge; a third persecuted, martyred for the profession of his faith: and he says within himself, Well fare a quiet ignorance. So his body is but like a lump of scarce-moving earth, and his soul a standing puddle in the midst of it. He cares not to put any difference between the right and the wrong, between the *suffers* and the contemned: the holy and unholy are all one to him. *Sed quia scire noluit quid sit distinguere, sentire cogetur quid sit distingui.* Because they will not know what it is to distinguish, they shall be forced to feel what it is to be distinguished; when Christ shall put them on the left hand, among the Goats, with a *Go ye cursed. Then shall ye discern between the righteous and the wicked; between him that feareth God, and him that feareth him not.* Alas for the common Religion of our times, which is scarce better than Socrates his uncertainty: *the people perish for want of knowledge; not that there is any lack of Manna, but they will not gather it. Nesciunt, quia nescire cupiunt.* I know there be some, that of evident truths make disputable Problemes; as, Whether Rome be the true Church, Whether God may be worshipped before Images, Whether the Sabbath be not a fit day to play and revel on, Whether the elect can finally fall from grace: shortly it will come to this, Whether the Scripture be Scripture; and, Whether there be a God, and Christ, or no. But woe to them that doubt, where God is plain. *The Lord shall come in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of Jesus Christ.* If flaming fire be their portion, that knew not God, and could not: how terrible shall be their vengeance, that might know him, and would not?

3. We must *know this*; that is granted: and then the place is assigned; we must know it *first*. The Apostle doth not mean a priority of excellency, but of conveniency: not a *primum*, that is, *Omni necessarium; sed h• loco* 〈◇〉 *dissim•m*. There be far greater and more noble objects of our knowledge, which he had formerly propounded, and presumes they had happily digested. But now he comes to discover certain spirits of contradiction, and chargeth them to take notice of this *first*; that such men shall be in the last *does*: when they may know when they meet them, by these qualities, as a Thief is deserved by his marks. As a Traveler is premonished; there will Robbers and B•••lers lie in the way: lest they close in with you unsuspected, by these tokens you shall discern them, and avoid them. If you there with profane beasts in the shapes of men, scoffing at all Religion, and giving themselves over to sensuality; you see nothing but what you did foresee. You know first there would be such, and you see now there are such: it falls but but • 〈◇〉 according to my prediction. *Behold, I have told you before.*

This then be the Sum of it: *Know this first*, learn this lesson before you take out a new: when you have rehearsed this well I will read you another. There be some that care not to know, and there be some that care for nothing else but to know. *Ev•••••ing*, 〈...〉 *able to come to the knowledge of the truth.* Yea, ever knowing, but never coming to the practice of the truth. Like some sick men that lie bed-rid, having the senses, memory and speech; but no faculty locomotive, no power to stir hand or foot. Or like changlings, ever sucking, never battering: or tedious Musicians, ever tuning, never playing. They would devour ten Sermons a week, but digest not one rule or doctrine. Still they are calling for more lessons, not minding to learn

this *first*. He was no common fool, that being somewhat fearful of the water, when the King had him ride in further and deeper, for fear of soundring his Horse; answered him; Soft and fair, let him drink up this first. Let those unnatural appetites be so served; that are calling for their afternoon-bevers, before they have concocted their dinners; Soft and fair, digest this *first*. *Hoc primum scite*, saith our Apostle: let us see some good proof of that you have already heard, in your new lives: and then we shall cheerfully come to you with new lessons. Bee content to know first one thing, and then another; that by degrees you may come to the fullness of knowledge, and grow up to the measure of the stature of JESUS CHRIST.

Thus for the Preparation: the Prediction follows; wherein are two points. First, *they shall come*. Secondly, when they shall come; *In the last days*.

1. *They shall come*. Far be it from us here, to touch God with the least aspersion of sin. Shall any man enquire, how there can be such stirs, tumults, and garboiles in the world, when as God sits at the Helme? The question is hard, and being pressed too far, may prove dangerous. Saint *Augustine* himself confesseth, That after it had racked and tortured him, to find out the cause of evil, it turned him into a Manichean heretic. A modest and short answer is that of the School. In particular administrations, a provident Ruler preventeth, what in him lies, all inconveniences. But in the universal Government, it seemed best to the Divine wisdom to suffer some evil: not for want of power to hinder it, but out of his abundant goodness. If God did not permit some evil, we should want much good: the good of his Justice and Mercy, which shine forth both in his severe Judgments, and gracious Indulgence. Goodness (without this) had not been so illustrated; her opposite makes it more amiable. As out of the salt brackish Sea, sweet showers are exhaled: so from man's evil, the Almighty power hath drawn the comfortable dews of grace in our Lord Jesus Christ. These deriders of religion cannot fetch in God as a Patron of their impiety: God shall fetch in them as unwilling instruments of his glory. They are not thus wicked because God foretold it: but therefore God foretold it, because they will be thus wicked, that their wickedness might not hurt his chosen.

As sin is a punishment of sin, it is a part of Justice: the holy One of Israel doth not abhor to use even the grossest sins to his own just purposes. Whiles our wills are free to our own choice, his decrees are as necessary, as just. The house of *Judah* would have fought against Israel for *Rehoboam*; but God forbad them; *For this thing is from me*, saith the Lord. We may observe, *Jeroboam* plot, the people's insolence, the young men's mis-advise, the Princes unseasonable austerity; all disposed by the omnipotent providence to accomplish his just decree: he had purposed it, what shall hinder it? All these might have done otherwise, for any sense that was offered to their wills: all would do no otherwise, than if there had been no preordination in Heaven. Israel had forsaken the Lord, and worshipped *Ashtaroth*, and *Ch...s*, and *Milchom*: God owes them a whipping: the frowardness of *Rehoboam* shall pay it there. Who would not have looked any whither for the cause of this evil, rather than to Heaven? yet the holy God challengeth it to himself, *This thing is for me*. But so, as neither their sins shall taint him, nor his decree justify them. He will be magnified in his Wisdom and Justice, whiles sinners wittingly perish in their follies. It shall double our guiltiness, if

we place the necessity of our finding in God's decree. The Philosophers servant being reproved for filching, excused himself, that it was his destiny to steal: but his master answered, so it was also his destiny to be hanged. Desperate wretches may talk thus now; it will be no plea at the last audit, against a *Go ye cursed into Hell fire*.

2. *In the last days.*] There is much questioning, when these last days be. Saint Paul says it was *not at hand*: Saint Peter says, *it is at hand*. They are thus reconciled. Peter seems to speak of *ulti... tempus*, and that is at hand. Paul of *ultimum temporis*, and that was not at hand. *The end is at hand*; but *ultima periodus vel linea finis non instat*: the last period and line of the end might not be at hand. But how then is it called by Saint John *ultima horae*, the *last hour*? Because there is no alteration to succeed it. In the former ages God still altered the condition of the Church: after the covenant made with Adam, it stood in the same state till Noah; then was the world drowned. After the reparation of it, so it continued to Abraham; then was there a renovation of this covenant. From Abraham to Moses, it remained a stranger in the world: then God settled it in the promised land. From Moses to David, it was governed by Captains and Judges; then God stated it in a Monarchy. Thus it abode until the captivity: and again (after that time of bondage expired) was restored to some glory. In the fullness of time God sent his own Son: before it went through many changes and sundry conditions: one while it had only the light of nature, then was it informed by the law written, now it is blessed and established with Grace. And this is *ultimus status, novissimum tempus*, the last state, because it shall not be followed with any renovations, or alterations: the condition of it by the grace of Christ shall endure to the end of the world: nor can we look for any change but one, which shall be at the universal dissolution of all things. *There remaineth no more sacrifice for sins*: lose this, and lose all; for he shall come no more to die, but at once to judge quick and dead. Thus the time from Christ's ascension to the worlds end, is called *Dies extrema* the *last day*; because it immediately (without any general alteration) goes before it. The end in the Apostles time was not far off; now it must be very near: if that were *ultima dies*, this is, *ultima hora*: or if that were *ultima hora*, the last hour; this is *ultimum hora*, the last minute.

These being the *last days*, the last day of them must be at hand. Concerning that day, there are two errors in the world. First, curiosity of Critics; and they ask, *Quando erit?* When shall it be? Secondly, security of sluggards; and they never ruminat of an *Erit quando*, whether it shall be at all. That is the excess, and possesseth the wit: this is the defect, and disables the will. The former is of men over-wise, and they hasten the judgment: the other, of men too supine and careless, and they would slacken the judgment.

First, for the busy Inquirers; they be such as refuse the plain ground, to walk upon pinnacles. Like the Bethshemites, that were not content with seeing the Ark, but they must see into the Ark, and so perish. *Praterita ante mundum, & futura a post mundum, scire non possumus: media tantum contemplanur*. There be some things which the wisdom of God desires to conceal; wherein unreverence is not more faulty than curiosity. *Secret things to God, revealed things to us and our children.* Why doest thou enquire my name, which is secret? says the Angel. In that Vision of theirs, the moral whereof was good, inquiry was made what became of Samsons soul. The answer was, It is a secret; that none might dare to destroy himself after

his example: whose act was rather for wonder, than for imitation. What became of *Solomon's* soul? It is a secret: that none might dare to fall from the light of knowledge, into the works of darkness. What became of *Origen's* soul? It is a secret: that none might presume to dally with the Scriptures, and make a shadow of a plain History. What became of *Trajan's* soul? It is a secret: that none might venture to do all that *Trajan* did. Men may soon be too bold with hidden mysteries: he that modestly looks upon the Sun, sees a glorious Torch, and receives a comfortable light: but he that fixeth his eyes too earnestly upon it, is struck blind: and because he will see more than he should, comes in the end to see nothing at all.

If we stand a moderate distance from the fire, it warms and comforts us: if too near, it will scorch and burn us. *Our God is a consuming fire.* Every *Seraphin* had six wings, with two he covered his face, with two his feet, and with two he did fly. He covered his Face, keeping us from the secrets of God's eternal predestination, in the Beginning: he covered his Feet, not disclosing when he will come to judge the world, in the End. Therefore *Ne nos addamus inquirere, quod Deus non addidit dicere.* *Solomon* tells us, that *the locks of the Spouse are curled, and his hairs black as a Raven.* The secrets of God's providence are curled and intortled, we cannot unfold them: his hair black, his ways past finding out. *O the depth of the riches of his wisdom; how unsearchable are his judgments!* As a man wading into the Sea, when he comes up to the neck, and feels the water begin to heave him up, and that his feet fail him; he cries, *O the depth,* and goes back again. *Paul's* last Doctrine (*God hath concluded them all in unbelief, &c.*) was a secret enough to swallow up any created understanding: therefore he sets a bar against all further search; *O the depth;* not to be fadomed by any reach of man: We may sooner fetch mould from the Center of the earth, or dig through it to the Antipodes. *His ways are past finding out;* a Metaphor taken from quick-sented Hounds; who will be at a loss, when there is left neither tract, nor print, nor sent of the pursued Game. We may as well line out the way of a ship on the waves, or the walk of an arrow through the air; as find out the reserved ways of God. Such is man's parvities and nothingness, in comparison of his Maker.

Let us not dote about questions that are too high for us: we may think it a wisdom, *Saint Paul* calls it a dotage. Though the Lord dwells in light: yet is it such a light as no man can attain unto. Some are more busy to learn what and where Hell is, than the means how to escape it. Or, what God did before the world began, than what he will do with them when the world is done. Or, whether we shall know one another in heaven, than to know that themselves have an Inheritance there. Or, whether Christ did locally descend into hell, in soul, or in power; not suspecting their own ways of sin which lead them thither. It is good to leave off learning, where God hath forborne teaching. *Tutum est nescire quod tegitur:* we shall never be condemned for being ignorant of that, which we are not bound to know. Let us neither have tongue to ask, nor ear to listen, nor brain to examine, where God hath no will to speak. This Well is deep, and the Spirit hath not given us a bucket. *Ne inquiras prohibitum, ne •ittas concessum.* It is not for you to know the times and seasons, which the Father hath put in his own power. Content we ourselves with *Paul's* knowledge, only *Jesus Christ, and him crucified.*

Yet it is a wonder to see, how many desperate wits have adventured on the discovery of that, which God hath secreted: and how many insensate hearts have given credit to such *Merlins*

Oracles, and prophecies out of hollow vaults. There is a Judgment belonging to them, whereat they have just cause to tremble. *God shall send them strong delusion, that they shall believe a lie; that they all might be damned who would not believe the truth. Aedificantur ad credenda fata, ut eorum corda fiunt fatua.* If they will seek to know more than they should, they shall know more than they would; even the heat of that unquenchable fire, whereof wisemen never desire to know more than by speculative meditation. In all ages there have been such drunken Prophets. In the Apostles time, there were such as would have fastened their dreams upon *Paul*. In *Saint Augustine's* time there were some that determined the end of the world four hundred years after Christ's Ascension: *Quos omnes elusit ipsa temporis experientia*: so that the latter days have mocked their former dotage. Such have been their strange collections from divers mystical numbers, in *Daniel*, and the *Revelation*; and from the observation of sevens. From *Adam* to *Enoch*, in the succession of persons, and then *Enoch* was translated: from *Enoch* to *Elias*, in the succession of ages, and then was *Elias* taken up: therefore in the seventh thousand years (they infer) all bodies shall rise. Others gather no less from the proportion of the three states of the Church; *Millia inane duo, duo lex, duo millia Christus*: two thousand years Nature: two thousand years the Law: and two thousand years Christ. But they were deceived in their just computation: and he that could not keep number for the time past, we will never take his reckoning for the time to come. Again, there be some that acknowledge, that neither the day nor the hour can be known; because Christ expressly saith so: therefore (for evasion) they attempt only to find out the year. But most absurdly: for if the last day be unknown, then the day before the last, and the week before that day, and the year which contains that week, and the age which contains that year. But as *Saint Augustine* saith; That one Text in the first of the *Acts*, hath bred the Gout in the fingers of all our Pythagorean Count-casters. *Saint Bernard* better approves an humble ignorance, that confesseth, but presumes not: than a brawling knowledge, that presumeth, but understands not. And *Lactantius* saith, that the vulgar are not seldom the wiser, because they are no wiser than they should be: light footing makes the better speed in so deep a sand.

Paul was wrapped up to the third heaven, and *heard unspeakable words*: not a word of the last day. The Angels know much, by the excellency of their nature, and nearness to the Deity: they know not that. *John* was the *beloved Disciple*, he leaned on Christ's bosom, wrote a whole Book of Revelations: he revealed not that Day to us, nor was it revealed to him. *Solomon* by his miraculous wisdom, spake three thousand proverbs; not one that told us this: a thousand and five songs, yet he never sang of this; otherwise than in this harmony; *There is an appointed time for all things*: or thus, *God shall bring every work unto judgment*. Yea, forever to frustrate and prevent all hope of man's attaining to this secret; *Neither man, nor Angels know that day, nor the Son himself; but the Father*. Not because he could not, but because he would not know it: *Ne illam molestius feramus ignorantiam, qua nobis cum Angels & Christo communis est*. The coming of our Christ, is the Kingdom of our Christ; and *this cometh not with observation*. He was the expectation of nations: his first coming was long looked for; yet the day not precisely known. He promised to send the holy Ghost; yet his Apostles knew not the day when; but were commanded to abide at Jerusalem, *till they were endued with power from on High*: they must tarry the good hour. Much less is the term of his last coming notified to any son of man. Let

all our care be to find Christ in our hearts, before we see him in the clouds. It was wittily said of *Thales*, who gazing on the stars, fell into the water; That if he had looked into the water, he might have seen the stars: but looking up to the stars, he could not see the water. While we elevate our curious minds to find out that abstruse mystery, whereof there is no record but in God's own bosom, and thus have our eyes busied above; we cannot see the state of our conscience here below: let us look down to the book of our conscience, and there we shall read the necessity of Christ's coming to Judgment. *For if our heart condemn us, God is greater.* He was a famous warrior, that if his own Son asked him, when he would remove his campe, would only answer, that he should have notice by the sound of the Trumpet. God hath given us all a sufficient testimony of his future coming; *Because he hath appointed a day wherein he will judge the world in righteousness, by that man whom he hath ordained.* If his own dear children shall ask him farther, he refers them to the sound of the last Trumpet: *They must wait till those days be fulfilled:* this is all their answer.

Next for the secure neglecters of this day; this is the main sin of the times. *In the last days* we live, and yet on the last day we do not meditate. The former are so impudent as to point out *illum diem:* but the most are so impudent as to point out *nullum diem:* so the last day falls on them, while their first and last and all their sins are found in them. We have such *Scoffers* as say, *Non est finis: Scribarum pennae mendaces:* that all God's threatenings are but *terrificamenta nutricum:* the last fire but an *ignis fatuus*, and *brutum fulmen.* Thus the Lord's forbearance hath been made but the fuel of their presumption. The former were too curious, these are too careless. First, to convince those, God hath hid the day of *Jesus*, as he did the body of *Moses*; that they may fight among themselves with their own distractions. So that the Poles are not farther asunder, than the opinions of these Calculators. Other times have been expressed; as four hundred years, seventy two weeks: but the determinations of this time are dull incantations to flesh and blood. The eye of neither Eagle nor Kite, Man nor Angel can look into it: *Quomodo pectoris angustiae comprehendent vias Domini?* Secondly, these other would have no end at all; or such an one as is far enough off. These we tell, It comes; and that as the Scripture ever speaks of it; with celerity. *Yet a little while, and he that cometh will not tarry. Behold, I come quickly.* They that put far away the evil day, shall find it nearer than they were aware of. Let them fear, that lie folded in the bands of a long night, lest they never see day, but the last day, and that be the beginning of their eternal night. *Every man hath his sword upon his thigh, because of fear in the night.* Let our armor and spiritual furniture be ever ready, *propter pavores nocturnos.* Doubtless it is near, we even see it, hear it, handle it: *Ecce in nubibus:* his chariot is made ready.

Of these *latter days*, one must be the last of all; *Ex his extremis diebus una est extrema dies.* That Epistle which Saint *Paul* so earnestly charged to be read unto all, contained especial exhortation to provide ourselves against the last day. *The end of all things is at hand:* in which words we see, first, *at end.* Secondly, *and end of all things.* Thirdly, *an end of all things at hand.* An extremity, an universality, and a vicinity. An end; this implies a beginning, proceeding, and declination. *Mea•um aequaliter distat ab extremis.* The worlds eternity was a brainless do••ge of some Philosophy. An end there shall be, but *Qualis?* There is *Fi••s consumem;* so the earth with her works shall be burnt <◇> : and *F••is consu•••;* so the creatures shall be

restored to their original $\langle \diamond \rangle$ and integrity. *...s •eficiens; The end of all flesh is come▪ and Finis perfi•••; There shall be a $\langle \diamond \rangle$ heaven and a new earth wherein dwells righteousnessse. Finis dissolvens, that shall destroy all the vain works of men: and Finis absol•••, that shall crown all righteous deeds. The ungodly shall find it a destructive end; spoiling their labors, ceasing their pleasures; but beginning their endless $\langle \diamond \rangle$: they shall die, and not die; as Moses his bush burned and wasted not. Death shall feed on them, as a Vulture on Carrion, and not be satisfied. *Quàm miserum est mortem optare, & non posse mori?* This is a fearful end; the miserable beginning of that which shall never end. *Their end is damnation, and that damnation is without end. The righteous have a perfective end; Behold the just, the end of that man is peace.**

There is one universal end, and *last day* to all; and this cannot be far off. If you ask for the precedent signs, they may be reduced to fixe, and called thus; a Drumme, a Trumpet, a Famine, a Flood, a Comet, and a new Troope.

1. The Drumme beats up Wars and Massacres, Plagues and Pestilences: And how do the bloody prints of all these stick upon the breast of the world? This Drumme hath beaten too loud; abroad in War, at home in Pestilence: The God of peace and mercy unbrace it, and make it quiet, to our comfort.
2. The Trumpet, is the preaching of the Gospel: This hath not only been heard in Zion, long blown in the Church of God; not only set to the walls of Jericho and Babylon, Rome hath not been free from the sound of it: but it even hath reached the ears of Paganism; and with the shrill noise proclaimed to them either Peace or War, from Jesus Christ.
3. The Famine, is the general decay of all the fruits of goodness: the Vine casts her Grapes, the Earth starves her Trees, the Corn is blasted, the Olives are rotten: I mean all this in a spiritual sense. Religion loseth her honor, for want of good works; the children of piety are become abortive; there is much faith, and little faithfulness; abundance of love, and not a spark of charity. When we look for those holy fruits of the Spirit, *Love, faith, meekness, temperance, &c.* alas, we must cry out, Famine, Famine.
4. The Flood, is the mighty torrent and inundation of iniquity; which hath so over-run the face of the earth, that the holy Ghost, that most sacred Do••, *finds not a place where to set his foot. In the last days perilous times shall come: for men shall be lovers of themselves, covetous, boasters, proud, blasphemers, truce-breakers, false accusers, incontinent, fierce, traitors, &c.* Oh what a Deluge is here? Good men are like the gleanings of the Vintage, here and there a Grape; far more precious than Gold.
5. The Comet, is that Prodigie of the Christian world, Antichrist in the Seat of Christ: whom the Jesuits direct us to seek, in the Tribe of *Dan*. And herein they are like those birds, that commonly draw us away from their nests, by their fluttering and noise, for the safety of their young. When they point us to *Dan*, they cry as the Lapwings, Here 'tis, Here 'tis; that we might not seek it where indeed it is, even at Rome. That Antichrist is come, the horrid Treasons, Murders, Massacres, that rage under his Warrant, are too loud and demonstrative arguments.

6. The new Troope, or Band, that shall come into the Church militant, are the elected Jews; whom God, after so long obduracie, shall call home to Jesus Christ. Some think, that their reparation shall begin with our ruin, as with their ruin began our conversion: that as few of the Jews believed, when the Gentiles came in; so few of the Gentiles shall believe, when the Jews return. Indeed the goodness of the Gentiles much faileth, and their state is like a Vessel running at the Tilt, at a low ebb. But why should $\langle \diamond \rangle$ so understand that of *Paul: Blindness is in part happened to Israel, until the fullnesse of the Gentiles he $\langle \diamond \rangle$ in?* Why should not rather the conversion of the Jews add riches to the *nesse* of the Gentiles?

From all this we may gather, that so deep are we fallen into the latter end of these *last days*, that (for ought we know) before we depart from this place, we may look for the last fire to flash in our faces. We are they, $\langle \diamond \rangle$ *the $\langle \diamond \rangle$ of the world are come.* Oh that as they are *Termini aetatum*, so they were also *Termini iniquitatum*: that we might see an end of these things, before we see an end of all things. *The Heavens wax old as a garment*: it is even time for them to have a new Sute. As this little world, Man; so that great Man, the world, hath his childhood in *Adam*, his youth in *Abraham*, his middle age in *Solomon*, his declining in the time of *Christ*; and now his old age and *last days* in this decrepit proximitie of death and expiration.

1. An old man decays in his senses: so the eyes of the World wax dim, like *Isaac's*, and cannot distinguish betwixt *Jacob* and *Esau*, between the righteous and unrighteous: hereby it acquitteth the guilty, and condemneth the innocent; both equal abominations to the Lord. His ears are thick of hearing, deaf to all holy counsels: the Word of the Gospel knocks at those doors, and finds none or very cold entertainment.

2. An old man decays in his members: so the World hath Palsy-hands, the *keepers of the house tremble*; fingers so gowtie, that he cannot distribute the alms of charity. He hath *weak* and feeble *knees*, not able to stand under the weight of God's Precepts: *The very Grasshopper is a burden*, the lightest Commandment held insupportable. His *grinders fail*, and cannot chewe that heavenly food: His *feet* double under him, when he should walk in the way of godliness. His *Almond-tree flourisheth*, a Snow is upon his head: as our Savior said of the fields, *Albae ad messem*; yea, even *Siccae ad ignem*. *The Pitcher is broken at the Fountain, and the Wheel at the Cistern*: he cannot draw the Water of Life, whether from the Deepes or Shallowes. Only his tongue is live and nimble; you may hear him tumble out Oaths as fast as words, though he be dumb in the praises of thankfulness. Now if we see a man, whose Lights grow dim, his face furrowed with wrinkles; either white hairs, or instead of them, baldness; unactive and bedrid limbs; we say, his living date is done: No less be these *the last days* of the superannuated World.

3. An old man is full of Coughes and Catarres; sensible of, and subject to the least Colds. What find we in the World, but salt rheums and malignant humors of hatred and envy; the choleric of unbridled rage, the adust melancholy of self-love; symptoms of an unhappy dotage?

4. An old man is wayward and pettish; nothing can please him: the World is so full of morositie and frowardness, that it is neither well full nor fasting. Prosperity makes it dissolute; crosses, desperate: it is ever querulous, contented never.

5. Old age is *Curvata*, crooked: so the World is groveling; and hath changed natural erection, to an unnatural minding of earthly things. Still the older, the more covetous: the fewer days it hath to live, the more it provides for. *Their inward thought is, that their houses shall continue forever: but they abide not, yea, even perish as the beasts.* They victual themselves for a year, and their journey is done in an hour.

6. Old age is *Verbosa & mendax*; talkative, and lying: two Birds that commonly fly out of one Nest; *Multiloquus, vaniloquus.* The World promiseth wonders; Content, and Riches: but it performs Vanities, Discontent, and Wretchednesse; yet looks to be believed.

7. Old age is *Lassa & pigra*; weary, and lazy: like a Traveler, that longs to be at his journeys end. The material things of the World hasten to their Center and last period: the whole creature groans to be at rest.

8. Old age is *Effaeta, exhausta*: the Spirits are spent. The World is ready to say as Sarah: *Shall I bear a child now I am old?* It bears few of those lively fruits of Piety, and Charity, and Fidelitie, that it did in former times.

9. Old age is *frigescens*, because *exanguis*: an old man through the wasting of his blood grows cold: that nature requires helping by an accidental heat. The zeal of the world is so cold, the fire of the Temple so spent to a spark, that for want of fuel and blowing, it is almost out. Much adventitious warmth must be put to it, to keep life in it: as a young virgins was laid by the side of blood-spent David.

10. Old age is *somniculosa*, drowsy and prone unto sleep. The world hath laid it self down in the cradle of security; the Devil sets his spirits to rock it asleep, and thus it is possessed with a quiet slumber.

Thus are we fallen into the depth of Winter: the Spring is past, the Summer hath had her season, Autumn hath spent her fruits, and now Winter hath shaken down the very leaves, and left us nothing but naked, bare, and barren trees. The last month of the great year of the world is come upon us; we are deep in December: these *last days* be all Saint *Lucies* days; short, foul, and dirty. Crampes and convulsions stupefy the nerves of the world, pale coldness sits on our faces, the pangs of death gnaw our heart-strings: the good Angels that visit us, see nothing but signs of departure in all our carriages. O that, as dying men have commonly a little reviving before their ends; (as the wasted candle gives a bright glare at the going out) which they call a lightning against death: so we could a little recover ourselves, and give forth some comfortable beam, some clear testimony of grace, before we go hence. So shall our *last day* be our best day; *ultimum, optimum*: and as it puts an end to all the days and nights of measurable, miserable time: so it shall begin that day which neither admits of night nor time: even the eternal day, enlightened with the Sun of righteousness, and glorious presence of our blessed God.

It can be no great wonder, that such profane sinners should be found in the fag end of the world: which is like a false bottom when it comes to be unwound; worst at last. *Infelix morbus, Senectus*; as *Bellarmino* called that age wherein Ecclesiastical Writers were so scant, *In felix*

seculum. Much more unblest are these *last days*, where blessed deeds are so geason: where the enemies of Christ dare show their heads, and *ex professo* fight against him. Therefore let me a little farther parallel these *last days* of the world, with the last days of a man.

11. An old man fetcheth his breath thick and short, especially when sickness adds to the decay of nature: so that death sits often like a churl at the door of his lips, and keeps in his words: or like a covetous Executor, that grudgeth a man the disposing of his own goods. O how short be the fits of goodness? How small a space do good motions, the breathing of God's holy Spirit in us, tarry with us? They may bait at our doors, they keep no residence in our hearts. We have some transient ejaculations, which with a short-winded devotion we utter (or rather mutter) to God. But our lusts do so haunt us, and call us off from these holy thoughts, that we may complain with *Job*; they will not give us leave to *swallow down our spittle*.

12. In old age, especially when it surpriseth a foul and surfeited body, all the corrupt humors gather down to the feet: the heart, and those more noble parts drive them back to the extremes: and because the feet are lowest, nature repels corruption thither; and not seldom it issueth there: or if not, it wrackes them with Gout, Dropsy, and such torments. These last days be the feet of the world, whereunto all the vicious customs of former ages are gathered: as the kennels of a city run to the common Sewer. Ignorance was predominant in one age, Idolatry in another, Hypocrisy in a third, Sacrilege, Oppression, Fraud in another: these mischiefs then had their times to reign single. Now, like so many land-floods from the mountains, they meet in one chanell, and make a torrent of united wickedness, in these lower and latter days. Thus after the *Golden Head*, the shoulders of Silver; the Brazen ribs, and Iron-legs, these last are the feet of Clay, the basest and most rude material of all. Thus are we the grounds, the dregs, and lees of the vessel: the dust in the bottom of the mow; the dross and refuse of former ages, that lick up their vomit: decking ourselves with those iniquities as the ornaments of our pride, whereof our forefathers made a sick acknowledgement with remorse and shame.

13. Dying men are fumbling of the clothes, and plucking the coverings to them: as if they would prevent the hand of charity, and wind up their own almost breathless carcasses. Men of the world, in these days so sick of avarice, scrath together all within the reach of their fingers. No fish must escape their draw-net, no water pass by their mill: as if like *Behemoth*, they would drink up Jordan: and as the flying Jews swallowed their Gold into their gu•s, for which they were ripped up by the Romans: so they seek to devour the world, as if their heirs should never find it but in their excrements. We see men encroach upon liberties, hedge in monopolies, enclose commons, multiply barns and granars, join houses, engross commodities: alas, they are dying souls, *Lodices & stragula trahentes*, plucking up the blankets and coverlets about them; and giving up the ghost, as they had long before given up the holy Ghost. *Thou fool*, saith God: they lived wise in their own conceits, they shall die apparent fools,

14. Dying men are troubled with fantasies; full of melancholy dreams, and solicitous imaginations. So these last days of the world are fraught with errors: a thousand peevish

opinions crawl out like vermin from putrefied brains: strange worms are bred in old dunghills. These pester the world, disquiet the peace of the Church, and inveigle weak capacities; *Problemata delirantium*. Do we wonder that these uncoth singularities transport multitudes? Alas, these are the last days; the brains of the world are crack'd; it labors of extreme dotage: and among fools, the Haberdashers shop of trifles hath the most customers. This is the cause of hatching so many new devises, strange tenets and paradoxes, raising mutinies in Religion: the world is brain-sick, fantastical, fanatical; setting up factious opinions, as fast as Solomon's wives did their groves: which I forbear the naming, for fear of teaching. Men love anything better than sobriety of Judgment; which shows that the world hath but few minutes to live.

15. Lastly, an old man comes back again to a child: *semel senex, bis puer*. The world is so old, that it goes upon crutches; as a child cannot go but by the hand of a Nurse. The understanding and memory of it is so decayed, that it even ceaseth to know, what in the childhood it began to learn. Such is the old ages infirmity, that it is come round to infancy. *Mundus quando senex, incipit esse puer*. Not as it is with the material world, whose old age is blessed with an annual reparation: that when the Winter hath deaded all, all are again restored by the cheerful Spring. It is not so in the mystical world; but *Se•esce•s mundus est evanescens mundus*: a child indeed it is; as prattling as a child, as ignorant as a child, as feeble as a child, as wanton as a child; but far from being as innocent as a child. For levity and vanity, it is altogether childish. An infant is made to grow up to man: but for man to grow down again to infant, is unnaturally preposterous. The *Seminale principium* is for the creature: the seed is made for the tree: the child, not to remain so, but to be a man. The Oke doth not grow back to a young sprout, nor the Ox to the Calf: alas, that man should degenerate and ungraduate himself to a child, •*eneca* calls children's works *nugae*, men's *negotia*: if we shall set our minds on p•rile toys, what is this but to evirate ourselves? For Magistrates not to hear, but whom they list, and when they list; this is to play boys tricks. When a King, *Demetrius of Macedon*; answered a petitioner, a poor woman, that he had no leisure; she boldly replied, Why then give over to be King. We need not stick to tell an unhearing Magistrate more; Give over to be a Magistrate, yea give over to be a man. If men long for toys, set their delights upon vanities, vex (as children cry) when they may not have their wills, spend their bodies before they get information to their souls, as children slubber out their books before they have learned their lessons; worship puppets and painted images, as children play with babies; what be all these, and the like, but playing of boys tricks? Thus *Old men and children*; the Psalmist puts them both in a form.

All these arguments prove the world to be exceeding old, and drawing on, even near the last gasp. *Quod antiquatur & senescit, prope interitum est*; That which decaieth and old, is ready to vanish away. Let us fall from it, before it fall upon us; and be but so wise as Spiders, to forsake a rotten house: not by going out of the world; but by driving the world out of us. I have been prolix in this point; yet desire not to part from it without some considerable and applicable uses.

First, though this be not *the* last day, it may be *thy* last day. The world cannot last long, yet thou mayest prevent the world. Strong bodies hold out many fits, yet at last yield to the necessity of nature. Weak constitutions are dissolved with a little sickness, as a childes paper-house is with a puff of wind. If our life be wrapped up with the world, it must needs be momentary. Heaven and earth are of a strenuous composition, compact together with more powerful sinews and ligaments: so that they have held up their heads through many passages and destructions of mortality: otherwise when the Son of God suffered, it would have broke their hearts. Our bodies are made of elements, weak and fluid principles; and therefore sooner resolved to their first materials. Flowers have but their months, when Okes and Cedars stand many years. Nothing but extreme and supernatural fire shall be the death of the world: Water, Air, Earth, a Thorn, a Vapour, anything is able to dispatch us. If we be not bound up in the bundle of a better life, we are vain wretches.

Remember therefore, *The end is near, thy end is nearer*. Whether the end of this day shall not be the end of all thy days, thou hast no assurance. *To day hear his voice*: be sure to repent one day before thy last day: and hereof thou canst not sure, unless thou repentest this day. Let us think, if the Judge were now coming in the clouds, in what case we were to meet him. Perhaps we are wrapped up in a cloud too; a cloud of dark ignorance, and blind security: let us know that this cloud will dissolve ours, and lay us open with lla our sins to the view of men and Angels. It is time to repent, and make even our reckoning: which we can no ways do, but by transferring all our reckonings and upon debts Christ. As *Alcibiades* told *Pericles*, when he was troubled with studying how to give his accounts; that if he would be ruled by him, he should rather study how to give no account at all. The Lord graciously calls us to cast our burden upon him: Christ adviseth us to lay all our reckonings, arrearages, and debts upon his score; promising to discharge them to a penny with his treasure of merits; the only coin that is currant in the Exchequer of God's justice. If by faith we have borne them thither, and given up ourselves, body and soul, to him for security, we need not fear. The Judge will never condemn us for that debt, which himself hath undertaken to pay. Lord here is our hope and confidence; Thou wilt not find those guilty, for whom thine own person suffered the penalty: nor punish the sins thou hast remitted: nor cast away the souls thou hast redeemed.

To others it shall be a black day; alas, *What shall they do in the day of visitation? To whom will they fly for help, and where will they leave their glory?* when they shall peepe out of the grave, and see the world on fire; and have lost all interest in the Judge. Why do men neglect the means of reconciliation? *Agree with thine adversary quickly*: if thy sin hath made God thine adversary, go quickly, delay no time to recover his friendship: *Take thy Incense quickly*, saith *Moses* to *Aaron*, and make atonement for the people. Quickly fall to thy prayers; put that Incense in the Censor of *Jesus*, entreat him to entreat God for thee, and to make a blessed atonement between you. As our own last day leaves us, the worlds last day shall find us; we are presented above, as we went forth below. Oh then judge we ourselves, that we be not judged. *Volo vul•ui irae praesentari judicatus, non judicandus*. Our Passing-Bell, and the Archangels Trump, have both one voice: for God will reverse no particular judgment. If the former give a heavy and doleful Knell for us here, that louder Instrument shall keep the same Note

hereafter. But if the one sound comfort at our last hour in this world, the other shall sound joy at the last hour of the world.

Secondly, if the world be ready to end, why do men covet, as if it were but now to begin? *Peribundus mundus, & tu mundana quaeris?* Who would plant or build upon that ground, which is troubled with earthquakes, or sure suddenly to sink? God chargeth us *first to seek the Kingdom of Heaven*, and then earthly things shall find us, unsought. But foolish Nature takes a false method: she first seeks the world; and if she light upon God by the way, it is more than she thought on, desired, cared for. How deservedly do they fail of both, that sought neither aright? Many had been great, if they had cared to be good: but because they willed not what they ought, they are crossed in what they would. If *Solomon* had made Riches his first suite, he might have been poor and foolish: but asking Wisdom, as the principal, Wealth came in for interest: because he chose well, he received what he asked not. Such is the bounty and fidelity of God; to them that ask the best, he gives all. Earth shall wait upon them, that attend upon Heaven. Happy is he that affords the best services of the world, but the less half of himself; while the greater and better part is better bestowed.

I do not wish men to abandon themselves to willful beggary, because of the last days proximitie; or not to repair the house, because their time in it is so short. For worldly things, we may use them, without loving them; and distinguish betwixt a Stoicall dullness, and a Christian contempt: There is difference between making the world a god, and a slave. This latter is the respect it deserves; and they are fools that give it veneration. But rich men think, the only reason why Preachers love not the world, is because the world loves not them: That she shows us only her heels, not her amiable face: That we have nothing but her refuse; her best jewels she keeps for her Sweet-h•arts. Yet a beggar may look upon a Lordship; and we may see those heaps of Gold, whereof never one piece shall be ours. We know what others dote on, and wonder at their madness; that they should fixe their hearts on that which is not fixed it self, and build their happiness upon a rolling stone. I deny not, but God hath given some abundance of riches, and more grace: and to those, to whom he hath been so liberal, he will be more munificent, for he will give them also glory. While they look up to their future hopes, they esteem but meanly of their present fortunes, and count them scarce a taste of that full Cup. Militant Saints are sometimes (besides their Inheritance above) granted fair Possessions below: yet they value not this with the other. Here they command a little pittance of mould; great to us, little to the whole: there the immense Heaven shall be theirs. Here they command as subjects, there they shall reign as Kings. Here they are gracious among men, there they shall be glorious among the Angels. Here, together with their honor and affluence, they want not crosses and envy; above there is nothing but noble peace, and pleasant eternity. Here they have some short joys; there they are both perfect, and everlasting. Here they are strangers; there, at home. Here Satan tempts them, and men vex them; there, Saints and Angels shall sing with them, and the glory of God shall satisfy them. In a word, they are only blessed here, for that they shall be blessed hereafter.

Thus take the world at his best, yet good men despise it. But for fear, lest we should be fond of it, God presents it generally to his children in another shape; a miserable, troublesome,

inconstant world; whose joys are but the crackling of thorns. Whiles *Naomi's* husband and sons were alive, we find no motion of her retiring home to Judah: let her earthly stays be removed, she thinks presently of removing to her country. We cannot so heartily think of our home above, whiles we are furnished with these earthly contentments below. But when God strips us of them, straightwayes our mind is homewards. Besides, what assurance can there be of those things, whereof our going home may strip us? What man can say of the years to come, Thus will I be? Most justly do we contemn this uncertainty, and look up to those riches that cannot but endure, when Heaven and Earth are dissolved. Riches are a flood; *ut fluunt, defluunt*: this City cannot call the water of a flood, hers; nor those inhabitants, theirs: all may take enough to serve their own turns, the rest glide by, and wait upon nobody. When we are bidden to a great man's Table, where the Meat is served up in Silver Dishes, and the Wine in Bowles of Gold; we may eat the Viands, and drink the precious Liquors. But if through simplicity we should offer to carry away the Vessels, the Porter would stay us at the Gate, and tell us plainly, they are none of ours. The Divine Bounty affords the use of riches, for the comfort and sustentation of our bodies. But when we rise up from his Table, and think to bear away the riches themselves, Death is a severe Porter at the Gate of Life; he will examine our going out: we shall carry none of them with us. Saint *Augustine* seems to borrow it from *Democrates*; *Qui animam curat, seipsum curat: qui vero corpus, non se sed sua curat: qui pecuniam, non se nec sua, sed valde aliena curat: qui voluptates, nec se, nec sua, nec aliena; sed prorsus inimica curat.* He that loves his soul, loves himself: he that loves his body, loves not himself, but something that is his own: he that loves his money, neither loves himself, nor that which is his, but another's: he that loves his pleasure, loves that which is neither himself, nor his own, nor his friends, but his enemies.

Lastly, seeing therefore that both these be the *last days* in general, and our last day may antedate them in particular: seeing either the House must be pulled down, or the Tenant cast out; let us provide for ourselves betimes, as the wise *Steward* did, some trusty friend. He was loath to be harbourlesse: though he had not justice enough to keep in at his Masters house, yet he had providence enough to get another house in store. *Make your unrighteous Mammon* a means to procure you *everlasting habitations*. When Christ fore-warned the Jews of the destruction of their Jerusalem, did he not impliedly advise them to shift for themselves in another country? Merchants that would soon be rich, take the old course, to buy cheap and sell dear: therefore they buy their Commodities in the country that affords good penny-worths, and vent them in other countries, which must take them on any price. We do not buy Wines in England, to sell them in France; nor buy Spices in France, to carry them to the Indies. *Non omnis fert omnia tellus*: thither we traffic a Commodity, where it is precious in regard of scarcity. I presume, we would all go to Heaven: we are foolish Merchants, if of all Lands we would not trade in the Land of Canaan; if we had rather trucke with Savages for Gold and Jewels, than exchange with the Saints for glory and graces. But now what freight shall we carry thither? What Wares and Merchandise will be vendible and welcome in that Kingdom?

Shall we carry honor and dignity thither? There is abundance of that already: we may more truly say of that City, than was of *Tyre*; *All her Merchants are Princes*: yea, all her inhabitants

are no less than Kings. To traffic worldly glory to Heaven, is to hold a Candle to light the Sun: that greater Light doth not so swallow up the less, as the glory of God doth all honor of the creatures. They can add no glory to him, that have all their glory from him. What then? Shall we carry rest, quiet, and peace with us? Will that have any better vent or acceptance? No: for there is all peace, all rest, and quiet. It is *Regnum Pacis*: Here we may have in some measure the peace of the King, there in a full measure we shall enjoy the King of Peace. It is called the *Lord's Rest*: we have no true rest, but in him; no perfect rest, till we come unto him. He hath made this earth wherein we live, militant, troublesome, barren of rest: it would be bootless for us to gather up the base dregs of a supine security, and offer to sell them in Heaven. They have plenty of better peace, and we have none but from their store. They that arrive at that Port with such a Merchandise of carelessness, must back again; the Citizens of Heaven will not trade with them. What then say you to pleasures and joys? Will not they pass currant in that holy Land? Not; if they be brought from any foreign coast. *Lord, in thy presence is the fullness of joy, and at thy right hand are pleasures for evermore.* There is fullness, perfection, and everlastingness of joy: ours are feeble, fickle, empty pleasures. Why should we pour water into the Sea? Why, proffer our addition to fullness, our vanity to perfection, our shortness to eternity? Such a Commodity will not be tolerable in that Mart. *Vae ridentibus: Woe to them that laugh, for they shall weep:* that Ware is for the Shop of Hell: there it shall be exchanged for sorrow; and the clapping of hands in irrision, for wringing of hands in endless lamentation. *Rejoice, O young man:* do; but thou shalt smart for it. The seed of carnal joy will not be good Chaffer in Heaven: no fruit comes of it, but woe and torment. Well; yet I hope riches will pass for merchantable stuff; money is currant all the world over: Some things are not precious in some countries; nor other in other: but no country refuseth money. Yet this country will: Alas, what should the beggarly dross of this perishing world do in that heavenly *Havilah*; where the Gold is more precious than the Gold of *Ophir*? Yea, what is the Gold of *Ophir* to that *City* which is it self *pure Gold*? It is said of *Solomon*, that *Silver was not accounted of in his days; he made it as common as stones:* how more infinite be the riches of the heavenly *Solomon*? Where there is no use of things, their valuation ceaseth. It was a drop of water that the Churl wished for in hell, not a bag of Gold; not a Lordship of many acres; he had too large an inheritance there before. Away with this trash: it hath no estimation in the Jerusalem above. There is an eternal Easter: and in vain did the Fisherman bring in his boat of Herrings when Lent was done; or the Merchant carry Sugars to *Valencia*, and Silkwormes to *Granata*. What then shall we load ourselves withal, that may be acceptable? Yes, there be things whereof there is great scarcity in heaven; *caentia*, I say: there is no *indigentia* there. We may see what they lack, by his description that discovered the Land; *There is no death, nor sorrow, nor crying, nor pain;* no tears, nor fears. Let us carry with us thither,

1. Humility; a lowly contempt of our own selves: there is none of that in heaven. There is abundance of honor, without pride; of glory, without envy or disestimation: for the Saints love themselves, because God loves them. *God resisteth the proud, and giveth grace to the humble.* They that bring a lofty conceit of themselves to that coast, shall be repelled. Humility is a commodity, for which God will exchange the Crown of glory. *Moses, David, Paul* went thither with this traffic; *Non sum dignus:* and Christ gave them for it the kingdom of heaven.

2. Poorenesse in spirit: there is none of that in heaven, this merchandise will pass. *Blessed are the poor in spirit, for theirs is the Kingdom of heaven.* Not only shall be, but is already. This will pass, and we with it.

3. Hunger and thirst: there is none of that in heaven. *They are abundantly satisfied with the fatness of thine house.* They that are satiated with more than they can desire, be far from want. We need not therefore carry provision with us, but a stomach; an earnest desire to feed on those unspeakable comforts. *We groan within ourselves, waiting for the redemption of our bodies;* mourning for our absence from *Zion.* This hunger will pass; and instead of it we shall have infinite satisfaction. We bring abstinence and devout fasting to heaven, we shall find affluence and royal feasting there,

4. Mourning, repentance, and tears: there is none of this in heaven. Never came sorrow over those joyful thresholds; never came godly sorrow to those thresholds, but it was entertained with joy. *They that sow in tears, shall reap in joy.* As the Barbarous traffic with some remoter Pagans; they lay down salt, and take up Gold. So we set down the burdens of our sorrows, and the vessels of our tears before the Lord: and he likes this merchandise so well, that he gives us for them everlasting joys. *Blessed are they that mourn, for they shall be comforted:* there's a blessed exchange.

5. Labor and work: there is none of that in heaven. It is an everlasting holy day with them: they rest, rejoice, and sing; no travel, no pains there. Therefore good works and Christian labors are good traffic. *Blessed are they that die in the Lord; for they rest from their labors, and their works follow them.* They dare not go without their fraught: a Merchant without his commodity hath but a sory welcome. God will ask them that arrive there, *Vbi opera? His reward shall be according to our works:* if no good works on earth, look for no riches in heaven. Indeed that wealth is too precious to be bought with our works: nor doth God exchange it *propter opera,* but dispose *secundum opera.* *Work out thy salvation with fear and trembling:* there is neither fear nor trembling, nor working in heaven: but after our working, trembling, and fear, God will give us salvation. Thou hast riches here, and here be objects that need thy riches; the poor: in heaven there is riches enough, but no poor. Therefore make over thy monies to them in this world, that thou mayest receive it by bill of exchange in the world to come.

6. Patience in afflictions and troubles: there are none of these in heaven: neither trouble to try their patience, nor patience to overcome their trouble. The things to be battered, are Patience and Conquest: Patience is our commodity, Conquest is Christ's. If we bring him our virtue of Patience, he will give us in exchange his honor of conquest. He speaks of patience as of a Triumph; *Here is the patience of the Saints. Through many tribulations we must enter into the Kingdom of heaven.* Our voyage is Tribulation, our vessel is the Church, Pirates and Tyrans are our enemies, rocks and sands our dangers: our tackling, fails, oars be patience; and glorious victory our reward.

7. Faith and hope: neither of them is in heaven: the beatifical vision and fruition hath quite annihilated them. This then is happy merchandize: Give me thy faith, saith God, and I will give thee my glory: let me not fail of thy hope, thou shalt be sure of my felicity. No traffic

will pass without this: divers say of moral men, If they go not to heaven, Lord have mercy upon us: yet Christ saith, *Except your righteousness exceed the righteousness of the Scribes and Pharisees*, you shall not come there: yea, Publicans and Harlots shall get into heaven sooner, because the other believed not. Civil justice is not in it self evil, but good: but it is not good enough to save a man: it may be without faith, but faith cannot be without it. Goodly works, building alms-houses, enriching monasteries, feeding beggars, are the Popish merchandize: this they carry to heaven in a presumptuous confidence, that God must needs require them. So they come upon equal terms with him; ware for ware: If he give them heaven, they give him earth, and so he hath a penny-worth for his penny. But they shall find with the Pharisee, that for want of faith and humility, these wares will not pass with God; nor will he afford the kingdom of heaven upon such conditions. Moralities without true belief, are like the fair picture of a beautiful Woman; pleasing to the eye, but there is no warmth in it; nor is it fit for society: he that takes it as his Wife to lie withal, finds it a cold painted Boord. But faith is the obedience of the soul, the soul of obedience: *he that believeth, shall be saved*: to believe, that's our part and commodity: to save us, that's God's reward and mercy. Thus I have shown you a truly Royal Exchange, a blessed Mart. If we be as good husbands for our souls, as we are for our temporal estates; we have learned here how to make our Markets. Let us never seek to lode our vessels with honors, pleasures, or riches: there is no want of them in heaven; nor will God deal with them in a gracious commerce, that bring no better Merchandise. But with humility, poverty, labor, hunger, repentance, patience, faith and hope: these be the riches of grace, for which God will exchange his riches of glory. Such Merchants make a blessed voyage; for they shall never depart from that joyful country, where they are so happily arrived, and gloriously entertained.

There shall come scoffers, walking after their own lusts.] Irridentes alios, arridentes sibi. The devil knows that the world cannot last long, and therefore bestirs him. *He hath great wrath, because he knoweth that he hath but a short time.* He is grown more wrathful, we should therefore be more watchful. He is a malicious Tenant, that perceiving his term almost expired, does what he can to ruin the house: a bloody Tyrant, that daily suspecting the loss of his usurped Sovereignty makes havoc among his subjects; and like a worse *Herod*, falls apace to cutting of throats. Indeed his main spite is not at the body, but at the soul: for he knows if he can get the soul, the body must come after. To effect this, he deviseth all the ways he can, and puts in practice all that he deviseth. And to this purpose, sometime he is a roaring Devil, in Lion-like Tyrants: sometime a flattering Devil, in his Spaniell-like Parasites: sometime a dissembling Devil, in his Fox-like Hypocrites: and here a flowting Devil, in his Ape-like *Scoffers*: that live as if they were neither beholding to God, nor afraid of him; both out of his debt and danger. It is their least ill, to do evil; they speak for it, joy in it, boast of it, enforce to it, mock them that dislike it: and so at once send a challenge to God, as if they meant to meet him in the plain field, and let him choose his weapon: they make love to destruction, as an Amorist courts his Mistress.

Here first we have to observe the contrariety of the dispositions of divers men. We heard of some in the first Verse, that seek the Lord with a *pure heart*, and follow his Word with their best endeavor of sincerity, and sincerity of endeavor. Now we are fallen upon those, that

with a foul and rancorous mind deride all goodness, and load Religion with disgraces. Then we camped in *Elim*, a place of water and Palme-trees; now we are come to a Wilderness of Briars and Brambles. Then we lay in a sweet Harbour of comfortable meditation; now we are put into the Ocean of Rocks, and Pirates, and boisterous waves. There we found *Zion*, here we have *Babylon*; even a Hell of malignant Devils, for that communion of Saints. Fire and water are not more contrary, than the just and unrighteous: they wonder, each at other; the graceless, that the just can be so strict; the just, that the graceless can be so dissolute: Clay and Iron will not wield together. Where is a good man hunched at, but where the profane finds indulgence? Why doth the world seek more to rich men, than to wise men? The Philosopher could answer; Because it is possible for them to be rich, never to be wise. Why are holy men depressed, and the irreligious honored? Because men have a liking to be licentious; but to be holy, is none of their purpose. No body hates an Israelite, but an Egyptian or a Canaanite. Put fire to fire, or water to water, there is no commotion: but put water to fire, and then you have a thundering coile. When riotous men meet, there is shaking of hands, and the other Quart: but the temperate cannot pass by, without a scorn.

This is the reason why the good and virtuous be always opposed and exposed to the fury and malice of cruel men. It is indeed *res mira*, but not *res nova*: it was so from the beginning. *As then, he that was borne after the flesh, persecuted him that was borne after the spirit; even so is it now.* No sooner was God worshiped and served, but hatred and spite fell to the portion and lot of Religion. The first man that offered the better sacrifice, was slain: *Liver sacrificii, Seminarium fratricidii*: the acceptable sacrifice was the seminary of death. Who would think that brethren, and but two brethren, should not love each other? Dispersed love grows weak, and paucity of objects useth to unite affections. If but two brothers be left alive of many, they think that the love of all the rest should survive in them: that the beams of their affection should be so much the hotter, because they reflect mutually in a right line each upon other. Yet behold, there were but two brothers in a world, and one is a Butcher of the other. Who can wonder at disention among thousands of brethren, that sees so deadly opposition betwixt two, the first roots of brotherhood? Who can hope to live peaceably and securely among so many *Caines*, when he sees one *Cain* the death of one *Abel*? It can be no otherwise: dissimilitude and distance of manners breeds alienation of affections. There is nothing doth so condemn the lives of the wicked exemplarily, as the conversation of the godly: the fat kine make the lean seem more ill-favored. A swarthy and hard-featur'd visage doth not love the company of clear beauties. From hence grows their rage and savage behavior. Besides, it is the pleasure of God, thus to try and honor his servants, and to produce their patience. What pictures could *Apelles* draw, if he wanted a table to work upon? What building could the Architect rear, without timber, stones, and materials? Their scorn doth both prove and improve our patience. So that we have both a testimony of God's favor; *If the world hate you*, it is because ye are *mine*, saith Christ: and of our own integrity, for that must needs be good which evil persecutes. Their lewdness calls for our sorrow and more zealous obedience; that our God may have as faithful servants, as he hath unfaithful enemies. As we see natural qualities increased with the resistance of their contraries; so must our grace, with others sins. We shall redeem something of God's dishonor by sin, if we

shall thence grow holy. It hath been an old and happy danger to be godly: indifferent actions must be careful to avoid offense: but let us not care what man or devil be angry that we do good, or receive good. It is contrariety, that makes Babylon wonder at Jerusalem, and Jerusalem at Babylon. We refuse the fair proffers of the world, that come upon sinful conditions; they laugh at us for fools: it will not prove so in the end. *All these will I give thee, if thou wilt fall down and worship me.* O if a covetous worldling had been there; How ready had been his knees? How would he have caught the promise out of the devils mouth, for fear lest he should have gone back from his word? *Alexander* after the battle of *Granicum*, had very great offers made him by *Darius*: consulting with his Captains about them, *Permenion* said, Sure I would accept of these offers were I as *Alexander*: *Alexander* answered, So would I were I as *Permenion*. The Christian may grow rich (not seldom) by remitting the rigor of his conscience; the worldling saith, Sure I would take it upon these terms, were I as that Christian: and the Christian saith, So would I were I as that worldling. Such contrary natures are appointed to contrary places, that differ as far as Heaven and Hell.

Scoffers!] The depth of sin is the *chair of the Scorners*: they are set down in the resolute contempt of all goodness. Of these there be two sorts and degrees; first, the *Despisers of them that be good*: then the *Despisers of goodness* it self.

For the former; the Saints of God have complained, of them in all ages: *David* of his busy *Mockers*: the abjects jeered him. *Job* was disdained of those children, *whose fathers he would have scorned to set with the Dogs of his flock.* *Joseph* was nick-named a *Dreamer*, *Paul* a *Babbler*, *Christ* himself a *Samaritan*; and with intent of disgrace, a *Carpenter*. *Libanius* asked a Christian what his Master the *Carpenter* was a doing; whom he answered, He is making a coffin for thy Master *Julian*. *Lucian* jested in contempt, that he had gotten nothing by his Christendom but a syllable to his name; of *Lucius*, *Lucianus*: but he was torn in pieces of Dogs. Even the very boys of *Bethel* had learned to scoff at a Prophet: who would have thought the rude terms of waggish children worthy of anything but neglect? *Elisha* looks at them with severe brows; and like the heir of him that called down fire upon the two Captains and their fifties; curseth them in the name of the Lord. Two she-Bears are his Executioners, two and forty of them are torn in pieces. O fearful example of the divine Justice! This was the revenge of an angry Prophet; it was the punishment of a righteous Judge. The spite of their idolatrous parents was seen in this vile behavior of the children; they do but according to their instruction. Infancy is led altogether by imitation: it hath neither words nor actions, but what are infused by others: the good or bad language it hath, is but borrowed; and the shame, or thank of either, is due to them that lent it. God and his Seer looked through these children at their parents: if they misnurture their children to the contemptuous usage of a Prophet; they shall be punished with the death of those children, whom they taught no better manners. If we love our children, let not our indulgence give way to their despising of goodness: for then, either destruction shall snatch them away young, or there is hell provided for them when they die old. And if God would not endure those contumelies unrevenged in the mouths of boys, what vengeance is due to aged persecutors? *Ishmael* did but flowt *Isaac*; yet *Paul* faith, hepersecuted him. God calls the scorn of his servants by no better name than Persecution. *David* thought it no disgrace, to dance in the Ephod: *Mical*

does: she looks through her window, and seeing the attire and gestures of her devout husband, *despiseth him in her heart*. Nor can she conceal her contempt, but like *Saul's* daughter, casts it proudly in his face; *How glorious was the King of Israel today? Even like one of the vain fellows*. *David's* heart did never swell so much at any reproach, as this of his wife: his love was for the time lost in his anger: and as a man impatient of no affront so much as in the way of his devotion, he returns her a bitter check. *It was before the Lord, who chose me before thy father, and before all his house*. Had she not twitted her husband with the shame of his religious fervor, he had not upbraided her with the shameful rejection of her father. But seeing she will forget whose wife she was, she shall be put in mind whose daughter she was. *Mical* was barren, yet she hath too many children, that scorn the holy habit and exercises. There cannot be a greater argument of a foul soul, than the deriding of religious services. Worldly hearts can see nothing in those actions, but folly and madness: Piety hath no relish, but distasteful to their palats. But what was *Mical's* reward? Her scorns shall make her *childless to the day of her death*. Barrenness was held in those days none of the least judgments: she thought to lay a sudden disgrace upon *David*, a perpetual disgrace shall be her recompense. So doth the Lord revenge *David's* quarrel; that she shall not be held worthy to bear him a son, whom she unjustly contemned, for showing himself an humble son of God. How just is God, to provide whippes for the back of scorers? It is no marvel, if those that mock at goodness, be plagued with continual fruitlesnesse.

And this is that other, and higher degree of wickedness, to scoff at Religion it self. I have heard of some desperate Patients, that have fleered at their Physicians: but death is too mild a punishment for them, that scoff at all Medicines. The wretched Gergesites repelled Christ for fear; they are worse, that drive him away with scorn. If Christ will be ashamed of them when he comes to judge, that were ashamed of him when he came to suffer; how will he reject those with indignation, that rejected him with derision? *You have set my counsel at naught; therefore I will laugh at your calamity, and mock when your fear cometh*. *Themistocles* in his lower fortune, much desired the love of a young gentleman; but he scorned him. Soone after, when he grew to his greatness, the gentleman sought to him: but *Themistocles* answered; We are both grown wise, but too late. Now Christ offers them his Gospel, and they scoff at it: at the last day they will sue for the benefit of that Gospel, but they must not have it. If the Prince grant a gracious Pardon, and malefactors despise it, it were pity they should have the benefit of it. Never shall that mouth kiss the Hand, that hath mocked the Majesty of the King of Heaven.

The children of God must be content to receive taunts from their Fathers enemies: we would hardly endure wounds, if we cannot brook words, for the cause of our Savior. *When he was reviled, he reviled not again*: this was his patience for us. *Love your enemies, bless them that curse you, &c.* this should be our patience for him. It is enough to quiet us, that all the disgraces done to us, redound to him. *He that despiseth you, despiseth me. Saul, thou persecutest me*. He that takes the cause from us to himself, will not resign the revenge from himself to us. I deny not, but there is sometimes a fair way of repairing unjust contumelies: and to be meal-mouthed in the scorns of Religion, is not so much the praise of patience, as the want of zeal. If all the aspersions of Antichristian slanders could flowt us out of the integrity of our

devotion, we were fearful cowards. Let them bellow with their mouths, and goare with their horns; yet neither the roaring of their Bulls, nor the licking of their Calves, must daunt or cool the fervor of our sincerity. The blind world in those former times, made it a capital Crime, and loaded it with reproaches, for any man to call himself a Christian: yet the faithful did not give over the name. *Pantùm mali, quia Christiani*: which *Tertullian* shown to be most unreasonable; for *nudi nominis nullus est reatus*. This Sect is everywhere spoken against; like *Markes in the Butt*, at which every fool shot his Bolt. Yet as *David* said; *I will be more vile than thus, and base in mine own sight*: This very abasement is heroical; and the only way to true glory, is not to be ashamed of our lowest humiliation unto God. Yea, the honor of such shall break forth in the midst of their contempt; and find a secret reverence, even where they have outward indignities. The hearts of men are not their own: he that made them, will over-rule them, to honor those that honor their Maker: and if they do not, yet God will honor them, to their shame: as *David's* lowliness blessed his house, while *Micals* scorn brought a curse upon her self. *When they arise, let them be ashamed; but let thy servant rejoice*. God crowned that head with honor, which the Boys of *Bethel* would needs cover with shame, and supply the wa•• of hairs with reproaches.

Of the two, the derided ever speedes the better: for derision dasheth in a puddle, and the dirt flies about his own cares; whiles it lights shore of innocence. The mocker would cast aspersions on his brother; out when he goes to bed, he finds them all on his own clothes. Every stand• makes a deeper wound in the scandalizers conscience, than on the others credit: it is like a Bullet riding on a string, wherewith while he seeks to strike another, it recoiles and winds about his own loins. It is fit that the lavish tongue should always come by the worse; as the errant Scold is overcome by silence. *It may be the Lord will look upon mine affliction, and requite not good for his cursing this day*. Innocence needs not stand upon her own justifying; for God hath undertaken to vindicate it. Ill tongues will be walking; neither need we repine at their insolence: we may well suffer their words, while God doth deliver us out of their hands. *Livia* wrote to *Augustus Caesar*, concerning some ill words that had passed of them both; whereof she was over-sensible: but *Caesar* comforted her; Let it never trouble you, that men speak evil of us; for we have enough, that they cannot do evil to us: Indeed, above Hell there is not a greater punishment, than to become a *Sannio*, a subject of scorn. *Samson* bare with more patience the boring out of his eyes, than the ludicrous scoffs of the Philistines. They made a feast to their gods; no Musician would serve, but *Samson*: he must now be their sport, that was once their terror. That he might want no sorrow, scorn is added to his misery. Every wit, every hand plays upon him: who is not ready to cast his bone, and his jest at such a captive? So as doubtless, he wished himself no less deaf than blind; and that his soul might have gone out, with his eyes. Oppression is able to make a wise man made and the greater the courage is, the more painful the insultation. *Alcibiados* did profess, that neither the proscription of his goods, nor his banishment, nor the wounds received in his body, were so grievous to him; as one scornful word of his enemy *Ctesiphon*. Good Queen *Esther*, in her prayers to God for her people, doth humbly deprecate this height of infelicity; *O let them not laugh at our ruins*. And *David* held it for a singular token of God's favor; that *his enemy did not triumph over him*. Yet what if they do traduce, is there none to justify? *Philip*

of *Macedon* was wished to banish one that spake ill of him; but he answered; It is better that he speak where we are both known, than where we are both unknown. Lewd men may believe their mis-reports, the wise know their tongues to be no slanders.

They *Scoffe* at us, God laughs at them. *He that sitteth in the Heavens shall laugh; the Lord shall have them in derision*: Laugh? this seems a hard word at the first view: are the injuries of his Saints, the cruelties of their enemies, the derision, the persecution of all that are round about us, no more but matter of laughter? Severe *Cato* thought, that laughter did not become the gravity of Roman Consuls; that it is a diminution of States, as another told Princes: and is it attributed to the Majesty of Heaven? According to our capacities, the Prophet describes God, as ourselves would be in a merry disposition, deriding vain attempts. He laughs, but it is in scorn: he scorns, but it is with vengeance. *Pharaoh* imagined, that by drowning the Israelite males, he had found a way to root their name from the earth: but when at the same time, his own daughter, in his own Court, gave Princely education to *Moses*, their Deliverer; did not God laugh? *Julian* rearing up the Jewish ceremonies, projected to supplant the new Religion by the old; and therefore would be at the cost to build up the Temple again: but when from under the foundation, as from the Hill *Vesvius*, flaming fire brake forth, and dissolved all his works; did not the Lord smile? The Philistines surprise the Ark of God, and carry it away; thus far they are suffered to laugh and triumph. But when their Idol *Dagon* fell down, to do it reverence; when themselves were so tormented with sickness, that they were fain to restore their pilfer with shame: did not God smile? When Superstition and Idolatry were re-advanced in England, by Queen *Mary*; how did the Papists mock and scoff at true believers? Yea, would they had only stowed us out of our credits, and not out of our lives. But when five years shall determine all that bloody Persecution, did not God laugh at all their *Boners* and Butchers?

Short is the joy of the wicked: Is *Dagon* perked up to his place again? God's smile shall take off his head, and his hands; and leave him neither wit to guide, nor power to subsist. How did our enemies swallow an invincible hope, to swallow us up with their Invincible Navy? But when the winds and seas, fire and water fought against them; did not the Lord laugh them to scorn? *Videtur, & ridet*. How did the Engineers of Antichrist applaud themselves in their sure Design, and laugh in their hellish Vault at our prepared ruin? But God did also laugh; and blessed be God, we may laugh too. As *Caesar* said of *Pharos*; he was *prius victus, quam visus*: so that Treason was knetched, before it was fully hatched; undertaken, but overtaken: *He that dwells in Heaven, laughed it to scorn*. We may not judge of God's works, until the fifth act: the case deplorable and desperate in outward appearance, may with one smile from Heaven find a blessed issue. He permitted his Temple to be sacked and rifled, the holy Vessels to be profaned and caroused in: But did not God's smile make *Belsazzar* to tremble at the hand-writing on the wall? Oh, what are his frowns, if his smiles be so terrible? Let us never be too busy in washing off false aspersions: too earnest diligence puts a suspicion of guiltiness into the cause: it is enough to say with *David*; *Lord, thou knowest mine innocence*. When the Boy, in the Fable, got up into a Dung-cart, to throw dirt at the Moon; another (more charitable than wise) Boy came running with a Bason of water to wash the Moon. It is

more than needs: Religion will look like her self, fair and beautiful, maugne all her imputations: and the righteousness of the Saints shall break forth, as the light at noon-day.

Here is the character of profane persons; *Profani, quasi procul à fano. F*** à fando*; it was the Speaking-place: where God spake to man, by his Precepts; and man spake to God, by his Petitions. They are called *Profane*: first, that are not entered into the Church; whose unhappiness, is to be without: secondly, that are entered, but conform not themselves to the Doctrine of godliness. It is good indeed, to be within; for *in our Fathers house is Bread enough*: without, is nothing but Hogs-meat. Out of the circle of the Church, rains nothing but fire and Brimstone. But here, *quaerendum est de modo*, we must examine the manner of being within. Men may be within, as *Cham* was in the Ark, as *Judas* in the College, or as *Chaff* in the floor: in respect of their abode and residence, many are within, that in respect of their faith and obedience, are without. It is all one, to be without, and not to be holy within. Thirdly, that destroy holy things, spoil the Church, and rob their own Mother: as *Pope Leo* said; He could have no place in Heaven, because he had sold it. We have too many of these sacrilegious *Scoffers*, that either detain part, as *Ananias*; or take away all, as *Bolshazzar*. Observe the offense and success of that wretched Paire: First, they did not *collere*, take away but *detimere, heepe back*: Secondly, not that which was the Churches before, but *their own*; to be disposed at their pleasure: Thirdly, this was not all, but *a part of the price*: Fourthly, yet the Scripture speaks of them, as it doth of *Judas*; *Satan had filled their heart*: Fifthly, and they are smitten with sudden death. How many smile in their hearts at the close conveyances of their sacrilegious frauds? God laughs at them as *f•st*; for he *sets that their day is coming*.

Again, fourthly, they are *profane*, that disgrace holy things; by giving great places in the Church to loose persons. This was *Jereboam's* sin. God's Clergy was select and honorable, branches of the holy stemme of *Aaron*; but *Jeroboam* rakes Priests out of the Kennell. Religion cannot want her sacred Masters of Divine Ceremonies; and so must needs receive either much honor or blemish, by the quality of those that serve at her Altars. They do but mock God, that thrust the blind and lame into his service. Men that have deformed bodies, are accounted fitter for Spittles and Hospitals, than great employments. It is but a *Scoffe*, to fill Christ's Grammar with such Heteroclytes. No man is too good for the Priesthood; the Priesthood is too good for many men. Fifthly, they are *profane* that contemn God's Ministers; for they put a *Scoffe* upon God himself: as *David* could not but feel himself dishonored, in the abuse of his Ambassadors. Woe be to those Ammonites; God hath Messengers of wrath, for them that despise the Messengers of his love. The scorn and insolency done to us, is not buried with us; God will remember it in the day of vengeance. There be *Sawes*, and *Axes*, and *Harrowes of Iron*, yea, a *Brick-Kilne* of fire, for such *Scoffers*. God hath ranked *Priests* next unto *Kings*; *He hath made us Kings and Priests*. The King must have a Priest to direct him, and the Priest must have a King to protect him. Christ was both King and Priest: nor was this a Political Union, of both Persons in one State; but an Hypostatical Union, of both Offices in one Person. So the Priesthood hath ever been held a Flower of the Crown. What shall become of them, that can find no more pleasing subjects for all their scorn, than Priests? Woe, woe to England for this sin; which hath so universally conspired in the contempt of the Ministers of the Gospel. Lastly, they are *profane Scoffers*, that scandalize holy things; reproaching

virtues, while they blanch vices: that call *evil good, and put light for darkness*. Thus they call the humble man, an hypocrite; the proud, a man of a brave spirit: the drunkard is a good fellow, while the sober man is no fellow of theirs at all. What is this, but to stamp God's Image on the Devils dross; and to stamp the Devils Image on God's Silver? These be the *Scoffers*, the profane sensualists of our times.

I conclude: We see the state of the world, in these contrary conditions of mankind: some seek the Lord, others flout them for their labor: some are fearful to sin, others *scoff* at all goodness: some are the friends of Christ, and they must look for all the rest to be their enemies. This world is a Sea; and they that serve the Lord, are in a Ship of Peace: but if we look up, we shall presently ken a Man of War; and then we must be for War too. There be two Ships under sails, a Pirate and a Merchant; we must prepare for a Skirmish. The Gally that hath our Pinnace in chase, is the Pyracie of Hell; the Synagogue of Satan: her name is Persecution; a hot Ship, and full of wild fire. In which, the Devil is Master, Malice the Masters-Mate, Hypocrisy the Boat-swaine, Covetousness the Purser, Lust the Swabber, Furie the Gunner, and Sedition the Trumpeter. Vices are the Sayles, the Wisdom of the Flesh the Card, the Mystery of Iniquity the Compas; Atheists, *Scoffers*, profane, all the rabble of Hell, the Mariners. She hath two Tyre of Ordnance planted in her, Heresy and Irreligion: (she is either for a false God, or none) and these spit fire, smoke, shot, and sulphur, against all that worship the Lamb, or fight under the Ensign of Faith. The Flagge in her top, is Infidelity; the Motto, *Lucrum est pietas*, There is no God but gain. We may see her parallel in the Prophet: she hath her choice materials out of all Kingdoms; especially, her Ballace from Turkey, and her Tackling from Rome. Antichrist is her Steeres-man or Pilot, and steeres her course. Th• she goes swiftly, proudly, securely; scorning and *scoffing* at all oppositions. But her worst is, she hath no Anchor: so when the storms of God's wrath arise, down she sinks to desperation, and perisheth.

The other vessel is that wherein we sails; the name of it is the Church: In which Christ is the Master, and he hath no Mate; his Cross is the Mast, his Sacraments the Sails, the Tackle Patience, Divine wisdom the Card, God's Word the Compass: the Soldiers are *Prophets, Apostles, Preachers*: the Mariners, Angels: the Freight, the souls of Men, Women, Children: the Foredecke, Humility; the Armor, Innocency; the Sterne, Charity; the Anchor, Hope; the Flagge in the top of her, Faith; with this word written; *Premi•, non opprimimur*; being cast down, we perish not. These two meet, and fight: the one invading, the other defending: the one striking, the other warding the blows: the one proudly insulting, the other patiently suffering. One would think that the patient Ship should have the worst of it; and that after so many assaults, it must needs be at last sunk and overwhelmed. But Christ is in it; he hath the charge of it, and that charge he will make good. Though the Elements were all on fire, the Earth a dissolving, and Heaven a falling, this vessel should not miscarry. It is a Body, whereof he is the Head; a building, whereof he is the foundation; the Spouse of his Love, the purchase of his Blood. When the Pyracie of Hell shall sink to Hell, and all the workers of wickedness shall perish: He will bring this Ark to the mountains of *Armenia*, the harbor of peace, the kingdom of glory, through the greatness of his Merits, and the goodness of his Mercies, which shall never fail us.

Walking after their own lusts.] All this their scorn of religion is but to maintain their lusts: did not the Gospel cross their sins, they would not cross the Gospel. *To be carnally minded is death:* this troubles them. Death is the end of sin, though not the end of a sinner. A wicked man sins not purposely that he might be damned, but damnation follows his wickedness. Not seldom we seek for one thing, and find another; as *Saul* sought *Asses*, and found a kingdom; as *Absalom* sought a kingdom, and found a Galhouse. The adulterer in his sin, seeks pleasure; the covetous, riches; but they find another thing, that is, Death. The Word of God sets down the wages of sin, and ties punishment to it as an inseparable effect to the cause. Because they cannot dissolve this knot, they fly upon the Word it self; and through the sides of the Law, wound the name of the Law-maker with reproach. As thieves, that would put out all the light, that in the dark they might more securely ransack the house. The conscience that is guilty of flagitious crimes, could wish the Heavens blind; as knowing that they look upon unlawful things with sore eyes. Why have the Pontificians, instead of clasps, hung padlockes upon the Bible; but that they might uncensured *Walk after their own lusts*? Why, but that their lusts might be laws, and those laws guide the lusts of the people? So the very sins of Teachers become rules to their Scholars. If *Paul* preacheth, *Demetrius* roars: of all professions, the Ministry is in this the unhappiest; because we fight against those sins, which men love better than their own souls. The *Covetous Pharisees* derided Christ's Sermon against covetousness: *Christianum dogma vertitur in scomma*. As a tyrant demolisheth all the Forts in his dominions, that the right heir of the crown may find no refuge of defense; so his own will may have the full swindge without means of resistance. Profane Libertines could wish that all Preachers had caught an everlasting cold, that they might carry away those sins without reproof, which they have perpetrated without shame.

Every evil man hath *lusts of his own*: which he is as resolute to maintain, as a father to keep his own children. It is easy for men to dislike *Copidita* • (◊) *suas*; to condemn *Peccat•m ali••m*: but our own lusts be dear into us. What wonder is it, if a dumb man be no swearer, an Eunuch no adulterer, a beggar no Broker? Where is no assault, there can be no victory. *I am not •• other men are*, saith the Pharisee; *extortioners, unjust, adulterers, nor as the Publica*. No *extortioner*; it may be so: What if he were so rich, that he need not; or so poor, that he could not oppress; or so base, that no man would trust him? What needs a rich man be a thief? Not *unjust*; it may be so too: his privatenesse might exempt him. How should he fail in doing justice, that never had an act of justice to do? No *adulterer*; it may be so: either his unchaste offers have been repelled, or his concupiscence hath wrought out it self another way. Not a *Publican*; very true: for worse, he was a Pharisee. He durst not say, his conscience would not let him, That he was no sinner. There is variety of *lusts*; and that old experienced fisher of souls hath more baits than one. For an hypocrite to decline open randing, rambling, noctivagating, swaggering garments, and revels; it is no wonder: he hath another kind of *lust*: To make the end of all his Religion, the advancement of his own ends; and to cozen them as a Saint, that would defy him as a Devil: this is the desire of his *lust*. He deals with his conscience, as the untoward Husband did with his Wife: he speaks her fair, and makes much of her abroad; but he cudgels her in private, at home. The dissolute person thinks to justify himself: I am none of those that rail at Church-government; that will not suffer a spoonefull

of *Aqua-vitae* to be sold on the Sabbath, though it should save a sick man's life; that will run two miles to a Sermon: As if there was no other way to Hell, but hypocrisy. He that never kept the Sabbath himself, what cares he to keep others from breaking it? Or, to go two miles to a Sermon, that had rather go twenty to a Strumpet?

So the riotous clears himself from avarice; that he doth not keep empty his bowels, to fill his bushels. I had as lieve he had said nothing: he may have *lusts* no less foul. Yet of all extremes, covetousness and profuseness are lusts most compatible. Though it be true naturally, that *Simile generat simile*; yet is it often otherwise politically. War is the Parent of Peace; and Peace, through some degrees, begets War: yet what more opposed, than Peace and War? So Prodigality begets Avarice, and Avarice begets Prodigality: yet what so contrary as these two? As the Sea drinks up all Rivers, that it may feed all Springs; or the Liver sucks juice from the stomach, which it sends in blood into all the veins: so the great oppressor derives all from poor laborers, that he may indulgently lavish it among his flatterers: and he is careful to supply his own inordinate lusts, as the Devil studies errands for his Spirits. Whither doth the lust of Ambition, arising from the conceit of a little Inheritance, transport the Gallants of our time? *The Thistle* courts the *Cedar*, riches lust for honor: But there is a *wild beast*, or a tame beast, or worse than both, that treads down the Thistle; the Usurer. The sluggard quits himself from pragmatistical meddling, the busy-body from lazy slugging: one drives up the Hill of Presumption, another down the Hill of Security; both these Ways meet at Hell-Gates. One is an Atheist, and believes no God: another is an Idolater, and worships many gods: one will be of a new Religion, another of no Religion: No matter, thinks Satan, what way they follow, so long as they do him homage, and travail to his Kingdom. *Herod* could yield to reform many things; but not *Herodias*, that was his *lust*. *Saul* smote many Amalekites, and much Cattle: but he spared the king, and the fat beasts: that was his *Lust*. We are all ready like *Abraham*, to plead for our *Ishmael*: Take my country, I leave it; my wealth, I forsake it; But *O that Ishmael*, my darling lust, *might live in thy sight*: Gold and Silver, homage and fealty, will *Ahab* afford *Benhadad*: but still there is something *Pleasant in his eyes*: he is loath to part with that. The Mariners will cast over-board their goods, their wares, their victuals, and freight; but they stick hard at *Jonah*: and yet nothing but *Jonah* can serve the turn. Other men's *lusts* we impartially censure; and pry, like *Laban*, into *Jacob's Staff*, for an Idol. we carry in our own bosoms. We have a projected knowledge, not a reflective: we see others, not ourselves: that is the reason, we think best of ourselves, worst of others. But the good man looks to himself, not into another; and therefore thinks best of another, worst of himself. Let me kill my *lust*, do thou kill thine, everyone mortify his own, and the Spirit of grace mortify them all.

Though there be several *lusts* in several men; and these quarrel, ma•i•e, and fight one against another; yet they all conspire against goodness. *Ed••* and *Ishmael*, *Moab* and the *Hagarens*, *Gebal* and *Ammon*, *Amalek* and the *Philistines*, the men of *Tyre* and *Ashur*; all had several gods: yet all conspire against the true God. *Fleshly lusts fight against the soul*. One lust fights against another, both against the soul. They make one soul fight against another, and many souls fight against God. There was a conspiracy between the woods and the floods: the ambitious *lusts* of honor are the woods, and they seek to enlarge their tyrannies and

territories, and to bring all in subjection unto themselves. The covetous *lusts* of riches are the floods; and they project the amplifying of their dominions; as if they would reduce all to a popular equality, and endure no overlookers. On a sudden, fire consumes those lofty Cedars; or the axe of destruction hews them up at the roots; and then where is their glory? The sands stop out the waves; plague, famine, and the sword make havoc among them: then where is their pride? Covetousness would have nature produce faster than she can; riot devours those fruits as fast as she yields them: the one would have all to keep, the other would keep nothing at all: the former gets, and spends not: the latter spends, and gets not: both these *lusts* proceed from corruption, both end in confusion. Wicked men, though they lust for divers things, can pack together: seldom doth a good motion find perfect accordance; but it is not infrequent for a multitude to conspire in evil. In the tradition of Christ, the *lust* of the Rulers was envy, *Herod's* was curiosity, *Pilate's* popularity, *Judas* his money: yet were they all confederate against *Jesus*. The Heardmen run with news, the whole country comes in with clamour. The multitude is a beast of many heads; every head hath a several mouth, and every mouth hath a several tongue, and every tongue a several accent: every head hath a several brain, and every brain thoughts of their own: every breast hath a several heart, and every heart hath it *own lusts*: so that it is hard to find a multitude without some division. But as many several ingredients in the fat, make but one die, tincture, or color upon the cloth: so all kinds of *lust* have but one kind of effect; to defile the soul, to dishonor God, to grieve the Spirit, and to cross the Death of JESUS CHRIST.

All men have *lusts*, but all do not *walk after them*. We may as well find life in a man's body without a soul, as a soul in that body without *lust*. Nor do I mean only natural *lust*, that was given by creation; but even sinful *lust*, that comes by corruption. For as we were conceived in sin, so we can of ourselves conceive nothing but sin. And this *lust* sticks a defilement upon our best works; not that in the regenerate it makes them wholly *peccata*, but it makes them *defectiva*. All our *righteousnesses* are as *filthy rags*. Not *quadam*, but *omnis*: not of reprobates, but *nostra*: not iniquity, but *justitia*: not as whole cloth, but *rags*: and those not clean, but *filthy*: and that the most sordid filthiness that is, *menstruosa*. And this *lust*, if it went no further, is enough to condemn us. But in Christ it shall not condemn us, because they that are in Christ condemn it in themselves. *The Law of the Spirit of life in Christ, hath made us free from the law of sin and death*. As sin could not condemn him, so nor shall it condemn those that are in him: for the same life is in us, that was in Christ: as the water is the same both in the fountain and rivers; and life the same both in the head and members. The least branch of this Vine is too high for Satan's reach. So happy is it to be engrafted to Christ; where God is the Planter, Christ the stock, believers the impes and syens, grace the sap, the word the knife or saw, the Sacraments the ligatures.

Indeed still this Serpent will hiss, often touch us, and fright us: but blessed be God, our fear is more than our hurt, for it cannot condemn us; the sting is out. Christ hath *condemned sin in the flesh*: all sin; whatsoever had any consideration of sin: original, with the fruit of it, which is actual; and both these with the effect, which is condemnation. He did cast *lust* out of his office, not without reproach: as a faulty Magistrate is stripp'd of his place and honors with disgrace. Which is our special comfort; that our greatest enemy, that is, sin, is deprived of

his power; as the execution of *Haman* was the consolation of *Israel*. *Saul* was afraid of *Goliath*; but when he saw him dead at the feet of *David*, his joy was now greater than before his fear. But still we fight, often are foiled, and always complain of our *lusts*: it must be so, for God will have it so. It is in us, but as a condemned person, reprieved for a time; and it only dies when the body dies with it. A man that hath received his death's wound, may sprangle and move for a while. When a fire is quenched, and the danger past; yet there will remain a smoke that troubles our eyes. Our *lusts* are like fire under fuel unkindled; temptations are the bellows or blasts of wind, that set them a flaming. In the graceless they presently take fire: in the faithful, though they burn not out-right, yet they often make such a smother that we are not able to abide the room. To expect an utter riddance of this, is to antedate heaven: no mortal earth hath that privilege. We can *lust*, and pollute ourselves: we cannot eradicate lust, or cleanse the souls thus polluted. *Am I a God, that I should recover a man of his Leprosy?* To bid a man clear his heart from all sin, is to impose upon him *opus Dei*, the peculiar work of omnipotent grace. You might as well bid him drink up the sea: as it is fabled of a Prince, with whom a mighty neighbor-king used to pick quarrels, by making impossible demands; otherwise threatening war and ruin to him. Among the rest one was, that he charged him to drink up the sea: which a Counselor hearing, advised him to undertake it. The Prince replied, How is it possible to be accomplished? The Sage answered; let him first stop up all the rivers that run into the sea, (which are no part of the bargain) and then you shall perform it. Much more impossible is it for ourselves to consume and dry up all the Ocean of sin in us; so long as *lusts* remain like rivers to feed it. For still sin breeds *lusts*, and *lusts* increase sin: as the sea sends forth springs that run into rivers, and those rivers return to the sea. It is comfort enough that they cannot condemn us: as the *Canaanites* were not quite destroyed: they lived for *Israel's* exercise, but they could never take away their *Canaan*. They often make us fight, and weep, and struggle; yea and sometimes get us down; but still we rise again. For there is an holy spark in us, which all the deluge of *lusts* shall never be able to extinguish: as the finger of God is stronger than all the arms and armies of the world.

Lusts are like fire and water, good servants, cruel Masters; tyrannous and deadly where they command. They are not without trouble that have them: but they are miserable that *walk after them*. *There is no condemnation to them that walk not after the flesh*: not that have no flesh in them, but which walk not after it. Let us think seriously: God hath in the flesh of his own Son condemned all our *lusts*; of pride, avarice, uncleanness: and shall we justify that which he hath condemned? Hath Christ killed them, and shall we give them life? Did he come to demolish and abolish our *Jericho*, and shall we re-build it, with a curse upon ourselves? Was he sent to *dissolve the works of the devil*, and shall we take Satan's part against him in the re-establishment of those works? Hath he defaced our dangerous way, ploughed it up, and sown it with Thorns and Brambles, that we might take no pleasure in it: and shall we make it a new way, and walk in it as in a garden? Some gross actual sins appear ugly; but how few be there that mind their *lusts*? *Clense thine heart from iniquity, O Jerusalem, that thou mayest be saved: How long shall thy vain thoughts lodge within thee?* We that watch when we know our house beset with Robbers, yet can sleep with this treacherous Whore in our bosoms. Do we slight a foul contemplation of uncleanness? The holy Ghost cannot abide it: how must he

loath that bed wherein he finds a Strumpet? Shall the thought of envy, the desire of revenge, the purpose of fraud, tarry with us a whole night? What manner of men do we rise in the morning? How shall we pray God to bless our labors, when such pregnant *lusts* are in labor within us? Hath Satan sown his seed in our hearts, and do we call upon Christ to bless our harvest? O let us root out these *lusts*, or they will root us out of the Land of the living. Alas, that our deadly enemies should be so dear to us, that to save them, we will lose ourselves! But we think them our friends, because they are our continual companions. Yet finding their perfidiousness, one would think we should no longer trust them. I remember what a Duke of Florence, *Cosm* was wont to say of treacherous friends; We read that we ought to forgive our enemies, but we do not read that we ought to forgive our friends. It is neither good nor safe to forgive those friends, that with their flattery would undo our souls? *It is our familiar friend, the man of our peace*, that does us the mischief. Concupiscence is to a man, as the Wench was to *Peter*; that made him deny his Master.

The multitude of these *lusts* makes them more pernicious. One hair doth not hang a man, many hairs twisted together will. Even *lusts* are able to serve him like *Absalom*, and halter him at the next bough. Many threads make a cord, cords make a cable, and cables hold huge vessels. If actual sin be a sword, every little *lust* is a sharp Thorn: and what matters it, whether a man receive his death from a Pistol, or great Ordnance. Yea, oftentimes a wind that comes in at a cranny or crevice, or some narrow passage, doth a man more hurt than an open storm. There can be no safety to the soul, without a resolute defiance of every *lust*: yield to one, and you invite many: relieve one, and all the rest will crowd in for alms. They that have once thrall'd themselves to a known *lust*, will make no other difference of sins, but their own loss or advantage. A liar will steal, a thief can kill, a cruel man dares be a traitor, a drunkard can falsify: wickedness once entertained, can put on any shape. Trust him in nothing, that makes not a conscience of everything. The Sentinel that will pass a spy, dares betray the host. *Samson* might easily have considered so much in his harlot, if *lust* had not bewitched him. She that will sell her body to me, will sell me easily to others: she will be false, if she will be a strumpet. As the Philistines knew where *Samsons* weakness lay, though not his strength: and therefore would entice his harlot by gifts, to entice him by her daliance, to betray himself: knowing that she which would be filthy, would also be perfidious. So Satan, by casting our water, and feeling our pulse, observing our disposition, knows where our infirmity lies: and therefore corrupts our *lust*, to corrupt us. The fennes of *Lerna* were never so dangerous, nor that monster *Hydra* to the inhabitants, as this Queen mother Concupiscence is to the government within us. Out of the boughs of a tree are taken wedges to cleave it in pieces: *Intra nos est, quod contra nos est*: out of our own *lusts* Satan works engines to destroy us.

Yet we part from our *lusts* with sorrow; as a father mourns for the loss of his children. In *Ezekiel's* days there were women weeping for *Tammuz*: and that by the *Temple-gate*: women had learned to mourn for vanities. *Tremellius* thinks that this *Tammuz* was *Osyris*, the husband of *Isis*, the Egyptian goddess: and that these women were no other than the basest kind of Bauds; *Quae lupanaria incolebant in Domo Dei, cum pueru meritoriis*: as in *Iosiahs* time there werethe houses of the Sodomites by the house of the Lord, where the women we v^e hangings for the

greve. Jerome takes it to be *Adonis*; and that the Hebrews named the *Adonis* of the Heathen, *Tammuz*. A damnable and desperate Idolatry, and so much the more devilish as it came near the Temple of God. But have we none that mourn for *Adonis*, their *Tanomuz*. The exhausted adulterer, whose *f*•ne outlives his body, whose *lust* is full when his veins be empty, mourns; not for having offended God, but for not being able to offend him longer: he is one of *Ezekiel's* chief mourners for *Adonis*. The sick intemperate surfeter, that sees wine in the glass, but in his Fever is forbid to drink it, *plaugit Adonidem*, mourns for *Tammuz*. The Thief that is hindered by the Palsy from pursuing his booty; the state-spent Barretor, that cannot follow the Law for want of money; *plangunt Adonidem*, they weep for *Tammuz*. One would think that in those days of light, such exorbitant *lusts* should keep within doors, and be ashamed to ramble abroad. But concupiscence is a damp that puts out the eye of knowledge: and we need no other testimony of her predominance, than the works she still produceth. After the soul miscarriage of that she-Pope, the Romists to prevent so shameful an inconvenience, devised their chair of Porphyry-stone, whereon the Successors were sensibly examined, whether they were men, or no. But that custom was soon left, and there was no farther use of their Chair; for the Popes had made beforehand a demonstrative proof of their virility and manhood, by the brood of their bastards, whom they called their nephewes. So sinners have too evident a testimony of the raging *lusts* within them, by the bastardly fruits it brings forth, *The works of the flesh are manifest*: too too manifest: but if we see Frogs above water, what store may we think there is in the mud, under water? If the face have so many apparent blemishes and sores, which all desire to hide, what abundance is there hidden under the garments? If so much be seen now, much more will appear at the last day, when the secrets of all hearts shall be opened.

A sensual life is so much below Christians, that it is below reasonable men: *yea comparatis comparandis*, below the brute beasts, and next to the very devils. One compares the Sense to the Sun: for the Sun seals up the Globe of heaven, and opens the Globe of earth: so the Sense reveals earthly things, but obscures heavenly things. Or to the Moon, which is then lightest to earth, when she is darkest toward heaven. Of all Philosophers, the Epicures were most constant to their profession: never did Epicurean turn to any other Sect; but divers of other Sects did turn Epicureans. But there was an unhappy reason given for it; that Cockes might be made Capons, but Capons could never be made Cockes. This was pleasantly answered: but the true reason indeed may be gathered from Saint *Augustine*, and by reason it self. It was the sensuality and licentiousness of that profession, which drew so many adherents: this tempted others to join with them; this kept them from joining with others: for so the flesh, to which they were so indulgent, should have lost by the bargain. It is easy for men to be led by their *lust*; as a guide they are used 〈◇〉, and brought up under: beside familiarity, they find indulgence: so ready is every man to follow his own way. But the Spirit seems *darus Magister*, and leads us a new walk: not through pleasant meadows, but through sharp tribulations: where we no sooner follow, but *lust* is casheer'd, as *Joab* was put out of the General-ship. This way may seem troublesome at the first setting out: but the farther we go, the easier we find it; and the journeys end is peace. While *Samson* followed this manuduction, his way was not more prosperous, than victorious: heaps lay upon heaps,

before his conquering sword. But when he forsook that Guide, *to walk after his own lusts*; shame and misery were his success. We cannot more wonder at his strength, than at his weakness: for he did not so much overcome the men, as the women overcame him: his *lusts* blinded him first, ere the Philistines could do it. Would he else, after the effusion of so much of their blood, suffer his affections to carry him within their walls; as one that cared more for his pleasure, than for his life? The Philistines are up in arms to kill him; he offers himself to their city, to their stews, and dares expose his life to one of their harlots, whom he had slaughtered. How happy had it been for him to betake himself to his stronger rock than that of *Etam*; and by his austere devotion to seek protection of him, of whom he had received strength? But in vain doth he nourish his hairs, whiles he feeds these passions. He that might not drink wine, is drunk with the cup of fornications. His *lust* carries him from *Azzah* to the plain of *S•rek*; and there he finds a *Delilah* that shall pay him for all his former uncleanness.

So steep and slippery is the *walk of lust*; that if after one fall we have found where to stand, it is the praise, not of our footing, but of the hand of God. Man is a ship: if God be the Pilot, sitting at the helme, and steering the vessel, the voyage is safe and happy: but if concupiscence hold the stern, all runs to ruin. There are not more unruly Mariners in a ship, than members in the body: let the soul look to all, that must answer for all. Saint *Paul* prays for his Thessalonians, *That their whole spirit, and soul, and body may be sanctified*. By *spirit*, conceive the understanding: by *soul*, the will and affections: by the *body*, it self with all the members. Turn man into a Bark; and then the Steersman is Reason, or rather Religion and grace, the sails are the affections, the helme is the will. The sails are apt to take every wind, and to carry the ship as that drives them. If the Pilot let all alone, sleep, revel, and never mind it; there will be sudden destruction. But let him sit at the stern, fixe his eye on the Compass, and guide his hand by his eye, and the vessel by his hand; thus he shall even cozen the wind, and as it were compel it to blow for him. Such is the power of grace, that it makes the object of temptation become the matter of humiliation: and we prove the better even by that which would have made us worse. Or man is a coach, whereof understanding is the Coachman, the will and affections are the Horses, and conscience is the carriage. If the Coachman want will or skill to drive heedily; or if he drive like *Jehu*, furiously; if he put the reins into the hand of *lust*: or if he do not know and use his stops and sidings, to turn in a narrow room: the Horses will prove resty Iades, the coach will fall, and sorely bruise the conscience. But though they be unruly, a good driver can help much; he can bring them to *coram*: if they be too lusty, he will bate their feeding: if too high, take them down with assiduous labor; and make them ducible enough ere he have done with them: thus all the welfare, or illfare lies in the Coachman. We ourselves in a journey, will not trust upon a drunken Waterman or Coachman: why then dare we entertain *lust* for our Driver? Why should the tail lead the head? Why should conscience stoop to concupiscence? What can be the end of *lusts* $\langle \emptyset \rangle$, but irrecoverable ruin? Lord, do thou lead us, and give us grace to follow thee: thy ways be truth and righteousness, thy guidance is peace and faithfulness, and thy reward is mercy and blessedness.

2 PET. 3.4.

And saying, Where is the promise of his coming? For since the Fathers fell asleep, all things continue as they were from the beginning of the Creation.

RELigion hath two extremes, both mortal enemies to her; Superstition, and Atheism. The former will worship God her own way; the other will acknowledge no God, to worship any way. It is hard to say, which of these is the worse; either to the owners, or to their neighbors, or to the Lord himself.

1. To the owners. Atheism leaves a man to Sense, to Philosophy, to natural Piety, to Laws, to Reputation: all which are some kind of guides to moral virtue, though Religion were not. But superstition dismounts all, and prescribes a law to it self; a form of worship, which if God will not accept, he shall have no obedience at all. So instead of a kingdom, it erecteth an absolute tyranny in the mind. From hence it comes, that no Pagans have been worse to Christians, than Papists: their superstition allowing that villainy, which irreligion would not admit. We never read among the Heathen so horrible and hideous a treason, as the Powder-plot in England, attempted by them that profess the true God, but by a false worship. There is no Epicure of old, or present Atheist, but would rather be what he is, than such a Christian. They would but break the bond of religious unity: these dissolve the combination of all human society. We pity the mad men of Munster, but we cannot but hate a religious Conspirator. It is a great deal less mischief, that the want of all religion should deface men's understanding, than that any religion should spoil them of Piety and Charity: when reason shall only be retained as an Engine or Chariot-driver of malice, and most bloody cruelty. There is no such Atheist, as a devout Hypocrite, a pious imposter: there would be never a Devil left in Hell, rather than his bosom should want guests and supply.

2. To others. Atheism is commonly confined to a man's own breast, and does *intra orbem suum furere*: because it knows the own weakness to prevail against the universal Tenent: but Superstition is like a ball of Snow, that greatens it self by rolling. Never any Nation was wholly given over to Atheism: some god they acknowledged, though they could not light on the True: but Superstition hath been an epidemical plague, leaving none un-infected. Atheism did never disturb States, but contracted it self with civility, and subordinate obedience. But Superstition hath always made uprores, and been the confusion of Countries. Atheism hath taught men to be wary of themselves: they that expect no life after this, will make as much of this as they can: and therefore avoid quarrels that may trouble their peace, and enormities that may shorten their lives: therefore the times inclined to Atheism, as in the days of *Augustus Caesar*, were civil times. But Superstition brings in a new *Primum •bibile*, that ravisheth all the Spheres of government into disorder. As Custom is the master of Ceremony, so the master of Superstition is the people. In both, wise men are fain to follow fools • and what the multitude authorizeth •• practice ⟨◇⟩ the wits ⟨...⟩ stomes, and those their Princes ⟨...⟩ Laws. ⟨...⟩ for Religion, were evils unknown ⟨...⟩ Devil, ⟨◇⟩ divers names and forms▪ And for the petty quarrels among their Puppet-gods; as *Mulciber in*

Trojam, pro Troja stabat Apollo; these differences were soon taken up at a Tavern, and reconciled over a cup of wine. But Superstition is always in garboyles, and the most deadly enmities. Both are such enemies to all States, that Princes by their power, and Ch... but their Decrees, should always join in the damning to Hell such Factions, and their supports: and in all Councils concerning Religion, the counsel of the Apostle would be prefixed; *The wrath of man doth not fulfill the rightuosenesse of God.*

3. To God. Atheism would have *Deum nullum*; Superstition, *Deum ignobilis*: the one would pluck him out of his Throne, the other would share <ϕ> him in his Throne. The one does him treachery; the other <...> injury. The Philosopher could tell there is a God, and that he is to be worshipped: but the true nature of God, and how to be worshipped; he could never demonstrate. Yet it is wonderful that they went not thus far, as to consider, that if there be only one God, and he to be worshipped; they did not examine the Rules whereby he commands himself to be worshipped: Seeing it is folly to acknowledge the King our Sovereign, and to contemn his Laws. What is this, but to reproach the Deity, when we know his Precepts; yet refuse them, and follow our own fancies? It is, instead of subjects, to make ourselves fellows with him in his Kingdom. And God will sooner pardon revolvers, (*we have no portion in David*) than rebels, that would take away the portion of *David*. *Sheba* flies off, and would have no King: *Absalom* flies on, and would be King himself. The Atheist would have no room for God: the Pope would have a room with God, yea, a room *above God*. And whiles he makes the world believe, he is the *Servant of Christ*, he endeavors to make Christ his servant: subjecting God's royal and eternal Laws, to his own forged and mangie Traditions.

Thus miserably assailed on both sides is poor (but pure) Religion: on the one side with Papists, that would scratch out her eyes: on the other side with Atheists, that in their own hearts, and *Quoad se*, would cut her throat. With this Monster we are now to encounter, which comes roaring with two blasphemies in his mouth: A

- Challenge; *Where is the promise of his coming?*
- Defiance; *All things continue as they were, &c.*

But before I come to examine these particular arguments, something is requisite to be spoken of Atheism in general. And here consider, the Nature, the Measure, the Kinds, the Causes, and the Conviction of it.

1. The Nature of it, is this: That it forceth a persuasion in the heart, of the nullity of Divine Power; and leaves the whole world to be governed by Fortune. In our Savior's time there were Sadducees, that denied the Resurrection. They could not but know, that they should die; they would not believe, that they should rise again; or, give any account after death, for that they had done during life. The School that is most charged with this Infidel affection, was that of *Lucippus*, and *Epicurus*: which taught, that four mutable elements, and one immutable fifth essence, duly and eternally placed, needed no God. Which opinion yet was not so unreasonable as that other, that an army of *A•omes*, infinite small portions or seeds unplaced should produce such another and beauty, without a Divine Marshall. Yet still some

fire burst forth, like thunder, through all those conglomerated clouds: nor did *Epicurus* utterly deny all Deity; but that the Power which was, had not respect to the Government of the world. Nor did he, as our Atheists say, temporize in this, and dissemble for his credits sake: as if he thought in his heart, there was no God. For his words as more noble: *Non Deos vulgi negare, profanum: sed vulgi opinionem Diis appli* 〈◇〉. Though he had the confidence to deny the administration, he had not the power to deny the nature.

Indians and Pagans are not without their particular gods, and they have several sins for them; though they have no name for the true God. So the Hea•• 〈◇〉 their *Jupiter, Mars, Apollo*; and would rather embrace many gods, then none at all: thus do the most barbarous Savages convince Atheists These are they that call all Scripture into question; and if they entertain the morality, yet will not credit the history. If *Genesis* say, God made the world they presently ask, who made *Genesis*? If the Apostles say, the world shall be dissolved they demand, who told them so? They are content, with *Cornelius Tacitus* acknowledge *Moses* a wise Naturian, well seen in the Learning of *Egypt*•• that he had Divine assistance in the greatest of his Miracles, this th•y deni• The Water which he struck out of the Rock (say they) was not by any super••all work of God; but by watching to what part of the Wilderness the 〈◇〉 Asses repaired for drink. They hold with *Albumasar*, that his leading Israel over the Red Sea, was no more but observing the influence of the stars, and waning of the Moon, that with-draweth the Tydes. Because some have discredited the story of *Susanna, Judith*, and the like Apocryphal Books; therefore they serve all the rest alike, and parallel the whole Bible with the Jewish Talmud, and tax it for a fabulous Legend. *But if our Gospel hid, it is hid to them that are lost.* They will not believe, that are ordained to perish.

2. The Measure of it: Above other sins, it offers violence both to God and his Image. To God; in that it would not only rob him of his glory, but the world of him, of the Maker. *The Heavens declare the glory of God, and the Firmament showeth his handy-work.* But these contradicters deny him that honor: as if Heaven were not his (but only natural) manufacture. He made all eyes, yet they would not leave him an eye to see withal. As if the Maker of all ears, of all tongues, of all hearts, should not have an ear to hear, or a heart to be sensible of such blasphemies. Not that he hath these members or affections, but the virtue of these in an infinite perfection. They have their being, live, move in him; yet deny him life, motion, and being: as if he that made their hands, had none himself. They establish Reason as their god, and will not be persuaded there is any other God, unless he makes them privy to all those abstracted and unsearchable secrecies. They ask when he had his beginning, that is without beginning, that gives beginning to all things. Or, how he governs: as if a King should give account to his subjects. They examine him straitly, where he was, what he did, before he created Heaven and Earth: and yet we never found a Pitcher call his Potter to a reckoning. They run through every circumstance of his providence; with, Why he did this; and, Why he did not that. Such ambitious cogitations be found in earthen bodies; even to ransack the Kings private Closet, and to peruse the Records of Heaven: which if they cannot attain, they will vellicate and deprave. That insatiate Diver into the secrets of Nature, who in the round compendiate bladder of his brain, did seek to conglob those three great Bodies, Heaven, Earth, and the

wide World of Waters; *Aristotle*: so puzzled his thoughts about the beginning and bounds of *Nile*, that in *Nile* he drowned himself: and because he could not comprehend it, would needs be comprehended by it. If that soul, so metaphysically subtle, could not grasp a River, who shall fetch out the concealments of the infinite Godhead? The Angels know not the day of Judgment, much less other more secret circumstances: And will God conceal that from his sanctified attendants, which he reveals to sinners? We men do not tell our secrets to enemies, or strangers. They that are never so familiar with earthly States, must not think to be familiar with the State of Heaven. Thus injurious are they to their Maker, and to themselves: striving to scrape out those engraven Principles and Divine Characters, which God at first printed in his own Image.

3. The Kinds are two: First, the inward Atheist; that like the Panther, hides his head in a Hood of Religion, when he seeks for a bootie: that devours Widows houses, under pretence of long prayers. Church-Rites he supposeth not amiss to busy the people's heads with, and keep them from minding his proceedings. He cares not what god he entertains, but himself is the only god he heartily worships. He puts on a holy look, when he means to do mischief; and hath Scripture in his mouth, even while he is cutting his neighbors throat. As the Gospel is the power of God to salvation, *to everyone that believes it*: so he makes the profession of it, Satan's power of deceiving, to everyone that believes him. Under the color of suppressing Popery, he will not leave the Church a jot of her own Patrimony. The door of his mouth is *swept and garnished*, and strewed with green Rushes; but in his heart is a whole Legion of *Devils*. The hypocrite certainly is a secret Atheist: for if he did believe there was a God, he durst not be so bold as to cozen him to his face.

Next, the outward Atheist; that professeth there is no God. The former are cunning, and swim with the Tide: these have learned (like Trowtes) to swim always against the stream. They tell us of Egyptians, that can prove a continued succession of their Kings for seventy thousand years: and impudently persist in it, that the late discovered Indians are able to show antiquities many thousand years older than *Adam*. So hellish are their falsehoods; yea they say, there is no Hell at all, but in opinion: but the Devil would give them all the world, that they could prove it so. Devils, say they? Alas, there are none: but the time shall come, they would give all the world, there were not. *Julian* called all Christians, *Galileans*: and in the hour of his death there appeared to him a grizly shagge-hair'd Devil; who (notwithstanding he cried out, *Vicisti Galilae, Vicisti*, Thine is the day) would never give him over, till he had stripped his soul, like pith out of her fleshy stalk, and bore it with him to endless torments.

4. The Causes follow; which are partly within them, and partly without them. Within them two:

First, Ignorance: Because they cannot grossly *palpare*, feel God with their bodily fingers, or see him with their eyes, they confidently renounce him. *He that comes to God, must believe*. They do not come to God, but come against God: nor do they believe, *he is the rewarder of them that seek him*: but rather, that they prosper best, who despise him. Is a Monarch no King, because he does not set his Throne among his utmost subjects, and borderers of his Kingdom? We are God's utmost subjects; the last (in a manner) that he hath brought to his

obedience: shall we forget ourselves to be his subjects, because he is not as visibly conversant among us, as among his Angels? The soul governs the body; the body can neither see nor hear this soul: hath it therefore no soul? Yes: and as the body •old not stir without the soul; so neither body nor soul could move without God. It is he that lets forth, and calls in our breath, that shuts and opens our eyes, orders our hands, and guides our feet, as he pleaseth. Suppose our King should erect his Throne in a foreign Land; yet he is still our King, and his power undiminished. Indeed so did our fathers rebel, and forgot they had a King: so did the Kings own brother rebel, and forgot that he had a brother; crowning himself King, when *Richard Cuer de Lyon* was warring in the holy Land. He that is everywhere, must needs be among us, though we see him not: divers Princes have taken pleasure to walk disguised among their own subjects. How potent and patient is that God, who gives motion to those tongues that blaspheme him? We would not lend our enemy weapons to fight against us. A little Philosophy inclineth man's mind to Atheism: but but depth in Philosophy bringeth him about to Religion. When men look upon second causes, scattered; they are ready to rest in them: but when they behold them confederate and knit together, they fly to Providence and confess a Deity. Therefore *David* sets a fools cap on the head of *Atheism*.

Secondly, Pride. Prosperity doth so tympanize men's souls, and entrance them from themselves, that they forget they had a Maker. *Who is God*, saith *Pharaoh*: There is no God, saith *Nebuchadnezzar*: I am God, saith *Alexander*. but *Nebuchadnezzar* found there was a God: *Pharaoh* found what that God was; *Alexander* found himself to be none; and confessed that he knew himself mortal by two things; sleep and lust. These drunken favorites of the world run mad with a conceit of themselves; and have so far waded into the stream of blasphemies, and scorn of the Scriptures: that finding this height of provocation to escape punishment, they conclude there is no God to punish: otherwise he would not put up such indignities. First, they have made themselves profane against God, and then pump their wits for reasons to prove there is no God. So the Poet, though he brought it in with an *ignoscite falso*, and with some more nicety, as if it were a temptation only, and put upon him: *Solicitor nullos esse putare deos*. The Snake, which the kind husbandman took out of the cold, and cherished in his bosom, when she had recovered her lively heat, and grown lusty; singled out him ungratefully, to try her first sting upon. God hath redeemed poor frost-bitten Snakes, miserable sinners, from scarcity and want: and they no sooner have pick'd up their crumbs; but presently (as if they could now stand of themselves, and needed his help no more) they sting him with their blasphemies. And finding themselves as great as they can well be amongst men, grow to envy and extenuate their Maker. If *Ziba* be waxed great under *Mephibosheth*, he will give him a lift for all he hath: a promoted Beggar hath not seldom renounced his own parents. It is not so easy for a poor man to be an Atheist. But impetuous lust, if it must be controlled, had rather say, there is no God, than yield to a God that will not yield to them.

The Cause without them are two. First unlearned and rude Teachers, that leap out of a library of Catechisms into the loftiest Pulpits; that usurp the Chair of *Paul*, and were never brought up at the feet of *Gamaleel*. These by preaching nothing but faith, quite discredit all faith, in the Atheists of our time. To plunge and blunder in the Pulpit, to bungle up a

discourse of two hours, to apply Scriptures without purpose; as if like Botchers, they would mend leather-doubtlets with velvet shreds: to deliver full stomach'd tautology for the evidence of the Spirit: to be all utterance, no materials, and so not to edify but tedifie their hearers. This disgraceth the cause of Christ with these soul-Benummed enemies; who profess, they had rather hear jarring black••nts, than such bald Sermons. The Kings Embassage is dishonored, that is delivered by ignorants: nor can it be credited, when not two of them agree in the tale. How do they jeere at us, when they see congregations so thronged where such heavy gated Lumberers teach? As if their mouths were revered •• the lips of the Sybils, who spake nothing but it was registered; and all their sentences were even Oracles. For this, the Italians call us dull-headed *Ty••ani*: for this, Atheists traduce us, that our brains are lost with the fumes of full platters, and our spirits buried in Beefe-pots. That as England hath Tinne and Leaden Mines, so it hath Tinne and Leaden Muses: that we have none left to confute Images and blocks, but blocks and Images. Though we could easily clear ourselves, and the whole Ministry of our Church, from these unjust imputations: yet let us know this, that these enemies are special men of wit: Popery hath not won to it self so great wits as Atheism: it is the superfluity of wit that makes Atheists. These will not be beaten down with fusty dorbellisme: disordered hail-shot of Scriptures will never scare them: they must be convinced and beaten at their own weapons. *Caesarem appellasti? Ad Caesarem ibis*. Have they appealed to reason? Let us bring reason to them, that we may bring them to reason. We need not fear the want of weapons in that armory, but our own ignorance and want of skill to use them. There is enough even in Philosophy to convince Atheism, and make them confess, *Propriis configimur pennis*.

Next, the bad lives of the religious: when they see those hat acknowledge God, do worse deeds than they that acknowledge no God, this confirms them in Atheism. It was the calling of the Apostles, and in some degree it is the office of all Christians, to be Witnesses unto Christ. *John the Baptist* was more than a Prophet, because he was a Witness of Christ: that great and glorious name of Martyr, is but a Witness. Now to be Witnesses of Christ, is to be like Christ; to conform ourselves to the Doctrine and Example of Christ. *John the Baptist* was like him, he did as He did; he led an holy and religious life: so he was a Witness. *Saint Stephen* was *Protomartyr*, Christ's first Witness; because he was the first that did as he did, that put on his colors, that drunk of his cup, that was baptized with his Baptism, with his own blood: so he was a witness. All Christians witness for Christ with their mouths, but some witness against him with their lives. They have a *form of godliness*, that is lip-testimony: but *deny the power of it*; here is no life-testimony. Infamy is one of the highest punishments which the law of man inflicts: Death ends all temporal sufferings, but this lies upon a malefactor even after death. Infamy is the worst penalty; and intestability, (to be made intestable) is one of the deepest wounds of infamy: and then the worst degree of intestability is not to be believed, not admitted for a witness of any other. He is intestable, that cannot make a Testament or Will, that cannot give his own goods: and he is intestable, that can receive nothing by the Testament of another. He is intestable, in whose behalf no Testimony may be accepted: but he is the most miserably intestable of all, the most detestably intestable, that discredits another man by speaking well of him; and makes him the more suspicious by his

commendations. A Christian in profession, that is not a Christian in life, is in this last kind intestable: he discredits Christ by bearing witness of his Name, and makes his Name so much the less regarded by his witnessing.

From hence is the quarrel of all these Atheists against Religion; because it is barraine of good works. When the Orthodox and Arian Bishops contended about the faith, *Iovinian* could say; Of your learning I cannot so well judge, or your subtle disputations: but I can observe which of you have the better behaviours, *Lucius*, reputed an Arian Bishop, cleared himself to one *Moses*, and made confession of his faith. Tush, saith *Moses*, what tellest thou me of the faith of the ears? Let me have the faith of the hands: I will not take my instalment from hands full of aspersions, of bribery, blood, and injustice. *Occulat • mihi sunt manus*, saith the Atheist with that Strumpet, *Credunt quod vident*. This gives them occasion to blaspheme God, and to doubt whether all Divinity be not mere policy, and the Scriptures a fable. This is the principal pretext of Atheism, yea the fountain. There was a woman much spoken of in some parts of this Land, that lived in professed doubt of the Deity; even after illumination and repentance hardly comforted: who often protested, that the vicious and offensive life of a great learned man in the town where she dwelt, •d occasion these damned doubts in her mind. This opens the mouth of wickedness; this is the hint of all their scorns and scoffs of Religion. This made *Linacre*, reading upon the New Testament, the fifth, sixth, and seventh Chapters of Saint *Matthews* Gospel; and comparing those rules with Christian lives; to throw down the Book, and burst forth into this protestation: Either this is not God's Gospel or we are not Christians.

5. The Conviction. Doth all the world acknowledge some God? Do some nations entertain too many gods? And wilt not thou grant one God? Revolve thy memory, turn over the Records of that Diary: didst thou never pray? Yes, and obtained: who heard thee, who granted that? Thou couldest not breath, unless God did put the breath of life into thee; as unless the bellows did respire wind, they could not blow. Is there a spark of fire in thee, a soul? How came it there? How doth the compacture of thy body hang together? Why does it not fall asunder now, and why shall it dissolve hereafter? Is any of these dispositions in thine own hand? Who leads the Sun out of his chamber, or brings the Moon forth of her cloudy pavilion, but God? Why doth not the sea swallow up the earth, as well as over-peere it, but that there is a God that snaffles and curbs it? Hath the vast azur'd Canopy nothing above it, whereunto it is perpendicularly knit? Why then do not all things wheel and swerve topsie-turvy? Why break not thunderbolts through the clouds instead of drops of rain? Why is not frost and snow incessantly up in arms against the Summer? Who hears the thunder and thinks not of God? Therefore we may observe, that God never wrought miracle to convince Atheists. The Egyptians were Persecutors, and they were convinced by miracles: the Baalites were Idolaters, and they were convinced by miracles: the Jews were Apostates, and they were convinced by miracles. To satisfy all these sinners abominable enough, miracles were wrought by *Moses*, *Elias*, and *Christ*. But none to convince Atheists, because God's ordinary works convince them. So that as *Araham* answered the rich Churl, that would have one sent from the dead to his brethren. *They have Moses oud the Prophets, if they will not hear them, neither will they be persuaded though one rose from the dead*: these be their books. So *Paul*

answers Naturians, if they ask for miracles; *By the things that are made, they may understand his eternal power and Godhead.* These are their books; fairly printed in large Characters, that they may run and read them.

But the chief conviction is their own conscience; there stick those indelible letters never to be rased out. Howsoever in pride of mind they would be different in Paradoxisme from all the world, and fancy philosophical probabilities of the Trinities un-existence: yet in the inmost recourse of their conscience, they subscribe unto it. *The fool hath said in his heart; no fool ever thought in his heart: he would fain have it so, he cannot believe it so: it is an opinion which he suggests to his heart, not which his heart suggests to him.* This makes him fearful to die, and to die fearfully: there could be no such terror of the one, or affrightment in the other, if he did not believe some kind of Audit after both. If we should discourse over the ends of all Atheists, we find their deaths drunken, violent, secluded from repentance, but not quitted nor quieted from agonies and extorted confessions of the Deity which they have denied. Their guilty souls assure them of a sin hating God, even in the blackest darkness of their own contracted ignorance: like the sooty visage, and shady fancies of the night, when they have shut all the windows, and drawn the curtains, to keep out the least gimpse of such a knowledge. It is not possible to pin forth conscience: it may for a while be shut up, it can never be shut out. God will either charge it, as *Jehu* did concerning the brethren of *Ahaziah; Take them alive,* and torment them in their mortal days: make them know there is a God. Or, pursue them dead, as the Papists have dealt with divers Protestants; denying them both *Coelum vivis,* and *Terram motuis;* life and burial; the air to live in, or, the earth to be buried in. So their conscience shall deny them *vitam vivis,* for the pangs of it shall take all comfort of life from the living; and *mortem mortuis,* for this shall not die with them, but be their everlasting torture when they are dead. Only in hell there shall be no Atheists, they no sooner enter that burning territory, but they shall eternally feel there is a God. O Lord open our eyes, that we may see thy Majesty: and soften our hearts, that we may feel thy mercy: and loosen our tongues, that we may confess thy glory: and direct our ways, that we may come to thy eternal felicity.

Where is the promise of his coming?] This is their Challenge. So light was the estimate which the Heathen made of their idle and Idol-gods, and so poor the reputation, either for their majesty or bounty; that they feared not to bestow jests upon them, as upon their fellows. So it was familiar with them, to tell of *Jupiter's* going a whoring, of his Rapes and Adulteries: nor was this only the matter of their stories, but the representation of their Theaters, and played on their Stages: where appeared *Plura crimina, quàm Numina:* so did *Ioves* Wenching discredit his Thundring. *Tully* writes the story of *Timeus;* that the self-same night that *Alexander* was borne, the Temple of *Diana* at *Ephesus* was on fire: and no marvel; for the Mistress of it was a great way from home; as a Midwife in *Macedonia,* attending the travail of *Olympias.* So they made themselves merry with their gods and goddesses, as men wont with Tales in Winter-evenings. But still there was an impression in their conscience of an infinite Power, which they durst not play withal, but rather thought on with fear and reverence. Their fear might fancy gods that were not: but the God that was, and is, did work that fear in them. They wrong the interpretation of *Theos,* that say, Fear first made gods: Fear did not make God, but

God made fear; I mean that fear which is awe and reverence; for the other fear was made by sin. But God is *Theos* rather, because the fear of him is engraven in every heart. And after all the willful suppressions and desperate stiflings of it, this fear will invade the stoutest soul, and put a trembling into all his joints. A wicked man sins, and no mortal eye seeth him: Why is he afraid? Why ashamed? Certainly, there is in him a secret approbation of virtue, a condemnation of vice, and reluctance of conscience. Let him do what he can to smother it, this fire will break our. *While I was m^osing, the fire burned, and I spake with my tongue.* The flame of conscience will burst forth, and speak with a tongue of terror. Particulars.

The coming of God is mentioned: and this is diverse; Legal, Evangelical, and Judicial: all which, Atheists deny. His Legal coming, was principally to the Jews, not excluding the Gentiles: his Evangelical coming, was principally to the Gentiles, not debarring the Jews: his Judicial coming, shall be to Jews and Gentiles, exempting none, but to judge all the world. In his first coming, he was a Commander; in his second, a Savior; in his last, a Judge. His first, was to give the Law; his next, to give the Gospel; his third, shall be to require an account of both. The first, *ad mundum*; the next, *in mundum*; the last, *contra mundum*. The first, imperious; the second, gracious; the last, glorious.

1. His *coming* to give the Law, was majesticall: He would have Israel see, that they had not to do with an impotent Governor, that is fain to publish his Laws without noise, in dead Paper: which can more easily enjoin, than punish; or descry, than execute. Therefore, before he gave them the Law, he shows them, that he can command Heaven, Earth, Fire, Air, in revenge of the breach of that Law. They see all the Elements examples of that obedience, which they should yield to their Maker: and cannot but think it deadly, to displease such a Law-giver, and violate such dreadful Statutes. But these Atheists deny this coming, they acknowledge no such Laws: only they think human policy invented them, for the general safety: and that Homicides, Adulteries, Thefts, and Lies be restrained, it is only convenient for the State. The very Indians had a more reverend apprehension of the Decalogue, when it was read to them; and considering every Commandment, they professed, there could be nothing devised more just and equal. As *Aeneas Sylvius* said of the Christian Law; That it was worthy to be received for the honesty of it, though it had never been confirmed by miracles. Woe unto those Rebels, that will not allow the Law a power to command them; they shall find it an unanswerable Indictment, to condemn them.

2. His *coming* to give the Gospel, was humble. As in the Creation, God made man like himself, by stamping in him the Image of his own nature: so in the Redemption, God made himself like man, by taking on him the infirmity of our nature. And what God said by way of derision, concerning *Adam*; *Ecce homo*, *Behold the man it become as one of us*: the same we speak by way of thankful exultation, concerning God; *Ecce Deus*, *Behold the Lord is become as one of us*. His birth was ordinary, was mean, was meaner than ordinary: *Verbam non poterat fari verbum*. The Bread of Life was borne in *Bethlehem*; by interpretation, the *House of Bread*: but so poor a house of Bread, that there was scarce any Bread in the house. He was made so far lower than the Angels, that he was consorted with beasts. At this coming, do the Atheists scoff: they think, that King *Herod* had little reason to be troubled at it, and was more feared than hurt:

and that the wise men, who presented him gifts, were men none of the wisest. Alas, shall they begin their Religion at a Babe in a Manger? And what was his wealth? When he was to pay tribute, he was fain to fish for money: he begged water to drink: a Loafe and a Fish was his best cheare: he complained the want of lodging, more than Birds and Foxes: he was weary, hungry, thirsty, sleepy, sorrowful. His own kindred went about to lay hands on him, thinking he had been out of his wits. *He had no form nor comeliness, nor beauty to be desired; but even despised and rejected of men.* Such was his esteem then; and it is no better now, with these Atheists. What, is he their God, that was borne of a woman? The Earth is but a Center to the Heavens, and man or woman but a Point or Center to the Earth: that a Centers Center, the Point of a Point, should contain him that contains all things; they deride, for vainly impossible. They consider not, why he was thus: even because he came to be thus. He suffers enemies to wound him: why, he came to bleed: he lets sinners kill him: why, he came to be killed for sinners. *They crucify to themselves the Son of God afresh, and put him to an open shame.* But they now disgrace that Blood, whereof hereafter they would give a thousand worlds for one drop.

3. His last *coming*, is to give Judgment: The two former are past, this is to come: And how should they believe the future, that will not receive the former? But they that would not now accept him as a Savior, shall not then escape him as an Avenger. Then shall they find 〈
◇ King, that used to cry, *Non habemus Regem nisi Caesarem:* and they shall see another God, that flatter'd their own impious souls with, *Non habemus Deum nisi Naturam.* Their *Nolumus hunc regnare,* *We will not have this man reign over*••, passeth now upon earth: but their *Nolumus hunc judicare,* *We will not have this man judge us,* shall do no good at the great Assizes. Now they laugh at him, but then *all the kindreds of the earth shall mourn before him.* They had power to condemn him, that had power to condemn them: at last he shall bring this power into act: and as they once said to him; *Depart from us, thou despised:* so he shall say to them; *Depart from me, ye cursed.* The *Gadarenes,* after the loss of their Hogs, *besought him to depart out of their coasts.* They should have argued: This man hath power over men, beasts, devils; it is good having him to our friend; his presence, is our safety and protection. But they contrariwise infer: Thus powerful is he; it is good he were further off. What miserable and pernicious misconstructions do vain men make of God, of divine attributes, and actions? God is omnipotent, able to take infinite vengeance on sin: Oh, that he were not. If he be merciful, I may sin: if he be provident, I may be careless. I do evil, and he does not punish me with evil: therefore there is no God, no such matter as his *coming.* How witty Sophisters natural men are, to deceive their own souls, to rob themselves of a God? Oh Christ, how worthy are they to want thee, that wish to be rid of thee? He hath just cause to be weary of us, even while we sue to hold him. But when once our wretched unthankfulness grows weary of him; who can pity us, to be punished with his departure? How righteous will it be for him one day to regeest upon these scorners, *Depart from me, ye wicked?* I did come, and ye would not receive me: I threatened to come again, and ye would not believe me: now I am come again, and ye shall not escape me.

The necessity of both the *Comings* of Christ, would be laid to the conscience of these despisers. For the former:

1. The conscience of every man doth testify to him, that there is a Rule: which if he follows, he does well, and is at peace: if he transgress, he finds trouble and secret reprehension, with a dread of punishment. Now there is no man but feels himself a sinner, and is condemned in his own soul. Against whom hath he sinned? for *Nullius timor nullus*: this must needs be against that Power which gave that Law. Say, he denies the Law written; he cannot but expunge the Law engraven. There is no Law made without a penalty upon the breach: this penalty can be no other than proportionable to the breach: the breach of the Law must be measured according to the Power of the Law-giver: the Law-giver can be no less than infinite; and no less infinite must be the punishment. Diverse of men's laws impose death temporal; what other than eternal death can satisfy God? We cannot imagine that God will forgive sin without satisfaction to his Justice: not that he cannot, *propter defectum potentiae*; but that he will not, *propter perfectionem Iustitiae*. This is a chain of so infallible dependence, that it admits of no disjunction.

What then, is there no remedy? yes, if we can get one to suffer for us, and to make full payment of our debts, we shall be acquitted. Who should that be? Men or Angels cannot answer for their own sins, but they must needs if they sin, perish. He that can suffer for them, must be man: he that can escape from those sufferings, and recover his life, must be God. Such was the necessity of Christ's first *coming*. The Law hath a double righteousness; for so *Beza* reads 〈 in non-Latin alphabet 〉 *Iuc Legis*. One of obedience: this the Law doth rightly challenge, and it hath not the right if it have not obedience. The other is a right to condemn for disobedience: for it is right, they that do evil, should suffer evil. If *Adam* had fulfilled the Law, he should have been saved by it: the damned fulfill it in Hell, in regard of the curse, but they cannot be saved by it. We must all fulfill it, *•el in praecep• vel in pana*. The precepts must be kept, that there may be place for the promises. If the precepts be not fulfilled, the curse must be endured. The curse calls for our blood, and *without blood there is no remission*. We can do neither of these by ourselves: where then is our safety? We have done both these by our Surety. What then shall become of those that deny the *coming* of this Surety in such was the wonderful wisdom of God, to execute his Justice upon Christ, that he might exercise his mercy towards us. Without infinite satisfaction, his justice could not be appeased: without infinite mercy, we could not be saved. *One Deepe calleth another*: the Deepe of his justice, for the Deepe of Christ's satisfaction: the Deepe of our misery, for the Deepe of his mercy. If he had shown mercy without satisfaction, where had been his justice? If he had only laid his justice upon us, where had been his mercy? Both these must concur: *Mercy and truth must meet together, that righteousness and peace might kiss each other*.

This is the true way: now cunning Atheist find out a new way. To grant mercy, and deny justice; this were injurious to God: to grant justice, and deny mercy; this were injurious to thyself. There is no way then left, but for the *coming* of Christ to help thee: let not the benefit of that coming fall beside thee. Here let us look with thankful admiration, upon that which they load with derision. Christ suffered for us; not only *causa nostrâ*, but *vice nostra*, in our stead: we should have been beaten, buffeted, crucified, cursed; he represented our persons, was in our room. O infinite love! Many desire to represent Kings, and wear those royal honors in their Ambassages: But few desire to represent the persons, and bear the shame of

base condemned wretches. There is no suing for this; yet Christ undertook it: the King of all the world represented the persons of the poorest beggars in the world. The Law requires her right, and her right she hath a Christ hath fulfilled it for us, and we have fulfilled it in Christ. It may threaten us with our continual failings; but there is a *Non obstante*, by the goodness of our surety. If the forfeit or mulct be paid for the breach of a penal Statute, the Law can go no further. Yea, he that hath Christ, though he have not kept the Law, hath the righteousness of the Law. Christ hath endured the sharpest of God's judgments, which he deserved not; that we might taste the sweetest of God's mercies; which we deserved not. All this happiness the Infidel loseth: for, *Excludit eventum, qui non credit adventum*.

But here the Atheist comes in again with a new quarrel: What need our repentance or obedience; when Christ hath sorrowed, suffered, obeyed, done all for us? When *Augustine* justified free will against the *Manichees*, the ignorant would take him for a *Pelagian*: when he denied free will to the *Pelagians*, they would take him for a *Maniche*: he was neither; but disputed against both the extremes; the one utterly denying it, the other too highly extolling it. So let us not be mistaken in the Diameter: when we teach that we must sorrow for our sins, this denies not Christ's suffering for those sins. When we say, *Christ bore our sorrows*: this exempts not us from our just grief for our sins. Because he went the way of Thorns, must ours be strawed with Roses? Because he came to fulfill the Law for us, shall we never mind any obedience to that Law after his coming? This was the argument of the *Gnoctickes*: He that died, that we should not die, looks he for a requital? Our tears for his tears? Our blood for his? *Non vicem repetit*, saith *Tertullian*: *Sed ideo magis d•kes, quia non repetit*. *The Borrower is a Servant to the Leader*; and the Receiver to the Giver. Hath he done so much for us, and shall we deny him anything that he requires, though it were our lives? But what is it he would have us to do? He hath been the punishment of our sins, he would therefore have us cease to sin. He endured baseness for us, therefore let us repent of our pride: this he would have. His mouth was buffered for us, let us hate all blasphemy and evil speeches: this he would have. He hungered and thirsted for us: Shall we surfeit upon strong drink and belly-cheare? This he would not have. His side was placed for our sins: Shall we thrust the same spear into the same wound again? This he would not have, and let us never do it.

The necessity of his last *coming* follows upon this: for shall he give the •eld both Law and Gospel, and call us to account for neither? Shall he let his Vineyard to Husbandmen, and never require Rent? The Law and Commandments were the Acts of his Justice, and they are transgressed. The Gospel and Promises are the Acts of his Mercy, and they are abused. Shall he put up all these indignities, and suffer his Creatures to finish their licentious races with impunity? Why do men die? Because the Elements decay with age: Is this all? Nay, but why are men afraid to die? Is it only because nature abhors dissolution, and they would not cease to be? Is this all? We cannot believe it: we know they feel more than this; even a guilty fear of some succeeding recompense; whereof because their foul souls can have no good expectation, they tremble at the suspicion of evil. This is the presage and *pralodium* of hell approaching: that they often cry out on their death-beds, They are damned, when yet the sentence is not come: and The devil, the devil, in their frantic and distracted imaginations; before he can seise on their souls in their dissolutions. So Cardinal *Crescentius*, a little before

his death, was troubled with a black Dog in his chambers. So *Spyra*-like, they depart desolate and desperate in and into hellish horrors. Thus the Epicures that denied God as the •ap-house, preach him at the gal-house: and confess that in sobriety of spirit, which they oppugned in wantonness. They that would not find out the Lord in his mercies while they live, shall be sure to be found out by him in his Judgments when they are dead. There is a *pale Horse and his Riders name is Death, and hell follows him*. That pale Horse, death, shall deliver them over to the black Horse, Satan; and the black Horse shall carry them to the red Horse, the flame-coloured Hell.

Let us eat and drink, for tomorrow we die; say the Atheists: But when they come to die, they still have stomach to meat and drink: their meat and drink, is to do their own lusts; as Christ's was, to do his Fathers will. Their daily sustenance they devour without thanks, not without sin: But shall the guest take his fare and lodging, and depart, without paying any Shot? Will the Host entertain strangers in his Inn, and suffer them to pay nothing? *Eate and drink, for tomorrow we shall die*? One would think, it should be *Fast and pray*, for tomorrow we shall die. *Eate and drink, to die*? Men eat and drink, to live. *Eate, drink, and die*? Would they be taken away with a full stomach, as we kill beasts when they have most flesh on their backs? *Eate and drink* today, and not *die till tomorrow*? Who gave them assurance for so long? Why not today? Why not presently, before they can put either meat or drink into their mouths? *Multa cadunt inter*. The wise man considers, he hath no *morrow*: therefore looks to himself, while it is called *To day*. *Eate, drink, and die*: Well, yield this the common condition of all: Yet to do and suffer all this in a supine and desperate carelessness, as it were to spite destiny; this makes up the blasphemy. *Die*, and there an end? As there is no need of meat and drink after death, so is there no reckoning to be made for that they have taken? O fools! Will Nature take her due, and shall not Judgment exact his tribute? Death is *the way of all flesh*: the way, it is not the end of all flesh. Very much flesh hath no end but damnation, and that damnation hath no end at all. As it is with a man that eats and drinks day by day in great quantity, and yet can neither digest nor egest it, get it neither up nor down: he must needs expect death for Physic, that meat and belly both perish together. So he that clogges his soul with the continual surfeits of sin; and can neither digest them in his conscience, nor egest them by repentance; cannot avoid the Judgment, which shall destroy both sin and soul together. The Statutes of righteousness they have wholly broken, the remedies of unrighteousness they have not taken; what can be their end, but destruction?

The soul dies not with the body: it must therefore got some whither, when it leaves the body. If the soul in particular come to Judgment, way •ices•not the general Judgment come to all? I am loath to mingle Philosophical Conceits with Divine Cordials, as Water with Wine, lest my persuasions should be flash and dilute; but that I am here to deal with Atheists. All Philosophy (the brutish School of the Epicure excepted) did acknowledge the soul of man to be no vapor. Not only the learned Grecians, and civilized Romans, but even the rudest Scythians, and unletter'd Savages, the many Languages, and sundry Dialects in the world; this hath ever been the common voice of them all, That souls die not with their bodies. If they die not, extintively, what becomes of them? Shall the virtuous and vicious soul speed both alike? Whither go they; good and bad, all to one place? If a beast could argue, he would

abhor such a *Tenet*. That there is difference of men, no Atheist ever denied: they never thought a murderer to be so good a man, as a preserver of life. They distinguish between a charitable reliever of the poor, and a bloody oppressor of them; betwixt him that speaks truth, and the liar; between the chaste man, and an adulterer; and say, This is a bad man, that is a good one. Yet looking upon the outward condition of these; too often the vicious flourisheth with riches and honor, whiles the good man goes away with poverty and contempt. What then? Shall the souls of both these fare thus hereafter too? Shall the noble rioter retain his honor, and the industrious laborer remain still a beggar? What sense ever concluded so? If then the soul have a being, it must needs change the condition of being: there cannot but be a reward for the just, and a retribution for the unrighteous. It is not possible for the most corrupted heart to think, that a soul shall be honored for villainy, and for honesty be contemned.

Why are good men hated? Why afflicted? Why go they mourning all the day, eating the bread of sorrow, and mingling their drink with tears? Why doth not the current of honor and opulency run by their doors? Why are they not the Treasure of Princes, the Jewels of Kingdoms, the favorites of all men? What should be denied them, whom God loves? Be it answered, *Nondum tempus*: the time is not yet. Pleasure, and joy, and peace, are coming to them; but only with the *coming* of Christ. Shall man say to God in the midst of his distresses; Lord, *Haccine Iustitia tua*, Is this thy Justice? He will answer; O man, *Haecine fides tua*, Is this thy faith? Thus argue these Atheists: If God be so wise and just in governing the world, and bear such love to his own, why doth he suffer them to be so triumphed over? Either he would deliver them, and cannot; or he can, and will not; or he neither will, nor can; or both. If he would, and cannot; then is he impotent, and hath not the power of a God. If he can, and will not; then he is envious, and wants the love of a God. If he neither can, nor will; then is he so far from being a God, that he comes short of a man. If he both will, and can; why is it not done? We answer, That he both can, and will, and doth deliver his chosen. He can at all times, he will at sometimes, he doth at the best and fittest times, most seasonable for his own glory, and our blessedness. And then they that have denied and desyed God in their bravery, shall be cast down to endless calamity: when those despised and distressed souls, that humbly acknowledged him on Earth, shall be acknowledged and glorified by him in Heaven.

They speak of a *Promise of his coming*: But when comes he? Where is this Promise? He said, that he would *come quickly*: yet it is fifteen hundred years ago, and he is not come. He spake of *Clouds*, and *Angels*, and a *Throne*: we see none of all these things. The Clouds fly up and down with the wind, and are as they were at first: Angels we see none: nor any Thrones, but those wherein the Monarchs of the Earth seat themselves. He *promised*, that the *dead shall rise*: we never spake with anybody that rose from the dead, to confirm us in such an expectation. He *promised*, that the *Heavens and Earth shall be on fire*: yet the Earth is as steady; and the Heavens as fair and clear, as when he spake it. That the *Sun should be darkened*, and the *Moon turned to blood*: yet they both give their alternal light, and distinguish day and night with unfailing vicissitude. He said, that the *Trumpet should sound*, and waken all flesh: our sleeps are not yet broken with any such terrible summons. That the *Stars should fall*: yet still they keep their

stations, motions, and orbs. *That he will come in flaming fire, taking vengeance on them that know not God; recompensing tribulation to them that trouble his children, and rest to them that are troubled.* Yet we are lusty and strong; and as we have followed our fathers, so we leave our Inheritances to our succeeding posterities. And for those that are troubled, troubled they may be still, for any help that we see drop down from the Heavens to their comfort. He hath *promised to Judge quick and dead*, yet neither is done: and if the living scape, what will the dead fear; that are insensible? *When then is the promise of his coming?* Sure all is but the vain fear of some, and the foolish ungrounded hope of others: for there is no such matter as any future life: Men die as Beasts, with as full cessation of being: there is neither Judge, nor Doome, nor Hell, nor Heaven: all are but the inventions of policy, to limit the World to a civil carriage. These be the horrible blasphemies of presumptuous spirits, and ill-flattered souls, ordained to perish in their own security.

But, why do they call it a *Promise*? Not in respect of themselves: alas, they cannot apprehend it without terror, and a palsy in their joints. But they reflect this *Promise* upon the good, who look for a deliverance and reward in that day. *For if in this life only we had hope in Christ, we were of all men most miserable.* To us it is a day of *Promise*, to them a day of commination: to us the end of sorrows, to them the beginning. Then we look that God should both *wipe away all tears from our eyes*, and set their eyes a running with tears forever. The object of our hope, and of their fear, is the day of universal retribution. *All shall come forth: they that have done good, to the resurrection of Life: they that have done evil, to the resurrection of damnation. Woe to them when they desire the day of the Lord: to what end is it for them?* The day of the Lord to them is *darkness, and not light*. They say, *Let him hasten his work, that we may see it, &c.* But they shall find it a *day of wrath, a day of trouble and distress, a day of dissolution and darkness*. It is a day they will have small joy in. If horror, and amazedness, and pangs of conscience, and despair, and vengeance, and rejection from God, and condemning to Hell, can bring them any comfort; much good do it them with it.

God's first coming to give the Law, and his last coming to require the Law, have a near similitude. There, was Lightning darted in their eyes, Thunder roaring in their ears, the Trumpet drowning the Thunder-claps, the voice of God louder than the Trumpet; clouds enwrapping, smoke ascending, fire flaming, the Mount trembling, Moses quaking, a terror in the Heavens, an uproar in the Elements, paleness and death in the face of Israel: how wonderful, how dreadful was this appearance? He delivers his Law in the light of fire, from out of the smoke; to teach them, that he could find out their closest sins. They see fire above them, to represent the fire that should be below them; that they might learn what is due to their sins. That they might know, God could waken their security, the Thunder and louder voice of God speaks through their ears to their hearts. That they might see what their hearts should do, the Earth quakes under them. To assure them that there is no shifting of their appearance, the Angel calls them together. O royal Law, O mighty Law-giver, who can offend thee without terror? Now, if his first coming were so terrible, what shall be his last? If the Law was thus given, how shall it be required? If such were the Proclamation of God's Statutes, what shall the Sessions be? What heart of Adamant doth not tremble at the resemblance? The Trumpet of the Angel called unto the one; the voice of the Archangel, the

Trumpet of God, shall summon us to the other. In that, Mount *Sinai* only was on a flame: here, all the world shall burn with fire. In both, there are Clouds, Lightning, Thunders, Trumpets, Fire: only in this latter, the stream of Fire shall be more potent, patent, violent, dissolving the Heavens, and melting away the Elements, with a noise. Think Atheist, what pleasure thou shalt find in his *coming*. If God did on such a manner forbid sin, what is the vengeance he will inflict upon sinners? If he were so terrible a Law-giver, what a Judge shall he appear? If the deliverie of the Law was little less than death, what death shall be the reward of the transgressors of it? It was given in a fire fearful enough, but shall be required in a fire more fearful. The fire wherein it was delivered, was but terrifying; the fire wherein it shall be required, is consuming.

To us then, if we be true believers, belongs this *Promise of his coming*. Christ's first coming was the *Expectation of nations*, this next is the Expectation of Christians. *Look up, and lift up your heads, for your redemption draweth nigh*. Our eyes are still dropping in this valley of tears; but we look for the gracious beams of that Sun of mercy that shall dry them up. No woman with child did ever more exactly count her time: no Jew did ever more earnestly wish for the Jubilee: no servant so desireth the end of his years: no stranger so longs to be at home: no overladen soul so groaneth for ease: no Soldier so heartily contendeth to have his wars determined with conquest: as the Saints expect the *Promise of this coming of Jesus Christ*. It is the strength of their hopes, the sweet object of their faiths, in the midst of all sorrows; the comfort of their hearts, the heart of their comforts, the encouragement of their wearied spirits, the life of their encouraged souls; the common clause, the continual period and shutting up of their prayers; *Come Lord Jesus, come quickly. Amen.*

For since the Fathers fell asleep, all things continue as they were from the beginning of the Creation.] This is their Sentence or Argument. We may think it strange, that the Apostle should spend any time or pains in the confuting of Atheists: whom shame, fear, and a thousand witnesses, like gnawing worms within their breasts, have ever from the beginning, and shall to the end of the world, force unto an acknowledgment of the Deity. And that it were more fit, arguments should be drawn out of the scabberds of Magistrates, that might without reply choke the breath of such execrable impiety: than for reason to dispute that which heaven, earth, Angels, men and devils, all ages, all languages of the world have confessed. And that such inglorious and infamous questions should be left to the Tribunal of the highest Judge, if there be no Throne upon earth that will determine them: for certainly, they are the children of hell by as proper right as the devil himself. And what am I, that like *Uzzah*, I should stretch out my hand to underprop the Ark, or, offer to uphold the high Throne of the Godhead? Princes will not let those stand in their presence, with whom they are displeased: and alas, *My sins are ever before me; I am a man of polluted lips*. Yet because there is a generation of men, that have commanded their tongues (for they shall never command their hearts) to speak a blasphemous Lye; men monstrously mis-shapen in the powers of the soul, and transformed from the use of reason: that labor to root up those rational Maxims and Principles, which the hand of Nature hath planted in them: and they are *cursed, that help not the Lord against his enemies*; that do not arm their pens and tongues against his Atheistical contradictors: I must proceed, according to my Theme, not only to retort their assaults, but to fling new darts in

their faces. Yea, I could wish, that those great wits, which spend their time in bandying unnecessary questions, would let fly upon this Monster, which is the root that nourisheth all the branches of security; and dignity up that from the bottom. Let their pains at the Court, and the Cross, be employed in weeding up those Diagoriz'd opinions, and remnants; which yet stick even in such Gardens, as have borne a long time the name of Christians: and tell them, that God hath ordained long since their impious and blasphemous spirits to immortal malediction.

I confess, that the Champions of God have need of the various and universal Weapons of Learning, for the conviction of these Out-laws. You will say, the Scripture is sufficient (it is so) to build up the man of God. But what shall we do *contra principia negantem*? Urge Atheists with the Verdict of the Scriptures, you may as well bring them the History of *Herodotus*, or, the Narrations of *Lucian*. Tell them of Heaven, and Hell, and a Judge; they count it as a Tale of *Cocytus* and *Phlegeton*, and such fabulous inventions of licentious Poets. Therefore, skirmishing with Atheists, we must behave ourselves as if we were a converting Gentiles. The confession of Philosophers, the consent of Histories must be observed: they will not be convinced, but with their own Authors. There is no knowledge, but it is of God: and we dishonor Divinity, if we take away her handmaids; as a Queen, that is allowed no servants. Logic, Rhetoric, Philosophy, History, Poetrie, are her waiting-maids; *the Virgins that follow her*, and as it were help to make her ready, in her choice ornaments. When Christ said, *You must forsake all, and follow me*; he did not mean that we should forsake all Arts, and follow him. *Luke* was a Physician, *Paul* a learned Pharisee: neither of these knowledges did them hurt, in performing their Ministry. *Paul* alleged Verses out of Heathen Poets: it was, but by their own Poets to convince Heathens. The Atheists with nothing but known reasons will be refuted: they admit of no reasons, but those that come within the compass of their five senses. When they hear one talking affectedly, coldly, or absurdly in the Pulpit; alleging, that he speaks from the mouth of God; they make an obloquy of mouth, matter, and all. Indeed we should not lumber up Scripture; but lay it deliberately and methodically, like Pearl and Gold-lace on a rich garment. If there be any that care not how they speak it, so they have it to speak; they dishonor it. Out it flies from them, East and West, though they lose it in the mis-application; all is nothing, for more they have of it, than they well know what to do withal. It should be used as the first ground, to build; and the last Seal, to confirm. When it is trivially, and without necessity, called unto witness, it is a kind of taking the Name of God in vain. We must gather fruit, not leaves; proofs, not phrases only out of the Bible. It is the Corner-stone; both the foundation, and closing up of the Building. In war we use the weapons and engines of all Nations: so no less do we employ all Arts against the sins of all Nations. Scripture must be reserved as the last Volley, to get the victory. It is the great Ordnance, which must play upon our enemies in the end and chief hazard of the fight. All wise Orators keep their weightiest arguments to the conclusion: otherwise like that people whom they call Hot-shots, they will give a brave on-set, but quail presently. Against these Porphyrian deriders, let us use all our Art: let Priests pronounce them, and Princes proclaim them, the uncleanest Lepers that ever Sore ran upon: not only to be excluded the Host, and to have their habitation alone; but to be exiled the Land, and exterminated Nature it self, which they so

unnaturally strive to annihilate: for they call earthly Princes Kingdoms in question, while into question they call the Kingdom of God.

For since the Fathers fell asleep, &c.] Let us now hear their argument; what they can say against him, that hath said that against them, which shall stick by them forever. There is, they pretend, the same state and course of things now, that was at the first: no alteration, no innovation. *The thing that hath been, is that which shall be: and there is no new thing under the Sun.* Day and Night, Winter and Summer, Seeding and Harvest, have their wonted vicissitude: therefore they have stood from all eternity, and to all eternity they shall stand • they had no beginning, they shall have no end: there is an everlasting perpetuity of all things. If we take their argument in pieces, we find three Limbes of this confused Chaine: first, *Certitudinem*, a constancy or *continuance*: secondly, *Latitudinem*, the largeness of this dreamed abiding, or immutableness; *All things*: thirdly, *Longitudinem*, the longevitie or space of duration; *From the beginning*. First, we will examine the strength, or rather weakness of these circumstances asunder, and then dissolve them all together.

1. For the *Continuance*: Constancy is indeed the glory of all goodness, the crown of virtues. It is the incommunicable honor and peculiar of God; *Ego Iehovah non mutor*: in that *Father of Lights there is no variableness, nor shadow of turning*. Angels and Saints in Heaven have an unchangeable estate; but they are in their own nature mutable, and are only preserved by *Him that changeth not*. *He hath shown to the heirs of promise the immutability of his counsel*. The not changing of the Heirs depends upon the immutability of their Father; whose Decrees, Promises, Acts, are all immutable. But now, hath God given such a privilege to the world? Whoever found it so constant a friend? Who ever trusted it, and was not deceived by it? But they say, Suppose that an eternal Power made the world; if the cause be eternal, eternal also must be the effect. How senseless is this reason? For if we say, The world had no beginning, because the Maker had none; we may as well say, The house must needs be as ancient as the Carpenter. And to allege, That the world shall have no ending, because God hath none; we may as well say, The Bread shall last as long as the Baker. So senseless is the reason, That because God is everlasting, therefore he made an everlasting world. If they suppose the world without a Maker, as a house without a builder, that foundation less opinion shall anon be refuted.

2. The Latitude, or extent: *All things continue statu quo prius*. This is manifestly false: for there is a sensible decay, even a visible declination of all things. The alacrity and vigor of the Creature is wonderfully abated; the Earth is dull and barren, in requiting the husbandmans labor; our Springs and Summers are like the children of women after fifty. The world took a fall in his Cradle, as *Mephibosheth* from his Nurse; and hath pined away ever since. The stature of man is exceedingly lessened, and yet more shortened is his life: we have neither an equal portion of days, nor proportion of bodies with our forefathers. Now that *Whole* cannot be perpetual, whose parts be alterable: if a hand or leg be taken from a body, it remains not integral, much less immortal.

3. For the Longitude: There be three words that come out of their mouths, and give the Lye to themselves; the *Creation*, and *Beginning*, and *Sleep of the Fathers*. First, they confess a

Creation: and well are they convinced so to do. For can there be a world without an Author, or efficient cause? How absurd were these imaginations; that either the world should make it self, as if a house could build it self: or, that something in the world made the world; that is, someone part of it made the whole: as if the finger of a body, and that before it was a finger, did make the whole body. Something therefore more excellent and noble than the world, did make the world, and this could be nothing but God himself. Secondly, they confess a *Beginning*; why then should they deny an end? Is not that Power able to dissolve the world, that gave it being? Shall it be harder for the Architect to pull down the house, than it was to build it? Could not fire destroy that Temple in a day, that was six and thirty years in setting up? But say others; If there was a beginning, and that in time; what business had God before the beginning? *Perfectissima causa non est otiosa*. This is a gross conception of God: *The Father hath not left me alone*, saith our Savior. Shall Christ not be alone, in respect of his divine conjunction with the Father; and shall it not be alike with the Father, in regard of the Son; with the holy Ghost, in respect of both; with each of them, in respect of other? That inseparable unity of the Trinity denieth to every Person a possibility of being alone; and that unsearchable mystery of the fruition of his own glory, is far above the society of creatures, Saints, or Angels. Thirdly, they confess the *Sleep of the Fathers*; therefore they cannot deny their waking. They say not, *They are dead*; as if that were a full cessation: but, *They sleep*; to show their hope of Resurrection. Thus are they convinced with their own words, that would deny (and shall never be able to do it heartily) the mortality of the worlds condition. They see no change: what change would they see? Before the Deluge, stones did not dance, nor trees fly about the air; houses did not stand with their foundations upwards, nor the Sun drop from Heaven: and yet a flood of water drowned the world.

Thus much in particular: now let us generally clear the argument. Natural fancies are like Glass; bright, but brittle? Christian Religion is like Gold; rub it, beat it, melt it; it will endure the Test, the Touch, the Hammer, and still shine more orient.

In the beginning God created Heaven and Earth. This is affirmed by *Moses*, and denied by *Machiavel*: the first, the Secretarie of God; the other, a Secretarie to the State of Florence: the one taught God to the world, the other filled the world with the Devil: this not of two hundred years standing, the other of above three thousand. To which of these should we in reason give the most credit? *Moses* hath ever been famous, *Machiavel* ever infamous. All ages have revered *Moses*: *Machiavel* hath only been affectedly read by a few self-condemned reprobates. *Juvenal* sung of the honor of *Moses*: *Romanas soliti contemnere leges, Iudaicum ediscunt, ac servant, ac metuunt jus, Tradidit arcano quodcunque volumine Moses*. Eight Heathens, two renowned Jews bear witness to him, in their Volumes. From his exemplar, the Pagans patterned out their services to their Idol-gods. His Books have been preserved through so many generations, and brought to us, not by our friends, but by our very enemies; the Jews, that detest us. How can we with equity, with any equality, compare these together? Alas for our times; that there should be any such as *Cyprian* writes of: *Hominibus contra Deum credunt, qui Deo contra homines non credunt*. They will not believe God against men, that believe men against God.

We have a cloud of witnesses to second *Moses*. *Thou hast made Heaven, &c. By the word of the Lord were they made, &c. Neh. 9.6. Psal. 33.6.* Be it wet or dry, be it passable or be it navigable, be it above or below; this Maker did create it, this Creator doth preserve it, and this Preserver will change it. Look into their Philosophers and Poets, *Hesiod, Ovid*; how did they borrow their *Chaos* from the writings of *Moses*? *Si nulla fuit generalis origo Terrarum & Coeli, semper que aeterus fuere; Cur supra bellum Thebanum & funera Troiae, Non alias alii quoque res cecimere Poetae?* So *Macrobius* confesseth, that beyond *Ninus* he reads of no notable thing written: and therefore concludes, that both the world had a beginning, and was of small antiquity. No less have they spoken of the worlds ending. *Ovid* says it shall be burned; and that this is the dissolution of it, appointed by destiny; though he fondly applies it to a *Phaeton*-fire. So *Lucan*, of the bodies left unrited at the battle of *Pharsalia*; *Hos Caesar populos si nunc non usserit ignis, uret cum terris. Communis mundo superest rogas.* An end presupposeth a beginning, a marring implies a making. We cannot deny the known beginning of many things. *Polydor Virgil* hath written a whole Tract *de Inventoribus rerum*. To *Zeno, Socrates, Aristotle*, we are beholding for the use of Logic: we know when they lived. *Aristotle* was Schoolmaster to *Alexander*, *Plato* to *Aristotle*, *Socrates* to *Plato*, some four hundred years before Christ: *Zeno* was a little beyond them. The Eclipses of the Moon were prodigiously fearful to the Grecians and Romans: the knowledge of them was made familiar since. The year was reduced to the orderly course of the Sun by *Julius Caesar*. Of what antiquity are kingdoms; when *Nimrod* mentioned by *Moses*, and *Ninus* by the Heathen (both which are thought to be one) is held to be the first King? *Josephus* observes that the word 〈 in non-Latin alphabet 〉 was never used by *Homer*: Laws were not known; men only were ruled by the commandment of Princes. *Bacchus*, say the Ethnics, we know *Noah* was the man, first found out the use of wine. *Ceres* was canonized for a goddess, for teaching them the use of corn. As we now have these things in some perfection; so not long since they were rude, and not long before that nothing. Therefore it is false, that *all things are the same from the beginning*. Yea, if they were not upheld by the Makers providence, they would soon of themselves come to an ending.

The concord of things in discord; the standing fast of the earth under us, the running round of the heaven above us, the due function of the offices of all creatures, like so many Soldiers that make good their places; shows there is a General that governs them. A well-ordered city declares, there is a Prince that rules it; though he go not abroad to be seen. The agreement of the members, that the eyes do not wrangle with the ears, nor the hands mutine against the feet, is a clear demonstration that the body is disposed by a soul within. *Animam tuam quis videt? Cùm ergo corpus tuum solum videatur, quare non sepeliris?* He should be buried that is dead, he is dead that hath no soul, and he hath no soul (by their reason) if it cannot be seen. We know we have a soul by our motion: and why do we not know, the world hath a soul by his harmony and disposition? Could the heavens move round without a Mover? Will the grind-stone whirl about of it self, without a Turner.

Let me shut up all with this one unanswerable argument, against the Atheistical spirits that plead the *continuance of all things from the creation* without change. How comes it to pass that Christ is worshipped of all nations; his Church and Religion so universally spread? Is not this a change? Was it so *from the beginning*? Did those famous Monarchies of the Chaldeans,

Persians, Grecians, Romans, acknowledge Christ before he came into the world? He came not *until the fullness of time*; and before that fullness he was only believed on in Israel; though he was called the *Expectation of nations*. The Gentiles were ignorant of him; and when he came indeed, both Jews and Gentiles for the time refused him. Now some souls in all people, kingdoms, and languages adhere to him as their only Savior. Is not this a change? What foundation could seem weaker to flesh and blood, than that confidence should be put in a condemned and crucified man? What Doctrine could be more repugnant to corrupt nature, than that he taught? For a man to *deny himself, to take up his Cross, to love his enemies, to embrace persecution for godliness*? If honor, pleasure, wealth had been promised; these might have allured many followers. But when tribulation, sorrow, martyrdom be the conditions of his service; What but a divine Power could send us after him upon these terms? Nor have blocks and fools, illiterate Turks and Saracens, or gross and stupid Idolaters, been only won to him: but Philosophers and the rarest Scholars, men full of all good knowledge. Even these have put their trust in One that was shamefully crucified; and have died for him, who was before dead, and laid in a grave. Nor did this only hold for a while; but sixteen hundred years; and shall to the consummation of all things. All the subtlety of *Machiavell* shall never understand this, nor all the powers of the devil shall ever withstand this. Only Divinity tells us in one word. *This is the Lord's doing, and it is marvelous in our eyes.* Advertisements.

1. Atheism is the main disease of the soul: not only pestilent to the person in whom it is harboured, but to the whole land where it is permitted. This hath ever been seen and acknowledged by the policy of all nations; that a Deity is to be worshipped. The Athenians had an Altar to the *unknown God: Ignoto Deo, sed Deo*. Cicero thus pleads for the State of Rome: What is it that hath made us so famous? *Non numero Hispanos, nec robore Gallos, nec calliditate Poenos, nec artibus Graecos, nec native sensu Italos ipsos & Latinos: What then? Sed pietate & religione omnes gentes superavimus*. If these common impressions and notions sealed up in every mind of man; that remnant of integrity surviving the fall, sparkles of fire raked up under the ashes; if nature within, and the creature without; God's visible works, and our invisible consents; the inward motion of the one, and the outward motion of the other: if all these lights be extinguished in the chambers of their hearts, and they do willfully impose on their consciences a burden which they cannot bear, the denial of Deity: let such condemned spirits ripe and be rotten to perdition: let them now be distracted with insufferable horrors: and at last, let them rise from the sides of the pit, malgre their stout contradictions, at the Judgment of the great day to receive a deeper potion of vengeance. Ill shall their scoffs prosper with them: when they think they have won the greatest prize and praise to their wits in putting down God, then God shall arise in Judgment and cast them down to hell. At the day of their death with conviction, and at the last day with confusion, he shall show them his terrible frowns; and teach them both that he is, and what he is. All their virulent and miscreant positions shall perish with them in unquenchable flames; those everlasting arguments of that Justice which they have blasphemed. They have esteemed the Law of God no better than the device of man; and thought it as cheap an offense to contemn the divine Majesty, as human authority; and to deny the rights of the Godhead, (which they vainly imagine, is but imagined) as their fealty and allegiance to earthly Princes. But they that

would *stultesere in culpâ*, shall be forced *sapere in paenâ*: vengeance shall make them wise, whom sin hath made and left foolish.

2. We do not forbear to waken them from their supine and careless opinions, wherewith they enchant their own souls, and infect others. We write against them, we preach against them, we proclaim threatenings, and threaten punishments, and blow the Trumpets of God's severe indignation more than seven times about the walls of this Jericho; that their ruin and downfall is at hand. We let them know that *God ruleth in Jacob, and unto the ends of the earth*. Let them *put far away the evil day*; which is never the farther off, yea so much the nearer them for their adjourning: and because the skies do not fall, nor the last fire flash in their proud faces; believe no *coming* at all. But it shall come soon enough to their cost; and they shall find with woe, that the Lamb they rejected, shall judge them: the God they denied, shall condemn them; and those malignant spirits whom they never feared, shall torment them, and that forever. They that would not believe a God, shall find a devil. *My Lord delaieth his coming*: thus cries the worst servant in the house: (yet it is something that he grants, he will come at last.) therefore he falls to *beating his fellows, to eat and drink with the drunken*. These follow their pleasures, dance, sing, sport, revel; and *Where is the promise of his coming at all?* Thus let them live in their sins, according to the leading and lusting of their own corrupted hearts: but they shall find a stop in the course of the world; and the plummetts of nature being down, she shall stand like a motionlesse clock: the Sun shall stay his race, and the Moon no more repair her decaying shine: their delights shall end their parts, the stage being taken down, and all these actors turned into hell. Then shall they confess that his *coming was promised*, and is performed: and the *things that continued so long as from the creation*, are now quite altered by the dissolution, as if they had never been. But when the bottomless pit hath shut her mouth upon them, this acknowledgement shall be too late; not for God's glory, but for their own ease: the door of mercy being shut against them, despair and torture seising on them; and those blasphemous tongues that contradicted their Maker, not allowed one drop of water to cool them.

3. The punishment of Atheists should be severe and exemplary: as the highest indignity that can be done to God, is to deny his Essence. The poor Leper in Israel was forced to go with his clothes rent, his head bare, his lips covered; and to cry where he past, *I am unclean*. Till better remedy were sound for so opprobrious and contagious a disease, I would all Atheists had a rent upon their clothes, a writing on their breasts, and a brand on their foreheads; that all beholders might say, An Atheist, an Atheist. *Protagoras abderites*, because he begun his Book with a do bt; *De diis, neque ut sint, neque ut non sint, habet dicere*; was banished out of Athens, and his books solemnly burnt to ashes. The same Athenians committed *Anaxagoras* to prison, and but for *Pericles* had put him to death, for but writing a book of the Moons Ecclipses, after that they had received her for a goddess. Do we find such jealousy over their feigned gods in very Athenians; and shall the disparagement of the honor of the One true and ever living God be tolerable among Christians? We have read how they have used *Paracides* in Rome: they sewed them up in a maile of leather, and threw them into the sea: yet so, that neither the water of the sea could soake through, nor other element of nature, Earth, Air, or Fire, approach unto them. Certainly every creature is too good for him that

denies the Creator: nor can they be farther separated from heaven, or pitched deeper into hell, than they deserve, that would believe neither. Yea, they do mistrust both, whatsoever they pretend; and Tully spake of *Metrodorus* an Atheist in his time: *Nec quemquam vidi, qui magis ea timeret, quae timenda esse negaret.* They that make a flout of hell; *Affirmant mihi, & tibi, non sibi: noctu, non interdium:* Their mouths tell us so, their hearts do not tell their mouths so. No hell? if they had as many provinces as *Ahasuerus* had, they would give an hundred and six and twenty of them, to be sure of it.

4. We read of Serpents that will never be charmed, whether with policy or melody. Sure, the consciences of evil men are such Serpents, (and therefore their wounds are called stings of conscience) which can be over-ruled by no arguments or temptations of Satan, to let go the sense of a Godhead. You may sooner get a conscience to believe all the fables in the Popish Legend, or Turkish Alcoran; than that this universal frame is without a Mind. *Prima est haec ultio, quod se Iudice nemo nocens absolvitur.* It is not a more sweet friend to the innocent, than to the guilty a terrible foe: a man had better have all the world against him, than his own conscience. What ailed *Judas*? His Master was safe enough in the clutches of his enemies, the Scribes and Pharisees was on his side, the King was not displeased at him, no Law threatened any proceeding against him; his bones were full of marrow, his purse full of money: What should hinder his heart from being full of jollity? Alas, *Intra illum, quod contrae illum:* his conscience pursues him, from chamber to chamber, from bed to board, from society to solitariness: this Dog still follows him, and never gives him over, till he casts away himself on his own galhouse. *Si Arbitrum non vides, teipsum non vides? Testimonium cordis non vereris?*

Indeed, custom of sin stupefies conscience: and while a man continues alike in his wickedness, he thinks the world also continues alike in her steadfastness: he dreams of no beginning or end, whether of that or of himself. His conscience sleeps like a tame beast within, and he rages like a wild beast abroad. But at last they will change conditions: he shall be the the tame beast, and his conscience the wild, that will prey upon him forever. Man shall die, but his conscience cannot: it shall appear with him, when he is summoned to appear before the Judge: and he shall cry out as *Ahab*, *Hast thou found me, O thou mine enemy?* As the seal makes an impression on the wax, discernible to the eye: so the memory of every sin is engraven, as with the point of a Diamond, on the conscience, not to be blotted out, but by the blood of Jesus Christ. Thy conscience may lose thee, thou canst never lose thy conscience. *Obumbrari potest, quia non est Deus: extinguere non potest, quia est a Deo.* This still troubles them with the solicitous representations of God's anger: this stops their pillows with knives and Thorns; this puts Colloquintide into all their banquets; this like a scolding wife fetcheth her husband from Taverns: this so disquieteth their godless hearts, that they know not whither their body be more weary of their soul, or their soul of their body. These might dwell peaceably together, while both did reverence their Maker. But when that *Jezebel*, Atheism, for the safer maintenance of her whoredoms and witchcrafts, hath renounced this belief and service; Conscience comes like *Jehu*, *driving furiously*, with *What peace? Nulla pax impiis.* Then runs the Epicure to his pleasures, carousing cups of *Bacchus*, sporting with the waiting women of *Venus*; *Pan* and *Apollo* must cheare him with their ministralsies: and what's all this? He was none of the wisest, that being wearied, and lying down to rest by the way;

when his head was somewhat too low, took the pitcher that lay by him, and put it under instead of a pillow: but feeling it too hard, he beat himself, and stopped it with feathers; thinking then it would be wondrous easy. So vain and comfortless are all worldly joys, when they are used to mitigate the pangs of conscience: so miserable is the estate of these reprobates: they are not quiet while they live, and they shall never be quiet when they are dead. But for us that know and profess the One and only God forever to be blessed; let us fear him (without fear) as his adopted sons, and obey him (without hypocrisy) as his faithful servants. So at the great day of his *coming* to judge the ends of the earth, we shall receive a happy reward, even the inheritance of his own Son JESUS CHRIST.

2 PET. 3.5.

For this they are willingly ignorant of; that by the Word of God the heavens were of old, and the earth standing out of the water, and in the water.

Divers ways did the Philosophers attain to the knowledge of God. *Socrates*, by the contemplation of his Providence; that he had given man the light to guide him, the night for his rest, the fire to warm him, the fruits to nourish him. And when *Euthydemus* objected, that these were common to the beasts: *Socrates* replied, that man had understanding, memory, speech, knowledge, to make use of all these, yea and of the beasts themselves. *Aristotle* gathers it, *Ex haereditaria fama omnium mortalium*. *Galen* from the excellency of the worlds fabric, did collect the power, wisdom, and goodness of the Maker. That he could so form and beautify all things, is a proof of his wisdom: that he brings to pass all his intendments, is the argument of his power: that he suffers us to enjoy these creatures, is the demonstration of his goodness. The *Platonists* observed it by way of comparison, and degrees of ascension: for they held spiritual things to be better than corporal: then they preferred things that had life before those that had none: and of things that had life, them that had sense and motion: and of these, the most perfect were endued with reason: and of rational things, they preferred intellectual spirits, as Angels: and among these, there was one most perfect, who is *Totus actus*, only in act, void of all passive quality, which is God. For other spirits do partly consist in act, and partly in possibility that they may not be: but it is impossible that God should not be. First, they were persuaded, that God was not a Body: then consequently they held him to be a Spirit: and yet they sought him not among the mutable spirits: therefore he must be an immutable and infinite Essence.

Indeed they came short of saving knowledge. *Plato* acknowledgeth one God Creator of all things, yet he alloweth sacrifice to Idols. *Socrates* would swear by a Goat, in contempt of those Idols: yet in the end, he caused a Cock to be sacrificed to *Aesculapius*. *Hermes Trismagistus*, who was called the Egyptian *Moses*, and delivered many truths, yet spake absurdly and impiously, that *Simulacras•nt velut corpora deorum*: as *Saint Augustine* reports him, *Seneca* inveighed against their Idols, whom they worshipped in the form of beasts and fishes: *Numina vocant, quae haberentur monstra*: if they had life to meet us, they would scare us: yet after all this, he resolved on their worship; in his book of *Superstition*, which is

perished. So *Augustus* saith of him, *Colebat quod reprehendebat, agebat quod arguebat*: he did fall to worship those gods which he had contemned.

But God hath made that plain to us, which they with much labor could not find; insomuch that the children of Christians know more than the Philosophers of Pagans; and in the very principles of their Catechism, and Articles of their Creed, are taught to believe in one God, the Maker of heaven and earth: *For by the word of God the heavens were of old, &c.* We have heard the blasphemous assertion of these Atheists; the Apostles confutation of them follows: and this is the force of his argument. The world had a beginning, therefore it shall have an ending: a *Genesis* begun it, an *Exodus* shall determine it: by the *word of God* it was created, by the same word it shall be dissolved. It is an easier thing to pull down, than to build up: he that could do the one, must needs be able for the other. Yea, that his power and ability to do it might be manifest, he hath once already destroyed it by a deluge. Why should it be harder for him to melt it by fire, than it was to drown it with water?

The former proposition is set down in this Verse: which appears to me like unto a School; wherein we have Saint *Peter* the Divine Schoolmaster: and he doth two things. First, he puts away, and sets aside certain errant Dunces, that will never learn so much as the first Rudiments; *They are willfully ignorant*. Secondly, he repeats an old Lesson, as familiar to Christians, as the A. B. C. is to Scholers. The Lesson is the *Creation*, the building of this great House, the World: wherein we have, first, the main material parts of the House, *Heaven, Earth, and Sea*: secondly, the disposition of these parts; *Heaven* first, then *Earth* and *Sea*: and the near conjunction of these two latter; the *Earth* embraced by the water, *standing in the water*, and appearing *out of the water*: thirdly, and lastly, the Instrument, by which all these were made, and made thus, *By the word of God*.

This they are willingly ignorant of.] He begins with the Dunces, those stubborn and unruly Blockheads; inscious, nescious, conscious, *willful Ignorants*. It is one thing, *velle scire quod oportuit latere*; another, *velle latere quod oportuit scire*. The former, is a saucy ambition of forbidden knowledge; the other, a headstrong preclusion of commanded knowledge. The School doth thus distinguish of ignorance; *Iuris, vel facti*. *Ignorantia juris* is twofold; vincible, or invincible. This latter is when a man does all he can to know, and yet remains ignorant of many requisite things. The want of this knowledge, through the mercy of God, shall not cast a man away, because he did not cast away knowledge. Vincible is twofold. First, *Non affectata*, but withal *Non profligata*: when a man hath not a resolute will to be ignorant, but yet he does not fight against ignorance, nor exercise a sufficient endeavor to know: and this is sinful. Secondly, *Affectata, quae Ius scire spernit, utliberius peccet*. Affected ignorance is that, which refuseth to be instructed in good, that it might more untrollably prosecute evil. Ignorance of Fact is also double. First, when men could know, and cannot. Secondly, when they can know, and will not. There is an Ignorance of pure negation, and an Ignorance of evil disposition: *mera*, and *crassa* or *supina*. The former of these is properly a nescience of things we are not bound to know: the other a privative Ignorance of things we ought to know. There is a simple Ignorance, and a sinful Ignorance. A conceited Ignorance, which thinks it knows what it knows not: and a contracted Ignorance, which desires to unlearne the good it knows. As

there be three degrees of knowledge▪ First, of nature, whereby man excels the beast. Secondly, of understanding, whereby the learned excel the unlearned, the wise the foolish. Thirdly, of grace, whereby the Christian excels the subtlest Philosophers, or Politicians. So there be three degrees of Ignorance. First, natural, which is the effect of original sin. Secondly, adventitiall, which is accompanied with actual sin. Thirdly, habitual, which is the depth of all sin. So the Beast, Naturian, and Christian, are three degrees of comparison. But to let go other distinctions, we have this in the Text. First, *Iuvita cacitas*, an ignorance against the will. Secondly, and *Spontanea caecitas*, a contracted, contented Ignorance. That, *Quae est causa culpa*: this, *Cujus causa est culpa*. The one is the cause of sin, of the other sin is the cause. Simple Ignorance may, *excusare a tanto*, mere nescience *a tu*•, but willful blindness, *nec a toto, nec a tanto*; but is damnable.

1. No Ignorance can excuse, but that only, *quae non habet unde disceret*. The Heathen had but the book of nature to read God in, yet the Apostle says plainly, *They are without excuse. To him that knoweth to do good, and doeth it not, to him it is sin*. Indeed nature is not sufficient of it self, without grace: it is like blind *Samson* without his guide; without whose direction he could not find the pillars of the house, the principles of faith. Or, as *Baruch* without *Deborah*: except the Prophetess went along with him, he would not venture upon *Sisera*. *Vae soli*; woe be to nature if she goes alone: for she will fall at every step, and who shall help her up? *Lactantius* dilivers *Socrates* his own report of himself, for all the worlds opinion of his wisdom; *Se nihil scire, nisi unum, quod nihil sciret*. So that renowned Orator *Cicero*: *Vtinam tam facile vera possum invenire quàm falsa convincere*: I would I could as easily light on the truth, as I can refute falsehood. What a catalogue of privileges accrued to *Paul*? First, his seal of the Covenant, *Circumcised*: and that not like a Proselyte, in his age; but *the eighth day*. Secondly, his kindred and descent: not from *Esau*, that lost the Inheritance; but from *Israel*. Thirdly, his Tribe; such as never fell to Idolatry, but continued in the service of God; *of the Tribe of Benjamin*. Fourthly, his antiquity in that Line; not inferior to the ancientest, but able to derive his pedigree from the first root of the Hebrews; *an Hebrew of the Hebrews*. Fifthly, besides those personal advantages; of Profession, a *Pharisee*; of emulation, *zealous*; of conversation, *blameless*. Yet till a clearer light shined on his face, on his heart; and he was at once dismounted from his horse, and his confidence in the flesh; he was far from the true knowledge: for which knowledge, he now counted all things *loss and dung*.

Of *Joseph*, it was the testimony of a King; *The Spirit of God is in him*. Of *Daniel*, it was the testimony of a Queen; *The Spirit and wisdom of the gods is found in him*. Concerning all natural knowledge, this is the triumph of the Christian: *God hath made foolish the wisdom of this world*. This was the *thankful* acknowledgement of Christ himself; *Father, thou hast hid these things from the wise, and revealed them to babes*. Wise, and yet foolish, men of understanding, that understand nothing. There are many and mighty Nations at this day, their Soil happy, their Air sweetly disposed, most provident to fore-cast, most ingenious to invent, most able and active to perform; that have not received the God of Christians: whom till they do receive, they remain ignorant wretches. The Empire of Turkey, that Hammer of the world, and Rod of Christendom; able to say as the Psalmist speaks: *Gilead is mine, Manasseh (◊) mine; Moab is my washp•, over Edom will I cast out my shoe: Asia is mine, Africa is mine, over Europe have I cast*

my shoe: a warlike, political, magnificent Nation: yet they rather credit the Inchantments of a Sorcerer, than the glorious Gospel of our Savior, who shed his blood for the worlds redemption. They are cut from the same Rock, tempered of the same mould, have their heads upwards toward Heaven; reasonable, capable, judicious souls, as well as we: what want they then? The sweet and saving knowledge of the crucified *Jesus*, that happy Star in the East, that should lead them to God: This, *Herod* and his Princes, the Turk and his Bassawes, never saw. But, *blessed are our eyes, for they see; and our ears, for they hear*: I will not say, *what Prophets and righteous men*, but what Empires and Kingdoms, not small Cantons and corners, but whole quarters of the world never attained unto; and shall one day wish to redeem with both their eyes, the sight of our inestimable riches.

2. Ignorance is the foundation of evil: nor would men so desperately venture upon sin, if they truly saw and knew the dismal consequence. It is some imaginary or apparent good the transgressor seeks: punishment is a thing which against his will he finds; or, by which he is found, and overtaken. For, good is the object of all desire; evil, is the object of fear. But because men know not the wages of evil, therefore they do it: and because they would securely do it, therefore they refuse to know it. Ignorance is unbecomming any man, intolerable in a Clergy-man. We shall seldom find, that crafty Politicians will either be confuted, or converted by Dolts. Knowledge comes not at a jumpe: he that will ascend, must from the low valleys creep up higher and higher; and by the stairs of Philosophy, climb up into the mountain of Theology. God does not now miraculously inspire fishermen: as it is true, without his blessing, no means is prevalent; so without means, no blessing is warranted. The early blossoms are often frost-bitten, and die abortive and fruitless. The Poet could censure it for old men's dotage, that would have their young men *Ilico à pueris fieri senes*. When the Devil would have Christ, *of Stones to make Bread*; he would in no wise consent: and will he consent now, of Blocks and Stones to make distributers of Bread, of the Bread of Life? A wise and good father will not give his children Stones, instead of Bread: what shall we say of those spiritual fathers, brainless heretics, that will give to men's souls Bread made of Stones? If a man have enough to do, to get his own Bread with the sweat of his brows: what pains will it cost him, to provide Bread for himself and his whole family; a great Congregation? In the Ark were the Tables of the Law, *Aaron's Rod*, and the Pot of *Manna*: the endowments of a good Minister are, Instruction in his mouth, correction in his hand, and in his heart compassion.

The Levite had no temporal maintenance of his own, but what he had from the people: the people had no spiritual maintenance of their own, but what they received by the Priest and Levite. If *their lips* do not *preserve knowledge*, it were better to damme up their Ovens of utterance. Nor should their knowledge only be limited to the Scriptures; but fetch in all those helps that may serve for illustration of the Scriptures: as Christ himself drew comparisons from natural things; and taught men from Vines and Fig-trees, from Sp•rrowes and Lilies. Religion through us may receive infamy, and the Gospel discredit; whiles we make a scruple of sweetening our tunes, to catch souls. Men are men; and with those things must be moved, where with men are wont to be moved. The hooks must be pleasantly baited, that they bite at. They that hang forth naked hooks, without a bait, may entangle them in the

weeds, enwrap themselves in contentions; but catch no fish, win never a soul. You will say, *Paul* desired to *know nothing but Christ*; and the Scripture can make us wise enough, to *salvation*. This is true; but then it must be wisely applied: all Arts are used to this purpose: and the scope and center whither we reduce them, is but this; *Christ is all in all*. No Orator was ever more pleasingly persuasive, than humble Saint *Augustine*; none more learned: yet he taught nothing but Christ. Why should not we listen to Saint *Augustine*, as well as *Augustine* himself did to Saint *Ambrose*? Why, not reverence *Cyprian*, as he did *Tertullian*; of whom he said every day, *Cedo mihi Magistrum*, he must teach me a Lesson? How shall we shake off ignorance, but by Learning? How can we learn, without reading? Books have their necessary use: He was a famous Prince, that stuck not to call himself in this sense, Necromancer; because he did ask counsel of the dead; meaning Books. Shall we appeal from the living to the dead? From ourselves, as living children, to Saint *Augustine*, *Jerome*, and those dead Fathers? Yea, let me say, from the dead to the living: from choleric emulation, and contention of wit, the dead works of the living; to Divine Books, the living Labors of the dead: from the present fancies of unmortified men, to the Libraries of those holy Writers, whose passions are buried with their bodies?

God delighteth to be magnified in all his creatures, especially in the excellentest of his creatures: Arts are among those excellencies; not one of them, but descended from his Throne. Our Apostle speaks here of the Heavens, Earth, Waters: and the Prophet chargeth us to praise God in all these; and that materially, metaphysically. Into the majesty of Sun and Moon we see; the bright Stars, their motion and influence we know; the Heaven of Heavens, and Waters above the Heavens, in part, though not at large, we comprehend: in all these, let us praise their Maker. Let not the knowledge of Scripture become men's Champion, to scold against all other knowledge: for such cannot escape Saint *Peters* censure, of being *willfully ignorant*. If we refuse to know anything but Scripture, we shall not know the Scripture it self as we ought. It is indeed the chief power of God to salvation; and cursed is all Learning, that does not tend to, and attend upon that. But Generals in a pitched field will not thrust forth their chief power first: by little and little they will train their enemy out of order with light assaults. Stars have their stations, and motions, and honors allotted them in the firmament, though they come short of the Sun and Moon. Humane Writers may reprove vices, and condemn these Atheists, though their main Sentence be given by the Word of God. It is an easy matter to praise God in that, wherein he hath placed the especial State-house of his praises. He that out of the barest and barrenest parts of his Lord's dominion, shall accumulate and levie to his Treasury a great Tribute, though short of that he hath out of his richest Provinces; shall he not do him remouerable service? They are malevolent spirits, that exclude any Art or Author, Roman or Athenian, any creeping Worm, or contemptible creature, from bearing witness to God. It is fit, other men should know many things; but a Preacher should be ignorant of nothing, that may be useful to the glory of his Maker. How should these Atheists be converted from their *willful ignorance*, by Teachers that are willfully ignorant? Let Light come into the house at the doors and windows: but God forbid, that the Tapers of the Sanctuary, and the Lamps, should burn dim. If they did, sure these days of ours would afford many Snuffers. We are *montes moventes*; our site and motion is *in conspectu*

omnium: there is no passenger but observes the mountain. *Legit ut Clericus*, is not enough to make a Priest; more goes to it than so. I never wonder to see men dissolute, where their Teacher is *ignorant*; no more, than that men should stumble in the dark: *where Prophecy fails, the people perisheth*.

3. Atheism, profaneness, and all impiety issues from the root of secure and contented Ignorance. They that are willfully blind, are desperately wicked: *Malus* and *Stultus*, are but two several attributes of one and the same man. First, *there is no knowledge of God in the Land*; thereupon follows a privation of goodness; (*no truth, no mercy*), and upon that, a position of all ungodliness, *until blood toucheth blood*. Lewdnesse follows blindness: when the eyes of the Jews were *darkened*, all mischiefs throng in upon them: Therefore we call a cruel man, a Jew. When sinners have given up themselves to darkness, God gives them up to the Prince of darkness; and he works upon their corrupt nature, to precipitate them into all wickedness: as if they setting themselves on the top of a hill, and purposing to run down, he stood at their back, to thrust them headlong. They may have some skill in the contriving of facinorous acts; as Bats and Owls see best in the night. Deale with them about the world, they have shrewd and subtle wits: but speak of Religion, and they count it a strange language: as Moales within the ground are quick, and dignity apace; but above ground can make little shift for themselves. It is just with God, that they who might understand, and would not; should be upon the point of perishing, and understand it not.

He that hath the Talent of illumination, and buries it in the dark earth of ignorance, is worthy to lose it: If he have the understanding of a man, and yet will be as *ignorant* as a beast, God will make a beast of him; as he did of a great Monarch, *Nebuchadnezzar*. Reprove a swearer, and he will swear the more, to spite you: which were not possible, if he was not *willfully ignorant*, and did not (what in him lies) give himself over to the Devil. Christ *wept over Jerusalem*: what was the cause? *If thou hadst known*: they were *willfully* blind. This cost him a deep groan: and he that never cried *Oh*, for all his own bitter passions, vents it with a sigh, for their blindness. Even good things become snares to such; as a blind Money-monger may stumble at his own Bags. *Wisdom is good with an Inheritance*: but an Inheritance without wisdom, is a Ginne, and temptation to lewdness. We pity and relieve him that is borne blind, or loseth his sight by misfortune: but he deserves no pity, that pluckes out his own eyes, to move compassion to his beggary. Doubtless, that God who is so rich in mercy, hath compassion in store for those blind hearts, that would know, and cannot: But what hope is left for the *willfully ignorant*, that may know, and will not? Therefore I cannot but conceive, that the Papists in Rome shall find a more favorable Doome than the Recusants in England: those would know the truth, if they might be suffered; these will not know it, though they be invited: Therefore we call these, not the other, Recusants; that is, *willful ignorants*.

4. No less Judgment belongs to them that reject knowledge, than to them that deny obedience. He that will not cast an eye upon the Kings published Proclamation, is never the less subject to the penalty for his transgression. So far is he from cloaking his errors with ignorance, that he binds two sins together, and receives a double vengeance. Greater means require greater knowledge; greater knowledge, greater obedience; or, it will procure greater

punishments. The eye is excused, for not seeing; the care, for not hearing what they ought: but if the will forbids them to do these functions, and turns them off from such necessary objects; no pretence shall excuse the will. All those dire plagues that fell upon the head of Jerusalem; the demolishing of her glorious Temple, the rasing of her foundations, the dashing of her infants against the stones, her channels streaming with blood, the ravishing of her Virgins, the slaughter of so many hundred thousands; they may all thank this one clause of a sentence, for giving them birth and breath, *At noluiſti*. Neither destruction nor damnation had befallen her, but for this, *At noluiſti*. Christ offered her peace and forgiveness, if ſhe would know him; *At noluit*. He proffer'd to eaſe all her burden, if ſhe would caſt it on him; *At noluit*. She needed but aſk and have; but knock, and it ſhould be opened; *At noluit*. A world of evil, the evil of the world; yea, the evil of the world to come, ſhe had eſcaped: the bleſſings of Heaven, a Heaven of bleſſings ſhe had obtained; all but for this *willful ignorance; At noluiſti, But thou wouldeſt not.*

Let us all be warned by her ruins: if England eſteem knowledge cheap and baſe, which *Solomon* preferred to Gold and Jewels; and reſuſe to know the good, that ſhe may ſecurely do the evil; ſhe ſhall ſoon match *Jeruſalem* in accuſedneſs. She ſhall ſee nothing but frowning Wrath in the Clouds, but Lightning and Thunder in the mouth of the four Winds; the Heaven (inſtead of Stars) ſhall be made an Artillery-houſe of Haileſtones; no Planet ſhall revolve anything, but vaſtation; Earthquakes ſhall diſſolve her joints, and all her Buildings ſhall but quaſh the owner with their falls, affording them unasked Tombes and Sepulchers; the Dampes of the Earth ſhall breed nothing but Plagues, the Clouds ſhall drop down leaſſneſs on her Fields, the Sea ſhall break in upon her with inundations; ſhe ſhall be privileged from no Judgments, when ſhe once willfully rejects knowledge. How juſt is it with God, to remove their Candleſtick, that have put out their own Candle! To remove the Ark from them, that remove themſelves from the Ark! But the Lord evermore forbid, that our barrenneſs of knowledge, in this abundance of means, ſhould beget an *Ichabod*; whoſe name may be a Trumpet to the world of our ſhame; The Goſpel is gone from England, *The glory is departed from Iſrael.*

5. Yet in this plenty of means, I ſhould take it for granted, that we have plenty of knowledge. But not to hold you in admiration of your own happineſs at the gaze, and to leave your underſtandings without reflection of themſelves upon themſelves; know this for a certain: *Omnis excuſatio tollitur, ubi praeceptum non ignoratur*. Even ſins of ignorance ſtand in need of mercy: but what Cloake is long enough, to cover ſins againſt knowledge? It is no marvel to ſee the Wilderness lie waſte and deſert: but if a ground well huſbanded and manured yield not profit, it deſerveth curſing. *After ye have known God, how turn ye again to beggarly elements? Yea, worſe than beggarly elements, even vagrant enormities, to the incurring of a ſorer bondage. If ye have learned Chriſt, put off the old converſation;* with this new Leſſon, take out a new life. The end, is the perfection of other things: but the end of a relapſed Chriſtian, is worſe than his beginning. *Many ſhall ſay, Lord, Lord: Many, for it is the caſe of a multitude: We have done wonderful works in thy Name, we have known thee: but all their knowledge of Chriſt, ſhall not gain his knowledge of them: Scimus te, but Nescio vos. Adam had excellent knowledge, yet he muſt dreſs the Garden: the Angels have more excellent knowledge, yet*

they are *ministering spirits*. Though we know much, yet sloth may emasculate our strength; and idleness (that can make nothing else) can make us effeminate souls. Though we live in *David's house*, if we are known to be but wanton Concubines; vice and disorder, like long-hair'd *Absalom*, will not stick to break in upon us. God does not give us knowledge, as a man gives a Book to a Library, there to be chained: where sometimes more skill is required, to extract and pick Learning out of it, than the Book hath Learning in it. *Aliquid intersit, inter t & librum*▪ Knowledge must have vent: Ministers vent their knowledge, by the exercise of their Ministry; Christians vent their knowledge, by the exercise of their Charity.

6. Knowledge is like meat, Memory the stomach, sins are malignant humors, the natural hear is charity. If we perceive, where knowledge abounds humors to superabound, we judge quickly; It is for want of charity to digest it. Some desire knowledge for their private satisfaction; <...> *sci*•• others for ostentation▪ *Scire ut sciantur*, to be known famous by <◇> But we may say of them both, as *Tully* did of the Philosophers; *Cum Philosophorum dogma•• miserabiliter▪ p•gnat vita*. Even the devils know God: let curious heads, dispute whether Satan knew Christ to be God: in this we may believe himself, though in nothing else: he knew what he believed, he believed what he confessed; *Jesus the▪ Son of the most High God*. Where be those infidels, that either hold doubtfully, or ignorantly mis-know, or blasphemously deny, what the very devils have professed? yet were even they never the better for it: so little can aba•• speculation avail us in these cases of Divinity. Thus far hath that devil attained; to no ease, to no comfort. Knowledge alone doth but *puff up*, it is our *love* that *edifies*. If there be not a persuasion of our sure interest in this *Jesus*, a power to apply his merits and obedience, we are no whit the safer▪ no io• the better; only we are so much the wiser, to understand who shall condemn us. *Scientia ad scic•dum*, is as *Nummus ad numerandum*: Knowledge in a man of great wit, as money to a man of great wealth, may make him proud, but do him no good, without charitable humility. The swelling side, which we call the contexitie of anybody, receives nothing but blows: the receptacle of good things is the concavitie. Pride is the convexitie, and *God resisteth the proud*: Humility is the concavity, and *he giveth grace to the humble*.

7. If knowing made up happiness, England were an happy nation, these times as happy as ever any: but if Doing be required, great is the infelicitie of both. There is a dropsy of knowledge, but a consumption of the vital parts of a Christian: holiness and obedience. We need not Christ to work miracles upon our heads, by casting out deaf and dumb spirits: but upon our dead hearts, dried arms, and withered hands, so stupefied to the actions of zeal and charity. Christ is said *to know no sin*, because he did no sin: in that sense, and in effect they know no good, that do no good: and no man rightly knows more than he practiseth. So many as profess themselves to know, and not address themselves to do, shall be censured for *willful ignorants*. A Carpenter is known by erecting frames, a Smith by making Iron instruments, and a Christian by good works: what is it to be cunning in problemes, and paradoxes, in niceties and criticisemes? I may say, as *Cato* did of superfluous uses trifies▪ They are dear of a farthing, that are good for nothing.

Illumination is easy, sanctification is the laborious work: to cross our affections, to subjugate our wills, and to mortify our darling lusts; *hic labor, hoc opus est*. But *hoc homines sponte latet*; We do not sin because we know not but because we will not know. May we not use the Apostles ordinary increpation and exprobatation? *know ye not*, that such things are wicked? *Know ye not*, that for these things comes the anger of God? Is any so simple, that he knows not the ten Commandments, and sum of the Gospel? It were less unhappy for sinners if they had that plea; we knew not this. No, their eyes are open, and with open eyes they run into the gulf of destruction. The wickedness of our times proceeds not from weak, but from willful ignorance. Let us not be so ignorant, as to think that nothing shall condemn us but ignorance: as if God would come in flaming fire, only to render vengeance, upon poor Pagans, Savages, and Indians; and not meddle with clear-eyed, though foul hearted Christians. They write, that the inhabitants under the torrid Zone are more troubled with damp than those under the frigid. It were miserable, if the bright Sonne of knowledge among us, through our inward coldness, should be answered with the damps and suffocations of all piety and justice. Let us labor for knowledge, that we may see the way of goodness: let us walk in the way of goodness, that we never repent of our knowledge: both together shall be crowned with blessedness.

By the word of God the heavens were of old, &c.] We are rid of the dunses, and now come to consider the Lesson which they easily might and would not learn. It is the creation of so noble and wonderful a Machine the World whereof the beauteous face is *Heaven*: the two eyes, the Sun and Moon: the burning lamps are the Stars: the Fire, a nurse or active cherisher of things the air a glass, representing the beauty: the Sea, a great fish-pond: the Plains and champion Fields, the floores, the Hills and Mountain the pillars: Gnats and Elephants, insects and monsters, the curiosities. Whereof *Augustine* thus: *Si quarimus, quisfecerit, Deus est; Si, per quod, Ducit, Fiat, & factasum: Si, quare; quia bonus est. Nec enim est* ⟨⟩ *her excelleior Deo* ⟨⟩ *ar efficacior verbo.* *In the beginning God created heaven and earth.* The beginning of the world is from him that is the Beginning of all things: whereunto the Name of the Author is first set as a seal; God: and under the names of the two extremities and borders, all the rest is comprised. He did give both matter and form he is not only the deviser of shapes and features, but the Maker of Nature it self. *I fear the Lord the God of heaven,* saith *Ion* to his heathen *Marr*s is, *who hath made the sea and the dry land*. First, A God in Essence and being, your gods are but in supposition. Secondly, the God of heaven, yours are not God's of the poorest hamlets in the earth. Thirdly, which hath made the sea and the dry land, as a little monument of his infinite art and power: yours are not able to make the garments of their own backs. They that worship an embroidered puppet, me thinks should rather worship the embroiderer that made it.

This is the Apostles argument against these Infidels: He that made the heavens, can he not fold them up again like a book, and role them together like a skin of parchment? He that hath made the sea, and causeth it to boil like a pot of ointment, cannot he dry it up again from the channel? He that made the dry land, cannot he overflow it with a deluge, or rock it to and fro upon the foundations, till it reel like drundarks; or burn it with flames? Yes, he can cloth the Sun and Moon with sackcloth; put out the nocturnall candles, the stars; fill the

Ocean with Mountains, and make nature besides her self, like an Image of madness. Our Apostle here keeps the order of nature, placing first the heavens, then earth and sea; as the principal parts, whereof the whole consisteth. For heaven is in nature and position above the sea, the sea above the earth: Heaven as the roof of that beautiful house wherein man was placed: earth and water as the two floores and foundations to it. The chief materials are

Heaven first; that is the head or roof of this goodly fabric: *Omnipotens d*****, a work befitting his hand who is *Omnipotens Dominus*. Praise the Lord ye heavens of heavens; for he commanded, and ye were created. The Prophet adds to the mention of *heavens*; the word *created*; which he does not to the other creatures in that Psalm. And that first, to convince that impious dotage of these Atheists, dreaming of an eternity of the heavens; not so, they were *created*. Secondly, to confound the superstitious worship which Idolaters give unto them: no creature is to be worshipped, but they are *creatures*. The Poets feigned *C***** to be the ancientest of the gods; and that he begot *Saturn*, who disabled him of the means of generation, that he might have no rivall. They tell us that this *Saturn* had many children, but he devoured them as soon as they were borne: only *Jupiter* escaped, who deposed his own father, thrust him into Hell, and usurped his Kingdom: and with the same faulchion dismembered his father *Saturn*, wherewith he had dismembered his father *Coelum*: which being cast into the Sea, out sprung *Venus*. The moral of which monstrous fable might be this: that corrupt Nature brought forth such rebels under Heaven, that made war against Heaven, and ambitiously attempted a Building, to emulate the Firmament. Upon which, followed confusion, Treason, Vsurpation, and Parricide: the son betrayed the father, who was again betrayed by his son: Luxury and Ryot, filled the Earth; and waterish Lusts did spring out, instead of heavenly desires. But we know that *Coelum* is no god, but the work of God; the precious Vault, that walls in this our inferior world.

Our Apostle speaks of *Heavens*, plurally: We know there be three Heavens, one above another: the lowest, above us; and the highest, below our Head, Christ.

1. The first and next us, is the Airie Heaven; wherein the wanton Fowls disport themselves, over-looking with scorn the highest Turrets: the Larkes singing Carols to the praise of their Maker; as rejoicing, that they can mount nearer to that Heaven for the time, than the men for whom it was provided. There hang the big-bellied Clouds, longing to be delivered of their fruitful burdens: from whose vast wombs sometimes break forth fires, and dreadful Thunders; thin vapors, like some Steele-glasses, wherein the Sun looks, and shows his face in the variety of those colors he hath not. Sometimes they fill the Lappe of the Earth with white hardened Purles, rattling among her Leaves, and like Pearls embroidering her Garment: and when they are sent by the angry hand of their Maker, they can destroy her Fruits and Flocks; yea, even kill Egyptian enemies. Other times they turn her Superficies into a Crust, and bake it with congealing Cold; as if the Earth were sick of a Flux, and the Frost came like costive Physic to bind her. *The waters are hid as with a stone, and the face of the Deepe is frozen*. Otherwhiles they send down Snow, like Wooll, to keep warm her young Fruits in their Cradles. This arrays the Earth in a Robe of Innocence, as if she would both emulate and imitate Heaven it self, and be clothed in white: or, rather doth emblemize an hypocrite,

that hides all his Winter-dirt, his foul floughes and dunghills, with an upper face of purity. There are bred those portentfull Comets and exhalations, *elicente Sole, emittente Terra, excipiente Aëre*; out of which, fantastical heads pick fanatical meanings: but indeed they are Characters of such Language, as no Nation of the Earth understands; neither Parthians, nor Medes, nor Elamites, nor Cretes, nor Arabians: only we know they speak *Mirabilia Dei, the wonderful works of God*. There range the subtle Winds, driving the Clouds as a shepherd doth his flocks, passing away like strangers: we know not whence they come, nor whither they go. This is that *Heaven*, which is the Lungs of the world: in which, we breathe; and without which, we could not breathe: it is (as it were) *vacuus* in it self, yet suffers vacuity in nothing else.

2 The next is the starry *Heaven*, stuck full of sublime and conspicuous lights. Whereof some be Planets, called wandering; not because they keep not their right ways, but because a course is assigned them different from that of the firmamentall stars. They have their Epicycles or little Orbes, and are carried irregularly by a wrapped motion, yet so as still they hold on their proper race: as a fly on the Axletree of a Chariot-wheel may creep on her own way yet be whirled about the contrary according to that violent motion. There be those twinkling Luminaries, as it were Virgins with Torches, waiting on their Mistress the Queen of the night. These have their secret virtues, and wonderful influences: the guides of Mariners on the Seas, that teach them to Steere their courses: the Shepherds kalender, the Astronomers wonder, but the confusion of judicial Astrologers; for God made them to distinguish times, not to calculate nativities, or tell future events. The *heaven* it self is *unitas corporum*; and therefore as one army dependeth upon one General, one State upon one Prince, all numbers upon unity, so all Sarres communicate in one virtue. As God is the *Principium* of all things in the world, yet no part of them: so the heavens communicate with all particular effects, not by giving forms, but by extent of virtue.

There is the Sun, that glorious eye of the world; that sees all, and gives us light to see withal. That treasury of light, into which body the former dispersed illumination was united. That unwearied Giant, which every day runs his course, and takes no time to sleep: a watchman to prevent mischiefs, a discoverer of the black deeds of darkness, an enemy to thieves and murderers, the friend of innocence, the expected comforter of sorrows, that brings *joy in the morning*: the Bridegroom, the husband of the earth, which provides heat and sustenance for her self and all the children that hang on her breasts. There is the Moon, a weaker light for a less necessary use. God made the night for rest, darkness is the cradle of sleep: yet because some occasions are driven to trespass upon that time of quiet, and to borrow of the night; God hath allowed that also a goodly torch to guide it. The Mistrisse of the Sea, the ruler of those relapses and reflexes, ebbs and tydes: a secret worker upon bodily humors; whose virtue is not greater in her light, than in her influence. This is the Syderiall heaven, a spacious and magnifique canopy, where stars are set like precious stones, almost everyone of them larger than the whole earth. If we were in that heaven with these eyes, the whole earth were equally enlightened, would seem as little to us there, as now a small Star in the firmament appears to us here.

3 The uppermost *heaven* excels all; and is no less glorious above the visible, than the visible is above the earth. If this be so admirable which we see that are sinners, what is that which they possess that are Saints, and Angels? If mortal eyes be so ravished with the vision of this, how are they blessed with the fruition of that? Even that *Heaven* was created: He that made all the *Heavens*, could not have one coeternal with himself. It is a gross question, and beseeming these *Scoffers*, to ask where He dwelt before. What *Heaven* can contain him that is Infinite? All things dwell in him, even the heaven of heavens: the Maker is not comprehended in the house, but the house in the Maker. He fills all things, nothing can fill him. Though he be said to *dwell in heaven*, yet he made not that house only for himself: but in a far more excellent measure he there reveals his glory: that is, his Throne, as the earth is his footstool. The power of an earthly King extends through all his dominions: yet there his Majesty appears more glorious where he keeps his State and Court. His common subjects do not partake this in the same measure with his ordinary servants. If the gallery of this world be so beautified, with a steady foundation, a moveable roof, a canopy so bespangled with stars, more precious than sparkling Diamonds; the walls furnished with curious hangings, wherein be such numberless numbers of (not painted, but) living creatures, which delight us (we know not whether more) with their forms and varieties: how inconceivably delectable is the Bed-chamber, the *Heaven* prepared for eternal rest?

If we should *go round about this inferior Zion; tell her towers, and mark well her bulwarks*; yet we find in every place that antique Mower riding circuit with his impartial sithe, that old *Saturn* the devourer of his own children; for Time produced them, and time cuts them off. We find Sin leading the dismal dance, and Death marching after with his blood-reeking sword: we find the stench of iniquity to have corrupted the air, cursed the earth, subjected the elements and heavens to a fiery mutation: we find troubles, and alterations, and dreadful conflicts; combustion in the elementary heavens, earthquakes rumbling in the bowels of the Center, the rorings and inundations of water, as it were tottering the foundations and pillars of the world: all symptoms of death, and prognostics of his dissolution. But to this third and supreme *Heaven* sin never reached, time was never admitted, death could never ascend: millions ascend thither by death, death it self hath nothing to do there. Sin is swallowed up in mercy, death in victory, time in eternity. There can be no sorrow, where is *Fullness of joy*: no room for troubles, where is the fullness of peace: no fear, where the walls are impregnable, no thief can break through and steal. Sin hath made a woeful end of man, death shall make an end of sin, time shall make an end of death, eternity shall make an end of time, but there can be no end of eternity: that is the privilege of heaven. As this *Heaven* is the highest of God's works in place, so it seems to have been the first in time: sure it was made before hell. For the Judge calling his Saints to heaven, calls it a *Kingdom prepared for them from the foundation of the world*. But sending away his enemies to hell, he calls it a place *prepared for the devil and his Angels*: as if it had not been made till the Angels fell. So it pleased God to provide a place for the exercise of his mercy, before he framed another for the execution of his Justice.

Thus we have considered these three *Heavens*, or three stages of heaven. The lowest is for fowls, for vapors, for meteors: the next for stars: the third for Saints and Angels. The first is

God's outward Court, open for all: the second is the body of his covered Temple, wherein those lamps of heaven are continually burning: the third is that holy of holies, whither our high Priest of the New Testament is entered; yea, and hath rent the veil, to make way for all his faithful children to follow him. In this lowest is tumult and vanity: in the second is rest and immutability: in the highest is blessedness and glory. The first we feel, the second we see, the third we believe. In the two lower is no felicity, neither the fowls nor the stars are happy. Happiness only belongs to the third *Heaven*, where the blessed Trinity enjoyeth himself, and the glorified Spirits enjoy him. *Praise the Lord ye heavens of heavens. Coeli coelorum*: the Prophet seems to call them all, *Heaven of heavens*. The etheriall heaven is *Coelum subcoelo*, heaven under heaven; the Emphyreall heaven is *Coelum super coelum*, heaven above heaven: the Syderiall heaven is *Coelum inter coelos*, heaven between the heavens. The lowest is heaven, in which we move: the next, under which we move: the highest, to which we move. *In quo, sub quo, ad quod; In quo vivimus, sub quo movemur, ad quod tendimus*: we were made in the first, made under the second, made for the highest. In the first we breathe with our mouths and nostrils; towards the second we bear up our heads: to the third we lift up our hearts. The lowest we feel with our senses, the next we look upon with our eyes, the highest is the object of our hopes. This nearest to us we use, suspire and respire it: the next we behold with wonder: but in the third we lay up our treasure. We move in this lower, the higher moves over us, the rest of our motion is expected in the Heaven of joy.

This is a heaven of mortality, the upper of immutability, the uppermost of blessed eternity. The soul is not long in making her progress through the lowest Heaven: it is very much if she be seventy years about it. But being once dissolved, she dispatcheth all her way through the next heaven in a minute: if she meet the great body of the Sun, she does not wait for her passage till he be gone by; but pierceth all Orbes and Spheeres; and is at once at, and through the firmament. But when she is got into the highest Heavens, there she stays and dwells, as in her proper home: this she hath long desired, this she then possesseth. This lowest Heaven is but our pilgrimage while we live, the starry heaven our through-fare when we die, the glorious Heaven our abiding city where we shall live forever. O the glory of that Mansion, that Mansion of glory! Blessed are they for whom, thou O Lord hast prepared it; blessed they whom thou hast prepared for it. *Lord, I am not worthy thou shouldst come under my roof*, that thou shouldst enter into mine house of mortality: much less am I worthy to enter into thy house of glory. Thus I have dwelt long on this fair roof of the world, the highest and best piece of the creation: who would not wish to dwell forever in heaven? *It is good being here*, say they, that saw but a glimpse of it. I shall make amends with brevity upon the rest: though the earth be vast, and the sea immense, and the work of many lives to survey: yet our discourse may compass the one, and sails through the other, in a short time.

The Earth, that fruitful mother, whose husband is Heaven: by whose kindly embraces, innumerable good things are brought forth for the use of man. The Poets called her *Cybelen, magnam matrem, Titanis conjugem*. In a word, God made it, for Fashion, round; for Situation, steadfast; for Matter, solid; rich, for use.

1. For the Form, it is a globular, a round ball hung in the midst of the world, about which the copious Orbes are continually running. This circular proportion of it is evident by the shadow it makes in the Moon, when it is interposed betwixt her and the Sun. Nor can the great mountains or deep valleys disfigure it; no more than the sticking of some small pins upon a great ball, would take away from it all respect of rotundity. In this position, it is both fittest to be enlightened by the Sun; and to all parts of it *aequaliter patet aula coelestis*, heaven is of the same distance.

2. The Situation is steady: for we explode those fond opinions of *Copernicus*; that the earth only moves, and the *Heavens* stand still. *Democritus*, without discourse or argument confuted that vain *Tenet, Corpora non moveri*; by walking up and down. *God laid the foundations of the earth, that it should not be removed forever*. One generation passeth, and another cometh: *but the Earth abideth forever*. It is the Center of the world; yea, even the receptacle of all the dregs of nature: the *Heavens* purge themselves, by their restless motion; and the standing Earth embosomes the corruption.

3. The matter is solid and gravid; therefore apt for buildings and burdens. What mighty Pyramids, huge Colosses, Castles and Cities, have been set on her strenuous back? Yet she hath not fainted under the weight. There is no Load that makes her groan, but our intolerable sins: these make her heartsicke; and for these, she spues us out of her stomach; yet again receives us into her inner bowels. Like weak legs that are not able to bear a distempered head, our iniquities make her reel under us, with unnatural Earthquakes.

4. For Use, she is rich: *Turrifera, frugifera, metallifera*: delicate is the fruit of her lips, and wondrous the fruit of her entrails. Her face yields us variety of herbs, flowers, trees, leaves, seeds, fruits, beasts, worms: some growing out of her, some moving on her, all nourished by her. If we dig into her inwards, we find metals, mineries, quarries; that white and red earth, whose beauty hath bewitched so many thousand souls. She patiently suffers the share, spade, mattocke, that tear up her guts, for that which God hath buried in them. Like the Pelican, with her own blood she feeds her children: and because the fruits she bears, cannot content them; she gives them her secret riches. The Makers wisdom laid them up low, closely, basely: that he might prevent both our greediness of searching for them, and foolishness of overvaluing them. I know, the Earth is the lees and sediments of nature, the dross of the world; as all corruption sinks down to the feet; *Rudis, arenosa, latulenta*: yet it hath three privileges of honor.

1. It is the habitation of the militant Church of God; and bears them whom he esteems as his most precious Jewels. The wicked indeed are *Telluris i•tile pondus*; but the other are her ornaments: all the Gold and rich Stones within her, are not worth one poor Saint, that daily walks upon her. This is one of her honors.

2. It is the Repositorie of the bodies of the elect, when they are dead; *Placid•que receptat cuncta sinu*: the great Church-yard of the Catholic Church. The Graves are their Chambers, and they make their Bed in the dust; and there take an unmolested sleep, till the testitition

of all things. This is another honor for her; she keeps those bodies, which are the members of the Son of God.

3. It is the matter whereof those bodies were made: *The Lord God formed* (ϕ) *of the dust of the ground.* They that shall one day out-shine the Sun in Heaven, were yet made of the *Earth.* Let curious heads subtly dispute of the composition of elements in our bodies; which might be a second matter, that God had prepared out of the dust: but we enquire only of the Scripture, and there find expressly; not that God made this body of Air, or Fire; not of the same matter with the Moon, Sun, or Stars; much less of the nature of Heaven, or Angels; but *de pulvere Terra, of the dust of the Earth.* Of this, was Adam made; Eve, of Adam; Seth, of them both: and so the successive generations to Abraham, to David, to the Virgin Mary, to Jesus Christ. For God sent his Son *factum ex muliere*, which was *facta ex pulvere.* Mary was of Heli; Heli, of Matthat; Matthat, of Melchi: and so up to Adam; and then, down to the dust. Here then is the greatest honor of this poor element, the Body of the Son of God was made of it; even that Body which is set *in potioribus Dei*, worshipped of men and Angels: made of the Earth, laid in the Earth, raised from the Earth, to the glory of Heaven.

The Sea: a fluid element, always running, and often roaring, foaming and swelling, as if it would swallow up the whole Earth; unresistable by the power of man, yet ruled like a child by the power of God. His Gulfes have devoured, and his Rocks splitted, the mightiest and hugest Carickes that ever swam on the waters. Foolish Zerxes, the Persian King, because it had broke down a Bridge which he made over Hellespont, caused three hundred stripes to be given it for revenge, and to teach it better manners. Alas, how doth it mock all opposition; shall I say, of Fleetes and Navies? Why, a little tempest will soon make an end of them: but even of Kingdoms and large Territories, when the great Manager of the world gives it the Raines. Yet can he turn it with a twine thread, and with his least nodde check the proudest billows. He hath filled it, not with more creatures than wonders; whose hugeness of quantity, strangeness of shapes, variety of fashions, and incomparableness of number, may well fill our hearts with admiration. This is a fair field for a running head, where he may run himself out of breath, and his humor out of him: he that comes home from the Sea no better Christian than he went out, though he bring home never so vendible a Commodity, and so rich a Prize, hath lost his Voyage. If all the wonders and terrors which Sea-faring men see in the Deepe, work not an awful dread of the Power that made it, and them: if they be but like *Via navis*, the way of their Vessels, leaving no print or track in their hearts; they are but Pirates to their own souls.

Colum mutas, & animum non mutas? Art thou devout in a storm, and stormy in a calm? Many Mariners on Land imitate the rage of the Seas; and roar here, as fast as those do there. It is one of those elements which is said to have no mercy. Passage, and expedition, and success, may be bought on Land: no bribes can procure these at Sea. It is the desire of gain that makes men walk upon the water with wooden stilts, and venture through so frequent and mortal dangers. But it hath been a saying, *Armatibus divum nullus pudor*, Soldiers and Seamen scarce fear God himself. The Sea is become their proper element, the region where their art lies; and they do so often fight with waves and winds, living, *Neque inter vivos nec inter mortuos*,

offering up their souls to every flaw of wind and billow of water; that they live as if death and they were at a composition. But alas, the spices, and silks, and strange commodities, we have from foreign countries, are the price of men's lives, even the blood of our children: as *David* called the water of *Bethlehem*, *blood* because it was brought with the hazard of men's lives from the army of Philistines. But I purpose no long voiage by sea, but rather a short cut over the main Ocean, and here I cast Anchor.

For Conclusion; wherefore did God create all these things, but for his own glory? At once therefore, to shame those Atheists that deny it, and to instruct us Christians that believe it; let me go up again by the same steps that I came down, and sing the praises of God as I pass. To begin where I left.

1. At the *Sea*; *They that go down to the sea in ships, see the works of God in the deep.* What follows? *O that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men.* It is not the talnesse of our ships, nor their swiftness, manning nor munition, that can secure them from that boisterous element; but our Makers Providence. We give them the names of beasts, the Lion, the Bear; of men, the *Castor* and *Pollux*; of Angels and Archangels: but still let us remember, they are wooden beasts, wooden Angels; and woe to him that shall say to a piece of wood, Thou art my Maker. They have good fortune and good speed written on their backs; they are not sure of it in their success. We read of the noblest Navy that ever furrowed the Seas; Masts of Cedar, and Hatches of Ivory, with embroidered Sails; yet the *East wind broke it in the midst of the Seas.* What then should we do? Let us fear the Lord, and both rocks and sands shall fear us; all winds shall blow us profit; shipwrackes shall avoid the chanell where our way lies; prosperous gales shall land our vessels in the desired havens, and mercy shall take our souls into the harbor of peace. A Ship under sails is a noble and goodly sight, but it is a better sight to see her moor'd in the haven. No matter what becomes of this frail Bark of our flesh, so we may save the Passenger. God hath confined this monstrous creature by a natural miracle: to Him let us give the honor. The sea sends out springs through the veins of the earth, they by degrees gather into rivers, and then empty themselves again into the lap of their Mother. All blessings come from God as the Fountain; let them return in blessings and praises to our Father.

2. The *Earth*: millions of wonders doth the very face of this parent afford us: what beast, what worm, what herb, tree, flower, or pile of grass is there, wherein we may not read infiniteness of power and skill? Wherein we may not see the footsteps of a Deity? Other sinners are condemned by many things, the Atheist is condemned by all things. The Wine shall testify against the Drunkard, Images against the Idolater, the Stone of the wall and Beam out of the timber against the Oppressor, the Chamber and the Bed shall accuse the Adulterer: but every Fish in the Sea, every Beast, Herb, Stone in the earth, every Star in heaven, besides the grand Jury of his conscience, shall bear witness against the atheous Unbeleever. It is round, that we might praise the perfection; it is sound, that we might praise the wisdom; it is steadfast, that we might praise the constancy; it is rich, that we might praise the bounty, of Him that created it. All the feculency and corruption is from ourselves and our sins: all the goodness, from the fountain of all goodness, our Maker.

3. *The Heavens*: These are nearest his glory, as in situation, so in excellency. The higher we go, still the more perfection: each element is superior to another, not more in place, than in dignity; that our hearts might dwell in none of these degrees, but by them climb up to the top of all felicity. *Praise the Lord, ye Heavens*: the Heavens cannot praise God, they are insensible creatures; yet they do it in their kind: they obey his word, therein they praise him: they still accomplish their enjoined tasks, therein they praise him: there is no thankfulness, like obedience. But they are the matter and occasion of our praising him: they were made for us, that we might praise him in them, for them, for ourselves. As when we see a magnificent House, or a goodly Ship; we do not only commend them, but much more the Builders. Every thing in Heaven is a Beam of some attribute in God. The large capacity of it, is a Beam of his incomprehensible infiniteness: the clear beauty of it, a Beam of his spotless purity: the unwearied motion of it, a Beam of his eternity: the diaphanous transparencie of it, a Beam of his Invisibility: the powerful influences of it, a beam of his omnipotency: the long unchanged continuance of it, a Beam of his Immortality: the accordance and harmony of it, a Beam of his peace and tranquility: the innumerable virtues and benefits of it, a Beam of his bounty, the whole admirable fabric, a Beam of his wisdom: the Sun and light of it, a Beam of his glory: for He gives that light to it, which it gives to us. *Tot ora, quot Lumina*: as *Augustine* said of *Lazarus*, *Tot ora, quot ulcera*: as many mouths, as sores, crying for pity: so many stars, so many tongues proclaiming God's glory. As *John the Baptist* was not only *vox clamantis*, but everything in him was *vox clamantis*, the voice of a Cryer. His raiment of Camels hair was *vox clamantis*, crying for mortification: his girdle about his loins was *vox clamantis*, crying for continence and chastity: his meat, being locusts and wild honey, was *vox clamantis*, crying for temperance and sobriety: his preaching place, the wilderness, where ambition doth not use to grow, was *vox clamantis*, crying for zeal and humility. So there is nothing in Heaven, nothing on Earth, nothing in the Sea, nothing in all the world, but is *vox clamantis*, preaching the Lord's glory. This is the consent and harmony of all creatures, and in that let us join with them; *Blessing, and honor, and praise, thanks and obedience* be rendered from us all to our Maker forever.

By the word of God: This is the Instrument of the creation: wherein we have divers things to observe:

1. It was the wicked error of *Servetus*, that the *Word* was not from the beginning; which he would gather from this; that Heaven and Earth were made, before God is said to speak. *Then God said*; not before. But we have an evident Testimony, that *the Word was in the beginning*, and the *world was made by it*: and seeing the Light was made by the *Word*, the *Word* must needs be before the Light: the cause ever goes before the effect. Another heresy of *Servetus* was to think, that speaking was a new quality in God: whereas indeed it is no quality at all, but signifies only his will and decree: *He spake, and they were made*: his will is his word, and his word is his deed. Our tongue, hand, and heart, are three several things; and not seldom one differs from the other; that the hand does not what the tongue speaks; and neither tongue speaks, nor hand does, what the heart thinks. But all these are one in God, who is simply one, and infinite. It is true, that Christ is *the Word* of the Father, and by that *Word* he made the world: but this is not the *Word* here meant: *Dixit*, that word is not meant of Christ. He is

verbum Aeternum, this was spoke in time: He *verbum Annunciatum*, this *Enunciatum*; yea, not so much, but only *Beneplacitum*. That which for us, is to say it; is in him, to will it. He needed no helps, no instruments: what could be added to the Infinite? what is not present to the Eternal? His *Fiat* was enough, this could do more than the Angels could make, for it did make the Angels.

His Word is not less effectual now: as his *Fiat* made all, so his *Ruat* can dissolve all. *Lord, say the word only, and my servant shall be healed*: the Centurion confessed his Word Almighty, as himself was the Almighty Word of his Father. I will not trouble thee with an unnecessary journey, my house is not worthy to give thee entertainment; the Heaven of Heavens is too little for that honor: thy Word can do it; send but that speedy messenger, let me have a *Fiat* from thy powerful lips, and my servant shall be whole. None but a Divine Power, is unlimited; neither hath faith any other bounds, than God himself. There needs no more to remove Mountains or Devils, but a word. Say but the word, O Savior, and our sins shall be remitted, our hearts shall be renewed, our souls shall be healed, our bodies shall be raised from the dust; both bodies and souls shall be glorified in Heaven. That Ruler had a good reason of his steddie confidence: though himself were under the command of another, yet he had some under his command, with whom his word was prevalent, even extending to absent performances. Well therefore might he argue, that a free and unbounded Power might give infallible commands; and that the most obstinate disease of Nature must needs yield to the beck of the God of Nature.

2. *He commanded, and they were created:*] They obey his Word, whether ordinary, or extraordinary. Ordinary is of two sorts: First, *Naturae naturantis*; when at first he made them all with his Word. So they obeyed, that they were such as he commanded them to be. Secondly, *Naturae naturatae*; his preserving Word: for they run still the same course that he bade them, and swerve not from it. The Sun and Moon keep their due motions, Day and Night their vicissitudes, Summer and Winter observe their seasons, the Orbes turn, the Earth fructifies, the Sea ebbs and flows; all the Wheelles of this great universal Clock move, as He did set them a going. His extraordinary Word is obeyed two ways: First, in not doing their nature, when He bids them forbear: as the Sun to stand still in *Gibeon*, and the Moon in the Valley of *Aialon*; as if they had been sent to wait upon *Joshua*. The nature of Fire, is to burn; yet it shall not hurt God's three servants. The Heaven becomes Brasse, and the Earth, Iron: the one, forbears to send down Showers and influence; the other, to send forth Fruits and sustenance: albeit these are their natural functions, and they are ordained to do the world such services; yet God inhibites them, and they are obedient. Rivers are made to run, and Springs to send forth streams; yet *He turneth Rivers into a wilderness, and the Water-springs into dry ground*: when he pleaseth to drain them, there is not a drop of water left, to make a Sparrow drink. Secondly, in doing against nature, at his command; as for Iron to swim. Whether the Metall were stripped of the natural weight, by the same Power that gave it being; or, whether retaining the wonted poise, it was raised up by some spiritual operation; we enquire not: only we find it swimming like Corke upon the stream of Jordan, and moving toward the hand that lost it. *Elisha* causeth the Wood, which was light, and knew not how to sink, to fetch up the Iron, which was heavy, and naturally incapable of supernatation.

Thus willing is every creature to put off the properties of Nature, at the command of the God of Nature. It is no less easy for him, when our hard and heavy hearts are sunk down into the mud of this world, to fetch them up again by his mighty Word, and cause them to flote on the streams of life, and again to see the face of Heaven. The Red Sea and Jordan shall be divided, for the passage of Israel. For waters to stand still, were but to suspend the course of nature: but *Jordan was driven back*, saith the Psalmist: it *fled* at the Word of God, and took a course against nature. *Joshua's Sun* stood still; that, was not to do his natural office: *Hezekia's Sun* went back; that, was to do against his natural office. Thus did they at first, thus do they still obey all Words of their Maker.

3. All these were made for man, yet man comes short of them all in thankfulness and obedience to this Word. The Earth was made for his Floore; the Sea, for his Pond; Heaven, for his Canopie; the Sun and Moon, for his Torches; all Creatures, his Vassalls. Whatsoever walketh upon the Earth, swimmeth in the Water, flieth in the Air, shineth in Heaven, was either made to the use of man, or to the use of that which serveth man. If man do not eat Flies, yet he eateth the Birds that live by those Flies: if he eats not Grass, he eats the Beasts that feed on that Grass: and the Beasts that were not made *ad esum*, were yet made *ad usum*. He came naked out of the Wombe of the Earth; yet he was no sooner enlivened, but he was so rich, that all things were his. How is he bound to praise God above the rest, for whom all the rest were ordained? First, they were made with a word; there was but a *Fiat* to the Light, &c. he was made with many words. Secondly, they suddenly; he, with consultation of the whole Trinity, and a kind of deliberation; *Faciamus hominem*. Thirdly, they *Verbo*; he (as it were) *Manufactura*; *God made man of the dust*, and breathed into him the breath of life. Fourthly, they were made for man; man himself, for God: and God gave man the *Dominion over all*. Besides the excellence and preeminence of his Body, wherein appear the Lineaments of Majesty; the noble endowments of his Soul; for he was created to the Image of God, in a conformity of the creature to the Creator: so that he is (as it were) a created god, as God is an uncreated Spirit. *Animata Imago Dei*: Though he be but a man before God, yet he is a god in the World: The Egyptians gave man for a terrestrial god.

Yet let not this sublime conceit transport him above himself, which hath placed him above other creatures: For though he be a god on Earth, yet he is but a god of Earth, an Earthen god. That which they fancy of the Phoenix, that being bred of ashes, it doth burn to ashes, is true of man: being made of Earth, he must yield to Earth. God hath given us a Soul, to inform us; Senses, to inform our Soul; Faculties, to furnish that Soul: Understanding, the great Surveyor of the Secrets of Nature and Grace: Fantasie and Invention, the Master of the Works: Memory, the great Keeper, or Master of the Rolles, to the Soul; a Power that can make amends for the speed of Time, in causing him to leave behind him those things, which else he would so carry away, as if they had not been: Will, which is the Lord Paramount in the State of the Soul, the Commander of our Actions, the Elector of our Resolutions: Judgment, which is the great Counselor of the Will: Affections, which are the servants of them both. A Body, fit to execute the charge of the Soul; so wonderously disposed, that every part hath best opportunity to his own Functions: so qualified with Health, arising from the

proportion of Humours, that like a Watch kept in good tune, it goes right; and is fit both to serve the Soul, and maintain it self.

Thus if we look inward, we find our Creators mercies: if we look upward, his mercy reacheth unto the Heavens: if downward, the Earth is full of his goodness, and so is the broad Sea. If we look about us, what is it that he hath not given us? Air, to breathe in; Fire to warm us; Water, to cool and cleanse us; Clothes, to cover us; Food, to nourish us; Fruits, to refresh us; yea, Delicates, to please us; Beasts, to serve us; Angels, to attend us; Heaven, to receive us; and, which is above all, his own Son, to redeem us. Whithersoever we turn our eyes, we cannot look besides his bounty.

4. What a world of respects be here, above all respects to the rest of the world, to tie our obedience to the *Word* of our God? Blasphemous Infidel; cannot that *Word* which established the Earth, keep thy faith from tottering in the knowledge of thy Maker? Cannot that *Word*, which made all those Wonders in the Sea, work this one Wonder, to persuade thy heart of his Being? Cannot that *Word*, which stretched out the Heavens, rack thy Conscience, to acknowledge that infinite Power? Saint *Paul* says, That the Heathen, by this great Book in *Folio*, the Heavens laid open, did read there was a God: And shall these Atheists, even because of those Heavens, deny there is a God? Shall men be perverted by that, by which they were convinced? In one word, I will tell you their end: Heaven they see, but they shall never come at it: Hell they do not see, but they shall be cast into it.

To ourselves, that are Believers, what a Prodigie is this; That Heaven, Earth, and Sea, all Elements, all Creatures, should obey this *Word* of God: and only Man, for whom they were all made, should rebel against it? Yet let us consider; how have we transgressed all the *Words* of our Maker?

1. *Verbum Sacramentale*, given at the Creation, in Paradise: This, man kept not a day. *Eve* believed the word of the Serpent; *Adam*, the word of *Eve*; both, before the *Word* of God. It was a willful breach in them, a woeful breach to us and them; for it hath indisposed us to keep any *Word* of our God ever since. *Non servando unum & primum Praeceptum, infirmamur ad omnia.*

2. *Verbum Naturale*, the Law engraven: How soon was this Law broken; when a man murdered a man; a brother, the son of his own father?

3. *Verbum Legale*, the Law written: Israel received it in Fire and Thunder, they quaked and fainted at the sight: stay but a month or five weeks, and they cry; *Make us gods, we know not what is become of this Moses.* O mad people, so soon to forget so dreadful a Law, and Law-giver! Their hearts ceased to tremble, with the Earthquake; and in the very sight of *Sinai*, they call for other gods. Even before they had the Law, they broke the Law: while *Moses* was gone up for the Tables, they foully transgressed. How incessantly do we all break this *Word*? All our actions, words, thoughts, are but so many rebellions.

4. *Verbum Evangelicum*, the Charter of the Covenant betwixt God and our souls; whereby he promiseth to save us, if we will believe on him. Yet this *Word* we turn into wantonness; as if a man should head his Taber with his Pardon.

5. *Verbum Spirituale*, the motions of the holy Ghost: How many thousands of these prove still-borne and abortive, through our negligence; or be overlayd with our vanities? We use them, as *Julius Caesar* did the Paper that concerned his own life: all the other Petitions he read, only that he put in his Pocket, and never looked on. We owe a Reckoning for all those holy motions, which the great Advocate of Heaven hath made at the Barre of our conscience.

6. *Verbum Conservativum*, the word of his providence. A word that can either sustain us without Bread, as it did *Moses* and *Elias*: or with a miraculous Bread, as it did Israel with Manna: or send ordinary means after a miraculous manner, as food to the Prophet by the Ravens: or multiply ordinary means miraculously, as the Meale and Oile to the Sareptan widow: all things are sustained by this Almighty *Word*. Indeed we live by food, but not by any virtue that is in it, without God. Without the concurrence of his providence, Bread would rather choke than nourish us. If he withdraw his word from his creatures, in their greatest abundance we perish. What so necessary dependence hath the blessing upon the creature, if our prayers do not hold them together? Why then do we set our eyes on the means, and not look up to the hand that gives the blessing? The Ravens and Lions trust upon this *Word*, and are fed: shall we distrust it? *Are not ye much better than they?* Better? no, we are worse: for they dare take God's word for their provision, and we dare not trust him. As we may not neglect the means, so we must not neglect the procurement of a blessing upon the means, nor be unthankful to him that gives the blessing.

5. It is time to conclude this point: if men of all creatures be most beholding to the *word* of God, why should men of all creatures be most resisting against that *word*? The Centurions servants were dutiful to him: he can but say, *Do this*, and it is done: and he was kind to them: these mutual respects drew on each other: cheerful and diligent service in the one, calls for a due and favorable care in the other. We are set as that Ruler was; with a *Praesse creaturae*, and a *Subesse creatori*: do the creatures disobey our command? we have rebelled against the *word* of God. They that neglect to please, cannot complain to be neglected. O that we could be such servants to our heavenly Master, as we would have our servants be to us. Alas, every command of his says, *Do this*, and we do it not. Every of his inhibitions says, *Do not that*, and we do it. He says, depart from the world, and we run to it. He says, come to me, and we run from him. Woe and alas, this is not service, but enmity. How can we look for favor, whiles we return rebellion? The earth is obedient, why doth it bear us? the sea is obedient, why doeth it not swallow us? the heavens are obedient, why do they cover us? the sun is obedient, why doth he enlighten us? all creatures are obedient to the *word* of their Maker, why should they benefit us, that are disobedient rebels? It is a gracious Master whom we serve: there can be no duty of ours that he sees not, that he acknowledges not, that he crowns not: we could not but be happy, if we could be officious. O that the word which made heaven and earth, could lift up our hearts from earth our dirty thorough-fare to heaven our blessed home, bought for us with the dear blood of Jesus Christ.

The earth standing out of the water and in the water. This is the disposition of these two parts, earth and sea: where we have diverse observations.

1. The waters did at first cover and overwhelm the face of the earth, and were removed with a *Dixit. Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.* The manner of this collection of the waters hath puzzled many. First *Eugubinus* think, that they were dried up by the heat of the Sun, and that the Northern part of the earth appeared first: others, that it was done with a mighty wind, as after the deluge: but the Sun was not yet made, neither Sun nor wind could do this in so short a time: nothing but the Lord's *Fiat*. Secondly, some think that the earth was plain without Mountains, to give the waters a more speedy passage: and that this present inequality was caused by the flood. But in the deluge, *the mountains were covered*; therefore the mountains were before the flood. And with the creation of the earth, we find the mention of *mountains*: therefore from the beginning were hills and mountaites. Thirdly, to say, the waters ran to the Antipodes, is an ignorant fancy: for those parts be habitable as well as ours, and not under water. Fourthly, *Paulus Burgensis* hath a strange devise: that the earth makes one globe, and the sea another; and each hath the proper center. Indeed the earth is called a sphere or circle: but experience shows, that the earth without the sea does not make one round globe. We think, this might be done three ways. First, the water being at first a light and thin vapor might be coagulated and thickened; as we see, the sea-water is of a grosser substance than the fresh; and therefore contained in a less room. Secondly, the Clouds and region of the air being made the same day, a greater part of the water might be extenuated and evaporated into them as we find daily a conversion of mysts and clouds into water. Thirdly, the earth being vaster and deeper than the circumference of the water that compassed it, might receive the water into the concavities and hollow places, ordained for it as receptacles. To decide all controversy, read *Psalm. 104. verse 7. and 8.* God made a low foundation for the waters in the earth: they were stragglers before, he provided them a lodging.

2. The earth is founded in the waters, but not founded on the waters. Of another opinion was *Thales* among the philosophers, and *Chrysostom* among the Christians: they conceited a strange kind of building: that whereas men desire to lay their foundation upon rocks, the Lord should lay this upon the waters: Two places of scripture are urged for it: first this Text, *ex aqua & in aqua consistentem*: but the error lies in the mis-translation: 〈 in non-Latin alphabet 〉, not by the water, but in the water, more properly: as *Noah* is said to be saved, 〈 in non-Latin alphabet 〉, not by the water, but in the water. The earth may well be said to be in the water; because the whole continent being less in compass than the Ocean, seemeth to be but as a great Island in the sea. The other words are plain: it *consists*, not of the water, but out of the water: not as though it was made of the water, but because it was made to appear out from the water, which before covered it. The other place is from the *Psalm, He hath founded it upon the seas, and established it upon the floods.* *Augustine* refers this to the Islands, brows of hills, and promontories, that hang over the sea. *Euthimius*, to the secret passages of water, that run within the earth. But the evident truth is fetchd from the Hebrew word, *G•all*; which signifies *Super*, Above: not upon the waters, but above the waters: not upon them, as

on a foundation: but above them, as with a supereminence and exaltation. That the earth hath not her foundation upon the waters, it is clear. First, By experience, for we perceive it to be the heaviest element, and so to have the situation lowest. Secondly, by Scripture; *He hangeth the earth upon nothing*; therefore not upon the waters. Thirdly, by reason: the earth is immovable; *God laid the foundations of the earth, that it should not be removed forever*. The waters are fluid and running: a thing that is moveable, cannot be the foundation of that which is immovable. It consists *in the water, and out of the water*; neither of the water, nor by the water.

3. The Earth and Sea are two loving companions, like husband and wife: one of them embraceth the other with his moist arms, sending forth springs into her (naturally) dry veins, and both together produce abundance of fruits. The Sun doth a kindly office; and finding the Sea surcharged with waters, and the Earth wanting in diverse places; draws up the moisture of the one into clouds, and resolves it again upon the other in welcome showers. So sweetly hath the Divine providence disposed; that by mingling *humida siccis*, both should be apt for generation, by a third quality of kindly heat. The Earth and Sea are like a pair of great millstones to fence the world: the Earth is the nether millstone, so fixed that it stirs not: the Sea is the upper millstone that runs round about it continually: the effect of both is bread for the use of man. By the confession of all, the natural place of the waters is above the earth: this at first they enjoyed, and a second time recovered, when the Lord loosed their bands and banks, and gave them their voluntary and primitive passage. *God covered the earth with the deep, as with a garment*. As a garment in the proper use of it, is above the body that wears it: such a vesture would it still be to the Earth, if the Makers Word did not restrain it: not unlike the shirt that was made for the murdering of *Agamemnon*, where the head had no issue out. If the Lord should set open the windows above, and the sluices below, they would every hour of our life overrunne us with a new deluge. Let any Atheist in the world, out of all his stock of reason (and reason is all the stock he hath; for faith and he are sworn enemies) give one reason, why the waters being a lighter and larger element, should not swim over the face of the earth, and drown all the Inhabitants. Let them pump their wits, drench *Plato, Aristotle, and Machiavel*, to the least and last drop of arguments: and what is failing in their own fancy, let them make up with the Philosophy of hell; they shall never do it. Only the child of a Christian, out of the principles of his Catechism, can make it plain: and as my Text saith, *The Word of the Lord hath done it*, and the Name of the Lord be ever blessed for it. Moral Uses.

1. When *David* looked into that little world, Himself, he confesseth, *I am fearfully and wonderfully made*: when we look into that great man, the World, we have good cause to acknowledge that it is fearfully and wonderfully made too: therefore it would be wonderful folly in us, not to fear the Maker of both. *I have set the sand for a bound of the Sea, by a perpetual decree &c.* therefore *Fear ye not me*, saith the Lord? *Will ye not tremble at my Presence?* Sand is not fit, one would think, to bind an unruly beast, they call it *Irritum laborem*, proverbially, a rope of sand: yet is this the cordage and ligature to shackle that roaring monster: the sand shall bind it. God raiseth up the waves, and he quiets the angry billows. Do they swell? His breath hath stirred them: *His command raiseth the stormy wind*. Do they flinch, and return like Cowards? His frown hath checked them: *They saw Him, and fled away: Jordan was driven back*.

2. Where can sinful man be secure? Where can the Atheist set his foot, but it is either on God's earth or his water? The earth is steady, but our footing on it is not steady: how many have stumbled even upon plain ground? When we walk upon it, we do but tread upon a ball hanging in the Air, and floating on the water. *Cùm te pendenti videas insistere terrae, Nonne vel hinc clare conspicis esse Deum?* The dangers of the sea have ever been manifold and manifest; unless to some hardened Pirates, that like desperate Sophisters have learned to dispute with tempests; and put themselves aboard a man of war, as if they were going to make merry with the devil. The report of the behavior of some Mariners on the sea, would even astonish the hearers on land; that they reckon those prodigious wonders no better than their play-fellows: that they strive to outscold the elements; and roar as fast with oaths and curses, as the other do with storms and billows: as if all their Anchor of hope were the hope of their Anchor; and they trusted to their Helme, rather than to Heaven: that their conscience should be like their Keele; till that splits, they never think of repentance: and if then, yet that repentance lasts but to the next land; and whatsoever hath past betwixt God and them, they forget the bargain. It is a curse threatened to the ungodly, that they should *fear where no fear is*: but not to fear, where is just cause of fear, *in medio terrorum*, environed with dangers; this is a curse they willfully bring on themselves.

3. Not that I approve an over-timerousnesse, the effect of unbelief; as if God could not preserve us on the waters, whither our necessary occasions have called us. Some Philosophers; if they heard of any that would make a short cut of their journey by the advantage of the water, when it would have been many miles about by land, would call them fools when they came home: but that was not the censure of wise men, by their leaves. I remember a witty saying; when a man related how that his father, grandfather, and great grandfather, all died at sea; another replied, If I were as you, I would never come at sea. The other asked him, where his father, grandfather, and progenitors died: he answered; In their beds; then saith he, If I were as you, I would never come in bed. He that keeps the sea from overrunning the earth, can keep us from miscarrying by sea. We have known some scape drowning in a shipwreck on the main Ocean; and others that have been drowned in a puddle, in the very kennel. The sea hath no power to hurt, where the Lord will preserve: and when he gives way, a very drop can do it. As the Astrologer, that would read his own destiny in his damned art, that such a day he should perish by water: to avoid which, he kept his chamber, and all that day would by no opportunity or importunity stir abroad: the evening came, and now he thought the danger past, and that he had coozened the rules of his own art, wherewith he had so often coozened the world: he feels his throat somewhat hot and dry, and forgettingly calls for a porrenger of cold water: he puts it to his mouth and gargles it; and that the devil might be true to him, by God's just permission and Judgment, it thratled him. Where should the wicked be safe? How many have scaped rocks and sands, storms and Pirates, and other hopeless perils on Sea, and yet have lost their lives on some Tree of Justice by land?

4. Suppose we come not within the danger of the outward waters; God hath water enough to drown us within our own bodies. He can command a full sea of distempered and redundant humors to take our breath from us. Why may we not, like *Heraclius* the Emperor, die of

Dropsies? We little think how much we are beholding to the goodness of God, that we live a minute. Though those exterior elements let us alone, we have elements within us, whereof we are composed and framed; heat and cold, drought and moisture in our bodies, able enough to destroy those bodies wherein they are bred and fed. Let those brethren of one house fall out, those foundations of our nature be at variance within us; if they will destroy our corporeal city, as the seditious Captains did Jerusalem. Melancholy imaginations, like the dark grave, have buried some alive: the pestilent flames of Fevers have burnt up the inwards of others, and like an oven baked their bowels. Some that have scaped the contagious air of the plague, have yet been poisoned with the fumes and vapors arising from their own vicious stomachs. Other, after many tedious voyages by Sea, have drowned themselves in the cups of a Tavern: ingurgitating (as themselves call it) an ocean of drink: dying like *Anacreon*, with a grape in their throat; or choked with waters between their own skin and bones. Thus there be innundations by land, chamber-tempests, storms of the cellar: floods of drink overtake one another, Pottle after Pottle: *undae superadvenit ••dae*: one Deepe calls another; a Deepe insatiate stomach, for a deep measure of Wine: and then the winds rise, Stormes begin, the Waves work; and the Clients of *Bacchus* become either the votaries of *Venus*, or the assassins of *Mars*, swimming in blood no less than in drink: as if all the Vessels were drawn to the Lees, and they must now broach one another's Carcases. These be the wrackes and miscarriages that follow excess: and as he said of old, *Non plures gladio, quàm cecidere gulâ*: so *Neptune* does not destroy more, than *Bacchus* in the City, and boiled *Ceres* in the country. He did moderately, that mingled them together: *In cratera meo Thetis est conjuncta Lyao: Est dea juncta deo, sed dea major eo*. But the merry companion could say, If water had been good to drink with wine, God himself would put it into the Grape: any excuse, how profane soever, serves to help intemperance. So another that was troubled with the disease which *Solomon* lays upon the Drunkard; sore eyes; when his Physician diswaded him from wine; he replied, that it were better for him to abstain from water; because he had often marked blear eyes, and seen water come forth, but never Wine. Such be their shifts to maintain riot, that hate always to sobriety, and mock all moderation out of countenance. Thus as if they would prevent God, and save him a labor, that he need not unbinde the raging and swallowing waters; they do it to his hand, and drown their own hearts and spirits by taking in a voluntary deluge: till a ship does not more reel and stagger upon the water, than their heads upon the wine. You have heard how an alehouse was by a drunken imagination turned into a Galley; when they thought the storm so vehement, that they unladed the ship, threw the goods out of the window, instead of overboard; and called the Constable *Neptune*, and the officers *Tritons*: some getting under the tables: as if they lay under hatches: another holding a great pot for the Mast: and all crying out, that so many brave Gentlemen should be cast away. Here was a strange tempest: a tap-house on land, thought a pinnasse o' sea: there was a sea of drink within that caused it. So great be our sins both by sea and land, that it is the only infinite mercy of our God, that in every place we perish not.

Whereby the World that then was, being overwhelmed with Water, perished.

WE read in common Histories, of many great Floods that have been in the World: none but this, did overflow the World: they were all far short of this, both in extent and continuance. That great inundation of *Nile*, under *Prometheus*, endured but a months space: That under *Ogyges*, in *Achaia*, two months: Another under *Deucalion*, in *Thessalia*, three months: They mention a fourth inundation, of the Ile *Pharos*, therefore called *Pharonica*, under the Egyptian *Proteus*. But none came near this Flood, either for universalitie of place, or duration of time; covering the tops of the highest mountains, and lasting twelve months and ten days. This general Deluge, as I had just occasion, I somewhat largely surveyed in the former Chapter: Where some Critics might say, There was a Flood upon a Flood; a Flood of discourse upon the Flood of Water: my present brevity in that argument, shall make amends. Shortly, consider with me,

- 1. A malefactor; *The World that then was*.
- 2. An executioner; *The Water overwhelmed it*.
- 3. The conveniency of this execution; because the *Earth consisted in the Water*: it was not far fetched, but ready at hand: *Whereby*.
- 4. The event of all; which was, *perishing*.

The malefactor, *the World*: which is taken either *localiter*, for this whole visible Engine; *The World was made by him*: or *materialiter*, for the things of the World; *The World is crucified to me*: or *formaliter*, for the vicious and miserable condition of it, the vanity and villainy; *Positus in maligno*, *The World lies in wickedness*: or *principaliter*, by a Metonymy, for the excellentest part of the World, Man. Locally, a piece of it perished; the Earth: materially, a great deal of it perished; all the riches and commodities of the Earth: principally considered, all perished, but eight persons: formally, there was nothing left. Only God's quarrel to the World, was for the men of the World; and his quarrel to the men of the World, was for the sins of those men. The World it self was in this, like the Sea; and Sins, like the Winds: the Sea would be calm and quiet, if the Winds did not trouble it: if iniquities, like storms, had not put the course of nature into an uproar, the World had not perished. First, it was foul with wickedness; therefore God saw it high time to wash it, with a Deluge. Secondly, Iniquity had so sized it self into the Center of it, and died it in grain, that it must soke under the water a whole year. Thirdly, Sin did cleave so fast to the sides of it, that a little water was not sufficient: but as a Cloth that is thoroughly polluted, must be thoroughly scoured, and pass through many ladders; so it would not off from the world, till the world it self was washed to nothing. Fourthly, no part of it was free, but this contagion had universally overspred it: therefore no part must be spared, but the water must universally overflow it. Fifthly, it was grown hot with the fever of burning lusts, the inflammations of concupiscence; therefore the flood came, not as a Iulep only to qualify and cure the intemperate heat; but as a vehement shower to drench the luxuriant parts. Sixthly, it was dry, all the moisture of grace, and sap of charity, the radical humor that maintains the life of Religion, was quite scorched and

exciccated with the drought of malice: it must be moistned, not with gentle dews, (they could do no good, the malady was too desperate) but with an inundation of water. Seventhly, it was grown unruly, transgressing all the limits and boundaries that the Maker had set it: therefore he also pulls up the stakes of the Sea, and lets it in like a wild beast among them. Eighthly, men were proud and haughty, and had lifted up themselves above their own pitch and measure: therefore God opens the windows of Heaven, and powers down streams upon them, to lay them low enough. Ninthly, they had trusted to the World, more than to God; therefore he now puts them to their shifts: let them try how their god can deliver them: the waters drive them from their houses up to the mountains, from thence to the highest trees, and still pursues them. Meat they had none, but only drink enough: they might swallow of that as much as they could, which was sent to swallow them. Tenthly, they had rioted upon the creatures of God, without thanks to the owner: *They did eat and drink*, not for necessity, or pleasure, but intemperance: therefore all is taken from them, but water, and of that they have too much; or the fish, which if they could take, they have not a spark of fire wherewith to dress. Eleavently, the World was secure, men had given themselves up to carelessness: they did *eat and drink*, it may be not to surfeit and drunkenness: *They married, and gave in marriage*: it may be not as some say, *Propter voluptatem carnis, magis quam propagationem prolis*: Christ does not mention their whoredoms, adulteries, homicides, and such actual turpitudes; but their supine neglect and slumber: not that they were free from the other crimes; but that this was enough to destroy them. If then the worlds security in lawful things made it so fit for the deluge of water: how doth now the universality of unlawful things, horrible sins, make it fully ready for the last fire.

The Executioner is *Water*: this is an excellent servant to us, so God made it; but *durus magister*, an ill master, so our sins make it. I will not instance to you the manifold benefits of water, our necessary use makes them familiar: yet is this the instrument of their confusion, which to others is an advantage of much accommodation. Nothing is so sovereign, which being abused by sin, may not of a blessing, become a curse. The very Manna that came down from Heaven, may be corrupted with faithlessness: as that foolish Israelite proved, which would be sparing the charges of God, and in a covetous diffidence lay up that for his breakfast, which he should have spent at supper. The next morning it putrefied: the Manna was from above, the worms and stink from his distrust. Christ himself, the greatest blessing that ever was, as he is the *rising of son*, so *the falling of others*: To believers, a corner stone, whereon to build their faiths: to unbelievers a millstone, that shall grind or quash their souls. Immortality, the greatest blessedness of the Saints, is the greatest misery of the damned. The Instrument is *Water*.

1. God hath variety of weapons to punish rebels: he destroyeth *Corah* and his confederates by the earth, the Egptians by the sea, the Canaanites by the sword, Israelites by the plague, Sodomites by the fire, here the whole world with water. God hath a whole quiver of arrows, a magasin of artillery and judgments. Three are especially named for his arrows. First, *Famine, an evil and destroying arrow*. Next the Pestilence, a deadly shaft; *habet sub arundine plumbum*; it is headed with poison: *Grandis terror mortalium*: deaths chief Pursuivant. First, it is *Sagitta volans*, flies swift as an arrow: it flew such a pace through the coasts of Israel, that it

slew seventy thousand in three days. Secondly, *Sagitta ambulance*, a roving arrow, that can reach a mark far off; *He that is a far off shall die of the pestilence*: no man can outrunne it. Thirdly, *Ambulance in tenebris*; it flies silently, without making any noise: *Pavor nocturnus*, a terror by night; it steals upon men suddenly, assaults them by night, and surpriseth them in their most secret chambers. This arrow when it flew, consumed our lives here and there, before us, behind us, spared none: only to his chosen, God did dip it in the blood of his own Son, to take away the venom of it: so though it wounded their bodies, their souls it did not touch. The last arrow is inundation: the fury whereof we have lately felt; when the earth like a pregnant mother was come to the birth, and wanted strength to be delivered. Our fair Fields, that in the Spring sang and laughed, now mourn upon the ground that bare them: and the Husband man sighed to see his hopes untimely buried, like abortive fruit in the womb that bred them. Her nurse did overlay her; and those clouds which brought up her children, did again stifle them. All that foul weather in our fields abroad, proceeds from the foulness of our hearts within.

2. The deluge may well be compared to an Arrow: not only because after the flood God is said to hang up his Bow, in token of his reconciliation to the world: when he had shot his arrow, he hung up his Bow. But as Famine is his earthy arrow, making the wounded look like earth, pale and wanne: and Pestilence is his airy arrow, an infectious vapor, poisoning as it goes; and War his fiery arrow; where the brandishing of swords give fiery sparkles, Ordnance sends out fiery streams, and Cities are set on a flame, So Inundation is his watery arrow; whereby at other times he destroys parts and pieces of the earth; at this time, all the world. First, an arrow slies no whither but to the place it is sent, the mark whereat it is shot. Here he pours down, not there: in this place the sea shall break forth, while it is chained up in another. To lay immoderate rain to the charge of the stars, and eruptions of the Ocean to the weakness of dammes; this is but to gnaw the arrow, as the Dog bites the stone, without minding the shooter: Secondly, an arrow after the loose makes speed to the mark: as *Hercules* told *Nessus*, when he ran away with his *Deianira*; that though he could not come at him, he would send after him: *Vulnere, non pedibus te consequar*: and he made it good too; *Fugientia terga sagittâ trajicit*, he sped an arrow through his loins. God did no sooner open the doors and channels, but the water begins to overrun the earth. Thirdly, an arrow pierceth deeply, and wounds deadly; especially when it is shot *à manu potentis*, from the hand of the mighty: much more *à Manu Omnipotentis*, from the hand of the Almighty; *The Arrows of the Almighty are within me*, was the complaint of *Job*. No target, no corslet, nor armor of proof can repel them: no barricado's can keep out the waters, no banks, nor fortifications resist them, no towers or Cedars overtop them, An impartial arrow? The old were not superannuated, Infants not under years, it swept away all. It was *Exterminum*, or *Demonium meridianum*; as *Jerome* reads the Psalm: an utter rooting out. Fourthly, an Arrow, if it be levelled with a just aim, never misseth the mark: God wanted neither aim nor mark, while he had the whole world to shoot at. Thus the Bow it self was the divine Justice: the Arrow, the Waters, the instrument of that Justice: the loosing of the Arrow from the Bow, the effusion of Clouds and Seas, the execution of that instrument: the mark it flew at, was the sinful world: it was headed with

their wickedness, and the feathers it went withal was their sins. It is iniquity that the Lord lets drive at: if men had not offended him, they should never have been offended by him.

3. All God's Judgments may be called his Shafts, and He hath a mighty quiver-full of them. The dexterity of some men in shooting hath been notable. Two were brought before *Alexander*, famous for their activity in several kinds. The one could cast Millet seed through the eye of an needle without missing: but the King, rather wondering at his vanity, than admiring any excellency, gave him for reward *Modium Liguminis*, a Bushel of the seed to hold him play, and to keep his hand in ure. The other was an Archer, so skillful, that he could shoot his arrow thorough a finger-ring, without failing. We read of seven hundred left-handed Benjamites, that could sling stones at a hairs breadth and not miss: which is more wondrous. It is reported of *Domitian*, that he could shoot an arrow between the fingers of a man's hand a far off, and do him no harm. But the hand of God is more cunning, and his Shaft flies more steddily: like *Jonathan's* bow, whereof *David* sung in his funeral Elegie, that *never returned empty from the blood of the slain: Consequitur quodcunque petit*. We know not with what arrow he will shoot us, therefore *Prepare to meet thy God, O Israel*. There is no running from God; let us never prepare our heels to run from him, but our hearts to meet him. There is a way to meet with God, yea, and to overcome him: this is not by scowring of armors, raising forces, and fortifying Garrisons: but by humiliation, repentance, prayers, and tears. If we will conquer heaven, it must be by yielding: not by standing out, but by falling down. As the only way to avoid him, is to run to him: so the surest means to escape his blows, is by throwing ourselves at his footstool. We have leave to resist the divine Judgments by our prayers, with favor and success: as wool meets Iron.

Indeed humble confessions, and devout penance, cannot always avert temporal Judgments: no child would be whipped, if he might scape for crying. Doubtless, *David* had spent those three dismal days in the saddest contrition, yet still God's Angel in that short compass of time destroyed seventy thousand. Historians have commended the Persian Bowmen for the most excellent Archers: yet in the battle betwixt *Scipio* and *Antiochus* they were wonderfully foiled. But how came it to pass? *Imber superfusus Persicos arcus corruperat*: a shower of rain falling in time of the conflict, so slacked their bows, and wetted their arrows, that they could not offend the enemy. The way for us to slack God's bow, and to dull his arrows, is by showers of tears falling from our repentant eyes. And as our tears must slacken his bow, so our prayers must get out his arrows, when they stick in our flankes. *Pliny* saith, that *Dicta... pota sagittas pellit*; Dittany, garden-Ginger being drunk, drives out the darts. Prayer is that true *Dictamuum*, that shall either prevent God's arrows, or keep them from rankling in our sides. Above all, let us furnish our souls with faith: this shall not only quench the fiery darts of Satan, but even the burning arrows of God. Let us lay hold upon that blood, which when God sees, either he will not smite us, or not smite us unto death. *Rahabs* token of safety for herself and her family, was a red coard tied in the window: this was the instrument of the Spies deliverance, this shall be a sign of hers. Red; this is the saving color: it is not without aptness and significancy, that they set the red cross upon the doors of visited and infected houses, together with [*Lord have mercy on us*] for if that red cross be thoroughly fixed on our hearts, the Lord will have mercy on us. The destroying Angel sees the door cheeks of the

Israelites sprinkled with red, and passes them over. The Warriours of Israel see the window of *Rahab* died with red, and they save both her and her house from the common destruction. If our souls have this tincture of the precious blood of our Savior upon the walls or windows, we are safe. Under this red flag let us shroud ourselves, and the Justice of God, in the great day of his wrath, will spare us.

The conveniency of the execution follows: the water was not far to fetch; either with danger, as *David's* water from the Well of *Bethlehem*, through an army of Philistines: or with labor, as *Jacob's* water from a deep Well in *penetralibus terrae*: but near at hand, ready. And if it had been as far as the Center of the earth, the Semidiameter or space from that point to the circumference, which is judged by the most expert to be three thousand five hundred miles: or as far as to the starry firmament; as some have fondly imagined waters above those heavens, to cool them: because the Psalmist speaks of *waters above the heavens*: whereas those heavens are only the airy regions: yet God could soon have brought it, either up from the one, or down from the other. But the proximity of the Instrument is advantageous enough to the Destroyers hand: for the earth that is to be drowned, *consists in the water* that is to drown it. Me thinks, this is an Emblem to us of our threefold estate; either as wear mortal men, or militant Christians, or miserable sinners. It is considerable in all these respects.

1. As we are mortal men: our bodies are earth, which consist of humors, as it were in the waters: and while health continues, they have the predominance over those humors, as the earth is out of the waters: but when the humors get the mastery, then follows sickness and mortality. When God had made this earth of nothing, it was but a small matter to make other things of the earth; and as little to bring the earth back again to nothing. Nothing can be nearer nothing than this earth, and yet how little of this earth is the greatest man? Princes are but noble pieces of earth, Politicians but subtle pieces of earth. Man thinks he treads upon earth, that all of it is under his feet: and the brain that thinks so, is but earth, his highest region, the flesh that covers that brain, is but earth: and even the top of that, that wherein so many *Absalom's* take so much pride, is but a bush growing upon that turfe of earth. How little of the world is the earth? How little of the earth is man? And yet that is all which man hath, or is. How little of a man is the heart? And yet it is all by which he is. And this heart is so hot of it self; that if it had not the lungs as fannes to blow wind upon it, and kindly moisture to cool it, it would soon perish with the own heat: and yet when that moisture grows too redundant, it again drowns the heart. It is not only subject to foreign infections conveyed by others, and intestine poisons bred in ourselves by pestilential sicknesses: but even to an unnatural Flux or abundance of watery humors, that choke it. As moderate water makes the mill go merrily, but too much water will not suffer it to go at all. Our bodies in the world are but pieces of earth on the water: if the winds, and floods, and rain conspire against us, down we fall; as that house whose foundation was in the sand.

2. This may be an Emblem of our militant condition: as *the earth consists of the water, and in the water*: so we consist out of sin, and in sin. Our beginning is like the worlds beginning: there water covered the face of the earth, and corruption overwhelmed us. The sin of our first parents drowned us; and we were borne soking under that corruption, as the mass of

the earth under that inundation. The *deep* was upon the face of the earth, and darkness upon the face of the deep. Corruption was upon us, and ignorance upon corruption, and pravity upon ignorance, and God's wrath upon all. But as after this congestion, God formed the world: so after this confusion, he hath reformed us. There he recovered the earth from the superinundation of waters, here he hath restored us from the dominion of wickedness. *Let the waters under heaven be gathered unto one place, and let the dry land appear:* so to us, Let the deluge of sins vanish, and the constancy of grace show it self: there, *it was so:* here, God grant it may be so. We are both redeemed *de profundis:* the earth *verbo oris,* we *sanguine cordis.* There his *Dixit,* his Word served the turn: here his blood was but sufficient. Out we are lifted from the water; but not so high as if the water could never more reach us; for we still consist in the water; as out of the water; in the flesh, as out of the flesh. Our head is above sin, as the land is above the sea: but still sin runs like a girdle about our loins, as the sea begins the earth. So to be removed from the water, as never to be touched by it, is the prerogative of the firmament, not of the earth. So to be delivered from sin, as never more to be defiled with it, is the privilege of the triumphant, not of the militant soul. When God had sequestered the earth from the regiment and tyranny of water, yet being unsufferably provoked, he readmitted the water to the first kingdom. The man that presumes he is redeemed from the power of sin, may so offend his Redeemer by sin, that the suppressed waves may return to their first home, as the evil spirit did, with seven worse, to the house out of which he was cast. *Thou hast made my mountain strong:* but *avertisti faciem, thou didst hide thy face, and I was troubled:* the waters return, sins prevail, and he begins to know himself.

But God hath made us, (though earth) living, moving, rational, holy earth: we resist those waters that are, as *Job's* wife was to him, Counsellors of evil: we fight against sin, and not seldom are foiled: but our end shall be glorious victory. Though all enemies be not vanquished, yet the Christian Soldier shall be crowned. Yea, God hath delivered some of his Elect from sin, by sin: one extraordinary act of disobedience hath (through his grace of repentance) so broken their hearts, that it hath withal broke the neck of sin in those hearts: as he delivered *David* from *Saul,* by *Saul:* and *Noah* from the water, by the water: so many converts, from the power of sin, by the remorse of sin. The Spartans were deadly enemies to Rome; and as they were far from wishing them any good, so it grieved them to hear of any light mischance befallen them: as that fire had burnt one of their forts, or that a part of their walls was fallen down by casualty: because then they knew, they would build up those ruined places stronger than they were before: or if that waters had invaded and broke in upon them, they would fortify those dammes and breaches far beyond their former strength. Satan wisheth us all nothing but confusion; that sin, like another deluge, might overflow the whole world, and sweep it all to his kingdom. But when the assaults of sin fail of destroying us, and we thereby take occasion to fortify our Garrisons, to redouble our guard and armor; this more vexeth him, than the other gave him hope. Sin winds about us, as the Serpent about *Eve,* or as the sea compasseth the earth, watching where it might conveniently get in: here it kisseth the banks with flattering waves, there it swelleth against it with roaring billows: whether by insinuation, or shameless intrusion, Satan cares not so he may have entrance. We are fearfully set in the midst of that raging element; sin is without

us, yea, within us: when we offer to go abroad, *sin lies at the door*: if we open the casement, it is ready to creep in at the window; *mors per fenestras*. When we walk abroad, sin is a slough before us: keeping home, and reflecting out eyes inward, we find it a puddle within us. Sins are not unlike the Frogs of Egypt; no bed, no board could be free from them: their daintiest Ladies could not keep them out of their bosoms: neither could the Egyptians sooner open their mouths, than they were ready to creep into their throats. There be some places of the Land that want water, there is no man without abundance of sins. It is the Lord alone, that lifts up our heads above the waters; it is his grace, that keeps sin from having a dominion over us. The Poets feigned of *Venus*, that she was *Orta Salo, suscepta Solo, patre edita Coelo*; begot of Heaven, borne of the Sea, and entertained on Earth. We may invert it a little, and have a description of man's soul: It is *Clausa Solo, vestita Salo, patre edita Coelo*: It is housed in Earth, appareled with Sea, but inspired from Heaven: set in the body, defiled with sin, but made by God, and redeemed by Jesus Christ.

3. As we are miserable sinners, subject to innumerable calamities. Miseries, in the Scripture, are often called by the name of *waters*. *Save me from the great waters: The floods went over my soul*. Sorrowes compass our whole life, as the Earth is environed with the Sea. Yea, as the Sea is vaster than the Earth, so our happiness is exceeded by our infelicities. *Few and evil have been my days*, says that Patriarch: he speaks not a word of any good days. *Man is of few days, and full of troubles*: so full of troubles, as if there was no room for any comforts to crowd in. We say, that the World is made of Sea and Land; as though they were equal parts: but we know, there is more Sea in the Western, than in the Eastern Hemisphere. We say, that the Firmament is full of Stars; as though it were equally full: but we know, there are more Stars under the Northern, than under the Southern Pole. We say, the Elements of man are Miserie and Happiness; as though he had an equal proportion of both: and that the days of man are vicissitudinarie; as though he had as many good days as ill; and as though we lived under a perpetual Equinoctial; Night and Day equal, good and ill fortune in the same measure. But if we put our Happiness into one Ballance, and our Miseries into another, we shall find a mighty difference; this last far out-weighing the former. We drink Miserie, we do but taste of Happiness: we mow Miserie, we do but glean Happiness: we journey in Miserie, we do but walk in Happiness. Yea, which is more, our Miserie is positive, and dogmatical; our Happiness is but disputable, and problematicall. All men call Miserie by the name of Miserie; but Happiness changeth the name, according to the man that either thinks himself, or is thought by others, to have it. There is scarce any Happiness, that hath not in it so much of false and base Money, as that the Alloy is more than the Metall. And what other Touch-stone have we of our Gold, but comparison? Whether we be as happy as others, or as ourselves, at other times? All our felicity, is but like an Island floating in the Sea: it is now in such a Point, in another tomorrow, and the next day may be quite overflowed. Troubles break in upon us from the world, as waters from the channels: God sends down some from above, as waters from the clouds; and still there be *undique fluctus*. *All that will live godly in Christ, shall suffer persecution*. Paul, Christ's Attorney, pleads our afflictions with an *Oportet*: and least some should look for a Dispensation, he backs it with an *Omnis*. *Many are the troubles of the righteous, but the Lord delivers him out of all*. Let us take a Paire of Oares, go down to the Water, and there

see him deliver *Jonah*: Though the Waves require him of the Ship, and the Fish require him of the Waves, yet the Lord requires him of the Fish. The members swim, but the Head is above the Waters. *Be of good cheare, I have overcome the world.*

For Conclusion. When the Waters of the Deluge had done their Errand, and the *World was perished*, they return. And, as if God had repented himself, he promiseth no more to destroy it with Water. His Word was enough; yet withal, he gives a Sign; which may speak the truth of his Promises to the very eyes of men. *I have set my Bow in the Cloud, and it shall be for a Token of the Covenant betwixt me and the Earth.* Thus he doth still in the blessed Sacraments, which are as real Words to the Soul.

1. I am not of their mind, that think there was no Rain-bow before the Flood: we may as well say, there was no Bread or Wine before the Sacrament. But now after the Flood, God made the Bow the sign of his Covenant, as he makes Bread and Wine the signs of the Sacrament: both of them were before, but neither of them were signs before.

2. Nor am I of theirs, that think there shall be no Rain-bow forty years before the destruction of the World by fire: because (say they) the Air shall be rarified and prepared, by a continual dryness, for that combustion. But if there be no Rain-bow, then no Rain; if no Rain, then no Fruits; if no Fruits, a grievous Famine; if general Famine, then general sorrow. But it shall be a merry World when Christ comes; as *in the days before the Flood, they were eating and drinking, and making Marriages*: little suspecting the proximitie of Judgment. There shall be plenty of Fruits, and the Fruits of Plentie; which commonly are Pleasure and Wantonness.

3. Nor do I stand upon the various Colours of it; out of which, they pick mystical significations: As that the Blew and the Red, the watrie and fiery Colours, should betoken the Baptism of Christ, by Fire and Water: Or, the two great Judgments of the World; the one past, which was by Water; the other to come, which is by Fire. These applications be rather prettie than pithie, and savor more of wit than of solid judgment.

4. Thus far indeed we may go, (not with *Rupertus*, to make it wholly mystical) as together with the sign of a temporal benefit, to conceive a type also of God's everlasting mercy in Christ. *There was a Rain-bow round about the Throne*: as if God could look no way upon his Church, but through the Rainbow, his blessed Covenant made with us in his own Son: whereby it comes to pass, that all those *Lightnings, and Thunders, and terrors, proceeding out of the Throne* of his Justice, are allayed by the *Rain-bow*. And as after the Flood God said, *I will look upon the Bow in the Cloud, and remember my Covenant*: so though our iniquities provoke him, he will look upon the Rain-bow, his Covenant of Grace, and spare us in Jesus Christ. The Jews, when they see the Bow, go forth and confess their sins, not daring to look upon it with their eyes. We hate Superstition, but I would we could mend our Devotion, and read in that Character the mercy of our God. This he saith, *I will remember*: alas, he cannot forget it; but he would have us to remember him, by it.

5. In a word, that heavenly Bow is the Pledge of our safety, which even naturally signifies the end of a Shower: all the signs, of God's institution, are natural and significant. I do not yet call it altogether a natural sign, though it agree with the thing it signifies. As the water in

Baptism washing the body, hath some resemblance of the spiritual cleansing of the soul. The Rain-bow, as it is ordinarily a sign of fair weather, or of no long Rain: (Some say, in the morning it betokeneth Showers, in the evening fair weather: *Aristotle* and *Pliny* write, That it is found wholesome to the Plants and Herbs where it lighteth; giving them a more fragrant and delicious smell:) so is it a convenient sign to portend a privilege from inundation.

6. Lastly, if we observe all circumstances in it, they are arguments of mercy. First, it is a Bow indeed, but a Bow without an Arrow: And what can a Bow do, without a Shaft? Secondly, it is a Bow, and full bent, but without a String: And who fears a Bow, though it be joined with an Arrow, if it have no String? Thirdly, it is a Bow; but, besides that it hath neither String nor Arrow, it is placed (as it were) the wrong way, the Bend or Arch is turned from us. He that shooteth Arrows, holds the back of the Bow from him: but of this Bow both the ends are downwards, and the back toward Heaven: the wrong side is always upwards; as if we shot at God, and not God at us: as if we were ready to send up Arrows of Rebellion against him, rather than he to send down Arrows of Vengeance upon us. Yet let us not be too confident: though God hath hung up that Bow, he hath divers others; he hath a Bow of Fire, as well as of Water: and we do not read, that he hath hung up all them. *He hath bent his Bow, and made it ready: with another Bow shall the Lord shoot at the wicked.* And if he have laid aside his Bow, yet he hath not hung up his Arrow: *He sent out his Arrows, and scattered them: he shot forth Lightnings, and discomfited them:* these were terrible Shafts. *Arcus habet vulneris indicium, non vulneris effectum:* the Bow makes a show of hurting, but it is the Arrow that wounds. Happy are we, if we have a place in the Ark: so shall God's Judgments be to us like a String without a Bow, or a Bow without a String, or both without an Arrow: or, if they all concur, yet his gracious Arm will forbear to shoot: or, if he do shoot, it shall be but a fatherly Shaft: the Ark shall protect us from his vengeance; and whether we live or die, we shall be safe in the Bosom of Jesus Christ.

Whereby the World that then was, being overwhelmed with Water, perished.] Thus far Doctrinally: now to some general observations, partly Historical, partly Moral, altogether useful.

1. The cause of this universal Judgment, was universal Iniquity: The Earth was first *Inundata peccato*; and then, *Inundata diluvio*. As a sick man, in his burning Feaver, pants within himself, and by groaning testifies his pangs to others, throws off the clothes, and tosseth from side to side in the Bed, seeking mitigation of his pains: yet whether he does, or does not, his sickness remains; and changing of places, doth not change his weakness, till the cause be examined, and removed. The Mariners in that fearful Storm, being sick of God's anger, as of a violent Feaver, panting with fears, and groaning with prayers, and casting over-board their Wares, as distempered impatient Patients hurl off their clothes; remove from action to action, tremble, pray, unlade, strike fayles, fall to Oares; but all in vain: the Vessel was sick, and had taken a surfeit, when she took in a fugitive Prophet: all the loss of their goods cannot expiate the cause of this Tempest: there is a Morsell that lies indigested in the stomach; throw out *Jonah*, and all is quiet. The World was sick, heart-sick; as full of pestilent humors as inhabitants, and could recover no health, till God had given her a Potion, a strong Vomite, such a Deluge, that shall spew out her offensive disease. We find Atheists that say, *He*

that doth evil, prospers; such as our Apostle mentions: but Nature it self, which lies closer to a man than the marrow to his bones, cannot but inform him, that the mother and original of all woe, is wickedness. He that is notoriously facinorous, and thinks that in this he pleaseth the gods; *hoc ipso primum sceleratus est*, because he makes them *aut fatuos, aut iniquos*: said a Heathen. If his soul will not teach him, yet let him read God in his very body. He hath a mouth, and with that commandeth; let him there read the Sovereignty of God. He hath eyes, and with them he seeth; let him there read the knowledge of God. He hath ears, and with them he heareth; let him there read how God observes and minds all things. He hath feet, and with those he walketh; let that show him the ubiquitie of God. He hath hands, and with them he worketh, and striketh, and revengeth his injuries; let him not deny God so much as God hath given him: The Lord hath a Hand too; and when he pleaseth to strike, a heavy one: *Thy hand presseth me sore*. Not the hand of Egypt, or Ashur; then were it hand for hand, a Duel of some equality: hand to hand; here forces and stratagems might achieve the victory: but *Ma• tua, Thy hand*. The weight of a man's blow is but weak, according to the force and pulse of his arm. As the Princes of *Midian* answered *Gideon*, when he bade his son try the dint of his Sword upon them: *Rise thou, and fall upon us; for as the man is, so is his strength*. But, *it is a fearful thing to fall into the hands of God*: As *Homer* called the hands of *Jupiter*, 〈 in non-Latin alphabet 〉, hands whose praise could not be sufficiently spoken: which some read 〈 in non-Latin alphabet 〉, hands inaccessible, unresistable for strength: all the gods in Heaven could not ward a blow of *Jupiter's* hand. This hand never strikes, but for sin: and where sin is mighty, his blow is heavy.

General wickedness is like a dreadful Eclipse of the Sun: the darkness is seen presently, the effects follow after; not more slow, than sure. If we feel his blows, let us look back to the *Propter quod*, our sins. *Man suffers for his sins*. *David* may complain of his malicious enemies; *They persecute me without a cause*: no man could ever challenge God of this; *he is provoked every day*. Woe were us, if he should strike so often as he is provoked. We are ready to wrap up ourselves in the universal bundle of sinners; and neither think these times worse than the former, nor our forefathers better than ourselves. To confute this opinion, God hath written new Scriptures to us, bloody Characters in our own flesh. Why did he put a drawn Sword into the hand of his Angel, till it became drunk with our gore? Why did he kill us up by thousands every week? Was it without a *Propter quod*? Shall we call his Justice into question, with, *Why hast thou smitten us without a cause*? No: he found cause too great in us, to send the Pestilence: he found no cause, but in his own mercy, to remove it.

2. General sins will bring general Plagues; if upon a whole World, much more upon a particular Nation. Rebellious wickedness makes men Out-laws, depriving them of God's protection, and subjecting them to Tyrants, whose very mercies are cruelties. *Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, he against whom we have sinned? God resisteth the proud*; his forces are against them, directed in battle-ray: the wrong was his wrong, the enemies are his enemies, the quarrel shall be his quarrel. Pride and Ryot, in human Policy, may bring a Kingdom to desolation; because they are contrary to providence. But the reason in Divinity is, because they are contrary to repentance: and God punisheth for impenitence,

not for impurity. *Go to my place in Shiloh, and see what I have done unto it for the wickedness of my people.* Go to the old World, and see what he hath done to it: his Justice then, is his Justice now: and if our sins may compare with theirs, what is our privilege?

We hear no noise of War: the most dangerous War comes without a noise. The Turk hath bid himself welcome, where he was sometimes as little looked for. We think ourselves a mighty Nation; whose Bulwark is the Sea, whose confederate neighbors round about are our Centinels: yet forget not *Nahums* question to *Nineveh*; *Art thou better than popul*• No, whose *Rampart was the Sea*? We have lived in long peace, without interruption, though the year Eightie eight should be blotted out of all Records of Time. And though Peace be better than War, as *Croesus* said; because in Peace, sons bury their fathers; but in War, fathers bury their sons. And though War be repugnant to the fruitfulness of Nature, yet it is consonant to the direction of Nature; it destroys her numerositie, but preserves her propriety. Yet *jam patimur longa pacis mala*, we suffer the mischiefs of long Peace; and our estate is not the better, but through security much the worse. Pride is grown up with our glory, like the Ivy with the Oke, to the height.

For our sins, God hath sent a bloody Arrow among us: (Pardon my digression; yea, you need not, the application is fit enough) If we did not perish every mothers son and daughter, by the Pestilence, as this old World did by the Deluge; it was not because we were less wicked, but because God hath been more merciful. If they had betaken themselves in time to that happy ward, Repentance; and first made the Earth flow with their tears; it had not been overflowed with waters. If we had smitten our own breasts with the sorrow of penitential contrition, God had not smitten those breasts with the Spots of a Visitation. He hath not yet done with us: he feels our sins warm still under his Rod, and therefore finds it not time to give us over.

O let us bethink ourselves: Universal Judgments call for universal Repentance: the Land mourns, and shall any inhabitants of the Land be merry? Some do not feel, in their particular, the sharp Wounds of that angry and hungry Sword: Can they be members of Christ, and not feel it through the sides of their brethren? No part of the body can be ill affected, and the whole at ease. Others afflictions must move our affections: as *Queen Elizabeth* to the afflicted States; *Non ignara mali, miseris succurrere disco*. Besides, who are they that *mourned for the abominations of the time*? Not they that committed the abominations: alas, their cheeks were dimpled with laughter. They whose crying sins had pierced the Heavens, and brought down these Plagues; will not cry for themselves: therefore God requires us to cry for them. We must *weep with them that weep*; yea, weep for them that will not weep. Their excessive Pride, impudent Prophanenesse, beastly Drunkenness, insatiate Covetousness, desperate Sacrilege, dreadful Blasphemy, unclean Luxury, have provoked God's wrath; and we must mourn for them, that will not mourn for themselves. *Prepare to meet thy God, O Israel*. Although he be offended with the whole Land, yet there be some that he will own for his: he is still *Thy God, O Israel*. If these do not stand in the breach, we all perish.

There is a time to rejoyce, and a time to mourn: the best actions are not always seasonable, much less the indifferent. He that evermore takes liberty to do what he may, shall offend no

less than he that sometimes takes liberty to do what he may not. *David* persuades *Uriah* home: but what was his answer? *The Ark and Israel are in Tents, my Lord Joab and the Army encamped in the field; and shall I go home, to be merry with my Wife?* The Ark of God is fittest to lead our Times: as that is either distressed, or prosperous, we should frame our mirth, or mourning. *Is it a time for you to dwell in sieled houses, and my House lie waste?* This is the ground of God's just quarrel. *If I forget thee, O Jerusalem, let my right hand forget her cunning:* such is the heart of the Saints. As every man is a Limbe of the Communitie, so must he be affected with the estate of the universal Body; whether healthful, or languishing. As it did aggravate *David's* sin, that while the Ark and Israel were in distress, he could find time to loose the reins to wanton desires and actions: so did it magnify the religious zeal of *Uriah*, that he abandons allowed comforts, till he see the Ark and Israel victorious. Common dangers or calamities must (like the wrapped motions) carry our hearts contrary to the way of our private occasions. When God was offended, *Moses* and all Israel grieved, the Princes hanged, the people plagued; yet an Israelite dares bring a Whore of *Midian* to his Tent. This at any time had been abominable, at that time most execrable. Were they all weeping; and must he even then, in the face of all, run to uncleanness? Was that a time to dally with Strumpets? They both bought it dear. Shall men follow their pleasures, laugh, and sing, and be merry, while God is killing up their brethren by many thousands every week? *Is this a time to receive Money, and Vineyards, and Garments?* saith the Prophet to his servant. Is this a time to Drink, and Carouse, and Feast, and Play; when so many hearts are bleeding, and all good eyes weeping? They have desperate Souls, that can rejoice and be merry, when the God of Heaven and Earth shows himself so angry.

Before the deluge there were but eight persons, yea, scarce so many, to oppose the wickedness of a whole world: how could it but perish? If the whole nation apostate to lewdness, and there be none to stop the course, how should it look to stand one hour? In *Sodom Old and young, all the people from every quarter*, given over to villainy: none to resist, but *Lot*. *The whole city came out to send away Christ:* not a Gaderen is found, that either dehorted his fellows, or opposed the motion. It is a sign of people given up to Judgment, when no man makes head against the projects of wickedness. Generality of assent is no warrant for any act: common error carries away many; who inquire not into the reason of ought, but the practice. The way to hell is a beaten road through the many feet that walk it: when vice groweth into fashion, singularity is a virtue. If we had not some to strive against the stream of general wickedness, though this paucity prevail not, and to weep because they prevail not; we should cease to be a Church: and ceasing to be a Church, we could not long be a people.

There is great need of mourning, need of great mourning: for heavy Judgments will not be turned away without deep sorrows. As a late Doctor of the Jews seriously expostulates in a relenting letter to one of his fellow-Rabbins; what might be the cause of this so long and desperate a ruin of their Israel: and comparing their former captivities with their former sins; argues, that this continuing punishment must needs be sent for some sin so much greater than Idolatry, oppression, or Sabbath-profaning; by how much this Judgment is more grievous than all the rest: which his fear tells him, (and he may believe it) can be no

other but the refusal and murder of the true *Messias*, the Son of God. We have had many plagues in this land, and the hand of God hath been often heavy upon us for our sins: but as this great pestilence exceeds all the former pestilences, so certainly the sin that brought it, exceeds all our former sins: which our fear justly tells us, and we may believe it, is the contempt of the Gospel of Jesus Christ: for a greater effect could not proceed but from a greater cause. As our sin therefore is more mighty, so our repentance must be more hearty, or we cannot expect the removal of this calamity. Indeed our prayers can never be so loud as our sins: in it self, one sin is able to drown many prayers. But for our comfort; in Christ, one prayer shall drown many sins. O then let us pray and repent, repent and pray, join with them both abstinence, and with them three patience, and with all, faith and obedience, and amendment of life; and the Lord our God shall deliver us.

3. The vicissitude of God's Mercy and Justice in their actions is observable. First, Mercy; as it doth always, begins; giving them an hundred and twenty years warning before their drowning. Such is his special Mercy, to foretell us of ensuing mischiefs. He does not owe us so much: he might take us unprovided. Then he strikes indeed, when he strikes and says nothing. The anger is so much the more, as it is less notified. In the hewing of wood, the blow is not heard, till the edge of the axe be seen to have struck. When God is not heard before he be felt, it is a fearful sign of displeasure. Among men, the still and silent revenges be ever most dangerous. *But sure the Lord will do nothing, but he revealeth it to his servants the Prophets.* Thus he consulted *Moses*, and threatened ere he punished. *Take Incense quickly, and make an Atonement, for the plague is begun.* Wrath is gone out from the Lord; *Moses* is quick-sighted, and sees it at the first setting forth. As they which are well acquainted with men, know that by their looks and gestures, which strangers understand but by their actions: or as finer tempers are more sensible of the changes of the weather. The faithful are familiar with God, and can descry his Judgments a far off. If another had seen a cloud of a hand breadth from *Carmel*, he could not have told *Ahab* that he should be wet. Holy men out of their acquaintance with their Masters proceedings, can foresee punishments. *The wise man foreseeth the evil, and hides himself: but fools run on and are punished.* We men will not reveal our secret purposes to enemies or strangers. All the favor of the wicked is to feel the Judgment, before they espy it. *But shall I hide from Abraham the thing that I mean to do, saith the Lord?* Yea, for *Abraham's* sake, it shall not be concealed from *Lot*. *Noah* shall be told of the deluge, to foretell the people. *David* saw the Angel that smote the people: common eyes saw the botch, the marks and tokens of the plague: his clearer and advanced sight hath spied the Angel, shaking his sword over Jerusalem, and hovering over Mount Zion.

Thus doth his mercy call upon sinners; *Prepare to meet thy God.* O admirable favor! When God's anger is marching forth against us, that his mercy should step before to tell us; *Prepare to meet your God.* Before he strikes, he sends his Prophets to us, as Heralds with the conditions of peace, if they may be accepted. That great General gives ut fair quarter; yea, so unwilling is he to spill our bloods, that our penitent yielding shall save us: and therefore he adviseth us to be in a readiness to meet him. If this mercy of our God should not sometimes withhold, often forewarn, always abridge his Judgments, what room were there for us out of hell? *But he delighteth in mercy.* His mercy being abused, gives place to his Justice, by which the world

perished. And then again his mercy succeeds, and the waters bated: as he dealt with us; he heard our unworthy prayers, and the plague decreased. So soon was he weary of punishing, that is never weary of blessing. *David* prostrates himself at the avenger, and lays his life ready for the fatal stroke of Justice: the posture of an humbled and anguished soul. This the eye of justice took notice of; *It is enough: stay now thine hand*. How just and easy had it been for God, to have made the shutting of that evening red with blood? But so little pleasure doth the Father of all mercies take in the death of sinners, that his goodness repents him of the slaughter, and calls for that sacrifice wherewith he will be appeased. It was his own pity that inhibited the destroyer: ere *David* could see the Angel, he had restrained him; *It is enough, hold thy hand*.

4. At his command, the Heavens did shut up their windows, and the Sea her channels, and it began to be fair weather: yet may not the Ark rest suddarnely. If we did not stay some while under God's hand, we should not know how sweet his mercy is, and how great our thankfulness should be. This was done by degrees.

1. *A wind came, and the waters asswaged*: not by way of exhalation from the earth, for it was then covered with water: but as it came from an extraordinary cause, so it had an extraordinary effect. Two properties the Scripture ascribeth to the wind. First, to force the waters, as in the division of the red sea. Secondly, to purge the Air, disperse the clouds, and dry up moisture. *The North-wind driveth away rain*. Otherwise *Non solent aquae ventis imminni, sed potiturbari*.

2. *Noah* opens the window of the Ark, and looks out: God doth not reveal all things to his best servants. He that told *Noah* six score years before, what day he should go into the Ark; does not foretell him when he is entered, what day he should come out. Therefore he sends out his Intelligencers, the Raven and the Dove; which by help of their wings, might easily descry farther than his sight, in that vaporous Air. The Raven of quick sent, of gross feed, of tough constitution. Not that he was sent away for his intemperancy: or, that this was the Raven which afterward fed *Elias*: these be the ridiculous fables of the Hebrews: but that fowl was the fittest for discovery. Yet the likeliest things do not always succeed: for neither will the Raven venture far into that solitary world for fear of want, nor come into the Ark for hope of liberty: but went and came, *to and fro*, hovering about in uncertainties. Carnal minds are ready to fly out of the Ark of God's Church, and to embrace this present world: and had rather choose to feed upon the unsavory rubbish of sensual pleasures, than to be restrained within the strict lists of Christian obedience. Then he sends forth the *Dove*, a fowl both swift and simple: she like a true Citizen of the Ark, returns with faithful notice; first, of the continuance of the waters by her restlessness, and then of their abatement by her Olive leaf. None can stray out of the Ark into the world, but they must receive some aspersion; as *Josephus* thinks, she returned with foul and dirty feet. The Dove is an Emblem of those messengers, who with innocence in their lives, bring the glad tidings of peace and salvation in their mouths.

3. *Noah* believes, and rejoiceth at the news; yet still he waits seven days more. It is not good to devour the favors of God too greedily; but so to take them in, that we may digest them.

Some would have been impatient of this delay, and so hungry of the open air, after so long a closeness; that upon the first notice they would have voided the Ark. But wise *Noah* will stay seven days ere he open, and almost two months ere forsake the Ark; and not then, unless he command him to depart, that bad him enter. *Siccata erat terra, quare non exit Noah?* He stays for his *Nunc demittis*. There is no action good without faith, no faith without a word. We are then holy and happy, when in all things we neglect the counsels of flesh and blood, and depend upon the commission of our Maker.

4. He builds an Altar, and offers sacrifice. *Ambrose* observes, that God did not particularly command this; *Ne quasi avarus mercedem gratiae postulet*: but certainly he did it not without divine directions. He builds as soon as he is forth; but not an house for himself, but an Altar to the Lord: true faith will ever teach us to prefer God to ourselves. And though he desires mercy before sacrifice, yet he will have sacrifice as well as mercy. Of these few creatures that were left, God must have some: it was a privilege to them, that they were saved from the water, to be offered up unto God in fire. Happy men which find that favor, to be reserved from the common destruction, that they may be sacrificed to their Maker and Redeemer. *Noah* blessed God for the preservation of all the creatures, both clean and unclean; but he offered only of the clean: our best things are not too dear for the Lord, whose both they and ourselves are.

5. The great Judgments of God have gone off with sacrifice: the plague in *David's* time, by the burnt offerings in the threshing floor of *Arcunah*. *Aaron* with his *Incense*, stood between the dead and the living, and the plague was stayed. Had he thrust himself in with empty hands, he had not prevailed: but his Censor was his protection. When the fire of God's anger is kindled, our Censors must smoke with fire from the Altar. Every man must pray for the removal of vengeance: much more they whom God hath deputed to mediate for the people. Every man's mouth is his own, but they are the mouth of all. *Let the Priests stand weeping between the porch and the Altar; Spare thy people O Lord, and give not thine heritage to confusion*. When the world hath poured out all his contempt upon us, we are they that must reconcile men to God, and without us they perish.

6. Lastly, this little fire of *Noah*, through the virtue of his faith, purgeth the world; and reacheth up to those heavens from which the waters fell, and procures a glorious Rain-bow to appear therein for his security. Which as it is a monument of God's Justice, to remember us of those sins for which the world perished: so is it a Covenant of his Mercy made with man and beast; bound with an oath: *I have sworn that the waters shall no more go over the earth*: and not depending upon any condition of man's obedience. *The Lord smelled a savor of rest*. All the sins of the old world were not so unsavory to God, as this smoke was pleasant. If it had not been made, in faith, it had been a stinking sacrifice, like *Cain's*: now there is no perfume comparable to it. It differs from all sensible saviors: for there may be safety in the most pleasant odors, but God is never wearied with the sweet savor of the prayers of his Saints.

He that was before annoyed with the ill savor of sin, smells now a sweet odour of rest. Behold here a new and second rest, and there was a third following that, and there shall be a fourth to conclude and perfect all. First, when God had done making the world, then he

rested. Secondly, when he had done destroying the world, again he rested. Thirdly, when he had done redeeming the world, in the grave he rested. Fourthly, when he shall have done preserving the world, he will rest forever. The first and the third have a resemblance, and the second with the last. God when he had made the world, *rested the seventh day*. Christ when he had redeemed the world, rested that seventh day: *Sabbatizavit in monumento*, he kept his Sabbath in the Sepulcher. So when he had destroyed the world with water, he smelt a savor of rest; and that rest from that destruction was to last during the measure of time. When he shall have dissolved it by fire, that rest shall be forever. Even whiles we do not rest or cease from sin, he doth cease from a public revenge: so doth his infinite goodness, swallow up our wickedness. The remainder of my observations on this argument is two moral allusions; how this present state of the world may be compared with that.

1. Calamities are presented to us in the name of waters, and deep waters, and seas of waters. But must we then look to be drowned? Are they boundless, are they bottomless? No, that is not the dialect of God's language: who hath provided a remedy against the deepest water, and that by water: against the Inundation of sin, by the immersion of Baptism: water against water; *Littora littoribus contraria, fluctibus undae*: and the foulness contracted by the torrent of natural corruption, is washed away by the sacramental Font of regeneration. The first creatures in the world to whom God gave life, were in the waters: *Let the waters bring forth*: and the only creatures (excepting those in the Ark) to whom God preserved life, were in the waters; the Fishes. At the first, that which had no life, brought forth that which had life; *The waters produced the Fishes at the command of God*. Therefore though our afflictions be a sea, they are not irremediable: God can give us life in a Deluge of waters; and deliver us, as he did *Jonah*, out of the depth of the sea. Indeed our miseries are great, if we consider only ourselves. So *Gennezareth*, which was but a lake, and the waters not salt, yet is called a Sea: they that dwelt there, thought a lake a Sea. The Mediterranean was called the great Sea: they that saw no other, thought a little sea the greatest. We that know not the afflictions of others, call our own the heaviest: every small Current is a Torrent, every Brooke a River, every River a Sea. But that is truly a great water, which overflows the Chanell; and that is really a great affliction, which is above our strength. But the Lord is our strength; and what inundation of sorrows can get above those banks? *The rain descended, the floods came, the winds blew, and beat upon the house, and it fell not, for it was founded upon a Rock*. What a coile is here? As if Heaven, Earth, and Sea had conspired against one poor Cottage? Take them all, not severally, but with their united forces; yet this foundation stands. Who shall separate us from the love of Christ? *Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril of sword?* What voluminous waves be here, for number, and power, and terror? Yet they shall not separate the Ark from Christ, not a soul from the Ark, not a body from the soul, not a hair from the body. *The mountains shake with the swelling of the Sea*: secular mountains, men strong in power: spiritual mountains, men strong in grace; are shaken with afflictions: *Concussi erunt, non excussi*. Affliction is a Sea too deep for us, What is our refuge? God's Ark, that draws four Cubites above the waters, when they were fifteen Cubites above the mountains, *God layeth up the depth in store-houses*: even his corrections are of his treasure, and he will not waste his treasure: when they have done their service to humble us, he will call

them in again. All our water shall run into Jordan, and his Israelites passed over Jordan dry-foot. All our sorrows shall run into the red Sea, the Sea of Christ's blood: and as that red Sea did not hurt an Israelite, so this red Sea shall never drown a Believer. Thus putting to sea, may be a change of life, not of condition: when Saint *Paul* mentioned his perils, he is briefer in reckoning up those by water, than the other by land. *He was a day and night in the deep, and did thrice suffer shipwreck:* so much by sea. But by land, his dangers were innumerable; once stoned, thrice scourged, five times bastinado'd, often imprisoned, and almost killed. Even on land we have our risings and falls, calms and cross gales; forewinds but seldom. Yea sometimes, which is worse than any wind that can come, we have no wind at all. But pleasure and security deadning our course by a calm, does us more mischief than adversities cross-gale. Indeed there is some difference: more perish on the Sea by storms than by calms: more perish on the land by calms than by storms: for afflictions, like tempests, make us look to our tackling, Patience; and to our Anchor, Hope; and to our Helme, Faith; and to our Card, the Word of God; and to our Captain, Christ: whereas security, like a calm, makes us forget both our Danger, and deliverer.

2. As troubles be compared to waters, so are pleasures: *Stolne waters are sweet.* So we distinguish of our lusts; calling them, earthy riches, aiery honors, watery pleasures. Covetousness is a desire of earth, ambition of air, wantonness of water: it is the watrish humor of the soul. To pump a ship, and to shrieve a voluptuous heart, would be an alike noisome excercise. He throws away all his estate upon the riot of his lust; as if a Mariner should throw all his fraught into the Sea: now a Whore and the Sea are two insatiate Devourers. The Devil is the grand Pirate upon the Ocean of wickedness. A Pirate is one plague above those of nature, to make the Sea more terrible, more dangerous. He is called the Merchants Book, wherein he may reckon up his losses: a perpetual Foe to noble traffic; the earthquake of the Exchange: not only robbing men of their goods, but even of themselves, and making them slaves: a desperate Thief, that steals though he be in a prison; and looks every day, by fight or tempest, for execution. The devil is yet worse; for he does not only make slaves of those he taketh, more grievous than the Turkish Gallies; and damage them whom he cannot take; tempting even the best Christians to foul sins: but labors also to sink all to the Abyss, even the bottomeless depth of Hell. Only this Pirate kills more by his Flag of Truce, cunning flattery; than by his thundering Ordnance, and defiance of enmity. He would be Lord of the Sea, as well as Prince of the Air, and god of this World; and promiseth all those that sail under his Colours, a happy Voyage. But when *Bion* was shown in a Port-City, in the Temple of *Neptune*, divers Pictures of such as had in Tempests made their Vowes to *Neptune*, and so were saved from shipwreck: and was asked, Whether he did not now acknowledge the power of *Neptune*, and the gods? Yes, saith he; these be the shadows of them, that after their Vowes were delivered: but where are they painted, that have been drowned after their Vowes? Worldlings may prosper for the time under this *Neptune*; as they write of the Witches of Lapland, That they can fell Winds to Sea-men, and buy them of the Devil: But what's the end of the Voyage? Where is the Harbour? Alas, there is no Haven for such, but Hell. No Wind can be that man's friend, that hath no Haven: And yet it is better to have no Haven at all, than eternal destruction for a Haven. Lord, rather cross us with storms,

yea, bless us with crosses, than suffer us to steer such a course, to so unhappy a Point. Let our enemies be what they will, so thou be our friend and Pilot, O Jesus Christ!

2 PET. 3.7.

But the Heavens and the Earth which are now, by the same Word are kept in store, reserved unto fire against the day of Judgment, and perdition of ungodly men.

SAtan persuades Atheists that this world is eternal: that there is no other Heaven but what they see: and because they see not Hell, that there is none at all. Through this Imagination, they only labor about the present, and cast off all hope or fear of the future. If they can make good to themselves their condition (and they think it good, if it be pleasant) in this life; for the next, it is no Article of their Creed, no Creed of their heart. Therefore they live like beasts, because they think they shall die like beasts; without any answer for ought they have either acted, or left undone. But the Justice of God teacheth, that there shall be a Day of reckoning, when all the world shall be summoned to one universal Audit, and receive a reward according to their works. To prove this, the Apostle argues conveniently and comparatively: God made the world by his Word, therefore by his Word he can destroy it: and that we may be sure of his power, he hath given us an example or proof; for he hath destroyed it once already: and that we should not doubt of his will, he hath said he will do it. *Qui potuit creare, non poterit cremare?* His Word does all: by his Word he created it, by his Word he drowned it, by his Word he restored it, by his Word he preserveth it, and by his Word he will burn it.

But the Heavens and the Earth which are now, &c.] Here, first we must look upon the world in the present state, wherein it is preserved: and secondly, then the future condition, to which it is reserved. In the former are two considerations. First, the composition, *The Heavens and Earth that are now*. Secondly, the reposition, *Are kept in store by the Word*. In the future state, which is the destruction of the world, we have First, the manner, *By fire*. Secondly, the time, *At the day of judgment*. To begin with that axletree whereon the world moves.

The Word of God:] This is indeed the Will of God. At his *fiat* gave the world being, so his *maneat* gives it continuance and abiding. For as when he said, *Let there be Light and a Firmament*; what cares had the Light or Firmament, or any other creature, to hear his Word, if he had pronounced it? The words of the Tempter was *Dic, say*, command these stones to be made bread: but what capacity had there been in stones to hear his saying? *God spake to the fish*: what intelligence had the fish to answer him? But as speech is interpreter of man's heart, signifying his secret purposes: so the Lord hath some way, (which, is easy for him to do, not for us to conceive) whereby he imparteth to insensible creatures what his pleasure is. Speech is not of God's nature, but an action of his will: and he that goes without feet, seeth without eyes, reacheth without hands, so also speaketh without a tongue.

Observe we here, what a Divinity there is in the Word of God; how imperious to command, how omnipotent to prevail. One *fiat* is enough to make that which never was before, or to shape that which otherwise had lain in everlasting infirmity: to establish nature where it is

not, or to change nature where it is: to create Angels, Men, Birds, Beasts, Fishes: to store Heaven, Earth, and the deep with innumerable armies of creatures; and to make them bow their knees to their maker, and render unlimited obedience to all his decrees. The believing Centurion, in a suite that dearly affected him, desires not the travel of his feet, nor any receipt of Physic to heal his servant; no not so much as the imposition of his hand, which some had requested; nor coming under the roof of his house; but only a word from his lips: *Dic verbum, speak the word only, and my servant shall be whole.* Man neither liveth by bread, nor recovereth by physic, but by *the Word of God's providence.* *Lord, if thou wilt, thou canst make me clean: voluntas tua opus est: thy will is thy work. I will, be thou clean:* as if with the breath of his mouth, he had spoken to the Leprosy, Bee gone: as he afterward spake to the Devils, Bee packing; and they went with a vengeance, as if a whirl wind had driven them. He rebuked the winds and the seas, with far more authority than *Peter did Ananias,* and with the like success: for he smote the breath from the winds, and the motion from the sea. They not only hear him, but hear him with effect: they go, and run, and stand still, like dutiful servants at his bidding, and live and die at his command.

God hath one voice that is of a sensible sound indeed; smiting the ears and hearts both of men and beasts with astonishment. It maketh the Cedars, and breaketh the Cedars, formeth and quencheth the flames of fire, planteth and supplanteth Forrests, absolveth and dissolveth the World at his pleasure. O ye obsequious Heavens and Earth, how do you convince rebellious man? *Hear O Heavens, and give ear O Earth: and Hear O ye Mountains! •he Lord's controversy.* The Sun stands still, the Earth cleaves and opens her jaws, Rivers run back, Lions forbear their prey, all at the Word of God, and yet man refuseth to obey it. There be some indeed that will give it the hearing; as a man sees a remote object by his opticke instrument, yet it is not his: so many come to Church, as if they meant to learn the way, and know the Will of God; and so they leave it. Our fathers were more devout than we; for they did what they heard, though it were but the device of man: we hear and do not, though it be the Word of God. They had base metals, but good manners: we have base manners with our good metals. They had their coin of brass, and men of gold: we have coin of gold, and men of brass, or lead, or if there be a courser metal. The abundant waters of the sanctuary have bred two diseases; Curiosity, and Satiety. We are full of honey, and will not hear much: and what does not humor us, we will not hear at all. Indeed Schismaticall Teachers have always the most busy swarms of hearers: so they make the people Idiots, that the people may make them Idols: and we truly say of them, as of Idols; *Qui colit, ill facit.* But it is not fit that we should leave the Word of God, and listen to fables; as the Apostle said, *It is not reason we should leave preaching and serve tables.* Let us keep the Word, for the Word doth keep us: yea, as it *keeps Heaven and Earth in store;* so it keeps us on Earth, in store for Heaven, that we may be eternally blessed.

This is not only a creating, but a *preserving word:* such a one as *reserves Heaven and Earth in store,* as if it laid them up in a Treasury: till the great Emperor of the world, who is his own Lord Treasurer, calls them forth to further use. The Peripatetickes housed the Divine providence above the Moon; allowing it no descent beneath that Circle, to intend inferior businesses. The Epicures, by the Relation of *Eliphaz,* say no less. *How can God know? Can he*

judge through the dark Cloud? He walketh in the Circle of Heaven. Averroes the Spanish Physician, thinks that *vilesceat Dei intellectus*, if he should mind these lower things. But the Glass is not deformed, because it represents deformities: nor is the Sun defiled by reflecting upon dunghills; nor the Divine Providence vilified by ordering the most contemptible things. His Creation is their Mother, his Providence their Nurse: the one brings them forth, the other brings them up: the one set up the frame of Heaven and Earth, the other keeps it in reparation. That he is the God of the Mountains, not of the Valleys, was a Syrian dream: that he looketh to the greater, and scorneth the smaller employments; is a blasphemous assertion. No, his Providence extends to the feeding of Ravens, to the falling of Sparrowes, numbering of Haires, and casting of Lots. *Saul* is appointed to the Kingdom of Israel by God, and anointed by the Prophet; yet still he must be designed by *Lot*: was nor this to leave a certainty, and put it to hazard? No, for of all the Tribes *Benjamin* is taken: of all the families of *Benjamin*, *Matri*: of all the kindreds of *Matri*, the house of *Cis*: of all the house of *Cis*, *Saul* is chosen to be King. *Saul* had hidden himself; yet he could not hope that this subducing should disappoint the purpose of God. He that designed his name among the thousands of Israel, (he might well think) could easily find out his person in a Tent, and bring him forth to honor.

As the same Word of God that made the Angels, made also the little Wormes: so the same Word again that preserves the stars in heaven, preserves also the very dusts of the earth. *Nec laborat in maximis, nec fastidit in minimis*. The moving of all those glorious Orbes is no more to him, than the setting of a fly upon her wings. The whole world is but a Ball in his hand, which he turns about at his pleasure: and when he will, he can throw it into the fire. *He keeps them in store*: without his Providence they could not subsist, not stand a day; but fall like an Infant, when the Nurse puts it from her bosom. Indeed he does *thesaurizare, sed ad ignem*; treasure them up, but for the fire: as the wicked do *reponere thesaurum, sed in vindictam, treasure up wrath against the day of wrath*. But till that appointed day, he does conserve them in their pristine state: and though our intolerable sins would soon ruin the world, yet for the Elects sake the time is prolonged, and for the Elects sake the days shall be shortened. As a Monarch sustains even a city of rebels for a time, which otherwise would perish; but at last sets it on fire. Well yet, to that day it is laid up as a *Treasure*: now if God be so provident over heaven and earth, what is his respectfulness of man for whom he made them? He that is so rich in goodness, and in the communication of that goodness, as to feed the Birds, and cloth the Lilies; will he neglect us and ours? We and our Children are the household of God: and will not that great Master and Father of the whole family in heaven and earth, provide for us? *If a man provide not for his own, he hath denied the Faith, and is worse than an Infidel*. We are certainly more precious than Fowls or Flowers, yet the Lord cares for them. Will the householder take care to water the herbs of his garden, or to fodder his cattle; and suffer his men and maids to famish through hunger and thirst? Or will he provide for his men and maids, and let his own children starve? I know there is a double difference, between his *keeping of heaven and earth*, and his provision for us.

1. They are insensible things, and obey only by natural instinct; as we move a stone, which otherwise would lie still. We have life, sense, reason, and natural abilities, to work together with his Providence. Therefore he enjoins us means, and *would not that the works of his wisdom*

should be idle. He can save without means, but he hath told no man that he will: he hath told every man, that (ordinarily) he will not. When the Centurion believed the Master of the ship more than Saint *Paul*, they were all exposed to a great danger: that was a preferring of the means before the Author of the means. But as it is little short of Atheism, to use God only for a shift, and at second hand, when our own powers fail: so it is no less than sluggishness to thrust all our business wholly upon him: as if we were masters, and might sit idle; while he like a servant, must do all our works for us. We must not look to be fed as the young Ravens, without sowing: nor to be clothed as the Lilies, without spinning. God works upon the Clouds, and we must work upon the clods; or expect no fruits.

2. They are *stored up* for destruction, God hath set us apart for Salvation. Indeed the heavens and earth shall pass through a refining by fire to their original purity; and we must pass through death, our changing, to the perfect Glory. Now, he that is the keeper of these, is much more the Preserver of man. When we were enclosed in the womb, he took care that we should not be stifled in darkness, nor borne an abortive and untimely fruit: he planted love in our parents hearts to provide for us, milk in our mothers breasts to nourish us, strength in their arms to bear us, and vigilancy in their eyes to watch us. He gave them ears willing to hear our cries, compassionate hearts to pity our wants, providence to lay up portions for us. He made this great House for man; Heaven for his Parlour, the Air for his Hall, the Earth for his Kitchen, furnished with all necessary Viands; and the Sea for a Cistern to serve it with water, not without Fire for a Chimney, and the Sun for a window. Thus was man *priùs ornatus, quàm natus: cui Deus benefecit, antequam fecisset.* For if God had given him life, before he provided him living, he had entered upon want; and this stood not with the riches of his Maker. If he had given him life and living, without comfort and happiness in them, he had fallen upon misery, and that did not become his Creators mercy. Therefore in those six days did he make a Magazin of provision for him, that should last to the end of the world. And for this purpose he useth these Creatures; *Quasi imperans, non quasi mendicans.* He employeth these instruments, *non indigentiae, sed indulgentiae causâ.* *The very hairs of our heads are all numbered:* The least things that concern man. Things that be numbered, are therefore numbered, that none of them should be lost. He says not, They shall be numbered; but *They are,* long ago: not some of them, but *All:* not covered, but *numbered:* not the days of our life, but *the hairs of our head:* if a hair do grow on our head, it is the Gift of God; or if a hair fall from our head, it is the will of God. Now he that numbers our hairs, what account doth he make of our souls? *Illi sollicitiserant de animabus,* Christ secures them *de capillis.* Thus hath he *stored up heaven and earth,* but their end is to be burned: he hath treasured up us for a better heaven, wherein we shall be blessed.

To borrow an application from the Metaphor, which is 〈 in non-Latin alphabet 〉 the Apostle speaks of a Treasury; let us all be treasurers; not of gold, or Jewels, or riches: these shall perish with the world, because they be laid up in the world, and belong to the world. Death like a severe Porter, shall examine all men at the gate, as they go out of the world, and not suffer them to carry one penny along with them: nothing they brought in, and they shall carry out nothing. The Spaniards never so narrowly examined the poor Moors, when they drove them out of their Kingdom. *Nabal* of his three thousand sheep which he shore in

Carmel, could not bear one lock of wool with him to the grave: nor the rich man out of his enlarged barns, one straw toward the making up of his pallet: nor the other Churl, out of all his Cellars & Fountains, one drop of water to cool his tongue: nor *Croesus*, out of his abundant treasury, one broken fragment of coin, not an end of gold or silver. Wealth is but like unto words; by imposition, not natural: for commodities are but as they are commonly valued: and in the next life they bear no value at all. The space of human life how short soever, is the utmost extent of the use of worldly riches. As all Principalities have their limits, and kings are but chief in their own Dominions: so *Pecunia*, the worlds Queen (I mean, that worlds, whereof the Devil is king) extends her regiment but to the brim of the Grave, and is not currant one step further. Or if it had any validity afterward, yet it might not be suffered to pass: men may beguile the Law that forbids them to carry coin out of the kingdom; but God will admit none with coin into his Kingdom. Well then, there is another Treasure, which we may carry with us, and be welcome: of this death cannot hinder us, and with this Angels shall receive us. Good works are a Treasure, and they do follow us. Good Prayers are a treasure, and they go before us. Good Faith and Hope are a treasure, and they go with us. Works follow; *Blessed are they that die in the Lord, for their works follow them.* Prayers precede, *Lord Jesus receive my spirit: Thy Prayers are come up for a memorial before God.* Faith does accompany, *To day shalt thou be with me in Paradise.* The Graces of God are called *Talents*; if we improve them to his use, we make them our treasure. If a Traveler bear treasure in bullion, or in a wedge of gold, and have none coined into currant monies, his treasure will not defray his charges, as he goes. All our knowledge, and whatsoever ability, is God's Gift; and that Gift is treasure in the Nature of it: but it is not currant money in the use of it, except we get nearer and nearer to heaven, our home by it. Good works are the improvement of Grace, and that is the treasure which will pass currant in heaven: For God will reward us according to our works. *Our Conversation is in heaven:* it is there already to entertain us when we come. *Lay up for yourselves Treasure in Heaven:* this is a treasure, which when the earth is on fire, shall not be burnt with it: for that fire shall but consume the Elements; but this is above the Sun and stars, in the Repository of Blessedness, the gracious hand of JESUS CHRIST.

But the heavens and the earth which are now, &c.] Weak Philosophers easily become wicked Atheists: If the Scripture do not in all circumstances jumpe with their *Plato* and *Aristotle*, they will believe *Aristotle* and *Plato* against the Scriptures. It is the madness of vain man, by his own line, to measure the works of God: as if a blind man should not believe there is a Sun, because he cannot see it. Out of this black and tetricall vault, the Devil breathes forth those pestilent damps; quarrels and wranglings against the Divine truth. As, How could the *world* be destroyed with *water*? Grant that the earth was overwhelmed, yet what is this to the world? The heavens remained still untouched. Yet even their own philosophy might teach them to distinguish of the heavens. There is an airy heaven, as well as the starry: and so far this deluge might well extend. For the earth, it was not only at the first covered with water, but with water it is still cimented. And the air doth challenge the name of heaven: so God is said to *Cover heaven with Clouds*, and *to thunder out of heaven:* and the Cataracts of heaven were opened, when the Clouds poured down, whilst all the winged inhabitants of the air, and

mortal dwellers upon the earth (saving those in the Ark) perished; what, can they say, became of the *world*?

Some would have the water, a kind of *Principium* from which other things were derived; and observe it from the very Etymology of *Aqua*, à *qua sunt omnia*. *People* and *Multitudes* are called by the name of *waters*. The *Primum mobile*, which they call the *Chrystaline* heaven, appears, either as if water were congealed into Crystal; or through the diaphanous transparencie of it, did represent Water as clear as Crystal. The Blessedness of Heaven is called, a *Pure River of Water of Life, clear as Crystal*. Such is the excellency of Water, and necessary Concurrence to all Elementarie things: Yet was this God's Instrument to destroy the world. What force is there then in Nature, to cherish and conserve the world, when the seed and matter of it own destruction is wrapped up in it? That which cannot stand by the own power, must be upheld by another's; and must it not then needs fall; when the Supporter lets go his manutenencie? Now what perpetuity, O Atheist, canst thou find in that whole, whose parts are so flexible.

1. *The heavens and the earth.*] The earth is indeed a muddy, sordid, and feculent place, the receptacle of all corruption: well may that perish. But the heavens are pure, bright, ceruleous, sublime, and refulgent; why should so glorious and magnificent a Machine suffer? The earth is but the Nurse of our mortal bodies while they live, and their grave when we die: when there is no more use of her office in that ministration, let her be dissolved. But heaven is full of beauty and solace; and though we shall dwell far above these airy or starry regions; yet it cannot but be some delight to look down upon these inferior objects; and to see that become now our pavement, which was once our seeling. Though the Presence-chamber of the King be most stately and sumptuous; yet his Courtiers disdain not to look into the public hall. Why then should the heavens, so rich and illustrious a Creature, be exposed to this last fire.

Yes, for whatsoever was created for man, was infected by the sin of man: and it is necessary, that this conflagration should reach as far, as did the former corruption. The heavens, Sun, Moon, and stars, though they did not fall under so deep a curse as the earth, yet were all blemished with man's fall. Even these must also be purged; and the means by which God will reduce them to their original integrity, is by fire: It is not then pity that this goodly frame should be dissolved; whether we respect the Maker, the creatures, or men for whom they were created. For God; he was dishonored in their contamination; therefore it is fit he should be honored in their repurgation. That infinite Majesty, who is Purenness it self, will not suffer the least out-room belonging to his Palace or universal Court, to remain unclensed. For themselves, this loss shall redound to their gain: for there shall not be an abolition, but a restitution of them: Nothing shall they lose, but what they may well spare: that substance and perfection which they received from their Creator shall abide: only the defects and blemishes which they had from us, shall be done away. We intend not the perishing of our Ore, when we refine the Gold from the dross. In respect of men, they may well vanish: for the good have a better place, and the wicked deserve a worse. These latter are but rebels, and therefore must be laid up in prison, or the place of execution: the other are God's loyal Subjects, and shall dwell with him in peace forever.

Seeing that sin had so contagious an extent, as to reach unto the very Heavens; well should the remorse of it reach unto the bottom of our hearts. Whither can we turn our eyes, and not read the Characters of our own transgressions? If we look downwards, we read them in the barren and cursed earth: every *Thistle* may sting us, and every *Thorn* be a prick to our consciences: *Praesentemque refert tibi quilibet herba reatum*. If we look inwards, there we find a depraved soul, a mortalized body: every error and distemper in either of them, may well represent unto us the force of this fatal infection. If we look outwards; the creatures groan under the burden of our vanity, they labor to shake off the yoke of servitude; and tell us to our faces, we are their bloody and cruel masters. If we look upwards, the Sun blusheth at our impiety, the Moon looks pale with fear of our imminent vengeance: the Air is troubled with our murmurings and blasphemies. They are sacrilegious fools, that offer to read men's destinies in the stars: but they are ignorant and careless souls, that do not read their own iniquities in the stars. That were a strange pestilence, which could send the infection to a remote country, over the seas: but there is no plague so malignant as sin; that could disperse the contagion through the vast Air, make it pierce through the Clouds, and stick pestilential spots upon the very Heavens. The Heavens do not more send down their kindly influence to the earth, than the earth doth send up her unthankful corruption to the Heavens. The son hath just cause to lament his fathers treason, when he looks upon the ruins of that goodly Manor, wherein he dwelt, and whereof he is disinherited. Let us cast our eyes which way we will, we cannot but behold the lothesome marks of our sins. Well may we say with *David*, *My sin is ever before me*: that leaf of the Book was always open. We may give it a kind of ubiquity or infiniteness, as that royal Prophet ascribes to God: *Whither shall we fly from the presence of sin?* If we should compass the Earth, in every nooke and corner of it we find sin: not our fields and houses, our beds and boords, scarce our Temples, are without sin. In our walks, sin meets us: if we dig, we turn up sin. When we view the desolate footsteps of war, we say, The enemy hath been here: no less may we say of every foot of ground we tread upon, Here hath been sin. If we *fly on the wings of the morning to the uttermost seas*, we descry sins in greater multitudes, than either fishes in the Maine, or sands on the shore. In the day we see Clouds of sins, *In the darkness* we stumble upon sin. If we could *ascend up into Heaven*, there we behold the dear Son of God that died for our sin: Could we look *into Hell*, there be millions tormented for sin. *Sin hath possessed our reins, and covered us in our mothers wombs*. There is not a point of the compass to which we can turn our faces, but *our sin is ever before us*. Shall the Hypocrite hide his sins, as *Rachel* sate upon her fathers Idols? Alas, Heaven and Earth shall discover them, in their contracted stains. But what should we do to cleanse them from this pollution? The Heavens are high; what instruments of man can reach them?

Yes, we have two helps, whereby we may do somewhat towards the purging of the Heavens. Both the breath of our faithful prayers, and the dew of our penitent tears, hath a cleansing quality. *Elias* opened Heaven by his prayer, and by his prayer *David* purged the same Heaven from that infection: *The prayers of the Saints are sweet odors* and Incense, perfuming Heaven and Earth. Let them rise up like *pillars of smoke*, and mountains of Myrrh; till they pass through the Clouds, the airy regions, the Sun and Stars, and present themselves before the gracious Throne of Jesus Christ. The sighs of a broken heart are like pleasant suffumigations

from the hills of spices. Our tears have no less virtue: and against the force the course of nature, they rise upwards, and besprinkle Heaven it self. *Mary* stooped down when she wept, because Heaven was then upon earth: the drops of our contrition mount aloft, because earth is now in Heaven: even Christ, whose body was made of earth, in the glory of his Father. This happy moisture, if it cannot purify the Heavens, yet can wash our souls; so that Heaven will not disdain to receive us. Our tears are the Sea, a good Conscience the Vessel, Faith the Wind, Charity the Sails, and good Works the Oares whereby we sails unto Blessedness. The Israelites went about by the dry wilderness, yet they must cross *Jordan*, before they enter into *Canaan*: certainly, our shortest cut to Heaven is by water; I mean, by our tears. Yet still so far is the sickness of the world, taken by our sin, beyond any Physic that we can minister to it; that nothing but the extreme fire shall be able to purge it.

2. *The Heavens and the Earth:]* Why not the *Water* also? Shall that escape only in this universal confusion? Shall the water be too hard for the fire? Or shall that flame only work upon the Earth with her fruits, upon the Heaven with his Elements, and not upon the Sea with his floods? Yes, *Etiam in aquam grassabitur ignis*. As when the Angel poured out his vial upon the great River, *Euphrates*, the water thereof was dried up: Or, as the fire that came down from Heaven, at *Elijah's* sacrifice, licked up the water that was in the trenches: so this supernatural fire shall consume the vast Ocean; and his deep bottom shall be but the great harth of a chimney for this general combustion. The Apostle mentions not the water, as being comprehended under the terms of *Heaven* and *Earth*: and this burning shall be more conspicuous in the Air and Earth, than in the water.

Seeing the Earth shall be dissolved, Why do we seek so greedily to ram and cramme our desires with it? Worldlings think that *their houses shall continue forever, and their dwelling places to all generations, and therefore call their lands after their own names*: They do but think so: alas, when the Earth perisheth, What will become of their habitations? Doth *Peter* talk of *Tabernacles* on Mount *Tabor*; the glory whereof was scarce to last an hour? A weak old man leaning upon his weaker staff, does not trust his whole weight upon it, lest it mock his vain confidence with a fall. Miserable is that souls condition that rests upon this worlds supportation. When we would disperse a swarm of Bees, we throw up dust amongst them: all the imaginations of political worldlings are scattered abroad and extinct with a handful of dust: the grave shall afford them Earth enough. *Isocrates* compared *Athens* to a fair Curtesan, with whose beauty every man was taken: they would all know her as a Mistress, but not one of them would accept her for his wife: They would fain enjoy her beauty, but not be clogged with her levity. Every man thought himself too good to be her husband; to be her Paramour, none was good enough. Wherein he taxed the inconstancy of that famous City; which having lifted men up to the highest pitch of honor, would instantly hurle them down again to the depth of ignominy. Such a whore is the world: we are caught with her painted fairness, and long to lie with her: but we know her false-heartednesse, and count him a fool that marries her. Do we see a covetous Earth-worm, denying cherishment to the poor, to his family, to his own bowels, to his own soul? there is a fool married to a whore. Do we see another swollen with the Dropsy of ambition, doting more on popular honor, than on virtue and goodness? there is a fool married to a whore. *Agrippa* came into the Judgment seat, *with great pomp*: the

Greek is, *with great fantasie*: all the pomp of the earth is but a mere fancy. A Philosopher said, that *Athens* was a pleasant City to travel thorough, but not safe to dwell in. We may make some use of this world in our journey or pilgrimage; but if we purpose to inhabit here, death and fire will say No to that. We shall at last think of this world, as that Harbinger answered a noble man complaining that he was lodged in so homely a room: *You will take pleasure in it, when you are out of it*: The remembrance of those troublesome vanities shall not a little add to the felicity of our peace in heaven: *Olim haec meminisse juvabit*. *Socrates* was wont to observe, that the argument of Tragedies was the death of Tyrants and bloody Princes: and that none of the Poets ever presented a hog to be slaughtered on the stage: common persons are not noted; but the fall of Princes is *humanae gloria ludibrium*, the mockery of all mortal glory. *Lysimachus* noting what power *Lamia* the Curtesan had with *Demetrius* King of *Macedon*, and that by her instigation he did many unjust and cruel acts; said, That it was the first time, that ever he knew a whore play in a Tragedie. But as a whore is the tragedy of the world, so the world it self is a whore in all the tragedies of the sons of men. *The goods of the unjust shall vanish with a noise, like a great thunder in rain*. The air is troubled, lightnings fly about, the thunders rend the clouds; and now every man leaves the field, and seeks for shelter: but when the storm is over, what remains of all this terror, but a little dirt composed of earth and rain, which men tread under their feet? Great and rich men make such a noise in the world: what with the bravery of their followers, the acclamation of their flatterers, the adherence of their confederates, and the imperiousnesse of their humors, they keep such a thundering, as if they would confound nature it self: Tarry but a little, and death comes down upon them in a shower: then all this noise is husht, and their glory turned into dirt. O then *Lay not up treasures for yourselves upon earth*: You may lay up for your children; that is providence: you may lay up for the poor; that is charity: but lay not up for yourselves, for that is a vain confidence. Why should we love a sluttish and vanishing earth, that have an eternal heaven prepared for us by *Jesus Christ*?

3. *The heavens and the earth.*] Why not the highest Heaven? why not hell also? No, for the sin of man never reached so high as heaven. The Angels indeed fell there, and fell from thence: but man's sin extended not so far. The Court and Throne of God is pure, and needs no purging. And for hell, there is fire enough already; a tormenting flame, never to be put out with any inundation of tears. Both these places are to remain for everlasting, without any change. This fire shall only work upon mortality and corruption; upon heaven and earth, with all things contained in them, saving only those, which God hath redeemed with the blood of his own Son.

Seeing this world shall pass away, but Hell abides forever, it is a mad improvidence, of all places, not to take heed of that. Could our misery last so long as our life, and our life so long as the world, yet all were terminable in time: but what shall put an end to Eternity? The longest life must die: the Stag falls, the Raven vanisheth, the Oak withers; and could a man reach to the years of *Methusalah*, yet he must yield to the necessity of Nature: yea, Nature it self is subject to a final change: time shall abolish all, and this last fire shall abolish time: But hell is an ever-dying life, an ever-living death. If there might be any end of those torments, though after so many millions of years, as there are drops in the Sea, or dusts upon earth, or

as there have been moments of time since time began; it would be some comfort to the damned: But eternity is intolerable, infinite eternity breaks their hearts. Indeed, Eternity is the very hell of hell. If those punishments were no greater than the stinging of Ants, yet eternity is enough to make them intolerable. The present sense of their pain is grievous; but the endlessness of it is their desperation: to think that after so infinite a space, they shall be as far from either end or ease, as they were the first day of their beginning! There is no calamity in this life, but either reason, or time, or hope of end may qualify it: but all comfort is excluded, where the suffering can never be concluded. What shall we call it? Life? why then does it kill? Death? why then does it not kill? There is neither life nor death, but hath some good in it: for in life there is some ease, and in death an end: but hell hath neither end nor ease. Of death it hath the torment, without any end: of life it hath the continuance, without any ease. All that is good, whether in life or death, God hath taken away: the residue he hath mixed together, and thereof composed that fearful cup of vengeance. Yet alas, many men so live as if they were never to die, and so die as if they were never to live again. O sinner, thy life is short, the worlds is not long, but hell is eternal: of whose torments there is no cessation, and from which there is no redemption. Thou canst not have a Redeemer in hell, One thou mayest have upon earth: make him thine own while thou livest, that thou mayest escape that dismal place when thou diest.

Again, seeing these lower heavens must vanish, but there is a Heaven of eternal joy, unto which corruption never could, never shall extend; why do we not unite all our powers to the attainment of it? who would build upon a quagmire, that might build upon Marble or Crystal? Or place his hopes in a Region destined to fire, that might have an inheritance above the danger of mutability? If the joys of this world were durable, yet are they not perfectly pleasant: if they could be truly pleasant, yet they cannot be durable still, duration is the accomplishment, whether of pleasure or pain. The perpetuity of that heavenly Crown is the Crown of assurance. The infiniteness of that Glory were not enough to make us happy, without the Everlastingness: For the more sweet it is to be enjoyed, the more grievous it would be to be determined. The very thought of ending, would abate the comfort of possessing. But eternity does not add more continuance, than contentment to this happiness. What can we find in this life, but wanting and wishing; from whence arise those two tortures of the mind, hope and fear? We rejoice in health; an Ague shakes us: in honor; an affront crosseth us: in riches; a night robs us: in friends; a trifle bereaves us: in peace; a rumour disquiets us: in the Sun; a cloud debarres us: in the favor of Princes, a frown dejects us: in long life, and death a thousand ways disappoints us. O vain soul, to fixe upon that, which is subject to man, which is subject to death, which is subject to time, which is subject to the last fire! The earth is harrowed with war, countries over-flown with water, cities demolished with fire, the sea enraged with storms, the clouds hurried with winds, the air troubled with thunders: none of all these come near heaven. There is no noise, but the songs of Saints and Angels, but the shouts of praises; nothing but tranquility and eternal Comfort within those blessed doors. There, O Christ, establish us in thy rest forever.

4. *The heavens and the earth that are now.*] Now, why, are they not the same that they were before? Is there another heaven, another earth, than those that God made at the first? No

new creation hath abrogated the old: I do not think, there was a mountain lost upon earth, much less a star in heaven, by the deluge. The Orbes keep their courses, the Stars their motions, the Sun knows his rising, and the Moon her going down: *They all continue this day according to thine Ordinances, for all are thy Servants.* The earth retains her steadfastness, because *thou hast established it:* One generation passeth, and another cometh, *but the earth abideth forever.* When God promised the seasonable vicissitude of *cold and heat, Winter and Summer, Seed-time and Harvest, day and night,* after the Flood; this was no new thing; but only that he had ordained from the beginning, and which had been suspended during that great Inundation. Why then doth the Apostle seem to make a difference between the former heaven and earth, and the present? I answer, that he does not ascribe to the world another being, but another condition: nor does he intend to oppose substances (there being an Identity) but the several states of the same substances. The world then perished by water, now it shall be dissolved with fire: here is no opposition between world and world, but between destruction and destruction.

The Conclusion we may gather from it, is this; The world is not eternal, because it hath suffered, and is still subjected to ruin. All Creatures are of their own Nature prone to decay; whatsoever was made of nothing, may be reduced unto nothing. Not the souls of men, not the Angels of heaven are exempted; they all move upon the same poles, they bend to the same Center. And if they were not made immortal by preservation, their Nature could not keep them from sinking to annihilation. Only that is Eccentrique, which was never made: that light, which is the very emanation of the light of God, in which the Saints shall dwell; that Garment, with which they shall be apparel'd; that glory, which we can imagine, but not demonstrate: only that bends not to this Center, Ruin. That which was not made of nothing, is not in possibility of annihilation. All other things are concentrique: there is one common Center to them all; Decay and Ruin. The heavens contain the earth, the earth contains cities, cities contain men: this is Nature's nest of boxes; and they are flexible to fate, made to be changed, and there is a time appointed for their permutation.

Seeing the world goes round, and all things it contains, follow that circular and changeable condition, Why are we inamour'd of it? It is but like a bullet shot from a Piece of Ordinance; that runs and danceth on the ground; which when the ignorant Soldier thinks to take up with his hands, it knocks out his brains. The best of it, is but vanity; the worst, vexation. The very pleasures of it are as a smoky fire in cold weather, whereof the smoke is more noisome than the heat is comfortable. If he that built thy house, should come again after divers years, and upon a review of it, assure thee that it will suddenly fall, wouldest thou not depart from it, to save thine own life? Behold, he that made the world, and is best able to survey the present state of his own workmanship, forewarns us of the imminent ruin: are we so stupid, that for love of these forbidden vanities, we will suffer it to fall upon our heads? He loves Gold dearly, that will run into a room on fire, to fetch it out. What is there in the world, whose center is not Decay? Take the pride of it, which is Greatness; the Preeminence of man over men. What can be wanting to a Prince, which the earth may afford? The confluence of all pleasures, of all riches, waits upon the hand of Sovereignty. Yet alas, what stability is there in earthly greatness? *Dionysius* the second was Lord of four hundred ships, had an

Army of an hundred thousand foot, and nine thousand Horse, besides the richest Magazine or Penuary of any Prince in the world; yet he lived to see himself dethroned, his sons cruelly butchered, his daughters first ravished, and then massacred, all his Allies one way or another destroyed. How mighty was the honor of *Haman* in the Persian Court; What could not he do with the King, with the State? When the Sun shines upon the Dial, every Passenger will be looking at it. There needs no command of reverence, where the King is pleased to countenance. All knees will bow alone even to forbidden Idols of honor: How much more where royal authority enjoins obeisance? Yet is this lofty man advanced fifty foot higher; and (which aggravates the vexation) is hanged on his own Galhouse. One hour hath changed the face of the Persian Court: and he, to whom all knees bowed in the morning, as more than a man; now hangs up like a despised Vermin, for a prey to the Ravens. *Mordecai*, that was in the morning destined to the Galhouse, before night rules over Princes: and *Haman*, that in the morning ruled over Princes, is a spectacle of shame on the Galhouse. Oh the vanity of worldly honor, that mistress of fools and mad men! *Haman* was not the first that fell from such an height, nor is the last. Many an one hath sped no otherwise; to borrow the (not common) words of an English Poet:

—Having done what he can

To work himself into a glorious man:

All's but an exhalation to best eyes:

The matter spent, and then the fools fire dies.

A Gallant goes to some public Duel or tourneament, accompanied with music, many friends, and encouragements: But when he is beaten and wounded by the adversary champion, home he returns solitary and forsaken, in shame and silence. When the May-pole is first set up, there is dancing, and shouting, and rejoicing about it: after a while, boys defile it; and when it is blown down with the wind, they cast it into the fire, and burn it. The world goes round, and all things in it, follow the same motion: At first it was in the hands of plain dealing Laborers and Husbandmen: then was it seized on by tyrants and men of might: From them it was devolved into the dition of Princes: Soldiers and Warriars then invaded it, and it was usurped by Emperors: Indulgent Emperors resigned it into the fingers of Church-men, the Popes challenge it: Now the greater part of it is fallen into the clutches of Lawyers; and who shall get it from them again, is yet uncertain: but round it must go; this is certain. The Sun doth not more duly run his course, than do all things under the Sun. The conditions of men are but as the Spokes of a Wheel; which sometime turns up Prince, and sometime Peasant; now Wise man, and then Fool; today Rich man, tomorrow Beggar. Still it goes round, and changeth, and we change with it; until that universal change of all things shall determine it, in the great Day of *Jesus Christ*.

Are kept in store: Ad verbum, Are treasured up. The Word of God is a kind of Treasury, out of which He bringeth all his Works. *He bringeth the Wind out of his Treasuries. He layeth up the Depth in Storehouses. The Lord shall open to thee his good Treasure, the Heaven to give thee Rain. Hast thou entered into the Treasures of the Snow? Or seen the Treasure of the Hail? Through his*

Commandment the Treasures are opened, and Clouds flee forth as Fowls. The Winds, the Clouds, Snow, Hail Rain, Lightning and Thunder; all pass under the name of his *Treasure*. Even his very Judgments are his *Treasure*: Saint Paul calls his *Patience and Goodness, His Riches*: and those punishments wherewith He scourgeth the wicked, *His Treasure*: for *they treasure up wrath unto themselves*. And although his *Riches* be greater, than his *Treasure*, and He delighteth in *Mercy* more than in vengeance: yet properly a man's treasure is the best part of his riches. If men despise his *Riches*, He will open his *Treasury*: for He that is *rich in Mercy*, is not poor in *Justice*; both being infinite in that infinite *Essence*. Men commit sins by pieces and snatches, like broken fragments of coin: God gathers all these together, *lays them up in store, and seals them up among his Treasures*. *Mala quae facit homo, servat ei Deus, depromenda in tempore suo. Ditescimus bonis Divinis, & Deus quodammodo ditescit peccatis nostris*: the *Mercy* of God makes us rich with his blessings, and we (after a sort) make the *Justice* of God rich with our sins.

Seeing that for the sins of men, the Heavens are *treasured* up unto fire, and even those sins be also a kind of treasure, enriching God with fit matter for the execution of his *Justice*; let us all break them off by a seasonable repentance. Many men make a cursed treasure: as the Apostle chargeth rich worldlings; that they *hoard up wrath* with their wealth, and pain in the midst of their coin: This last fire shall melt their coin, and consume their wealth: but their sin and their pain remains *treasured* up forever. Why should a man desire to be rich in woes, or to abound with torments? No man ever counted dirt a treasure: Is there any mire so filthy as sin? Are we so foolish, to make much of that, which procures destruction? We think sin a pleasure, and sorrow a troublesome copesmate: indeed Sorrow is no good Fellow, no boon Companion, therefore few desire to meddle with it. But at the last, we shall find our sins the greatest troubles, vexing our souls, and gnawing our consciences: but our tears and sorrows are such a treasure laid up in the storehouse of *Mercy*, that we shall be infinitely rich in comfort and glory.

Reserved unto fire.] The various questions concerning this conflagration of the world, wherewith the Schoolmen have troubled their own heads, but not satisfied others, I omit as impertinent and unprofitable. Only concerning the power of fire something would be said. Even natural fire works *ad ultimam potentiam*, so long as the matter lasts: but this fire shall be of another nature, even of a nature (if I may so speak) above nature. Do they say, the Heavens are not exustible? How then be spirits and souls, made of a purer nature, subject to torment in the fire of Hell? The Prophet saith, *Tophet is prepared of old*: the Judge of men and Angels saith, *Go ye cursed into everlasting fire, prepared for the Devil and his Angels*. If with fear, and without curiosity, we may look upon those flames; Why may we not attribute a spiritual nature to that more than natural fire? Though spirits have nothing material in their nature, which that infernal fire should work upon: yet such is the powerful Judgment of that Almighty Arbiter of the world, justly willing their torment, that he can make spirits most sensible of those fiery tortures: and such is the obedible submission of their created nature, that they may be immediately wrought upon by those appointed pains. The spirits of living men are incorporeal, yet how great a sorrow may they conceive to be imprisoned in a loathed and painful body? And may not then mere or separated spirits of Angels or men be

held as easily in those direful flames, and be tormented with the insufferable horror which ariseth from the place, whereto they are everlastingly confined? We may distinguish of fire, as it is it self, a bodily creature, and as it is an instrument of God's Justice: so working, not by any material virtue or power of it own: but by a certain height of supernatural efficacy, to which it is exalted by the omnipotence of that supreme and righteous Judge. If then God hath from eternity created a fire of another nature, proportionable even to spiritual Essences? What should hinder but that the pure quintessentiall matter of the Sky, and the elements themselves, in the end of the world, may be dissolved by fire? Yea, of so different a nature shall the last fire be, from that which it consumeth, that the element of Fire it self shall be dissolved by fire.

All miraculous creatures are better than ordinary natural ones: The Water that Christ turned into Wine, was the best Wine: the same bounty that expressed it self in the quantity of the Wine, shows it self no less in the excellence: Nothing can fall from that divine Hand not exquisite. It was fit that the miraculous effects of Christ, which came from his immediate hand, should be more perfect than the natural. The fire that came down from Heaven upon Sodom had more in it than nature. How strange was the fire that consumed *Elijah's* sacrifice? Many hands are employed for the making of a large Trench round about the Altar, and the Prophet causes it to be filled with those precious remainders of water, which the people would have grudged to their own mouths. But as those that pour down a pailefull into a dry Pumpe, they part with this little in hope of fetching more. The Altar, the Trench is full: a barrel full is poured out for each of the Tribes, that every Tribe might be afterwards replenished. *Elijah* prays, and instantly the fire of the Lord falls from Heaven, and consumes the burnt Sacrifice, the Wood, the Stones, the Dust, and lickes up the water that was in the Trench. With what terror must Israel needs see this fire rolling down out of the Sky, and a lighting with such fury so near their heads: heads no less fit for this flame, than was the Sacrifice. They might well have thought, how easily might this fire have dilated it self, and consumed our bodies, as well as the Wood and Stones; and have lick'd up our blood, as well as that Water? I know not whether they had the grace to acknowledge the Mercy of God, they could do no less than confess his Power, *The Lord is God, The Lord is God*. Cannot the same Power provide another fire, to make a whole burnt sacrifice of the world? Far be it from us to doubt it, when he hath said he will do it.

Seeing the whole world is but a great house, and the end of it is to be burned; happy are they that have provided themselves of another not subject to fire. Wherefore is it called *Immobile regnum, a kingdom that cannot be shaken? An eternal house? An immortal mansion? Into which no Thieves can break through?* But to show that this fire cannot come at it, that it is far above the reach of ruin? The joys of Heaven should lose one privilege, which they have above the pleasures of Earth, if they could be mutable. If men find such fair contentments in this their prison, What will the liberty of God's own royal Court afford us? If in this stormy time of tears we meet with such comforts, What may we expect in that everlasting Sun-shine? If this corruptible world, set up for a short time, as some Tent or Cottage, be so gorgeous; that many desire no other Heaven: What estimation should we make of that eternal Palace, prepared before all worlds, for the greatest manifestation of his glory? This world of ours,

which holdeth a middle state between Heaven and Hell, and (in some sort) participateth of both; doth not so far surpass Hell in beauty; as it is excelled by that Imperial Court of Heaven, contrived by his own wisdom, as agreeable to the State of almighty God. There, there let us lay up our hearts; that when this whole world is on a flame, our Inheritance may be safe, and ourselves established in it forever.

Reserved unto fire.] Here is offered to our observation, the great difference betwixt the former destruction of the world, and this latter: That by Water, this by *Fire*.

1. The Heavens then had their Dropsy, and drowned the world: now they shall have their Feaver, and burn the world. It seems the world was then too hot, and therefore was Water sent to cool it: now it shall be too cold, and this Fire shall come to enflame it. Indeed, before the Flood, men were given to inordinate and unnatural Lusts: to fury and wrath, which is *Excandescencia*, a chafing or fuming sin: and to uncleanness, which the Apostle calls a *Burning*: these sins were fitly punished with an Inundation of Water. Toward the latter end of the World, *Charity shall wax cold*, Piety be nipped with a Frost, and *Faith* almost starved to death: and the World thus benumbed, shall be set on Fire. Or shall we rather say, this Judgment of Fire shall be proportionable to the present state of sin? As many heats contracted in the body are a preparation to the Fever: so Pride, Ambition, Drunkenness, filthy Concupiscence, Envy, Malice, and such intemperate heats in the soul, do justly provoke and call for a Dissolution of the World by Fire.

2. Of the Flood, the world had a fore-knowledge one hundred and twenty years before it came; whereby men might lay hold on the opportunity of repentance. Hereupon some made provision against it, and were saved. But this last Fire shall break out in an instant, and consume all. *Noah* knew when the Flood would come, and by God's Direction furnished himself of a sufficient Refuge. But this Day of Fire is known to no man, to no Angel. The Dog-star hath a pestilent breath, an infectious exhalation: yet because we know when it will rise, we clothe ourselves, we diet ourselves, and we shadow ourselves, to a sufficient prevention: But Comets and blazing Stars, whose significations or effects no man can interrupt or frustrate, no man foresaw. No Almanac tells us, when a blazing Star will break out, because the matter is carried up in secret: No Astrologer tells us, when the effects will be accomplished; for that is a secret of an higher Sphere than the other. Some Prognosticators have ghesed at the time of Thunder and Lightning, and been deceived: but which of them could foretell, that in such a Yeare such a City should be burned, or such a Countrie overflown? The last Day shall suddenly break in like a *Thief*, and entrap like a *Snare*: like some unexpected Thunder-clappe, awaking men from their quiet sleeps. If a man should suddenly start from his slumber, and see his house on fire about him, his Friends bewailing, but not being able to help him; it were cause of strange Amazement. Death is but a sleep in the bed of the Grave: in how terrible a plight must the wicked man rise, when he shall be enclosed within those comfortless extremities? He shall have on the one side his sins accusing him, on the other side Justice threatening him: Above, an angry Judge condemning him: Beneath, Hell open, and the boiling Furnace ready to devour him: Before, those merciless Fiends haling him: Behind, the Saints and some of his nearest Friends not only

forsaking him, but rejoicing and praising God for Justice in his damnation: Within, his conscience tearing him; without, the powers of heaven shaken and dissolved, the elements melting, the whole world flaming, and all damned souls crying and cursing round about him. O intolerable indignation of the Almighty; which he shall neither have power to resist, nor patience to endure, nor place to avoid!

3. The Deluge did but invade a piece of the world: it did no harm to the heavens, from whence it fell: it did not put out those lights, it did not quench those heats: but this last fire shall burn the furnace it self, and annihilate those heavens that breathe it out. If *Noah's Dove* found no place for her foot by reason of the water, what room will be left for the sinner in the midst of this universal fire! *If the just shall scarcely be saved, where shall the ungodly appear?* To go forward, it will be intolerable: impossible to go back: to turn aside, unavaileable. So extreme will be the astonishment, made up of sorrow, shame, and fear; that the guilty sinner will be desirous, if it were possible, even to hide himself in hell, rather than stand his trial: like some desperate malefactor, that had rather go to the galhouse in private, than be brought to the public Sessions.

4. The Deluge came upon the world *Paulatim*, by degrees: this fire shall come *Sabito*, on a sudden. God was then *forty days* a raining upon the earth, before the Flood did bear up the Ark: so that still men shifted places, according to their best conveniences: from the valleys up to the higher grounds, from thence to the loftyest mountains, and again there, to the towers and tallest Cedars; Death and Destruction following after them in a slow march. Beside that fear and hunger did in many of them save the Flood a labor; they had time to take breath, the happy space of repentance; and though the waters would not be entreated to spare their bodies, yet that other Deluge of their own Tears might eternally save their souls. But this destruction by fire is altogether sudden: it shall not begin with one piece of the world, and so proceed on to another, as material fire does in an earthly building; but consume all at once. Therefore He that best knows it, because He will do it, compares it to *Lightning*, which quickly flies from East to West, and that chosen Vessel says, it shall be done *In a moment, in the twinkling of an eye*. Those are the greatest mischiefs, which are least discerned: the most insensible in their ways, come to be most sensible in their ends. In the societies of men, States and Common-wealths; twenty rebellious drummes make not so dangerous a noise, as a few whisperers and secret plotters in corners. The Cannon doth not so much hurt against a wall, as a Myne under the wall: nor a thousand enemies that threaten, so much as a few that take an oath to say nothing. It is the concealment of the last day, that will be terrible to those men one day, that have not prepared themselves every day. It was a noble answer of a mean favourite to his Prince; who had threatened one day to come and see what cheare he kept in his house, and understanding afterwards how bountiful and expensive he was at all times since, far above his state and revenues, reproved him for a prodigal waster of his fortunes: but he humbly replied; Your Highness promised to eat with me one day, and because I did not know which day, I made the better provision for you every day. We are sure there is a day when our Lord will come: therefore to trim up our houses, our Consciences; to furnish our souls with the best Viands, Faith, Charity, and Repentance; is

not to our loss, but gain: He will not tax us of lavishnesse; but rather having *supped with us* in grace, take us home to his Kingdom, to *sup with him* in everlasting Glory.

But if this fire be so universal, how then shall the Righteous escape? [Question.] Can they avoid so supernatural a flame? Yes, how were those three mortal Servants of God delivered in the midst of that fiery furnace? Were the hairs of their heads singed? or was the smell of fire upon their garments? Their persecutors were destroyed with the very breathing of that Oven, themselves were not hurt with the flame. What was the reason? There was a *Fourth among them, and his form was like the Son of God*. So when the whole world shall be turned into a burning furnace, the godly have One among them, that will secure their preservation; even their blessed Redeemer, the almighty Son of God. If he could keep mortal men from the power of natural fire, he can as easily from the force of this supernatural fire save his immortal Saints. I deny not, but that even the Saints and Angels may be touched with the terror and astonishment of this dreadful day: not for any danger which they can fear towards themselves; but at the greatness of the Lord's Indignation: As a harmless child will be afraid at the fury of his father, though it be against his bondsman: or as a tempestuous sea will strike some astonishment even into him, that standeth safe on the shore. If the heavens and earth fly before his presence, well may the sons of men be abashed. When *Gideon* went against the *Midianites*, instead of whetting swords, sharpening spears, and fitting of armor, he only gave order for empty pitchers, and lights, and trumpets. The cracking of those pitchers shall break in pieces that *Midianitish* clay: the kindling of those lamps shall extinguish the light of *Midian*: those trumpets sound no other than a soul-knell to all the host of *Midian*. There shall need nothing but noise and light, to confound that innumerable Army. Now if the pitchers, and brands, and trumpets of *Gideon*, did so daunt and dismay the proud troupes of *Midian* and *Amalek*: who (can we think) shall be able to stand before the last terror; when the trumpet of the Archangel shall sound, and the heavens shall pass away with a noise, and the elements shall be on a flame about our ears?

Seeing the world shall be determined in fire, let us look in time to our own preservation. No denial, no defense, will serve at that day, either to countenance or to cover our sins: It will be in vain to offer, whether excuse or entreaty: no place remains for the one, no pity for the other. Nothing will be granted, which shall then be required; because nothing was performed, which was before commanded. When a man's house is on fire, he does not so much look to his lumber, and trash, and ordinary stuff, but he labors to preserve his treasure and Jewels, his deeds and evidences: This great house of the world will shortly be on fire: it will be our vain folly, to seek the saving of any temporal things; for they shall not escape this combustion: but let us save the Jewels, our dear souls: the evidence, our faith in the Covenant of God, made unto us in Jesus Christ. *Let not him that is on the house top, come down to take anything out of it; there is nothing in it worth his care*. No, let him make sure his Jewel, and his Charter in the blood of his Redeemer: if that be safe, *pereat mundus*: Let Christ be ours, and our souls his, and though the world be on a light flame, we shall not perish.

Reserved unto fire.] The Law of God was given in fire, and in fire it shall be required. That they might see what was due to their sins, they behold the fire above, representing the fire that

should be below them. We may all tremble at the resemblance. The trumpet of the Angel called only Israel to the one: the voice of an Archangel, the Trumpet of God shall summon all the world to the other. There mount *Sinai* was only on a flame; here the whole world shall burn. There was fire, smoke, thunder and lightning: here a fiery stream issuing from the Lord shall melt the elements, and dissolve the heavens. If such were the proclamation of God's statutes, what shall the Sessions be? What shall become of the breakers of so fiery a law? Only the fire wherein it was delivered, was but terrifying: but the fire wherein it shall be required is consuming. Therefore will the supreme Judge hold his Assizes in fire: nor is only the Law thus required, but even the Gospel. *He will come in flaming fire, taking vengeance, not only on them that know not God and his Law; but even on those that obey not the Gospel of Christ.*

To recover us from our willful fall, he came down from heaven, was borne in poverty, and lived in pain, and died with intolerable torment and scorn. Witness the wounds he endured, witness the earth that trembled, witness the heavens that drew in their light, when his death was in action. Where is our thankfulness, where our obedience? How have we answered his holy inspirations? How have we used the means and opportunities, which were presented us for our salvation? What desire had we of those works of mercy which he commanded? Where appeared in us that Charity which he commended? Is this the account we make of his sufferings? Is this our estimation of his more than precious blood? Rebellion against God's mercy is so much worse than disobedience to his Justice, as his mercy sweetens all his works, as his mercy redeemed us, when we were forfeited to his Justice. Even this Ingratitude shall be required in fire, and the Lord will judge it in that universal burning. When *Joseph* said to his brethren, *I am Joseph your brother, whom ye sold into Egypt, they could not answer him*, for they were astonished at his presence. When Christ shall show that blessed Head which was crowned with thorns, those sacred hands which were pierced with nails, that holy side which was thrust through with a spear, and say, Behold I am *Jesus* your brother, whom your sins once sold into the hands of *Pilate*, and have ever since daily crucified by your unthankful relapses, and repetitions of the same iniquities; they must needs be speechless. O then let us follow the counsel of him, that would be our Advocate, before he will be our Judge! and enter into Judgment against ourselves, that when we shall appear in that great Audit, he may find us beforehand judged, & forever forbear to condemn us.

Against the day of Judgment.] We find four Advents of Christ. 1. *Verbum ad carnem*, when the Word took flesh. 2. *Caro ad verbum*, when he began to execute his office. 3. *In carne soluta*, when we lie on our death-bed, then he comes to comfort us: the God of life comes in the hour of death. 4. *In carne restituta*, at the Resurrection: when our old mother shall be delivered of her last burden, when a fever shall calcyne the corrupt body of this world. There is *Iudicium Discretionis*, which is done here; *For Judgment I am come into this world*: and there is *Iudicium Retributionis* hereafter; *God shall Judge the secrets of man by Jesus Christ*. There is a judgment of election, before the world began: and there is a judgment of reward, when the world is done. Concerning this last and great *Day of Judgment*, I desire briefly to touch upon these particulars: The certainty, the uncertainty, the integrity, the impartiality, the fatality to the wicked, the consolation to the Just.

1. The certainty of it: *Heaven and earth shall pass away*, but not that *word of God*, which hath decreed this judgment. Of this infallible expectation we have frequent warning: *The Sun shall be darkened, the Moon shall not give her light, and the Stars shall fall from heaven*. Great Eclipses have been terrible to poor mortals, and the darkness at our Savior's Passion was the wonder of the world: If it were such at his suffering, what shall it be at his glorious appearing? When the Master of the family dieth, the house is troubled, the servants lament, and put on mourning garments: When man, the Tenant of the world is near his end, and coming to answer for his rent; his old friends and servants, the Sun, Moon, and Stars, clothe themselves in black, and become his mourners. Nor do these only wait upon this great funeral; but the earth shall tremble, and the seas roar, when *men's hearts shall fail them*. Vehement earthquakes, and the inundations of mighty waters have been terrible: how much more when the vast Ocean shall rage, and the massy globe of the earth totter?

How obdurate be those hearts, whom this consideration does not terrify. Physicians, in dangerous diseases, give a special regard to the 7. day, which they call critical; and observe what strength nature hath to repel it, & thereby judge of the patient. We all labor of the spiritual sickness, Sin: and the day of Iudgemēt is truly a critical day: if the remembrance of that cannot discover some hope of reformation in us, we are not like to escape. We are busily intēt in our observations upon climactericall years for particular persons, and periodicall years for the life of states and kingdoms: but we consider not our own critical day, and what assurance we have of the everlasting Kingdom. We exercise our curiosity in marking, that *Adam*, the eldest of the eldest world, died in his climactericall year: and *Sem*, the eldest son of the next world, in his: and *Abraham*, the Father of the faithful, in his: and the blessed *Virgin Mary*, the Garden where the Root of faith grew, in hers. But they whose Climacterickes we observe, did spend their observation upon other critical days; the expectation of the *Messias*, the end of their lives, the preparation for death. The Pharisees pretended that if *they had been in their Fathers days, they would not have been partakers of the blood of the Prophets*: and shall we, who live in the days, not of the Prophets, but of the Son, kill those Prophets again, and again crucify that Son, for all those evident Indications that are afforded us? Shall we study, and seek, and find out such critical days, as are fittest to forsake Christ in? Now, Religion is in a neutrality in the world, and this is my day, the day of liberty: Now I may make new friends, by changing my old Religion, and this is my day, the day of advancement. This is a fearful *Crisis* or indication of spiritual death. Physicians speak of their critical days, that the first is *Index*, the next *Iudex*. So we have two main critical days, our life, and our death: the former is *Indicatory*, the latter *Iudicatory*: that declares what we are, this concludes what we shall be: the one is for consultation, the other for Sentence. There may be some hope of convalescence in the first: but if we amend not before the second, we must perish. In the first we have leave and time to judge ourselves: otherwise, the Lord will judge us in the next.

Yea, we have many critical days, to prepare us for that great day of Determination; and them we may distinguish, like natural days, into seven. First, the day of Trouble and affliction, which is therefore called *the day of visitation*: because in trouble, the Lord, our good Physician, doth visit us. Men think that God is removed from them, when they suffer calamity: as the Israelites do but want water, and presently cry, *Is the Lord among us, or no?* As

if God could not be with them, and they athirst? Either he must humor carnal minds, or be distrusted. If they prosper, though it be with wickedness, then God is with them: If they be crossed in their own designs, straight, *Is God with us?* It was the way to put God from them, to distrust, and murmur. If he had not been with them, they had not lived: if he had been in them, they had not murmured. We can think him absent in our want, and cannot see him absent in our sin: yet wickedness, not affliction, argues him gone. Yea, he is then most present, when he most chastises. We measure not the visitations of great persons, by their apparel, by their equipage, by the solemnity of their coming; but by their very coming. If the Lord come unto us, though it be in sickness, though in calamity, it is our critical day: and if we make him welcome, and entertain him with patience, it is an argument he would not lose us, that by any means seeks us. Secondly, penitent sorrow for our sins is a right critical day: when the conscience is molested with the pains of a bleeding remorse. This day hath an Evening and a Morning; a sad guiltiness in the soul, but a cheerful rising of the Sun. The Evenings and Mornings made *days* in the Creation, but there is no mention of *nights*: Our sorrows for our sins are Evenings, but they determine not in night: *There is joy in the Morning*; a day of solace; when the Spirit broken and dejected in it self, is acquitted and comforted by Christ. Thirdly, this Remorse sends us to a third critical day, to a devout hearing of the Word, and faithful receiving of our Savior, in his Institution of the Sacrament: conforming our life to those sacred Rules, and walking worthy of so inestimable an honor. Fourthly, thus having walked with God three days, we are prepared for the storms of the fourth, the day of our dissolution and transmigration from hence. Sins, sorrows, and troubles have so embittered our life, that there is no *bitterness in the remembrance of death*. Sickness hath disabled us to receive meat, and made it our fasting day, our Eve, to this great Festivall of our Translation. Fifthly, this day of death shall deliver us over to the fifth, the day of our Resurrection: for how long soever that day be in the grave, there is no day between that and the Resurrection. Then shall all men be re-appareled with their own bodies; and they that have made good use of their former days, shall be super-invested with glory. Only the ungodly shall be condemned to their old clothes; their sinful bodies; and have no addition, but of immortality to torment. Sixthly, this day thus reinvesting our soul in our body, and our body in the Body of Christ, shall present us both body and soul to our sixth day, *The day of Judgment*: which is truly, and in a literal sense, the critical, the Decretory day; rewarding the wicked according to their demerites: And having passed upon the faithful the Judgment of Approbation, they shall also be assistant in that Session, and judge the world of evil men and Angels. Seventhly, after this, we shall be possessed of our seventh day; that everlasting Sabbath in the rest, the joy, the sight, and glory of the blessed Trinity: where we shall live, without reckoning anymore days forever.

2. The uncertainty of this day bespeaks our preparedness. When the disciples asked Christ concerning the Sign of his coming; he answers them with a *Qualis*, not with a *Quando*: he describes the manner, but conceals the Time, such signs shall go before, he does not determine the day when the Judgment shall come after. Only he cautions them, with an *Attendite ne superveniat in vos repentina dies illa*: for as a snare it shall come on them that dwell on the face of the earth. The bird little thinks of the snare of the fowler, nor the beast of the

hunter; this fearless rangeth through the woods, the other merrily cuts the air: both follow their unsuspected liberty, both are lost in unprevented ruin. Against public enemies we fortify our coasts, against private thieves we bar our doors, and shall we not against the irremediable fatalitie of this day prepare our souls? It is favor enough that the Lord hath given us warning: the day is sudden, the warning is not sudden: the old world had the precaution of sixscore years; and that (we cannot deny) was long enough: but we have had the prediction of Christ and his Apostles, of above fifteen hundred years standing; besides the daily sound of those Evangelical Trumpets, that tell us of that Archangelical Trumpet in their Pulpits. *Qui audit tonitrua, metuit fulgura*: when we hear the thunder, in a dark night on our beds, we fear the lightning: Our Savior's Gospel, premonishing of this day, is like thunder; if it cannot wake us from our sins, the Judgment shall come upon us like lightning, to our utter destruction. But *I will thank the Lord for giving me warning*. The thunder first breaks the cloud, and makes way for the lightning, yet the lightning first invades our sense: All Sermons upon this argument of the last day, are thunder-claps; yet such is the security of the world, that the sons of thunder cannot waken them, till the Father of lightning consume them. *Dedisti metuentibus te significationem, ut fugiant à facie arcus*, saith that royal Prophet. The Huntsman doth not threaten the dear, or terrify him; but watches him at a stand, and shoots him. But God speaks, before he shoots: takes the bow in his hand, and shows it us, before he puts in the arrow, to wound us. Saint *Gregory* hath a meditation, which by way of similitude doth lively express this point. Mariners have made their voyage, and are returning home: when on a sudden the winds rise, and the seas begin to be troubled: first they are set upon with lighter waves, then with fiercer billows; then little bals of fire are seen rolling on the face of the waters: now they labor with all their powers, and unlade the vessels of those precious merchandize, for which they made their unhappy voyage. But still the unexpiable rage of the sea ceaseth not, till it hath swallowed the ship: some sink with it, and others by help of a little bark get to shore. We are all put into the vessel of mortality; & all those signs preceding the *day of Judgment*, are so many successive waves prognosticating this universal shipwreck: and now worldlings would throw overboard their unblest traffike; the covetous despiseth his riches, the voluptuous his pleasures, the ambitious his honors: they have ventured all their life for those sins, and now they would be rid of that venture with all their hearts. The main storm comes, the earth trembles, the Ocean roars, the elements melt, the heavens dissolve, the huge Caricke of the whole world perisheth: Those that have put all their fortunes and estate in that one uncertain Bottom, must perish with it: But the Children of Grace have a little Pinnasse, the Church of Christ; and this carries them safe thorough the fire, as *Noah's Ark* bore him thorough the water, and lands them in Heaven, where they are welcomed home with Songs of triumph.

We are all God's Creatures, and he hath an indefeisable right in every man: yea, we are his Factors, and he hath sent us into this world, as into a strange country to traffike for him. *Estote Factores verbi, non actores*: *Bee ye doers of the word*, not actors, for that is but to play Religion, like hypocrites: Actors do but represent things done, and personate other men. But we are Factors; and the commodities we are trusted withal, are first heavenly Graces, and then a competency of temporal things. The trade we drive is our good Works, and all we can

return to our Masters profit is but his Praise and Glory: the whole benefit of the voyage redounds to ourselves: not He, but we may be the better for it. At last that great Merchant calls us home, to this universal audit, when every Factor must bring in his accounts. They that have advantaged their Lord and traded to his honor, shall be honored by him forever: But these slothful servants, that have trifled with his Talent, or mis-spent it, shall be cast into that prison of unthrifths and beggars, which is full of all wants, but the want of torments. The wise Merchant; that preponders his future reckoning, will carefully look to four houses under his charge: His ware-house, his work-house, his clock-house, and his Closet or counting-house. Our Ware-house is our Heart; wherein lie all those precious Commodities deposited to us from Heaven: our knowledge, with all our Graces, and spiritual abilities: if lusts and malicious thoughts break in like thieves, and robs us of those celestial Wares, we are undone. Our Work-house is, as it were, the Shop of our good Actions, wherein by way of holy commerce, we retaile those dear Commodities of our Master, to his gainful use: if we have learning, we instruct the ignorant; if we have riches, we comfort the poor; if authority, we protect the innocent: whatsoever Grace we have in the Ware-house of our Heart, we bring it forth into the Work-house of our life, and do good with it. Our Clock-house is to be regarded too: Whither we consider it in relation to our speech, and discourse, for the Tongue is the Clock of the Soul: if the Clock go false, if our talk be ungracious; lying, swearing, or profane; we are factors for hell, rather than for Heaven: Men may know by the Clock-house, what stuff is in the Ware-house; for *out of the abundance of the heart, the mouth speaketh*. Or we may consider this Clock, in respect of our time: the good Husband still minds how the day goes with him; and therefore so follows his business, that he may have done before night. They are injurious Sextons to their own souls, that set the Clock back; that make it stand at two in the afternoon, when it is six in the evening, even near the Sun-set of their ends; that they might more securely follow their pleasures. No, let the Clock go right, think of the time, meditate on the uncertainty of thy life, the certainty of thy reckoning; and work out thy Salvation in time, that thou mayest rest when time shall be no more. All men are called to Repentance: do you hear some answer, Yes, tomorrow, Lord; or next week, Lord; or next year, Lord? Sure, their Clock does not go right. God hath another Clock; and it may be twelve by His, when it is scarce five by theirs: he summons them by death, when they think they have many years to live. The last is our Counting-house, and that is our Conscience; where we find written all our receipts, and all our layings out. No false reckoning can be found in this Book; it will speak the truth to a penny. Trades-men's books may lie, stewards books may err; there is no error in this. In respect of our receipts, we cannot with that *unjust steward set down fifty for a hundred*: nor can we, in regard of our layings out, set down a hundred for fifty. This book is written by another hand than ours; even the Lord's: and certainly, the Lord can read his own hand. There have been some that could stupefie the voice of their Conscience; never any could obliterate the writing of their Conscience: they could stop the sound of it, as it is a Trumpet; they could not scrape out the Characters of it, as it is a Book. Happy are we, if we can get the blood of Christ, to wash out our debts; and the merits of Christ, to stand for our accounts: only this reckoning shall pass in the *Day of Judgment*. For as our Conscience leaves us here, so the Almighty Judge will find us hereafter.

To conclude; the weakest memory here present, may easily think on these four Houses: and if we keep them well, we shall prove happy Christians. But the *Day of Judgment*, thou sayest, is *far enough off*: It is more than thou, or any man, or any Angel knows. Yet grant it far off to the world; it may be near to thee. *The day of Judgment is remote, Thy day of Judgment is at hand*: and as thou goest out in particular, so thou shalt be found in the general. Thy passing-bell and the Archangels Trumpet, have both one sound to thee. In the same condition that thy soul leaves thy body, shall thy body be found of thy Soul. Thou canst not pass from thy death-bed a sinner, and appear at the great Assizes a Saint. Both in thy private sessions, and the universal Assizes, thou shalt be sure of the same Judge, the same Jury, the same Witnesses, the same Verdict. How certain thou art to die, thou knowest: how soon to die, thou knowest not. Measure not thy life with the longest; that were to piece it out with flattery: thou canst name no living man, not the sickest; which thou art sure shall die before thee. Daily we follow the dead to their graves, and in those graves we bury the remembrance of our own death with them. Here drops an old Man, and there a Child; here an aged Matron, there a young Virgin: with mourning eyes we attend them to their Funerals; yet before we lay the Rosemary out of our hands, the thought of death hath vanished from our hearts. When an Hog lies bound under the knife to be killed, he makes an hideous cry above any other Creature: hereupon the other Swine come running in, and they grunt, and whine, and keep a fearful noise: but as soon as the dying Beast hath ceased, they also are silent, and return to the filthy mire as carelessly, as if no harm had been done. When we lose a Neighbor, a Friend, a Brother, we weep, and howl, and lament, as if with *Rachel*, we could never be comforted: But the body once interred, and the funeral Ceremonies ended; if we do not stay to enquire for some Legacies, we run back with all possible haste to our former sins and turpitudes, as if there had been no such matter. Alas, that the farthest end of all our thoughts, should be the thought of our ends! Death is but our apprehension, like the taking of a Malefactor; but it sends us to the Session, and that either to forgiveness or execution. O then, let us repent in life, that we may find comfort in death, and be acquitted at the *Day of Judgment* by *Jesus Christ*.

3. The Integrity of the Judge, and of his Judgment, comes next to be considered. There is no Name of God so often mentioned in the Scripture, as that of a *Judge*; no action so often, as that of *Judgment*. Many Names of God be sweeter, none frequenter. Even where the Lord is glorious with all his Titles of Mercy, still there comes in one Title of his Judgment: where he is *slow to anger*, even there he does *not acquit the guilty*. The first coming of Christ was in weakness, because he was then to be judged: his second shall be in power, because he is now to judge. Then, like a feeble unweaponed *David* against that mighty Giant of Hell, that *Goliath*, Satan: now, like an armed and angry *David* against wicked and unthankful *Nabal's*. In vain have I kept his Flocks safe in the Wilderness, that will not give a little bread to my hungry followers. Have I been so bountiful to the rich Churls of the World, and do they deny a small relief to my poor members? Then he came like a *soft Dew upon the Grass*, now he shall come like Thunder in the Clouds. Then he *came unto his own*, and they knew him not; now *all eyes shall see him*, and all tongues confess him. Then he came in private, from the womb of his Mother; now he shall come in public from the Throne of his Father. Then, with a few

Apostles; now, with thousands of Angels. Then, with a Star in the East; now, with the Heavens on Fire. Then, as a Lamb; now as a Lion: Then, to save the lost, now, to condemn the lost. Then as a Subject to *Caesar*; now, the King of kings. Then, O Man, *Venit ut tuus*, He came as thine: now, *Veniet ut suus*, He shall come as his own, and appear himself: Then He, poor Man stood before *Pilate*, to receive his Sentence; now *Pilate* and *Herod*, and all the Potentates of the Earth must stand before Him, and undergo his dreadful Doome. Then He had a Reed for his Scepter, and Thorns for his Crown: now, He shall break the Nations with a Scepter of Iron, and his *Throne shall be like a flaming Fire*. At his Birth, only *Jerusalem was troubled*; and at his Death, some tender-hearted *Women wept*: but at his Comming to Judgment, *All the Kinreds of the Earth shall mourn before Him*.

It is Christ then that shall be our Judge; He to whose contumely did tend all our misdeeds. He, whose Majesty we have dishonored, whose Mercy we have despised, whose Glory we have abased, and whose Goodness we have abused. He, whose Presence we have profaned, and whose Patience we have mis-interpreted, either for Ignorance or Allowance of evil. But we shall find neither of both in this impartial Judge: There are six principal Refuges of the guilty before the Judgment-seats of mortal men. If either the Judge may be deceived through Ignorance, or made partial with Favor, or overcome with Power, or melted with Pitie, or corrupted with Monie, or persuaded with Oratory: but all these Forts of confidence fail before this Tribunal.

1. This Judge cannot err through Ignorance, for *All things are naked and open to his eyes, with whom we have to do*. He knoweth our goings out and our comings in: *The Lord knoweth the thoughts of man, that they are but vain*. There is nothing so quick as thought, nothing so free as thought, nothing so secret as thought, (the Devil cannot know our thoughts, but by conjecture or inference) nothing so boundless as thought: nature hath set no limits to the thoughts of the soul. Yet, *Thou, O Lord, understandest our thoughts long before*. To know them, when they have being, is much: but to know them before they were, is only God's peculiar. Man himself does not know today, what he shall think tomorrow: God knows it, and knew it from all eternity. He understood what thoughts the soul would create, before He had created the soul. *Adam* would fain have hidden himself from God, when he found him naked in the cool of the day: such a desire is in every guilty sinner to hide himself from Christ, when he comes to Judgment in the Evening of the world: but it is not possible. The wicked shall call to the Mountains, *Fall on us*, and to the Rocks, *Cover us*; but to what purpose? *Alas, In the Presence of the God of Jacob, the Mountains skip like Rammes, and the little Hills like young Sheep*. Yea, at that Day there shall be neither Rocks nor Mountains left to hide them. As it is intolerable to abide his Presence, so it is impossible to avoid it. He saw *Nathaniel* under the Fig tree, and *Elias* in the Cave. He sees the Thief in his darkest night, and the Adulterer when all the doors and windows are shut. He saw *Fa·lx*, without the help of his dark Lantern, when he labored in that black Vault or Mine under the Parliament-house. He sees all the plots of the Jesuits against his Church: they delude all Princes, but the Prince of Heaven, and He sees their villainy. He sees them that are in Hell, who see nothing, not themselves. He knows our most secret sins; to repeat those we do not remember, to reveal also those we would hide, and to convince us of those we would deny.

2. This Judge cannot be forestalled with favor, for *He is no Respector of Persons*. The poorest Beggar shall find as good Audience in this Court of Justice, as the greatest Monarch in the word. Christ will judge most justly, even those that have judged most unjustly. *Pilate* shall find Justice from Christ, Christ found none from *Pilate*. *Take Him*, saith he to the malicious Jews, *I find no fault in Him*. No fault in Him, O *Pilate*, and yet doest thou condemn Him? Where was the fault then? Surely in thee, O *Pilate*. He will not deal so with thee; thou shalt have Justice.

3. He cannot be overborne with power; for *All power is given Him both in Heaven and Earth*. With many Judges on Earth, a Lord's Message, or a Ladies Letter may do much: and let the poor man's complaint be never so honest, if it trench upon great Ones, it must not be heard. Favor is the Mistress, toward which all the Bowles of Authority run Bias. Such Magistrates are like Spaniels, which ever hunt that way their Master looks. But those unrighteous Judges, that have been led by favor below, shall find least favor above. It will be a poor excuse for an act of Injustice, Such a Lord commanded me: Him for persuading, and Thee for yielding, the Lord of Heaven shall condemn you both. Now men deal with our Sermons, as they do with our Tithes: when we preach Judgment, they sue out a Prohibition from an higher Court, or a Protection from the Chancery, their Mercy-seat, or a Commission for Composition: but whither will they appeal from this Court, the great Star-chamber of Heaven?

4. He cannot be moved with pity. There was a time, when upon the condition of repentance, He proffered padon: but the time of Mercy is past, this is the Day of Justice. Time was, when He poured forth his precious Blood to expiate their sin: but now *There remains no more sacrifice for sin*. Time was, *He wept over Jerusalem* in compassion; now let Jerusalem weep out her eyes, there is nothing but indignation. His Meekness shall be turned into Wrath; and He that before wept for the misery of sinners, will now *laugh at their destruction*. The Lawyer, whiles he is an Advocate, pleads his Clients cause, though •t be not good: but being made a Judge, he sentenceth the cause, without respect to the Client. Christ is now our Advocate, and He pleads our cause; and mediates for our very sins: but at the last Day his Office is to Judge, and He will give a most righteous Sentence.

5. He will not be corrupted with Bribes; yea, those that have been so corrupted, He will condemn. The wealthiest Miser must come before Him naked and empty handed. In his Infancy the *Wise Men* presented Him Gold, and they are wise men that in this world bring Him such offerings. With thy Gold and Riches feed the hungry, and clothe the naked, while thou livest: else at the Day of Judgment it will not be taken. What wealth shall any man have left, when the whole world is on fire? Only what the hand of Charity hath given Christ here, He will abundantly repay there: And as we use, upon the wall of Hospitals and Almshouses, to write up the name of the Benefactors: so those beneficent souls, that have comforted the needy members of Christ on Earth, shall find their names written in Heaven. Other rich Churls shall undergo *Magus* his Doome, *Themselves and their money must perish together*.

6. He cannot be persuaded with arguments. *Tullius* is weak, and *Tertullus* a fool, to think that eloquence shall carry it there. Let not the greatest Clarkes, who have led wicked lives, hope that at this Assizes their Book shall save them. They may be condemned for the former

abuse of their Eloquence, but here their very tongues shall be put to silence. Even now, *Theologia non formidat Dialecticam*: Divinity will not be awed by Logic, nor will God be imprisoned in a Predicament: much less above. I speak not this to dispraise Learning; it is the gift of God, and useful to his glory. *Moses a Priest, or (if that be doubtful, yet sure) a Prophet, and that with a Non sicut; was learned in all the wisdom of the Egyptians.* The Scorers of Learning are like Wormes in Libraries: busy about it, but with an intent to destroy it. There be many arts in the world, but there is one worth them all; an holy life, the effect of a true faith in *Jesus Christ*. *Saint Paul* was a great Scholar, yet it was only his *Didicisse Christum*, that saved him. All arguments are lost but this; *Lord, I bring thee thine owe righteousness, by imputation made mine; by this, I beseech thee save me*: This argument will prevail.

We see the Integrity of the Judge: the Conscience of the sinner shall be compelled to accuse, and the Devil suffered to urge, but no Advocate allowed to plead his cause. The Angels shall not, the Saints may not, Christ will not, and himself cannot. Not the Angels, for they are witnesses to his wickedness: Not the Saints, for it is their office to judge the world: Not Christ, for he despised his grace when it was offered: Not the sinner himself, for he shall obtain no audience. O the desperate extremities, which will then beset the ungodly! If they offer to speak, their sins stand up against them: if they hold their peace, they find nothing to comfort them. Every moment of our time is one step toward this Judgment: And yet we are so far from compassion of ourselves, that even going to our trial, we cease not to multiply crimes against him, that must give sentence upon us. With what countenance can sinners be able to look upon that glorious Majesty? It will be at that time a greater pain for them to stand before God, than to be in Hell. The severe acts of a Judge being discoursed, and his impartial censures; an hearer wittily and honestly replied; I mean never to trouble him. It cannot be so with us; our sins are so heinous and numerous, that we must come before him: there is only one way to help us; which is now by an appeal? To whom? Even to himself, let us appeal from Christ, to Christ: from him as an angry Judge, to him as a gracious Savior. How cheap an account do most men now make of Christ? No more than cunning Gallants do of a prodigal Heir; even to riot upon his score, and to lavish out sins on the riches of his satisfaction. But let them know, that though the Death of Christ have fully satisfied for all our sins; and borne the extremity of whatsoever, either the Law of God could lay against us, or the wrath of God could lay upon us: yet hath it left no liberty to build our sins upon his Death, but rather to bury our sins in his Death. We may not crucify him again by our sins, which for our sins hath already been crucified. For as in the Creation, the disobedience of the Creature caused the Creator to hate the work of his own hands: so in the Reconciliation, the peace that was made between God and man, did not stretch so far as to conclude of peace between God and sin. But he that was content in Christ to be reconciled to his enemies, is yet at enmity with their sins: and though he forgive great sins in Christ, yet doth he punish little sins in Christians. Yea, though the blood of *Jesus* do continually cry unto God for us; yet doth it not so possess his ears, that he can hear no cry against us. Still where is the due estimation of Christ? Atheist deny him, Papists dishonor him, Pagans persecute him, Worldlings oppress him, Hypocrites dissemble him, Time-servers make use of him, Politicians pretend him, Swearers blaspheme him, millions profess him, few rightly esteeming him, few indeed

honor him. The price of Christ seems to go down, the Covetous will sell him for a Farm, the Adulterer for a kiss, the Drunkard for a Pinte of Wine, for a Pot of Ale; the fraudulent Tradesman for a Penny; the Swearer will sell Him for Nothing, and take no Monie for Him. This is the difference between God's Judgment, and man's: God valued man at more than his own Blood, man valued that Blood but at thirty Peeeces of Silver. But the Day will come, when one gracious Word from the Mouth of Christ, one pleasing Look of his Countenance, shall be far more precious than all the World. Then shall *All the Tribes of the Earth mourn before Him*. Unbeleevers shall mourn, because they would not accept that glorious Way of Salvation: the Voluptuous shall mourn, that they have bought transient Pleasures with everlasting Torments. The Covetous shall mourn, that they have more accounted of a cross of Coine, than of the saving Cross of Christ. The Proud shall mourn, that they have despised the Humility of the Gospel. Blasphemers shall lament, that they have sworn away the Price of their Redemption. The Uncleane shall mourn, because they rather chose to be the Limbes of an Harlot, than Members of the Son of God. All Sinners shall mourn, and especially, because the Time of all fruitful Mourning is forever past. The World now rejoiceth, but let us mourn; that when the whole World is set on mourning, we may then rejoice World without End.

4. The Impartiality of the proceeding falls next into our Consideration. Such is the Perfection of God's Justice, Who is ever constant to his own ways; that He doth still proceed by the Book; openly, intelligibly, manifestly. When the *Ancient of Daies* shall sit upon his *White Throne*, the Books shall be opened.

1. Book is *the Book of Life*; never shut to God, but never thoroughly open to us. Whosoever is *found written in this Book*, shall not perish. We cannot unclaspe this Book, yet we may know something in it that concerns ourselves. There is a safe collection or gadation, *à Posteriore*. I deprecate all sin, I repent heartily of that is done, I abhor to commit it, I earnestly pray against it, I strive with all my powers to avoid it, I thirst for more Grace, I am ready to all good Works, I rest wholly and only on my Savior's Merits; therefore I rightly believe: I believe, therefore am justified: I am justified, therefore called: I am called, therefore elected: I am elected, therefore shall be glorified. We cannot, we may not conclude the contrary: I am a sinner, therefore God hath from everlasting rejected me: therefore He hath made me to be damned: this is an unwarrantable, yea, a desperate Collection. I believe in Christ, and endeavor to live like a Christian, therefore I am chosen: this as a safe and sound inference; and thus far God hath given our Humility leave, to look into this Book of Life.

2. Is the Book of Nature; wherein, though subobscurely and in shadows, God hath expressed his own Image, and written his own Law with indelible Characters. *They that have sinned without the Law* written, shall be judged by the Law engraven. Though this Law be much defaced in their hearts by the custom of sin, yet it shall no more help them, than a Thief is to be excused, because he hath torn the eight Commandment, *Thou shalt not steal*, out of the Decalogue.

3. Is the Book of the Scriptures, consisting of the Law and the Gospel: the one commanding, the other enabling; the one condemning, the other presenting a remedy: those two Testaments, wherein all that God wrote in the Old, He hath lighted us a Candle to read it by

in the New. No exception can lie against this Book; for *the Law of God is holy*, and *all his Commandments are pure*. These are for Number few, for Understanding plain, for Equity approved, and only profitable to whom they are given. Sure there had not been such state in the promulgation of this Law, if God had not intended it for eternity. Every circumstance of the delivery, representing the fearful exaction of it at the last, may well deter us from the transgression. First, how could they think of having any other God's, that had such proofs of this? Secondly, How durst they make any Resemblance of Him, Whom they could not see, and might therefore perceive to be Infinite? Thirdly, How durst they profane his Name, Whom so dreadful a Majesty waited upon? Fourthly, How could they stand with Him for a day, Whom they see to be the Maker and Determiner of days? Fifthly, Why should they disobey his Deputies, whom they saw so able to revenge? Sixthly, How durst they kill a Man, that heard Him forbid it, Who can kill both Body and Soul? Seventhly, How durst they entertain the flames of Lust, that saw such Fiers of Vengeance? Eighthly, How durst they steal, that saw by such terrible Demonstrations, Whose both Heaven and Earth was to dispose of at his Pleasure? Ninthly, Or speak falsely, that heard the God of Truth speak in so fearful a Tone? Tenthly, Or covet others goods, that saw how weak and uncertain Right they had to their own? We men, that fear the Breach of human Laws for some small Mulcts of Forfeiture; How should we fear to transgress thy Law, O Lord, that canst cast both Body and Soul into Hell!

4. There is another Book annexed to this; a Codicill, a Schedule; the Book of just and useful Laws, established by them, to whom God hath committed his People. The Laws of that Church, and Laws of that State, wherein we have our Station. The Breaches and willful Contempts of this Book; will be strictly examined, and hardly answered, in this Audit.

5. Is the manual, the Pocket-book, the Bosom-book of our Conscience. The other Books will manifest what we should have done; this, what we have done. We cannot except against it, because it hath always been in our own keeping: and nothing shall be written in it, but what is subscribed by our proper hand. It hath three offices: First, to give in Testimony, of something acted or omitted. Secondly, to examine whether the action or omission were lawful or unwarrantable. Thirdly, to give Judgment according to that evidence. It can both *ligare & solvere*: it binds a man faster than the Philistines bound *Samson*, and looseth him sooner than the Angel loosed *Peter*. It is a private Law within man: when Law and Chancery too have done with him, (and that not seldom is long before it hath done with him) then Conscience takes him in hand. It is a true looking Glass, that represents all blemishes, without favor or flattery. It is *Infra Deum*, but *Supra hominem*, a *vice-Deus*; and deals with us here, as God will do hereafter. There is a Bill framed out of the Law, it is *Crimen laesae Majestatis*, against our high Sovereigns Crown and Dignity: our works are the Evidence, and Conscience is the witness, which will not be bribed to give a false testimony. If the main course of our life be gracious, and our Conscience will speak for our works, that they proceed from a sound faith and honest heart; we are then quit by proclamation, for nobody comes in against us: The world may not, our sins shall not, our Conscience must not, the Angels dare not, God will not, the Devil cannot: for he is the Father of lies, and his word will not be taken. But if otherwise, all these will be against us: there need no *Subpoena's* to fetch

in witnesses; they come unsent for, and cannot be kept back: they will speak the truth, and all the truth. As Intelligencers for Statesmen mingle themselves with all companies, but use their best art to keep themselves concealed: So the Conscience is God's Informer, a Spie in the Soul, mixing her self with all our thoughts and actions: It is indeed the Reflection of the Soul upon it self. Though we know not what this Conscience is, yet this Conscience knows what we are. As *Pilate* asked Christ, *What was the Truth?* when *The Truth* stood before him: So many ask what is *Conscience?* when indeed Conscience is within them.

Origen calls it *Paedagogam animae*; that teaches all, and keeps all under the *Ferula*, in a perpetual pupillage. It is like an Italian Comedian, that can play all parts himself: It is Plaintiffe, Defendant, Witness, Judge, Executioner, and Punishment. The soul may say to the Conscience, as *Mercury* did to *Ba••an* *Et •e mihi perfide prodis?* Dost thou betray me to myself? Yes, *Me mihi pr•dis*. The Conscience will accuse the Conscience; she brings in evidence, produceth the law, proves the forfeit, urges the penalty, gives the sentence, begins the punishment. It is a volume that no Jesuit can corrupt: No *Index expurgatarius* can strike a letter out of it: The only Book of all our Library that goes along with us into the world to come. Look in that Book, thou sinner, beforehand: Find there, the Title, Sin the Dedication, to the Prince of Sin: the several Chapters, so many several sins: yea, every letter, a Character of sin. As *Averroes* killed *Avicen*, by anointing his book with poison: so Satan labors to envenome this book of our Conscience, that we may uncomfortably perish. The Grecians are said to have an Hill so high above the force of the winds; that if a man had drawn his name in Characters, upon the ashes of the sacrifices; he might come the next year and find the same letters unblowne away. If any sinful heart be so securely placed, that Satan may now read in the sluttish dust, the sins that were written there long ago, if no thunder hath cleared the air about him, no wind scattered those guilty Characters, if all be hushd in rest & silence about the borders: Like the country of the *Sabarites*, where not so much as a Cock, the remembrancer of *S. Peter*, is left alive to trouble them; it is in a desperate case. But the Conscience that sleeps now, shall be wakened then: the book now clasped, shall be then opened. If ever sleep were the Image of death, it is this. Rather, ô Lord, let thy winds rage, and thy seas roar; than we thus be suffered to sleep with *Jonah*. It is fearful, when God will not so much as favor us with a frown, nor bless us with his anger. *Cleopatra*, that had not a mind to feel her death, poisoned her self with Asps, that she might die sleeping. Riot in sin is like the poison of Asps, so stupefying the desperate conscience, that until the day of Judgment this fatal book is not opened.

It is Satan's method; first to make men so senseless, as not to feel their sins at all; and then so desperate, that they feel them too much. In the first fit, men live as if there was no hell: in the last, they die as if there was no heaven. There be some diseases called *Opprobrium medici*, the shame of Physicians: Is this Lethargy the shame of Divines? No, there is a way to cure it. Let sinners lay to their hearts, all the curses on mount *Ebal*, the terrors of the law, the sting of death, the darkness of the grave, the horror of this Judgment, with some glimpse of hell. O wretched man, do but dream of them sometimes: talk to God, though it be in thy sleep: Down with thy knees, though thy heart be stiff: up with thy hands, though thy soul be down. Let

but out an ejaculation, a piece, a shred of a Prayer; though it be no longer than the Publicans, *Lord, be merciful to me a sinner.*

6. There is another book, wherein the Registry of our transgressions is written; the infinite and universal knowledge of God: this is his particular book of all our particular sins. These records will present unto us all our offenses, done from our birth to our burial; and lay those things to our charge, which now we either remember not, or regard not: which we esteem either lawful, or tolerable: And we shall be compelled to answer to many things, whereof now we would scorn to be questioned. He that *writes our members in his book*, hath also in that book written the sins of those members. The concupiscence of our eyes, the violence of our hands, the intemperance of our throats, the virulence of our tongues, the forwardness of our feet to evil, together with the unseemly behavior of our whole body, shall be rigorously examined. Nor is this Indictment made up only of actual trespasses: but even the very blanks are crimes; and the not doing of good shall be punished with the suffering of evil. If our feet have not frequented God's walks, in his holy Courts: if our tongues have not vociserated our Makers praises: if our eyes have not pitied the poor, if our hands have not ministered to their necessities: even these omissions are damnable. Such is the sincerity of Christian Religion, that it not only imposeth upon us pure innocence, but profitable honesty. Here, not only action, but the intermission, the suspension of action; both our speech, and our silence; as well the vacancy of thinking well, as the positive thought of evil; not only cursed fruits, but the barrenness of good; shall be questioned. Not only for making wealth an instrument of cruelty, but for not making it an instrument of mercy; there is a *Go ye cursed*. If a Magistrate do not support the just cause, though he never took bribe, he shall be condemned. The Father shall be accountant for the education of his children, the Master for the discipline over his servants, the Prince for the government of his subjects. O the great charge of that high calling! Every king is a brief of his land, and he hath a pattern of the ordering of it always about him. The honor he gives his Magistrates, is but a charge, and so is that which God gives him: and as he requires an account, so he must give. Happy is it for him, when true Religion and sincere Integrity, shall be made the Eye of wisdom in his counsel, the ear of Justice in his Deputies, the hand of valor in his Nobles, the tongue of persuasion in his Preachers, the head of government in himself, and the heart of obedience in his people. Private men shall not only be judged as men, but as subjects: they that will not obey, are neither good subjects, nor good men. To obey well, is as great a thing as to govern, and more men's duties: they that think not so, know not the Christians part, which is to suffer. Public Rulers shall not only be judged as men, but as Magistrates. Not only our images, but our offices shall never return *ad nihilum*. The Image of God it self may *uri*, it cannot *exuri*. The image of a lawyer, of a Judge, of a Commander, may burn, but can never burn out.

Nor be only our gross sins recorded in this Book, but even our loose speeches: *Of every idle word we must give an account in the day of Judgment*. Yea, our very thoughts shall not escape; *He will judge the secrets of our hearts*. If the private sins of the most innocent soul here, should be revealed to this whole Congregation, it would put us to the blush: how terrible will it be then, to have them opened before the eyes of all the world, both of men and Angels? We

write that in the forgetful dust, which God writes in everlasting marble. *David* pressed far upon the Lord's pardon, in that petition; *Clenſe thou me from my ſecret ſins*. Can any ſin be ſecret? for a great part of our ſins, though we conceive them in the dark, on our beds, yet we do them in the light. And there are many ſins which we glory in doing, and would not do, if nobody ſhould know them. *S. Auguſt.* confeſſeth of himſelf, that in his wilder times, he was aſhamed of his ſhamefaſtneſs, and the tenderneſs of his Conſcience: and that he often belied himſelf with ſins which he never did, leſt he ſhould be unacceptable to his ſinful companions. But if we would conceal them, can we? God knows not only the ſins we have committed, but even thoſe we would have committed, if we could. *Lord, thou haſt forgive me thoſe ſins which I have done, and thoſe ſins which only by thy grace I have not done;* ſaith *S. Auguſtine*. They were done in our inclination to them, and even that Inclination needs God's mercy, and that mercy he calls a pardon. Theſe are truly moſt ſecret ſins, becauſe they were never done; and becauſe no other man, nor we ourſelves, but only God knows, how many and how great ſins we have eſcaped by his preventing grace; which without that, we had multiplied againſt him. We have abundance of ſins out of the compaſs of our knowledge: we can accuſe ourſelves of original ſin; yet, do we know what original ſin is? We know not enough of it to ſatisfy others, we know enough to condemn ourſelves, to ſolicit the mercy of God. Our youth hath been full of ſins, and we have forgotten what thoſe ſins were. We remember them not ſo well as to name them all: not are we ſure to live hours enough to name them all: for we did them faſter then, than we can ſpeak them now; when everything that we did, conduced to ſome ſin. Yet we know them ſo well, as to know that nothing, but the mercy of our heavenly Father is ſo infinite as they. We have ſins of thought, word, and deed: ſins of omiſſion, and of action: ſins againſt God, againſt our neighbor, and againſt ourſelves: ſins againſt the Fathers Commandments, againſt the Sons Prayer, and againſt the holy Ghoſts Office: ſins againſt our own Creed, againſt the Laws of that Church and State wherein we live: ſins unrepented, and ſins relapſed into after repentance: ſins of ignorance, and ſins againſt the testimony of our conſcience. If this Arithmetic cannot reach home to the number of our ſins, we know what will: O Lord, pardon us all thoſe ſins, which thy Son *Jeſus* ſuffered for, who ſuffered for all the ſins of all the world.

If one man have ſo many ſins, how infinite an heap do the ſins of all men amount unto? And how immense muſt that Book be, where all thoſe ſins are engroſſed? We may ſay of our evil deeds, what the Evangelist ſpeaks of the holy acts of *Chriſt*; that *If they were all written, the world it ſelf could not contain the books*. Yet ſo capacious is this Book of God's omnſcience; that every tranſgreſſion, from the higheſt blaſphemy to the leaſt infirmity, is not omitted. *Quid iſt Babylon tutum, ſi in Jeruſalem tale ſcrutinium?* What ſhall the ſhrub of the deſert do, when the Cedar of *Paradiſe* ſhall be ſhaken? *If they do this in the green tree, what will they do in the dry?* The Lambes may well be afraid, when the Lions tremble. It ſhall not be a ſummary, confuſed, or indigeſted examination; but exact and particular, as it were by the book. The adulterer ſhall not only be charged with that filthy act, but with all the circumſtances preceding, preparing, conducing, and attending on that uncleanness: Thus he plotted, thus he perſuaded, and thus he acted; as if all were now done over again in preſentation. Where then be thoſe Peccadillo's, which ſinners now rather make a matter of ſport, than the

occasion of repentance? Alas there are no sins small, but comparatively: Christ died for all sins, and the least sin might be a thorn in his head, or a lash on his side. Many little boys at the Market-cross, make as great a noise as the crier. Even our little sins have no little cry in the ears of the Divine Justice: But they are rather now like little children, which by the *day of judgment* will be grown up to strong men, and with confusion challenge us to our faces.

7. The last Book is that with the *Seven Seals*, which *only the Lamb that was slain, was found worthy to open*. This is the book wherein lies all our comfort; containing the promulgation of their pardon and righteousness, that are washed in the blood of the Lamb. If we be tried by the Book of Nature, we shall be cast; for we have done unnatural deeds: Nature is depraved, corrupted; and who shall bring life out of corruption? The first man that God made, was saved; *Adam* was a Saint. The first man that was begotten of man, was damned; *Cain* was a Reprobate. Such difference there is betwixt God's workmanship, and ours; betwixt nature created and nature corrupted. If we be tried by the law written, *O wretched men that we are, who shall deliver us?* Even the very thought of that law, which condemns our very thoughts, is for the present a burning in the hand, in the private Session of our Conscience; before we come to hold up that hand at the bar of eternal Justice. If we must stand to the book of God's knowledge, and be judged by those everlasting Rols; we are so far from being acquitted, that we have not done one justifiable action all our days. *Our transgressions are sealed up in a bag*: but if we thrust our hand into that bag, there is not one good work to be found: Every line of this book is a sin, every leaf an age of sin: there is not a tittle of anything but sin. Only when God doth *blot all our sins out of his remembrance*, he doth (as it were) throw this book into the fire. As *Caesar* after the defeat of *Pompey*, having in his custody a casket, wherein he found letters written with his enemies own hands, sufficient evidence to condemn them, he burnt thē all, and forgave them; that no monument might remain for a future grudge. So doth Christ cancel & annihilate all the records of the sins of his chosen, that there might be no quarrel against them in heaven. If we should appeal to the book of our Conscience, we are condemned before we come to the trial: there sits a little Judge within, that tells us plainly what we must trust to: It is as a malefactor should labor to purge himself before the Judge, with the evidence of his crime sticking apparently in his bosom.

Well yet, though we cannot be saved by our book, by our own conscience; nor by the other books, the Registry of our iniquities: yet there be two Books of comfort for us, and by them we desire to be tried. The first is the *Book of Life*, God's eternal decree for our election; that sacred and immutable Record, out of which never was any name razed. The other is the *Book of the Lamb*, and the shedding of his blood upon our Souls. This book is not of a dark print, hard to read; but a fair large manuscript; the leaves of it pure untainted flesh; the letters, blood; the pens that wrote it, thorns and scourges: the clasps, nails: the binding, wood: the name of it, *Jesus of Nazareth*: the contents of it, mercy and Eternal Salvation. If my Conscience be at peace with me, I am not condemned yet: if this Book be afforded me, I shall not be condemned at all. O Lord, we humbly confess, that there is no vein in us, which is not full of the blood of thy Son, whom we have crucified, and crucified again, by multiplying many, and often repeating the same sins: That there is no artery in us, which hath not the *spirit of error*, the *spirit of lust*, the *spirit of giddiness* in it: That there is no bone in us, which is not hardened

with the custom of sin, and nourished with the marrow of sin: That there be no sinews, no ligaments, which do not tie and chain sin and sin together: That our fantasie is in labor with the study, invention, and imagination of sin: That our memory is tenacious of nothing so much as sin: that with delight, it revolveth the remembrance of sin. That all these sins are upon Record, in those books which thou hast ordained for that purpose. Yet, O gracious Father, there is a Book which abrogates all these: and as the Sanctuary had the end in the Temple, and the Temple in Christ; so all these books have their end in the Book of the *Lamb*; if thou please to write our names there. There, O merciful God, write them; in that Book of satisfaction to thee, and of Redemption to us: and write the assurance of it in the present book of our conscience, the copy of that blessed Original: That when *the day of judgment* shall come, and all books are opened, nothing may be found in ours, but the righteousness of thy dear Son, and our sweet Savior *Jesus*.

5. The fatalitie and horror of this dreadful day to the wicked, is beyond all mortal Imagination. When at the sound of the Trumpet hell shall shake, all graves shall open, and yield up their prisoners. Though all this shall be done at once, yet our understanding cannot conceive it but through divers passages.

1. The suddenness of the Summons shall amaze them. *Adoniah* was justling himself into the not-yet-vacant Throne of his Father *David*: he feasts his friends, he jeeres his opposites, he boasts the prosperity of his design. On a sudden, the Trumpet sounds out King *Solomon's* Coronation, and this braving troupe is dispersed; and if you ask for their new Prince, he hangs upon the horns of the Altar. The ungodly will be banketing and solacing their sensual souls at the last day: But the Archangels Trump resounding the Almighty *Solomon's* Coronation, will put them to desperate shifts; and so much the more desperate, as they have no Sanctuary, whereunto they may fly for refuge.

2. The amazedness at the resurrection will be terrible; when the body shall be forced to rise, though it would lie still; and the soul be compelled to lie still in the body, though it would rise. Both their salutations shall be nothing but curses: the soul shall curse the body, that for the pleasure of that earthen dunghill, she hath lost inestimable joys: and the body shall curse the soul, that for the gratifying of such sensual desires, they must both suffer intolerable pains. Thus shall they meet together, not as companions, but as enemies: not as mutual helpers, but as reciprocal tormentors: not the body, as the house of a tenant, but as the prison of a malefactor. The prisoner had rather lie still in his comfortless dungeon, than be brought forth into the open air, to receive his sentence of condemnation. There is horror enough in the grave, yet is it a paradise to hell.

3. The very assembly shall daunt them: for this Judgment shall be before the whole Court of Heaven: in the presence of all the Angels, of all the Saints, like so many stars before the glorious Sun, the sinner shall be brought forth naked, deformed, leprous, monstrous. Then the proud harlot, that so admired her own beauty; and did set one hours fruition of it at a thousand crowns, shall appear more foul than any Gipsee, in respect of those whō for Gipsees she once despised.

4. The devils accusation shall distract them, because they know not what to answer. Thus will he plead; O just Judge! I never did this sinful man the least good turn, I never endured the least pain for his sake: yet still he bore a nimble ear to my directions, and a willing heart to execute all my devices: how perfectly is he transformed into mine Image? He knew me for his vowed enemy, yet he served me: Thee for his Maker, Savior, and best friend, yet he rebelled against thee. For him, thou hast done much good, and suffered much evil; thou hast opened the treasures of heaven to bless him, yea opened thine own side, and shed that precious blood to save him; yet he hath turned all that grace into wantonness, all that mercy into contempt. Nor is the devil the sole accuser of the ungodly; but all the sins they have done, shall be so many devils against them. Yea more, all the Creatures, which they have either not used to good, or abused to evil, are bound over to this Sessions, to join in their indictments against them.

5. The very goodness of the Judge shall make to the further aggravation of their wretchedness. When he shall ask their perverse Consciences, what they ever saw in him worthy of contempt? What want, either of perfection in himself, or of liberality towards them, did they ever find? What though I became poor? it was to make you rich. What though they stripped me naked? it was to clothe you with my garments. What though I died? it was to give you life. Would you despise my humility, who only therefore admitted it, to bring you to glory? Just cause shall they have to mourn before him, who have so ingratelously sinned against him. The covetous Churl shall mourn before that Judge, who despised all worldly riches. The proud shall mourn before him, that was both the Teacher and Example of humility. The ambitious aspirer to greatness shall mourn before him, that refused it when it was offered him: The drunkard shall mourn before him, who to expiate his intemperance, had a draught of gall and vinegar. The malicious and revengeful shall mourn before him, who did put up both contumelies and blows with patience. Whatsoever the Judge hath suffered in himself, he will commiserate in others: but what he hath ever detested to do, he will not forbear to punish. He will say to such as have been patiently miserable; You have been hungry, so was I: you have been persecuted, so was I: you have been scandalized, so was I: you have been killed, so was I. But to the rest; You have been uncharitable, so was not I: you have been proud, so was not I: you have been rebellious, covetous, luxurious, profane, intemperate; such I never was myself, when I was a mortal man, such I will not pardon now I am an immortal Judge. Most men are now rather afraid of miseries than of sins; yet miseries, not sins, shall find pity at the day of Judgment.

6. The horror of the sentence shall confound them: *Depart from me, ye cursed, into everlasting fire.* Few words, but full of bitterness. *Depart from me,* those are the words of separation: *Ye cursed,* the words of malediction: *Into everlasting fire,* the words of desolation: *Prepared for the devil and his Angels,* the words of doleful exemplification. *Depart from thee,* O Christ? Why thou art all sweetness, all Joy, all Peace, all Blessedness, All in all; therefore to depart from thee, is the universal loss of all. Thou art the greatest Good, therefore to be deprived of Thee, is the greatest evil. This Sentence is intolerable, and irrevocable. First, intolerable; if *Belshazzar* was so confounded at a temporal doom, which reached but to the loss of his Life and kingdom: what is it to lose Eternal Life, and the Kingdom of Heaven? When Christ was to be judged, he

said but, *I am he*; and his apprehenders were stricken down with the word: How shall they be able to stand before him when he comes to judge, and shall say, *I am he*? *He*, whom you have contemned, abused, persecuted, crucified, by your obstinate rebellions? How will they look then? Loe, these are the men, that neither regarded the Lord's Promises, nor trembled, at his Judgments, and now they are confounded at his sentence. Secondly, it is irrevocable: here can be no appeal, for there is no higher Court. And whither should they go to complain? To God, whose Spirit they have grieved? To the Angels, whose Ministry they have abused? To the Saints, whose Righteous Souls they have vexed? Alas, *There is no Vmpire, when God and man are at odds*. There can be no writ of error to reverse the Judgment: but as *Isaac* said of *Jacob*, *I have blessed him, and he shall be blessed*: So will the Lord conclude upon the reprobates; I have cursed them, and they shall be cursed. This is a time of punishment, not of pardon. When we persuade men to work out their Salvation, by mortifying their sensual lusts, by abridging their voluptuous appetites, by a peremptory and resolute denying of themselves, that so they may enter into Heaven by the straight Gate; they answer us with our Masters flinching followers, *This is a hard saying*: But did they consider that final Sentence upon the neglect of this; *Go, ye cursed, into everlasting fire*; they would find, that that were a hard saying indeed. *To day if you will hear his voice, harden not your hearts*: Otherwise at that day, your hearts shall melt at the voice you would not hear. For they shall tremble at the voice of his condemnation, that have shut their ears at the voice of his exhortation.

1. This convinceth all unbelief, all hesitation concerning the certainty of this day of Judgment: *The devils believe and tremble*: are there any Christians that come short of the faith of devils? They object to Christ; *Art thou come to torment us before our time*? There is no time wherein those evil spirits are not tormented: there is a time when they expect to be tormented yet more. They knew that the last Assizes are the prefixed term of their full execution: and this they also then understood not to be yet come. Though they knew not when the day of Judgment should be; (a point concealed from the glorious Angels of Heaven) yet they knew when it should not be: and therefore can say, *Before the time*. Even the very lost spirits confess, and fearfully attend a set day of universal Sessions: They believe less than Devils, that either doubt of, or deny that day of Judgment and final retribution.

2. This teacheth all men to be afraid of this day. When a King comes in State, and with royal Equipage, into a City of his Kingdom, there to solemnize his nuptials, or to be feasted by his Subjects; he salutes some, he graceth others, he looks and speaks cheerfully to all: But when he comes against a City of Outlawes, that have shaken off the yoke of allegiance, and fortified themselves within the walls of Rebellion; then fury sparkles from his eyes, Death and Destruction flameth from his sword. The first coming of Christ was to take a Bride, and therefore he appeared like a Bridegroom; mansuete and gracious to all; with Angels singing his nuptiall Anthems: But his next coming will be against traitors, when his Countenance shall be as a flaming fire, and pity shall be hid from his eyes. When the Pharisees brought the adulteress before Christ, he held his peace, but he wrote on the ground. God now is silent, and we think all safe: but he still writes up all our arrearages against this day of Audit. When the Law was given to Israel, *Moses* comforted them; *Fear not, for God is come to prove you, and that his fear may be before you*. What a charge was this? Fear not, and yet fear. Indeed this

glorious appearing is dreadful, while the Lord gives his Law: but fear not this so much, as that second appearing, when he shall call for an account of this Law.

3. Let us admire that wonderful Patience of God, that to wicked men and spirits, respites the utmost of their torment, and forbears it to the day of Judgment. He might upon the first instant of the fall of Angels, have inflicted on them the greatest extremity of his vengeance. He might upon the first sins of our youth, yea of our Nature, have swept us away, and given us our portion in that fiery lake: he stays a time for both. Yet so much doth his mercy exceed to us lost men, over it did to the lost Angels; that he affords us not only a delay of punishment, but a fair conveniency of utter prevention: which to the evil spirits is altogether denied. They do suffer, they must suffer: and though they have now deserved to suffer all they must, yet they must once suffer more than they do.

4. What would a man give for a sure friend at that day? One good friend is a good Conscience; and happy is he that hath that friend in a corner: for when all the corners of the world shall be on fire, this shall stand forth to plead for him. But the best friend of all, and without whom we can have no friend at all, is the Judge himself. To make him on our side, let us now think no pains too great, no prayers too fervent. Let us trample underfoot these sinful vanities; and shake them off quickly, as *Paul* did the Viper into the fire; lest into the fire those Vipers shake us. Let us prostrate ourselves before Christ in the lowest degree of sorrow and shame, with the same confusion, wherewith an adulterous wife would in her penitence present her self to her injured husband. Pour we out our tears at his feet, and say; Lord, though we be full of impiety, yet thou art more full of pity: If we confess the one, wilt thou therefore deny the other? If our sins be greater than they ought, yet thy mercies are not lesser than they were wont. It could be no goodness in us, that procured thee to make us, but even thy love. It was no merit in us, that did win thee to redeem us; but even thy Mercy. Sweet *Jesus*, let that love which moved thee to make us, move thee also to save us: let that mercy which won thee to die for us, win thee also to save our life. It is late enough, but yet not too late, to call for mercy: and why should we languish away in silence? As it is impossible that Christ should forget the passions which he suffered; so it is not credible that he should not have compassion on us for whom he suffered.

2 PET. 3.8.

But (Beloved) be not ignorant of this one thing, That one day is with the Lord as a thousand years, and a thousand years as one day.

THat Atheistical Dotage of the worlds eternity being sufficiently refuted, our Apostle proceeds to satisfy and remove a scruple, which might arise in some better persuaded Conscience. If the Maker of this world hath determined an end unto it, Why is it so long deferred? Why are the wicked allowed so large a space of time, to domineer over the Righteous? It is answered, Though this space seem long to them, that Measure the Length of Time by the sharpness of their Affliction, as Minutes seem Houres, and Daies Moneths, to the Miserable: Yet it is not so with God, to Whom all things are present; Who hath neither

beginning nor ending, but is the beginning and end of all things. If we be sick, and the Physician promise to visit us tomorrow with his best relief; With what a tedious longing do we expect his presence? When we have a long journey to go, With what weary Paces do we measure the way; peeing every step with a Furlong, and extending every Furlong to a Mile? Our imagination makes every Day of our sorrow appear like *Joshua's Day*, when the Sun stood still in *Gibeon*. The Summer of our delight is too short; but O the Winter of our Affliction goes slowly off. We cannot consider Time, otherwise than by numbering of Daies and Yeares: to Day, we speak of yesterday, and tomorrow: all these are as one moment to God. The first man that ever was, and the last man that ever shall be, is now as present to God, as our living selves. He that stands upon the bank of a River, sees only the passing stream: but another upon an high Tower, sees the water past and coming, as easily as the present. Time lies asloape before God, and with one glance of his Eye, He beholds all parts of it.

Could we but comprehend what eternity is, this mystery would be plain unto us. This life is preserved by feeding, digesting, sleeping, exercise: all which require the expense of time. Eternal life thinks of these temporary passages, as of a very dream. The dead body of a man lies buried in the Earth, moulders to dust, and knoweth nothing: yet when he riseth at the last Day, he will think he hath scarce slept an hour. Had he lived all this while upon the Earth, and seen the Generations of men succeeding one another, the innumerable multitudes rising and falling in this space; he would have judged it a great while. To our eternal Creator, all things are present; *One day is as a thousand years, and a thousand years as one day*. For Method, instead of a curious distribution, I will orderly raise such conclusions and observations, as are willingly colligible from the Text.

1. *Beloved*. This Evidence of his Love is used as a Preparation to his Lesson. No Doubt, Saint *Peter* wished the Conversion of those Unbelievers, who contradicted his holy Doctrine: But these better informed Souls, under his Charge, were far more dear unto him; to whom he was tied in an higher Bond than that of Nature, even the Grace of *Jesus Christ*: these he calleth his *Beloved*. You cannot esteem it a Point forced, or altogether begged at the Door of my Text, if I touch a little upon that Question, concerning the Degrees of Charity: For as we are bound to love all men, so (with our Apostle) a greater Measure of Love is due to some men. Charity looks to the preservation of three things; Piety to God, Purity in ourselves, Equity to others. There be different Degrees, but still it is the same Charity. God must be loved above all, Thy self next, and then thy Neighbor: and him *As thyself*. As sometimes imports a Likeness, not a Truth: in the Psalm, *Righteousness is as the wings of a Dove*. Sometimes a Truth rather than a Likeness: *We saw his Glory, as the Glory of the only Begotten of the Father*. Sometimes both: *God manifested his Love to us, as to Children. Etsi non idem modus diligendi, tamen idem affectus diligentis*. The Objects of Charity have their Degrees: *Diligibile quod supra est, Deus: quod intra est, anima propria: quod juxta est, anima proximi: quod infra est, corpora nostra & aliena*. A man is to love himself *Priore Charitate, majore Charitate*, both with the former and greater Charity: but it must be understood *In bonds ejusdem ordinis*, in good things of the same rank: for otherwise, he must love his Brothers soul before his own body. And that same, *Thy Neighbor a•thyself*, is a *sicut* of quality, not of equality. Friends have their due places in Charity, and their love is often great, as was *David's* and *Jonathan's*. Yet is it not

allowable in Love, one Friend to die for another. If in a shipwreck, one having a planke, gives it away to his Friend, and perisheth himself, he is guilty of self-homicide. No man must let the Tenant out of the Tenement, till God the Landlord call for it. This is not to love another *sicut teipsum*, as thyself: but *Plus quàm teipsum*, more than thyself: yet to save a soul, Love bids us venture a Body.

If a man curse his father or mother, he was to suffer death for it; not so for cursing another: therefore we are not bound to love all alike. A man is to love his Wife more than his Child: he is tied to his Child with a natural Bond, to his Wife with a sacramental Bond. Howsoever the Romists disgrace Wedlocke, yet we appeal from them as not competent Judges. Men ought to love their Children above their Parents; according to that of *Paul; Parents lay up for their Children, not Children for their Parents*. Greater Reverence belongs to Parents, greater Love to Wife and Children. As *Elkanah* said to *Annah*, *Am not I better to thee than ten Sons?* We must love the tree better than the fruit: the Wife is the dearest. *A man shall leave his Father and Mother, and cleave to his Wife: and they shall be one flesh*. Therefore is the Wife put in the highest Gradation, by *Moses*: If any shall tempt thee to Idolatry, be it Neighbor, Kinsman, Brother, Father, or *Vxor ipsa in sinu*, thy Wife in thy Bosom; the nearest to thine Heart, thou shalt not consent. The nearer the jarre or breach of Love, the more grievous: Betwixt Neighbor and Neighbor, bad: betwixt Brother and Brother, worse: betwixt Man and Wife, worst of all.

Among all these Degrees of Love, that of the good Pastor to his Flock hath not the lowest place: Those Children cannot but be dear unto us, of whom we have been the Instrumental and Ministerial Fathers, to beget them to Christ, of the immortal Seed: they are our *Beloved*. Infants cannot help themselves, therefore God hath lent them *Aliorum brachia & ora*, the Feet of others, and the Arms of others, to bring them to the holy Sacrament; the Tongues of others to covenant for them, wherein they make their Proxey-Vowes: and it were unjust in us to deny them those helps of Charity. Some deeds of Love are *Actus Innocentiae*, to do no harm: others, *Actus Beneficentiae*, to do good. *Job* was so far from *rejoicing at the destruction of his hater*, that he did *open his Door to the Stranger*. Saint *Paul* saith that *Love is the fulfilling of the law*. First, because without this, the Love of God may be dissembled, and falsely professed. Next, because by this, our love to God is expressed, and our obedience to the Law manifested. We are not commanded to love everything in every man, no more than our Apostle did love their infidelity, to whose souls he wished felicity. I am bound to love another's *Carnem non carnalitatem, corpus non corruptionem*. Be Pagans no neighbors to us? yes, *Proximus omnis homo*. Even Beasts, though they be not *Proximi*, are yet *Proximorum*; and within the compass of our charity. There is *Bonum cui*, the person to whom we wish well: and *Bonum quo*, wherein we wish them good. May we have charity to the d•mned in Hell? No, there may not be so much as sorrow for them, but rather joy in the Justice of God. They are creatures of God naturally, but they are not so morally. No charity comes out of Hell, therefore no charity must descend into Hell. But the Devils do us some good; for while they assault us with temptations, and afflict us with crosses, they in effect help us to crowns? Yea, but this is not *ex intention Daemonum, sed ex providentia Divina*: Thus *Iuvat vel ab host doceri*; yet still no thanks to Satan, no charity to that enemy.

To conclude this point; Charity is *Novum mandatum, Totum mandati, and Gratia praestantissima*; the propriety of Christians. There is *Amor* among beasts, *Dilectio* among men, *Charitas* among Christians: that is their peculiar. All other Virtues may offend in the Excess: a man may be overjust, overwise, too humble, too patient; but he can never be too charitable. No man's Charity is perfect upon Earth, because it may be increased: but that which is perfect admits of no Augmentation. *He that feareth, is not made perfect in Love.* Some have affirmed, that Charity was more perfect in *Paul*, than in *Adam ante Lapsus*, before his Fall: It might be so *Ration durationis, non ration vera perfectionis.* As *Demosthenes* said of Pronuntiation or Elocution, that it was all the Points of Rhetoric: so Charity is all the parts of Religion. Faith and Hope do ourselves good, Charity spreads to others. Faith and Hope, like the Ship, bring the Passenger to Heaven, but then go no farther: Charity dwells with Him forever. It hath a glorious Reward: yet the Reward may be *Causa exitans* $\langle \phi \rangle$ *finalis.* *Amor deus est*, Love was a god, among the Heathen: *Deus amor est*, God is Love, saith the Christian.

If Charity be a Lamp in common persons, it must be a bright Star in the breast of Divines. Such a Jewel was in the heart of *Paul*, more precious than all the Stones in the Breastplate of *Aaron*; that he wished to be *anathematized for his Brethren.* *Acerbius tulit illos non salvati, quàm seipsum perire:* sure they were his *Beloved.* He wept for the *Enemies of Christ's Cross:* *Nullus sic sua destevit peccata, sicut Paulus aliena.* For this Love, Christ prepared our Apostle, by his threefold Question; *Lovest thou me?* If thou doest, *Feed my Sheep.* Doth not the same God invert that speech now to the People: *Love you me?* If you do, *Feed my Shepherds?* The Sheep are well provided for Spirituall, but the Shepherds are discouraged for the want of Temporall. In Love to you, we wear out our Daies, and weary out our Lives: cannot you, in Love to us, minister of your superfluities? You give your servants meat, that they may do your work: and shall your Minister be out of heart, through defect of maintenance? The Rabbins have a traditional conceit, that *Abel* or *Seth*, or some of those holy Patriarchs, burning their sacrifices on the Ground, did melt the Gold and Silver that was in the superficial Veines of the Earth: which they perceiving to be useful or commerce, did so employ it: As therefore it was found out in the service of God, to the service of God let it return? Let your painful diligence, and pour thankful beneficence, be real arguments, and mutual testimonies of our Love to each other, that we may all be blessed with the Love and favor of JESUS CHRIST.

Be not ignorant of this one thing] Here is an *Antithesis*, in respect of those Unbeleevers mentioned Vers. 5. *They are willingly ignorant of this;* but *Be not* you so. He that hath tasted and digested the sweet juice of knowledge, would be ignorant of nothing. But it is dangerous to be ignorant of that, whereof the knowledge is necessary. An Impostume bred secretly and insensibly in the body, is as perilous as an outward Ulcer, seen and medicined. The Day goes away nevertheless speedily, because a blind man does not see the Sun. He that travels securely without mistrust of Thieves, may yet fall into their clutches. Ignorance of our danger is so far from saving us, that it exposeth us unprepared to ruin.

Of this one thing] What so especially a thing is that? *That one day with the Lord is as a thousand years.* Why, Is there such an absolute Necessity of this Knowledge? May not a man be ignorant of that, and yet be saved? No, for it is a familiar expression of the Eternity of God:

and he that is ignorant of the Nature of God, is out of the Way to salvation. Indeed his Majesty is so great, that no man can behold it, and live: the very Angels *cover their faces*, when his Glory passeth by. Natural we are prone to fashion God to some form of our own: and according to our conception of some glorious Creature or admirable Light, or what other Image best pleaseth our fancy; such we imagine Him: for we are all borne Idolaters. These gross Conceits must be suppressed; and with *Jacob*, we must *bury all our strange gods under the Oak of Shechem*, before we set up God's Altar at *Bethel*. Let us banish all mental representations, as incorporeal Images, and conceive of Him simply, purely, spiritually; as of an infinite, omnipotent, and eternal Being; without Form, without Matter, without Composition, without all Limit of Thoughts. Whose Wisdom is his Justice, whose Justice is his Power, whose Power is his Mercy: whose Wisdom, Justice, Power, Mercy, is Himself. *Adorare possumus, comprehendere non possumus*. He is Good without Quality, Great without Quantity, Everlasting without Time, Present everywhere without Place, Containing all things without Extent, and Ordering all things without Trouble. We must think of Him, as One not to be thought of: at which height let us stay, and be content to wonder in silence: otherwise we shall lose ourselves in his Infiniteness. Howsoever, though we cannot conceive of Him as He is, let us never conceive of Him as He is not. It is observable, that when God did reveal his Glory to men, He did first exanimate them. So *Daniel* was *enervated*, *John* fell down as dead, the Apostles were cast into an Extasie. In that terrible Demonstration of the divine Power, *Elijah* wrapped his *self* in his mantle, and stood in the entering in of the Cave: his obedience drew him forth to the mouth of the Cave, his fear still hides his head. Had there not been much courage in the Prophets Faith, he had not stood out these affrightments, the forerunners of that awful Presence, though with his face covered. The very Angels do no less, before that all-glorious Majesty, than veil themselves with their wings. Far be it from us once to think of that infinite and omnipotent Deity without an humble Awfulness. *Paul* was so transported with his Rapture, that he could not tell whither *his body* about him or not. He had once said, *Quod facio, nolo*; I do what I would not: but now, *Quod facio, nescio*; I do what I know not.

Be not ignorant of this one thing] This binds us all to an holy Diligence, whereby we may fill our hearts with the knowledge of God. *Scientia est Deum noscere, virtus colere: In Illo Sapiencia, in hoc Iustitia*. There was in Paradise a Tree of Knowledge of good and evil, of which our first Parents were forbidden to eat. Either Sacramentally; because by it, they might know how good it was to obey, to disobey how evil: Or Experimentally, because the Event so fell out: as they were called *The waters of Strife*, because there was strife about them. Let us study to know good, the knowledge of evil will come fast enough. Let not the wise man glory in his wisdom, nor the mighty in his strength, nor the rich in his wealth: *But let him that glorieth, glory in this, that he knoweth me, saith the Lord*. Why, the wicked know Him, the Devils know Him; *they believe and tremble*; they have a kind of belief, therefore they have knowledge. But the knowledge that saves us, is more than a bare apprehension of God: It knows his Power, and therefore fears Him: knows his Justice, and therefore serves Him; knows his Mercy, and therefore trusts Him: knows his Goodness, and therefore loves Him. I do not mean a comprehensive knowledge of God's Infiniteness; for so He only knows Himself: and when with that Philosopher, we have taken a seven nights time to consider of it, we may ask a

fortnight more; and at the fortnights end, a month; and be at our wits end, at the worlds end, before we can make a satisfying answer; otherwise than his was, *That the longer he thought of it, the more difficult he found it.*

But knowledge to the Christian, is like his soul to his body; a kind of all in all. As it quickens, it is *Anima*: as it resolves, it is *Voluntas*: as it thinks, it is *Animui*: as it knows, it is *Intellectus*: as it deliberates, it is *Men's*: as it remembers, it is *Memoria*: as it judgeth, it is *Ratio*: as it desires, it is *Affectus*: as it breathes, it is *Spiritus*: as it feels, it is *Sensus*. So knowledge concurs to every grace: *They that know thy Name will trust in thee*; so it is *Faith*. Know the Lord, and *tremble before Him*; so it is *Fear*. Abraham knew God and called himself *Dust and Ashes*; so it is *Humility*. They that know Christ, will become *New Creatures*: so it is *Sanctity*. The Faithful know Christ, and relieve his poor Members; so it is *Charity*. *Be wise*, Know the Lord, and *Serve Him*; so it is all *Piety*. *I have determined to know nothing among you, but Christ crucified*; so it is all *Christianity*. Let us *know the only true God, and Jesus Christ whom He hath sent*; and so it is *Eternal Life*. As Feeling is inseparable to all the Organs of Sense: the Eye sees and feels, the Eare hears and feels, the Palate tastes and feels, the Nostrils smells and feels: So Knowledge is involved in every Grace: Faith knows, and believes: Charity knows, and loves: Patience knows, and suffers: Temperance knows, and abstains: Humility knows, and stoops: Repentance knows, and mourns: Obedience knows, and does: Confidence knows, and rejoices: Hope knows, and expects: Compassion knows, and pities: Thankfulness knows, and praiseth the blessed Name of God. As there is a power of Water in everything that grows: It is fatness in the Olive, sweetness in the Fig, cheerful Wine in the Grape, strength in the Oke, tallness in the Cedar, redness in the Rose, whiteness in the Lilie: So Knowledge is in the hand Obedience, in the knee Humility, in the eye Compassion, in the mouth Benediction, in the head Understanding, in the heart Charity, in the whole body and soul Piety. How miserably are they deceived, that think they can find the way to Heaven blindfold; as if Holiness were the Daughter of Ignorance? Alas, it will be more possible for them, and more easy, unto them, to weigh the Fire, or to measure the Wind, or call again the Day which is past, or recover the Verdure of the withered Grass, than to get Salvation without Knowledge. If there be such an answer to such as have *known Christ*, and so known Him, as to *have prophesied in his Name*, as a *Nescio vos*; How will He *pour out his Indignation among the Heathen, that know not his Name; and in flaming Fire take Vengeance on those that know not God*? But let us know Him, that we may love Him; and love Him, that He may both know and love us in *Jesus Christ*,

Be not ignorant of this one thing that one Day &c. Our Apostle, here, bends his full Artillery against the Despisers of the Deity: They are not only ignorant, but willfully ignorant: and so far from knowing God aright, that they will not confess Him at all. Light it self is so dim, that they cannot see it: and themselves are so far from themselves, that they cannot discern themselves, *God is Light*, so saith the Truth: and their souls are themselves, so saith their Philosophy. They and their souls are Strangers: as he complained of his sullen Neighbor; *In urbe tota, Nemo tam prope, tam proculque nobis*. Or like incestuous *Myrrha*, who could not enjoy her father as she would, because he was her father; *Nunc quia tam meus est, non est meus, ipsaque damn*. *Est mihi proximitas*. Like our pair of eyes, which easily see all foreign Objects, never see one another. O Wonder! That this great Light from Heaven, able to dispel all the

powers of Darkness, should not make the scales of malicious ignorance to fall from their eyes. Now their quickest Sense is too slow to descry, one day their slowest will be quick enough to feel that there is a God. Do they live, without a soul? Can their Temperature consisting *Ex quatuor mortuis*, the four elements, subsist of it self one moment? Of dead, added to dead, no Life can arise: as of nothing, multiplied by nothing, will never arise something: millions of Cyphers will not so much as raise one Unit. They must needs find a capacity in themselves, which distinctly, and in a moment, can present them with the Heavens moving, the Stars shining, the Fire mounting, the Air peering, the Sea swelling, the Earth resting, Gemmes glistening, Varieties entertaining their thoughts. By their own Rule, everybody is so limited, that it cannot contain a thing bigger than it self. They are very little, and the World is exceeding great: How then can this Great be comprehended in that little.: The Body cannot be thus capacious, therefore it must be a Soul. While they are living, there is a thing within them, that waxeth as the Body waineth; and is wisest to prescribe, when the Bones and Sinewes are weakest to execute. It may be ere night, this Tennant departs, and then that earthy Bulk is no more able to grow, speak, or move, than a dull stone. Cannot this Soul within them, get so much credit of them, as to believe they have a Soul? The very natural could feel with one hand, that he had another.

But say they, we talk of GOD and a Soul, but they could never see either of both. The Poet brings in an old Strumpet jeering her spent Customer, with whom the World was at so low an Ebbe, that he was driven to ask days of payment for his Pleasure; with these words; *Ocu•atae mihi sunt manus, credunt quod vident*: Women of our Trade have eyes in their hands; if your present be so fine that they cannot see it, they think it so far off, that they shall never have it. Our gallant infidells have so long sucked the breath of their Courtesans, that they are come to *Credunt quod vident* too: Nothing will sink into their heads, that cannot be seen with their eyes, or felt with their fingers. They cannot see a GOD, the Fountain of all Natures, in so clear a Glass, as the Mirrour of all Creatures. Why should not a work so wonderful prove an Author as skillful? We are now in a Temple, and we never can think, that an Infants wit, or a Childes hand did build it. Can we behold a World so admirable, for the Capacity, Majesty, Firmnesse, Use, Order and Motion of it: and not find the Tract of Omnipotence in that firmness, of infiniteness, in that capacity, of Glory in that Majesty, of Goodness in that Use, of Wisdom in that Order, of Life in that Motion of it.

Were one of these political depose-God's an ingenious Alchemist, and should show us one of his rarest Magistrals or extractions: If we should judge it the distillation of some Peddlar *Aqua-vitae* man, would he not t•xe us of an *Ignoramus*. And yet shall this man observe an Heaven, abundant in variety of influence, managed by a consort of Motions, thwarting and yet not disturbing one another? Shall he tread upon an E•rth, which yields Bread to strengthen him, Wine to comfort him, Gold to enrich him, Drugges to heal him, wonders to astonish him? Shall he sails upon a Sea, which is an humor naturally spreading, and see it surging above the solid Earth, without superinundation? And not acknowledge a GOD to be the Maker and Moderator of this Heaven, the confirmer of this Earth, the controller of this Sea. The Earth, Water, Air, are huge Elements: who over-awes them to give their Substance, Moisture, and Breath; to the nourishing of little Plants and Hearbes? Is it not GOD? Who

over-rules the fierce and sturdy Beasts, to yield their backs to serving, and their lives to feeding weak little Man? Is it not GOD? Could the greater be so subdued to the less, without an umpire of impeachable right, unmatchable power, unsearchable Wisdom? The Prince hath a power over the land and life of his Subject; yet should he command the greater to serve the less, how ill would they brook it? Would Nobles willingly condescend to serve a Groome? Would they fast to feed him, watch to guard him, die to save him? How then must we admire that Almighty Power, which hath commanded the Heavens to serve us, the Sun to give us light, the Earth to give us meat, the Creatures to obey us, the Angels to guard us, and his own Son to dy for us? Who else could compel honor to bow to baseness, learning to be taught by rudeness, power to be maniced by weak•••se, Millions to be won by Twelve, and the World to be caught by Fishermen? What Soul can revolve this wonderful variety, and be ignorant of the Deity?

I wonder whether these men believe, That they breathe in Summer, as well as in Winter: In Summer, they cannot see their own breath: but as cold grows on, it begins to appear. God's Providence, and their own Souls, are things of so subtle a Nature, that they cannot see them during the Summer of their pleasures. But when the Winter of Judgment comes, this will show them a GOD in their just sufferings; and in that Soul of theirs, which they would not believe they had, they shall feel an unspeakable torment. Then shall their pained sense supply the want of their Faith; *Where lies all this anguish?* It cannot be the Aking of a Head, nor the Gout in a joint, nor the Collicke in the Bowels; not a Hand or Legge, not a Back or Brest, that are thus vexed: But something so much more sensible than a mortal body, as the pains be greater than a mortal power can inflict. Their teeth have raged with pain; yet was it ease to this. They have lain under the Racke of the Wind or Stone, and found it ease to this. That they have felt was but momentary; but, What time shall put an End to that they do feel? Surely, it must be an immortal Soul, that suffers these indeterminable torments. And though they feel some strange thing which Eternity can inflict; yet it hath somewhat to inflict which before they never felt. O that man's fore-sight were as sharp as his sense?

Nullum elementum suo loco ponderat: in the bottom of the Sea, all the waves are no burden: out of the Ocean, to carry a Pitcher of Water is some Trouble. Within the sphere of sin, Men feel no weight: out of it, the easiest is very heavy. Therefore *Ne doleas quae sentis, quia quae sentis, evasisti.* Do not so much grieve for the sins thou feelest; because those thou feelest and sorrowest, thou hast escaped.

In the Old Law, when Violence was offered to a Virgin, if she cried out, she was not to die by the Law: but if she cried not out, she was to be punished. When the temptations of Satan set upon the Soul, and his assaults offer her violence; if she cries, and strives, and resists, she shall not die. Sin may hang like a Viper upon *Paul's* hand, and not poison him: it may bring a potential guilt, not an actual: or a damnabilitie, as the School speaks, but not damnation.

Oh how happy were I, if I could work in your hearts a true sense of these things? How joyfully should I present such a Soul to GOD? With what sweet Hymns of consorted Angels would Heaven entertain us? But if more would come in and our company increase, how then

would that spacious vault ring? How great would the joy of all be for each ones part, how full would each one make the number of all?

[Use.] 1. Let us learn to know GOD, that we may avoid the things that offend him. Every sinner is ignorant: not that all do sin out of ignorance, but they become ignorant by reason of sin. *They shall walk like blind men, because they have sinned against the LORD.* The first punishment of a sin is caecitie of Mind; and caecitie of Mind is the cause of future sin.

If a thief should lose his eye in the very act of his robbery, would not all men call this a present Judgment? *Oculum cordis amisit, & ei pepercisse putatur Deus?* When *Joseph* was thrown into the pit, his brethren sate down to eat, with no more compunction, than *Esau* having sold his Birth-right, fell to his pottage. What stranger can think of poor innocent *Joseph*, crying naked in that desolate and dry pit, saying that he moistened it with his tears, and not be moved? Yet his hard-hearted brethren sit them down carelessly, with the noise of his Lamentation in their ears, to eat bread: not once thinking by their own hunger, what it was for *Joseph* to be affamished to death? Covetous oppressors, after they have sold all Conscience of Religion for money, and laid up their poor debtors in the pits and holes of prisons; fall with as good a stomach to their dinners, as if they had never known *Jesus*, nor his distressed members. Put out *Samsons* eyes, and you may easily bind him to the Mill, as the hooded Hawk is bound to the Perch. Have you not read the Eagles policy to kill the Hart? She gets to the sand, and there rowles and involves her self, till she hath filled and laden her wings with that dusty burden: then springing up to the head of the beast, she so shakes this gathered sand into his eyes, that it blinds him: thus she claws out his eyes with her talons, and by degrees kills him. It is the devils plot, with the dry earthly dust of these worldly things, to blind the understanding of sinners, and so to *take and lead them captive at his pleasure.* Fantasie puts up the Game, the Affections hunt it full cry; if Reason once blow the horn, we are lost. How could it be else, that men should seek for content in vanities and vexations, whiles they vilipend those precious merchandize of Heaven, which can only enrich them: but that the Devil shows them things that are not, as though they were; as Painters draw Pictures, rather according to their own Imaginations, than the true Nature of the things they represent? As Merchants show the best of their wares, and magnify that; but conceal all the blemishes and defects: or as blind affection takes even deformity for beautiful: so to the ignorant, Satan can pass odious vices for absolute virtues. If Christ should ask us, as he did that blind man, *What wilt thou have me do for thee?* We might well answer him, as he there did; *Lord, that I may receive my sight.* Till we know the Lord, we cannot be happy.

2. Let us learn to know Christ, that we may know God: for we cannot know the Father, but by the Son. *I know my sheep, and am known of mine.* Indeed Christ is called *The hidden Manna.* First, hidden to Nature, for that could not see it, till the Gospel did reveal it. Secondly, hidden to unbelief; for that cannot see it, though the Gospel hath revealed it. *Thou, O Father, hast hid these things from the prudent:* they are hidden to the wisest Naturians. *If our Gospel be hid, it is hid to them that are lost:* so it is hidden to lost and unbelieving Christians. It is not so much *Scientia capitis*, as *Conscientia cordis*, that knows Christ. He is a Treasure, which many know

where to find, but they will not go to the price of it: not the being, but the worth and value of him is hidden. He is not only our Teacher, but our Example: in both easy to be known. The conclusion of his gracious works was, *Exemplum dedi vobis. Bear ye one another's burdens: why? So you shall fulfill the Law of Christ: The Law not only of his Precept, but of his Example. Forgive one another: how? As Christ forgave you. Love one another: how? As I have loved you. Be ye humble and meek: how? Learn of me. Be ye patient: how? As Christ hath left you an Example.* Still as we run our Race, let us *Look unto Jesus.* For this cause he was lifted up like the Brazen Serpent, that we might behold him. If a man's occasions compel him to travel in the night, he will follow him that carries the Light: Christ is *the Light*; let us be sure to follow Him, and we shall not stray in darkness. *As ye have received Christ, so walk in Him:* how can they walk in Him, that have not received him? He that would be drawn to the life by a Painter, patiently and intently sits him: if we would be *conformed to the Image of Christ*, let us fasten our eyes upon him, and never so much as turn our countenances to the world. The lives of the Saints, to the Life of Christ, in regard of example; are as the writings of the Fathers, to the sacred Scripture: Even the stars that are obscured in the Light of the Sun, are profitable in his absence, to give light to the world. But what are those borrowed and glimmering sparks, to that glorious Sun of Righteousness, Christ himself?

Jesus is the subject of all tongues, but not the object of all hearts: The School disputes of him, the Pulpit preaches of him, Profession talks of him, profane ones swear by him, few rightly know him. This Manna is near enough to their doors; Sed non colligunt, quia non diligunt: non diligunt, quia non intelligent. God meant him the public Redeemer; his Life approved him openly, his Death was executed openly, his Resurrection was published openly, the Gospel proclaims him openly, Preaching manifests him openly; all these ways he is open: it is only unbelief that keeps him hidden. The Kings of the Earth look for Allegiance in their Subjects, though they never saw their faces. And the Kings of *Persia* and *Mexico* were wont seldom or never to come abroad, or to be seen of the people, to beget in them a more awful dread, and greater opinion of their State and Majesty. But our heavenly King exposeth himself to all: *Voluit omnibus nosci, qui voluit pro omnibus nasci.* It is we that are blind, the Sun denies not his Light: God does not hide Christ from us, but we hide ourselves from Christ. The Peasant in the Country knows there is a King in the Court: but he apprehends not his Magnificence: and not knowing his person, passeth by him as an Neighbor; and it may be, at their meeting, takes the way of him. In many things, Familiarity breeds contempt: but here, strangeness and ignorance hath made men so profanely insolent, that they scorn, their own humor should give place to the Prince of Heaven, the Son of God. Would not a man be ashamed, to have the name of a Physician, and be utterly ignorant of Medicine? Or a Mechanicke to be called a Carpenter, and know not what belongs to a Rule? What other is it for a Christian, not to know the Rules of Christ, the way to Eternal Life? Therefore do the evil persecute the good, because they are evil: and therefore are they evil, because they are ignorant. *Had the Princes of this world known it, they would not have crucified the Lord of Glory.* But as it fared with *Israel* in *Egypt*, after the indulgence of the former *Pharaohs*, there arose up a new king which knew not *Joseph*: Persecutors, that know neither *Joseph*, nor *Jesus*, will be far from Mercy. Those things which the ground naturally produceth of it self, she brings forth in abundance;

but what is sown, not without much labor: because she is to those a Mother, to these a stepdame. The World favors and honors her own: but the Righteous are Strangers to her, whom she neither knows nor respects. There can be no Love without Knowledge: Zeal it self will grow wild without this corrective. Iron may be hot and softened in the fire; but without the hammer, it puts on no new form. A tall man upon some high Turret, seems to us on the ground, scarce a boy in stature: Therefore we think nothing in Heaven to be worth the having, because we grow upon Earth, and all there is out of kenning. Ignorant people think that the Moon is the biggest star but the Sun; whereas the Learned find it by Demonstration, to be one of the least. But *Mercury*, our Evening-star, though it seem the greatest next those former two, is in truth, the least of all. The reason why they appear so big, we easily conceive, because they are so low. Things of this world, for their short lasting, and often changing, are compared to the Moon; whose motion is swift, and her face diverse. For their pliability, they are like to *Mercury*, whose property is to be either good or bad, as the star is with whom he is joined. Yea, there is a third reason of similitude; for these temporal things, like those planets, show fairer because they are nearer; and bigger, because they are lower than better things. But could we get up to the top of *Jacob's* ladder, there to see and know our God, we should both descry the sophisticated greatness of things transitory, and the infiniteness of eternal glory.

3. Lastly, having got the knowledge of God, let us be sure to remember him. *Remember thy Creator, in the days of thy youth.* Where we have an act enjoined, *Remember*: an object presented, *thy Creator*: a time prescribed, *In the days of thy youth.* *Job* confesseth that GOD did write bitter things against him, when he made him to *remember the sins of his youth*: yet still in the days of our youth let us remember GOD. To remember, is sometimes used for consideration; *Remember thy Maker*: sometimes for prevision, *Remember thy end*: sometimes for Caution; *Remember Lots wife*: sometimes for Injunction, *Remember to sanctify the Sabbath*: and in respect of thanks-giving: so *Pharaoh's* Butler forgot *Joseph*, that is, he was not thankful to him. The Romans had their Ancestors pictures in their houses, thereby to stir them up to the imitation of their nobleness. There can be no picture of an infinite and invisible GOD: but there is no creature, which doth not occasion us to remember him. The understanding is hardly wrought upon, therefore we have many precepts: the will is hard to tame, the affections are stubborn to be rectified: but it is easy to remember. No seal can be set on running water, nor goodness be begotten in a forgetful hearer. There is a sensitive memory that shall perish, but the intellective memory is the Soul it self. Know therefore, that thou mayest remember, remember that thou mayest practice. Without impression, meditation hath no ground: without meditation, impression hath no growth. GOD begun his Law, with *Remember who brought thee out of bondage*: Christ instituted his Holy Sacrament, with *Do this in remembrance of me.* We had better never have known him, than not remember him. *The merciful and gracious Lord hath so done his marvelous works, that they ought to be had in remembrance.* Therefore, *Bless the Lord O my Soul, and forget not all his benefits.* Let our memory be the Gallery of our Soul, hung all about with the Pictures and Stories of GOD'S mercies and blessings towards us. Let us remember him at all times in this our Pilgrimage; and He will hear us, when we pray with that penitent Thief; *Lord, remember us in Thy Kingdom.*

One day is with the LORD, as a thousand years, and a thousand years as one day.] Diuerse interpreters have derived this Sentence out of the Psalm: *A thousand years in thy sight, are but as yesterday, when it is past.* If two Harps be placed together, and tuned alike; when you strike a String of the one, you shall hear an vnison answer of the other, by reason of the Consent and Harmony between them: Such an Accordance hath the New Testament with the Old, being both tuned by the same Spirit; that the Sound and Tone of the one is rendered by the other: and it is true of them, what was fancied of those Twins; they neither frown nor smile, but both together. DAVID and PETER wrote in distant times, and with several pens; yea, they were the several pens of the same Holy Ghost: yet (without wonder) they Record the same thing. Face doth not more answer to. Face in the Water; than APOSTLE doth answer to PROPHET in the SCRIPTVRE.

Out of this place, and that other in the Psalm, have been collected dangerous *Tenants*. First, that the world shall last but six thousand years, as it was made in six days: because *a thousand years with the Lord, is but as one day.* The inventers of this opinion, I take to be the *Hebrews*: who have curio•sly observed, that *Aleph*, is six times repeated in the first verse of Genesis, for the beginning of the world: out of which they strangely pick the duration of a, which they limit to 6000. years. Those *Rabbins*, *Solomon* and *Isaac* are principally taxed for it. Among the *Ancients*, *Jerome*, *Lactantius*, *Justin*, *Hilary*, *Ire•a*: of the later Authors, *Picus*, *Mirandula*, *Franciscus*, *Venetus*, *Galatinus*: to omit *Trismegistus*, the *Thalmuds*, the *Sybils*. But why should men presume to find out that which God hath hidden from the Angels? Secondly, there is an opinion, that because it is said of *Adam*, *thou shalt die in the same day thou eatest of the forbidden fruit*: a day is not there to be taken strictly, according to our account of days; but as it is with God, before whom a thousand years are but as a day: and because *Adam* died within a thousand years after, therefore he died the same day. God indeed appointed to *Ezekiel* *forty days* for forty years, *each day for a year*; but that he appointed *Adam* a thousand years for a day, is a strange and strained collection. So the Papists would have that thief to pass from the Cross into Purgatory; notwithstanding, that promise; *This day shalt thou be with me in Paradise*, because a thousand years with God are but one day. But it is not said, they are one day, but *as one day*; and in the sight of God, that is in respect of eternity. But my purpose is not to trouble you with these nice in pertinences. I come to some observations and conclusions.

1 Time is that inferior Parent and devourer of things: time gave them composition, and time will bring them to dissolution. Heaven and Earth shall wax old with time: The world began with time, and time with it. *Quicquid movetur, movetur in tempore*, That which changeth, *habuit primum, & habebit ultimu•*. The world changeth from Spring to Summer, and then to Autumn, till at last, w•ter bury all in death, but that which shall be restored in the resurrection. 〈 in non-Latin alphabet 〉 ▪ time is a wise workman: nay, but rather he was a wise workem•n that made time. We must distinguish of precedencies; what is first in Eternity, what in Time, what in Election, what in Original. In Eternity G•d go• before all: in Time, *Flos fructum*, the flower is before the fruit: in E•c••, *Fructus florem*, the fruit is before the flower: in Original, *Son•s can•um*, the sound is before the song. If we ask what is first? God, *the An• ent of d ye••der* God and his glory, what appears beautifullest.? The world: what is g•test? Place: what is

swiftest? the Mind: what is strongest? Necessity: what is wisest? Time, the inventor of Arts. Time was, when ignorance and blind opinion did defy *Asculapius*, for drawing of a tooth: and *Vulcan*, for making a lock; for he knew not how to make a clock: There was no clock in Rome about three hundred years before Christ, if we believe antiquity. But now Time hath perfected skill, discovered new worlds, found out the artillery of Gunnes, those demolishing engines; invented Printing, a rare means to disperse knowledge, and opened unto us the mysteries of nature. It is called the Parent of truth: yet this beginner, is also a waster. *Tempus edax rerum*: therefore is *Saturn* painted, eating up his own children. Time saw the Creation, shall shall see the dissolution, together with all the changes and chances in the proceeding: yet I will tell you what Time never saw. It never saw the righteous forsaken, nor their seed begging their bread. It never saw God forget his promise, nor Christ lose his purchase: it never saw the soul of a believer perish. We may truly say of this great work of our Redemption: *Neque Doemonis ira, nec ignis, Non ferrum poterit, nec edax abolere vetustas*.

2 God is the Creator, Disposer and Preserver of Time: who spans the world in his fist, and measures the waters in the hollow of his hand: Who brings forth *W•zzaroth* in his season, binds the sweet influences of *Pleiades*, and looseth the bands of *Orion*. It is not for us to know the times, which the Father hath put in his own Power, He made time, the motion of Heaven to measute it; hours, days and years to distinguish it: Only he can give time, that is above all time. Man may shorten thy natural term some years, he cannot lengthen it one hour. The Priest may do a thing which he cannot undo: he can tie a matrimonial knot, which he cannot loosen. The Prince may undo a thing which he cannot do: he can dissolve the marriage knot between the soul and the body, which being undone, he cannot tie again. Only God Omnipotent can do and undo, divide and reunite, kill and give life, increase our time or lessen it. He is *Pater aeternitatis*, and *Dominus temporum*. So he created it; *Let them be for seasons*: So he renewed it; *Day and Night, Summer and Winter shall not cease*: So he continues it; *There is a time for all things*; unto the dissolution of the world. For time had no being before, nor shall have after. Not before; therefore the Scripture says, *Ante tempora seculorum*, and *Ante jacta mundi fundamenta*. Nor after for the Angel swears, *There shall be no more time*. In that City, *there shall be no night*, but everlasting day, which is Eternity. What needs any Generation, where is no corruption? Or distinction of that by time, which admits of no accident, no permutation? *I am Alpha and Omega, the beginning and the end, saith the Lord, which is, and which was, and which is to come*. Some think these three times belong severally to the three Persons: Because the Father is called *o•*, *I am*: the Son. *He that was*; *In the beginning was the Word*: The Holy Ghost, *which is to come*: *The Comforter shall come*. But indeed every term belongs to every Person; and all time, past, present, or future, is only the Lord's. Therefore *•* must say with the Apostle; doth any man lack time? as he, *Doth any man lack wisdom, let him ask it of God?* If men want silver, let them ask the rich: if counsel, let them ask the learned: if help, let them ask the strong: if countenance, let them ask the Noble: But with time, none can supply them but God. Yea, and let us return all time to his glory: He is our first letter, *Alpha*, let us begin with him: he is our last, *Omega*, let us end with him.

3 Our whole life, be it never so long compared with God, or presented to measure with eternity, is so short, as if it were nothing. The longest liver reached not to a thousand years,

and that is not a day unto God. *Thou art the same, and thy years shall have no end. Are thy days as the days of man? Aeternitas Dei est interminabilis: vitae ipsius tota simul, perfectaue possessio.* He is called *The living God*: It is an ancient and usual title to the Almighty; especially when he would disgrace an unworthy rival. As Saint Paul in his speech to the *Lystrians*, opposes to their vain Idols, *the living God*. I need not make man worse than he is, nor his condition more miserable than it is: but could I, though I would? As a man cannot flatter God, nor over-praise him: so he cannot injure man, nor undervalue him. He is *made to possess months of vanity. Menses, ecc• brevitat: fatuos, ecce vanitas.* Paul calls the whole time of our life, *Hodie, today*: Long life is but a *summers day*: short life, a *winters day*: troublesome life, a *gloomy day*. But it should seem, a day is too long a word for it▪ therefore *Isaiah* calls it *momentum, hid• thyself for a moment*: and *David, Nihilum, mine age is nothing*. The several laborers that were called into the Vineyard at several hour, received an equal reward; because a thousand years to God are but as one day. The Prophet *Haggai*, foretelling the coming of Christ almost five hundred years before hand, calls it but *Modicum, a little while*. So vain a thing is man: but, *As I live*, is the oath of God: neither do I remember anything, besides his holiness and his life, that he swears by. He is, he lives; and nothing is, nothing lives absolutely, but he: all other things by participation from him. In all other things, their life and they are two: but God is his own life, and the life of God is no other than the Living God. And because he is his own life, he is Eternal. Of such validity was the argument of *Thomas* against the Gentiles: Nothing ceaseth to be, but by a separation of life; and nothing can be separated from it self: for every separation is a division of one thing from another. But the Living God is a simple, absolute, and eternal Being. There is no similitude that can bear any proportion, in the illustrating of this point. A furlong is a great journey to a Snail, to a Horse or Hound it is nothing. A hundred miles is a greater journey for a man by Land, than a hundred leagues by Sea. A Ship with a forewinde, will reach far in a day: what is it to the voyage of the Sun, that every day surrounds the world? In all these there is an intervenient necessity of place, time and motion; which belong not to the infinite eternity of God.

4 We may read hear the great difference between the Divine blessedness, and our happiness in this world. All our pleasures or benefits have their times, and are denominated according to the seasons wherein they befall us. Of so poor elements is our happiness made, that time must concur to the being of it: and that we can scarce call anything, is the something; the main thing the essential part of our false happiness. All things are done in time, and what is time, but the measure of motion? It may seem to have three stations; past, present, and future: yet the first and the last of these are not; one is not now, and the other is not yet. And that which we call present, is not now the same that it was, when we began to call it so: Before we can pronounce the word [*Present*] or the monasyllable [*Now*] the present and the now is past. Well then, if this imaginary half-nothing, *Time*, be of the essence of our felicity, how can it be durable! Time is not so; nay, how can it be at all? Time is not so; not so, considered in any parts of it. How poor a felicity is that, which consists in a watchfulness to lay hold upon occasion; which yet is but a little piece of that which is nothing, *Time*? And yet the best things are beholden to this Nothing, for all their something. For what content do we find in things out of season? Let the Prince give a title of honor to a man on his death-bed,

can it mitigate one pang he feels! What is the name of a Lord to him, that shall not live to hear himself called so? that shall never come into the people's eyes, to receive honor from them who give it? Pleasures and possessions, presented to us out of time in our decrepit age, lose both their names and natures: They are not pleasures to us, who have lost our sense to taste them: they are not possessions to us, who are departing from the possession of them: we will soon be weary of them, when we are once weary of ourselves. Youth is the time that denominates them; the season that makes them pleasures or possessions: And when they are presented to us in an unapprehensive age, they come as a Cordial when the bell rings out, as a Pardon when the head is off. Thus are we bound and bounded with time: but God is eternity, and into that time never entered. For eternity is not an everlasting fluxe of time; but time is a short *Parenthesis*, in a long period: and Eternity had been the same as it is, though time had never been at all. There is Eternity, that hath neither beginning nor end; which is God himself: and there is perpetuity, that which we call everlasting Life, the state of our Souls in glory: this hath a time to begin in, but it shall out-live Time, and be when *Time shall be no more*. Now what a minute is the life of the durablest creature, compared to this Everlastingnesse? What a minute is man's life, in respect of the Suns, or a Trees? The world is not a minute to eternity, Mans life, but a minute to the worlds: Occasion is but a minute to our life, and yet we scarce apprehend a minute of this occasion: we do not lay hold on this opportunity, wherein we may receive good, and become blessed.

4 I am loath to pass this point, without some useful application. God is eternal, and may do all things at his own leisure: whether it pleaseth him to do the work of a thousand years in a day, or extend the work of a day to a thousand years. But we are limited to time for all our actions: and as we are sure our life shall not reach to a thousand years, so we are not sure that it shall last out a whole day. *He that observeth the wind, shall not sow: but he that observeth not the time to sow, shall never reap.* It is a preposterous course, while the ground is ready, the weather seasonable, the Oxen in heart, the Instruments at hand, to sleep: and then to begin sowing, when others are ready to reap. He that plays all Summer may dance all winter, but he shall have sory music to it. The old world had a time, while *Noah* preached: *Sodom* had a time, while *Lot* admonished: *Pharaoh* had a time, while *Moses* wrought wonders: *Jerusalem* had a time, during Christ's doctrine and miracles: the rich churl had a time, while *Lazarus* begged crumbs: but both they lost time, and time hath lost them; for they are cast into that darkness, into which time cannot enter: It is a long night, when it will never be day. *Abraham, Samuel, David*, when they went about their holy businesses, *rose early*. *Christ*, with his Auditors, came to Church *early*. *Mary* came to the Sepulcher *early*; *In the first day of the week*, and first hour of the day. Too many defer it till the last week of their life, the last day of the week, the last hour of the day, the last minute of the hour. But let us not build upon *Mercedem adepti undecimae horae operarij*, that they had their pence, which came into the Vineyard at the eleventh hour: For it was not *operis, sed misericordiae*; his mercy that gave them, not their merit that earned them. There can be no more earnest way of getting in, than knocking; nor more innocent souls than *Virgines*: And then think there can be but small hope, of that mercy at the last hour, which hath been so strange as to give no ear, to so great a suite, as *knocking*, and of so young and innocent, as *Virgines*. But it may be you stick at

that singular example of the penitent malefactor, who found favor at the last, a good death, the conclusion of a bad life, and went up from the Cross to the Crown. Do not venture on the hope of that happiness with the loss of present repentance. *Athanasius* says of that thief, that he was always a thief: Living, he was a thief, and stole from men: dying, he was a thief and stole from God. He stole from men the goods of this Earth, by an injurious surreption: He stole from Christ eternal good; even the kingdom of Heaven, by his humble confession. All men have not the luck to steal themselves into Heaven, in spite of Hell: many have the fate, to cozen themselves into Hell, in spite of Heaven.

5 Let us be covetous of no worldly thing but time: and of this not for the duration of our pleasures, but to work up the salvation of our souls. For he that desires time to gratify the sense of his lusts; is not unlike that Epicure, who wished a Cranes neck to prolong the sweetness of his meats. There is no usury lawful but this: not that men should sell time to improve moneys, but husband time to improve grace: If otherwise, a long time shall bring but a long reckoning: For *Quantum temporis nobis impensum est, exigetur à nobis qualiter expensum est*. When God gives us time to do the business we came for; it leaves us either without imperfection, or without excuse. *Sicut non capillus de capite, sic nec momentum peribit de tempore*. Neither a hair shall perish from our heads, nor a moment from our times. *Redeem the time* saith *Saint Paul*: Many things are far fetchd, and dear bought, fit for rich purses, and curious palats: But there is a poor contemptible herb in the Garden, more precious than they all; Time: this we pass by in neglect, yet this is especially worth our gathering. The price of it appears in the diminution: nothing besides, is of that nature, for it is diminished by addition. Every hour added to our time of life, is so much time taken from life. If a day be added to our beginning, we are by a day nearer our ending. Each step sets us forward to our graves; and we are nearer now, than when we entered the Church-doors. Yea when it is past, it is past recovery. If a man lose his health, it may be recovered again by physic and diet. If he lose his goods, they may be found again; as we have heard of Jewels lost in the sease, and yet brought home again in the bowels of fishes. Though he lose his life, it shall be restored him in the resurrection. Yea, some have lost the feeling of the favor of God, and found it again by repentance. Only time once lost, is never to be found. We may say of opportunity, as he wrote of virginity. *Jewels once lost are found again, this never: It's lost but once, and once lost, lost forever*. Time goes away by minutes, therefore is not perceived: the shorter steppes it taketh, the more insensibly it passeth. Therefore as it steals upon us, let us welcome it with good industry: and as it steals from us, let us send it away with a good testimony: Thus though it quickly leaves us, it shall not leave us worse than it found us.

6 The narrow capacity of mortal men, wonders how it is possible for God to dispatch so much business in so short a space. The last Audit is called *The day* of judgment: a day consists but of twelve hours: what are twelve hours to try the several causes of twelve millions, as the Disciples said: *Here are five loaves, but what are they among five thousand*. Two Judges have much ado to hear two hundred causes at a Session: this last universal Assizes shall have the appearance of all the world; and can they all be judged in one day? Yes, why not in one day, as well as in a thousand years, seeing a thousand years with God is but as one day? *Are thy days, as the days of man*, that according to his measure thou shouldst *search after sin*? Man

must take his times for doing justice, as some read that of the Psalm, not disagreeing from the Original: *When I shall take a set time, I will judge uprightly*. It was a temptation able to shake any man, but a *David*, when he sees *Saul* in his cave, and hears such an argument urged by his followers: *This is the day of which the Lord hath said, I will deliver thine enemy into thine hand*. The time, the place, the color of Justice, and a pretence of the promise of God, seem to carry such command; that *David* must be wanting to Heaven and himself, if he let slip this occasion. Malice is ever provident, and lays hold upon opportunity: that more subtle enemy of Hell will lose no time, but *hath great wrath, because he knows he hath but a short time*. The Priests came up by steppes into the Temple: The Angels came down to *Jacob* by steppes upon the Ladder: But we find no stair by which God himself came to *Adam* in Paradise, or to *Sodom* in his anger: for he and he only, is able to do all at once. Thus easy is it for him, in a day to judge the causes of many thousand years, to *whom a thousand years is no more than a day*.

7. He, to whom one day and a thousand years are of equal length, can make our days longer or shorter, though they seem not so to us; or make them seem longer or shorter to us, though they be the same. *Joshua* might be thought to command the greatest Planets of Heaven, to stay their courses; *Sun stand thou still in Gibeon, and thou Moon in the valley of Aialon*. For Him that gave them both Being and Motion, to bid them stand still, is no difficulty, though the rareness deserves Admiration: But for a man, that lives by the influence of the Stars, while he is below on Earth, to command those glorious Lights in Heaven; it is more than a Wonder. It was not *Joshua*, but his Faith that did it: not by way of Precept, but of Prayer. God never got Himself so much Honor among the Heathen by one days Work; when five Kings and their huge Armies fell together, It appeared to the Israelites a longer Day than ever they saw before: but to the bleeding Amorites, a longer Day than it was. Faine would they have been shadowed under the Curtain of Night, and still they looked when the Evening should cease all pursuit: but the Sun had his Lesson; he must not go down, till they were all down before him: and the Evening must be red with the Sea of rebellious blood. The Sun and Moon were the ordinary gods of the Pagan World: and who did not look that their standing still but one hour, should be the ruin of Nature? But now they shall see, there is an higher God than these; to Whom they obey as Servants, and must do what He will have them. He that can extend the day at his Pleasure, doth no less for *Hezekiah*, than He did for *Joshua*. *Shall the shadow go forward ten Degrees, or back ten Degrees?* As if Heaven it self lay open to his choice; and were ready either to mend his pace, or retire for his confirmation. He that commanded the day a certain course of going on, doth now countermand it, to a retrait. All days are alike to God; one day shall be longer than another, to satisfy the Faith of his servants. *Hezekiah* fastens rather upon that sign which is more hard, more disagreeing from the course of nature; not without good reason. Every proof must be clearer than the thing to be proved; neither may there want a meet proportion between both. The going forward of the shadow was a motion no other than natural: the recovery of his health was against the ordinary current of nature: therefore the more difficult the sign, the surer the evidence. Now, either the Sun goes back in Heaven, that his shadow may go back on Earth: or no less miraculously, the shadow goes back on Earth, whiles the Sun goes forward in Heaven. Indeed the Prophet speaks of the *Shadow*, not of the *Sun*: either because the motion of the Sun is best

discerned by the shadow, or the motion of the shadow is led by the course of the Sun. So the demonstration of this miracle was local *in the Dial of Ahaz*. It might be, not universal, in the sensible length of the day. The retrait of the Sun had made a public and noted change in the frame of nature: this particular alteration of the shadow in places limited, might satisfy no less, without a confusive mutation in the face of the world. Whithersoever; to draw the Sun back together with the shadow, or to draw the shadow back without the Sun; was a proof of that divine Omnipotency, *With which a thousand years is but as one day*, But it is probable, that this miracle was not so confined; for presently upon it, the *Chaldees*, who were curious searchers into the secrets of nature, especially into the motions of the celestial bodies, were brought by this Astronomical wonder to *Jerusalem*: that they might see the man for whose sake, the Sun forsook his place, or the shadow forsook the Sun. All this doth testify O Lord, that *the day is thine, and the night is thine, thou hast prepared the Light and the Sun*. Nature is forward to run her enjoined course; regular and pregnant to bring her work to perfection and light: and will not endure either the hastening, or retarding of man. She will not admit of preventions, nor anticipations, nor obligations upon her; for they are a kind of precontracts, and she will be left to her liberty: she will not be spurred, or forced to mend her pace, when she is disposed to bring forth vigorous and durable effects. We cannot make the July-flower spring up in January; nor keep back the Cowslip to August, nor the Vertumnall flowers to Autumn. We cannot bid the Fruits come in *May*, nor the leaves to stick on in *December*. A woman that is weak, cannot put off her ninth month to a tenth, for her delivery, and say she will tarry till she be stronger: Neither can a Queen hasten it to a seventh, that she may be ready for some other pleasure. The day will be but a day, and the night will be but a night to us: and our Equinoctial comes but twice a year. But with God it is perpetual Equinoctial; before Whom *one day is as a thousand years, and a thousand years as one day*.

8. The Hope of man is nicely and dangerously placed: It hath a snare on the right hand, Presumption; and a pit on the left hand, Desperation. The presuming Conceit flatters a man, that he need not make such haste: one day any one day is enough to repent in: God is no Respector of Time; but *At what time soever a sinner repenteth*, he shall be forgiven. I cannot but be thus far indulgent to a sinners Conversion; that though his former life hath been blemished with infinite spots, yet if he now return, and begin to wash them away in his penitent tears: all that fowlenesse contracted in so many years, shall be forgotten, *as yesterday when it is past*: and the Divine eye will behold him, only as he is in the present state of grace. But let me not conceal from him withal; that as repentance makes the sins of a thousand years like one day; so apostasy from righteousness, makes the sins of one day appear like a thousand years. The wicked heart so extenuates his malice, as if it were nothing: and esteems his sin, as *Paul* speaks of an idol, that *it is nothing in the world*. Philosophy says it is nothing. First, *Propter defectum*, because it is a privation. Secondly, *Propter effectum*, because it is an aversion. Thirdly, *Propter despectum*, because it makes a man contemptible: *Ens & Bonum* are *Termini convertibiles*. But they shall find it something, when the sin of one day shall be punished with the torment of a thousand years, yea, of everlastingness. There will soon be an end of the reprobates sinning, there shall be no end of

his suffering. The least moment of time, compared with ten millions of years, (because both terms are finite, and the one a part of the other) beareth, though a very small, yet some proportion. But one day to a thousand years on earth, is more than a thousand years to the perpetuity of Hell. So long as God shall live, so long must the damned die: and when he shall cease to be happy, then they also shall cease to be miserable.

9 For some use of this meditation: Seeing all times have an equal regard with God, who spans it in his hand at once: but time is a fugitive with us; and having past the morning, we are not sure to see the end of the day: Let us not protract our conversion, lest we losing our time to repent, repent forever that we once lost our time. *Remember thy Creator in the days of thy youth: And wherewithal shall a young man cleanse his ways? A young man? why not rather an old man; whose hairs, if they have any left, like a white field, put him in mind that the Harvest is near? Barre him of drunkenness, that like Barzillai cannot taste. What should he do with music that cannot hear? withdraw delight full objects from him, whose Lookers out of the windows be darkened. Let not him riot and revel out the night, that riseth at the voice of a bird. Loade not him with the robes of pride, to whom The Grasshoppers is a burden. Forbid him the society of beauties, whose desire doth fail. Let him forsake the vanities of life, that must forsake life it self; and get one foot into Heaven, that hath the other foot already in the grave. Desinat malum esse, quijam desinit hominem esse. Was not the Prophet mistaken? Is it not the old man, to whom this charge is given? But to take the young man from that pleasure, to which the heat of his blood invites him; to decourt young Absalom, the gallantest courtier of his time: to pluck the young man from his voluptuousness, that cleaves to it as the green Apple to the tree: so fetch lusty Sampson, from the lap of his Delilah: to strip the young man of his brave garments, pleasant companions, merry cups, proud revenges; and set him to seek humility in the dust, or tax him to the severe rule of mortification: it seems as unreasonable to flesh and blood, as for a man to have meat and a stomach, and be forbidden to eat: to have fire in his blood, and be forbidden to burn: he is ready to challenge us, as the Devil did Christ; that we torment him before his time. Vel tolle juventutem, vel concede voluptatem. But none can be too young to amend, that is old enough to die. Tantillus puer, tantus peccator: we are apt to sin, before we are able to sin. Youth is a petulant time, that courts vanity with a passionate fondness. Fly youthful lusts: fly them for they will haunt thee. Vicina est lapsibus adolescentia, Remember not the sins of my youth: Let us remember them, that God may forget them. And what age is fitter for the Service of God? Why are we called God's Primitiae, first fruits; if we do not offer him Primitias, the first fruits of ourselves? They had their Primitias Spicarum, ears of Corn: Panum, of loaves; and Frugum, of fruits in Harvest: The first were offered at Easter, the next at Whitsuntide, the third in September: Youth, middle age, old age, all must be dedicated to God. But the fruits offered in September, in old age; if none were presented before; are not acceptable to the Lord. Will he accept of our dry bones, when Satan hath sucked out the marrow? A tool that is broken in the work of the world, is not fit for God's building. Our middle age is given to ambition, our old age to covetousness: therefore in our youth, let us remember our Maker. The Market is open till the last bell rings; but contrary to the custom of the world; our penny-worths will not then be cheapest. Nehemiah complained, that they laid the heaviest burden on the oldest men: how unjust are we to ourselves, when*

we lode our most feeble old age with the greatest weight of all our holy business? who presents a torn book to a king? The book of religious conversation; begun only in thy old age, hath the leaves come out: God cannot read the beginning.

Some read that, *In the days of thy youth; In diebus electionum*, in the days of thy choice: And shall we choose no time to serve God in, but our old age? Sure, so long as we are able to choose that, we are able to choose a better than that. He that walks in the night, is ready to suspect every bush for a thief; nothing appears in the true shape: to him that repents not till he comes to his death-bed, shadows seem substances, a sigh passeth for true Repentance, a *Lord have mercy on me* for assured forgiveness; and a little dormitory *Opium*, for a saving cordial to the Soul. Say thy remorse be hearty, thy compunction bitter; yet is not this sorrow of thy Soul beholding only to the pain of thy body? Hadst thou rather a sickness should bring thee to God, than a Sermon? Is this the Physicians office, or the Preachers? If only Judgment can bring us to remember God, it is but a stormy day. Saint *John* wisheth to *Gaius*, *That he may prosper in his health, so as his soul prospers*: For if the Soul be lean, the marrow of the body is but water: if the Soul wither, the verdure and good estate of the body is but an illusion, and the goodliest man a fearful ghost. So let us wish to the younger age, that their souls may prosper as their bodies do, and that they may grow in Grace faster than in years; otherwise, a wrinkled and deformed soul may dwell at the sign of a fair face. It is usual with luxurious sinners, to lay the imputation of all their errors upon their bodies; as if their constitution were the sole cause of all their prevarication. But he that chargeth his body with the whole discredit of the vices of his Soul, is as very a fool, as he that carries his saddle, to shame his horse. The pain of the body hath often been a means of good to the Soul: I never knew the anguish of the soul conduce to the health of the body. Then we wisely redeem the time, when in the greatest reluctance of the body, we devoutly turn our hearts and souls to the service of our Maker.

Give me leave to explain this point by an Apologue, familiar to the weakest capacity. Four travellers were returning to their own city; a day was their limitation: they must be there before night, or else being shut out, they shall become a prey to the Robbers. The first is assaulted by some Ruffians, who so provoked him with uncivil language, that he draws and fights; and in that quarrel received such hurts that for want of a Surgeon, he is left behind: no city could he reach. The second meets with some boone Companions, who after the Preface of their drunken Complements, show him a Bush that promiseth wine: this went so liberally and merrily down, that the Sun was almost set before he thought of rising: then he would fain have reeled away, but neither he nor time could stand to it. The next hears of a Mine of Treasure by the way, but buried somewhat deep in the ground: he gets instruments, delves for it, and finds it: the more he digs, the more he gets; and still the more he gets, the more he digs. On a sudden it grows toward night; now he trusseth up his gold about him, and would be gone: but the burden was so heavy, that he could not travel with it, and he would not go without it. So the barred Gates frustrated all hope of his Entrance. The last went seriously on; and though many flattering friends still interrupted his speed, and persuaded him that he need not make such haste, he had time enough, it was but a little way home, and a great while to night; and so far importuned him, that he exchanged some words and

Courtesies with them, took here and there a taste of their kind offers: Yet still thinking on the time, away he speeds; and make what haste he could, (though toward Evening he mended his pace) yet it was almost night before he arrived thither; and by staying a little longer, he had been shut forth forever.

The Moral is easy and useful: The City is the Heavenly *Jerusalem*, the four Travelers are four conditions of men, the contentious, the voluptuous, the covetous, and the Religious: the Night before which they must attain thither, is the End of their Life: the Gates are the Opportunitie of Grace and Mercy: the enemies that surprise them if they be shut out, are Satan and his Angels. The first resolves to be at Heaven by Night, but Trouble meets him in the form of a wicked Law-broker, and puts such tricks into his head, whereby he may vex his Neighbors; that he presently draws his Sword, which is some Writ or Proesse, and furiously lays about him. Till, having tired out all his Adversaries, he wearies the Judge, the Advocate, the Attorney, and (which is most strange his indefatigable Sollicitor, and makes his peripatetical profession tedious to him. The Lawyer hath his Terme and Vacation; but this man hath no term of his term, no vacation; till death serve a *Sub-poena* upon him from the Star-chamber of Heaven: Now perhaps he would make his peace, and be quiet; but now, alas, he must enter into everlasting disquiet, and fall into the hands of worse furies than ever before he either found, made, or employed. Or perhaps the Whimzies of a factious Sectary have crept into his head; and then he will quarrel with his Brethren, abuse the Word of his Father, and scratch the face of his own Mother; neither sparing God nor his Church, though he forfeit all their Blessings.

The next is the profane Wanton, and he would also be saved: but Temptation meets him in the shape of *Pleasure*; a delicate Lady, which so bewitcheth him with her painted Beauty, that he thinks her all sweetness, and multiplies kisses on her coozening cheek. Not unlike *Issachar*, he sees the *land pleasant*, and he even lays him down, couching *like an Ass between the two burdens*, of riot and lust, excess and uncleanness. *Alea, vina, venus*, is the tripartite division of his Life. Time remembers him by his Looking-glass, and diseases pinch him by the Arm, to break off his Method of sensuality and vicissitudinary sins: but he will not believe them; pleading against them, yea rather against himself, that his bones are full of marrow, his Roses are not withered, old age and he are strangers, he hath nothing to do with Time. But Time will have something to do with him, and sends him that unwelcome Messenger, Sickness, to warn him of the near approach of impartial Death. Now he calls for his Physician, Repentance; he would leave all vanity, and begin his journey. But alas, his Time is short, and the way is long: there is no hope of his seasonable arrival.

The third is the covetous Churl; and I promise you, saith he, *Jerusalem* is a goodly place, I will thither sure. But Temptation meets him in the form of a wedge of gold: he likes it well, it dazleth his eyes, and fires his heart with a desire to get it. He is advised to betake him to his tools, and refuse no labor for it, without which he cannot hope to obtain it. What are those Engines? The Mattocke of oppression, to strike into the bowels of the Innocent: The Spade of laboriousnesse, wherewith he must toile and tire his own flesh: The Hooke of plausible Attraction, to draw in cheatable Customers: The Rake of penurious baseness, whose teeth are

always scraping together: The Shovell of dissembling closenesse, whereby we may accumulate and multiply his heaps and hoards: The Mine of policy, to take all advantages: The Petarre of Usury, to blow up whole estates. With these instruments he must work, starving the poor, his servants, himself: for he is good to none, worse to himself; he lives miserably, to die damnably. Old age, like dark night, comes upon him; and now he would *Lode himself with his thick clay*, and if it were possible, carry it all with him. But, Oh the weight of his unjust gains sinks him down to the lowest pit. Perhaps with some unwillingness, he would buy a little time, but he cannot tell who should sell it. If he could, yet while *he goes to buy that fresh oil for his old lamp; The Bridegroom is gone in, and the door is shut*. But he will give some superfluous Legacies to the poor; they can open the door for him, *And receive him into everlasting habitations*. No, they could have done somewhat all day, they can do nothing for him at night. Then he forgot the poor, now the poor must forget him: They can be no *friends*, where GOD is an enemy. This, you see, is not altogether a Fable, and it is to be feared, that three parts of the world go this way; even by the loss of time to perdition.

For the last; he that fears God; and loves the Lord *Jesus*, travels on toward Eternal Life; yet not without some interruptions. Sin is sometimes wrapped up in the temptation of wealth, and he may stay to look upon it: sometimes in a beauteous face, as *Mical* was given *David* to ensnare him, and he may cast a transient eye upon it: often, in the disguise of Friendship, and that prevails so far with him, as to discourse with it. He meets with divers assaults: but though like *Jonathan*, he tastes of the worlds honey, he will not feed on it: And whensoever he wanders, the Spirit of Grace recollects him; and draws him, as the Angels did *Lot* out of *Sodom*: otherwise, he were in danger of being benighted, and do what he can, he hath time little enough. Therefore, he concludeth, If I loiter, I shall be locked out: Vnloose me from the bonds of sin, happy Repentance, defend me Faith, hold me up Patience, strengthen me Zeal; I come; Lord *Jesus*, open the Gate, I come, I come.

2 PET. 3.9.

The Lord is not slack concerning his Promise, as some men count slackness: but is longsuffering to us-ward, not willing that any should perish, but that all should come to Repentance.

WHERE is the *Promise of his Comming?* that was their Challenge: God hath not forgot his *Promise*; this is their satisfaction. He is not *slack* in any business he undertakes; much less in that which so nearly concerns his honor, as the making good of his word, the justification of his truth, the performance of his *Promise*. He will not put off those that depend upon his Covenant, with dilatory excuses: but meets our zealous Prayers at the door, as they are coming forth to solicit his merciful remembrance. That which seems dullness and *slackness* to our impatient desires, is rather an argument of his goodness; for the intent of his longsuffering is to bring us to *Repentance*. Thus while the afflicted Righteous think God forgets them; wandering sinners shall find that God remembers them: And it is fit, that the guests bidden to the same Feast should stay for their fellows. Is God content to tarry for their conversion? and dost thou think much to tarry for thy reward? The consideration of

the Divine Patience is a bridle to our preposterous hastiness: therefore doth Christ defer his coming, to invite mankind to Salvation: Therefore he forbears to accelerate the last day, that the world might have space to provide for their last account at that day. When we perceive that he doth accommodate the respect of times to our safety, and means only our good in this forbearance, we have no cause to complain of his *slackness*. Oppressors presume that God hath no more regard of his Servants, than of themselves, because they are not visibly delivered: as the Jews thought he did not own Christ, because he did not save him out of their clutches. But they reckon one way, and God another; and the event will declare which of them was deceived. *The Lord is not slack, &c.*

The Text moves upon two Poles. First, what God is not; *He is not slack concerning his Promise*. Secondly, what He is; *He is longsuffering toward us*. The former is a Removall of a suspicion, the other is a Proof of a gracious Indulgence. In the negative Proposition, we have three Particulars. First, *Quid non sit; The Lord is not slack*. Secondly, *In quo non sit, Concerning his Promise*. Thirdly, *Quomodo non sit, as some men count slacknesse*. The affirmative Proposition appears to me like *Rachel* with her two Children, *Joseph* and *Benjamin*. First, the *Patience* of God is the Mother; and the two fruits are, that *none perish, but all come to repentance*.

1. *The Lord is not slack*. *Tarditas* or *Slacknesse* is here usurped for a Vice: for otherwise it is laudable, 〈 in non-Latin alphabet 〉 *Festina lente*: which is the golden mean between those two extremes, of Sluggishness, and Precipitancy. *Gellius* well expresseth it by the word *maturare*: according to that of the Poet; *Maturate fugam*. To *Agamemnon* was objected 〈 in non-Latin alphabet 〉, to *Achilles* 〈 in non-Latin alphabet 〉: *Medium tenuit cunctator Fabius*; using neither more delay, nor more hast, than might consist with good speed. Certain coin of *Vespasian* did seem to hieroglyphicke this; wherein was figured a Dolphin upon the middle of an Anchor. He is Tardy, who negligently pretermits his occasion: not he that comes not suddenly, but that comes not so soon as he should. As *Tobias* excused himself; *My father counteth the days, and if I tarry long* (that is, one day beyond the limited time) *he will be very sorry*. In this sense must those precepts be understood, *Thou shalt not delay to offer thy Tithes and first Fruits*; that is *statuto tempore*, in due time: for until then, there is no *Slacknesse*. *Thou shalt not slack to pay thy Vowes*; in thy prefixed times. That is then *Slacknesse*, when we defer to do what we ought, when we ought. Let us take a short view of both these extremes.

The first is a precipitant overhastinesse; which so flies *Slacknesse*, that it runs into rashness; and is so greedy of doing, that it omittes to deliberate, either what is to be done, or how it may best be done. This is like that which the Physicians call *Predigestion*; which doth rather fill the body with crudities and secret seeds of diseases, than conduce to sound nourishment. There be some that care only to come off speedily, to contrive some false periods of business, and to dispatch things in a hurry. But it is one thing to contract that which is tedious, by reducing it to a method: another thing, to abridge or huddle up that which is necessary and essential, by an abrupt cutting it off. That which is made shorter in the several pieces, is commonly made longer in the whole. Let no man so run into action, that he leaves deliberation behind him. They are too hasty, that will mount into the Pulpit before their wings be grown: not unlike to *Ahimaaz*, who would needs be running, though he had no

errand to deliver: *Let me also run, I pray thee. But wherefore wilt thou run, my son, seeing thou hast no tidings ready?* saith Joab. *Howsoever let me run.* And what will he say when he comes into the Pulpit? *I saw a great tumult, but I knew not what it was:* a confusion or tumult of words is all they can deliver. Suddaine and rash attempts, if they meet not with sudden destruction, retreat with sorrow and shame. If we be put out of our way in the beginning of our journey, we wander all the day.

We cannot charge God with this overhastinesse; for if He should be angry so often as we sin, and strike so often as he is angry, what man could escape? It was a big word which Caesar spoke to Metellus, Tribune of the people, when he violently resisted his entrance into the sacred Treasury; knowing he meant to seize upon the monies, there stored: *Presume no further, or I will lay thee dead.* And when he saw Metellus something daunted with these words, he added; *Young man, it had been easier for me to do this, than to speak it.* This was but a bravado in Caesar: the powerful truth of it only belongs to God's; with whom it is as easy to kill, as to say the word. But our merciful God is not so hasty: men are long in making anything, quick in destroying: A city, which the succession of many years hath brought to her beauty, may soon be razed and demolished by the enemies fire. Only God is quick in making, but pauzeth upon destroying. When he came to question apostate Adam, it was *in the cool of the day*, not in the heat of his anger. He that made the World in six days, and could have done it in six hours, spared it above a thousand years, before the flood came. He allowed Nineveh the respite of forty days: but who can number the days, months, and years, that licentious Nineveh had enjoyed in former times? Yet, as if God were content to sustain the loss and profusion of all this forbearance, there is an addition of forty days. Not longer, lest they should grow wanton by his patience: nor shorter, lest they should become desperate by the suddenness: But a convenient space; both to preclude all presumption of impunity, and despair of mercy. His patience hath enlarged it self toward us: that if *We should plead with our mother*, and she with her children, and God with both, we were even speechless. Our unthankfulness hath striven with his Goodness for the Victory, as Absalom strove with David; whether the Father should be more kind to the Son, or the son more unkind to the Father: we have been fatted with his blessings, and then spurned at his precepts. Could he brook the innumerable adulteries of this land, the desperate homicides, the continual violation of his holy Sabbaths, if he were hasty? Could he endure our presumptuous oaths, if he were hasty? We cannot walk in the streets or fields, but our ears are full of such dreadful blasphemies, sworn even by them that have scarce a good rag to their backs, as if they would send up defiance to Heaven, and challenge the Almighty to meet them in warlike arms. With these weapons we fight against Christ, and ourselves: these have scattered our regiments, and strawed the ground with our slaughtered corpses: these were the Ordnance, that have played upon our own ships: these have crossed our designs: not Dunkirke, not Spain, not Rome, not Hell, have done us so much mischief, as our own mouths. It is true that the State may in some measure clear it self, by making good laws, against such wicked lips: but the want of execution frustrates all hope of reformation. That the profane swearer is ever suffered again to open his mouth, dischargeth God from all imputation of hastiness: praised be his Patience for evermore.

The other extreme *slackness*, is not incident to the Lord. *Though the vision tarry, wait for it, because it will surely come; Yet a little while, and he that shall come, will come, and will not tarry. He that believeth, will not make haste, but wait the Lord's leisure.* There be men placed high, in the eminent seats of Authority, that cannot vindicate themselves from *slacknesse*, when the poor have repaired unto them for succor. Some of them will give, will pardon, will do Justice, but it shall be when they list; according to their own humor, not the others necessity: and the oppressed Client, that knows not the Great-ones fits, and moods, and seasons; may starve before that gift comes, and ruin before the Justice right him, and die before the pardon save him. Some trees will bear no fruit, except much dung be laid about them: and Justice comes not from some men, till they be manured with bribes. Some trees require much watering, and some Magistrates will yield no fruits of equity, except they be haunted with assidual importunity. Some trees require incision, and pruning, and lopping: and some men must be threatened, and intimidated, before they will deliver the fruits of Justice. Some trees require the early and often access of the Sun: and some men will not be won to do good without Court-mediation. Some trees must be housed and kept within doors: and some will not open their Favor and Compassion, till the solicitation of a wife, or a Son, or a friend, or a servant turn the key. Reward is the motive of one man, and importunity of another: Fear the incentive of one man, and favor of another: Friendship is prevalent with one man, and natural affection with another: And till a persuasion is fitted to their dispositions, they are culpable of *Slacknesse*, and regardless of doing any good. They will hear with others ears, and determine by the report of others. But the poor may well answer, as that great soldier did to *Caesar*, when he was put off in the like manner: *I fought for Caesar in mine own person, not by my Lieutenants? therefore I expect that Caesar should hear my cause in his own person, and not by deputies.*

But who can challenge God of such retardation? He is indeed *Slow to wrath*, but he runs to show mercy. No sooner doth the penitent sinner turn his face toward Heaven, but the Divine compassion meets him at the first step, and entertains him with peace. He did not stay to leavy, arm, train, muster, and present Troupes of Soldiers to overthrow *Sennacherib*: but he took a nearer way, and in one night, by the hand of an Angel, slew almost two hundred thousand of his Army: Here was no *Slacknesse*. *Dorham* is besieged, the Prophets servant distressed: a very apparition in the Clouds shall secure him: not a squadron shall be raised, and yet the enemy is surprised: here was no *Slacknesse*. The *Midianites* invade *Israel*, and are suddenly confounded by a dream: Here was no *Slacknesse*. Full often hath this Island been endangered by foreign invasions, by intestine treasons: when even in the Article and point of our enemies hope, and of our peril; our gracious God hath stepd in with his wonderful deliverance: I hope here was no *Slacknesse*. If we may believe our own Chronicles, in the reign of *Richard* the first, before that great famine and pestilence; there appeared two Suns in the Firmament: which apparition hath eternized that day to all posterity, nor is the fame of it yet dead. Our times have yielded as great a wonder; when instead of two Suns, two Moons were seen in our Hemisphere at once; the one in the Sky, the other on the Sea: a fatal prodigious Crescent, whose horns like the horns of that *Ram* in the vision, so *pushed Westward, Northward and Southward*, that they supposed *none could stand before him*: therefore

they antichristened it, *The invincible Armado*: yet the Moon above laughed at the Moon below: and as the one hath dominion over the Sea, the Sea got dominion over the other: and that daring Crescent, like a meteor, waned, and went out. A meteor indeed, made up of squalid matter and corruption drawn out by pride and presumption, dissolved by the wind in derision, and so scattered in pieces, that nothing but the shame and ruins were left to testify, there had been such a Navy. When they made themselves so sure of our destruction, that they shared our Possessions by lots, and threw dice for our patrimonies, the Lord presented our unexpected deliverance; here was no *Slacknesse*.

God needs not the tongue of Men nor Angels to justify his goodness, yet he graciously accepts it. Let me therefore give you some other sensible demonstrations, to clear him from all suspicion of *Slacknesse*. What an artificial Hell had those desperate Traitors devised, to blow up the head and representative body of the land? How closely did they conspire, how securely proceed, with what sacramental forms did they adjure secrecy? *Catiline* bound his conspirators with a drink of human blood: but these wretches sealed up their Treason with the precious blood of the Son of God. The night was theirs, the vault was theirs, the opportunity was theirs, silence was theirs, the Pope was theirs, the Devil was theirs: who could discover this project but themselves? Yet even when *Faux* was giving fire to the Match, that should have given fire to the powder, which should have blown up Men and Monuments, even the whole State together; our never sleeping Father prevents him, and discloseth the whole design: here was no *Slacknesse*. Let that day the fifth of *November*, be ever branded with a black cool of mischief. It hath been observed a fatal inauspicious day in History. Among the Grecians it was kept with sad solemnity for the loss of noble *Aratus*, the often preserver of his country. Among the Jews it was famous for the slaughter of *Zacharias* the Priest, who was that day butchered between the Porch and the Altar, which fact Christ upbraided many years after. Among us, let it never be forgotten; but inserted with a Rubric or capital letter in every Kalendar; for the Pow-der-treason hath added everlasting infamy to it. It was a danger ever to be thought upon with horror and sadness; and a deliverance ever to be remembered with joy and thankfulness Blessed be our God, who without *Slacknesse*, did turn our intended funeral into a festival. The Jews were wont once a year to celebrate a Feast unto Sorrow, wherein they went barefoot, and with bitter imprecations they cursed *Titus* and *Vespasian*, for the destruction of their City and Temple. I am persuaded that the Jesuits, Priests, and Papists, that have evil will at our *Zion*, do still upon every fifth of *November* keep a feast to Sadness, and shut up themselves in their melancholy cells; if not for grief that this their hopeful plot miscarried; yet for shame (unless they be past shame) that ever it was attempted. Let their sorrow increase our joy, let our joy increase our thankfulness, to Him that was not *slack* to deliver us.

We cannot forget our clear deliverance from that late woeful judgment of the Pestilence. How sorrowful were those times, when every month swept away thousands from among us? When a man could not set forth his foot but into the jaws of death: when piles of Carcases were carried to their pittes, as dung to the fields: when it was cruelty in the sick to admit visitation, and love was little better than murderous. The more sad and horrible the face of those times looked, so much greater cause have we to proclaim the mercy of God in our

present freedom. All the land was afraid of this Citty, now this Citty is clearer than many places of the land. We may now throng together into God's House without fear, and breath in one another's face without danger. How gracious was this deliverance! yea how speedy! To abate so fast, as in three months to decrease from a thousand a week to ten, yea to none: certainly it was little less than miraculous: when we consider this, O Heavenly Father, who can accuse thee of *Slacknesse*?

As some men count slacknesse.] It is the madness of vain man to take the length of God's foot by his own Last; and to interpret that for a slow pace, which is the precise opportunity he hath determined for his coming. We must be passive in receiving God's secret mysteries not active in contriving his ways. Too many are ready to suspect God's Power or Purpose, to succor those, who in foreign parts groan under heavy pressures in matter of religion, or are devested of their ancient possessions, and the inheritance of their Fathers; And because he hath not yet restorcd them, nor yet raised up such means, as in their apprehension are likely to effect it: therefore they think that God likes not the cause, and begin to stagger in their own religion at home, as if God neglected it abroad. We have attempted some designs against our enemies, to redress our manifold wrongs, by an invasive war, the warrant of vindicative justice; and have come to the worst: Shall we therefore challenge God of *Slacknesse*? or our religion of weakness? God will do all in due time, that is, in his time, not in ours. The land to which he brought his people of *Israel*, was their own land before: they were the right heirs to it, lineally descended from him, who was the first possessor of it after the Flood: but so long were they out of possession of it, that they were not able to set there Title on foot, nay, they did scarce know their own Title. Why were they so long kept from it? was there any *slacknesse* in him that should give it? *At the end of the four hundred and thirty years, even the self same day, they went out from the land of Egypt.* That was the precise time appointed, and *the self same day* it was accomplished: If it had been deferred a day longer, than they might have accused him of *slacknesse*. If at any time the Lord delivers us, it is more than he owes us. Let him choose his own opportunity, that so freely grants the mercy. Let us tremble to challenge God for that, the fault whereof lies wholly in ourselves. Let us seriously examine the causes, why that wonted providence seemeth now so *slow* to help us.

1 The principal cause is our own sins: those are the *Remor'as*, the obstacles that retard the mercy of God. The Israelites assault little *Ai*, and are beaten: what was the reason? was *Ai*, too strong for Israel? No, but the sin of Israel made them too weak for *Ai*. *Dunkirke* is a greater scourge to us, than *Ai*, was to *Israel*: what is their strength greater than ours? No, but our wickedness is greater than theirs. When we are crossed in just and lawful quarrels, we may well think there is some secret sin unrepented of in us: This though we see not, yet God so hates, that he will rather be wanting to his own cause, than not punish it. If before we had put to Sea, about our warlike attempts, we had penitently cleansed our hearts, then we might have expected better success. *Joshua* sees this, rends his clothes, lies upon the Earth, and mourns, yea expostulates, *What wilt thou do to thy mighty Name?* The Lord replies, *Wherefore liest thou upon thy face?* That he might see, God took no pleasure to let the Israelites lie dead upon the Earth, before their enemies, himself is taxed for lying all day before the Ark, *Get the up Israel hath sinned*: he does not say, lie still and mourn for the sin of Israel. It is

to no purpose to pray against punishment, until the cause be removed. Though God loves to be sued to, yet he holds our requests, unseasonable, till there be care had of satisfaction. When we have risen and reformed sin, then we may fall down for pardon. Victory is ever in the free hand of God, to dispose where he will: and it is no marvel to see the dice of war run with hazard on both sides: yet he tells us plainly the cause of all our discomfitures; *We have sinned.*

One *Achan* is enough to trouble all Israel: a lewd man is a pernicious creature: That he damnes his own soul, is the least part of his mischief: he commonly draws vengeance upon a thousand, either by the desert of his sin, or by the infection. The same God, who for ten righteous men would have spared five wicked Cities, sometimes will not be content to drown one sin in the obedience of many righteous. But so venomous is sin, that one dram of it is able to infect the whole mass. How much more dangerous is it, when it is common. God usually measures the state of any people by the most: and though there be some righteous, yet the greater part carries both the name and censure. Sins are so much the greater, as they are universal; so far is evil from being extenuated by the multitude of the guilty, that nothing can more aggravate it. With Men, commonness may plead for favor; with GOD it pleads for judgment. Many hands draw the Cable with more violence, than few: The leprosie of the whole body is more loathsome than that of a part. We are all still looking outward upon someone eminent and notorious sinner; concluding that he is the plague of our Nation, and the sole cause of our ruin: But O vain man look inwards, and find an *Achan* in thine own bosom: apprehend, condemn, execute thine own sin. If a Mote be in our brothers eye, our eye is still upon that Mote. We all complain, and yet add to the common heap. Redresse stands not in words; let each man amend one and we all live. If everyone pull a brand from this flame, the fire will go out alone. A multitude is but an heap of unities: the more we take away, the fewer we leave. Begin at home, and take thine own conscience to task: there thou shalt find work enough: whiles everyone censures, and none amends, we all grow worse. If we could deduct our own evils from the evils of these days; God, the land, and our own conscience shall find the less. It is better for us to complain on Earth, that others offend our Maker, than to howl in Hell, because we have been of that number. Though we cannot turn the stream, yet let us swim against it: It is glorious to have resisted, though we cannot prevail. Insensible sinners deny that the days are evil: but themselves are the greatest part of this evil; and but for them we had not such cause to complain. Their own conscience shall one day rack from their lips that sad confession, which *Aeneas* made of the Trojane miseries; *Et quorum pars magna fui*: we have been no small part of these calamities. Sin makes a Country like *Iesabell*; whereof nothing will be left but the feet, and palms of their hands. Invisible persecutions be ever the worst; when Satan persecutes us by pride, by oppression, by malice, by profaneness. Alas, what hope of success can there be, while sins are the ballast of our ships, oaths the Ordnance, Pride the Tackling, and security steeres the Helme? Our springtides bring in our Merchandise, and the Spring-tide of our sins will bring in God's judgments. We cannot complain that God is *slack* to succor us, it is well that he is not hasty to confound us. He made man, and yet man so degenerated from his creation, that *He repented that he made him*. He hath crowned this Island with many blessings, yet we may so

far provoke him, as to repent him of all his favors. No, but let us with speed turn unto him, and he will make haste to help us: If we be not *slack* in our conversion, he will not be *slack* to give us salvation.

2 The next cause is our *slackness* to concur with the means of our recovery. For though God made all things of nothing, and can do all things with nothing; yet he will have something from us. Do we fit still in our sins and sorrows, and complain of his *slacknesse*? Would we have him help us altogether without our selves? Christ was able to have done as the Devil bad him, even to have *made bread of stones*, when he had so great a number to feed in the Wilderness, but he does not so. He asks his Disciples, *How many loaves have ye?* Though they were but five, yet since they were some, he multiplies them, and satisfies five thousand with them. Though he foresaw, that the augmentation of *Gideon's Army*, would be the diminution of his honor, and therefore disquantified his forces, from thirty two thousand to three hundred; yet a remnant he will have to fight his battles: a remnant of believers in Israel to make up his Kingdom: a remnant of thy soul▪ his seed wrapped up somewhere, to save thy soul: a remnant of thy mind, of thy purse, of thyself, to deliver thyself. God is a good Steward of men's contributions, but contributions he will have: he requires a concurrence and cooperation of persons. He goes low, and accepts of small sacrifices, a Pigeon, a handful of Flower, a few ears of Corn: but a sacrifice he will have. If Christians do not assist Christians, if neither our Neighbors of the same faith confederate with us, nor we with them; if we fight for none, and none fight for us: at last, neither we nor they shall fight for Christ, nor Christ for them nor us; but all become a prey to the general enemy of the Name of Christ. Though he be infinitely able to avenge his own cause, yet he requires our assistance; and when we have done our best, still we pray with that humble clause of acknowledgement; *Give peace in our time O Lord, because there is none other that fighteth for us*. The honor of this Nation in noble achievements, hath been the terror of enemies, and matter of envy and admiration to the Christian world: what is become of this valor? Is it dead in the heads, hands or hearts of men? In their heads that they know not; or in their hands, that they cannot; or in their hearts, that they dare not, to do as they were wont? Of that I cannot determine: but this I dare speak, *Fidenter, quia fideliter*; wheresoever the fruit appears, the tree is rooted in our sins. The Philosopher could say, *A ship is a ship forever, if you repair it, and honor is honor forever, if you repair it*. But *Aliquid fama addendum ne putrescat*: Honor will putrefy, if it be not repaired. The reparation of our honor must begin at the reformation of our lives: Till we have put our sins to the worse, we shall never get the better of our enemies. God will not be wanting to us, if we be not wanting to him, and ourselves. Do we expect a forward God, while we are a backward people? I may not meddle with persons, but generally conclude this: It is our *slacknesse* to repent of our sins, our *slackness* to amend our lives, our *slackness* to render God service, and the Church her dues, our *slacknesse* to comfort the poor in their miseries, our *slacknesse* to guard our own selves, which makes our God so *slack* to help us.

3. Another cause of the Lord's seeming *Slacknesse* to deliver us for the present, is our *slacknesse* to praise Him for the Deliverances past. Unthankfulness; this is the Witch, the Sorceresse, whose drowsy Enchantments have made us even forget God Himself. If we forget Him, can He be blamed for *Slacknesse* to remember us? Christ chargeth us *toto remember his*

*Words, what He hath said unto us: but how shall we remember that, when we forget the good He hath done for us? What is become of all God's Wonders? Whither is the memory of all his Deliverances fled? We may ask after them as of the Sculpture on Monuments almost worn out, or as that insulting Tyrant did of the Kings of the Nations which he had destroyed? where is the king of Hamath, and the King of Arphad? Where is the Memory of 88. or of 605? Neither of these have worn out the age of a man, and yet they are almost worn out themselves. Is the Chronicle of that invincible Fleet written in the same Element, that the Deliverance was wrought on, Water; so that no Tract of the story, nor Character of the divine Hand remains to be read? Sure, that Wonder might even fill a Volume, and give life to a story that should outlast the World; if our hearts were not drowned in unthankfulness, as that Navy was in the Ocean. What is become of the Gun-powder plot? Hath three and twenty years quite extinguished it? Is the Memory of it buried in the same womb where it was begotten, the Vault under the Parliament-house? Or is the Record blown up, though the matter escaped? Those Pioners failed in their plot to blow up us, but the Devil still goes on with his plot, to blow it out of our memories. Is the remembrance of our woeful Deaths, choked with our present Fullness of Bread? Hath our Health and Iollity put to silence all those dying Groans, which the dreadful Pestilence rang in our affrighted Ears? Have we forgot the language, which our very Doors did speak; *Lord have mercy upon us?* These Deliverances abide with us, and is their memory vanished? The grave of *Pompey* had not so much as an Inscription, to distinguish the dust of his victorious body from ignoble stains and cowards; or to signify, *Here lies Pompey*. And have these times, these once glorious times, no difference in our remembrance or estimation; Shall they lie promiscuously raked up in the dust of time, without any monument set over them, to tell they once were?*

When Saint *Paul* reprehended the *Galatians*, for observing days and months, and times, and years: when he forbade the *Colossians* all critical, Indicatory days: *Let no man judge you in respect of a holy day, or of a new moon, or of a Sabbath:* he did not intend to take away all consideration, all distinction of days: though he remove them from being of the essence of our salvation: yet he leaves them for assistances, and for the exaltation of our devotion: to fixe our selves at certain periodically and stationary times, upon the consideration of those benefits, which in those days the Lord hath bestowed upon us. When in such a day we consider such a Deliverance, and upon another solemn day are occasioned to remember such a Blessing; we may the better judge ourselves, how these things have wrought upon us, and disposed us to a spiritual convalescence. Out of the common heap God hath chosen some, and made them *high days and hallowed them*. The several companies in this City have (at least) their annual Feasts; which want no ceremonious forms to set them forth: especially the Pulpit must do them grace, and the first dish is a Sermon. I censure not that, but this I would have; that those times, whose memory should be precious, might be better observed. Those two great Feasts, Easter and Whitsuntide, may have some observance: But one day is not enough to celebrate either of these inestimable benefits, the Resurrection of Christ, and the Mission of the holy Ghost: therefore the Church thought good to join with each of them two others; and of what estimation are they among us? Even of such, as if they were ordained to play in, not to pray in. Can we meditate too much on those blessings, that give so little honor to that

double pair of attendants, ordained to wait upon those solemn Feasts? There be divers other, instituted upon particular occasions, which we pass by, and scarce give them so much as the courtesy of the day: we mind no annuals or yearly Feasts to keep them up; but instead of a mention, there is a blank; and a solemn silence, instead of an Anniverse. But why should the main Deliverances of the Land, not be distinguished from the common heap of days piled up in the Almanac? Certainly, he hath neither zeal to Religion, nor love to his Country, who doth not on those days bind the Sacrifice with cords to the Horns of the Altar, and send up to Heaven some Incense of thanks. Why should God remember us for the future, that have forgot the former? Can nothing but new misery put us in mind of our old Preserver? When a stubborn Delinquent, being committed, was no whit mollified with his durance, but grew more perverse than he was before, one of the Senators said to the rest; *Let us forget him a while, and then he will remember himself.* If our God should deal so with us, if he should forget us a little, our own calamities would teach us to remember both Him, and ourselves. He that dwelleth in the Heavens, looked down upon us, let us look up to Him: Since by his Mercy we live and breath, let us live to breath praise and thanksgiving to his blessed Name.

4. The last Cause, is our *Slacknesse* to repent of our iniquities; and why then should God hasten our Deliverance? *Nineveh* upon the first summons, did not only fast, and mourn, and humble themselves, and turn from their wickedness; but they did all this presently, without delay: It is our duty to turn first; Do we defer this, and complain of God *Slacknesse*? Would we bind God to our times, and have ourselves free? All times are his, there is not a moment we can call ours: Though it be *not given to us to know the times and seasons*: yet we know there is a time and season given us; which if we neglect, we forsake our own Mercy.

Concerning his Promise] The Promise here meant, is the second Comming of Christ: and because this is not done suddenly, and so soon as they brag, they would have it: they arm themselves either with Infidelity, that there is no such matter, that He will never come at all: or at least, admit of a wanton security, that it will be long enough ere He do come. But whither they wrangle, or dream, Christ is not *slack concerning his Promise*, and he will come soon enough to their cost; when they shall see Him with fear, whom they would not receive with Faith. But to leave them in their desperate unbelief, it it satisfy us, that *all the Promises of God are Yea and Amen: He is faithful that hath promised: He hath commanded his Covenant forever; holy and reverend is his Name.* Men are not so faithful: first, some will promise what they cannot do; as the Devil proffer'd kingdoms to Christ, when he had none upon Earth, only one in Hell. Secondly, some promise what they can, but mean not to do; as the *Shechemites* did to the sons of *Jacob*, and the sons of *Jacob* to the *Shechemites*; when they meant on both sides to deceive one another. Thirdly, some promise what they meant for the time, and afterwards recant; as *Laban* promised *Rachel* to *Jacob*, and gave him *Leah*. Fourthly, some promise what they do give, but unwillingly; as *Herod* did not deny *John's* head, but he was loath to grant it. Fifthly, some promise, and willingly perform; yet together with truth of performance, they are sorry for their promise; as *Joshua* dealt with the cunning *Giheonites*. But these infirmities are strangers to the nature of God, who *will remember his Covenant to a thousand generations even forever.*

1. Here is matter of imitation; if we be the children of our heavenly Father, we must (after his Example) make good our promises, or we cannot assure ourselves that we are no Bastards. Though we perform with our loss and prejudice, there may be no retraction of a lawful promise. *Peter* in effect, so pleaded to *Ananias*; The inheritance was thine, thou needest not have sold it: being sold, the money was thine, thou needest not have parted with it: but promising all, and retaining part, *thou hast lied to the Holy Ghost*. *Israel* enters into a league with *Gibeon*, and binds it with an oath: within three days they find the deceit: may they not now violate their promise? Fraudulent conventions oblige not; God hath forbidden all league with the natives; and *Israel* had put in a direct caveat of their vicinity: why then does *Joshua* hold himself bound to his covenant? There is no trusting to shifts for the eluding of promises: we must faithfully perform, what we have rashly promised.

2 Here is matter of faith; shall we not believe the promise of God? Hath the Maker spoke it, and will not the creature believe it? The Almighty hates to be distrusted, and accounts infidelity so much a greater sin than others, as he magnifies his mercy above all his works. He that will not take his Word for good, shall feel his sword for evil. Impotent man holds it a disgrace, not to be credited; and will he that is eternal truth, put up such an indignity? So near is unbelief to Atheism, as the Word of God is to the nobleness of his own Majesty. It was a sweet ditty of the Psalmist, *Bonum est confidere in Domino, It is good to trust in the Lord*: Good in respect of him, and good for us. First, it is our own good, and that we are enabled to trust him, is more of his mercy, than that we do trust him, can be merit in our fidelity. *Our goodness reacheth not up to him*, but his goodness reaches down to us, in filling our hearts with confidence in him. There is nothing in all the world that can work our hearts to so comfortable and unconquerable a resolution, as our reposall upon God. *They that put their trust in the Lord, are as Mount Zion that cannot be moved*. Faith can remove mountains, but the mountains that are raised on faith, can never be removed. Secondly, it is good in respect of God: for it is one of the best pieces of his glory, to be trusted unto: as *Joseph* held, when *Potiphar* trusted him with all, that he could not do him a greater honor. The glory of God is so precious to him, that he will not part with it to any other. What other things does not he impart willingly? Being, Life, Knowledge, Happiness and such blessings, are originally, eminently, essentially in God: yet Being, he gives to all things; Life, to many things; Knowledge to some kinds of creatures, and Happiness to some of those kinds: only his Glory he reserves to himself. Riches he gives to his very enemies, and so gives them to others, that he keeps them not at all to himself: but he will not endure his Glory to be communicated to Man or Angel; not to the best guest in Heaven, much less to the worst dross on Earth. Our belief is a part of his glory, and shall we nor do him that justice, as to give him his own? Him let us esteem above all, to him let us look up in all, on him let us depend for all, from his goodness and mercy let us acknowledge all, in him let us delight with contempt of all; and this is the confidence we owe our Maker.

3 Here is the ground of hope, even in the midst of delay. The deferring of our desires must not discourage our Faith: it may be God hath long granted our request, ere we shall know of his grant. When God shall find patience mixed with faith in his Clients, the Cause shall go well with them. In the fervor of their expectation, he may hold them off: but when they least

think of it, and have forgotten their own Suite, he graciously condescends. *Zacharias* a long time failed of a son, for all his prayer; but when he had even forgotten that prayer, he had a son. The Angel brings him good news; *Thy prayer is heard*. When did he make this prayer? He was grown old, and had given over all hope of a child; so that this request was past over many years since. Yet God had laid it up all this while; and when *Zacharias* least looks for it, brings it forth to effect. The Word of that God must needs be sure, who is so often better than his Word. God is infinitely free, yet his own promise binds him: He can owe us nothing, except he engage himself, and that engagement is debt: Can we distrust him to give us that he hath promised, who gives us ten thousand blessings which he never promised? The favors of God, though they be most free, have a price set on them, and require a rent to be paid for them. Faith is the price, and the rent is thankfulness. *Crede, & fruere* that is the price. *Gratus esto, & beatus esto*; that is the rent. There can be nothing easier than he requireth; there can be nothing richer, than he giveth. O God, that undeserving man should grudge, to return thee so little, for so much!

4 Here is matter of Obligation to us; for if we expect God should perform his promises to us, we must be careful to keep touch with him. Our promise in Baptism obligeth us to his Service; have we never broken this holy Covenant? If there be any so profane, as to pretend that that promise was only made by proxy: and a contract made by a Virgin in her childhood, doth not bind her to the betrothed husband: yet what beggars daughter, espoused to a hopeful young Prince in her nonage, will refuse that match when she comes to years? shall the miserable soul of man disdain marriage with the glorious Son of God? But didst thou ever receive that other Sacrament. There was thy voluntary consent to that former vow: a repetition, a consummation of thy plighted faith. Sinners that we are, have we kept this promise? Have we done all for God, and nothing for Satan? Did we never confederate with the flesh. nor take part with the world? See have three enemies, and against them we have sworn resistance: we have but one King, and to him we have sworn allegiance. If we keep faith with our King, he will save us: if we revolt to those enemies, they will confound us. Yet for one act of duty performed to our King, we have done three thousand services for those three enemies: Is this to keep our promise? Christ died to give us life, these live to give us death; and yet shall we cast of loyalty to our Sovereign, and desperately put ourselves upon the mercy of Traitors? Is this to perform our promise? The flesh works upon the world, the Devil works upon the flesh, the conscience works upon all three, and God works upon all four: If we leave Christ, and cleave to these abjured rebels, all these shall convince us of forsworn apostasy. Forsake thee O Savior, the most graceless sinner denies it: But as a cowardly Ancient, that ran away from the battle; afterward perceiving the victory to fall on his side, when he had returned home and there boasted: *I bore colorus for my King and Country*; another replied, *but you never stroke blow for your King and Country*: So many bear the colors of Christ, that will not stand one stroke for Christ.

Nor is this fidelity only due to God, but to our Neighbor. He that is not faithful to God, will never be true to man: and he that is not faithful to man, was never true to God. Promises fly up and down like chaff, raised with every breath of wind: but performance is the good grain that lies close in the floor. The tongue is a nimble member, and good words are cheap; but

performance is an action, and it troubles a man to do. He may lie in bed and promise, but he must rise up to do. One Son plainly told his Father, *I will not go*, but *he went*: the other promised to go, but *he went not*. Some do and say not, but a thousand for one say and do not. Promises are like some Princes servants; when a stranger comes to the Court, he shall see abundance of them: but performance is like the Prince himself, who keeps state, and seldom comes into the public eye. Nor unlike some great man's policy, who had two chests; the one he called Promise, the other performance: the former was easily opened, the other was locked and barred: to the one he sent all his Clients and Sutors, and there they found Hope: Betwixt his Promise, and their Hope, being long deluded; they resolved to surprise that other chest, and break it open, but he told them plainly, that that chest could never be unlocked without one singular key, which he called Necessity: implying that men promise with facility, but they will not perform except it be for necessity. It is reported of *Antigonus*, that he never denied any suite that was asked; but withal he never did perform anything that he granted. In promising the Beggar may be as rich as the King: and without performing, the King may be as poor as the Beggar. The one is willing and not able, the other is able and not willing: the former is in want, but the latter is in fault. *Cujusquam est promittere, honesti solius praestare*. Failing of promises, of friends makes enemies: he that held thee his friend for thy fair grant, for illuding his trust becomes thine enemy. Let no man so demean himself, as by his own desert to procure hatred. Every lawful promise made to God or man, is written in Heaven; while we perform not, our score runs on: and what we do not pay while we live, we shall be forced to pay forever when we are dead. O then let us mend our pace, and God will mend his: if we be not *slack* concerning our promise, to serve him; he will not be *slack concerning his Promise* to save us.

But is long suffering to us ward.] I know not whether I should more wonder at man's perverseness, or at God's patience. The more that Divine goodness suffers, the more this wickedness of dust and ashes presumes: and it is long before the fury of the one, can provoke the lenity of the other. *I stand at the door and knock*. He stands at a mortal door, whose seat is in the Heavens: and knocks at the gate of sinful dust, to whom the *everlasting gates of glory* willingly open. He stands calling, while we sleep unregarding: he knocks in love, while we are ready to return him knocks for his love. He is worthy to come under our roof, but our roof is not worthy to receive him, and do we not open? If we knock in prayer, he opens in pity; and when he knocks in compassion, shall not we open in duty? He stands, yea how long hath he stood? How many grievances of attendance hath he digested, without withdrawing his foot? *Me tuo long as pereunte noctes, Lydia dormis*. As if that immortal lover did court the soul of a sinner: *In medi pace quid armatimes, quid faceres hosti, quae sic excludis amantem?* *Tempora noctis eunt, excute poste seram*. What mean thy barred gates in the time of peace? what courtesy wouldst thou afford an enemy, that showest so little kindness to a friend? The night passeth away, and *My locks are wet with the dew of Heaven*. Open unto me, *my fair one*: *Behold thy King cometh unto thee: A King, no common person: Thy King, no foreign Prince: cometh to thee, not against thee: meek and humble, not with troupes of armed soldiers: alone unaccompanied, save with his inseparable love*. How unspeakable is this patience? when he is angry, doth he presently strike? No, but like some noble warrior, that hath laid siege to a

renowned Citty, viewing the goodly buildings, considering the number of infants and innocents, having no delight in blood; out of his own heroical disposition, sends a Herald with the proffer and conditions of peace. All courses are to be tried in war, before the sword be bloodied. *Theodosius* never smote a city till after ten days siege, with the offers of mercy: but God allowed *Nineveh* forty days to make their peace. It was the rule of his law, when they had beleaguered a City, *first to proclaim peace unto it*. It was the order and practice of his Gospel, when they approached any house, *first to say, Peace be to this house*. Great works were wrought in *Chorazin*, before the ruin came. He spared his rebellious people *forty years*: but how long hath he spared us? He lent not our forefathers so much time before us: his mercy strained it self for six years, and then persecution and superstition broke in among them. We have had *Evangelium pacis*, and *pacem Evangelij*, The Gospel of peace, and peace with the Gospel, continued amongst us through the reigns of three gracious Sovereigns, threescore and ten years: yet as if the commonness hath quite taken away the sense of the blessing, we esteem it like the Air, cheap, because there is enough of it, whereas nothing is more precious and nearer to life. He is long suffering towards us.

But that it may not seem lost time to rove in generals, let me point at particulars: God is *longsuffering* toward thee, and me, and everyone. How often, and how justly, might He have taken thee away in the midst of thy sins? Why is not the Adulterer with his Harlot, like *Zimri* in the arms of *Cosbi* smitten in the act of their Lust? Why are not their souls sent coupled to the fire of torment, as their bodies were undivided in the flame of uncleanness? While the mouth is opened to swear and blaspheme, Why is it not instantly filled with Fire and Brimstone? While the Homicide is killing another, Why is not Satan permitted to kill him? When the Drunkard falls into his dead sleep, Why is he suffered to wake again alive? Why doth not the extorted Bread of the poor, choke the Oppressor? And the House fall upon the head of the Traitor? Why is not he carried quick into Hell, that is the Plague of all Christendom? There is no answer to be given but this; The Patience of God is greater than the Wickedness of man. Yet let not sinners presume: *Sera venit, sed certa venit vindicta*: the silent Judge will at last speak home: *Tuli, nunquid semper feram?* The higher the Axe is lifted up, the deeper it cuts: a water-course stopped and repelled, breaks forth at the opening with greater violence. The Elephant suffers many injuries of the inferior beasts; but ware *patientia laesa*; being too far provoked, his revenge is more extreme, than his Patience was remiss. God is not easily provoked by our sins, He is easily pacified by our repentance. Christ suffered infinite much, yet He was not long in suffering: but for that short suffering of his Son, God is *longsuffering* towards us, all that be in the *smae Jesus*.

How well may this unmatched Precedent teach us all the Doctrine of Patience! It is the peculiar of Christians: in others *Miranda, potius quàm laudanda*: as *Saint Augustine* speaks of *Rasis* killing himself: it was *Magne, potius quàm been factum*: It was bravely done, it was not well done. There be some that suffer against their wills; which we call *Patience perforce*: they would revenge, if they could. *Saint John* calls it, *The Patience of the Saints*: they are sure to suffer: the richest Vessel is in most danger of the Pirate, the full Barn of the Thief: Of all men, Christians have most need of *Patience*: and they bear injuries, not *robore Socratico, sed Christiano*. There be three Exercisers of our Patience; God, Man, Satan: *A proximo damna, ab*

adversario tentamenta, a Deo flagella sustinemus. Patience for these returns, to Satan hate and resistance, to Man love and blessings, to God humility and thanks. In respect of God; it kisseth the striking Hand: there can be no more forcible motive to Patience, than the acknowledgment of a divine Hand in our sufferings. It is fearful to be in the hand of an Adversary, but Who would not be confident of a Father? Yet in our frail Humanity, Choler may transport us from the remembrance of Nature: but when we feel ourselves under the Discipline of a wise God, that can temper our afflictions to our strength, to our benefit, who would not rather murmur at himself for swerving toward Impatience? *Israel* cries out for water; *Moses* seeks to quench their thirst with this contentment; *God hath led us hither.* If the ignorance of their guide had misled them, or they had fallen by chance upon those dry Desarts; though this were no remedy of their grief, yet it might have been some ground of their complaint. But now they see, that the Providence of God hath brought them into this want; and shall not he as easily find the way out? Yet those sturdy Israelites murmur, and will not have their thirst quenched with faith, but with water. But *Non merebitur miseridiam, qui irascitur ad poenam:* Be patient, this is the way *ad pristium statum revocari:* In respect of man, Patience concludes; that *Bonus non fuit, qui malos tolerare recusavit.* If thou wouldst have all nocent creatures destroyed, *Quid fiet de te,* What would become of thyself? Bear with them, their Maker bears with thee? For the Devil, *Carnem macerare potest, non patientiam:* he may hurt the Saints, but not the Patience of the Saints. Saint *Gregory* says of *Job;* *Quot patientiae voces in divinam Laudem percussus reddidit, tot in Diabolum jacula intersit; & multo graviora, quàm sustinuit, inflixit.* Satan cannot so much vex us with sufferings, as we vex him by our Patience.

Let Patience have her perfect work] She must have *opus,* some work to do: this must be *Opus suum,* her own work, proper to her nature and office: and it must be *opus perfectum,* without imperfection. First, Patience is not idle, but ever working: *operatur patiendo,* and *patitur operando:* an active passion, or a passive action; whereby she worketh, not so much her own extrication out of troubles, as equanimity of soul to their easier portage. Secondly, she hath *opus suum;* for she lives as an Hebrew with Canaanites in her company, that will be pricks in her sides, and thorns in her eyes. No neighbourhood is able to make the Serpent and the Woman, the cursed seed of the one, and the blessed Seed of the other, ever to agree. One blood, one belly, one house, one education, could never make *Cain* and *Abel* accord, *Jacob* and *Esau,* *Isaac* and *Ishmael* at one. Here is then work for Patience, Let us see the work of *Patience.* Temperance hath her work; that the indulgence of the throat may not bring mischief upon the soul. Prudence hath her work; that perils may be prevented by foresight. Fortitude hath her work; that a good cause be not lost by a base fear. Justice hath her work; that neither injuries done by ourselves, nor the want of relieving the poor from injuries done by others, stand up against us at the last Audit. Chastity hath her work, that the bodily uncleanness may not defile the conscience. Charity hath her work, to feed the hungry, and comfort the miserable. Repentance hath her work, to wash the soul from sins in a bath of tears. Innocence hath her work, that no wrong be offered: And *Patience hath her work:* that much wrong be quietly s'ff red. This is her work, to turn necessity into a virtue; for she only can put evil to good use. She will not dance attendance to the humors of sinful greatness: b•t

waits at the gate of Heaven without weariness; and is still knocking at that door, which she never saw opened. *Tanto omnibus faelicioꝛ, quanto se ferre potest patientibus miserioreꝛ.* Thirdly, this work of Patience must be *perfect*, and that. First, *Respectu conditionis*; hearty and sound. Integrity is the perfection of all graces, so of patience. I dare not commend the soundness of that which invites sorrow, and prostitutes it self to unnecessary troubles. It is not patience, to offer thyself into bondage when thou mayest be free. That is right Patience, *Pate contra quod libeat, non praeter quod liceat.* Secondly, *Respectu durationis*; to quit the field, before we have got the victory, is to lose all the former benefit of Patience. *He that endureth patiently to the end, shall be saved.* Thirdly, *Respectu extentionis*; it must be of a great latitude, for *many are the troubles* of the righteous. It is bootless to vanquish one cross, and sink under another. Patience must be universal, enduring all things, and going with the same mind to the shambles as to the fold. *Our approbation is in much Patience.* Those are counterfeit graces, that higggle with their duties; that stint themselves, and make their own matches with God. It is not Faith which says, Thus much I will believe, and no more: Sound Faith believes the whole Word of God. It is not Charity which says, I will love one man, and not another: True Charity loves all in Jesus Christ. It is not Repentance that says, I will be sorry for this sin, and not for that: Hearty Repentance doth mourn for all sins. It is not Obedience that says, I will keep this Commandment, and not that: Right Obedience hath *respect to all the Commandments.* It is not Patience that says, I will bear this sorrow, and not that: I will endure so much and nor more. Perfect Patience resolves to suffer anything for Jesus Christ.

Virtus sine patientia vidua est; All virtue is a widow without Patience. The Apostle in the behalf of God, promiseth eternal life, to them *that by patient continuance in well doing seek for glory*: As if we could not come to Heaven by well doing, without Patience in well doing. Faith without Patience is but precipitancie: Zeal without Patience is but fury: Hope without Patience is presumption: Humility without Patience is dejection: Charity without Patience, fills the vessel with Milk from her breasts, and then kicks it down with her heels. Patience to the Soul is as Bread to the body, the staff of either the natural or spiritual life: we eat bread with all our meats, both for health and relish; bread with flesh, bread with fish, bread with brothes and fruits: Such is Patience to every Virtue, we must hope with Patience, and pray in Patience, and love with Patience, and whatsoever good thing we do, let it be done in Patience. When our eyes be wearied with any other colors, we seek to refresh them with green: in all our troubles we refresh our souls with Patience. Virtue is fair, rich, and lovely; but beset with many difficulties; we can never get nor keep her without much Patience. Saint Paul would never have gloried *in his tribulations*, but for his Patience. The devil implied so much in his challenge to Job: God commends him for a *perfect and upright man, fearing the Lord, and eschewing evil*: Satan grants all this, but questions his Patience: therefore he doth good, because nothing but good is done to him: but do thou cross him a little, *and he will curse thee to thy face.* Strip him of his Robes, and clothe him with ulcers; and see what he will do then. This was the forest trial: had Job kept his Righteousness, his Innocence, his Integrity, his Fidelitie, and fear to sin, and lost his Patience, he had lost the day: but keeping that sound, the old Serpent stinks away with shame, confessing a feeble man too hard for him. It was not so much what Christ suffered, as with what Patience he suffered, that did nobilitate the

merit of his sufferings. Admit an Apologue: Four Graces were walking together, Zeal, Justice, Temperance, and Patience: three other Virtues meet with them, Innocence, Hospitalitie, and Meekness: while Patience went aside some little way, the other six conferred about the super-eminence of their own worth. The argument grew so hot, that words were ready to beget blows: Zeal out-faceth Innocence, Justice tramples upon Meekness, and Temperance threatens to turn Hospitalitie out of doors. But on the sudden steps in Patience, and there ends the quarrel. If the virtuous may fall out, much more sinners: but the matter will soon be compounded, if both sides admit of Patience. This is one of those Graces, that is never seen but in distress: Valour and Fortitude is not known, while there is no enemy: Repentance appears not, till we have sinned: nor is Patience visible to others, or sensible to ourselves, till we are exercised with sufferings. These virtues in the time of miseries and exigence shine brightest, as the stars do in a dark night. But it is time to shut up this point: My argument is Patience; make me the first Object of it: if I have been tedious, digest it with your Patience.

Not willing that any should perish.] There is no man that hates the Effect of his own worth: If the Painter have drawn a counterfeit, or limmed the resemblance of a Creature, he regards it as the Effect of his own curious art. If a man begets a Son, he is tied in Affection to him by the bond of Nature. If a Preacher convert a profligate, and beget a Soul unto Christ; he loves him in a higher degree of Relation, than those of Art or Nature; even of Grace. And will the most wise and good Creator of all things, hate the workmanship of his own hands? No, *The Lord hateth nothing that he hath made.* There is something in the Creatures he hath made, which he hateth: but the Creature it self, as it is a Creature, he loveth. Our weakness doth often fail to distinguish *Inter virum & vitium*; so we hate the man together with his vice, whereas we should hate the vice, and love the man. But God can distinguish betwixt the metal which is his, and the dross of the metal which is not his: he rejecteth the dross, but he wisheth well to the metal. If a man's wife be an adulteress, he puts her away, because she then ceaseth to be a wife: but if she repent, God doth not put her away, because she does not cease to be a woman. Adultery may make her no wife, Death it self cannot make her no Creature. Both God and her husband detest her sin; yet God doth, and her husband should love her Soul.

But if God be *not willing that any should perish*, how then do any come to perish? Can they perish against his will? Shall any be lost, whom he will save? I might answer this Objection, that the question here is not concerning God's secret will; but so much of it as is revealed to us in his holy Word, whereby he affords means of Salvation to all, declaring himself *not willing that any should perish*. But let us soberly examine this point: for Scripture seems to contradict Scripture. *God will have all men saved, and come to the knowledge of the Truth:* And here, *he is not willing that any should perish, but that all should come to Repentance.* On the contrary, *Whom he will, he hardeneth:* and, *I will harden the heart of Pharaoh.* Is the Spirit divided? If Truth be against Truth, how can it stand? Who will harden? That God which is rich in goodness, whose Mercy is above all his works, will he? He which is grieved for our offenses, and *willeth not the death of a sinner*, will he harden? And of all places, the Temple for his holy Spirit to repose in, the Exchequer and Store-house for all his Graces; will he harden the heart? He says, he will: yet dares the blasphemous sinner rub his filthiness on that

immaculate purity of his Maker? Does he live by his Mercy, and yet charge him of injustice, making it the midwife of so foul a progeny? Evil could never be the child of goodness, nor can sin (so basely descended) lay claim to omnipotency. Doth pure water, and puddle, flow immediately from the self-same spring? or light and darkness from the same Sun? How then comes it to pass? Consider with me these Positions.

1. The Devil was *Primitivus peccator*, and sinned from the beginning. From him, sin first boiled up, as out of the main sea: being thence derived to Adam, it ariseth as out of a spring: from the spring, it is reserved in Nature, as in a Conduit: from Nature, it is conveyed to concupiscence, as by a Pipe: and from thence doth flow all the mischief and wickedness, that is in the life of man. *Thy destruction is of thyself.*

2. The Eternal Decree of God is unsearchable: To love his Children, and neglect his enemies, can neither impair his Mercy, nor impeach his Justice. But why he should love this as his Child, and neglect that as his enemy; *Nec possibile est comprehendere, nec licitum investigare*; is beyond the lawfulness of inquiry, and possibility of apprehension. That is a saucy and curious eye, which will be too nicely prying into the Closet of God's secrets. These should rather bring us on our knees, in the humble acknowledgement of his infinite wisdom and power, than prompt us to ransack his bosom, for the revealing of his intents. It is blessedness enough to be made God's Stewards, though we be none of his Secretaries. Will no Mansion in Heaven content us, but that which is the Throne and Chair for Omnipotencie to sit in? No Cabinet, but that which is the Treasury and Store-house of his own Counsels? If Angels fell for pride and emulation, what place can be low enough for such busy inquisitors? Though God from all Eternity, knew how to reward every man, either with bliss or pain; yet he never imposed upon any man either a necessity, or a will to sin. Far be it from us, to lay the burden of our sins on the shoulder of Predestinaion, and to make that the womb of our foul enormities.

3. God is the cause of Good, but in no respect of evil. By his Grace, *Multi, ut laberentur, Retenti; nulli, ut laberentur impulsu*: He upholds many, he pusheth none down. He is said indeed to harden, but it is, because he does not soften. *Impios cum non retrahit à malo culpa; dicitur dimittere.* As the conferring of Grace is the effect of his Election, so the withholding of his Grace is the effect of reprobation. *Fieri non potest, ut per quem à peccatis surgitur, per eum ad peccata decidatur.* For one and the same goodness to be the rise and fall of the same sins, is impossible. *Dei claudere, est clausis non aperire*: God is then said to shut, when he does not open. *Ab illo est quod statur, non ab illo quod ruitur.* Our pravitie is the Reed that deceives us; God's Providence is the staff that supports us. If he hardens any, it is not *Malum obijciendo, sed gratiam non concedendo*; not by causing us to commit sin, but by not granting us the Grace to overcome sin. In a word, God never hateth, but where he is first hated. *Nemo potest Christum tibi auferre, nisi te illi auferas*: no man can take Christ from thee, unless thou first take thyself from Christ. *Nemo eum amittit, nisi qui dimittit*: we cannot lose him, but by putting him away.

4. GOD affords the means of Salvation to All, therefore He would have *None to perish*. He offers his Gospel, his Gospel offers CHRIST. CHRIST offers his Merits, his Merits offer

Justification. If we bring Willingness, his Gospel is ours: if we bring Faith, CHRIST is ours: if we join with it Repentance, his Mercy and Merits are ours: if we add to all new obedience, salvation is ours. Why else are those affections attributed to God, which are properly and formally found in us, not in him? Sometime he will not be hindered from punishing: *Let me alone*, that I may destroy them: Why, what can hinder him? At another time, he desires to be hindered, and would have some *stand in the gap*, to save his people from his wrath: as a kind father being ready to correct his child, beckons to some neighbor to take him off. Othertimes he complains of his lost endeavors to bring them to repentance: *I have labored in vain*. What do all these signify, but his unwillingness to have any *perish*? Why then does he punish with perdition? No otherwise than as some just Judge, that would have all men live regularly, and free from disorders: but having transgressed the laws, Justice compells him, and that by a good and rectified will to punish them. Some would have this Will of God to be *velleitatem* rather than *voluntatem*; not so much an absolute will and resolution, as a willingness and desire: Not unlike a Merchants casting his Freight overboard in a dangerous tempest: *Vult efficaciter ease jactare, sed vellet efficaciter ease retinere*: He would willingly save them, and yet he is willingly content to lose them.

But if God be *willing that none should perish*, why then are not some made partakers of his grace, as well as others? Saint Augustine answers, some men therefore want grace, *Non quia Deus non dat, sed quia homo non accipit*; not because God does not proffer it, but because they will not receive it. Peter walking on the Sea, and beginning to sink, cries out to his Master; and he took him by the hand, and saved him. This world wherein we walk, is a Sea, storms arise, and we are ready to perish: while we do not cry unto Christ for help, is it his fault if we be drowned? Thou liest sick, an excellent Physician comes to thy door with sovereign remedy, and knocks for admission: if neither thy will nor ability can let him in, blame thyself, not him for thy perishing. We are all mortally sick of sin; Christ our saving Physician proffers his help; but if either we want will to admit his presence, or power to take his medicines, or skill to follow his direction; we may die with the means of our salvation by us. *Merito perit aegrotus qui medicum non vocat, sed ultro qui venientem respuit*. The Patient is worthy to die, that will not invite the Physician to come; but more worthy he, that will not accept of his help when he is come.

5 The willingness of God that *none should perish*, is proved by innumerable evidences. He made us once; certainly he did not make us, because he would damn us. Yea, he hath often made us; when he redeemed us, that was a second making; when he renews us by his grace, that is, another making: everyone of his deliverances is a kind of *faciamus hominem*. If our sins have made us our Makers offenders, have they also made us that we are not his creatures? If the Devil hath bereaved us of our purity, hath he also bereaved God of his pity? Though justice might rightly damn us, cannot mercy possibly save us? If the Lord reject a sinner that cries to him for mercy; where is his willingness *to have none perish*? His Word is a Will, and his Will is a Power: He does promise nothing but what he does purpose, and he does purpose nothing but what he does perform. If he would have *none perish*, what necessity is there of our being damned? If he *desire that a sinner should live*, what difficulty is there of our being saved? What power of enemies, or number of sins, can either hinder what he

would, or constrain what he would not? He will not so look upon us sinful wretches, as not to see himself: nor so regard our wickedness, as not to behold his own goodness: nor so remember the sins that we have done, as to forget the creatures that he hath made.

He that lends the Sun of Light to all, would have none perish in darkness: and he that sends the Son of his Love unto all, intends the redemption of a many as will receive him. Why doth he not deny the knowledge of Christ? Why did he not hedge up that flower in some private Garden? Why not lock up that Jewel in one principal treasury? Certainly he would never have communicated it, if he did not purpose an universal benefit by it. Why is the Gospel forbidden to none, if any be debarred from the comforts of it? To whom doth not the bosom of the Church lie open? To what convert is the Baptismal water denied? To what confirmed Christian is the Sacramental communication of the body and blood of Christ not offered? We are not only admitted, but even invited to that blessed Table. To what end are those gracious invitations, *Come ye that thirst, and drink Come ye that are heavy laden, and have ease*: If any guest were excepted? He that bids all, forbids none. When a Prince proclaims free audience to all sorts of Clients, who can complain that his cause may not be heard? Those that seem such terrifying speeches, as *The gate is narrow, Few are saved*: be rather meant for spurs to our devotion, than bars to God's compassion: They do not contract his mercy which is so infinite, but they would enlarge our hearts which are so contracted. His nature is now as apt to forgive, as his Power will be seen hereafter able to punish. When did the distribution of his Treasure cease? When was the door shut to his faithful Clients? when we did sin, he did spare; when we did defer, he did expect; when we shall return, he will meet and embrace. He that doth all this, *is not willing that any should perish*.

6 There is no necessity that *any man, any this or that man should perish*. Some think they have gone far enough in the clearing of this point, to say, that God is no cause of our perishing, though we must perish: they determine it in this: It is true, your damnation is unavoidable, but you must blame yourselves. Others more fairly and comfortably carry it thus much farther, and conclude out of this Text, that there is no such unavoidableness, no such necessity of your damnation at all. The former only teach, that how desperate soever our case be, how irremediable soever our state, we ourselves, and not God, are the cause of this desperate irremediableness. The other say better; There is no such peremptory sentence, there is no such desperate irremediableness declared to any particular conscience; but whensoever we repent, the Lord will receive us. *Once hath the Lord spoken, and twice do we hear him: we hear him once speaking for his own Honor*. He does not damn us, if we be damned. And we hear him speaking a second time for our comfort, we need not be damned at all. *Thy way and thy doings have procured these things unto thee; and destruction is of thyself*: this fully dischargeth God from being the Author of our ruin. But howsoever God be thus discharged, He does not kill me if I die; yet it is but poor comfort to me, if I must die, to be told that I have killed myself: therefore he gives us here a stronger consolation, by telling us, there is no such necessity, we need not die at all. What can make our case so desperate, that he hath not left us ways of returning to him? What can make our state so irrecoverable, that he hath not left himself ways of redeeming us?

It is not for us to dispute, what God of his absolute power may do, nor what by his unrevealed decree he hath done: but this we gather here, that he hath not allowed me, nor thee, nor any to conclude against ourselves, a necessity of *perishing*. *Zion said, The Lord hath forsaken me, and my Lord hath forgotten me:* But why will Zion say so? *My Lord, and hath forgotten me?* Can she remember that God is *hers*, and not think that she is *his*? Can she remember *him*, and think that he hath forgotten *her*? What contradictions are these? If he have forgotten her, how is he then *her Lord*? If he be her Lord, how hath he then *forgotten her*? Can Zion retain her bowels of Piety, and think that God is disembowelled of his? Every where in the Scriptures we meet with God's *Venites*; both the Testaments are full of invitations to come unto God. There is a *venite non habentes*, *Come and buy, though you have no money*, no merits of your own: yet come, and dilate your measures, and according to that dilatation, fill them with the Merits of Christ. There is a *Venite & revertimini*; *Come, though your coming be but a returning*: be not ashamed of your returning, though it be a Confession of your former running away: Come in a Repentance, though you cannot come in an innocence. There is a *venite & consulite*; if you find it hard to come, or though you know not the way to come, yet come, that you may know the way: Consult with God how you may come, and how you may stay when you are come. There is a *venite & arguite*, argue, plead, dispute, expostulate. *Come, though you come to reason with God*: come upon any conditions. There is a *venite laborantes*, how heavy soever the burden of your sins, or the pressure of God's Judgments lie upon you, yet come for your own ease; *Come ye that labor, and I will give you rest*. There is a *venite sitientes*, Come you that thirst for my Righteousness, and be *satisfied* with it, be justified by it. There is a *Venite paupers*; let the *lame* and the *blind* come, *that my House may be filled*: I have room enough for them all; *Compel them to come*. *The Spirit and the Bride say, Come: And let him that heareth, say, Come: And let him that is athirst, Come:* There is a world of *venites*, and the Gospel abounds with infinite invitations to come. And there is a *Venite* that closeth up all the rest; *Come, ye blessed of my Father*: you have obeyed my first *venite*, in coming to my Kingdom of Grace; you are now blessed with my last *venite*, Come into my Kingdom of Glory. But there is but one *Discedite*; that same *Ite maledicti, Go, ye cursed*, is but once heard from the mouth of God, and that not in this World neither; as long as we are in this world, we are safe from rejection; God doth not cast us off, for he is *not willing that any should perish*. But if thy tender Conscience, and thy startling soul, should mis-imagine the hearing of such a voice, or in thy melancholy distemper, dream of such a sound from God's lips, as *Depart thou sinner*; a voice of separation, a voice that bids thee go: Say thou with *Peter*, to his and thy Savior, *Domine, quo ibimus? Lord, whither shall I go? Thou hast the Word of Eternal Life. And I believe and am sure, that thou art that Christ, the Son of the living God.* And that Christ, the Son of the living God will call thee back, and call back his own word, and entertain thee with Mercy and Peace.

For use and application of all this; here is matter of reprehension, of Instruction, of Consolation.

1. It reprehends those rigid and stoically-disposed Christians, that would contract the Mercy of God within their own limits, and make the gate of Heaven straighter than it is. Malicious fool, is thine eye evil, because God is good? Wilt thou confine the goodness of thy Maker, and set down what he shall do for his Creature? thus much, and no more? These Heirs of the old

Caetharoi see men sin foully and fearfully, they do not see them repent visibly; therefore they infer upon them damnation. O uncharitable censure! I would not pronounce it of the greatest sinner that I should see die; though I perceived his sins to cover him like a cloud, as if they would keep him from looking up to God, and God from looking down upon him; the devil waiting for him, as for a certain prey; yet I would not pronounce it. *The ways of thy Mercies, O God, are past finding out; more unknown than the way of a Ship in the sea, or of an Eagle in the Air.* Let them show me how a flash of lightning melts the Sword, without making any impression in the scabbard: And I will show them as well, how at the instant of our death Mercy more sudden and more penetrating than the lightening, may melt our hearts into Repentance, though this be not visible to mortal eyes. Of the two, the Pope seems to me to offend the less, because more charitably, in canonizing them for Saints, who for ought he knows are damned: than these men do in damning them, who for ought they know are Saints. But if I might advise them, they should bestow more time in saving of their own souls: less, in damning of the souls of others. I know how frivolous a tale it is, that *S. Gregory* drew *Trajans* soul out of hell: and how groundless an opinion is fathered upon *Origen*, that at last, the Devil shall be saved: But if they could persuade me the one half, that *Trajan* or the devil came to repentance in hell; I might be induced to believe the other half, that they might be delivered out of hell. Far be it from us to cut short the Mercy of God, or to weaken the credit of the merits of Christ, which so manifest his *unwillingness that any should perish.*

2. This teacheth us to understand the Scriptures aright. There be too many that press heavily to their own damnation, every sentence of Menace or terror: as, *The wages of sin is death: The wrath of God comes upon the children of disobedience: It is impossible for him that falls after Grace, to be renewed:* with these, and the like, they affright their own Souls. On the other side, a great number flatter themselves with the Promises of Mercy; as *Christ suffered for all: God would have all men saved: At what time soever a sinner repents, he shall be forgiven:* and with these they batten their own wantonness. But let us know, that it is not a few mis-understood sentences out of God's Book that must try us, but the whole Book it self: the tenor and purpose, the scope and intention of God in his Scriptures. His Book is a Testament, and in the Testament the Testator is dead, and dead for us: and will he that died for us, suffer us to *perish*? His Book is Gospel, and Gospel is good Tidings, a gracious Message: and will God under the color of a Message of Grace and Life, send us the fatal Errand of death? The Scriptures may seem to jarre in the weak apprehension of our brains: our best way is to reconcile them in our hearts. *except ye repent, ye shall all perish;* there is terror: *God would have none at all perish*▪ here is comfort: that threatening, and this Promise, are both reconciled in our Repentance. *The soul that sinneth shall die;* saith God by his Prophet: *The soul that believeth shall live;* saith the same God by his Apostle. He that hath sinned, may believe; therefore he should live: He that believeth, hath sinned; therefore he should die. How shall we atone those? how reconcile death and life? Yes, though we have sinned, and therefore deserve to die; yet if we believe in Christ, that died for our sins, and now forsake them, we shall live. Thus both the sentences of God shall stand, and we shall not fall. When thou art tempted to transgress, consider that part of God's Word which threateneth vengeance to sin: when thou art broken with remorse of sin, remember that part of his Word which promiseth Mercy to

Repentance. Thus let us do our best to save ourselves, for God would not have us to *perish*.
Why will you die, O ye house of Israel?

3. This pours Oile into the wounds of a contrite heart. Were our souls in such a straight, as Israel between the red sea and the Egyptians; the spirits of vengeance, like those enemies pursuing us behind; hell and death, like that red sea, ready to ingulfe us before: yet would I speak to you in the confidence of *Moses, Stand still, and see the Salvation of the Lord*. Thou that art oppressed with the violence and clamour of thy sins, and wantest an Advocate either to intercede or pity, hear the voice of the Lamb; *Cry unto me, I will hear thee out of mine holy hill*. Doth any Soul hunger after Righteousness? Behold, *I am the bread of life: Take, eat, here is my body*. Doth any thirst after the waters of Grace? Lo, *I am a living Fountain; come, and drink; here is my blood*. Art thou not yet quite dead in trespasses? are not thy ulcers past cure? are there any seeds of life remaining? Is there any motion of Repentance in thy Soul? Will thy pulse of remorse beat a little? Hast thou but a touch of sorrow? a spark of Hope? a grain of Faith? Be comforted; the God of Mercy will not have thee *perish*. Not a tear of Repentance drops from thee, either unpitied, or unpreserved: *God puts it into his bottle. Qui seipsum excipit, seipsum decipit*. Doth the Lord say, *I would have none perish?* And dost thou say, Nay, but he will have me to perish? Thee? why thee? He says, *None*: and dost thou except *one?* and that one, Thy self? What is this but to cross the Cross of Christ? He would have *All men saved*: and thou comest in with thy exceptive; *All but me*. What is this, but in Effect, and at a distance, to give the lie to *Truth* it self? There be many that flatter away their souls in sport: but that a man should cast away his soul in willful earnest, is a prodigious desperateness. Not so; but *God would have none to perish*, therefore not me: this is a safe and comfortable inference. We are all naturally given to favor ourselves where we should not: why then do we not favor ourselves where we should? Justice thinks on us in the heat of our rebellions, but then we think not on Justice: and in our sad remorse, when Mercy thinks on us, cannot we think on Mercy? If the greatness of thy sins, which is commonly heightened by thine own dejections, and exalted by thine own sinking, grow so strong against thee, that thou canst not quench the Jealousy, nor devest the scruple of God's desertion; do but consider who should occasion it; It must be God, or thyself. God it cannot be, for *he is not willing that any should perish*. It is then thyself, it is thy fault, if it be done: and if thou humbly acknowledge that fault, it is not done: For God doth never so irrevocably threaten Judgment for sin, but the penitent Confession of that sin cancels and avoids the sentence. If our clamorous Conscience, like some sharp-fang'd officer, arrest us at God's suite; Let us put in baile; two subsidy-virtues, Faith and Repentance, and so stand the trial. The Law is on our side, the Law of Grace is with us: and this Law is his that is our Advocate, and he is our Advocate that is our Judge, and he is our Judge that is our Savior, even the Head of ourselves, *Jesus Christ*.

But that all should come to Repentance.] The end of a thing is first in Intention, though it be last in execution. The Salvation of mankind was God's first end, next to his Glory, why he made man: and the accomplishment of that Salvation is that other end, whereunto in time he brings him. There is *Finis propositus*, the end propounded; as we build a house to dwell in: and *Finis absolutus*, the end accomplished, when that house is made fit for our dwelling. There is *Finis terminans*, the end of a man's life; when he dies: and *Finis pradeterminans*, the end fore-

appointing his death, why he shall die then. There is *Finis Cujus*, and *Finis Cui*: the end of which, and the end for which? *Finis Cujus*, as we call that the end of a Dinner, when we have done eating. *Finis Cui*, as the end of eating our Dinner is for strength and health. There is *Finis medius*, and *Finis supremus*: The Physician persuades his Patient to walk: the end is to get him an appetite to his meat, that is *Finis medius*: But why does he seek to procure this appetite? that this appetite may procure health: Health then is *Finis supremus*. God calls all men to Repentance; the end is that they might amend their lives; that is *Finis medius*: But why would he have them amend their lives? that they might not perish, but have everlasting life: their Salvation then is *Finis supremus*. He is *not willing that any should perish*: How should they scape it? By coming to Repentance. The end of his Gospel is, that men might repent: the end of their Repentance is, that they might be converted: the end of their conversion is, that they might be saved.

This then is the point, the force of the argument, the sum and scope of the place: The intent of God's *longsuffering towards us*, is to bring us to Repentance. The principal End is, that we might be saved: the subordinate End is, that we might come to Repentance, the only Way to be saved. Thus we have all the passages of the Text: *The Lord is not slack* to help us; there we set out: much less is He slack to perform *his Promise*; that way we went: But He is *longsuffering toward us*; thither we came: and the purpose of this *longsuffering* is, *that none should perish*; so far we are gone: but *that all should come to Repentance*, and with this we conclude. For Method in our proceeding, these five conclusions will naturally arise from the words. First, that Repentance is the necessary Way to Salvation. Secondly, that it is *the Will of God*, we should repent. Thirdly, that this Will extends not to some, but to *all*. Fourthly, that we must come to Repentance, and not expect that Repentance should come unto us. Fifthly, that the intent of God's *longsuffering* and forbearance, is our conversion and Repentance. Of these briefly in their Order.

1. Repentance is the necessary way to Salvation: It is the *Will of God that none should perish*: yet withal, it is his Will, *that all, except we repent, shall perish*. There was, in the Law, an Altar for Propitiation, and a Laver for Purgation: he that partooke of the Altar, must first wash in the Laver. So in the Gospel, John began to preach the Baptism of Repentance, for the Remission of sins: Before we can have Remission of our sins, we must wash our souls in the Fountain of Repentance. Tears must not only wash out our sins, but stand in the place of our sins. *My tears are in thy Book*: our sins were in God's Book before: but our tears coming, do both blot them out, and fill their place. If there were any other way to Heaven than sorrow, *Vel faelix mundus, vel fallens Christus*; the world happy, and Christ had mis-taught us: For He saith, *Ye shall weep, but the World shall rejoice: but your sorrow shall be turned into joy, and their joy into sorrow. Ye shall mourn* in this world; This is a perpetual Prognostication: the Wisdom of Heaven teacheth us what Weather we must look for; Wet and Rainie, to the End of our Journey. Saint Augustine asks the price of the Kingdom of Heaven: and answers himself, that it is *Dignum aeterno labor*, worthy of long labor: yet it is gotten *Brevi dolore*, with a short sorrow. *God shall wipe away all tears from our eyes*: but dry cheeks have no need of wiping. The Papists speak wonders of their holy Water: but the right holy Water is the tears of a sanctified heart: A repentant eye is the true Cistern of holy Water. *Pro brevibus lachrymis*,

gaudia longa metent. The sights of our sorrowful spirits on Earth, makes the spirits joyful in Heaven. God that is grieved at our sinful joys, will rejoice to behold our penitent griefs. This is the happy Harvest that grows out of the holy seed of our *tears*: we plough groaning, but we shall reap our Croppe *singing*. The Ancients in their sorrows were used to rend their garments: the Prophet diverts us from that Custom, to *therenting of our hearts*. The Priests of *Baal* did lance their flesh, as their heirs, the Romists do now macerate their bodies: But there may be a broken heart under a whole skin, under a whole garment: as under torn clothes and hides, there may be untouched hearts. A whole garment is more handsome to men, than a broken one: but a broken heart is more pleasing to God than a whole one. We are wont to cut and slash our apparel, in pride: O that we would deal so with our hearts, in humility, and repentance! A robe that is thus artificially mangled, if the scissures and breaches be reconciled with *borders of Gold and studdes of Silver*; or knit together with the ties of Silke and precious stones; appears more glorious, than the former continuity could have made it. The contrite heart, which the remorse of sin hath cut out into pieces, after it is reintegrated with the Spirit of consolation, and made up with Grace, Peace, and Remission; Jewels so precious, that the Pride of Nature and Art are baseness to them: it is most lovely in the Eyes of God, and reserved for the Wardrobe of Heaven. The Israelites must cross the River *Jordan*, before they enter into *Canaan*: and necessarily, *Repentance* is our way to that blessed *Jerusalem*.

2. It is the *Will of God*, that we should *repent*: His commanding Will, we speak not of his decreeing Will: That Will of his which He tells us; we may not m•ddle with that part of his Will which He keeps to Himself. All Righteousness, all Happiness, is the Will of God to his Creature. *This is the Will of God, your Sanctification*: Holiness is the Daughter of Repentance. *This is the Will of God, your Salvation*: That is the end, whereunto Repentance is the means: we must go by the means unto, the end. *It is my Fathers Will, that none of these little ones should perish*: we must all perish, little and great, if we repent not. *It is your Fathers Will, to give you a Kingdom*: that Kingdom hath been opened to deplored Impiety, it is always barred against Impenitency. This is not only a declaratory Will, to all: but an efficacious Will, to all that embrace it. God affords many proofs of his Willingnesse to bring us to *Repentance*. First, his Word preached: Why doth He call us, but that He would have us come? Why is the *Voice of the Turtle heard in our Land*? But that as one Turtle echoes to another, in their mourning accents, so our sorrowful consideration of your sins in our Sermons, should be answered with a reciprocal Repentance in your hearts. *Vox Turturis non dulce sonat, sed dulce signat*: our voice is not always pleasing to our ears, but it is always profitable to our souls. This is the scope of all our Preaching, to bring you to Repentance: not to win your ears but your tears: we would not have you commend us, we would have you amend yourselves. This is the honor of a Sermon, when the Hearer goes weeping home: and instead of *He said well*; cries out to God in secret, *I have done ill*. Therefore is the word called *Fire*; that it might melt your hearts: Therefore is Christ compared to *the Sun*, and the holy Ghost to *the Wind*; that they may both dissolve your Clouds into tears. Secondly, the Sacraments, both which are the real Oracles of Repentance. Baptism is a Sacrament of Faith, the Lord's Supper a Sacrament of Love; both are Sacraments of Repentance. Baptism is a Key to let us in, the Lord's Supper a Locke to

keep and seal us up: both are in effectual without Repentance. The former is precisely called *The Baptism of Repentance*: Baptism is a Sacramental Repentance, and Repentance is an allegorical Baptism. In the former we are Patients, Agents in the latter: There, another baptizeth us, here, we baptize ourselves: In Baptism we promise Repentance, by Repentance we perform our Vow in Baptism: That was *Semel factum*, we were but once baptized at the Font: this is *Sape iteratum, yea quotidianum*, we must daily baptize our souls in the fountain of our tears. That was one shower of grace falling from Heaven above us: this is a continual running Spring of compunction within us. To the other Sacrament, Who dares approach without Repentance? The Bread of life will choke him: and that sacred Wine, the Symbole of Christ's Blood; which is so sovereign and cordial to all Believers, will run like poison through his veins, without Repentance. Yea therefore, therein, and thereby, doth the Lord seal unto us the Remission of our sins, upon the fore-granted condition of our Repentance.

I might add to these, many other demonstrations: but, *Pondere, non numero argumentorum*, I had rather press you with weight, than oppress you with number of arguments. Wherefore doth the Spirit of Grace knock at our doors, with such infinite holy motions, but that He would come in? He will not come in till Repentance hath swept the House; therefore his first knock is for Repentance. All God's Blessings are like so many Sutors, that woo us to Repentance: yea, they put on even the forms of Clients, and petition us for Repentance. All his judgments are so many claps of Thunder, to waken us to Repentance. His afflictions are Ambassadors, that treat with us about a League; which cannot be had without Repentance. All the Creatures of God, ordained for our use, are so many silent Sermons, so many Trumpets, that summon us to Repentance. Nothing can be plainer, than that the Lord would have us come to Repentance. Is He willing, and are we unwilling? Is it not for our good? Why then do we not consent? We should continually beg this favor on our knees, though it were hard to be granted; and do we despise it, being so graciously offered? No, let us present ourselves to him, whom we have provoked▪ if not in innocence, yet in humility: if not with a clean, yet at least, with a broken heart: and seeing we cannot by our righteousness, let us endeavor to be saved by our *repentance*.

3 Neither doth he will this good to some, but to *All*: he would have *All come to repentance*: this is the infinite latitude of his Mercy. God looketh down from Heaven upon the Children of men, and *There is none that doth good, no not one*: And yet is his goodness so immense, that he would have *none perish, no not one*? *All men have sinned*, and yet would he have *all men saved*? *All have come short of the glory of God*; and yet would he have all come home to the glory of God. What, *All*? There be some, Lord, that mis-believe thy Truth, some that abuse thy Word, some that despise thy Name, some that blaspheme thine Honor; and yet doest thou except none. Wouldst thou have *All* come to repentance? That extreme malice, Satan, would have *All* perish: The infinite goodness, GOD, would have *All* blessed. How well be their names fitted to their natures, in our language; *Good*, and *God: Evil*, and *Devil*? In the Creation, when God had made all things, he reviewed them, and saw that *All was good*: And such is the goodness of his Love, such his Love of goodness, that he would have *All* good again. I will not diminish the mercies of God, by admitting here of any of these distinctions; of Sufficiency and Efficacy, of the Generalls and Individualls, all of every kind, or every kind of all: Let no man

straighten, what God hath enlarged. Oppresse not thyself, with what God can do by his absolute Power, nor with what he hath done by his inscrutable decree; but comfort thy soul with what he reveals of his incomparable mercy. He tells thee, that he would not have thee perish; that he would have thee repent; when if thou doest, in a thousand places he hath told thee that he will save thee: but nowhere, at no time, hath he peremptorily told thee, that he will damn thee. *Where is the bill of your mothers divorcement, whom I have put away? or to which of my creditors have I sold you?* Though I might have done both, and left you without just cause of complaint; yet I have not done it. *Vbi libellus?* If I have forsaken you, If I have sold you, show me your bill of Divorce, show me your bill of Sale. Do I wish well unto all, and dost thou exclude thyself, ô thou wrangling soul? Upon what canst thou ground this jealousy and suspicion in thy Maker? If I have rejected thee, *ubi libellus?* Where is the Bill? show me if anywhere under my hand In the 66. books of both my Testaments, what one Chapter canst thou pick out, what one verse, what one sentence, wherein I have peremptorily and definitively condemned thee? every leaf abounds with the proffers of God's mercy to *All*; without limitation, to *All* that embrace it, But that he hath rejected thee, or me, or any name amongst us; this I am sure we never found. No Lord, thou willest good unto *All*; O that *All* would will good to themselves, and give all glory to thee, for thy tender mercies in *Jesus Christ*.

4 We are directed *to come to repentance*, and not to look that repentance should come unto us. *Seek for wisdom as for silver, and as thou diggest for gold:* we expect not that gold and silver should seek us out: if we do, our purses will be light, and our hearts heavy: and we may take up Saint Peters ditty, *Silver and gold have I none*. It is true that *without Christ we can do nothing*: but having Christ, will we do nothing, neither? we may say of *coming to Repentance*, as to that great Supper: Neither all they that were bidden were willing to come: nor they that came, could have come without calling. They that came, cannot ascribe merit to themselves, because they were called: they that came not, may well attribute blame to themselves, because they were called. But how should we *come* to repentance? Our feet are our desires: we are what we desire to be, and where we desire to be: *Maria non erat, vbi erat: Mary* was not where she was, but where her desire was, and that was with Christ. When we earnestly desire repentance, we are at it: There may be a faint languid wish of repentance; *O that I were another man!* this is a foot, but a lame foot; the soul cannot walk upon it. There may be an unwilling willingness to repent, which is a preposterous foot turned backward; *Faine I would repent, but I am loath to lose the sweetness of my sin:* so watermen look one way, and row another: they give a look toward repentance, but their actions move toward wickedness: they would arrive in the East, but they steer their course westward. We cannot go upon such stilts and crutches to Heaven. Hearty prayer and diligent endeavor; these are the two sound legs, whereon we must *come to repentance*.

5 The intent of God's *long suffering towards us*, is that we *might not perish*: His patience invites our penitence. *Knowest thou not that God's goodness and forbearance leadeth thee to repentance?* Why doth he spare us so long, but that our amendment might procure him to spare us forever? *Repentance*, thither he leads us, and by his *Patience*, so he leads us. O let us have ductile spirits, willing to follow so sweet a manuduction! *I gave her space to repent of her*

fornications, but she repented not. The Lord struck *Ahab*, her husband, with a violent death, her elder Son *Ahaziah* perished, her younger son *Joram*, had twelve years unfortunate reign: will *Jezebel* take no warning by all this? No, for still *she repented not.* God is offended, it is he that suffers the injury and proffers the mercy: yet still *she repented not.* While he stands waiting, she is painting her cheeks threatening his Prophets, renting his holy Name with blasphemies; but still *she repented not.* He doubles her days of forbearance, that might hasten her day of vengeance: he lets her breath out reproaches against him, while he allows her breath to repent and cool her torment: and yet *she repented not.* The Devil gapes to devour her, and solicits God that she might be turned over to him for punishment; who would use her worse than the Lions did the enemies of *Daniel*, breaking her bones before she could fall to the bottom of the Den: still the Lord puts off Satan, and enlargeth her term; but yet *she repented not.* May we not parallel this city with that woman? Those two daughters of the great king, have come hand in hand to woo us: *Mercy and Truth have met together, Righteousness and Peace, have kissed each other:* Mercy going before with *Peace to you*, if you embrace it, Justice following after with *woe to you*, if you refuse it: The one with an open bosom, ready to receive the penitent; the other with a drawn sword to devour the obstinate; and yet *we repented not.* One while Peace hath planted Laurels and Palme trees round about our Coasts, and Plenteousnesse hath kept her court within our borders: Another while, fire hath demolished our buildings, Plagues have emptied our walls, losses by Sea hath diminished our Estates, strange proceedings hath distracted our minds: in the mean time, the Prophets of GOD have told us the causes and the remedies of all these sorrows: yet as if our hearts were Sermon proof, were Shot-proof, were thunder-proof too, truly is it said of us, *That we repented not.*

God is patient, that we might be penitent: All men continue, but with what heart? Behold the aged worldling, that hath overlived all the teeth of his gums, the hairs of his head, the sight of his eyes, the taste of his palate: yet he is loath to die. Why? Either he hath not yet enough, and would live to get it; or he hath too much, and would live to spend it. Most men would neither die, nor be old, nor are yet content in being young: To whom it may be said, as the Vision spake to the shrinking professors of the primitive times: you would neither live to be old, nor die while you are young; *What shall do with you?* We see old age, an emblem of misery; a burden *uxori, natis{que} sibique:* yet being asked what year we would die, we still shuffle it off to the next; and rather than want excuses, we would live to *repent.* This were well if it were true. But does not the greater number rather add to the heap of their sins by continuance, than diminish it by repentance? As if they coveted time, to swell the cup of their torment to the brim: or that Hell-fire could not be hot enough for them, unless they had more space allowed them to blow it? The sin which our birth brought with it into the world, though we had never done actual trespass, is work enough for us to repent of. Besides we sin too much actually every day, for that days repentance. *Sufficient to the day is the sinful evil thereof.* O that sufficient to the day were the godly sorrow thereof. yea, the sin of one hour may well task the repentance of many days. Lay all these together, and see if thy time be not rather of the shortest, for this great work of repentance. He that commits one sin, hath broken *Totam legem*, though not *Totum legis:* but we have broken everyone of God's

ten Laws ten thousand times, and ten thousand ways. *We have sinned, what shall we do unto thee, O thou preserver of men?* What should you do, replies our gracious God? Make use of my patience; I allow you time; do you lay hold of repentance. Have we so many sins, and so few days; and shall we not set apart one hour of a day, one day of a week, for this weighty business? We sin enough in one day, to repent all our lives: and do we think, that for the sins of all our lives, we can sufficiently repent in one day? If we have seen many rising and setting Suns, and beheld the wheeling Heavens turn over forty years; they say, we have had a fair time; yes if we have repented: otherwise it may prove a foul time to us. Pleasure we have little need of, repentance is necessary: our time is too short for both, one of them can only possess it: *Detur digniori*, give it to the worthier. Before we came into the World, we had sin: after we are gone out of the world, (except Christ by his satisfaction clear the skore) our sin remains in God's debt-book: in neither of these states is there place for repentance: only *Tempus vitae, tempus poenitentiae*. Time was when God did gently admonish men, *Quid statis? why stand you all the day idle?* The day shall come, when he will terrify their souls with a *Quid stetitis?* Why have you stood all the day idle? O then, let us not add to our other sins, this sin also; that we have lost the time of repentance. Let us humbly prostrate ourselves before the Throne of grace; and beg not only space for repentance, but the grace of repentance; that after God's allowance of time to repent, we may never be driven to repent that we had such an allowance. O let it never be said of us, as it was of that cursed *Iesabell*, that *we repented not*.

The use of all this teacheth us, not to abuse the Divine patience, but to take the first opportunity of repentance. If sin be fostered in youth, it will hardly be dispossessed in age. *Quem juvenis admisisti socium, Senex habebis dominum*. That which the young man took in for his play fellow, when he is aged he shall find his Master. Suppose that sickness surpriseth a man in the heat of his blood, and height of his jovialty; though he had rather live to enjoy his pleasant sins, yet he would repent if he must die: *Poenitentiam dare possumus, non securitatem*: we neither deny him mercy, nor afford him security. *Vis ergo à dubio liberari? Tene certum, dimitte incertum*. Wouldest thou be put out of doubt? lay hold on that which is certain, let go that which is uncertain. Repent presently, now in thy health; this is good: *Quia eo tempore poenituisti, quo potuisti peccare*: because in the time when thou mightest have sinned, thou hast repented. But then only to begin to be sorry, when thou hast no further stomach to sin; *Peccata te dimiserunt, non tu illa*: thy sins have cashered thee, not thou them. If we see no flowers in the Spring, we look for no fruits in Autumn. The Philosopher being asked near his end, why he had not married in all his life, answered thus: In youth I was too young, now I am too old, betwixt both these times I had other business. In like manner do we shuffle off repentance, as he did marriage. In youth we think ourselves too young, and need not: in age too old, and cannot: in middle age we have other business and will not. But as the bloody Tyrants in the days of Queen *Mary*, gave our forefathers a round and peremptory choice; *Either turn or burn*: So we tremble to speak it, but we must: Let dissolute sinners either hasten their turning to repentance, or expect their burning in the fiery lake of vengeance.

Thus we have all the parts of this verse in every passage whereof we meet with *Mercy*: that as at the repairing of the Temple, the people shouted to *Zerubbabel*; *Grace, Grace unto it*; so let

our thankful hearts acknowledge in every piece of this Holy building; *Mercy, Mercy*, there is nothing but *Mercy* in it. We may breath upon ev•ry word, as that Psalm closeth up every verse, with this bearing, *For his mercy endureth forever*. First, *The Lord is not slack* to save and deliver us, *for his mercy endureth forever*. Secondly, much less is he slack *concerning his promise* to do us good; *for his mercy endureth forever*. Thirdly, *But he is long suffering toward us*, full sweet is his patience, *for his mercy endureth forever*. Fourthly, *He is not willing that any should perish*, he desires not the death of a sinner, *for his mercy endureth forever*. Fifthly, *But he would have all men come to repentance*, and by repentance to forgiveness, and by forgiveness to salvation, *for his mercy endureth forever, Amen*.

2 PET. 3.10.

But the Day of the Lord shall come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up.

WHen God made this lower World, he did not intend it for perpe•uitie; but subjected it to mutations, to alterations, to successions: albeit these changes may challenge sin for the cause, which G•d did foresee but not predetermine: yet after his fore-sight of sin, he did fore-appoint this mortality for punishment. One thing thrusts out another, this age hath dispossessed the former, and shall be dispossessed by the future. *Adam* resignes to *Noah*, *Abraham* to *David*, the Jews to the Babylonians, they to the Persians, the Persians to the Grecians, the Grecians to the Romans. As it is in the general, so in all particulars: How hath this little Island been usurped, mixed, metamorphosed, even to the utter extinction of her first natives? Kingdoms have their periods: yea, the earth it self, though it continually lie still, is not constant, because it continually changes, and melts in all parts thereof. Man is the noblest part of the earth, and he so melts and moulders away, as if he were a statue, not of earth, but of Snow. His own envy m•kes h•, and he grows lean with that: another's beauty melts him, and h• languisheth away in the fruitless contemplation of that. But a sickness so melts him, as if lead were molten in a furnace: and death so melts him, that it c•lcin•s him, and reduceth him to Atoms and ashes. In the Nature of sensitive •ungs, Children out live their Parents; and so there is a su•ccessive propag•tion, one begets another. But in some things, the Mother outlives the Children: the fruits of the Earth die yearly, the mother remains. We are also her Children, and daily doth she receive us back into her womb: *One generation passeth, and another cometh; but the Earth abideth forever*. Yet this old gran-dame must have her day: there is a funeral fire ordained for her aged bones. In the World one thing devours another; Fishes devour Fishes, and Beasts devour Beasts, yea and Men also devour Men, till they even become Monsters. We feed upon the Creatures, the Wormes shall feed upon us, the Earth shall consume those Wormes, time shall waste the Earth: but the *day of the Lord* shall consume even time; this shall put an end to all. This Mountain is bigger than that; this Cedar taller than that, this River longer than that; this Man nobler than that: yet all have one Earth for their foundation, and the same orbicular Heavens for their roof: But *the day of the Lord*, shall make all even; in the which, the *Heavens* shall pass away roaring, the

Elements vanish melting, the *Earth* with her works stand burning; Hell shall open shrieking, and all mankind appear trembling, at the Archangels Trumpet summoning, no less than all the World to this last universal audit.

But the day of the Lord shall come, &c.] You may easily apprehend the parts; they are generally but two; An Advent, and an Event: a coming, and what shall happen in that coming. First, *The day of the Lord shall come as a thief in the night*: there is the Advent. Secondly, *In which the heavens shall pass away, &c.* there is the Event. The fruit of the particular branches will be gathered in their due places. In the Advent, we have two considerations; The matter; and the manner: What shall come, and How. First, the matter is, *The day of the Lord shall come*. Secondly, the manner is, *Like a thief in the night*. To proceed in order.

The day of the Lord.] Every day is the Lord's; all times are his: and he hath so *Put them in his own Power*, that he hath not communicated that Power, not imparted the knowledge of that disposition, to any Creature. *The day is thine, O Lord, and the night is thine*. But some days are the Lord's, by a more special right, and peculiar interest: such as he hath culled out of the common heap of days, and set his own royal stamp upon them. So the Sabbath is called *The Lord's day*; sanctified, and set apart by his own Ordinance, for his extraordinary worship. In no day must we forget him, on this day we must forget all things besides him. The same Sun enlightens other days, equally with this: but it hath a better light, by the rising of a nobler Sun; Jesus Christ doth enlighten it: this is the honor of it: For this cause, besides the moral Precept, it is called *The Lord's day*. Shall we think that this *Day of the Lord* shall fall upon *The Lord's day*? It was Christ's Caution to the Jews; *Pray that your flight be not in the Winter, nor on the Sabbath day*. We may not pray so, concerning this day of the Lord. But this we know, that as when God had made six day, and all the world in them, he deposited them in the hands of a *Sabbath*: so in this *Day of the Lord*, we that are in Christ, shall enter into that everlasting Sabbath, the glorious rest in Heaven. There be other days which God hath consecrated to himself, and commanded a solemn celebration of them to us, ennobled with the memory of some famous works of his Mercy: Concerning everyone of these we may say, *This is the day that the Lord hath made*: He made it, he made us happy by it, and he would have us remember him in it: This is also *The day of the Lord*. Potentates, and great Persons have their solemn days: *Herod had his Birthday*: and Kings do ceremoniously keep their Coronation-days. The Lord will also have *His day*: once the people would have crowned him, but he refused it: that was not his day. Now he will receive that glorious Crown at the hands of his Father; to the Comfort of his loyal Subjects, and the everlasting confusion of those rebels, *That would not have him reign over them*: this is *The Lord's day*. The Saints have their days of Commemoration; and so we call them; *Saint John's day*, *Saint Peters day*: Not that we dedicate these days to the worship of the Saints, like our superstitious adversaries: We honor the Saints more than they; *Charitate, non servitute*: with approbation, not adoration; with imitation of their lives, not invocation of their loves. On those days we remember their Graces, and the Benefits God hath done to his Church by their service: so that they are more properly *The Lord's days*, than theirs. But *the Lord hath appointed a day, in the which he will judge the world with righteousness*: This is emphatically, *The Lord's day*.

First, we have our day, and then the *Lord hath His*. O *Jerusalem*, that thou hadst known these things, *in this thy day*. The ungodly have their day, wherein they may do their own pleasures, as it were without the controlment of the supreme Judge: The Adversaries of Christ had *their day*: when the State was incensed against Him, the *Herodians* came to tempt Him in the dangerous question of *Tribute*: that was *their day*. The *Sadducees* oppose Him about the *Resurrection*: that was *their day*. The Scribe, expert in the Law, that thought himself learneded than *Herodian*, *Sadducee*, or *Pharisee*; tempts Him about the *Great Commandment*, that was *his day*. *Judas* betrayed Him for money; that was *his day*: the Jews accuse Him for envy; that was *their day*: *Pilate* condemns Him for policy, that was *his day*: *Herod* dismisseth Him in mockery: the Soldiers put Him to death with cruelty: this was *their day*. But shall not Christ have also *his Day*, to be avenged for all these injuries? Must He suffer unjustly, and not be openly justified? Had *Pilate* a day for his Tribunal, and shall not the Maker and Judge of *Pilate* and all the world, have a *Day* to sit on his Throne? The Kings of the earth have their yearly Audits, and shall not the King of Heaven and Earth have one *Day* for his? Shall luxurious men riot, the covetous oppress the unclean wallow in their turpitudes, swearers rend that dreadful Name of God, and persecutors triumph in the sufferings of the innocent; and never be called to a Reckoning? Christ did put off divers Sutors; his kindred, his Mother, with this; *My time is not yet come*. He did put off his Opposers, his malicious Adversaries, with this; *Mine hour is not yet come*. But certainly, his *time*, his *hour*, his *day* will come. Those souls under the Altar cry with a loud voice. *How long, O Lord, holy, and true?* And are answered in effect, *My day is not yet come*.

There is to every man *a day of Salvation*: we have not only the first days, wherein God sp•ke by his Prophets; but the last days, *Wherein he hath spoken to us by his Son*. There be some that are *of the night*; a night which they have sup•duced upon themselves: but we are *The Children of the day*; and the Lord hath shined upon us in a full Noone. The Gospel is the day of G•ace, whereof the Word and Sacraments are the bright B•ames; In this day there any be some dark passages, to them that will entangle themselves in unnecessary disputations: But to our modest and humble Faith, the hours •re light enough, and we may easily go our whole journey. That Faith and Repentance shall bring us to Salvation by Jesus Christ: this is a clear light. That the Bread and Wine in the Sacrament, is not more assimilated to our body and blood, than the Body and Blood of Christ is communicated to us in that action: this is a clear light. There may be darkness in us, there is nothing but light in the Gospel. This is our day; let us walk in it? He that is *he ancient of days*, will call us to an account for our days: *Why do we stand here idle all the day*, that are n•t sure of more days to make up our Harvest? There are evil d•yes, and still the latter the worse: *Temporum posteriora, deteriora*: therefore let us put on th• Armor of God, *That we may be able to stand in the evil day*. But there is a m•r• fatal day than all the rest; *The great day of his wrath, in which no man shall be able to stand*. This is our day, the next is the Lord's: If we do not in this day provide for that: that day shall condemn us for the loss of this. When the Sun shines upon the Dial, it reflects a shadow, whereby we observe how the d•y passeth: for although the Sun, not the shadow, makes the day; yet we know not how the day goes, by the Sun, but by the shadow. The Son of Mercy shining upon our prepared hearts, refl•cts a shadow, which is our pious conversation. The light of Grace makes

the day: but the shadow, or answerable reflection of our holy Life, shows us how the day goes with ourselves; and in what forwardness we are toward the end of our journey, the consummation of our hopes, even the Salvation of our Souls.

This is *The Lord's day*, because he will then show himself in a more glorious form, than ever the world before saw, or apprehended him. The day of his birth was a day of humility *Suscepta à majestate humilitas, à virtute infirmitas, ab aeternitate mortalitas*. The day of his death was a day of sorrow; we cannot think of it without remorse: the whole frame of nature did put on mourning garments, to write upon the Funeral of their Maker: His resurrection was a day of triumph indeed; but because not visible, therefore not credible to the sinful and obstinate world. To us, it is a day of joy; and that traditional report of the Suns dancing, upon every Easter day morning, had more than a literal sense in the Authors meaning. But the Jews pretended the every; *His Disciples stole him away*. Him, what him alone. They were very favorable thieves, that would steal the body, and leave the clothes. I have heard of sacrilegious robbers, that have violated the monuments of the dead; stealing the clothes when they have left the body behind: But to filch the body, and refuse the booty, was a senseless kind of robbery. No, the Disciples did not steal his Body out of the Sepulcher; but the Devil hath stolen the belief of his resurrection out of those Jewish hearts. The day of his Ascension was a glorious day, but seen only by some few of his friends: His glory shall be the same at his coming down, that it was at his going up: but the manifestation of his glory at his going up, was far less than it shall be at his coming down. But in this day of the Lord, *Every eye shall see him, even they that have pierced him through*. In the plague of Egyptian darkness, there was light enough in *Goshen*: so in this terrible *day of the Lord*, when darkness shall overwhelm the reprobates, the faithful shall be in a shining light; they shall shine as the light. To these, *The light of the Moon shall be as the light of the Sun, and the light of the Sun shall be sevenfold*. To the other, *The Sun shall be darkened, and the Moon shall not give her light*: Woe unto such that desire the day of the Lord: to what end is it for them? *The day of the Lord is darkness and not light*. How then shall they discern one another? Saint Chrysostom examines the reason, how the rich man could see *Lazarus* in *Abraham's bosom*; whereas it is not said, that *Lazarus* saw the rich man in hell-torments: and he answers it thus: A man that is in darkness, can easily see him that is in the light; but he that is in light, cannot so easily discern him that is in darkness: The light of *Lazarus* helped *Dives* to the sight of him; but the darkness of *Dives* hindered *Lazarus* from the sight of him. But this day shall make all manifest: the damnable darkness of the wicked shall be visible to the righteous: and the blessed glory of the righteous shall be apparent to the wicked. Everyone shall see another, and all shall behold the *Lord*: they that have rejected him, to their horror: they that have embraced him, to their everlasting comfort.

The Scripture abounds with expressions of the desperate fatality of this day. *It is terrible, who can abide it?* Happy is he that *is bid in the day of the Lord's anger*. Innumerable are the places, wherein it is called *The day of the Lord Jesus*. He was put to public disgrace before, and insulted upon by Men and Devils: Now his goodness shall be justified, and his glory published before Men and Angels. Then his attendants were poor fishers; now his Throne shall be waited upon by celestial spirits. Then he sprang from the low estate of his Mother;

now he shall come in the glory of his Father. Then *Herod* had a fling at his Infancy, now he shall tremble to behold his Majesty. Then they cried, *Crucify him, crucify him*: Now they shall say, *Glorify him, glorify him*. Then they laughed at his sorrows, now they shall mourn at his sentence. Then they fastened him to the Cross, now they shall do homage to his Crown. Then he was a *Lamb, bearing the sins of the world*: now he shall be a Judge, condemning the world for sin. Then he was made a sacrifice for all men; now all men shall be made a sacrifice to him; either to his mercy in their salvation, or to his justice in their perdition. Then he rode to Jerusalem upon a beast; his cloth of state being the people's garments: now he shall come riding on the wings of the wind, and the Clouds shall be the dust of his feet. Then a little Star waited on his Nativity: now the Sun and Moon shall be drowned in his clarity. All honor shall be swallowed up in the honor of Christ: As Philosophers say of heat; that it does not only expel cold, but also avocate and call out a lesser heat: And light does not only expel darkness, but also extinguish a lesser light: Or as *John the Baptist* said of Christ; *He must increase, and I must decrease*: So that *Matth. 3.* almost in every verse, there is a mention, there is a repetition of *John*: *John* baptized, *John* preached, *John* was thus clothed; until Christ's Baptism is finished, and then there is no more mention of *John*. all is now referred to *Jesus*, and *Jesus* hath extinguished *John*. So now strong men have their powers, great men have their honors, Lord's have their Commands, and Kings have their Crowns: But in this day they shall all resign to this Almighty King: all honors shall be swallowed up in the honor of Christ: all dignities, all titles shall be centred in him; as at the Creation, all that dispersed light was reduced to the one great luminary, and treasured up in the S^{un}: all Crowns shall be cast at his feet: and all Glory and Praise shall be given to his blessed Name forever.

The Day of the Lord will come] For Iudgement, that is the intent of his Comming: yet it is his especial Mercy, to give us warning. He might come, and never tell us so: yet He doth tell us of it, before He will come. *The End of all things is at hand*. What then? *Therefore be sober, and watch unto Prayer*. *The Son of man comes in a Cloud, with Power and Glory*: What of that? *Therefore take heed to yourselves, that that Day may not come upon you unawares*. Why doth He tell us that *He will come*, but that we might be in readiness to entertain Him? In all God's proceedings to Judgment, whither particular, or this universal; He ever leaves a latitude between his sentence and execution: and that *Interim* is *Sphaera activitatis*, the Sphere in which our Repentance and his Mercy move, and direct themselves in a benign aspect towards one another. God seldom comes to that dispatch; a word and a blow: but to a blow without a word, to an execution without a warning, never. *Cain* embrewes his hands in the blood of his own brother: God takes upon Him the quarrel; (and indeed it was for his sake that *Abel* suffered) He could have surprised and killed *Cain*: He does not, but only gives him warning: *Why is thy Countenance cast down? If thou doest not well, sin lies at the Door*: you may proceed, but if you will needs, you will lose by it at last. *Saul* persecutes Christians; Christ meets upon the way, speaks to him, strikes him to the ground tells him vocally, and tells him actually; that he had undertaken an ill business in opposing Him. This which God did to *Saul*, converts him: That which He did to *Cain*, wrought not upon him: but still God went his own way in both; to speak before He strikes, to lighten before He thunders, to warn before He wounds. *Antequam vulneremur, monemur*. In the case of *Corah*, God may seem to proceed apace

towards execution, yet not without divers Reprieves. First, when Moses heard of their rebellious challenge, he falls not upon them, but *falls upon his face* before God for them; he laments and deprecates in their behalf. Secondly, He calls them to a fair Trial, the next day: *To morrow the Lord will show who are his, and who are holy: Take your Censors, and come, that it may be examined: and they said, We will not come.* Thirdly, it is likely that Moses cited them again, because again they peremptorily replied; *We will not come.* Fourthly, upon this contumacy, God resolves to *consume them in a moment*: but Moses and Aaron redouble their petitions; *O God, shall one man sin, and wilt thou be wrath with the whole Congregation?* Fifthly, Moses went up to them again, *and the Elders of Israel followed*; and yet all prevailed not. Sixthly, He makes a separation of the people from them, *Depart from the Tents of these wicked men*: hoping that the sight of the rest running from them, as from monsters, would have made their hearts mis-give them. Seventhly, when they still impudently persisted to out-face God's vengeance, Moses comes to pronounce the Sentence; *These men shall not die a common death.* Eighthly, then after, and yet not instantly after this Judgment, Execution followeth; *The earth opened and swallowed them.* But God begun not there: God opened his mouth, and Moses his, and Aaron his, and the *Elders* theirs, before the Earth opened hers. All concludes in this; God's Judgments and Executions are not sudden, there is always room for Repentance and Mercy: but his Judgments and Executions are certain, there is no room for Presumption or Security. *The day of the Lord will come*; it is certain: and *like a Thief in the night*; it is sudden: yet He that gives us this premonition, intends our holy preparation, that we may find Mercy in that great Day of Retribution.

Will come.] As no importunity can delay it, no secrecy avoid it, no policy corrupt it, so nothing but sanctification can give us comfort in it. The sudden beating up of a drumme may make a very valiant Soldier startle; and the sounding of the last Trump may strike a fear into the holiest body, that wakens out of his grave. It is some terror for a man to be awakened, when the whole world is on fire about his ears: though himself be *Titio ereptus*, a brand snatched out of the fire. *It is a fearful thing to fall into the hands of the living God*: Which words a Christian considering, wished that he might fall into the hands of a dead God. He meant into the hands of that Person, who is both God and Man: who even whilst he was a dead man, was still a living God. In death, his hands were nailed to the Cross: then he could not strike us for our sins, because then he was stricken for our sins. As that prisoner appealed from *Philip*, to *Philip*: so let us appeal from Christ as he is a living Judge, to Christ as he was our dying Savior: that for his sake who once died for us, this living God may forever acquit us. But it is a sweet thing, when a man hath slept quietly all night, to be waked in the morning with music. The body that hath slept in Christ, shall be called up with Heavenly music at the resurrection: The testimony of our own conscience, the *Hallelujahs* of Saints, the Choir of Angels, yea the very sound of that Trumpet shall consent in this Anthem: And that which makes up the perfect harmony, as the voice of Christ himself; *Come ye blessed.*

Like a thief in the night.] Similitudes may illustrate the things which are to be proved; but they do not justify the things from which they are borrowed. Christ's coming *like a thief*, is no warrant for thieves; no more than his comparison taken from piping and dancing, is a license for fiddlers and dancers. That God, who would be understood literally, according to

the direct and plain sense of all that he saith; doth not refuse also to speak by figures and metaphores. The institution of his whole worship in the old law, was a continual allegory: types and figures overspread all, and figures flowed into figures, and poured themselves out into farther figures. Circumcision carried a figure of Baptism, and Baptism carries a figure of that purity, which we shall have in the perfection of glory. Nor did he only speak in this language by his Prophets, but even by his Son too. He calls himself a *Way*, and a *Light*, and a *Gate*, and a *Vine*, and *Bread*, oftener than the Son of God, or the Son of Man. But that he should liken himself to a *Thief*, is the wonder. He is the judge of thieves, and will that Judge assume any *likeness* unto thieves? Thieves will break into houses, violently take away other men's goods, and bloodily cut their throats: and will the righteous Judge of all do so? It was he that cut out men's several proprieties; for there can be no *Theft*, where is no distinction of ownages. And the state which had once allowed a community, found by experience quickly, that the common Ass was never well saddled; and therefore were driven to make laws for the designation of every ones proper portion: — *Meus est his ager, ill tuus*. Yea, the chief Lord of all, hath been no less careful of fencing in his Tenants possessions, than in the maintenance of his own homage and service: For he wrote with the self same hand: *Thou shalt not steal*, with which he wrote, *Thou shalt have none other God's but me*. He well knew the corrupt inclinations of men, and their itching desires to finger the peculiars of others: In whose judgment, *Stollen waters are sweet: Aliena nobis, nostra plus alijs placent*: And therefore made a law against it: and will he now so seem to favor it, as to admit a *likeness* to it? *I might answer, that Nullum simile est idem*. No like is the same: Similitude, and Identitie are different things: He that is like me, is not myself. When Christ resembles himself by some good thing, that good thing he calls himself. Bread is good; therefore he does not say, I am like to Bread, but I am *Bread*. The light is good, therefore he does not say, I am like unto light, but I am *the Light*. But when he fetcheth a comparison from some questionable or unwarrantable things, he sets it down with a *Sicut*: which imports a Similitude, not a Truth. A snare is hurtful; therefore his coming is not called a *snare*, but *Tanquam laqueus, As a snare*. A thief is mischievous; therefore it is not called a *thief*, but *Sicut fur, like a thief*. Christ cannot be a thief, for what is there for him to steal? The principal right of all things he hath reserved to himself: therefore the Israelites did not properly rob the Egyptians? *Deo ministerium praeberunt*. God himself by a special commission, intitled them thereunto. Our goods are his, our bodies are his, our souls are his, the world is his; what then can he steal? yet I will tell you what he hath stolen, and wherein he hath played the thief: (let no profane misinterpreter abuse it to his diminution or dishonor, which I intend to the glory of his goodness.) He entered into the house of mortality, and stole from us our sins: He entered into the house of the grave, and stole from us the sting of death: He broke open the gates of Hell, and stole from us damnation: Of these sorrows He hath robbed us, and with these robberies He was clothed, even when he hung naked upon the Cross: If this be theft, it is so gracious a one, as merits praise to his holy Name for evermore.

Like a thief.] The master begun this comparison of himself, and the servants made bold to follow it; *Paul, John and Peter*, all concur in the same similitude. But why *like a thief*? that is now our *Quaere*. First, for the uncertainty of his coming. Secondly, for the suddenness of that

uncertainty. Thirdly, for the peril of that suddenness. Fourthly, for the Fatality of that peril. Fifthly, For the Irremediableness of that Fatality.

1 For the uncertain time of his coming, he is *Tanquam fur insidians*. The thief doth not tell the master of the house what time he will come, for then he would prevent him, and fortify himself against his most subtle violence. Nor does the Lord impart to his Creatures, upon what day *his Day* shall fall. He hath not said when he will come, though he hath given us some precedent signs before the accomplishment whereof he will not come. Things quaerible, are in the number of things cognoscible. Why do we study that, which is impossible to learn? what kind of fruit soever that was, for which our first Parents sold their Birth-right in Paradise, I am sure there was not juice enough in it to quench that hot thirst of forbidden knowledge, which they derived to their posterity. But that which like a corn of Salt, only distempered *Adams* taste, is now become a salt hydopricall phlegm in mankind: that the more they do know, the more they desire; and the admitting them to one secret, doth but hearten them on to seek for another. We all take after our Grandmother, and setting our shoulders to the very Portall of GOD'S privy Chamber, inn we must, and be made acquainted with the Divine Counsel. The eye so itcheth after variety of sights, and the ear of sounds, that neither the one *Is satisfied with seeing, nor the other with hearing.*

There be two questions that much trouble such scrupulous brains: *where* and *when*, this judgment shall be. For the former; Christ speaks of a separation that should be made, between two in one bed, and two in one field, and two at one Mill; whereof the one shall be *received*, the other *refused*: unto this the Disciples presently reply, *Where Lord?* Some conceive two demands in that one word, because 〈 in non-Latin alphabet 〉 is taken in a twofold sense; which they gather from a verse of *Sophocles*, 〈 in non-Latin alphabet 〉, &c. Importing both a place, *where*, and the motion to a place, *whither*. *Where* shall this place of separation be, and *whithers* shall the separated pass? To what Barre shall they repair for their doom, and *whither* shall that doom send them? Christ accordingly answers them with a *wheresoever*, and a *thither*; including both *locum* and *terminum*. *Duo quarentibus unum respondet*: He gives them but one answer to their two questions; but such a one, as the Perspectives speak of a *Sun-beam*, which is made of two beams gathered into one: or as we say of two friends, which are one in heart, but two in strength. This answer may resolve them so far as their salvation needed, though not so fully as their humors desired. There can be no question moved by a creature, to which God is not able to make a sufficient answer. The Epitomizer of ten into two, the Digester of so large a volume, as the whole *Law*, into so brief a sum as *Love*; will be as plentiful in his satisfaction, as flesh and blood can be in a question. Do they ask, *where* they shall appear? He answers, *wheresoever* he shall keep his Court. Do they demand *whither* they shall be translated? He answers, *whither* he hath gone before to prepare the place. For the other, Christ spake of *Jerusalem's* downfall, and the Disciples *came unto him privately*: It was their boldness to press upon him; but that it was done *privately*, argued some modesty: *Tell us, when shall these things be? What shall be the sign of thy coming, and of the end of the world?* Our Savior, to leave a testimony, how ill he liked of this curiosity; gives them no directer than an indefinite answer: And as before he would not vouchsafe their *where*, so much as a *Here*, or *There*; but did put it by as a demand not pleasing to him, with an

unresolving *wheresoever*: So here he doth not satisfy their *when*, with a *Now*, or *Then*: but clean discourageth such an inquiry; telling them, that though they were Apostles, and had the privilege to be made acquainted with the heavenly mysteries; yet they must not look to know that which is concealed from the very Angels. The Divine nature, as it is mercy it self, so it is wisdom it self. It is his mercy to impart unto us, that one day we shall be brought to judgment: but *when* this *Day* shall be, and *where* this judgment, his wisdom thought good to conceal. To be sure he will come, may well deter us from offending: but to be sure when he will come, would breed a security of sin upon the vain hope of timely repenting.

In other things, knowledge is better than ignorance: but in this, ignorance is better than knowledge. Scholers that know their master will not return before such a day, are apt to play the truants: but when they are not sure where he is, nor how soon he will come, fear will make them ply their books. Give over thy proud inquiry, *that* may do thee hurt: fall to penitent humility, *this* will do thee good. Expect him every day, that may come any day. Let God's secret alone, it is too high for thee: but be wise, and look unto the secret withwithin thee. Thou hast a secret pride, root up that: thou hast a secret infidelity, cast out that. Let it not be our business, to know *where* or *when* we shall be judged: but how we may answer for ourselves when the judgment comes. Did we know the place and time, we could not hide ourselves; appear we must. But knowing what will be said against us, and what may be pleaded for us, and how well the cause shall go with us, we rest in peace. If were bound over to answer for some pretended crime, at a human bar, would we spend the time in hearkening after the day of Session, or place of execution? Were it not more wisdom, to furnish ourselves with friends and answers for that trial? There be three questions, *Vbi, Quando, Quomodo?* Where, when and how? The two former, in this argument, be idle: the last is necessary. When shall this Audit come, and where shall it be kept? be *quaeres* of foolish presumption. But *how*, *how* shall we provide for our account at that Audit? this is the *quare* of wise devotion. *Martha* thought, when she had set herself on work, that Christ would pay her her wages, or at least con her thanks: she puts herself to many troubles, and looks for many commendations. But expecting the reward of her cookery, all the fat was in the fire: *Mary's* break-fast was better than *Martha's* dinner. Let us mind *that one thing which is necessary*; and then one of the *Three which bear Witness in Heaven*, shall give us the testimony of so much discretion, as to *choose that good part, which shall never be taken from us*. Thy impertinent questions like thy Savior as ill, as that of *Peters* did, *What should become of John?* Propose it when thou list, thou shalt hear the same Reply: *Busi-body, What is that to thee? Follow thou me.* This is the uncertainty.

2. As it is uncertain for the time, so it is sudden for the event. The Thief does not give a signal to the house, before his irruption: he is entered as soon as he is heard: his violence and his noise come both in an instant. The Trumpet shall sound, the Judge shall appear, the Graves shall open, the Dead shall rise, the Sentence shall be given, the World shall burn; all in an instant. The Summons, and the Sentence, though they differ in Order and Number, shall seem in regard of Time but one Act. Saint *Augustine* spends two Chapters in the Manifestation of this sudden Proceeding. The great Buildings of Nature, like the walls of *Jericho*, shall fall together. If only one breach had been made in that City, as it uses in other

sieges, for the entrance of the enemy: perhaps new supplies might have made it up by their forces; or for want of materials, they might have stopped it with slaughtered carcasses: But now, that at once *Jericho* is turned into a plain field, every Israelite without resistance might run to the next booty: and the throats of their enemies seemed to invite their swords, to a dispatch. Such a destitution of succor, and denudation of all refuge, shall, in this Day, befall the Reprobates, that they shall have neither means nor will to resist. Some men are sick of a preposterous desire of the last Day: and would have the Lord come presently. Others are lethargiz'd with a drowsy dullness: and they care not how long it be ere He comes. As the Apostle hath (in the former Verse) corrected the fervor of the one, by commending the divine *Patience*: so here He rouseth the torpours of the other, by threatening the last Daies *Suddenness*. These require the spur, as the former need a bridle: both are instructed, directed, here.

When Christ compared his second Comming in *Fire*, to that former Judgment of *Water*: Did He mean there should be the same pauses and degrees in burning this World, that there were in drowning that? Shall this hot element be as long a dispatching the one, as that cold element was a destroying the other? No, the similitude intends not the same speed of execution, but the same dullness of expectation: the World shall be as secure now, as it was then. When the Apostle says, *It shall come upon them, as travel upon a woman with child*: Does He mean, with the same proportion of haste? A woman reckons out her nine months, and can guess near to the day of her coming; and says, that at such a time she looks her: but can we by any probable conjecture, aim at the *Day of the Lord*? Saint Paul's purpose there, is not so much to express the *Suddenness*, as the inevitable^{esse}: Sinful men can no more escape their trial, than pregnant women can avoid their travel. The Day of doom shall come as unavoidably, but more unexpectedly. When they least look for it, then they shall find it; or rather; it shall find them. *When they say, Peace, Peace and safety; Then shall they be overtaken with this extremity*. As the Thief watcheth his advantages, and when he finds the weakest prevention, gives the fiercest invasion. If the Master be a-sleep, the Servants abroad, the doors unbarred, or the house unguarded; there is the opportunity he looks for. When the Servants of man, his Affections be wandering abroad: when his Senses, his Centinels, be stupefied: when the Mistress, Conscience, is commanded silence: when the Master, Reason, is rock'd into a slumber: and especially above all the rest, when Religion is put out of her lodging: then is the season of this woeful surprisall. Christ hath not promised sinners, to come at their fittest times: this *Day of the Lord* commonly takes them at the worst. *Cain* was not in so bad a case when he was borne of his mother, as after he had murdered his brother. *Saul* was pious, and begun his reign with God: but his proceeding was bloody; and the farther he went, the worse he was; till even the night before he died, he consulted with a Witch, and ended his reign with the Devil. *Absalom* begun with Pride, but shut up his life with Treason. *Pharaoh* was never good: but never so bad as at his drowning. *Judas* had been long a secret Robber; then he became a prodigious Traitor, and yet his *Catastrophe* must be in a desperate self murder. Such is the fatal suddenness of this day, to come upon men at their worst. The greatest sinner hath some remission, some intermission of his wickedness: *Oftentimes Satan caught the Demoniacke: Oft-times He caught him; therefore sometimes, in that violence, he caught him*

not. He had his lightsome respites; not ever tortured, not ever furious: betwixt whiles he might look soberly, talk sensibly, move regularly. It is a woeful comfort, that we are not always sinning. If God were bound to accommodate his respect of times to those *Lucida intervalla*, those distances and short vacations of sin, there were hope; but who can look that the Divine Justice should wait upon the pleasure of man? *I am going to sin, Lord spare me now:* there is mickle pleasure or benefit in it, call me not away at this time: Whose voice is this? A mortal man's? Presumptuous Fool, in vain dost thou appoint God, for God can disappoint thee. At all times fear to sin, if ever thou fearest to die to die thy sin. Thou canst not be so quick to dispatch thy sin, as God can be to dispatch thy soul. The Thief watches all night to break in: if at any hour thou take liberty to sleep, he will hardly be kept out. *Give no place to the Devil.* What, not in Youth? Not in the heat of blood? Not in the height of pleasure? No. *Give no place,* at no time. There is a time for all things: *A time to be burn, and a time to die: a time to kill, and a time to heal: a time to weep, and a time to laugh: a time to get, and a time to lose: a time to rent, and a time to sow: a time to love, and a time to hate: a time of war, and a time of peace:* a time to sigh, and a time to sing: a time to marry, and a time to bury: But of all these times, and many moe, *There is no time to sin.* Of all the exhibitions and allowances of God to man, He hath allowed no time for sin. We commonly kill our beasts, when they are at the fattest: but Judgment surprizeth sinners, when they are at the leanest; in that point of their life, which is of the remotest distance from goodness.

God is *slow to wrath* until the last Day, and then He is quickest. Before, if we pray, He hears us: if we repent, He pardons us: when we amend our life, He saves us. But in this *Day of the Lord*, there is no time for petition, no place for conversion, no means of pacification. If we have done these things before, well and good; our salvation is sure: but if they be then to do, they are debarred forever. *As the lightning flasheth from one part of Heaven to the other, So shall the Son of man be in his Day.* He compares his Comming to the Lightning. First, for Manifestation; His first Comming was privately; some few acknowledged Him: this last shall be public and apparent; *Every eye shall see Him.* Secondly, for terror, the Sun gives a greater light than the Lightning; but He is welcome to all eyes, as the Messenger of joy, health, and comfort: He does not affright us with his Beams, but cherish us with his Influence. But the Lightning is terrible, and makes the stoutest heart to shudder, especially when it is accompanied with Thunder. Christ's first Comming was in soft silence, like the gentle *Dew upon the tender Grass*: but his second Comming will be with a dreadful noise; the Trumpet sounding, the Earth trembling, the Seas roaring, the Angels showing, the Wicked shrieking, and the Judge thundering out his final Sentence. For that extraordinary terror at the Law-giving, was a little image of this which shall be at the Law-requiring. Thirdly, especially for the Suddenesse: the Sun compasseth the world by degrees; He keeps a certain course, his wonted motion: But the Lightning, though it move through the Air, does not appear successively, or by gradual approaches: but suddenly, instantly, it flies from East to West, and darts through the Hemisphere, wherein it is begotten. So sudden will the *Lord be in his Day*: Time was when He stayed for the first World an hundred and twenty years; He stayed for a rebellious nation forty years; He stayed for a dissolute City forty days: now He will not tarry a Yeare, a Weeke, a Day, an Houre, a Minute for any man. He was not wont to come in

Whirlewindes, or Earthquakes; or violent fires, but *in a still Voice*, in a soft and gentle Air. Now, no imagination of man can conceive the Terror, the suddenesse of his Appearance. He will make his Processe and his Decree; his Citation and his Judgment, but one Act: His Summons, his Battle, his Victory, and his Triumph, shall seem all but one thing. He will lead sinners captive, and deliver them captive to Hell, as soon as He hath decla- them to be Enemies; and cut them off, as it were, without drawing his Sword out of the scabbard. A Disease may make haste, and Death be quick of dispatch, in dissolving the body: But much more haste, and quicker dispatch, will God use, in recollecting and reuniting the dust of that body at the Resurrection? Then shall we all hear his Angels proclaim the *Surgite mortui, Rise ye dead*: Though we be dead, we shall hear the Voice: the sound of the Voice, and the working of the Voice shall be all one; and all shall rise in a less minute there, than any one dies here.

They vainly flatter themselves, that think it is enough to do good sometimes: if they serve God on the Sabbath, it is no matter for all the Weeke. As if they might not die upon a worky-day; as if God were bound to wait their times; till the good mood came on them. Those *Levites*, which once drew their swords, for God and *Moses*, against the Idolaters; and for that deed, won both praise and blessing; become afterward the forwardest in a rebellion against them. There is no assurance of a man for one act: whom one sin cannot fasten upon, another may. Yea, the same sin may find a repulse one while, from the same hand, which another time gives it entertainment: and that yielding loseth all the thanks of the former resistance. It is no praise to have done once well, unless we continue. If a man turn from his righteousness, all that righteousness shall be forgotten: *and in the sin that he hath sinned, he shall die*. If we knew what hour the Lord would come, How easy were it, think we, to repent the hour before? If we were sure what day, what month, what year; we would not grudge that days, that months, that years preparation. Yet, now we wantonize, as if the Judge were an hundred leagues off; Who, it may be, *stands at the very door*. Suppose a man hath seven breaches or holes in his house, and knows the Thief will enter at one of them: Will he guard this, and not that? Will he watch at six of them, and neglect the seventh? Thou hast seven days in the week, like so may in-lets for this Judgment: Wilt thou watch only on the Sabbath, the seventh day, and leave the other six unregarded? Or be sober one day, and drunk another? Then, at the breach which thou mindest not, on the day thou least suspectest, this great Judge will come upon thee, and then, What shall become of thee? Thy particular Judgment follows immediately upon thy death: Is there no Impostume, no Apoplexy within thee? No Sword, no Instrument within thee? No Thunder, no Judgment above thee? No Element, no Fiend under thee, that may in a moment dispatch thee? God's Door is ever open to let in our Repentance, and our Door is ever open to let in his Vengeance: The only way to escape future malediction, is by present humiliation: now let us be converted, and we are sure to be saved.

3. The peril by this Suddenesse is very dreadful, for our everlasting state lies upon it. Thou hast a trial at the Law, and knowest a famous and gracious Advocate, who if he undertake thy cause, will carry it for thee: but flattering thysself that the day of hearing is far off, thou forbearst to acquaint him with it, or solicit his council and assistance: In the mean time, the king prefers this Advocate to the place of a Judge. The Session is come, and then thou

humbly prostrate thyself before him, beseeching him to favor thy cause. But he answereth, That request comes too late, I am not now an Advocate to plead for my Clients, but a Judge to give righteous Sentence. If we sin, we may *Now have an Advocate, to propitiate for us*: But in this last Assizes, at the trial of all the world, that *Advocate* is turned into a *Judge*: and then they that have not formerly •••ne him to be their *Mediator*, can have small hope to find him their *Savior*. The thief does not break into the house, and so come his way, forbearing to touch the goods: no, but all that is precious and portable becomes his bootie, and he looks for thanks if he spare the blood of the family. If this impartial day did only ransack our Wardrobes, empty our Chests and Cabinets, fire our cottages, strip our bodies of their garments, or our souls of our bodies, and do us no more harm; it were very favorable: Death it self, which is but God's Under-sheriffe, can do all this, by virtue of his Office and Commission: Let but the *Soul* escape, suffer not that to bleed or perish, and *sacilis Iactura*, all were but an easy loss. But this thief (like the Robbers in some Countries, who break both the Commandments together) never *steals* without *killing*. When a Passenger complained to a Captain, that some of his soldiers had robbed him of all that he had: the Captain asked him, Whether he had those clothes on when they robbed him: He answered, Yes: Then says the Captain, I am sure they are none of my Soldiers that did it: for had they been mine, they would not have left you a rag to your back. This *day* shall rob the wicked of all that ever they had, and leave them not so much as a rag to cover their shameful nakedness. They shall speed worse, than he did among those high-way cutters: for they shall be left *robbed*, and *naked*, and *wounded*, and more than *half dead*: without hope of any charitable *Samaritan*, to cure or comfort them. The *Danite*-thieves stole away *Micah's* idols: the goods of a worldling are his gods: *Ye have taken away my gods, and what have I more to lose? What more? Yes, thou mistaken Idolater, This Thief shall steal away thyself: as Micah was there threatened; Let not thy voice be heard, lest they take away thy Life with thy gods.* I might parallel the the every of those *Danites*, with the avarice of many Christians: As those Images appeared to those Israelites, so do riches to these worldlings; in their Imagination no less than gods: and they will have them, though they steal them. A superstitious Levite was the Priest to those, a covetous heart is the Priest to these. There, because the gods without the Priest could do them less service, than the Priest without the gods, therefore they steal the Priest with the gods. Here, the Priest steals the gods, and the gods steal the Priest: the heart purloineth riches, and those riches filch the heart; and both are contented with this mutual the every. O miserable *Danites*, that could esteem that a God, which might be stolen: that could look for protection from that, which could not keep it self from stealing: which was won by their theft, not by their devotion! Could they worship those idols more devoutely, than *Micah* that made them? If they could not protect their Maker from robbery, how shall they protect their thieves? yet their superstition hath made them mad upon a god, and have him they must, by what means they care not; though they offend the true God, by stealing a false. Riches are the gods of the world, men's hearts are the thieves; they make no Conscience from whom they steal them, so they have them. Still one thief robs another, till this last Thief comes, and he robs all of all. The oppressor robs the innocent, the Lawyer robs the oppressor, the Tyrant robs the Lawyer, death robs the tyrant, and the *Day of Judgment* robs death: But if a traveler, having store of money about him, and one Jewel more worth than all the rest, suspect to be set upon

and rifled by thieves; he will so surely and secretly convey his Jewel, that they shall never find it: Our Soul is our Jewel, and this subtle Thief will narrowly examine us: Let him take all, so we may save our Jewel; and there is but one way to save it, that is, by hiding it in the wounded side of *Jesus Christ*.

4. The Fatalitie of this peril may yet be further amplified, by the insulting tyranny of this implacable Thief. It does not only rob sinners of all, and that suddenly; but domineeres over them with painful derision. *It mocks their fear, and laughs at their destruction*. Bloody thieves, when they are once Masters of the house, first bind the family, then put them to racks and tortures, to force out a Confession of their concealed treasure: to all this agony, they aide scorn and contempt, which is a rack upon the rack, a mercielesse aggravation of their torments. The *Day of the Lord* doth not only bind reprobates with the everlasting chains of darkness, that they cannot move *hand* not *foot*: but *delivers them over to those tormentors*, who will never cease torturing of them, till they have both confessed and *paid the uttermost penny*. Their temporal goods they call their moveables; their bodies are also their moveables; and both these may be removed without prejudice to their souls. When thieves in the night had robbed a Merchants house of some bedding and such household-stuff; he hearing the noise, rose and went down, and finding them but new gone, followed to see what would become of his goods: the thieves espying him, threatened him for dogging them: But the Merchant answered, *I only come to see whither you remove me*. If the soul could be safe, as that Merchant was, whilst it saw miss-fortune remove her goods to the stranger, or death remove her body to the grave; there were but a slight ground of complaint. But as nothing but the dishonor and rape of *Tamar*, could please *Am****, and nothing but the blood of *Amnon* could satisfy *Absalom*, and nothing but the heart of *Absalom* could content *Joab*, and nothing but the death of *Joab* could pacify *Solomon*: So nothing but the Soul of an impenitent sinner can appease the just wrath of this *Day*. Desperate thieves break three of the Divine Precepts at once: they do not only *steal* and *kill*, but they bind three transgressions together, committing *adulteries*, deflouring Virgins, and ravishing Marrons. The carnal *Souls* Pleasure is his wife, to which he is so uxorious, that he neglects Christ; *I have married a wife, and I cannot come*: His daughters be the fruit and issue of both; such vanities and sins as he hath begotten upon this concubine. This mistress of his affections shall be ravished from his side, and these Children shall be dashed against the stones before his eyes: Not unlike that fearful doom of *Zedekiah*: first his sons are slain before his eyes, and then those eyes of his (as if they had seen enough, when they had seen himself childless) are put out.

The Reprobates shall cry at the last day, *Hide us from the Face of him that sits on the Throne, and from the wrath of the Lamb*. Can the Lamb be angry? or is there such Lion-like terror in that mild face, so full of beauty and sweetness, when it looks upon wickedness? Why would they be hidden? and hidden from the Lamb? O, guiltiness would fain keep out of sight: the Limbes of that infernal head, shall not esteem it the least part of their torment at that day, to see the most lovely spectacle that Heaven can afford. He, from whom they fled in his offers of Grace, shall be so much more terrible, as he was and is more gracious. When Christ was in his humbled estate, that Prince of darkness was so humble as to kneel to him: and though he had so much boldness as to expostulate, *Art thou come to torment us before our time?* yet withal

he had so much fear as to deprecate, *I beseech thee torment me not*. For the former; whether it were music to Satan to hear the shrieks and roarings of sinners, because he useth to enjoy their torments: and therefore held it a piece of his own torture, to be restrained in the exercise of his tyranny. Or whether, as himself professeth, he were now in a fearful expectation of being commanded down into the deep, for a further degree of actual execution. Or whether the very Presence of Christ was his rack; for the guilty spirit cannot behold the Judge, or the Executioner, without a renovation of horror: Howsoever, he deprecates a greater infelicity. Yet what a thing is this, to hear the devil at his Prayers? *I beseech thee torment me not*. Nature teaches every Creature to wish a freedom from pain: the soulest spirits cannot but love themselves, and this love must needs produce a deprecation of evil. Devotion is not guilty of this prayer, but fear. There is no Grace in the suit of Devils, but nature: no respect of God's Glory, but of their own ease: They cannot pray against sin, but against torment for sin. It can be no news to hear the profanest mouth, in extremity, imploring that sacred Name, when even the Devils do so. The worst of all Creatures hates punishment, and can say, *Lead me not into pain*: only the good heart can say, *Lead me not into temptation*. If we can as heartily pray against sin, for the avoiding of displeasure, as against punishment, when we have displeased; there is true Grace in the Soul.

The Conclusion is; If those wicked spirits trembled to come before Christ in his Humiliation, when he was to Suffer: how shall sinful dust appear before him in his glory, when he comes to Judge? As one and the same thing works diversely upon divers constitutions, and the nourishment of one, is the offense of another: So this *Day* brings contrary Effects to contrary dispositions; and that which is the greatest joy to some, is most terrible to the rest. The Goats on the left hand never apprehended so dreadful a sound, as that of the last Trump: The Sheep on the right hand never heard such music. For the dissolution of temporal things, *Communis terminus*, there is the same end to all. Men dealing in the world for riches, are but like scholars playing at dice for counters; which come and go; now the heap is on this side, by and by on that: on a sudden comes in the Master, and he swoopes all, both dice and counters; not without some just correction of the gamesters. So men tug, and scramble, and wrangle for these paltry vanities, wealth and honors: This Fountain dryes, that Cistern fills: one noble house withers, while another of low degree swells up to a Lord: today this Merchant hath the cash, tomorrow that: But the *Lord's Day* confiscates all; and then who is the richer man? This world is like a broad Table with a scant or narrow Table-cloth; which every man is still drawing to his own side, though he pluck his neighbors part from him: this *Day* comes with a fatal voider, and takes away all, cloth, meat, table, and guests too. Thus far together, all are served alike: but then comes the difference. All men hope well, and think themselves good: but let me tell them of this *Day*, as *Moses* did those rebellious *Levites*; *To morrow the Lord will show, who are his, and who are holy*. A common Hen, together with her own Egges, may hatch the eggs of Eagles that are laid under her: but when they are grown up, while her own brood keep the base earth, those of a higher kind fly upwards. This world breeds us all, and is both to good and bad a common mother: but when that great day of separation comes, all they that are begotten of immortal seed shall leave their mother, and take after their Father; and

while their kindred in the flesh sink down under their natural corruptions, these Eagles that are sprung from above, shall mount up to the Eternal nest of Glory.

5. The irremediableness of that fatality shuts up the terror of this point. Thieves may have some mercy, in the prostration of their bootie. First, either they will not take all the goods of the house. *If Grape-gatherers come unto thee, will they not leave some gleaning Grapes? If Thieves come by night, they will but destroy till they have enough.* They will not, or, if they would, they cannot carry away all. Secondly, or they may be overcome with persuasions, and melted with the pitiful complaint of their undone Clients: It was the little Children's cries and tears that made *Theodosius* weep too, and reverse the sentence. Thirdly, or if they seize on the goods, they may spare the life: It is a rare cruelty, in this land, to cut the throats of the yielding; to second, and secure theft with blood. Fourthly, or if they spill some blood in the conflict, they will not take the rest after the conquest: Those thieves had so much pity, as though they proceeded to wound the traveler, yet they *Left him but half dead.* Fifthly, or if nothing but both estate and life can satisfy them, yet their rage can extend no further: all the malice of man is there determined: Death is the end of all the sufferers misery, and murderers cruelty. But the Judgment of this day is not confined to these weak limits: It will not take away some of their riches, but all; not riches only, but their lives; not lives only, but their souls: nor their souls for a time only, but forever: nor to repose them in tranquility and ease, but in the extremity of torments. Poverty, or casualty of losses is a thief; but it can only steal away thy riches temporal: and that is often no more than depriving a Girle of Chalke or Oatmeale, that is troubled with the green sickness, or disarming a mad man of the weapon, wherewith he would wound both himself and others. Infamie or disgrace is a thief; but it can only steal away an aiery title, an imaginary Crown: which makes men prouder than they should be, because they think themselves better than they are. Humility hath made many good, Promotion can only make them great. Advancement may thank God for the beginning; but if it swell into pride, the Devil is at the ending. There is no sin doth more assimilate men to that cursed nature: for all other sins the Devil made, only Pride made the Devil. Sickness is a thief; but it can only steal away health: and how many a man speeds like that Soldier with the inveterate ulcer; who receiving a hurt in the place so desperately affected, was made whole of the grief, which before could not be cured. The soul hath grown healthful by the bodies sickness, and one disease hath done more good upon them, than many Sermons. Death is a thief too, yet what can it rob a man of, but a long, tedious, and troublesome way? Thieves take away from the traveler some of his money; this thief doth but rob him of some of his journey. When a young man is bereaved of life, he is but deprived of a *Die*, wherewith he might either win or lose. Our life is not more uncertain, whether it will be long or short, than the use of it is, whether we will spend it well or ill. When one wished the son to prove like the father, *Cato* replied, *is this a blessing, or a curse?* When long life is appreciated to a child, it may be demanded, *Whether is this a blessing or a curse?* When it is said, *Every man shall be rewarded according to his works,* it may be doubted, whether this is a blessing, or a curse. If death takes a man from his Lands, Houses, Coyne, and helps him to a starry Throne, a robe of immortality, a glorious kingdom; he rather rights him like a friend, than robs him like a thief. All the good that may be found in death (as the cessation of trouble, the extinction of

sin, the deliverance from Satan, the quiet rest of the body, and infranchisement of the soul) the good man steals from death; and so in effect, doth but rob the thief: That which is not worth his respect or keeping; as his molestations, sicknesses, sorrows; of these death robs him, and much good do it him with them.

But this *day of the Lord* is like a severer *thief*: not only robbing the wicked of all their delightful good, but lodging them with all sorrowful evil. Other thieves may be brought to a restitution: this only yields to a permutation; exchanging pains for pleasures, torment for sin; If a man take away thy russet, and give the velvet; we use to say, that *change is no robbery*: But if thou lose thy cordials for corrosives, thy peace and comfort for despair and punishment; surely *this change is a robbery*. A passenger stripped of his whole estate by thieves, may yet recover a greater fortune by the divine blessing upon his industry. But alas, the happiness which this thief steals, is irrecoverable: millions of years cannot wear it out, nor myriads of tears buy off, that everlasting loss. Consider the vastness of the Ocean, and conceive that a Sparrow were allowed, every hundred thousandth year to drink a draught of it, together with a promise to the damned, that when that little Bird had thus drunk up this great Sea, they should be released; here were some hope of an end, and some comfort from that hope, and some ease from the expectation of that comfort: But eternity cancels all, and puts out their light forever. *Their worm dieth not, and the fire never goes out*. It was a fearful fire that destroyed *Sodom*, yet it ceased with that destruction: but the fire of *Tophet* can never be quenched. Our bodies dy, and when the worms have devoured them, even those worms shall die too: but the worm bred in our souls is not capable of death. We are God's creatures, yet we are mortal: but there is a creature of our own which shall be immortal. We must die, but the *Worm of our own conscience* must never die. In our mortal life, this is but a mortal worm: the blood of Christ hath virtue enough to kill it: If now we mortify it, we shall feel it never: if it out-live us here, it will live with us forever. Let our faithful repentance, without pity, put it to death: and our blessed Redeemer will in mercy give us life.

To make some useful application of all this; If we would escape the danger of this great *Thief*, let us take heed of a little thief, Sin: this is the thief that does all the mischief. Could we fervently pray against sin, we need not pray against punishment; which is no other than the inseparable shadow of that body: But if we have not watched against this privy thief, Sin; in vain do we pray against the public thief, *judgment*: God must be just, and *the wages of sin is death*. This is a sly cunning thief, insinuating it self into all places, into all actions. It robbed man, in Paradise, of Paradise, of Innocence, of Peace, of Earth, of Heaven, It stole into that Garden like a thief, in the body of a Serpent: it stole into the eye of *Eve*, like a theefe in the shape of an apple: it stole into her mind, in the form of an ambitious advancement: it stole into the heart of *Adam* like a thief, involved in an uxorious indulgence: from their transgression, it stole like a thief into the loins of all their posterity, by a secret, but certain way: we have it, and can scarce tell how we got it. It is a vain *quaere*, *How came this thief in?* Let it be our study to cast him out. No bars nor barricado's can preclude his entrance: the Monk in his Cell, the Hermit in his solitude, the Anachorete mued up in a wall, cannot forbid access to this thief. The very Temple is not free from him: there he robs men of their attention, of their devotion, and transports their minds into a wilderness of vain thoughts. It

steals into our best works, and robs them of their perfection and integrity; I dare not say, the action is sin, I dare say there is sin in the action. It lays snares in every material; *Laqueos in cibo, in potu, in vultu, in veste*. It takes all forms, that it may be filching at all times: *Fit fera, fit volucris, fit toto corpore serpens*. Like a Cameleon, it can turn to all colors, but white the symbol of purity: it can be anything but innocent. Like a Thief, it creeps into the ears of the wavering, and robs them of their religion: it creeps into the eyes of the wanton, and robs them of their chastity: it creeps into the mouth of the drunkard, and robs him of his wit: it creeps into the breast of the malicious, and robs him of his charity. it sits in the brain of the ignorant, puts out the light of understanding, and rifles the house at pleasure. It sits at the door of the swearer, and flies fiercely at the majesty of our Maker: This thief hath broken into the heart of the proud, of the covetous, of the profane, of the hypocrite, and there keeps possession, yea, pleads prescription: challenging the house, not as a strong usurper, but as the right owner. It cannot rob God of us, it may rob us of God.

The day of the Lord is but like a thief,] but this is a thief indeed. No wise man, at least no honest man will entertain a known thief: shall we bid him welcome, make him good cheare, lodge him in our best chamber, and think nothing too costly for him, that we know comes on purpose to rob us? Yet such is our madness, to give *sin* not only admission, but indulgence; to invite it home to our houses, to honor it with bankets, to allow it the command of our servants, and to let it sleep in the soft bed of our hearts: our senses receive it, our affections wait upon it, our souls make much of it, as if it were a dear friend, and no dangerous thief. This is that little thief within, that opens the door to the great thief without: this is the Devils intelligencer, his agent, his pick lock, his engine, his trusty vassal, that betrays the whole world to his invasion. The thief robs the passenger, and if he scape apprehension, he applauds himself: but the sin of that act hath been a worse thief to him, and robbed him of the peace of conscience. Sacrilege presumes to rob the Church, and therein the Lord himself; yet is so impudent as to expostulate *Wherein have we robbed thee?* Alas poor thieves! they do but rob us of our temporary provision: but in the mean time, sacrilege is a thief that robs them of their eternal salvation. It is just, that theft should be punished with theft, that one thief should rob another. Oppressors rob us, sin robs them, death robs sin, and the Devil robs them all.

Our blessed Savior once challenged the people, that they *came out against him, as against a thief, with swords and staves*. He charged his Disciples, to be so unfurnished of weapons, whereby they might do violence, as not to take with them so much as staves: And yet in another place, he allows them nothing toward their journey, *but staves*: As a staff is a weapon, it was forbidden, not as it is for supportation. The master was taken as a thief; the servants may not be suspected. When they crucified him, it was *between two thieves; one on his right hand, and the other on his left*. Still he is crucified between thieves, in his afflicted members: The Client, between the corrupt Judge and the Lawyer: the Patient, between the ignorant Physician and Apothecary; the landed debtor, between the Usurer and Scrivener: the poor Minister, between the Simoniackal Patron and sacrilegious parishioner: in all these he is crucified *between two thieves*. All this while they have been thieves to him: but in the last day he shall come *like a thief* against them; and his just fury cannot be avoided. It is a happiness,

when we shall meet with this great *Thief*, to have our goods safe in another place. He that shall say in this sense, *Omnia mea mecum porto*, I have all my wealth about me, shall be stripped of all by this impartial Robber. But if *Our Treasure be laid up in Heaven*, if our Riches be the merits of Jesus Christ, *No thief can break through, and steal it*. Then *Cantabit vacuus coram latrone viator*, the empty traveler sings before the thief. Our wealth is at home, in the hands of Him that will never suffer it to miscarry.

Like a thief.] That natural dependence, which the most wise Creator of all things, hath made between all things: may, by way of Paradox, be called a kind of *theft*. The sea doth rob the land of some territories, and the land robs the sea of her waters. The Earth steals from the Heavens their influence, and Plants steal from the Earth her moisture: Among trees, one robs another; and the great Oke pines the Underwood. Flowers steal from the ground her fatness, Bees steal from the flowers their sweetness, Men steal from the Bees their honey. We are the universal thieves in this sense; for we steal from all: Our light from the Sun, our breath from the Air, our Physic from Plants and Minerals, our food from Beasts, Fowls and Fishes: we rob the Sheep of their wool, and the Wormes of their silks, to cloth us: we steal warmth from the Fire, and coolnesse from the Air or water: we rob the Vine of her vital juice, and the Olive of her iunctuous fruit. We are the thieves in all this, and yet in all this we are no thieves; because the great owner of all things hath ordained all these benefits for us. Only then we are thieves, when we rob ourselves of their comfortable use, or of our thankful obedience by their abuse. *Quod Deo donante fit nostrum, hoc nobis abutentibus fit alienum*. In all this our taking away from the Creatures, we are rather borrowers than thieves; yea rather owners than borrowers. By that Patent sealed by the *Father*, first; then renewed by the *Son*, and now confirmed by the *Holy Ghost*; we are Lord's of these things, not usurpers; not thieves, but proprietaries.

Here is then no warrant for that Theft, which is the unlawful usurpation of another man's goods: therefore unlawful, because the owner was unwilling: whether deprived of his substance without his knowledge, by fraud and close carriage: or with his privity, but against his consent: and that either his full consent, as by violence and oppression; or his consent in part, as in the exaction of covenanted interest from distressed debtors. For howsoever they be driven by necessity, into that dangerous gulf of Usury, they wish with all their hearts, that creditors would lend according to the Nature of Loane, which is a contract of mere gratuity, their money according to the nature of money, which is ordained for an instrument of exchange, incapable of such monstrous improvement. Certainly, *Me nemo Magistro Fur erit* — I will teach no man to be a thief; nor give the least countenance to that legal robber, the soul-robbed Usurer. My tongue shall be as far from recanting that speech of *Leo*; *Foenus pecuniae, funus animae*; as my heart is from disliking that fire, than which *Agesilaus* never saw clearer, when bon-fires were made of Obligations. God hath committed to the sons of men a right of use and dispensation; whereunto, for the avoiding of disorder, a general distinction of ownages, was added by the Law of Nations. Whatsoever the *Lacedemonians* did think of Theft; that it was an allowable exercise of martial Discipline: or others have said even of Kingdoms themselves, that they are but *Magna latrocinia*: whereas indeed, they are *Magna Patrocinia*; not Theeveries, but protections against Theeveries: Or *Alciatus* dreamed, that

Theft was not a reproach in Nature, because it was forbidden by the Law; as if the Law, and Nature had not both one Author: Or other querulous dispositions have objected, that the Laws of men are written in blood; because in the censure of this unjust and uncharitable sin, they have exceeded the punishment of *Moses* Iudicials: forgetting the Multitude of offenders, which is caused not only by the fierceness of a wild Nation, but even by the wantonness of a peaceable Nation: for the latter is no less powerful than the former, to quicken our original corruptions. This we must conclude; besides our Makers express prohibition of Theft, and the severe vengeance he hath threatened against it: it is against Nature, to rejoice in the spoils one of another: And the very Law of Charity being trodden underfoot, seems in a grieving accent to demand; *Si sterilitas in ignem mittitur, rapacitas quid meretur?* And whether men steal in their own persons, or teach others so to do, as Anabaptists, and those elder Heretics called *Apostolici*: the bounds of propriety are ancient bounds, and the killing curse of that *Flying book* shall destroy their *houses*, that dare remove them. A thief at the gallows is none of the worst sights in a country.

In Conclusion, Theft can find no shelter under the shadow of this Comparison: *The day of the Lord will come like a thief*, and where it finds a thief, will sentence him to condemnation. Thieves? there are few or none amongst us: we will be all bound for one another's truth and honesty: But may I not say in the Prophets sense, *All men are liars*, so *All men are thieves*? The receiver, we say, is worse than the thief: therefore said one, Shew me a *Sinner*, and I will show thee a *Thief*. The Oppressor hath a theevish hand, the covetous hath a theevish eye, the slanderer hath a theevish tongue, the drunkard hath a theevish throat, the Harlot hath a theevish lip, the Idolater hath a theevish knee, the Flatterer hath a theevish gesture; every Sinner hath a theevish heart. Do not hold it impossible for you, to discover and attach a Thief in your own bosoms. Our natural corrupt *Lust* is a Thief within us: if we examine him strictly, we may find out his haunts, and fetches, his shifts, and devices. Believe him not, for he will lie: spare him not, for he will steal: shrieve him to the proof, for he will hardly confess: arraign him at the bar of the conscience, condemn him with a penitent sentence, punish him with an impartial execution: punish him in the body, by fasting and mortification: punish him in the soul, by repentance and contrition: punish him in the purse, by the works of charity and restitution. If we can get quit of this Thief, that sin be mortified in us; the coming of the *Lord's Day* (though it be *like a Thief*) shall not hurt us.

Lastly, there is an holy *Theft*, which I would commend to your practice. There be five ways to get the Kingdom of Heaven: Some innocently find it, some violently snatch it, some are compulsorily driven to it, some expensively purchase it, and others politicly steal it. First, they that light upon it unlooked for, are Infants dying soon after their Baptism. They are *Candidati fidei*, of the Livery of Faith: and as they live in the Wombe by the life of their natural mother: so they live in the Covenant by the Faith of their spiritual Mother, the Church. These find salvation without trouble: they labor not in the vineyard, they groan not in prayer, they are not exercised with trials, they weep not remorsefull tears, they are not charged with many duties; yet the Blood of Christ cleanseth them from all their sins. *Suffer little children to come unto me, for of such is the kingdom of Heaven*: it belongs to them, and they belong to it; and there they are, before they know where they were: these find it. Secondly,

they take it *by violence*, are such as by an utter abdication of the world, do wholly dedicate themselves to God: that, by their continual prayers and pious actions, lay siege to that glorious Kingdom; and in the fervent desire of God's service, offer up themselves a living sacrifice. Such are those Martyrs, that swim thither in the stream of their own bloods, whose souls mount up to Heaven in acceptable flames. There be three sorts of Martyrs; *Re & intention, Intentione non re, re non intention*: in both deed and intention, as was Saint *Stephen*: in intention not deed, as was Saint *John*: in deed not in intention, as were those *Innocents*: And three annual holy-days are dedicated by the Church, to the memory of these three kinds of Martyrs: all which together, in their order, immediately follow the great Feast of our Savior's Nativity. But the Pontificians have found out a fourth kind of Martyrdom: which is *nec re, nec voluntate, vel intention*; neither in deed nor intention: Of which supernumerary number was their Saint, *Thomas Becket*; whose day they celebrate next after the three former. It is strange, they take him for a Matyr, whom those days never found but for a Traitor. But the Martyrs of Christ are led by another Spirit, who puts such courage into their hearts, that like noble Champions, they break through all difficulties to the Kingdom of Heaven. Thirdly, they that are driven to it, are beholding to compulsory means: they have shipp'd themselves in a Man of war, and would prosecute their licentious mischiefs, but are beaten into the Harbour with storms. The Lord often clips our wings, lest we should straggle abroad after our boundless and transportive fancies: He stripes the body of pleasures, to clothe the soul with righteousness: and by impoverishing our temporal estate, He strengthens our state of grace. Not that we are therefore saved, because we are afflicted: but we are afflicted, as proper to them that shall be saved. *Through much Tribulation we must enter into the Kingdom of God*: It is not *Propter*, but *per tribulationes*. Affliction cannot work grace of it self; for sorrow can no more bring comfort, than Thorns can bear Grapes: but it is the needle that draws in the thread. There is no fault to be found with that necessity, which constraines us to be good. *Bring hither the poor, the maimed, halt, and blind*: yea, their own poverty shall bring them; their own *blindness* shall make them see the way, and their own *lameness* shall enable them to go. If they yet linger, there is a *Mandamus* of farther constraint; *Compel them to come in, that my house may be filled*. Affliction is to us, as the *Whale* was to the Prophet: we go in Fugitives, we come forth Converts: we go in Rebels, we come out Penitents: we go in Sinners, and come out Saints. Fourthly, they that purchase it, lay out all they have upon Earth, for an habitation in Heaven. Let this ground be laid firm; that only the blood of Christ is the price of salvation: and he that confides in the merit of his own works, shall sit howling without doors. Yet, though Faith alone doth save us, it must not destroy Charity: and to our good deeds, there is a reward of Mercy. There is a way, *by selling all we have*, to buy that incomparable *Pearl*, that inestimable *Treasure*. There is a policy, to make such *Friends of our riches*, as may let us into those everlasting Mansions. After, *Well done good Servant*, there follows, *Enter thou into the joy of thy Master*. How dear do men buy a small turfe of earth, and yet how cheap do they value Heaven? They will venture their souls to get a little money, they will not venture a little money to save their souls. They can oppress the poor, to make their children rich: they will not relieve the poor, to make their children blessed. But as when a miserly Dung-worm excused his oppressions, because he had eighteen children; another replied, *but eighteen?* Believe me, if you had eight and forty, the Country hath curses

enough for them all: So let me assure the charitable Benefactor, how many children soever he hath, Heaven hath blessings enough for them all. Fifthly, and lastly, there be some that steal this glorious Kingdom: under the veil of humility, an holy dejection, and under-valuing of themselves, they lay hold on eternal life. Though the walls of that celestial City be too high to climb over, too strong for any *Thief to break through, and steal*: yet there is a way for this pious Thief to get in: this is neither over, nor through the walls, but *through the Gates*. He is fitted for entrance; the Gate is low, and he is humble: the Gate is narrow, and he is little: so little in his own eyes, that he can easily creep in, and being once in, he shall never be turned out. Such a Thief was that modest woman, wasted with an issue of blood, resolving within her self; *If I may but touch his garment, I shall be whole*: She stole virtue from him by a touch. Such a Thief was that penitent Sinner upon the Cross; who both lived and died a Thief: He stole their temporal goods from men, for which he died: and he stole Paradise from Christ, when He died. *Paul* says, *Give your bodies a living sacrifice to God*: but there God accepted of a dying sacrifice. *Judas* had served Christ three years, and played the Thief with his purse: he could steal his Lord's coin: but this man had scarce served Him three hours, yet had learned a better way of theft, and stole from Him Salvation. *Jacob* wrestled with God, and by an holy kind of force, robbed Him of a *Blessing*. And the God of comfort thus encouraged that shamefast and trembling Patient, that touched the border of his garment; *Daughter, be of good cheer, thy faith hath made thee whole*: since thou hast stolen virtue from me, take it, and much good do it thee with it. Other theft shall be condignely punished; but such a penitent, humble, and pious *Thief* (whom the world condemns for a sinner, but inward sorrow and compunction presents to God for a Saint) shall not only be mercifully pardoned, but even gloriously crowned in the Day of *Jesus Christ*.

In the night] *Fur à furvo*, say some; because that art requires the secrecy of darkness. *Vt jugulent homines, surgunt de nocte Latrones*. Night is the season for Thieves and Harlots: *The Adulterer waits for the twy-light, saying, no eye shall see me*. If the night should speak all it knows, it would put millions to the blush, in the day. Thieves in *the dark dignity through houses, which they had marked for themselves in the day*. The night pays the Devil no less custom than the day. Why else are sins called *Opera tenebrarum, The works of darkness*? *Caste, si non caute*, was a Rule to save their Credits, though not their Conscience. *Noctem peccatis, & fraudibus obijce nubem*. There be indeed some sins peculiar to the day, because they are done only to be seen, and if they might not be seen, would not be done. But commonly *Evil doers love the darkness*, and desire to sin out of sight. The whore loves *the black and dark night*: *Nox, & amor, vinumque nihil moderabile suadent: Illa pudore vacat, liber amorque metu*. *It is a shame even to speak of those things which are done of them in secret*. Darkness causeth boldness, and Secrecie is the mother of Security: They think *Impune fit, quod fit in abdito*. Therefore it is proverbially spoken, *Nox commoda sceleribus*: iniquity is beholding to the night, and the Devil is a great noctivagant. The foulest fact of the world, *Judas* his treason, was a night-piece.

Of all, the Thief longs for the night: then he hopes that sleep hath shut the eyes, and locked up the senses of the whole family. So the last judgment shall break in upon men, when they are possessed with a Lethargy, and drowzie negligence; not minding, not dreaming of this sudden Audit. But why doth this sentence begin with, *The day of the Lord*; and subjoin, *Like a*

Thief in the night: Day, and Night are opposites: if it be the Lord's Day, how should it come in the night? If it come in the Night, why is it called the Day? Or shall we say, it is *Quiddam tertium*; a thing mixed, between both, partaking of both, or compounded of both? As in *Diluculis & Crepusculis*, there is a Twy-light: The dawning of the Day in the Morning, and the shutting in of the Day in the Evening make day and night so much one, as sometimes you cannot tell which to call them. It is so much Day, that we cannot call it night; and so much night, that we cannot call it day. It is true, that *Light hath no communion with darkness: Lux & tenebrae*, midnight and noon never met, never joined. In the regenerate man there is both *flesh* and *Spirit*: the spirit is not the flesh, the flesh is not the spirit: and yet both are in the same man. There is darkness in his understanding, and in his understanding there is light also: There is corruption in his affections, and yet in his affections there is holiness too. As in a vessel of lukewarm water, there is both heat and cold together: We cannot say, This part of the liquor is hot, and that other cold: but cold and heat is confused throughout the whole vessel. In the twy-light, we cannot say, This part of the air is light, and that other dark: but darkness and light is shed, spread, and mingled throughout the whole air. Shall we conjecture by such a similitude, that this Judgment shall be in the Twy-light; when the season may be called either, or neither Day or Night? Certainly, these fancies of men have so much darkness in them, as to be called *Night*: but no raye or streak of light, to give them a name of Day.

Some very venturously gather from hence; that Christ will come to Judgment in the *Night*: and they offer to prove it by many arguments: First, because the first borne in Egypt were smitten in the night. *While all things were in quiet silence, and that night in the midst of her course; God's Almighty Word leap'd down from Heaven, out of his royal Throne, as a fierce man of war.* This was indeed most fearful and astonishing; when God called for the blood they owed him, at so uncomfortable a season. In one night, every house hath a carcass in it; and (which was more grievous) of their first borne; and (which was yet more doleful) in an instant. No man could comfort another; everyone was too full of his own sorrow; helping rather to make the noise more lamentable. But all this is no more than the cry of an Infant, to the dismal shrieking at Christ's appearance, when *all the kindreds of the earth shall mourn before him.* And why doth this Plague of Egypt prove that he will come in the *Night*, more than the burning of Sodom makes it probable that he will come in the Day? Secondly, the opinions of the Fathers are alleged for it: Saint *Chrysostom* thinks it shall be in the night: *Euthymius* consents with him: *Jerome* calls it an Apostolical Tradition: and *Lactantius* confirms it by the Testimony of a Sibyll: *Cùm venerit ill, Ignis erit, mediaque horrenda in nocte tenebrae.* In the darkest night, saith he, the heavens shall be opened, and the Lord shall descend like Lightning. To say nothing of those Ecclesiastical hymns, taken out of *Prudentius* and *Ambrose*, that seem to favor it. Nor to examine the reasons of *Aquinas*, why he stateth this great Audit, in the twilight, betwixt day of night: they be all but dreams of a night. Thirdly, they argue, that the Passover was to be eaten at night, because the coming of the Lord was expected in the night: *It is a night to be much observed unto the Lord: and This is the night of the Lord to be observed:* The Jews are said to look for the Comming of their *Messias*, in the midst of the night: and about that time of the night, it is very probable that our blessed Savior was borne. The Angels came to the

Shepherds in the night, with this joyful tidings. But what is all this to prove, that his second coming shall be in the night too? That Paschal-night, whose observation was so strictly commanded, is also called a day? *This day shall be unto you for a memorial: and You shall observe this day in your generations, by an Ordinance forever.* And the night of our Lord's Coming in the flesh, is not called a night by the Angels, but a day: *Unto you is borne, This Day, a Savior.* The acceptance of Days for times is a figure frequently used. *The days are evil; what? the days only? Are not the nights evil too? Yes, but by days are meant the Times.* Whether Christ will come in the day or night, we cannot tell; but we are sure, there is a time determined when he will come. Fourthly, they stick hard upon that speech, *At midnight there was a cry made:* concluding out of it, that at midnight the Lord shall come. But why may we not as well infer that it shall be in the day; because the Lord hath appointed a day in which he will judge the world? *Nocte latent mendae;* say some, How should all things be revealed in the night? But they may be answered accordingly; That night cannot want light, when heaven and earth shall make one universal bonfire. Knowledge should keep her allowed bounds: *Satius est dubitare de occultis, quàm litigare de incertis.* When the poor Debtor was advised by his friends to watch for his Creditors coming to town, and to entreat their favor about a composition, he answered; I will not trouble myself to seek out them, for I am sure they will find out me. But let it be our speedy diligence, to implore the Mercy of our great Creditor, not for any composition that can be made by ourselves, but to accept the satisfaction made by our Surety, his Son Christ upon the Cross: Otherwise, though we seek not after him, he will be sure to find out us; when we are neither able to put in baile, nor have one penny toward the payment. *Night and day* let us be prepared; and then whether thou comest *day or night,* welcome our dear *Lord Jesus.*

The Sum is this; *The day of the Lord* is not only uncertain for the time, but then most likely to be, when it is least expected. And to this center, the Fathers, and all fair expositors reduce their Meditations: So *Theophylact, Hilary, Jerome, Bede, and Gregory* expound the Metaphor. S. *Augustine* most plainly: He shall come in the night, *Cùm valde obscurum & occultum erit, & quando non speratur.* Men sleep in the night, and look neither for guests nor thieves. His appearing shall be in the night of men's ignorance, when their intellectual eyes are sealed up with the Spirit of Slumber; no more expecting his descent from Heaven, than He looks to find Faith on the earth. But let us pray that he do not find us out in such a *night;* when we are fallen into spiritual darkness, the Ignorance of Him, and inconsideration of ourselves. Though he permitted Darkness to be before Light in the Creation; yet in the making of Light he did so multiply that Light, as that it enlightened not the day only, but the night too. So albeit some shadows of dimness, and clouds of disconsolateness have shed themselves upon our souls; let us beseech him to afford us the Light of his holy Spirit, against which the Prince of darkness can never prevail, nor hinder his Illumination of our darkest nights, our saddest thoughts. The Visitation of the holy Ghost upon the blessed Virgin, is called an *overshadowing:* There was the Presence of God, the Fountain of all Light, and yet an *overshadowing:* Nay, except there were some Light, there could be no shadow. It is happy for us, when those shadows within us shall be overcome by God's irresistible Light: That when those shadows have done their office upon us, to let us see that of ourselves we should fall

into irrecoverable darkness; the Spirit of Grace may do his Office upon those shadows, dispersing them, and establishing us in the assurance of comfort.

The lascivious wife is glad of her husbands absence, and abuseth the time in unchaste embraces, till his unexpected return surprizeth her in the bed of adultery, and turns her over to just penalty. But the constant Spouse, that hates the least violation of her Faith, (even so much as in a wish or thought) with earnest longing looks for her husbands coming, and knows no solace like to his Presence. The holy Soul, that hath kept her faith with Christ, desires this *Day*, waits for it, and at last entertains it, and is entertained with it, in a sweet and blessed Peace. But the straggling adulteress, that hath preferred her pleasure before her Piety, and flatters her self with the remoteness of her Lord's Comming, shall be taken in the *Night* of her carelesnesse, in the Act of her wantonness, and perish without hope of Reconciliation. This day, *like a Thief in the Night, shall break through into her house*: She hath barred the doors, and fortified her house against his entrance, out of a conscious fear, and unwillingness to see him: therefore there is no remedy, her house must be broken through, and that unfaithful soul be plucked out by force. But the other looks for the messenger, listens to the first knock: there is no need to break open her house, for she readily opens the door, and yields up her self in joyful peace to the arms of her lord and husband Yea, she longs for a dissolution, prays for the Consummation, and cries for the hastening of his Kingdom. *Behold, I come quickly. Amen. Even so, Come Lord Jesus.*

In the which the Heavens shall pass away with a great noise.] Concerning the manner and extent of the worlds dissolution, there is a world of question: the School is full of perplexities, that tend more to the distraction, than satisfaction of their Readers. They do indeed but throw a stone into the Well, and leave us to take it out. They lay such toiles and nets for him, that hunts after the Truth in their Forest, that soon he is entangled; and being once in, let him get out as well as he can. Three circumstances are considerable in this first passage. First, the matter alterable; *The Heavens*. Secondly, the measure of their alteration; *Shall pass away*. Thirdly, the manner of this transition; *with a great noise*.

1 *The Heavens.*] Some extend it to all the Heavens, even to that highest, which is the glorious Court of God himself: but Saint *Paul* saith, we have an house not made with hands, *Eternal in the Heavens*: that which is Eternal, cannot be destructible. Others abridge the latitude of this combustion, and understand by the Heavens the lower part of the Air; confining this fiery deluge to the same limits with the former watery: But if the inferior Air were the boundaries of it, why are the *Elements* afterwards, *Namely*, expressed? The Air is an element. Others affirm, that they shall perish according to their very substance; as if there should be no more Heavens: but this crosseth the Scriptures, which speak of a new Heaven and Earth; and of them, not as *Noua*, but *Novata*: not newly created, but purgingly renewed. This then is our safest conclusion; that this purgation by fire, shall reach as far, as did the corruption of sin, and no further. The corruption of the Heavens shall vanish, the matter of the Heavens shall not perish. To inquire further, may be dangerous, it cannot be profitable. God's Power appeared in the creation of the World, his Wisdom in the government and disposition of it, his indignation in the Flood that drowned it, his Mercy in saving those eight that

replenished it, his Grace in the mission of his Son that redeemed it, and his Justice will appear in the re-sending of that Son to judge it. *The Heavens declare the Glory of God*: things or persons may teach two ways: either materially or occasionally; so the insensible creatures teach man: or morally and vocally, by doctrine and example; as we ought to teach one another. The Heavens can teach us to look unto our own preparation; they cannot teach us the time or manner of their own dissolution.

2 *Shall pass away.*] There be two errors about this transition of the *Heavens*. First, of some Theological Philosophers, who attribute to the Heavens an incorruptible nature: From which figment being beaten by the Truth, they labor to evade by distinction; that though the Heavens are in their own nature capable of corruption, yet they may be *Intrinsece incorruptibiles*, because they can never be corrupted. Secondly, the other sort hold them so corruptible, that they shall be utterly abolished. That the Heavenly bodies are maintained by vapors, was but the dream of some Poets and Philosophers: for certainly, if the Sun, Moon and Stars were only nourished by waters and vapors, they would long ere this, have bidden the world good night. Our Savior foretold us, that *the Powers of Heaven shall be shaken*: *Lactantius* thinks these powers of Heaven to be the Angels, who shall then change the order of their motions: They are indeed spiritual and separated substances, *quae non habent molem, sed virtutem*; not united to any matter, as the souls of men to their bodies; and so are Powers or Virtues: but how those Powers shall then be *shaken*, seems a forced collection. *Chrysostom* speaks peremptorily of such a shaking, as shall be an utter abolition; which he calls *omnimodam perditionem*. Of the same opinion were diverse of the Greek fathers; *Theodoret*, *Theophylact*, *Oecumenius*; grounding it upon the mis-interpretation of this and the like places. *They shall perish, but Thou shalt endure*: whereas the Prophet there expounds his meaning of a permutation, not annihilation of the Heavens: *As a vesture shalt thou change them, and they shall be changed*. So saint *Paul*, *the fashion of this world passeth away: Figura non Natura*. We conclude therefore with saint *Gregory*, that *the Heavens shall pass away*, and they shall not pass away: *Ea quam habent imago, tergetur: Ea quam habent natura, servabitur*: The substance shall not be destroyed, only the quality shall be changed. As we weed our Gardens, to succor the Plants, and do not root up the Plants, because of the weeds. Or as we sweep our houses from the dust and rubbish, and do not for the rubbish sake pull down the house: Or as the Lapidary cuts a Pretious stone, or polisheth a Jewel, and does not for the roughness or fowlenesse cast them away. So the Lord will purge this great Fabric of nature, and not for a little corruption destroy so goodly a Creature.

3 *With a great noise.*] After the manner of a Storm or Tempest, *cum stridore & sibilo*, with a whistling or crashing sound, such as a flight of Fowls make through the wind with their rustling feathers. Some think that the celestial Orbes shall be put to a swifter and more violent motion; whereby the world shall be set on fire: and out of that concussion, this terrible noise shall arise. Fire and Water cannot meet without a hissing contestation: the Air repelled, breaks not forth in silence; especially restrained fire hath a dreadful eruption; as the report of Ordnance, or Thunder from the Clouds. What with the rapture of the superior bodies, and the confused combat of the Elements, who can conceive the fearfulness of this noise? The Law was given with a great noise, Thunders, Trumpets and Voices: the *Thunder* was

very loud, the *Trumpet* far louder, but the *Voice* of God drowned all. If such were the noise at the Law-giving, what shall there be at the Law-requiring? All things will appear strange at that day: Such a Judge, such a Session was never seen: such a *noise*, such a Sentence was never heard: such an evidence, such a horror was never conceived. The sound of the Archangels *Trump* is a noise, that shall waken all the World: The crackling of this great frame in the fire is a noise that shall astonish all the World: the voice of the Judge is a noise that shall confound part of the World: and the shriekes of the condemned is a noise that shall continue with them in the World to come. The first *noise* sounds out a *Surgite*, Rise from your Graves: The second sounds a *Sistite*, Stand to your trial: The next sounds a *Discedite*, Depart ye cursed: and the last sounds forth an *Vlulate*, Howle forever in the state of the damned. The rising of a Tempest makes the Passengers afraid: It more amazeth them when the waves beat into the Vessel: but when they begin to sink, what a dismal cry is heard among them? *Insequitur clamorque virum, stridorque rudentum*. The Summons will be a fearful noise, the Sentence more fearful, but most lamentable will be the shriekes of reprobates in their endless sufferings. If we hear but the cries of a City upon the sudden invasion of an unlook'd for enemy; or but the clamour of a Family that cannot get out, when the house is burning about their ears: or had we heard the cry of the Infants in *Hinnom*, which they contended to drown with their loudest instruments: there had been some shadow of that prodigious *noise*, which shall be produced by this universal conflagration. It hath been said, that Deafnesse is a blessing, when a man can hear no noise but cursing: but they are happy, that can hear this *noise* without terror, and escape from it without danger: and such happiness belongs to all that are in Christ.

1 To make some use of this point: Seeing the *Heavens* shall not lose their being, but only suffer a purgation, and must be changed in figure, without perdition of their nature: and in like manner, man hath an everlasting perpetuity assigned unto him, after his temporary transmigration: he cannot cease to be, he may cease to be happy: Let us all labor to be cleansed in time, lest we remain uncleansed, when time shall be no more. The *Heavens* must undergo a purging for the sin of man, and shall not man endeavor his own purging for the happiness of Heaven? The way to escape the horror of that purging fire, is for the present to purge ourselves in water. There be two Fountaines, wherein we may wash and be clean. The former is a living Spring, and in many respects, a strange kind of Fountain. It issues indeed from the side of a *Rock*, but that *Rock* is immaculate flesh. What is more hard and dry than a *Rock*? what more moist and supple than water? yet he that once did fetch water out of a stone, to convince and shame the infidelity of the Jews: doth still bring it forth of a *Rock*, to refresh our believing Souls. The Clouds and Springs are wont to afford water, but it comes not usually from the *Rocks*. Other Fountaines may cool and cleanse the body, but they cannot make it immortal: this Spiritual drink comes out of *the Well of Life*, and causeth the receiver to live forever. The Leprosy is not got off with other waters, this *Cleanseth us from all sin*. That which proceeds from other Fountaines, is *white*: this is red as blood; even blood it self, and the purest blood that ever ran from veins: that sanguine Laver, wherein if Faith can get us a larder, we are cleansed forever. This is the only Purgatory of our Souls, and without this there is no possibility of being clean. The blood of a man runs in his veins; in the blood

of those veins are the spirits, and in those spirits a kindly and active fire, which by consuming the redundant and superfluous humors of the body, purgeth it from contracted annoyances. Christ is the *Man* of men, the *God* of men; and the blood that ran from his sacred veins upon the Cross, was full of so infinite a Spirit, that it concocts and overcomes all the diseases of his body, the Church; and cures the infirmities of all our Souls. Lower Fountains may be locked up, or dried up: but this Spring runs freely, fully, continually, to the end of the world. No man's coming is debarred, no man that comes, departs uncleansed. They that are purged in this Bath of acceptable satisfaction, shall neither fear the Judicial fire of the last Audit, nor the penal fire of everlasting torment. But every day we gather new stains; for the mundation whereof, there is another Fountain provided, within us, as the other was without us; Repentance. This pumpes tears out of our eyes, derived from the Well of contrition in our hearts. Not that this water can cleanse us by its own virtue; for the Spring it self must be fed and sanctified by the former; and is indeed rather a Cistern, than a Fountain. But it is a secondary and instrumental means of our cleansing, a consequent and inseparable sign of our being cleansed by the blood of *Jesus*. And without this; the burning of the *Heavens* shall but tend to their restitution; but the same fire to impenitent sinners, shall begin their everlasting torments. This great world was first purged with water, and is again to be purged with fire: so the little world, Man, is first washed in the Laver of regeneration, the Sacramental water: and after this *Baptismum aquae, there is Baptismus ignis, a fiery trial*: and many are saved, but as it werethrough the fire: as by fire the *Heavens* shall be renewed. The best gold may gather some rust, and the purest garment catch a spot: and the holiest Soul on Earth, needs cleansing. We are a candle set in the wind; blown out with every temptation: a curious instrument, that will out of tune with the very change of the weather: a fine glass, that is not only broken with a knock, but stained with a breath. If we be not always supplying our Lamp with the oil of meditation, and setting our instrument in tune by prayer, and scouring off our blemishes by repentance; decay and ruin will encroach upon us. There was a delicate person, self-enamour'd, and too indulgent to his body, especially in the frequency of bathing: A true friend reproving him for many things, urged that in particular; *Why do you bathe twice a day?* whereto he deridingly answered, *Because I cannot conveniently bathe thrice?* Seriously we may invert the question: *Why do we not bathe oftener?* Why do we not wash our consciences twice, thrice, many times, every day in our penitent tears? *Seneca* tells us of a Roman, that kept his soul as clean, as the best Huswife keeps her house; every night sweeping out the dust, and washing all the vessels: Examining his own soul, *Quod malum body sanasti? qua parte meliores?* What infirmity hast thou healed? What falt hast thou done, and not repented. In what degree art thou bettered? Then would he lie down with *O quàm gratus somnus, quàm tranquillus!* With how welcome sleep and quiet rest, may we entertain the night! The burning of the *Heavens* shall not affright us, because he that sets them on fire, hath promised to save us.

2. This makes against all ambition of worldly dignities: the *Heavens* are the purest and most glorious pieces of nature; if they must be dissolved, What shall become of temporal honors? The stateliest Pyramid that ever was like. to the memory of a man, reached not up so high as the *Heavens*; yea, it is likely that the Tower of *Babel* transcended them all: yet *Babel* is fallen,

and the Heavens themselves shall not stand. Of good Honor the Pyramid may be a fit emblem: for it is broad and large in the foundation, upon earth: but still as it riseth up toward Heaven, it lessens, and shows it self the narrower: desiring in all the greatness of man, to seem little in the eyes of God: as *Moses* was a great Prince, yet there was not a meeker man. *Paul's* honor was great to be wrapped up into the third Heaven; yet but *Novi hominem*: *John* was the beloved Disciple; yet but *Quem dilexit*: God gave them noble privileges, and yet they in modesty conceal their own names. Dignity comes two ways; either by Desert, or by Descent; by good worth, or great blood. But when it is stated upon the the unworthy, it is a *Noli me tangere*? *Friend sit up higher*: but when he is advanced like a friend, if he be found none, he shall soon be pulled down again. God gives honor *In utilitatem*, and *In humilitatem*: first, for the public good, and then for our private; that it may make others better, but not ourselves worse. But Ambition is the worm of greatness: the *Bramble* desires to be *King*; the *Thistle* to match with the *Cedar*: the *Eagle* to set her nest among the stars: the *Spider* to build in kings palaces. *Haman* will never leave lifting up his head, till it be lifted a story higher than he would have had it. Ambition, the eldest son of *Pride*, mounts up with his gaudy wings, as if he would bandy colors with the Sun. The ground he thinks beholding to him, for vouchsafing to bless it with one touch of his foot; and extremely honored, if he grace it with one humble look. Fame is his Goddess, and all her servants are his Trumpeters. He that crosseth him in his rising, and prevails not; shall be crushed by him, when he is risen. He hath so many corrosives, as he hath superiors: and cares not how much he gives the Devil, to rid him but of one rivall. He could wish his frowns were lightning, and his words thunder. Poor, men he, looks should part with all their goods, to have him but take knowledge of them. Vain man, Whither wouldst thou raise thyself? Could thy blown up honor reach the clouds; this last Fire shall consume both it and them. How careful are men for the prolongation of their memories? What stately monuments are erected by their posterities? Marble pillars, and brazen sculptures, report to succeeding ages, their names and acts. And above all, the Poet undertakes to give life to their virtues, in never dying Verses: with *Non norunt haec monumenta mori*: And *Nec Iovis ira, nec ignis, Non ferrum poterit, nec edax abolere vetustas*: neither time nor fire shall consume them. Yet in this fire they cannot escape: the Brasse will melt, the stones consume, pillars, pyramids, monuments, all shall flame; poems, orations, books shall perish: and of all secular glory there is an utter annihilation. Then, which is the Signior, and which the Servitor? Where is the difference between the Potentate, and the Pesant? What Coat, What Crest can discern the Gentleman from the Mechanicke? Or the Prince from his Page? Or the Lord from the Lacquay? What privilege shall the flourishing proud house of *Austria* have over the now deposed kings of *India*? Who can distinguish the slave that labored in the Minerall, from that worse slave which adored the metal? Why may not the Tenant prove as rich a man, as his domineering Landlord? There is only one Heraldry, that makes the difference of men, and that is the Grace of God. This makes us of the Blood royal, *Partakers of the divine Nature, Heirs of the Kingdom*, bearing the Arms of *Jesus Christ*.

Then, farewell all honor, but what comes by adoption: but who can allow the glory of this world so long a continuance? As the names of good men outlive their bodies, so too often

great men out-live their good names. A good name lives after death; *Defunctus voluto viva per or a virum*: but the name of the wicked is rotten, before his carcase is cold. *Ye shall die like men, and fall like one of the Princes*. Not only like *Men*, mortal: but like *Princes*, remarkable. The fall of a Prince fills the world with present horror, and leaves it full of ominous discourse for the future. *Herod's* glory lasted not long; it sate as proudly on his soul, as his *royal clothes* did on his back: but he that would be numbered among the gods, is suddenly *devoured of worms*. Those worms were both *Lictores*, and *Lectores*; Executioners to punish *Herod*, and instructors to teach us the damnable danger of vain glory. The Heavens are high and glorious, yet they are not proud; but rather full of humble benevolence, blessing the Earth with their light, beat, moisture, influence: Man is a piece of creeping Earth, and yet he hath lofty and aspiring thoughts. O that humility should descend to the earth, while pride exalts it self up to Heaven, and that the voice of a creature should dare say, *I will lift up my throne, above the stars of God*: but the Lord hath vowed to give Pride a fall.

3 Seeing the Heavens are doomed to a *Transition*, let us lay up our treasure in a place that can never pass away. But first let us be sure, that we have a treasure worth laying up. No man esteems his Brasse and Pewter for a treasure; base and abject metals are no treasure: we may buy Raddish or Lettuce with a farthing token: a Horse, or a House, or a scarlet Cloke cannot be so purchased. If we have a treasure that is not good, we had as good have no treasure. The Dog would not change his bone for all the wealth of a kingdom; and the worldling will not part with his wealth, for the Kingdom of Heaven. When a child comes into his fathers study, he will rather choose a painted paper, than the best book of his Library. Among all the riches of God, none pleaseth the covetous so well as a little of the better-color'd earth. If this could be a Treasure, yet it is laid up in the earth, and shall perish with the earth. There be some that lay up a worse treasure; even a multiplied hoard of sins: which is, as if a man should take his dung out of his stable, and curiously store it up in his Parlor. *They treasure up unto themselves wrath, against the day of wrath*: as if they did pile up plagues, and curses, and torments, to be spent upon themselves. The former do but *treasure up Snow*, which will melt, and flow away. But these treasure up fire, that will never be quenched. *God layeth up the deep as in a treasury*: but these lay up treasure in the deep. The former is a vain treasure, and laid up in earth: the other is a cursed treasure, and laid up in hell: but that is a blessed treasure, which is laid up in Heaven. Life is brittle, wealth is fickle, honor a bubble, favor a riddle, and the smiles of fortune like the kisses of a whore, which flatter a man to his destruction. The Pontificians promise to enrich their Clients out of the Churches *Treasury*; the superfluous merits of the Saints; whereof the Pope is the great Lord-Treasurer: but this treasure lies in some enchanted Castle, in the Faery land; no man could ever find it. In the mean time, they picked the people's purses of their material treasure, for the hope of this imaginary supererogatory exchange. Christ doth not forbid all treasuring up in the earth; for *Parents may lay up for their children: For your children*; that is an allowed providence: but *not for yourselves*; that were a gross mis-confidence. The Divine Precepts are full of sweetness, and do not take away our affections, but rectify them. When the Disciples rejoiced, that in Christ's Name they had cast out devils, he does not forbid them utterly to rejoice: for it were uncomfortable to leave the soul without some liberty of rejoicing: but he directs their

joy: Rather rejoice, that your Names are written in Heaven. To have power over devils, is not so much as to be adopted Saints. It is happy for subjects, when they can subdue their kings enemies: but it is happier to be made his heirs. So in that other passion of fear: when he says, *Fear not them which can kill the body*, he does not preclude all access of natural fear: but disposeth that fear towards another object, and teacheth an awful dread of him, that *can destroy both body and soul in hell*. S. Paul does not take from the mind of men all desire of Glory, but instructs them to do it without sin; *Let him that glorieth glory in the Lord*. Christ, knowing our covetous dispositions, that we will needs be hoarding, doth not forbid us all manner of laying up, but gives us counsel, both for the choice of our treasure, and for the place where we shall lay it up.

Our Treasure must be good and precious. Good works are such a Treasure, fit for the reconditory of Heaven. Ostentation and hypocrisy are base money: If you give to my poor members, faith our glorious Head, and not *Nomine meo*, you shall miss of your reward. No wise man exposeth his Treasure to public view, but lays it up in secret. *Depraedari desiderat, qui thesaurum publice portat*. Hezekiah ran into an offensive weakness, when he shown his munition and treasure to the men of *Babylon*: for the men of *Babylon* did carry away both his treasure and munition. Why should we tempt an enemy with a glorious bootie? He is a foolish traveler, that will show his gold to a thief. The affectation of the praises of men, is a thief that will steal away the credit of our good works with God. *Give thine Alms in secret*, if thou desirest an *open reward*. *Vnusquisque apud se reponat; Let everyone lay in store by himself*: The left hand must not be made acquainted with the good deeds of the right. Two things belong to a good work; Reward and Glory: the Reward God gives to men: the Glory he keeps to himself. If we rob him of the Glory, he will rob us of the Reward. The Grace of God is the Fountain from whence they must all be derived, and the Glory of God is the end to which they must all be directed. To all thy gifts add this, that thou give the Glory to God. The praise of men will follow, but let it not be followed: lest to gain the shadow, we lose the substance. The hands of Christ are like *gold rings*; whatsoever we deposit in them, is safe forever. Many men have impoverished themselves of wealth and wit, to find out the Philosophers stone; in a vain hope to turn their base metals into gold. Only the hand of Christ hath this virtue, to turn all our dross into gold; our charitable contribution of things contemptible, into the precious Pearls and Jewels of Eternal Glory. Charity gives a cup of water, and receives a vessel of wine. Every penny that it leaves in the hand of Christ, it finds multiplied to a thousand pound. Hypocritical alms is but gilded brass, mere slip-coin; which will be nailed to the post of derision, and pronounced base in the day of examination. In vain shall he give his goods to men, that hath not first given himself to God. This was the Apostles commendation of his *Macedonians*, that *First they did give their own selves to the Lord*, and then did *Minister to the Saints*. Charity begins at home; be sure to do thyself good: but it ends not at home; *Do good to all men*. S. Paul doth often call Beneficence by the name of *Grace*; because it is then acceptable to God, when it is done by gracious men. Of all our works let our *estimation be after the shekel of the Sanctuary*. The treasure and the treasury should be fitted together: we do not cast our Jewels into the dust-basket, nor put rubbish into our Cabinet. Heaven is a holy place, and will not admit of a counterfeit treasure. Faith is a Jewel on earth, and will prove

the beatifical vision in Heaven. Patience is a Jewel below, and will prove a Crown above. Charity is a Jewel here, and will become a Kingdom hereafter. If a man had a Jewel that would buy a Kingdom, how precious would he esteem it? This treasure is laid up in those *Heavens* that shall never perish: and they shall never perish that have it.

The Elements shall melt with fervent heat.] It is a received Principle, that there be four Elements; Fire, Air, Water, and Earth. The Earth hath the lowest place in Nature, Water next, the Air above the Water, and the Fire above the Air. These be the four Principles, whereof bodies are composed. If by the *heavens* we understand the *air*, before; and the *earth* is expressly specified after; both which are Elements: why doth he mention the *Elements*, between them both? Is not this a superfluous circumstance? No, for neither were the Fire, or Water spoken of: which being left out, some would suppose them exempted from this universal dissolution. Besides; this showeth the subtle and supernatural force of this last fire, which shall *melt* the very Elements themselves; and work upon that which in its own Nature is not exustible. Not that these things shall be abolished, but purged. For seeing that heaven and earth shall remain, it is not convenient that the air should be consumed, which fills up the void space between them. The mutable state of the world admitted no vacuity, much less the state of perfection. And for the Element of fire; it is of the same nature with that Instrument, whereby God will purge all things. The Water is doubted of by some; because the Vision of *S. John* says, *There was no more sea*. But he speaks there by way of figure, concerning a metaphorical sea: or if you take it literally, yet a total destruction of the sea cannot be gathered from the sense of the words. *The first heaven, and the first earth were passed away*; not but that there remained still a heaven and earth, but quite changed from their first figure: so there is still a sea, but altered from what it was: no more shall it be troubled with storms and tempests; no more shall it swell and rage with foaming surges: no more shall the furious winds cause an agitation of her angry billows. A Saint hath the same affections that he had while he was a sinner; but renewed, and otherwise disposed: provocations cannot stir up his choler; nor troubles work him to impatience. The Sum is this; These *Elements* shall suffer an accidental mutation, not a final annihilation: they shall remain *Quae erant*, not *Qualia erant*.

The Lord himself tells us, that his Comming shall be *in the Clouds*: and his holy Servant hath assured us, *That we shall be caught up in the Clouds, to meet the Lord in the air*. Howsoever some think, that afterward there shall be no more Clouds; because they serve but to water the earth, and there is then no further use of their ministry: yet it is plain, that we could not meet the Lord in the air, if the air were vanished. Most Interpreters think, and not improbably, that this great Assizes shall be kept in the *air*: but in what part of the air is an unsearchable secret. When the Disciples inquired of the place, *Where, Lord?* he did not shake them off as utterly unresolved; for he gave them to understand, that in the Clouds he would come. But the Mystery which he refuseth to break unto them, is that particular part of the Air, wherein he will make his Appearance. Yet there be some presumptuous Wizards, who (as if they had crept into the Counsel-Chamber of God, and over-heard his secrets) bear the world in hand, that they distinctly know the place: and can appoint the settling of his Throne over *the Valley of Jehoshaphat*, near *Jerusalem*, at the foot of the hill: from thence he was taken up into heaven, and thither he shall come down from heaven to judge the earth.

This Counselor is silent, and yet dust and ashes dares speak. Indeed the Lord hath threatened to summon all Nations into *The Valley of Jehoshaphat*, and to *plead with them there*. But why should this be understood of a material valley, and not mystically, or metaphorically by way of allusion: because the Judgment at last to be pronounced, shall resemble the Judgment that was there executed, to the ruin of those reprobates, the incestuous generation of *Lot*, the *Moabites* and *Ammonites*? What is *Jehoshaphat*, if you interpret it, but the *Judgment of the Lord*? And what is the *valley*, but the depth of that Judgment? Into the which every heart of man shall be brought, but the manner of it cannot be brought into the heart of man. Two ways is this last judgment alluded to the *Valley of Jehoshaphat*. One was the fresh memory of that famous deliverance, which the Lord had there wrought for his people. Another, the near resemblance between that particular, and this general Judgment. Three great armies confederate against *Jehoshaphat*, and his *Judah*: *The Moabites*, *Ammonites*, and *Inhabitants of Mount Seir*: God sets them together by the ears; *Moab* and *Ammon* kill up the men of *Seir*, and then fall upon one another, and cut their own throats. The Lord was not long about it, then: and such a quick dispatch of his enemies will he make now. All those potent adversaries came against *Judah*, but they could not prevail: So though the *Moabitish Flesh*, and the *Ammonitish world*, and the savage fiend of *Seir*, the devil, conspire against God's Elect: yet all the shame and ruin shall return upon their own heads: and they shall be tormented with their own Consciences, as those complices fell by their own swords. And as the same place was a *Valley of Judgment* to them, which to the Jews was a *Valley of Blessing*: so this last Day is a Day of sorrow to sinners, when they shall be sent away with a *Go ye cursed*: but a Day of joy to the righteous, whose sweet invitation begins with a *Come ye blessed*.

The *Elements* may *consenescere*, but they shall not *evanescere*: they shall be melted, not destroyed. When we melt Silver or Gold, we intend not the rejecting, but the refining of it: we make it purer and better, we do not make it nothing. Man consists of the four Elements: his Breath is *Air*, his Blood and spirits *Fire*, his radical Moisture *Water*, his Body *Earth*. Our blessed Savior, by divers acts, did sanctify them all. By his *Breathing*, He perfumed the *Air*: by his mission of the holy Ghost in fiery Tongues, He hallowed the *Fire*: by undergoing his own institution of *Baptism*, He purified the *Water*: and lastly, by shedding his precious Blood upon the ground, and reposing his blessed Body in the ground, He sanctified the *Earth*. All these were cursed by our sins, and are restored by his Grace and Merits. Let us not think, that those *Elements*, upon which He bestowed so much honor, shall perish forever. Some have curiously observed, that as the times of many passages of Christ, were much about the *Sixes*: He came in the *Sixt Age* of the world, He was conceived in the *Sixt Moneth*, He was transfigured the *Sixt day*, He was crucified the *Sixt Houre*: and ascended the *Sixt Weeke* after his Resurrection. So his Place and Position was usually in the *midst*, between others. By his eternal place in holy Trinity, He is the second Person, in the *midst* between the Father and the holy Ghost: He took flesh in *Judea*, which is the *midst* of the earth: He wrought salvation in *medio terrae*, in the *midst of the earth*: At his birth He was placed in the Stable, as it is delivered to us, in the *midst* between the Ox and the Ass: In the Temple they found Him sitting in *medio Doctorum*, in the *midst of the Doctors*. At his Crucifying, his place was in the *midst*, between two

Male-actors: After his Resurrection, He stood *in medio Discipulorum, in the midst* of his Disciples: After his Ascension, He appeared to *John, in the midst of the golden Candlesticks*: And wheresoever we are gathered together in his Name, He will be in the *midst* of us. His next Comming as a Bridegroom, will be *medi â noctê, in the midst of the night*: And his Appearing is likely to be *in medio coeli, in the midst* of Heaven, for we shall meet Him in the Air. Still *Christus reperitur in medio*: the Philosopher would have a Fountain in the *midst* of a City; as the heart is in the *midst* of the body; and Christ should be in the *midst* of the heart: virtue keeps in the *midst*; and the safest way is in the *midst*, between both extremes: So Christ is in deed a *Mediator, in the midst, between God and man*. This is the virtue to which we adhere, and this is the way by which we must go: Let compounded bodies be reduced to their first Elements, and let the Elements themselves be molten; if Christ erect his Throne of Grace in the *midst* of our hearts, we shall stand with comfort before his Throne of glory in the *midst* of the Heavens.

We have here offered unto us, a figure of our own mortality: we are composed of the Elements: and if the *Elements* themselves shall *melt with fervent heat*, which are of so strong and valid a constitution; what shall become of our frail and infirm bodies, weakened with so much corruption? As this aestuant heat is to the world; so is a fever to man: it does not only melt him like snow, but even consume us to ashes. We study the art of health, and deliberate upon the choice of our diet, air, exercise: yet all our diligence, all our curiosity cannot prevent a sickness: it summons us, seizes us, possesses us, and destroys us in an instant. Our care to preserve health, is a tedious and regular work: but a disease keeps no method: when we have been long in hewing and polishing every stone, that goes to this building; a Cannon batters all in a minute; and levels it with the ground. Man is a little world, an abridgement of the great: and they correspond not only in their parts, but in their productions and alterations. The world brings forth monsters, compiled and complicated of divers parents: and do not our bodies bring forth strange diseases, of divers causes, and divers kinds: for which we are so far from being provided of remedies, that we are scarce able to give them names? The world hath not so many noxious creatures, as we have venomous and infectious diseases, feeding and consuming diseases, intricate and entangled diseases, made up of several ones. Such is our miserable abundance, such our beggarly riches. For the worlds earth-quakes, man hath his sudden shakings; for those lightnings, sudden flashes; for those thunders, sudden noises; for those eclipses, sudden obfuscations and darkening of his senses; for those blazing stars, sudden firy exhalations; for those rivers of blood, sudden red waters. Is this the honor which man hath by being a little world; that he hath enough in himself, to destroy and execute himself? To breed a sickness, to assist the sickness, yea, even to antidate the sickness, and to make it more irremediable by sad apprehensions? As fire is made more vehement by sprinkling water upon the coals: so we wrap up a hot Fever in cold melancholy: and, lest the Fever should not destroy fast enough without this contribution, we help to perfect the work of our destruction, by joining the artificial sickness of our own melancholy, to our natural, our unnatural Fever. We are not only incident to sickness, but to the worst of sicknesses, continual fear of it. And when this Fever comes, it melts us, it scatters us, it pours us out like water; so instantly, that it scarce leaves an answer for that

question; *How long were they sick?* yet our comfort is, that as the *elements*, though they be molten, are not taken from their being, but rather purged and restored to a better being: So our bodies made up of those elements, though death take them in pieces, break them to clods, searce them to ashes, and examine every dust; do but suffer a cleansing; and there is such a quickening virtue in the divine Head of those scattered members, that it shall recollect those ashes, give life to that dust, redintegrate those bodies, and make them shine brighter than the Sun and Stars in their clearest glory. When a rich garment, that is capable of washing, grows foul, we are content to rip it in pieces, to cut every stitch; and having thus sundered it, we scour it in some convenient lardars: and having so done, we make it up again, and think not scorn to wear it on high days: Mans body is like a watch, consisting of many wheels: his Heart is the principal wheel, his Brain another, his Liver a third: while these move rightly, that is, work kindly, all the inferior wheels keep their due courses: the eyes roll, the hands operate, the feet walk, the joints stir, all execute their several functions. Every day this watch is wound up, and kept in reparation, by meat, drink, sleep, and exercise. Often it gathers dust, and grows foul, and the hand of Physic is employed to cleanse it. The string that unites these motions, and holds them in dependence, is the spirits. At last the string waxeth old, and breaks; and then all falls to pieces: this Body drops asunder, and here lies a pin, there a wheel; here one bone, there another. Yet after all this woeful dissolution, that exquisite workman which at first made it, will re-unite it, repolish it, put a new immortal Spring into it, and lay it up as a choice Organ of his Praise, in his own glorious Kingdom.

And the earth, with the works that are therein, shall be burnt up.] The Earth is the worlds Center; and so extremely violent shall the last fire be, as to reach from the roof to the very Center. When a house is burnt down, yet the floor remains: in the destruction of Sodom, though the ground was cursed with a future barrenness, yet it was not reduced to nothing. This fire shall extend to the floor and pavement of that mighty Fabric; to the permutation, not to the annihilation of it. The *superficies* of it shall be purged; and so deep as the corruption of sin entered, shall this flame reach. Indeed the *works that are on the Earth* shall suffer more, even to a corruption, to a correption of them. The Earth shall be burnt; not as we burn bricks, by exsiccation, condensing, and hardening of the Clay: nor as we burn Wood or Coals, by consuming them to Cinders and Ashes: but like metal in a Fornace, or gold in the crucible, which by separation of the dross, is brought to perfect pureness. *The Earth abideth forever*, what it was, and where it was, but not such as it was: an *Element*, but not a sordid, and sin-corrupted Element.

Two things the Romists have reserved from this universal conflagration: one part of the Earth, and one work in the Earth. First, some of them, with *Moses Barcepha*; contend for the reparation and remansion of the terrestrial Paradise: whereof although they can show no necessary use, but admit a vacuity into it: yet they think it no more absurd, than that the places of the lost Angels are not yet supplied in Heaven; or that diverse parts of the Earth are now without inhabitants. But *Pererius* and *Abulensis* are against this opinion, and affirm that it shall perish in the last, if it did not in the former Inundation. Some have imagined a Paradise about the Moon, to deliver it from the water: others would have it still upon the Earth, and

yet scape the fire. But as while the Philosophers disputed about the *Summum Bonum*; some stating it in this thing, and others in that; one seeking it here, and another there, and all looking for it where it was not: only believers, by the Light of Grace, found it where it was; even in *Jesus Christ*. So what Paradise soever they strive for, or wheresoever they conceit it to be; let us seek it where it is; even in the Kingdom of Heaven. Secondly, some exempt the material Cross of Christ from the power of this Exustion. This privilege, (howsoever they would father it upon the Fathers, misunderstood; as *Ephrem, Cyril, Chrysostom*) is grounded upon a testimony of one of the *Sibylys*: *O lignum felix, in quo Deus ipse pependit*: O happy wood, which shalt not perish, but rather be made glorious, in that day of retribution; *Cùm renovata Dei facies ignita micabit*. What is become of that Cross? Is it not cut in many pieces? Would not those fragments, which they pretend to be pieces of the Cross, make up many waine-loads. Must they all be recollected to the redintegration of the Cross? First, they have multiplied it on earth, and now they would advance it into heaven. Do they not honor it with this imaginary exaltation, only to color their abuse of it unto superstition? This they understand to be that *Sign of the Son of man*: which he shall advance in the heavens, when he triumpheth over his enemies; as Conquerors use to erect Trophies and Monuments of their victories. What did Christ leave behind him at his going away, with which the Papists cannot furnish him at his Comming again? They have all his relics; some in one City, and some in another: this covent grows rich with one relique, that Church or Monastery is proud of another: Amongst them they can appoint him where he shall have all his old furniture: in one place he shall find his coat, in another his sandals: These they have in abundance, but they have lost Himself. We have not, ô most blessed Savior, these thy relics in our hands: but we desire to show Thee *Thy self* in our hearts, and to find our names in thy Book of Life.

If the *earth* with her *works* shall be *burnt*, why doth *S. Paul* mention the *earnest Expectation of the Creature* for this day? Doth anything naturally hope for an evil to it self, or desire it own destruction? *Answ.* 1. We must know, that the Apostle speaks there figuratively, by a *Prosopopoeia*; personating the Creatures and giving them affections, a kind of sense and feeling of their misery, and a longing desire to be delivered from it. He speaks of them groaning, and grieving, as the Prophets did sometime bring in *Vineam lamentantem*, the Vineyard wailing, and the Mountains lamenting. So that this is a pathetical and emphatical description of the hope and desire of the Creatures. 2. They are *Subject to vanity*, whereof they would fain be rid: Not subject *willingly*, for this their vanity is *contra naturalem propensionem*, against their natural inclination: everything by nature would decline corruption. *Erasmus* his conceit is too curious, who interpreteth this *vanity, Frustrationem*, the disappointing of the hope of the Creature; whereby it faileth of that end at which it aimeth: As if it sought an Immortality, in multiplying one *individuum*, or one particular by another: but that end it misseth. Nor is this *vanity* altogether corruption: for neither are the heavens of a corruptible nature; nor yet should the elements have been incorruptible, though man had never sinned: seeing they were ordained to serve for the generation and procreation of things, which cannot be done without corruption. But by this *vanity* we understand the frail condition of the Creatures, much degenerated since the Creation, both in earth, the elements, and heaven. There is a Perfection, to which they long to be restored. The desire or

expectation of the Creature is twofold: One natural, as for the earth and trees to bring forth fruits: Another supernatural; when a thing aspireth to an end above the natural constitution: as our corruptible bodies, to the state of incorruption, at the Resurrection. So the Creatures expect *when the Sons of God shall be revealed*: not that they know who are the Sons of God, but they look for their own Restitution with the Sons of God. As for man's cause they were enthralled, so with man's happiness they shall be enlarged. The bodies of the Saints are made of the earth, and yet those bodies shall be glorified in heaven: *Corruptibles shall put on incorruption*. Heaven is the highest part of the world, and earth the lowest: yet he that dwelt in the highest heavens, came down to the lowest earth; and carried up his Body which was framed of earth, even to the highest heavens. It is the honor of the earth, that part of her is glorified above; and a kind of assurance that the rest shall be but purified below.

If the *earth* shall perish, why are we so taken with it? what folly can be greater than to adhere unto that which is destined to the fire? Thy habitation so pleaseth thee, that thou art loath to remove: it is but earth. Thy gold bewitcheth thee, and thou lovest the enchantment: it is but earth. A woman's beauty tempteth thee, and with the wrack of Virtue thou steerest a course to that unhappy port: it is but earth; some clearer-coloured earth. If the foundation be overturned, how should the roof stand? The earth is doomed to burning, and can the superedification escape? The earth is but a turfe for man to trample on, Heaven is our home: Here we have but Tents, there are the Mansions. No mortal *Vitruvius* can make an immortal habitation. Why do we build so gloriously, upon so inglorious and miserable a foundation? Pride begins such a palace, craft undertakes it, oppression raiseth it, prodigality finishes it, emptiness inhabites it, vanity derides it, and fire shall consume it. The superfluous builder is a thief, if not to others, yet to himself: *Aedificatio te capiat*, was a Lacedemonian curse. Time hath demolished those great *Pyramids*, the wonders of the world: but the remainders of time shall not escape the fire. The filly Spider may teach us, who upon the least touch of her web flittes and removes. The world is a cobweb-world, to be swept down with the broom of fire. If *Codrus* his house burn, he even warms his hands at the flame: the loss never troubles him, because in two days he can make himself another as good. But when the rich man's house is on fire, he cries out on this Chest, on that Cabinet; and is distracted with impatience. Those Pilgrims to the heavenly Canaan, which esteem the world but their Inn, care not to see it on fire, because it is none of their own: but to those that have made it their habitation, such a sight will go to their hearts. Let no home content us, but that which is out of the reach of the fire, even the *Mansions prepared for us by Jesus Christ*.

Though the house be on fire, be sure to save the Jewel; provide before hand that thy Soul may escape in this universal conflagration. When a man's house is burning, he would save many things; but he is content to lose them all, rather than lose himself. This was Saint *Paul's* motive, to keep ^f *A good Conscience at all times, and in all things*; because he knew there should be a day of account. Indeed, if there were a Purgatory for future cleansing, after this life, there might be some hope: but he that dares sin upon the trust of a Purgatory shall find the event of his hopes in Hell. Consider thy life, it is *Peccandi tempus*, the time of sinning; so thou makest it: Consider thy death; it is *Poenitendi terminus*, the date of repenting; so God makes it.

Saint *Augustine* calls death *Tempus deponendi*, a time of deposing or putting off: We then put off our clothes, we put off our diseases, we put off our cares, we put off our bodies; but yet we may fail of putting off our sins. They often go with the Soul, when that parts from the body: but they shall meet with the body, when that meets with the Soul. Be sure to put off thy clothes ere thou go to bed, to put off thy sins ere thou diest; or they will find thee in the morning when thou risest. Thou that darest sell God's holy Rites, without trouble to thee, wouldst thou be found in this day of flames with such a Conscience? Thou that settlest thy estate upon usury, thy heart upon thy estate; wouldst thou be found at this day with such a Conscience? Thou that swearest away thy Grace, that liest away thy Truth, that dissemblest away thy Faith, that drinkest away thy Estate, that whorest away thy Body, that playest away thy Soul; wouldst thou be presented before the Judge with such a Conscience? *Hymenaeus* and *Philetus* taught that *The Resurrection was past already*: and the conversations of too many are answerable to *Their Doctrine*; they so live, as if the day of account were over. He hath said, he *will come*: he is not yet come: O let us be so kind to ourselves, as to remember that *Doomes-day* is not past. There is a Day, an Evening, and a Morning: we shall find no peace in the Evening of our death, nor in the Morning of our Resurrection, except we provide for it in the Day of our life. O consider, with what a dismal cry, and ghastly look, the evil Conscience shall behold the Judge. *The Sun shall be darkened*: with what light shall the unrighteous shine? *The Moon shall be turned into blood*; it will be too late then to turn good. *The Stars shall fall from heaven*; alas what hope then can Meteors have of rising up to heaven? *The Powers of heaven shall be shaken*; how shall the infirmities of the earth be able to stand? O then make safe the Jewel, lay up thy Soul in the bosom of Jesus Christ.

2 PET. 3.11.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy Conversation and Godliness.

THat which is commonly noted of our Prognosticators, that they are more diligent to make mention of foul weather, than of fair: storms and thunders they much harp upon; but calm and serene days pass them unobserved: The like may be said of man's corrupt Nature, to be more feelingly affected with pain, than with pleasure; his much good he little thinks on; a small evil disquiets him. He is more troubled with an injury, than pleased with a benefit; more mindful to revenge the one than to requite the other. He regards not many years health, so much as one days sickness; nor an age of liberty, like one hours restraint. The hope of that which is good, does not stir him like the fear of that which is evil. Fear is the passion that most powerfully sways him, and accordingly, the searcher of all hearts proceeds to work upon him. Therefore the sacred Rolles do more abound with the threatenings of Judgment, than with the Promises of Favor. For howsoever Love be the more noble affection, yet Fear makes the first impression. For this cause doth God so frequently remember us of our own death, of the last Judgment, and hell torments: that seeing Love cannot win us to do good, yet the horror of those endless pains may fright us from doing evil. We cannot

seriously meditate on our last trial, and admit such things as make us culpable. But alas, it is a death, we think, to think upon death; and we cannot endure that doleful bell, which summons us to Judgment. Therefore are we dissolute, because we do not think of our dissolution. But if we would deliberately consider the mutability of our condition, the necessity of our reckoning, and the dismal wages of sin; though we were not won with the Love of God's Goodness, and his blessed recompense; yet the terror of unavoidable vengeance might drive us to repentance. Divers thieves have robbed Passengers within the fight of the gallows: but if a sinner could see but one glimpse of hell, or be suffered to look one moment into that fiery lake; he would rather choose to die ten thousand deaths, than commit one sin. *Seeing then all these things, &c.*

The Verse consists of a Contemplative part, and a Practical: *Seeing all these things shall be dissolved*, that is for Contemplation: *What manner of persons ought we to be in all holy Conversation and Godliness*; that is for practice. How well do these two parts symbolize to a Christian the two main offices of his Life; Speculation and Action? These be *histwo wings*, whereby he mounts up into Heaven: Yea, these be the *Cherubims hands under their wings*: a winged mind, that soars aloft in Meditation; and a working hand, busy about pious actions. Here is Contemplation, like devout *Mary* at the feet of Christ; hearing his Word: and Practice, like hospitable *Martha*, providing for his entertainment. Here is *Moses* at his Prayers on the Mount, and *Joshua* fighting in the valley: *Jacob* studying at home, and *Esau* hunting in the field. The Papists place the chief Perfection in a contemplative Life; and understand it for that *unum necessarium*, of Christ to *Martha*, *One thing is necessary*: and that *better part*, which was chosen by *Mary*: Action (say they) may be lame and defective through the imbecillitie of the Organ; but Contemplation is pure and defecate on earth, and shall be perfected in Heaven; a portion *never to be taken from us*. I deny not the excellency of Contemplation: it is as heavenly a business, as any belongs to man or Christian, and of unspeakable Benefit to the Soul. For by this we ransack our deep and false hearts, find out our secret enemies, buckle with them, expel them, and fortify ourselves against their re-entrance. By this we make use of all good means, fit ourselves to all good duties: By this we desery our own weakness and obtain redress: we prevent temptations, and store up Comforts: we get more Light to our knowledge, more heat to our affections, more life to our devotion. By this, we learn how to contemn the world, and long for the fruition of invisible blessings. By this we see Christ with *Stephen*, we talk with God as *Moses*, and are wrapped with *Paul* into Paradise. This is the remedy of our disconsolateness, the pastime of the Saints, the Ladder of Heaven, and the best improvement of Christianity. Yet albeit *Mary's* part is the better, *Martha's* is not disallowed for good. They are both sisters, and must go hand in hand: for if we suffer meditation to eat up all the duties of our life; God will give us little thanks, who *rewards all men according to their works*. A public good excels a private: contemplation may do more good to ourselves; but the works of charity are more profitable to others. I had rather be wise than rich; yet to relieve a poor man's hunger or necessity, my riches will do more good than my wisdom. Three noble ends Divinity propounds to her followers: the first and chiefest is God's glory; the next to that, man's own solace here, and salvation hereafter: the last, is the edification and comfort of others; and in these consists a Christians perfection. Having

therefore contemplated in our minds this fatal and final doom of the world, let us proceed to action: and *seeing all these things shall he dissolved*, God looks that we should be new persons in *all holy conversation and godliness*.

In the former part we have two circumstances; How much, and how far: An extent, *all these things*: An extinct, *shall be dissolved*. First, for the Extent.

All these things.] The reason of this dissolution is the corruption of all things; therefore this future renovation hath the same latitude with the former corruption. Saint *Paul* tells us, that *The creature is made subject to vanity*; and *The whole creation groaneth*, or *every creature*; comprehending (with our Apostle here) *All things*. *Origen* would fetch the Angels within this compass, alleging that they also are subject to vanity, in respect of their employment about the vain affairs of men: that as they rejoice at the repentance, so they grieve at the disobedience of sinners. *Augustine* refuseth this interpretation, yet not without a *Quare*; whether the Angels helping our infirmities, may not be said to be affected with us, and in that sense subject to vanity. But the Angels cannot be subject to vanity; for in the next world the Saints shall be but *like the Angels*, and yet quite exempted from all such affections. *Gregory* understands this *Creature* only of the righteous man, who against his will is subject to this mutable and corruptible estate, and groaneth to be delivered. And *Augustine* by *every Creature*, understandeth man in general, because he participateth the nature of every creature: he hath understanding with Angels, sense with Beasts, and a vegetative life with Plants: But the sense reacheth a great deal further. *Ambrose* and *Calvin* fetch into this restitution, the brute Beasts; as if they also should be no more than changed, of whom there will be no necessary use. But by Saint *Paul's Every creature*, and Saint *Peters All these things*; we may best understand *Inanimata* or *Insensata*, things without life and sense, as the Heavens, Elements, and Earth with her works. There shall be a dissolution of *all these things*.

Of all?] Shall nothing escape? what a mad man is the covetous, to seek the ingrossing of *all*, when as *all* shall perish? I will enlarge my Barns, (if it were possible according to the capacity of my desires) *And there will I bestow all my goods*. Where we may observe. First, his pride, *Mea, my goods*, as if no man were worthy to taste of his bread, or drink of his cup. *Avarus vult esse solus*, the worldling would dwell alone: but he shall have company: the rust will wait upon his gold, the moth upon his garment, the vermin on his garner; and, above all, the worm of conscience will not fail to be his associate: there is nothing else which he can so properly call his own: this will stick by him. Secondly his greediness, *omnia*, all: he would have all that is, he will have all he can. *All*, without leaving so much as the tenth to the Levite, or the gleanings for the poor; *All*, if he could possess all the goods upon the Earth, yea and stretch his hand to the Firmament, to make the Sun and Moon his, or reach a Star from the Sky; yet he and all these must perish. The wise man, that sees he must lose all at last, will part with something in time: *Tonde superflu*, clip off thy superfluous riches, as *Absalom* did cut his hair; it will grow the thicker: he that covets all, shall be left worth nothing. Thirdly, his presumption; *I will build my Barns, I will gather my goods*: Wilt thou O fool? How art thou sure of that? *Alas, Hesterni samus*, says *Elipha* we are of yesterday: not *Crasti*; we cannot say, we are of tomorrow. To say peremptorily, *I will do this or that*, is to rob God of his

prerogative royal. And what will he do? First *place he down his old Barns*: indeed barns full of rapine deserve pulling down: but if instead of pulling down old barns, he had pulled down *veterem hominem*, the *old man*, this had been a far better exercise. Then he will build up new: his goods are his God, and he builds a Barn as a Temple to it. His dropsy is so insatiate, that he would drink up the whole world: but a dropsy is best cured by vomit: the worldlings vomit, is a charitable beneficence: If this be not his Physic now, he and *all these things* shall perish together. But happy are they that repose *all* in Christ; for when they that coveted *all*, shall lose *all*; these faithful souls shall find *all*, in Him that is *All in all*, our blessed Savior *Jesus Christ*.

Shall be dissolved] This is the Extinct. Full grievous is the corruption, whereunto the creature is subject, by the sin of man. This servitude appears in three things. First, they are in continual labor to serves man's necessity. The Sun riseth and setteh, and runs his diurnall course, to give man light. The Moon waxeth and waineth, and hastens about her Sphere, to solace him in the night-season. The Winds come out of their several corners, to do him good, both by land and sea. The Rivers are still in action, running like Lacquayes by his side, and emptying themselves into the the sea; from whence there is a reciprocal supply of springs and fountains. The pregnant clouds are in travel to be dedeliver'd of their fruitful showers:*God wearieth the clouds in watering the earth*. All the creatures are in a continual labor to serve man; and this is one servitude.

2. They have a certain Sympathy and fellow-feeling of man's misery; as the beasts of *Nineveh* were driven to fast with their masters: yea, they are not seldom destroyed in the destruction of man: the Cattle of Egypt were smitten, the ground of Sodom was cursed; and in the perishing of the old world, nothing, (save what was in the Ark) escaped. Hence it is, that the Heavens do wax old, like a long worn garment: The Sun and Moon have their blemishes, their eclipses: the face of the sky is overcast with clouds: the stars infect the Air with bad influences; the Air doth annoy us with pestiferous vapors: the womb of the Earth doth often afford nothing but barrenness: and when her bowels are ripped for our relief, she seemeth to groan under that painful passion. The Vine bleeds when it is cut, the Mulbery weeps at a breach, and diverse trees sweat out their gum, as if our sins had made them sick of a Fever. If any demand, whether some injury be not offered to the creature, for being thus subdued to vanity: I answer with Saint *Chrysostom*; *Nequaquam; quia propter me facta est*. No, for it was made for us, and therefore justly suffers with us. Some have too curiously observed, concerning this mutability of the Heavens; that the Sun (in the beginning) was ordained to keep his course in the Equinoctiall only, without swerving: and then say they, there should have been a perpetual spring: neither pinching cold, nor parching heat should have offended the Earth, but the temper would have pleased all with an acceptable indifferency. But now his course is not round, nor doth perfect a circle, nor doth he keep his way directly; but where he rose today, he comes not tomorrow; stealing by that point with a cosening line: Thus he changeth his race, and runs in the oblique circle of the Zodiac, as it were hedged in by the two Tropickes. But all this is not so; for the Sun and Moon in the Creation were appointed to distinguish the times and seasons of the year: which they could not do, if the Sun should not by a serpentine course, in the declining circle of the Zodiac, both remove and

approach, and so make both inequality of days, and difference of seasons. But still there is vanity in all things under the Sun; and that which is infected with man's corruption, shall suffer in man's dissolution.

3 They are constrained to minister their service to the wicked desires of sinful men: and this is the sorest bondage of all, even to be a slave unto slaves. The Sun was fain to lend his light unto those Pagan monsters, while they committed their most execrable rapes and murders. The Moon waits upon the thief, while he acts, his robberies; upon the Goatish whoremonger in his foul adulteries. The Stars hide not their aspects from those at heistical astrologers, nor deny their influence to their Heathenish Idolaters. The winds with prosperous gales, fill the sails of Pirates, and the Sea supports their unblest vessels. Upon the grounds of oppressors, the Clouds let fall their fructifying burdens, and the heat of that glorious carbunckle ripens their fruits. Viands make fat the epicure, and Wine is ready for the unnatural thirst of the drunkard. Herbs and Mineralls are medicinal to the unholy bodies, and recover them from their diseases. Jewels and precious stones are driven to adorn the proud; and gold is made to buy the Libertines pleasure. The Vine yields her Grapes, the Kine their milk, the Sheep their wool, the ground her corn, the Meadows their grass, and Gardens their flowers; even to those that sacrifice all these to their Idols. Birds are compelled to part with their feathers, to stuff the bed of uncleanness; and the mettalls of the Earth are made the instruments of homicide. The Fire warms, and the Air cools, and the Water cleanses, and the Earth bears the ungodly as well as the righteous. They are all forced to serve them, that do not serve God. This is the bondage under which they groan, and from which they labor to be delivered, longing for the time when *all these things shall be dissolved*.

And yet they would be but *dissolved*, not destroyed: they desire a renovation not an annihilation; not a cessation of being, but of servitude. So Paul says, *The creature shall be delivered from the bondage of corruption, into the glorious liberty of the Children of God*. What shall they be delivered, only by being utterly abolished? Shall they so cease to be miserable, that they shall cease to be at all? No, that cannot be called a deliverance, but rather a punishment: for it is a less ill to be miserable, than not to be at all: a corrupt estate is better than none. But they shall be *delivered into a glorious liberty*; both putting off their servile corruption, and putting on a happy freedom. As for our sakes they became corruptible, so together with us they shall be restored to incorruption. I dare not (with Calvin) gather in the Beasts, Fowls, Fishes, that remain at the last day, to this number; they are certainly within the compass of this *dissolution*; but whether designed to such a restitution, it is doubtful. Their services being done, in the ministration to our necessities, why should they be restored to glory. But there shall be a new Heaven, and a new Earth: the Heavens shall be decked with Stars; the Earth adorned with Trees and Plants: *the Moon shall shine as the Sun, and the light of the Sun shall be seven fold*: and for the end and use of all this Renovation, it shall then be revealed, when it is performed.

Seeing all these things must be dissolved, Why does not man herein read the Necessity of his own dissolution? His body is not made of the same matter, with the Sun, or stars, or heavens: and if it were, yet even these must be dissolved. But *Homo ab humo*, and *humus ex nihilo*: he is

the son of the earth, and grandchild of nothing. There is nothing in life, more transient than life it self: in the midst of life, we be in death. It eats out it self, spends upon the own stock, and is consumed, by being peeced. Every day that is added to it, is so much as a day taken from it. *Nativitas ex utero viventis & secundae matris, Nativitas in uterum mortuae & primae matris.* From the morning of Infancy, we come to the meridian of Youth; and presently it is evening; our sun sets. Our life is like a candle in the wind, soon blown out: like a spark in the water, soon extinguished: like a thin air, soon expired: like a little snow in the Sun, soon melted: like a flower; What in the Spring is sweeter for smell, fairer for sight? *Solomon in all his royalty was not clothed like one of those: yet in the morning it flourisheth, in the evening withereth:* if it last a day, that's all. *Deawes, vapors, shadows, snow, dreams, dust, and ashes: A ship, Post, meteor, air; so man's life passeth. We are not debtours to the flesh, saith Paul:* but we are debtours to the death of the flesh. Let not this little world man, think that he can hold out with the great: common experience confutes it: daily man dies, when as the world stands. There is but one thing appointed to dissolve the world; and that is the last Fire: but there are a thousand things to bring man to his end. We use to say, that a man may live of a little: but alas, Of how much less may a man die? There is scarce anything, that hath not killed somebody: an hair, a feather hath done it. Let us therefore be carefully prepared for our own dissolution, and the dissolution of the world shall never trouble us. If we live well, we shall do well: and if we die well, we shall do better. The world shall be dissolved, but nothing shall separate us from Jesus Christ.

What manner of Persons ought ye to be in all holy conversation and godliness?] This is the practical part. The wise man first looks to the end which he desires, and then studies the way conducing to it. He does not say, This way will I take, because it is fair and pleasant, and I have store of company, whither soever it brings me. But because of the smoothness and frequency, he rather mistrusts it; having heard that the rode to hell is very delightful, populous, and numerous of passengers: and therefore resolves to choose the surer way, though it be troublesome and solitary. Heaven is the place, to which we would all arrive: Sin is a pleasing way, but not the right: Piety is the right way, but not so pleasing: if we be wise, we will not mind the pleasantness, but the directnesse of the way; and suffer a little sorrow in our journey, for that inestimable joy at our journeys end. Reveale to us this way O Lord, and see if we have followed it; that thou mayest have glory, if we have; and we pardon, if we have not, and help that we may. *Domine paratum est cor meum; metuo ne non sit: utinam esset paratum: hei mihi quod non est.* We have here, for satisfaction of our good desires;

- 1. The Way directed to Felicity, which is *Godliness*.
- 2. Our Progress in that happy Way; our *Conversation*.
- 3. The Sincerity of that Progress; *Holy, All-holy*.
- 4. The Perfection of that Sincerity; *What manner of Persons ought we to be;* How holy, how godly; how excellent in all grace and virtue?

Godliness is the way: and this, in the latitude of it, comprehends all those duties which God requireth of us. Indeed, it is a conformity of the whole creature, to the will of his Maker. To live a life as near to the life of God, as possibly we can, is *godliness*. In the understanding, it is knowledge: in the will, it is readiness: in the affections, it is simplicity: in the conscience, it is sincerity: in the heart, it is alacrity: in the hand and in all our actions, it is obedience. This is too large a field for us now to survey: we will look but upon one canton of it only: the trial of *godliness* is obedience. First, it is *auscultans*, and hath an ear listening to the Word of God. That same, *Ipsium audit*, runs continually in the mind of *godliness*. Hear not the world, which bids you seek after transitory things; but *hear* him that says, *Love not the world*. Hear not the world, profering her honors: but *hear him*, that tells you, *Humility is the way to glory*.

2 It is *Prompta*: the guard, that watcheth at the chamber door of Kings, sooner break of their prattle at the voice of their master, and are ready to execute his commands. The godly heart forgets his own business, when his Maker sets him on work. The refractory are like a heavy laden vessel, not moved without strong winds: but the pious heart is like a spherick body set on a plain; the gentlest breath of God's Spirit stirs it. No war-horse is so guided by the hand of his rider, as the godly soul is by the will of his Maker. Those are paralytic and stupefied members of the body, which will not move at the impulsion of the head: If we be living members of our glorious Head, we have a motion pliable to his direction. *The vessel of honor is meet for the Masters use, and prepared unto every good work*. They are more stubborn than the winds and seas, that will not obey the voice of Christ. Thirdly, it is *Integra*: to serve God in some things lest repugnant to our corrupt natures; and in other duties to be recusants, is an heteroclyte and defective *godliness*. *Miriam*, for one contumely against her brother, became a Leper. *Moses*, for failing in one act of obedience, was not suffered to enter into the land of promise. *Heli*, otherwise godly, for a little indulgence to his ungracious sons, was severely punished. They that profess *godliness* in diverse things, and take liberty in one ungodly custom, are like a vain traveler, whom the desire of seeing some famous city, after the tedious measure of many hundred leagues, hath brought to the gates: and there taking up his Inn, he is so well pleased, that his glass being run out, he dies without the sight of that happiness for which he undertook the journey. If a man have many fair rooms in the house of his heart, all which he reserves for God: and one little closset, which he lets out to Satan, by the tenure of one filthy lust or affection: will not God dislike all for that one? Will he not for that one secret rivall, forsake the whole dwelling? Much honey cannot sweeten a little wormwood, but a little wormwood will embitter a great deal of honey. You have seen a mouse caught in the trappe, by the very tippe of her tail. A little sin cherished, puts us out of the way of *godliness*. The word is plural, *In pietatibus*, in all the duties of godliness. This then is the way, *walk in it*; and, God hath past his Word, you shall be saved by it.

The progress in this way, is our *Conversation*. Man is a sociable creature, ordained to converse with his own kind. It is neither good, nor safe, to be alone. Of conversation there is a necessity; all our care must be to make it holy. There be three objects of a Christians care; the devotion of his heart, the profession of his mouth, and the conversation of his life: The first and last of these are hard tasks; only the middlemost is easy, with small difficulty we can say well: but to mean well, and to do well, be the points of labor. Our conversation is the

Index of our estate: if that be bad, the credit of our profession is lost; and we are broken in our religion, as was *Demas*. The ungodly may be hoisted aloft, like chimneys; but we know by their smoke, that they are full of foot. The Poets talk of a wedding girdle; which, being tied about the Bride, would instantly break, if she were not a Virgin. The name of Christian is an universal challenge among us: but if we be not Virgins, of a pure and holy conversation, this girdle will break, and we shall be exposed to ignominy. In vain do men speak well of us, when God knows no good by us. If he pronounce us dead, all the mouths in the world cannot breath life into us: if he pronounce us living, all the Devils in Hell cannot take life from us. A man is what his manners declare him to be; as the Tree is judged by the fruits. There is nothing more honors or dishonors God, than our good or evil *conversation*. The thoughts of our hearts, whether they be fowl or clean, are only known to himself; and in the matter of his glory before men, they neither make nor are: as the unknown bowels of the Earth neither grace nor disgrace a country; but the words of our lips, and works of our lives; these either hinder, or advantage his glory. But do our filthy aspersions below, stick any spots upon the brow of Heaven? Do we violate the Virgins there, by committing uncleanness here? Doth it trouble the blood of Christ in Heaven, that we swear by it upon Earth? If we oppress the poor, is this any wrong to God? Whatsoever evil we do, is he ever the worse? Indeed his honor, in it own nature, can no more be depressed by our impiety, than it is heightened by our obedience: but in the regard of men, according to our *conversation*, it receives either increase or dimunition. As the glory of the Sun is still the same; but not so to our eyes, when it is obscured by the interposition of Clouds.

There is nothing so truly speaks a man, as his *conversation*: what he does, I am sure he is; not evermore what he says. *Judas* was a traitor: why? He delivered up his innocent Master: this he did, whatsoever he said. *Herod* was a murderer. why? he slew the Infants of *Bethlehem*: *Pilate* was an unjust Judge: why? he condemned the innocent: the conversation is an evident and unanswerable proof. Not that every bad act denominates a sinner: as to be once overtaken with wine, makes not a man a drunkard: nor one oath a swearer: nor one falsehood a liar. That which justifies or condemns a man, is his *conversation*; the accustomed course of his life. If his manners be lewd, he shames his profession. It were better with Philosophers, to have honesty without religion, than with wicked Christians, to have religion without honesty. Yea, he shames himself. In the preparation of solemn nuptials, the wedding clothes are sumptuous, the Bride-chamber is richly furnished, the Marriage-bed is adorned with silken curtains and glorious ornaments, the Roomes are strawed with Roses and Violets, the presence is honored with a great number of fair Virgins and noble friends, great cheare is provided, the Bride-groome is decently accoutred, the attendants wait, all things are in readiness: yet after all this expectation, when the Bride is presented, if She appear swarthy, evil favored, and deformed, not to be looked upon without contempt, all the Spectators hang down their heads, and the whole honor of the nuptials is quash'd. So though there be an affluence of riches, a concurrence of honors, and all that this world can afford, in abundance: yet if thy Soul, which is the Bride, ordained for the Prince of Heaven, *Jesus Christ*, be fowl and stigmaticall, besmeared with lusts, and polluted with an unclean *conversation*; the Bride-groome will none of thee, and thou shalt be despised of Men and

Angels. Be gracious therefore in thy *conversation*, that thou mayst not be rejected of that Heavenly Bride-groome.

The sincerity of this Progress follows: Our *conversation* must not be sensual, but holy: not in part, but *All holy: eventhroughout sanctified.*

1 *Holy.* Holiness is God's own Image, a beam of that Divine light shining within us: a resultance, a resemblance of one property of the Divine nature: the Character of Christ, the Print of the Spirit, the cognizance of a Saint, and the Glory of Men and Angels: without which, all riches is poverty, all honor ignominy. For what is all the glory of the world, without holiness? *Aut nihil est, aut nihil prodest:* It is all nothing, or nothing worth. *God hath chosen us before the foundation of the World, that we should be holy:* Holiness is the end of our Election. *He hath not called us to uncleanness, but unto holiness:* Holiness is the end of our Vocation, *This is the Will of God, our sanctification:* His holy Word doth command it. *Be ye holy, for I am holy.* His holy example doth commend it.

Yet alas how doth the universal practice of the world despise it? *B•• Holy?* It is the least of all their cares: nay they are ashamed to be holy, for fear of being contemptible: as if they had made a Stature, and sworn to observe it; *In no man amongst us be holy.* Preach *holiness* to them, and they reply; This is no age for Saints: They will not be so holy, as to go to Heaven before their bones be cold: that *holiness* is but a sullen quality, and makes men unfit for any good company. Thus do they scoff at the means to be saved, and make themselves merry with their own damnation. But we must tell them again, that whosoever will not be a mortified Saint on Earth, shall never be a glorified Saint in Heaven. He that will not be so sullen, as to be holy, for fear of displeasing the company of sinners, shall never be so happy as to enjoy the society of God and his holy Angels. *Forwithout holiness, no man shall see the Lord.* Holiness is that Perspective, through which we must see God. It is as possible to see the Sun without eyes, as to see God and be saved, without *Holiness.* No sanctification in this life, no salvation in the world to come: no *Holiness* here, no Happiness hereafter. By living ill, thou art seen of God, but doest not see Him: by an *holy Conversation*, thou both seest Him, and art seen of Him. Our Holiness begins our Blessedness; and our Grace is the handsell of our Glory. *The Kingdom of God is an undefiled Kingdom,* because none that are defiled shall enter into that heavenly Mansion.

This is that spiritual circumcision of the heart, whereof the carnal circumcision was but a symbol. The differences are many. First, the circumcision of the flesh was wrought by the hand of man; this, by the finger of God; therefore Saint *Paul* calls it *A circumcision made without hands.* Secondly, The carnal circumcision was only concerning one part of the body; the spiritual extends to both body and soul; to every part of the one, to every faculty of the other. Thirdly, that was only done on the eighth day, but we must be spiritually circumcised every day. This is the Suburbs, through which we come to Heaven the City: Holiness is that *via regia* to all honor; and they that decline this way, shall be written in the infamous dust. *Enoch* walked with God, and was translated: but shall a man walk with the Devil, and speed so? Faine we would be Saints, but we are loath to be holy: as if a man should desire to be a Courtier, yet refuse to leave his rustically behavior, or to put off his sordid garments. O for a

Religion that can make a man a Saint, though he were never holy! This is that Popish bait, which catcheth so many thousand Gudgeons: under the pretence of an holy faith, the toleration of an unholy and licentious life. It is their objection; If we be not in the right, it is a wonder that so many flock unto us: few of our Religion turn to you, but abundance of yours come over to us. But we answer, that for the corrupt nature of man to adhere unto a Doctrine, that promiseth carnal liberty, is no more wonder, than for stones to fall downward. Philosophers of divers sects turned to the Epicures, but never did Epicure accept of any other sect of Philosophy: an easy proffer will win us from a laborious life to a pleasant: But who will change a pleasant for a laborious? *Callista* the Whore thus bragged against *Socrates*: all thy Philosophy cannot alienate one of my Lovers from me: but my beauty can fetch many of thy Scholers from thee. But he answered her; This is no wonder: for thou temptest men to the pleasing way of perdition, but I persuade them to the troublesome way of virtue. We are all naturally disposed to be evil; to be holy and good is the difficulty. We are borne sinners, there is much ado to make us Saints. Yet holy we must be, or we can never be happy. This is the only way to ascend that mountain where the Lord dwelleth: even that holy Hill, which none can come unto, but *he that hath clean hands*; which none can have, but by that one and strong way of making them clean, which is by washing them in the immaculate blood of JESUS CHRIST.

2. *All holy*; our conversation must be holy throughout; separating ourselves from every known sin, and sanctifying our hands to every good work. Indeed many intercurrent infirmities will mingle themselves with our best actions: but still our desires must be hearty, our endeavors holy, and the constant purpose of our souls resolved in nothing to offend. *Holy* in all the parts of holiness, in all the kinds of holiness, in all the degrees, in all the means of holiness.

1. In all the kinds of *Holiness*. There is a Holiness imputed; which is properly inherent in Christ, but made ours through faith by imputation. And if this holiness be imputed to us, we are reputed as holy in the sight of God, as if it were inherent in us. There is an holiness imparted to us; either Habitual, or Actual: the former is a divine spiritual quality, wrought in us by the holy Spirit, who furnisheth us with all graces required in the Saints. The Actual holiness is that power of grace whereby we sanctify ourselves; both in the affections of our heart, and operations of our life. There be some that care only to carry a fair show of holiness; flattering themselves, that their garments are of the holy fashion, their going is of the holy pace, their language is of the holy style, their ruffles are of the holy set, their hair is of the holy cut: but their heart is all this while of an unholy metal: the invisible stuff is mere rottenness and dissimulation. Others think it enough to have a good heart to Godward, as they say, how lewd soever their life appear to the world: and that *Intùs si recte, non laborandum*, if all be well within, they need care for no more. Some content themselves with fine linings, how course soever their outsides be: others will make shift for glorious outsides, though they have sluttish linings. Neither of them both is holy: to the former we may say, as he answered the Strumpet pretending her soundness of health; I will never believe that body to be found, whose face is broken out into blisters: if the life be spotted with a sinful Leprosy, we cannot think that the heart is holy. To the other, that pretend sanctity at the root of the

tree, when no fruit but wickedness is seen on the branches; I remember what *Paulinus* answered to *Severus*, when he wrote unto him to send him his picture: *Erubesco pingere quod sum, non audeo pingere quod non sum*; modestly dispraising his own feature: I must blush to picture myself as I am, and I scorn to picture myself as I am not. Of the two, it is better humbly to confess the unholiness we have, than arrogantly to boast the Holiness we have not. But to be *All-holy*, is to be holy within and without: like the Kings Daughter, who as she was *allglorious within*, so *her clothing also was of wrought Gold*: her outside was comely, her inside lovely. Or like the Ark of God, which was overlaid with pure Gold, *both within and without*. A good conscience is the Gold within, and a good conversation is the Gold without. The holy soul *provides for things honest, not only before God, but also before men*. 2 Cor. 8.21.

2. In all the parts of Holiness. There is a Privative Holiness, in the reforming that which is evil: and a Positive Holiness, in performing that which is good. This consists in *putting off the old man, corrupt with deceiveable lusts: and putting on the new man, created after God in Righteousness and true Holiness*. It is but a piece of Holiness; to *deny ungodliness and worldly lusts*: the better half is *to live godly, righteously, and soberly in this present world*. We must be *Holy in all manner of conversation*. No exception may be admitted against the general Rule of Holiness: what servant conditions with his master, This work I will do; in that I will be excused? Sanctification is like Leaven, spreading the powerful virtue of it self throughout the whole lump. He that hath a straight shoe, and a tender foot, is sensible of the least stone or rubbish got in; nor can he be at ease till he hath taken it out: The holy Soul is troubled with the smallest error he commits; and is so far from favoring any sin, that he will not pardon himself for stumbling against his will. It was the saying of one, and it is the conceit of many; *Alijs in rebus pietatem colas, sanctitatem serves*; Lord, be merciful to me in this infirmity, and in other things I will be holy. But Holiness grants no such dispensation: he that makes not some Conscience of all sin, makes no true Conscience of any sin: He that is not in some measure sanctified in every part, is truly sanctified in no part. In secular armies there be *Emeriti milites*: but in our holy war against sin, neither young, nor old, nor weak, nor sick are privileged. There be some trespasses of so small a value, in their opinion, that they presume, neither will their faithfulness be exacted, nor shall their unfaithfulness be noted. But will you not be *fideles* (☞) ? who then shall trust you *in multo*? If Holiness must be in all our conversation, what sin can hope for toleration?

3. In all the degrees of Holiness: we must not content ourselves with an *Hac •sque*; thus far will I go in Holiness, and no farther: but we are charged to *perfect Holiness in the fear of God*. How far soever we have proceeded, there is *aliquid ultra*, a geater measure and degree of Holiness to be attained. *He that is righteous, let him be more righteous: and he that is holy, let him be more holy*. It is a happy comfort to a man's life, when he shall find in himself the sweet experience of going on, and growing on to more holiness; still *increasing with the increase of God*. This is a sound proof to his conscience, that he is truly sanctified, because he desires and endeavors to be more sanctified. Saint *Bernard* reports the saying of a Monk; *Nec pejor fieri volo, nec melior cupio*: I would be no worse, and I care not for being better. But we not sooner cease to be better than we begin to be worse: nay, we were never truly good, if we desire not to be better. The waters continually run forward, the winds do not look back to

their native home, the Sun is never weary of his course: and shall the Christian be *weary of well-doing*? Shall our Holiness be at a stand? No, but let our daily progress be *from strength to strength, till everyone appear before the Lord in Zion*.

4. In all the means of *Holiness*; of which there are especially two, the Word and Prayer: for we may say of men, as the Apostle doth of the Creatures for meat; that *they are sanctified by the Word and Prayer*. 1. The Word is that outward means which God hath sanctified, to sanctify us. *Father, sanctify them with thy Truth: thy Word is Truth*. And now are ye clean through the word, which I have spoken to you. Therefore is it called *Pure*, not only *Formaliter*, because it is pure in it self, and contrary to all corruption: but also *Effective*, having the power to make us pure and holy. It is no more wonder to see a man profane, that neglects the Word preached; than to see his hands foul, that did never wash them. 2. The Word is God's means to work holiness in us; and Prayer is our means to obtain holiness from God. The *holy Spirit* himself is given to Prayer; and what Grace comes not with him? When the Disciples were at their Prayers, the holy Ghost did especially come upon them. As Prayer is the hook to draw down Holiness from above: so the time of Supplication is the time of Sanctification. Though God do grant us more than we beg, in his bounty: he will not deny our holy suites, in his mercy. If we would be holy, let us be devout: they that pray well, cannot live ill: the desire of Sanctification shall be granted.

Thus happy is it to be holy: nothing can make that man poor: he graceth all conditions, and honors all places. Though he be humbled with the lowest, and with the vile have a vile estimation; yet he is truly noble: the estate cannot dignify him, he shall dignify the estate. When a worthy person was set, by the ignorance of him that ordered the feast, at the lower end of the Table; and another demanded why he was placed there: It was answered, *Honestare locum*, to bring that place into credit and reputation: so it pleased the master of the feast to honor that end of the Table. Wheresoever the holy man is, he hath honorable company: the holy Church to pray for him, holy Creatures about him, holy comforts within him, holy Angels to attend on him; and above all, the Holy of Holies, even that *Holy, holy, holy, the Lord God of Sabbath*, everlastingly to bless him.

The Perfection of this Sincerity shuts up all: *What manner of persons ought ye to be*? The form of speech is interrogatory: there is *Quastio apponens vel tentativa*: *Whence shall we buy bread, that these may eat*? saith Christ to Philip, and it is added *This he said to prove him, for he himself knew what he would do*. There is *Quastio negationis*: *Is the Lord's arm shortened*? No, it is not. *Do we provoke the Lord to jealousy*? *Are we stronger than he*? No, we are not. And there is *Quastio asseverationis*: *Have I not chosen you twelve, and one of you is a Devil*? *Are there not twelve hours in the day*? Yes, there are. Of this nature is our question here, importing *Excellentiā quandam*: *What manner of persons ought we to be*? He means, very holy, very devout, very zealous. The word in the original signifies rather *quantos* than *quales*: implying not so much the *manner*, as the *measure* of this required *godliness*: *How great should we be*?

There is great ambition in the world to be Great; but not to be great in goodness. Who shall have the greatest honor, millions contend; not who shall have the greatest virtue or sanctimony. Men press in throngs to the doors of secular glory, and strive who shall be the

foremost; but for the way of piety, we are very mannerly, and will give any man leave to go before us. We would have no man richer than ourselves, no man nobler than ourselves, no man happier than ourselves: but any man may be holier than ourselves, without our envy. The sensual man wisheth his life, as the Naturian chose his wife; He would have her well borne, fair, rich, kind, with divers other fortunate qualities: but he quite forgot to have her good and virtuous: so among all the desired privileges of life, men commonly leave out Holiness. But if a little Godliness will not serve the turn, what shall become of them that have none? *If the righteous be scarcely saved, where shall the sinner appear?* Our Religion shall not only be examined by the Test, whether it be pure or no, but also by the balance, whether it will hold weight or no: If it be found either too light, or too slight; *refuse silver shall men call it*, not able to endure this trial of the universal fire.

What manner of persons we should be in our conversation, we have seen plainly expressed; *Godly, holy*, and all this *in all things*, whether thoughts, words, or deeds: Let me add three cautions to the manner; How godly, how holy soever we are, let us together with these, be penitent, patient, vigilant.

1. Repentance must not be lest out: for as we have brought upon ourselves a necessity of sinning, so we must not exclude the necessity of repenting. Every day we gather some spots, therefore must every day wash them off with our tears. This house of our soul is but mortal, made of brittle earth, subject to innumerable breaches, to let out the inhabitant: death will creep in at a little hole: yea, the very soul hath her breaches too; every small sin is a flaw, every greater sin a fracture in this goodly building: Repentance is the only material, wherewith we stop all the leaks of our vessel, wherewith we mend all the rents of our garment, and repair all the ruins of our edifice. It is one of the good man's Titles; *Reparator ruinarum, The repairer of the breaches*. The Godliest life cannot scape errors; the eye will wander, the tongue will trip, the foot will tread awry, our thoughts will ramble: therefore the heart must be always ready to mend all with Repentance.

2. Patience hath her work too; for the most godly conversation will be exercised with troubles. Either the good we would have, shall be deferred; or the evil we would not have, shall be imposed; we shall mar all, if we lose our patience. The same measure of trouble being laid upon two men, is far lighter to him that bears it with patience. Of how pure wood soever an instrument is made; yet if it warp with the Sun, or crack with the weather, we dislike it. Let us not lose our credit of the Holiness, by the least murmur of impatience.

3. Vigilancie guards all: our sanctity, our piety, our charity, all will be stolen from us, if they be not kept by watchfulness. If all be a-sleep in the house, the thief filcheth at his pleasure: but when the Master meets him at the door, he faines another errand, as if he came upon some business, and speaks to him with all reverence. If the Tempter find thy soul waking, he goes away sneaking: He is disappointed, and thou art preserved. Thy end may come upon thee, as the last day upon the World, like *a thief in the night*: if it find thee sleeping, it will never give thee leave to waken: as *Iael* served *Sisera*, when he slept his last. One finding a soldier a-sleep, killed him: and being charged with the fact, he made answer; that he only left him, as he found him. Should God almighty deal so with us, to take away our souls, when

he finds them in a spiritual slumber, how desperately dangerous were our condition? They that lie *perdue* in camps, during that service never sleep: we are in a continual warfare, beleaguered with enemies that will give neither truce nor quarter: if we fall into a spiritual drowziness, and be taken napping, their rage will be cruel, their insultation unmerciful.

But alas, what will become of the swearer at this day? Can his loudest Oaths drown the Archangels Trump? What will become of the drunkard? Can his floods of wine quench this universal fire? Where shall the worldling appear: His bags of gold will be melted, his stately Mannors turned to Cinders, and all his lands shall lie fallow forever. What will the adulterer and his strumpet do? The mistress of his affections shall then prove the mistress of his afflictions: there is no appearing in this Court by proxy, no commuting the penance: they must answer the matter themselves. Two things will affright voluptuous sinners at the last day: the fight of the Creatures which they have abused, and the Presence of the poor, whom they have not refreshed. Such *manner of persons* shall perish with the world, from the world, worse than the world. But blessed are they that have kept faith in their hearts, holiness in their lives, and sincerity in their Consciences, for they shall scape both the last fire of Judgment, and the everlasting fire of torment.

2 PET. 3.12.

Looking for, and hastening unto the Comming of the Day of the Lord, wherein the Heavens being on fire, shall be dissolved, and the Elements shall melt with fervent heat.

IT pleased God to make use of two Instruments, for the calling together of the assemblies of the Saints; Bells and Trumpets. In the foundation of his militant Church, his first institution was Trumpets by his appointment the Congregation was called into the Tabernacle by Trumpets: and when they were in, he gave them also the sound of Bells, from the garment of his Priest. In the Christian church, we have the use of Bells, but not of Trumpets: yet if we distinguish this Church, as it hath a Militant, and as it hath a Triumphant part, we have both Bells and Trumpets employed, but with an inverted Order. A Bell calls us to the Temple, and a Bell calls us to the Tribunal▪ For as the Sermon-bell calls us to the Church material, so our Passing-bell calls 〈◇〉 to the Church celestial. The Bell toules, and we come into the mil•an• Assembly: the Bell toules again when we die, and then we go out unto that triumphant Company. And when we shall receive our further Consummation, the re-uniting of Bodies and Souls at the Resurrection; it shall be done by the sound •f Trumpets. In a spiritual sense, we have both these, Bels and Trumpets, i•••ting us to the way of Goodness: Every Sermon we do h•re, is as one of *Aaron's bells*, that rings us to repentance and a holy life: But every Sermon upon such an argument as this, the presentation of the Day of Judgment to our Souls, whereof the Day of Judgment will call for a presentation: this is a loud Trumpet, thundering in our ears the necessity of that Preparation, which may save us from eternal destruction. Hear therefore these lower Trumpets to your pro•t, that you may then hear that last Trumpet to your Comfort.

Looking for, and hastening unto, &c.] Wherein we have two general parts; The Object requiring some exercise; *The Comming of the Lord's Day:* And the Exercise concerning that Object; *Looking for it; hastening to it.* The Object hath two appendances; *The fiering of the Heavens, and The melting of the Elements.* The Exercise consists in two actions; *Expectation and Expedition;* the one of Hope, the other of Desire: the former is Patient, *Looking for:* the other is *Properant, Hastering to.* Both these affections of the Soul, are resembled to two actions of the Body: *Looking for,* that is work for the eye: *hastening to,* that is the business of the foot: The one is an Organ of Vision, the other of Motion: Hope must keep the eye open to *Look;* and Desire teach the foot to mend his pace, and to *hasten.* The Object hath the last place in the Text, but it shall have the first in my discourse: the journey being known, we set forwards.

The Comming of the Day of the Lord.] God is no Judge Dormant, nor Demurrant, nor Rampant. Not Dormant, none of those Judges that fall asleep on the Bench; that like those Idol-gods, hath ears, and hears not. Not like him that would not right the poor widow, till her importunity had wakened him. Not Demurrant, like *Felix,* that put off *Paul* to a longer day, *I will hear thee another time.* Nor Rampant, like those in the Prophet, that *slay off the skins of the poor, and grind their faces.* He is uncorrupt, no bribe can tempt him: not dilatory, no business doth detain him: Inflexible, no power can sway him. This Supreme Judge hath set the day of his Assise, and all men must appear before him. All eyes shall see him, but with a different aspect: which is strange; that the same Object should be so acceptable to some, to others so terrible. *They shall see the Son of man coming in a Cloud:* but with no comfort. Not that the Excellencie and Splendor of his glory shall be hidden, but there is an indisposition in their fight to receive it. They shall know him to be the Son of God, by the Claritie of his person, the Majesty of his Word, the obsequious •e•dinesse, of the Angels to serve him, and by divers other perspicuous and evident demonstrations. But as a weak eye is offended with a shining light, so this Glory shall amaze, not cheer them. The good man's honor is the envious man's torment. If *Joseph's* sheaf stand, the brethren repine. If the fat Calf be killed, the Elder brother is angry: *Saul* finds not so much pleasure in his Kingdom, as vexation in the prosperity of *David.* The Glory of Christ shall add to the Reprobates confusion, when they are driven to confess, *This is he whom we had in derision.* They will rather choose to endure the horrors of hell, than to stand in so glorious a presence. Christ says of the wicked, that *they shall see him no more.* If we understand this of the Godhead, they never saw it at all. If of the manhood, they shall see it again, *Videbunt quem soderunt.* Indeed they shall see him no more as a Redeemer; that time is past: but as a Judge they shall, to their endless discomfort.

But these are Scarabees and Beetles, and this *Day of the Lord* is to them a Rose; so sweet that it kills them. The breath of a man hath this property, that at the same instant it can warm that which is near it, and cool another thing somewhat removed. It is no otherwise with the breath of God: Doth any man fear him? Then is he near him; *For his Salvation is nigh to all them that fear him:* and this breath of the Lord, the Promise of his second Comming, lights warm upon him, and is a cordial reviving his heart. But if a man be far off from God, through the vaste gulf and separation of his sins; then comes this breath very cold and bleak to his heart; and the mere mention of the day of Judgment sends a shivering through all his bones. It was the Son of man, whom the high Priest was promised to see one day in the Clouds. The Father

hath given him the Commission of Judgment, and that by this Title, as he is *The Son of man*. Which consideration makes us bold to take *Paul's* speech out of his mouth; and what he said to *Agrippa*, to apply better to *Christ*: *I think myself happy, O King Jesus, because I shall answer for myself this day before thee, touching all the things whereof Satan accuseth me. Especially because thou hast knowledge of all customs; whether they be the adversaries, who is busy in assaulting; or the Fleshes, who is false in betraying; or my poor souls, which is weak in resisting. Thy own temptations have given thee experience of my frailty. I see the wounds yet bleed, which were taken for my sins: yea, and mine own nature is assistant in Judgment, to assure me I shall be partaker in Glory. Is my brother Joseph thus great? Then shall not his brother Benjamin be forgotten. If Hester be so dear to Assuerus, her kinsman Mordecai shall be advanced: there is in store for him, a robe, and a ring, and a horse, and a crown, and a train to proclaim his favor, Thus shall it be done to the man whom the King will honor.*

Wherein the Heavens being on fire, &c. Concerning the Conflagration of the Heavens, liquefaction of the Elements, and dissolution of the World, sufficient hath been spoken before. My Meditations now are directed only to such profitable Uses, which if we devoutly practice, our soul shall escape in that Day of Vengeance.

1. Let there be an holy *Fire* within us, which will be an antidote against the rage of this *Fire* about us. The Word of God is *Fire*; an holy *Fire* from the Altar of Heaven: Sin is also like *Fire*; but one heat doth avocate another; the greater *Fire* extinguisheth the less. The Word is compared to *Fire*. First, It doth *calefacere*, warm the heart: more extensive of beams than the Sun; *Nihil occultatur à calore ejus; Nothing is hid from the heat thereof.* The most frosen breast will thaw, when God shall lay this *Fire* unto it. Secondly, It can *illuminare*, give light to the ignorant, if it be not mis-placed. The Fowler that carries the light on the top of his head, lights others plainly, himself sees not so well: Some carry this light only for the good of others, not of themselves; while they teach well, and walk ill: such men, when they go abroad, leave their lamp at home. Some keep this *Fire* to themselves, and grudge it to others: their light is kept within doors, and shall do no good to their neighbors: they have knowledge, but they will part with none of it. Others rake up this *Fire* under the embers, as Christ calls it *putting the light under a bushel*; so that neither others nor themselves shall be the better for it. Thirdly, *Fire* can *purgare*, search, try, examine, and purge away the dross from the metal: This operation if the Word had in us, we should be presented pure Gold to the Treasury of Christ. Sins are rust, and rust will not be gotten out but by fire. When we find our affections so drossy, rusty, foul, we must remember that this *Fire* hath not been made on our harthes; the Word hath not been admitted into our hearts. Fourthly, *Fire* can *assimilare*, make the matter it enters into, like it self: as Iron in the fire becomes fire. The soul that humbly entertains the Word, is made pure and holy, like the Word. If we see an uncharitable man, like a cold unformed lump of metal; know that his conscience, hath not yet taken *Fire*. Fifthly, It will *permanere*, last long in fit matter: as a mark made in a board by fire, will last as long as the board. If the Word have once thoroughly taken bold of our hearts, that gracious *Fire* will never out. God's Word, and man's Eare are like the Steele and the Flint: they quickly strike out fire; but to no purpose, unless our heart be as Tinders to receive the sparks. If we have this fire, let it not go out for want of fuel: Hearing and

Meditation are like oil to the Lamp, and fuel to the Fire; *My heart was hot within me, and while I was musing, the fire burned.* If we maintain this holy Fire in our hearts, we shall not be hurt by the burning of the Heavens.

2. The *Heavens* shall burn, and the *Elements* shall melt, both with one Fire. Our Affections are our Elements: under the command of the Heart, as the Elements are under the rule of Heaven: By the Creation, the Elements were pure, and so were our Affections: now both of them are corrupt, feculent, and drossy. Therefore let this same holy Fire melt our Elements, new cast our Affections. Hast thou a covetous affection, greedy of those baser things? Melt it. How? Dissolve it into charitable contributions; like molten Lead, that runs into empty corners. Melt thy riches into alms, thy rapacity into mercy. Thy money was congealed in thy chests; put the Fire of Charity to it: were it frozen to a stone, and bound with iron bars, as with the *bonds of Orion*; this Fire would thaw it; Charity would set it a running into the bellies of the poor, the fittest receptacles for all our wealthy superfluities. When an ill gotten estate is left to a prodigal Heir, We say proverbially, yea prophetically; *It will melt like snow in the Sun.* The father, like a Constable, kept in the stocks; but the gallant son will let it loose, and set it a running. The penurious father did clippe the wings of his riches; but the son will open the cage, and make them fly. This is a melting without thanks, without reward. But that which is molten in Charity, runs into a blessed Treasury: it is but put over by a Bill of Exchange, to be paid an hundred fold in Heaven. This is an holy, an happy Fire: but alas, we may say of this virtue in special, as the Poet doth of virtue in general; *Virtus laudatur, & alget*: Charity is so cold, as if these many Winters it had seen no fire. A man had need blow strong and long upon this pile of Charity; for it is green wood, and hard to kindle: But if this fire cannot melt our hearts into beneficence, the last Fire will more than terrify them with vengeance. Stones will lie long in the fire, and before they melt, they fly in pieces: and such will be the meed of all stony hearts. Hast thou a proud Affection? Melt it into Humility; Lay thy ambitious desire of Honor in the dust. Hast thou an Affection of Revenge? Melt it into Forgiveness, without which thou shalt never be forgiven. Art thou transported with a lascivious affection, troubled with the Itch of Wantonness? Melt it by Mortification: Do not feed this fire, least it burn thee to cinders; but withdraw the fuel, and it will out of it self. Is thy Desire set upon Wine? Doest thou long after the cups of Excess? Melt it, or it will melt thee. The Drunkard indeed can melt his estate into drink, his body into Surfeits, his time into vanity: but he cannot melt his sin into sorrow, his inordinate lust into sobriety. These Elements of our corrupt nature must be molten by repentance, that when the *Elements* of the world shall *melt with fervent heat*, we may be found pure and refined Oare in the eyes of JESUS CHRIST.

Looking for, and hastening unto.] The one is the work of Hope, the other of desire: the former commends Tolerancie, the latter Diligence. *Looking for*: this eye of expectation hath three beams: Vigilancie, Hope, and Patience. Without Watchfulness we cannot look, without Hope we will not look, and without Patience we should not look for the coming of the Lord.

1 Vigilancie is required in this Expectation, even a continual waking. The Prophets of God were called both *Seers*, and *Watchmen*: not only *Seers*, endued with a power of seeing, able to

see: but *Watchmen*, evermore in the act of seeing. Sleep, in the Scriptures, hath so heavy a sense sometimes, as not only to be taken for sin it self, *Awake thou that sleepest*: but even for the punishment of sin: The most fearful and irrevocable malediction is presented to us in a perpetual sleep: *They shall sleep a perpetual sleep, and not wake*. Sleep is as often taken for natural death, as for natural rest. There is a privation of Motion in both: in sleep an interruption, in death a cessation. Sleep is a short death, death a long sleep. Spiritual slumber is a very death. The Romists compare the state of nature but only to sleep, or to a man fallen into a deep ditch: he can hear thee call, give him a rope, and pull; he will take hold and be drawn out: this is false, for he is dead. A man may struggle out of natural sleep, of *Edormire crapulam*: but it is not in our power to awake from sin: we must have a continual grace, or we cannot stand. *I stand at the door and knock: st•, not stet•, not stabo, but sto stance*; he is ever there. Yet we must add our own endeavors, and with waking eyes be always *looking for our Deliverance*.

There be signs before sleep natural, and spiritual. First, heaviness of the head and temples, by reason of the rising up of fumes and vapors: Worldly desires induce such a drowsiness upon the soul: these hinder the contemplation of heavenly things: the bodies of such men be at Church, while their minds are at home. O that they could remember to rub their temples with holy thoughts: this would keep them waking. Secondly, Yawning is another sign of sleep invading the body: answerable whereunto there is a torpour or laziness of the soul. O that this Sermon were done! When will he make an end of prating? Shall I go to my prayers? I care not if I do: yet 'tis no matter: let it alone till another time. Is this man awake? Doth he look for the Day of the Lord? No, but the Day of the Lord may take him napping.

There be Symptoms of sleep: First, Snorting; everyone that sleeps, does not snort; but everyone that snorts, does sleep. This is a profound sleep; when the whole Parish rings of a man's vicious acts, yet still he snorts in the room. This man speaks of his greediness, that of his frowardness, one of folly, another of his baseness; he hears all this, yet snorts, laughs at it; *Populus me sibilat, at mihi plaudo*. Do we know none such? I would there were none such to be known. Secondly, Dreaming: there be many fancies in both sleeps, of body and mind. One while he dreams that he is on a mountain, and sees the glory of kingdoms: an ambitious Dream! Another while, that he hath found a great treasure, hid in the earth: a covetous Dream! Another time he eats and drinks plentifully; and yet, alas, wakens hungry: a voluptuous Dream! All the pleasure, all the bravery, all the money of the world, is but a waking Dream. Such men will not be persuaded that they are a-sleep: indeed it is hard for a sleeping man to know that he does sleep: yet by his Dreams, he may in some measure find it. The head hath often very frightful Dreams in sleep: Lions and Bears seem to assault us, Gulfes of water to drown us, fire to consume our houses, Thieves and Murderers to rob and kill us. The sleeping soul hath such dreams too: one thinks, If I be honest, and keep a good conscience, I must needs be poor: it is but a Dream. Another, If I do not collogue and flatter, I shall be despised: it is but a Dream. A third thinks, If I do not bribe, I shall lose my cause: it is but a Dream. Another, If I put up this injury without revenge, I shall be held a coward: it is but a Dream. Another thinks, If I be every day giving to the poor, I shall be poor myself: it is but a dream. A thousand of these fond Dreams surprise us in our sleep: if our hearts were

awake, we would detest them. We have slept enough, it is high time to rise. Carnal fancies are but Bug-bears to hinder us from good works: when we awake, we will count all things loss for Jesus Christ.

But suppose that such sensual souls be possessed with the spirit of slumber, What say you to them that put on a zealous form of godliness, and overunne the common professors more than *Ahimaaz* did *Cushi*, till they are quite out of breath: Are these men a-sleep? Yes, too many of them that think themselves waking. You shall have a Pharisee that walks from Church to Church, till he hath heard three Sermons in a day, What? Doth he sleep? Why not? Did you never hear of men that walk in their sleep? They that think the whole duty of a Christian consists in visiting the Temple, and hearing the Preacher, do (in effect) but walk in their sleep. But they can tell you some notes of the Sermon, repeat the Doctrines and Uses to their Family. It may be so, but did you never hear of men that talk in their sleep? If this be all that they learn by those Doctrines, if this be all the use they make of those Uses, only for matter of discourse; they do no more but talk in their sleep. But they can conceive long extemporal prayers in their private houses, and cut out large pieces of devotion: and are they still a-sleep? The Pharisees had their long-winded Orisons; petitions made up tedious with repetitions: yet *under the color of long prayers they devoured widows houses*: I hope you will not say, These men were awake. As the sensual man falls a-sleep at his prayers, so the Hypocrite doth but pray in his sleep. It is a bastard devotion that is not begotten in the heart: without the heart, all the labor of the lips and lungs, is but a stinking sacrifice. Christ's Spouse acknowledgeth; *I sleep, but my heart waketh*: the dissembling Professor inverts the words; *I wake, but mine heart sleepeth*. Add to all this, that such a man is industrious in his calling, he follows his business close, and thrives in this world: Is he yet a-sleep? He may be for all that? Are there none that pull up the clothes about them, and wrap themselves warm in the coverings, even whiles they are fast a-sleep? Even the sleeping man may be sensible of cold, and catch at something to hill him: the scraping together of worldly wealth is no more argument of a man's being awake, than coldness and breathlessness is that he is alive; or the absence of the Sun proveth it to be day. Far is it from my intent to censure those holy actions in any man: Hear that you may learn to pray, and pray that you may hear to learn: Spend the Sabbath in those holy exercises, and woe unto you if you do not. But let me tell you, that if you have a false and unfruitful heart, a dishonest and unconscionable life; for all this hurry and precipitation of outward zeal, you are still fast a-sleep.

Security and expectation are opposites: the servant that looks for his masters coming, is afraid to fall a-sleep. There be four ways to waken men from their slumbers. First, some loud and sudden noise, as the beating up of drummes, or the sound of trumpets; especially the claps of thunder. We hear the rumors of wars on every side: the Bulls of Rome, worse than those *Bulls of Basan*, bellow and roar against us: How many horns of that seven-headed Beast threaten to goare us? If they once get the power, we too well know their malice. Can none of these noises waken us? If we could be safe at home, yet shall we not pity our distressed brethren beyond the seas, because we are not within the hearing of their groans? Shall we not rather say with *Uriah*; *Is the Ark of the Lord, and Israel, and Judah* in danger, and can we sleep in security? The tolling of a bell will waken a man at midnight; especially if it go for a

friend. We have heard the fatal knell of that ever to be lamented Palatinate, the dying groan of long afflicted *Rochelle*, with the expiring gasps of innumerable Christians in other places; and are we still a-sleep? We have heard the honor of those unhappy conquests, given away from God to Idols and Images; and are we still a-sleep? Secondly, if noise will not waken us, me thinks pain should. We have felt the loss of estate, the loss of honor, the loss of our blood, like so many mortal wounds in our sides; and can we still sleep? Ill success abroad, worse distractions at home, the fear of our enemies, the fear of our friends hath touched us: and cannot all this awake us to fear our God? Thirdly, there is yet another way of rousing the sleeper: Pull off the clothes, lay him naked, expose him to the cold, and try what that will do. Disgrace strips us of honor, trouble strips us of peace, bondage strips us of liberty, sickness strips us of health, poverty strips us of wealth, persecution strips us of friends, death strips us of all. Will not some of these, Will not all of these waken us? Fourthly, Well yet there is one thing that will not fail to effect it; even that summons which shall be given at the coming of *this day of the Lord*: the last trumpe shall raise us. O then let us look up in time, and look for that Day when time shall be no more. It is comfort for a man, when he wakes to see the light. *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

2 Hope must not be excluded from this expectation: Evil is the object of fear, and *that* we suspect: The object of hope is good, and *this* we expect. None but the gracious can be said to look for this day: *Iusti expectant, & expetunt? They love his appearing.* They pray for it; *Thy Kingdom come.* They cry for it, *Come Lord Jesus.* All this argues their Hope; yea, *They have boldness in the day of judgment.* We confess with Saint *Augustine, Gaudere judicandum qui timmerit judicaturum.* What chaste and loving Spouse will not earnestly look for the coming of her Bridegroom? What Princely heir does not long for the day of his Coronation? In Heaven is the perfection of all good things: Fullness is the perfection of measure: Everlastingnesse is the perfection of time: Infiniteness is the perfection of number: Immutability is the perfection of state: Immensity is the perfection of place: Immortality is the perfection of life: God is the perfection of all. We have nothing but what is imperfect below, why then do we not long for that universal perfection above? If we hope for it, we cannot but look for it: and if we look for it, there is some comfort to our conscience that we hope for it. But many are mistaken in their hope *The righteous man hath hope in his death.* Diverse have hope *in morte aliena*; they hope for the death of others, that they may get by them: some reversion or legacy runs in their minds: whereof they are not seldom frustrated; for, *Dum sperant, expirant.* But the good man hath hope in his own death; that death it self, like some more gentle Jailor, shall but unlocke the door of his prison, and set him at everlasting liberty. Simple people cannot discern hope from desire: they think that they hope to be saved; whereas indeed they only desire it, and do not truly hope for it. We may desire many things which we cannot hope for; as to raise the dead; but there is nothing that we hope for, which we may not desire. As diverse have *fidem*, faith; that have not *fiduciam*, constancy. So there may be *Desiderium*, a desire of blessedness; where there is not *Spes*, a well grounded hope to be blessed.

But the soul that knows herself redeemed by Christ, is never thoroughly contented, till either she returns to Christ, or Christ returns to her. The waters do not more naturally run

back to the Sea, nor heavy substances incline to their center, than the pious soul desires to ascend to her Maker. The converted unthrift can never rest, till he returns to his Father. A bladder blown full of wind, and held under the water, will still be rising upwards; because that is not the place of the Air. *My soul cleaveth to the Pavement*; as some read that of the Psalm. Throw dirte on the pavement, and it sticks there: but cast down a ball, and it rebounds; it comes back again to the thrower. The body is but Earth, and when that is thrown to the Earth, there it remains: but the righteous soul, when it is cast down by humiliation, or dejected by the afflicting hand of God, it still rebounds to him: *The spirit returns to him that gave it*. Hope then should make us *look up*, and desire enflame us *to look for* the coming of Jesus Christ.

3 Patience must not be left out; as we *look for* the Bridegroom's presence, so the Bridegroom looks for our patience. We are unworthy of his honor, if we cannot endure to tarry his leisure. The nobleness of a Christian is seen in his patience: Magnanimity is patient; like the flint which hath fire in it, but it appears not till it be stricken. How contrary is the opinion of the world, to the judgment of God, concerning valor? They think it consists in a brave revenge: God stateth it in an humble patience. What greater courage can there be, than to suffer? What victory so great, as to conquer a man's self? Our expectation may be charged with too much violence, if it be not qualified, and corrected by patience. The fond Alchemist projects much, and extracts nothing but poverty and shame. Patience is the best Chemist, for out of course Earth she can draw pure gold, out of trouble peace, out of sorrow joy, out of persecution profit, out of affliction comfort, She teacheth the bondman, in a narrow prison to enjoy all liberty. He hath within those strict limits, his galleries, his walks, his orchards: though he be alone, he never wants company: though his diet be penury, his sauce is content: all his miseries cannot make him sick, because they are digested by patience. It makes the poor beggar rich: though he goes for his drink to the Well, for his bread to another's Cupboard, for his garments to the refuse of a cast Wardrobe: yet he looks with as cheerful a countenance, as he that *was clothed in Purple, and fared sumptuously every day*: Or he that said to his soul, *Eate, drink and be merry*: for this man had but a purpose to be merry, but the patient man is merry indeed. A superiors unjust frowns are all one to him with his flattering smiles: and causeless aspersions do but rub his glory the brighter. The Iailors that watch him, are but his Pages of honor, and his very Dungeon, but the lower side of the vault of Heaven. He kisseth the wheel that must kill him: and thinks the stairs of the Scaffold of his martyrdom, but so many degrees of his ascent to glory. The tormentors are weary of him, the beholders have pity on him, all men wonder at him: and whiles he seems below all men, below himself, he is above nature. He hath so overcome himself, that nothing can conquer him. As it was said of *Demosthenes*, that other Lawyers got not so much by their speaking, as he did by holding his peace: so suffering sinners find not so much ease in their complaints and murmures, as the patient man doth by his humble silence. If with such eyes we *look for* our Lord's coming, we shall *Through Faith and Patience, inherit the promises*. Jacob thought not his service tedious, because his beloved *Rachel* was in his eye: the sight of glory future, mitigates the sense of misery present. The best example teacheth us, *To run with patience the race that is set before us*: As we *look for Jesus*, so let us *look unto Jesus, who for the*

proposed joy, endured the cross, and despised the shame: and then we shall dwell with him, That sits at the right hand of the Throne of God.

But doth our Apostle write this only for the comfort of the righteous? would he not also (through the use of this *expectation*) win sinners to repentance? what can sooner break off a servants dissoluteness, than every day looking for his masters presence? Fear and hope are opposites: but in this day, *Men's hearts shall fail them for fear, when the powers of Heaven shall be shaken.* Shew me the man that says, he doth not fear that terrible day of the Lord. When the Master of the house perisheth, all the Family is troubled: the servants look sad, and all things are out of order. No marvel, if there be such a combustion in the Elements, such a commotion in the Heavens; no marvel, if the stars fall, and the Seas roar; when man, the usufructuary Lord of all these, is brought to his judgment. Though fear and hope have their opposition; yet it is not in diametrical terms, but in terms remiss. There is no hope on Earth, without some fear: no fear in a righteous heart, that is quite destitute of hope. There may be a fear without faith: but who will say, that he hath a faith without all fear? Both may consist in the same subject: the holy heart believeth his salvation with confident trusting: and yet that holy heart *Worketh out his salvation with fear and trembling.* The ground of our faith is God's infallible promise: the cause of our fear, is our own sinful weakness. *Why are ye fearful, O ye of little faith?* They had some faith, but the best part of it was lost in their fear: the more faith, the less fear: and consequently, the more fear, the less faith. Yet not only may fear and hope consist together, but even fear and joy: *The women departed from the Sepulcher with fear and joy.* The women who were made supernumerary Apostles, Apostles to the Apostles, the Mothers of the Fathers of the Church, Angels of the Resurrection; they did run, and they ran upon two legs, *Fear and Joy.* Those joy in the Lord, that fear Him: and they only fear Him, that feel joy in Him. The fear of God and the love of God are inseparable: innumerable are the places, wherein we are called upon, to *fear the Lord:* and yet the greatest Commandment, which is the root of all, is, *Thou shalt love the Lord thy God.* He doth neither, that doth not both: he omits neither, that does one. Well therefore may we fear the last Day, when we consider our own desert: yet hope and long for it, when we remember the Covenant in JESUS CHRIST.

Let Unbelievers, and impenitent sinners tremble: let such fear to die, as have no hope to live: let them wish for the shelter of rocks, that have not built upon the Rock of salvation: as the *Devils believe and tremble,* expecting the full measure of their torment. But if we have made our peace through the blood of Him, that reconciled God and man, and led a life worthy of that noble Privilege; Let us *look for that Day with joy,* which shall begin our glory. Blasphemers do not look for this Judge; for then they would not offer to swear Him out of his Throne. Worldlings do not look for this breaking of all asunder, for then they would not be busy in scraping all together. Dissolute sinners do not look for this Day, but this Day shall come upon them unlooked for. *The Lord of that evil servant shall come in a day when he looketh not for him, and in an hour that he is not ware of.* He that looks for his Masters return, after a long absence, will be sure to have the house in a readiness; cleansed and furnished for his entertainment: they whose consciences lie sluttish, and full of sordid lusts surely do not look for the coming of their Lord: but he is not bound to their times: *When they cry, Peace, Peace,* then comes that fatal trouble unlooked for. Only the faithful *look for Christ:* as before his first

Comming He was the *Expectation of Nations*: so until his second Comming He is the Expectation of all good Christians. And this long *looked for* comes at last; to deliver our eyes from tears, our soul from death, and our feet from falling, that we may walk before God in the light of the living.

Hasting unto] It is not enough to hope that this Day will come toward us, but we must approach towards it. We may pray earnestly, *Come Lord, come quickly*: yet He will come never the sooner. For *He hath appointed the Day wherein He will judge the world*: He will come in his own determined time, not when we would have Him. We cannot *accelerare Diem*, we may *accelerare ad Diem*: though we cannot hasten it, we may hasten to it. There be certain degrees of Preparation, preceding this Properation. *Hasting* is in effect the same, that Saint Paul calls *Running*: *Let us run the Race*. A man that is down on the ground, must arise, and stand, and be able to go, before he can run. First, a Sinner is laid, and must arise. *Up Elias, thou hast a great journey to go*: first, he must *Up*, and then *Go*, Repentance is the only Angel that raiseth a Sinner: and we may to as much purpose call a dead man out of his grave, as an ungracious soul from sin without repentance. Secondly, when he is risen, let him *•y* if he can stand. If a Sinner thinks to stand alone: he falls faster than he rose. *In •estas, & non stas*: he that stands upon his own feet, shall soon feel them double under him. It is because, like children, we will presume to go of ourselves, that we get so many knocks. The same hand that lifted us up, must hold us up: if either God let go us, or we let go Him, down we *•opple*. But being strengthened by his might, *Let us stand*. Standing up is a sign that a *m•n* purposes to be going. It is an erection of body, an elevation of it towards heaven: not creeping upon the earth, but bearing upwards: it is a disposition of motion: be *⟨◊⟩* standeth, hath put himself into a posture of going▪ Thirdly, that is the the next degree: let him try how he can go. He that hath lain long bedrid, and at the first loose sets a running, will soon be out of breath. When we are helped up, and enabled to stand; yet without the same supportation we cannot go. *Vphold thou my goings, O Lord, that my footsteps slide not*. As an Infant learns to go by the hand of the mother, so we by the manu-tenencie of God. But being thus upholden, let us be going. It is a shame for them to stand still, that have so long a journey and so strong a convoy. Fourthly, when we have learned to go well, let us try to run: the same power will strengthen us in any pace, so long as we keep the way of goodness. Our journey requires hast, let us make as few lets as may be. In many things, the more haste, the worse speed: but he can never speed amiss, that *runs the way of God's Commandments*. Not seldom we shall stumble; but a trip in the way sets a man somewhat the more forward, if he does not fall. When we do fall, let us remember, that either we have gone out of the way, or neglected our Upholder. It is our prayer, *O God make speed to save us, O Lord make haste to help us*: And it is God's Charge to us, *O man make speed to be helped, make haste to be saved*.

Haste makes waste, is a true proverb in the precipitant carriage of businesses: Faire and soft goes far: Not to fast for falling: Stay a little, and we shall have done the sooner. These be the sayings of moderation, to correct the rashness of undertakings. But in spiritual proceedings, Delay is more dangerous than Celerity. If salvation be, we cannot work it out too fast. I speak not for a flashy zeal, that runs upon a line like a fireworke, and ends with a crack: but for an holy and hearty desire to do God all possible service; and to make the best improvement of

our time to his honor. This Apostolical charge condemneth two defects in sinful men; The Neglect of Resolution, and the Delay of Inception to be good: it riseth in full strength against those, that neither begin to resolve, nor resolve to begin, the amendment of their lives.

1. The Neglect of Resolution to enter into the way of Righteousness, is the forlorn estate of a sinner? What hope can there be of him, that hath not so much as a purpose to be holy? Sloth hath been reprov'd in the very *Market*, How much worse is it in the *Vineyard*? Time is the measure of business, as money is of wares: and what thrifty husband will lose his *Market*? Yet business in the world, is no better than idleness in the sight of the Lord. As *David* saith, that *he kept silence, though he roared all the day long*; or as *Jerusalem* is said to be a *solitary City*, though she was then *full of people*. As the wisdom of the world is foolishness before God: so all carnal negotiation is but a more serious kind of play. Children think themselves very busy, when they are riding upon Reeds, or making of Puppets: men do not think so. What time soever is spent out of the service of God, or our own calling, is but lost in vanity. Idleness it self is damnable; not is it sufficient excuse to say, We do none ill: for it is ill, to do nothing. Thou hast a servant, which neither is Thief, nor Drunkard, nor Swearer, nor taxed with any vice: but because he sits all the day with his hand in his bosom, thou correctest him: Why? What harm hath he done? Thou canst charge him with nothing, but the not doing of something; yet he deserves chastisement. Saint *Augustine* confesseth, that in his unconverted estate, he returned to God's call, *Verba lenta & somnolenta: Anon Lord, Anon*. But *Lex non dormi•tibus scripta est*, say the Lawyers: nor is heaven open to the lazy. Saint *Augustine* calls idleness *vivi homin•s sepulturam*.

When thy heavenly Master calls thee, O evil Servant, Why doest thou loiter? *Zacchaeus* made haste, and ca• down: the Shepherd came with haste, to find the Child Jesus. *Today let* ⟨ϕ⟩ *hear his voice: To day*, that is God's note; *To morrow*, is the voice of the Tempter. Licentious sinners *Hodie sibi reservant, & Cràs Deo* ⟨ϕ⟩ *t•t*: they will be their own now, and the Lord's another time. This is truly the *Deceitfulness of sin*; the persuasion of that pestilent spirit. *Da mihi nunc, futurum Deo: mihi aetatis florem, Deo senectutem*. But gods *today*, allows no *morrow*: and man's *Day* is not sure of a *morrow*. Out of a whole piece of cloth we may cut any kind of garment: but when a garment is made of one fashion, it will be hard to translate it into another: either we shall spoil the stuff, or deforme the garb. When we have been long fashioned to this ill-favored World; to reform us to goodness, or to conform us to Christ, is an alteration that requires much difficulty. When we lend money, we call for security; and color the suspicion of our want of trust, with mortality: *Men are mortal, we have no lease of our life*. But for the matter of conversion, and in the business of our salvation, we promise ourselves *Nestor's* years; and so live, as if we never looked to die. Some have been called into the vineyard at the *eleventh hour*: but if God call thee at the third, fail not to come even then, for thou art not sure to live unto the fourth. A snow-ball grows bigger by rolling, and sin multiplies by time. A ship of never so great burden, may be overladen till it sink again. He that shall ascend into the hill of the Lord, *Hath not lift up his soul unto vanity*: the vulgar reads it, *qui non accepit in vanum animam suam*; that hath not taken his soul *in vain*. Surely, he that hath a soul, and doth not use it well, nor seek to save it, hath taken it *in vain*: as he that buys a garment, and never wears it: or that farms good land, and never tills it. We desire to have all good that belongs

unto us: *Abraham* would have a good son, *David* a good servant, *Jacob* a good wife, we would have our beds good, our garments good; not so much as our very beasts, but we would have them good too: and do we not wish to have good souls: If but our shoes be fowl, we will have them made clean; and have we no care to cleanse our souls? Bee not so unkind to thyself, as to esteem thy shoe above thy soul. What earthly business hath the worldling, which he doth not most diligently prosecute? If he be in law, how duly doth he frequent the chamber of his Advocate? If sick, what running is there for the Physician? If he have a hundred things to do, not one of them shall be neglected. His land shall be husbanded, his house highted, his garments brushed; the very hairs of his head pass not untrimmed: he thinks of everything in due place and order: But for his soul, when it comes in his mind: he lays that by till another time For the mending of that, for the cleansing of that, it is the least and last thing he thinks on. No wonder, if that man never come to the end, that hath not so much as attempted to begin. Here is no *hast*.

2 Delay is dangerous, even when we have resolved. If ever we mean to be good, why not now? There is but one month in the year called *May*: if some flowers do not spring up then, we look for none afterwards. Purpose and performance are like *Jacob* and *Esau*: our good purpose, as *Esau*, is the first borne: but our good performance, as *Jacob*; carries away the blessing. The holy soul, like that virtuous woman, doth not only meddle with *the distaffe*, but *She layeth her hands to the spindle*. Purpose is but the Distaffe, actual obedience is the Spindle. The raw Flaxe is upon the Distaffe, the spun yarne or thread upon the Spindle. Ask the harlot, the swearer, or the oppressor, if they ever intend to change their lives: yes, one day: O they will do good works apace, when they once fall to it. These put their fingers to the Distaffe, not to the Spindle: they have some raw thoughts of repentance upon the rock; but they do not spin it into thread, not work it into actual obedience. They trust to the good works they mean to do, but who knows when? Mariners in a storm, if they see but one fire upon their sails, look for an unlucky voyage; but if two fires appear to them, they take it for a good *Omen*, and promise themselves safety. The purpose of amendment is but one fire, and many have had that, who are sunk into the bottomless gulf of Hell: But if the other fire be present, a real conversion to righteousness, prosperous success will not fail to follow, and the end of our voyage shall be salvation. What servant that looks for his Master every hour, will have the house to sweep, the fire to kindle, the bed to make, when he knocks at the door? yet alas, neither are our affections swept by repentance, nor is the fire of charity kindled in our hearts, nor have we prepared the bed of our conscience, though we may well look for our Lord every moment. We are so far from *hastening* toward this *day*, that we cannot endure to hear of this days hastening toward us. Kind servants, that love their master, will be ever and anon talking of his coming: this night, say they, he lies in such a city, so many leagues off, tomorrow at night in such a city, nearer; the third night he will be at home: what shall we prepare for his entertainment? How shall we welcome him? Be these our thoughts, or is this our discourse, concerning our Lord's? No but rather falsehood, hypocrisy, contumely, scurrility, blasphemy dwells in our lips, as if we talked of the Devil, not of Christ. When Birds are ready to fly, they spread their wings: if we did make *hast* toward our Savior, we would dilate our affections, enlarge our desires, and like the

Cherubims spread the wings of our souls to be with him. *Abraham sate in the door of his tent*, when he entertained the Angels: *Elijah stood in the door of the Cave*, when he had that vision of God: so let us stand in the door of our life, by a continual meditation of death, that we may be ready to entertain our dear Lord JESUS CHRIST.

When we expect the coming of our best beloved friend, we often run to the door, and give many a look out at the window; and not seldom a sigh steals from our hearts, and forceth a sound out of our lips; *Oh when will he come?* If we did love Christ so well as we ought to do, or but so well as we say we do; we would give more frequent looks towards him: and though our eyes cannot carry up our souls, yet our souls would send up our eyes, to the place where *his Honor dwelleth*. The *Father ran* to meet his returning child, and shall not we *hasten* to meet our returning Father? The cunning Serpent does not at first dash bid us utterly forsake God; but he persuades to delay: what need you make so much hast? God is never to seek; you know where to find him: *At what time soever a sinner repents*, His mercy is at hand: you may take your pleasure yet a great while: you shall be saved at last, I will warrant you. Hath not that soul a goodly security for her salvation, that hath the Devils warrant? Do not bad debtors, by deferring of payment, grow more unable for the discharge? when a ruinous building is suffered to run into further decay, will it not require the more charges to be repaired? One knotte or two may be soon undone, but when we have tied ten thousand knots upon our souls, by multiplying sin all the days of our life; can we think to untie them all at once in the hour of our death? If we cannot pass over the foord, when the waters are low, how shall we do in a flood? If sin while it is a twigge, be not easily plucked up, how shall we eradicate it when custom hath grown it to a sturdy tree? The coals, the sparks of sin be not lightly quenched; how then shall we put out the flame? There is trouble in curing green wounds, much more old festered sores. Try thy strength in combating with one sin; see if it does not put thee hard to it: thou must pant, and blow, and sweat, and bleed too, ere thou gettest the victory. If it be so hard to wrestle with one devil, how wilt thou encounter a legion? Youth is vigorous and hath nimble feet: old age is resty, and fitter for the couch, than the race. Let us cast away delay, lest it cast us away: and with all present speed *make haste* toward salvation. If you ask me how you should *hasten* to this *Day*?

1 By sending up your hearts to Heaven, as an earnest that you would have your souls there. Let our desires be above, though our bodies are below. The sign that we are risen, is the object we have chosen: there we are, where our delight is; Neither can we go from our hearts, nor will our hearts go from our treasure. Would you know where this object is? First tell me where your joy is. Would you hear where your joy is? Shew me where your mind is. You are young and witty, and your mind is upon that. You are old and wealthy, and your mind is upon that. Are you ambitious, and have your mind set upon honor? Are you effeminate, and have your mind set upon beauty? Are you proud, and pitch your hearts upon envy? Then hears your mind, for here's your treasure; and here's your treasure, for here's your heart; and here's your heart, for here's your joy. You may cry with the Lapwing till you be hoarse; *There, There*, above: but you are *here*, even *here*, below. Heaven is a great way from Earth, and, if you do not make more *hast*, you will never come there. It is not enough to be

righteous, but we must be zealous in righteousness: not enough to do some good works, but we must *abound in all good works*; and this is to *hast to the coming of the Day of the Lord*.

2 By soliciting God with our constant devotions; still praying, *Thy kingdom come*: That Christ may have the consummation of his dignity, by entering into his last office, the office of a Judge; and may have the society of human bodies in Heaven, as well as he had ever of souls: That as he hateth sin it self, so his hatred to sin may be expressed, in the abolishing of all the instruments of sin; the allurements of this world, and the world it self: and all the temporary punishments of sin, the stings of sickness and death: and all the Castles, Prisons and Monuments of sin, in the grave: That time may be swallowed up in Eternity: and Hope swallowed in Possession, and Ends swallowed in Infiniteness: That all men ordained to salvation, may both in body and soul become one entire and everlasting sacrifice to God, he receiving delight from them, and they glory from him, for evermore through *Jesus Christ Amen*.

2 PET. 3.13.

Nevertheless, we, according to his promise, look for new Heavens, and a new Earth, wherein dwelleth righteousness.

There is no comfort that sticks longer to a man than *Hope*; none that more unwillingly leaves him: nay it never forsakes, unless it be forsaken. *Non ••icit, nisi cùm rejiciatur*. And when it is desperately cast of, it leaves us desolate and destitute of all comfort. But for *Hope*, the heart would break: and when it departs, the heart is broken. Not broken by remorse; a fracture which the hand of mercy hath promised to heal: but broken by despair; such a breach as will not suffer it self ever to be made up again. Our souls are anguished with the sense of our sins: we lie under that unsupportable lode, pa••ing, and groaning, and afflicting ourselves with inconceivable •angs; yet there is hope: A pardon from our offended king revives us, and we• look up with comfort. Our bodies are sick; they languish away in faint sweats, and painful distempers: yet there is Hope. For God hath created both medicines to heal us, and Physicians to apply them: And there is something in the great world to help the little one: something in nature, to relieve man, if they can light upon it. Or if these fail, yet he hath prescribed us another method of Physic: *Pray unto the Lord, and he will make thee whole*. But go we further: Our friends die, our children die, ourselves die: where is our hope now? yes; death may kill our life, not our hope. Still we hope to find those in Heaven, that have left us upon Earth: and we patiently resign our own bodies to the grave, *in the hope of a better resurrection*. Still hope cleaves to the Soul, as *Ruth to Naomi*; *Whither so ever thou goest, I will go with thee*. When we consider this goodly fabric, the magnificent structure of Heaven and Earth; of so spacious a capacity, and of so specious a form and beauty: it cannot but wonderfully astonish us, to think that this glorious *All* should be reduced to nothing. If that were so doleful a lamentation, *I am seges ubi Troja*; corn grows in the streets of *Troy*. Or if the foresight of *Jerusalem's* downfall, drew tears from the Son of God: certainly, the thought of the worlds abolition, may justly confound the hearts of the Sons of men.

But blessed be our God, that hath not left us without hope; even the clear hope of a better renovation. This world shall perish, a more perfect one shall succeed. These *Heavens*, and this *Earth* shall pass away; but Hope hath comforted us with a restitution. *For we look for new Heavens, and a new Earth.* Neither have we a groundless or unwarranted expectation of this; but a confident hope; built on so sure a foundation, as the infallible promise of God: *According to his promise.* Nor shall there be a blended confusion or mixture of good and bad, of order and disorder, of holiness and sin, in this new place: but *justitia habitat; Righteousness dwelleth there;* only righteousness, and that forever.

Conceive the whole Verse to be one entire building; and therein we have

- 1. The foundation of it; *The Promise of God.*
- 2. The material parts of it; *Heaven and Earth.*
- 3. The quality of those parts; They are *New: new Heaven, &c.*
- 4. The inhabitant that *dwells* there; *Righteousness.*
- 5. The hope of it; for it is a reversion, a future inheritance: therefore there is a looking for it: and it is a thing worth our looking after: *We look for.*
- 6. The heirs that expect it: not all the world; for hell is ordained for some: but *we;* all those that serve the Lord *in all holy conversation and godliness.* Before we come to these particulars, I intend to set down certain *Theses*, grounds, and positions in general; to give the better light to the ensuing discourse.

1. There is a certain infallible end and consummation determined to the world. *Aristotle* thus scoffed this opinion in his days: I was once afraid, says he, that either tempest or time would overthrow my house: but now I have great cause to fear the ruin of my house, and of myself too: for there be some, that, in words, go about to pull down the world. But to be serious, there is a twofold end, the one of corruption, the other of annihilation. The end of annihilation is, when a thing so loseth its present being, that no part of it, whether matter or form, remains in nature, but as of nothing it was framed, so it is turned into nothing: and such an end the world shall not have. The end of corruption is, when a thing is changed, not simply from a being to a not being, as if it altogether ceased to exist in nature; but into another being, which before it had not. As when fire hath turned wood into ashes, we say there is a corruption of the wood; for it ceaseth to be wood, and is become ashes: But we cannot say, there is an annihilation of it; for there is a substance remaining: and the matter, which was under the form of wood, hath now put on the form of ashes. Of wood corrupted are ashes generated: according to that worn axiom; *Corruptio unius generatio alterius:* And such an end the world shall have.

2. Creatures, of their natural disposition, infused by God, do not desire their own corruption, much less annihilation: but rather they have a natural love to be, and an innated hatred of destruction. Why else is there such a Sympathy, and Antipathy, even in things destitute of

reason? The Lamb, though it never had experience of the Wolves cruelty, yet at the very first sight of him, doth tremble and fly for fear. *Scaliger* tells us of a tree, that at a man's approaching, draws in her large shoots and branches; and at his departure, spreads them out again; which is therefore called *the shame-fac'd tree*. But this is not so much shame, as a natural divination of some present or imminent danger, and an uniting of the dispersed forces, for the stronger resistance. That same *groaning of the whole creation*, and *fervent expectation of the creature*, must not be understood of any intent it hath to corruption, but to perfection: not being contented with the inherent form, it affecteth a better. As the militant Saints, though they *groan under their burden*, do not desire to *be unclothed, but to be clothed upon, that mortality may be swallowed up of life*. Like the child, that cries to put off the old coat; not that it would go naked, but put on a new garment. The basest degree of being, is better than not to be at all. It is perfection therefore, not abolition, which is in the natural appetite of *Heaven and Earth*.

3. It must be some higher power than nature, that can effect this renovation. For as Nature cannot make something of nothing; so neither can She bring any matter from being to a not being; because She hath a finite and limited power. A natural agent may change a form, whether substantial or accidental; but never work an utter extinction. We may turn a river, we cannot dry up the water. Tyrants may kill the living body of a man, and make it a carcase; they may burn it with fire, and bring it to ashes: and this is as near to nothing, as all their power can possibly reduce it: But let them spend a thousand thousand woods, in the burning of one poor carcase; yet still ashes are ashes; the elements are elements: and they shall never bring this body to nothing. Much less can any natural power annihilate the heavens. Yet an end they shall have; but such a one as man hath: whose body in death is not lost, but changed into the first matter; whose soul is not extinct, but passeth from time to eternity. So the world is uncapable of Annihilation; but shall be changed into a more glorious condition, in the Day of the Lord.

4. Concerning the Incorruptibility of the *Heavens*, some questions would be moved, and some errors removed. It hath not only been the *Tenet* of Antiquity, but the observation of all ages, that there is an immutable estate of the heavenly bodies. In the sublunary Region of elementary bodies, we find great variety, and almost a circular alteration: but not so in the Heavens. And if the heavens were capable of corruption, How could the Sphere of the Moon, being situated so near to the Region of Fire, continue so long unconsumed? It is not right to say, that *Ob previsum peccatum*, by reason of sin foreknowne, the Heavens were made corruptible: for, in propriety of speech, we cannot say so of any creature; much less of the Heavens. And when *Job* saith, *The heavens are not clean in his sight*; he does not mean that they were unclean; but that they have not so perfect a cleanness as in God; and what cleanness soever they have, is by the gift, and manutenency of his Providence. As *Plato* brings in the supreme God telling the inferior ones; that they were *corruptibiles per se*, and only kept from corruption by Him. The Truth is, that the Heavens are corruptible, for they shall be changed: unless we say, that this change shall be no more, but only the staying of the wheels of the clock; the clock still remaining the same: so there shall be a cessation of motions in the Heavens, the use whereof serves for the generation and corruption of mixed bodies. *They*

shall depart as a scroll that is rolled together, and the host of heaven shall be dissolved; as we shut up a book when we have done reading it. The clear Sum is this; The Heavens are capable of corruption; and they are only kept so long in this constant and unchanged estate, by the same hand of God that shall hereafter change them. They shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed.

5. There is no impeachment of God's Justice, in this dissolving of the world. It was an old cavil; If God be infinitely good, and the world also good in its nature and degree, why should he destroy it? Shall one Good ruin another? If he destroy that which is good, how shall he continue good himself? If he pull it down, because it is evil, how shall he be free from evil, that made it so? The answer is plain and easy; The world in its original state was good, for all things were *very good*, so allowed upon the Makers review; but doth it therefore follow, that it is so now? Doth not a man pull down his house, when it is grown rotten and infected, that he may build up a new? But the Heavens were not infected, why should they perish? I answer; who can clearly prove, that the sin of man hath not also infected them? Or if they were granted to be clean, yet they were made for some other end, hereafter to be revealed, and not for themselves. Therefore must they be dissolved, that that end might appear for which they were ordained. An egg-shell is curiously framed, yet to manifest the end for which it was made, it must of necessity be broken. So the present state of this world must be dissolved, that the glorious Kingdom of Heaven may be manifested. This degenerated condition must be done away, that the state of incorruption and immortality may be restored. This world shall have an end then; not of annihilation, but of corruption: not a destructive, but rather a perfective end. *The light of the Moon, shall be as the light of the Sun, and the light of the Sun shall be sevenfold, as the light of seven days.* Not that this greater light shall emanate from the glorified bodies in Heaven: Nor that it shall be only by the removal of those fogs, clouds and vapors, which formerly did obscure those lights. But certainly, those Luminaries have lost much of that clearness and splendor, which they had in the Creation, and which at the worlds end shall be restored to them. Not that there shall be an augmentation of their heat, with their light: for as Heaven shall have no need of their light; (*That City hath no need of the Sun, nor of the Moon to shine in it, for the glory of God doth enlighten it.*) So nor Earth of their heat, when there is nothing to be generated by it. This permutation of the world therefore, doth nothing derogate from the Divine Justice.

6. Yea, it is the praise of his mercy and goodness, to place perfection in the stead of imperfection; or for a less perfection, to give us a greater. *Heaven and Earth shall pass away, that better may succeed: Perituri, & veterandi sunt; they shall wax old, and perish: Qua formula solam indicant accidentalem permutationem.* The use of a garment is wearing; no wearing, no further use. when the number of the Elect is complete; and that there is no need of the Heavens for more generation; they shall be no longer for garment, they may be for ornament. Thus in a familiar phrase of speech, the world is said to perish; as we say, a man is past his Infancy, an old man hath lost his youth: these vanish, but in neither of these did the man himself perish. If the world should be reduced to a *Non esse*; the Apostle would not have said, *Novos caelos, new Heavens*, but *Alios caelos*, other Heavens. But as in the resurrection, men's bodies shall be of the same substance, though of a purer disposition: Or as our

imperfect knowledge in the after-world shall be abolished, that a more perfect knowledge of God may take place. So must the Scripture be understood, when it speaks of the worlds destruction: that it shall only suffer a permutation, and the same substance be endued with a more glorious condition. The Stoics glance at the means of this dissolution, concluding the instrument to be fire. They thought that the Stars and the very Skies were fire; and that they had a wasting action upon the inferior Elements: so that their nourishing moisture, by little and little, decaying; when as neither the Air can have power of procreation, nor the Earth receive further refection by the water; there should then remain nothing but fire, to consume all: from whose ashes should arise a new world. This their opinion was something consonant to our Apostles doctrine; saving that they differ in this: The Philosopher ascribes all to a natural necessity, the Apostle to a supernatural destiny; even to the purpose of God at the first, and to the hand of God at the last. Yet this dissolution shall not reach, either to the seat of the blessed souls in Heaven, nor to the dungeon of the damned spirits in Hell: neither the joys of the Saints, nor the torments of the damned, shall be interrupted by it.

These conclusions being laid in general, would not pass without some useful application to ourselves.

1. Let us never repine at any alteration of our being, which shall conduce to our better being. If the world must be dissolved, how shall man escape a dissolution? Location is inseparable to existence: therefore seeing the world, which is man's habitation and mansion-house, must be changed; the principal inhabitant must needs have a joint and fellow-dissolution. The Heavens shall cease, not from being, but from motion. The ordering of things below, the continuance of generation, the propagation of the *Species* in living creatures; is the end of their motion: this end being ended, there is also an end of their motion. So the labor and trouble of mortal man, shall cease together with this motion of the Heavens. Yea, there is an end put to the travel of the Earth, to the working of the Sea, to the procreation of those elementary, lifeless and under-bodies. Not that we attribute all this only to the quiet rest of the Heavens: For when at the prayer of *Joshua*, the Sun stood still in *Gibeon*, and the Moon in the valley of *Aialon*, and with them the rest of the celestial bodies; there was not a cessation of the natural actions of things below: for even then, the Israelites did fight, and their enemies did fly. But the true cause of all this rest from motion, is the will of the first cause; without whose adjuvant working, the second causes are not only suspended, but disabled to perform their functions. As therefore when the Firmament, and other inferior Spheres together with the Elements, put off these accidents and affections of corruption, fit for the continual generation of natural bodies; they do not then cease to be: but are endued with a far more excellent condition, and receive other qualities fit for that incorruptible estate of the future world: their substance remains, howsoever they alter or better their qualities; whereat nature does not repine, but rather incessantly desire it. So is death to man: it may change him, it cannot destroy him. Nay, that permutation is *In melius*; as *Ambrose* speaks of the greater world. We may call both these dissolutions, a *perishing*: *Quia pereunt ab eo quod sunt, dum immutantur in melius*. They perish from what they are, by being converted into better.

To die is gain: this is a *paradox*, which the world will not believe. They think wealth the only gain, and life the only time of this gain: and death, not only a loss of life, but of all things with it. But *Death a gain*? Let them take this gain, that have a mind to it: as for themselves, they will none of it. This some melancholy and miserable Christian may imagine a profit; who is so weary of his life, that he thinks it an advantage to die. But rich men that are wise enough to refuse no gains, would none of death by their wills. As *Gueverra* cites one of their Epitaphs.

Death did this rich man kill;

Who lies here against his will.

But what do the Heavens lose by their changing, or men by their dying? Have we not *Cedar for mulberry*, and for *Brick, marble*? As it was said of the Temple, so is it true of the world after this destruction, and of man after his dissolution; *The glory of the second House shall be much greater than the glory of the first*. Death is the Sleep: In the morning, after sleep, the body riseth more fresh and full of vigor, than it was over night when it lay down. Our bodies lie down in *weakness, dishonor, mortality*: they are raised up again in *power, in honor, and to immortality*: and, I pray you, What loss can you find in this? But *vivere damnum*, to live is a loss; a double loss: Privative, because it hinders us from the joy and peace that is in Heaven: Positive, because it subjects us to miseries and judgments, and to, worse than all, sins. But in death there is a privative gain; it frees us from all cares and troubles: and a positive, for it helps us to all joys and comforts. If my Landlord pull down my sere, weather-beaten cottage; and build me up a stately palace for it, I have no cause to complain. Could the Physician turn my foul, crazy, rotten, aged body; into a vigorous and youthful one; in reason, I should rather reward him, than blame him. Death, which is the end of the little world, man; and the last Day, which is the death of that great man, the World; are not works of dissolution, so much as of absolution: The world shall be repolished, man immortalized, and in all God shall be glorified.

2. Seeing that a Dissolution is determined upon the world, and all these lower things are condemned to the Fire; *Let us set our affections on things above, not on things below*: Let us seek heavenly things. Seek we will certainly, for something; and something there must be for the mind of man to rest upon. If we make this world our Center, that and our hopes must fail together: the Fire shall dispatch them both at once. Therefore it were wisdom for us, to seek for somewhat without the extent of this combustion, and there to repose our hearts. The sum of man's natural desire, is rest and glory: pleasure and riches, safety, health, and liberty, are but subordinate to them, and comprehended under them. Neither of them is to be found here. Not rest; what the Devil sought in envy, and *Solomon* in *vanity*, that all men seek in curiosity: *Walking through these dry places, they seek rest, but find none*. Here we all dwell in *Mesek*, and meet with nothing but disquietness. They that are tossed in a tempest, how do they long for a good Haven or Harbour of rest? And the more our pilgrimage is prolonged, the more we seek this rest, find it how we may. But now the Heavens move; they have no rest: the Earth fructifies; she hath no rest: the Waters, Winds, Clouds, and all work; they have no rest. Man least of all: no rest is allowed him, below. Let us not think to set up our rest

here, in this tumultuous throng of troubles. *Where envying and strife is, there is confusion, and every evil work.* Upon this Wheel ever whirling about, we are no sooner set down, but some trouble or other rouseth us with a *Surgite; Non habemus hîc requiem:* Here we cannot have it; *This is not our rest.*

Nor glory: we love rest well enough; yet for glory we are content to disquiet ourselves. How many enter themselves into a restless course of life, for a little puff of honor; which the Princes breath blows up, and the people's breath blows away? This is not to be here, *Loco pulicum & culicum:* In the garden of our delight we find Wormes; and Spiders even in Kings Palaces: This is the Orbe of Wormes and Spiders; and can we find glory in dust and cobwebs? Yet if two such things, as Rest and Glory, might be had upon Earth; they can never be had together. The most honorable places afford not the quietest lives: and they that live in most quiet, are least glorious. Mortall rest is a thing inglorious, and secular glory a thing restless. Some men are of *Issachars* mind; *Rest is good,* though it be between a pair of panniers: *They bow their shoulders to bear, and become servants to tribute.* If we would live unmolested, we must live ungraced; more for ease, than for honor. For reputation, like that *Strumpet* in the *Proverbs,* is always gadding abroad, and meets with none but the stirring. But if we will be famous men, of place and credit, then farewell rest. The Fane is advanced above the house, but the wind will not let it be in quiet. The obscure man's door may stand safely open, but the Noble man's gate gets many a knock.

Well, though these are not to be had here, they are to be had somewhere; even both of them, and both together, and that forever. For rest; *O that I had wings like a Dove, then would I flee away, and be at rest.* In Christ there is rest: and that not only for the body, which sleep may seem to afford; but *you shall find rest unto your souls.* The rest of the soul is the very life and soul of rest. The soul is from above, and above is this rest, and there only to be found. *Return unto thy rest, O my soul: Where is that? In the land of the living.* I, there, there's the joy of it. Would it not grieve a man, that hath toiled and turmoiled out his whole life in this world, at his dissolution, when he looks for rest, to hear the Lord *swear, Non introibit in requiem meam: that he shall not enter into my rest?* How unhappily have they spent their labors, that at the end of these temporary pains, must begin everlasting pains? And for their working without thanks, be rewarded with working without ease, where *there is no rest day nor night?* But it is blessedness and comfort, to be called from our holy labors, to enter into God's rest: for that is rest indeed. Glory also is his, and He gives it only, there. It is but folly to be ambitious of it below: it were to seek fresh water in the midst of the sea: or as the Angels said to the women; *Why seek ye the living amongst the dead?* After two years, *Felix* is gone, *Festus* succeeds: the wheel turns, places are changed: such is the case of all secular glory. Princes and Nobles are but great during their life, or at most the worlds life: then all those Titles and distinctions cease. Thus then for the rest and glory of Earth: either we seek and not find them; or find one separated from the other; or if both together, yet soon we lose them again: they are gone in a trice. But *to them that by patient continuance in well-doing, seek for glory, and honor and immortality, shall be eternal life.* Only in Heaven let us seek them; there we shall be sure to find them, and to find them both together; and have good assurance to hold them both, and that unchangeably forever.

Nevertheless, we, according to his Promise] Of which, first, the material parts, the *Heavens* and *Earth*; next the quality of them, which is *Novitas*, or rather *Renovatio*; they are *New*: and then the manner or method of this Renovation, which is a purgation by Fire: Of these having formerly treated, I will now only give you the sum: and that for our plainer proceeding, by the resolving of of certain doubts or questions.

1 That the Apostle only mentions *heaven* and *earth* in this dissolution, or renovation, without those *media Elementa*, it is no otherwise than *Moses* in the creation; *In the beginning God created the heaven and the earth*. But the first question is, why the *heavens* should be purged, that never were corrupted. The Angels sinned in the highest *Heaven*, the glorious Court of the Deity: yet this was never threatened, nor ever shall be punished with an Innovation. We answer, that the same reason holds not. First, because their abode in heaven was but short: *Non steterunt in veritate: They abode not in the truth*. And as they fell presently into sin, so they were presently cast out of heaven. But Man, and his sin continued long in the World: so that this infection did soke into the grain of nature, and stained it quite thorough; and that so ••ulely, that nothing can get it out but Fire. Secondly, that Heaven was the Presence-chamber of the omnipotent and most holy King; and his infinite Goodness was of force to keep the room from any contagion, which the sin of those ambitious spirits could br••he into it. For if in nature, these be antidotes and preservatives, to keep $\langle \diamond \rangle$ house or man from pestilent infection: much more could the immense Goodness of God preclude all access of contamination from his own dwelling. But the divine Majesty did not dwell in this world so presentially; nor was He pleased to exercise his Grace so powerfully and extensively to us: so that the world was defiled by man's transgression, and therefore must undergo this final Repurgation.

So there be some that exempt these Elements which have permission with other bodies and qualities, from this necessary Restauration: as the Fire under the Sphere of the Moon, and the Air in his highest Region. But in vain doth man dispute for the unnecessarinesse of that, which God hath decreed: whose Decree only doth make a thing necessary. Whether compound o• simple, whether Heaven or the Elements, the Maker and Owner of them all, hath determined them to a final Renovation.

2. There is a wondrous mutiny amongst Popish Writers, the Soldiers of error, What should become of those Infants that die without Baptism, at the last Day: Where should they dwell? They are incapable (say they) of Heaven, by reason of original sin: and they have not deserved Hell, because they were never guilty of actual: What then shall become of them? Whither should they go? Lord, what a puzzling thing is error; and how many absurdities may be built upon the foundation of a false principle? Whether should they go? Let me ask them, Where are they now? If they can demonstrate to me, where they are for the present, I can certify them whether they shall go at the last. There they shall be then, in the same place wheresoever they are now. They point me to a *Limbo Infantum*: but where is that *Limbo*? *Catharinus*, *Pighius*, and divers other promise those unbaptized Children, a certain natural blessedness, and a pleasant abode in some Paradise: that they shall have knowledge of God, and of separated substances, and the Revelation of Angels. *Bellarmino* is as hot on the other

side, and reproves *Catharinus* for such an opinion: Affirming them to be the Children of wrath, forsaken of God, under the power of the devil; and that then there shall be but one place of punishment: they that are not in Heaven, must be in Hell. Thus *Bellarminus* against *Catharinus*: *Salmeron* and *Pineda* differ from them both: Who will have them to be in the same state, that man was *in puris naturalibus*; yet not free from all Satan's molestations. Some say, this privilege shall not be to them at all: Others, that it shall be, but they know not where; and others allow it, but they cannot tell how. For if the Elements should be reduced to their first order; then *Omnia pontus erat*; The Waters covered the Earth, as being the lighter Element: and were restrained by God's immediate Hand, for the conveniency of man's habitation. Now if those Waters shall return to their first place, Where shall be their Paradise for those unchristen'd Infants? *Pineda* so expoundeth *Job*: *He hath compassed the Waters with bounds, until the day and night come to an end*: and concludeth, that after this vicissitude of day and night, when time shall be no more, *Antiquum locum obtinent*, they shall return to their first being. What then? Shall their Paradise be under Water? That were a drowned conceit. Shall it be in the Orbe of the Moon? Or must the man in the Moon resign his place, and in his stead, there be shall children in Moon? These be the fancies of Moonesicke brains. The truth is plain, and needs no evasions or starting holes. Why may not the Children of Christians, being within the Covenant, though they die without the seal of the Covenant, be admitted through the blood of the Covenant, into the place promised by the Covenant, the Kingdom of Heaven? What should be against it, when the Scripture is for it? *I will establish my Covenant thee and thee, and thy seed after thee and I will be a God unto thee, and to thy seed of hence*. Who shall hinder them, whom Christ will receive? *Suffer these little ones to come to Him, and forbid not*. In truth; neither is there to be any third place, all men shall perish in Hell for their sins, that are saved in Heaven by the merits of JESUS CHRIST.

3. To what end shall these *new Heavens and Earth* serve in the next world? What use shall be of them? The answer must be partly negative, and partly affirmative. Negatively; the Sun and Moon shall not serve for times and seasons; to distinguish days, months and years; for then there shall be neither winter nor summer: *Time it self shall be no more*. Nor by their motions and influences to cause a fructifying power in the earth: for then there are no creatures for whose use the Earth should being forth: *The Sun shall not come as a bridegroom out of his chamber, nor rejoice as a Giant to reverse his course*: His circuit shall no more be from one end of Heaven to the other. But rather it shall be as in the days of *Ioshau*, when *The Sun stood still in Gihean, and the Moon in the Valley of Aialon*: there shall be an everlasting *Sol*. Nor shall they serve to give light to the world, for then there shall be no darkness at all. Not that their light shall be diminished, much less extinguished; but septupled and multiplied. The Sun may be left without heat and motion, because these qualities tend to generation; yet still the light may continue: Many things are lightsome, that give no heat, as the glistening and shining precious stones: Nor shall the earth labor of fruits in her pregnant womb, waiting for the heat of the Sun, and moisture from the Clouds, her old midwives to deliver her of her burdens. The ministry and service of all things, such as it is now, shall cease: It shall be a time of rest, the great year of universal jubilee to all creatures. Neither yet shall the *new Earth* be without inhabitants. *Bellarmino's* conceit, that it shall be *operta aquis*, covered with

the waters, and so unfit for habitation, may easily be refuted. First, *The first Heavens and first Earth are passed away; and there was no more Sea*. If we take this literally, there shall be no more Sea; much less shall all be one universal Sea. Secondly, *Blessed are the meek, for they shall inherit the Earth*. This promise is not performed here, therefore we look to have it fulfilled hereafter. Thirdly, The state of all things shall then be most perfect: not confused and mingled together, as it was in the first act of the creation: when the Earth was without form and void, darkness upon the face of the deep, and the deep covering the face of the Earth; until God made a distinction and separation of things, reducing all to order, beauty and harmony; which harmony and beauty shall be restored at the great day, and blessed with an unchangeable perfection.

Nor yet shall the Saints so inhabit the earth, as to live in terrene delights; eating, drinking and sporting after the old manner. This was the heresy of *Cerinthus*, and the dream of the carnal Jews concerning a terrestrial Paradise: and the damnable doctrine of that juggling prophet *Mahomet*. For in the Turkish Histories, we read of one *Alahodinas*, the founder of the Assassins; who with this strange imposture got many adherents, and made them the instruments of his bloody designs. He provided a garden most pleasantly situated; so secure, that there could be no looking over the sense. This abounded with all earthly delicacies; curious music, beauteous women, sumptuous cheare, delicious wines, fruits, junkets, and whatsoever might content a sensual appetite. By an intoxicating drink he would cast them into a dead sleep, whom he meant to practice on: in which sleep he conveyed them to his garden: where waking, they found themselves encompassed with variety of pleasures. Having there solaced themselves a while, by the help of the same drink, he reported them to their former place: and these at their next waking, would give out with noise and confidence, that they had been in Paradise. But corruptible pleasure is not for an incorruptible place. *The eye hath not seen, nor the ear heard*, nor can any heart of flesh comprehend those delights which are given to the Saints and Angels. Our joys here, are mere toys and vanities, in regard of those that are laid up for us, in this new World, the blessed Kingdom of JESUS CHRIST.

Thus negatively; now for the affirmative part of the question: To what end shall they serve then? If not for these purposes, yet for some other, sure. What are those? First, it is for the glory of God, that they should remain. *Praise the Lord, ye Heavens*: that cannot praise him, that hath no being. But how should they praise him? Man is occasioned to praise God, by the Heavens, and for the Heavens. Not only now, but even then also: *The Heavens shall declare the glory of God, and the Firmament show his handy work*. The clear and perspicuous light of this new world, the perfect harmony, the glorious beauty, the wonderful contexture of Heaven and Earth, shall present us with continual occasion to magnify the Creator of all. This is one end; and that were enough: there can be no higher, no greater, than the glory of God. All ends are swallowed up in this, as all rivers run into the Sea. Secondly, the other end is for the use of man; not such an use as we have now: but as there is a new world, so a new use of that world. *The first Heavens and the first Earth are passed away*: and the first use of them is gone with them. Heaven and Earth shall be the seat of the blessed: not only Heaven; for that is granted. All that we stick at, is the Earth: How should the Earth be the habitation of the

righteous? In the state of this question, I determine not: I speak nothing definitively, but by way of probability; and, I think, I have good reasons to prove what I say.

1. From the Text it self: Saint *Peter* speaks of both *Heaven* and *Earth*, and affirmeth that in them both *dwelleth righteousness*. What is this *righteousness*? It is a gracious quality: and every quality must have some subject to inhere in. This cannot be the matter of the *Earth*: for what *righteousness* can an insensible subject be capable of? We do not say, there is justice in *Plants*, or holiness in *stones*, or religion in *Beasts*. And for the *righteousness* of *God*; that indeed filleth all places, but properly *dwelleth* in himself. Therefore by *righteousness*, we understand the *righteous*: On *Earth* shall the *righteous dwell*, and in them *dwelleth righteousness*.

2. We may collect it from that promise of our Savior: *Blessed are the meek, for they shall inherit the Earth*. They do not now inherit it: they, of all men, have the lest share in it. *If in this life only we have hope in Christ, we, of all men, are the most miserable*. *Nimrods*, and tyrants, and oppressors, men of rapine and violence; these now divide the *Earth* amongst them. Whereas men of a *meek* spirit are thrust *Sedibus, aedibus*, out of house and home. Innumerable are the places, where the godly are called *Strangers*, and *Pilgrimes upon Earth*: therefore they can have no inheritance there. *Pilgrimage* and *Inheritance*, are far different things. The *meek* have it not here, therefore they must have it hereafter; or how can they *inherit the Earth*? This old earth is a place for usurpers, and roarers, and those sons of violence; there is nothing but noise and disturbance in it. What *Earth* then should the *meek* inherit? Sure it must be *mansuetorum terra*: this is not to be found here, therefore to be expected hereafter. Besides, *Christ* ascribes *Blessedness* to the *heirs* of the *Earth*: but millions have fair inheritances upon this corrupt *Earth*, that are far from *blessedness*. Some have whole countreies, large continents, yea, many kingdoms, yet without *blessedness*. How vast dominions hath the *Turk*, yet (I am sure, you will say that) he is not *blessed*. It must be the habitation of a *new Earth*, that affords *blessedness*: therefore this *new Earth* shall be *inherited* by the *righteous*.

3. As the *Elements* had corruptible qualities, fit for the generation of corruptible bodies: so, then, they shall be made answerable to the state of incorruption. But what needs this renovation and concord of the *Elements*, if the bodies of the *Saints* should not converse where this new *Earth* and *Elements* are? It is true that now *Heaven* is the receptacle of *blessed souls*; where *Christ sits in his Throne*: yet this hinders not, but that both the *new Heavens* and *Earth* may be the habitation of the *Saints*, after this life. Why may there not be such an intercourse between *Heaven* and *Earth* then, as hath been before? The *Angels* did often come from *Heaven*, and appear in human bodies upon the *Earth*. In the next world, the *Elect* shall be *Sicut Angeli, as the Angels of God*: even their bodies shall be made *Spiritual*: and by the supernatural property of a glorified body, may ascend and descend at their pleasure. *Moses* and *Elias* came down from *Heaven*, to talk with *Christ* on the mount. Our Savior himself, after his resurrection, was conversant with his *Apostles* upon the *Earth* 40. days. Why may there not still be such an intercourse between the circumference and the center, betwixt *Heaven* and *Earth*?

4. Further yet; *The Saints shall be ever with the Lord*, wheresoever He is. *They shall follow the Lamb whither so ever He goeth*. Now *Christ* is not bounded in *Heaven*: He hath liberty to go where he

pleaseth; and certainly the Saints will wait upon him, with incomparably more diligence, than ever Courtiers did attend their King. The glorious presence of God can make a Heaven upon Earth: and wheresoever the Lamb is, the place is blessed, and all blessed with him.

5. Lastly, it is but reason, that God should be there glorified, where he was dishonored. The *Earth* was witness of the offenses done against him; let this *new Earth* bear witness of the praises given unto him. Besides this, all the combats and conflicts of the Saints were upon the *Earth*: therefore even there also let them wear their crowns. On *Earth* they were persecuted; give them leave in the same place to triumph. Here they suffered; here also let them be solaced: that the memory of their passed sorrows, may be an accidental variation of their infinite and essential joys. When they shall thus revolve with themselves; Here we were derided, there oppressed: in this place wounded, in that martyred. Now those old Monuments of our pains, shall turn to Trophies of joy And that *Earth*, which was the land of the dead, is become *Terra viventium*, the land of the living. How spacious shall be the Kingdom of the Saints, when *Heaven* and *Earth* is within their dition.

But it is not safe wading without a bottom: this is one of those secrets, which shall be revealed, when this old world is dissolved. How the Elect shall be disposed of; whither wholly to Heaven, or sometimes to Heaven, sometimes to Earth, at their own choice; or how otherwise it pleaseth God to place them, is a great mystery not yet opened unto us. But that the Saints shall have the liberty of coming to the Earth, seems very probable by good reason, gathered from the Scripture. And this is enough for us to believe, concerning this point. That there shall be *new Heavens*, and a *new Earth*, prepared for the righteous; and that GOD shall have a glorious Church, the *new Jerusalem*, both in Heaven and Earth; for in them both dwelleth Righteousness. Wheresoever God's glorified Children shall be, they shall never want the beatifical vision, the fullness of Joy, the brightness of Glory, the eternity of Peace, the society of Saints and Angels, and the blessed fruition of *Jesus Christ*.

4. The last question is, what Creatures shall be restored in the next World. In the clearest likelihood, though thereof we can deliver no certainty, no living creatures shall be restored, but only men. That the unreasonable creatures, as Beasts, Fishes, Fowls, shall cease, there be probable reasons.

Non sunt ad immortalitatem condita; as the rest, which shall remain, were: such are the Heavens, Earth, Sun and Moon. Neither yet were these later made by their constitution, apt to immortality: howsoever some Schoolmen have thought so, because they are a simple body, without qualities one repugnant to another. But immortality is the frank gift of God, and dependeth not à *vi naturae*: for naturally, as they had a beginning, so they must have an end. In the purpose of God, those creatures that shall remain, were created to immortality, so were not the Beasts.

Those Creatures only, besides Man, shall be restored with Man, which immediately pass from their corruptible estate, into the glorious Liberty of the Sons of GOD. But the unreasonable Creatures, after they are dissolved, do not enter into Glory: nay, they fall into corruption; their Life and Spirit is extinguished with them. But the Heavens and Earth, in

the same instant, shall both be freed from corruption, and receive a glorious liberty. And herein appears the Divine equity: The Heavens and Earth, for Mans cause, were subdued to vanity, almost from the beginning of the World, to the end. The other Creatures are but a while under this servitude of corruption: their time in the World is but short; and they are renewed and multiplied by continual Generation. Therefore it is just, that they who stood the whole term of Bondage, should at last be restored to Liberty: whereas they that for a time only suffered, vanish with time into nothing.

If the unreasonable Creatures should be restored, then either the same that were before; (as the same individual bodies of Men shall rise again) or some other of the same kind newly Created. But not the former; for the parts of those Creatures die with them. Were it not absurd to think, that there shall be a Resurrection of Beasts; as if *Balaam's Ass*, or *Job's Oxen* should rise again? Nor of the second; for in that day there shall be no new Creation. Acts 3.21. It is a *time of Restitution*, not of Creation.

No kind of Creatures shall remain, *Nisi opus aliquod habiturae sint*, unless they have something to do: For it is against nature, to constitute anything, *Quod omnino sit otiosum*. It is a trite axiom, that without necessity, we must not imagine a plurality in nature; for she abhorreth vanity. These irrational Creatures now serve for the profit or pleasure of Man: There shall be no such use of them, then; therefore, by consequence, no such Creatures. But in this point I confess, with the Master of the *Sentences*: *Se nescire, quod in sacris Scripturis se non meminert legisse*. Doubtless, nothing shall be wanting, which may conduce to the perfecting of our joy in JESUS CHRIST.

For application of all: Seeing there shall be a *new Earth* and Heavens; why do not we become *new*, that hope to dwell in them? As we do not *Put new wine into old bottles*, Grace into corruption: so neither will God admit old Tennants into this *new World*, corruption into Glory. If he therefore will pull down *Veterem mundum*, the old World: shall not we mortify, destroy, and pull down *Veterem hominem*, the old Man? We must *put off the old Man*, before we enter into that *new Jerusalem*. We have heard how the Heavens and Earth shall become *new*; by way of Purgation: the same must be our way too. There is a way of purging the body, by letting it blood. So that corrupt blood, with which the ill diet of wickedness hath filled the veins of the Soul, must be let out. *Hebrews*. 4.12. The Word of GOD, is that sacrificeing knife, which opens the Veine where this ill blood lies. The hearts of those *Jews* were fowl, subject to the Pleurisy of presumption, till Acts 2.37. *Peter pricked them*: that punction cured them. There is a Veine of Covetousness in thee: humbly desire GOD to open that Veine, though by the knife of Poverty; rather be content to lose thy wealth, than thy Soul. So could that Heathen conclude, when he was put to the choice: I had rather that poor *Aristippus* should lose his Wealth, than that rich *Aristippus* should loose his Life. Or indeed, save God the labor, and let thyself blood of thy redundant riches, by a charitable beneficence. Cast away thy superfluties, thy health will be the better for it. Hast thou a vein of pride? Breath it out by humiliation. What sinful affection soever hath distempered thy Soul; do not launce thy flesh, like a superstitious Priest of *Baal*; but *rent thy heart*, like a penitent Servant of Christ. If the

Heavens cannot be made *new* without a purging, much less shall we enter into those Heavens, but by a gracious renovation.

This is principally the work of God upon us; even of the whole Trinity. The *Father purgeth* the branches of the Vine: the *Son washeth* all those that have part in him: The *Holy Ghost reneweth* us by regeneration. Yet doth not God so minister all the ingredients, that he leaves no *Dos* for ourselves to put in. Lord, do thou *Purge me with Hyssop, and I shall be clean: wash me and I shall be whiter than snow.* So also man, purge thyself: *Wash thy heart from iniquity, that thou mayest be saved.* And everyone that hath this hope, *Purifieth himself, even as He is pure.* What be our ingredients, and where shall we find them? The Apothecaries shoppe, is the storehouse of Grace; the Physicians prescript, is the word of grace. There the good Samaritan hath both oil and wine: wine to search, and oil to supple: One handful of the Law to humble us, and another of the Gospel to revive us. Let *Moses* cast thee down, that *Jesus* may raise thee up. Physicians to swellings in the body, first apply fomentations, then cataplasms: the former gentle and lenitive, the other, purging and sanative. *Eli* put in too much oil, not wine enough; *Do no more so my Sons.* *James* and *John* put in too much wine, not oil enough; when they would have commandes fire from Heaven upon the Samaritans. Thunder without Rain, is a sign of much wind: they that only thunder judgments, and never shower down mercies, are but windy Preachers. You never found us so doing, to build judgment on the ruins of mercy. Neithey yet dare we handle your so gently, as not to be felt. For whiles we are no further than in your dead flesh, you can be quiet: but if we once touch the quick, we shall quickly hear of it. If I might teach you to make a spiritual purge, it should be after this manner.

Take a bundle of *Time*, the consideration of the shortness of thy life: a scruple of the *Law*, to correct thy proud humor: a dram of the *Gospel*, for a cordial to thy fainting spirits: Take *Humility*, *Temperance*, *Patience*, of each a like quantity: Put in a great deal of *Charity*: and that Simple which is the carrier of all the rest, *Faith*; without which no Physic will work. Mingle all these in the liquor of thy own tears: be sure to steep them in *repentance*; That is a constant ingredient in all our compositions: no *recipe*, with us, without a *resipisce*: There is no Bill, that hath not this in it, to which we dare underwrite a *Fiat Potio*. After this cleansing, the Patient must keep a good diet; of *holiness* and *obedience*: otherwise he will relapse into the same sickness by a misordered life. He must *keep himself unspotted of the world*. But you will say; Heaven and Earth shall be purged with fire: why are not we put to such a purgation? We are, doubtless, not seldom. Therefore *Think it not strange concerning the fiery trial*: Think it not strange; for it is an usual custom with GOD to bring his Children this way to Heaven. It is a fore trial; yet better this fire to purge us, than Hell fire to burn us. Any way to Christ, how sharp soever: Let me *besaved*, although it be *through Fire*.

To conclude; we look for a *new Earth*, and *new Heavens*; and those *new Heavens* and Earth look for *new creatures*. All men are greedy of *news*: Concerning, *news* abroad, or *news* at home, is the universal question. Scarcely, two of acquaintance meet; but after salutation, and a little complement, the next word is, *What news?* Loe, my whole argument hath been of *news*; of *new Heavens*, of a *new Earth*, of a *new World*, and of *new things* in that world: from

the first to the last, here hath been nothing but *news*. But there is yet one *news* wanting; our being made *new* creatures in Christ: What joy would it be for us to report, and for Heaven and Earth to hear this *news*; That we had left our old ways, our old works, our old customs and sins, and were become *new* men; *new* borne to that *new* World, wherein are those *new* delights forever.

According to his Promise] This is the foundation of the building. The foundation of our faith, the foundation of our hope, the foundation of our patience, the foundation of all our comfort, is the *Promise* of God.

1. But where shall we find this *Promise*? What Evidence, what Record can we show for it? *Hugo* and *Catharinus* cite for it; *Revel. 21. I saw a new Heaven, and a new earth*. But our Apostle could not well have relation to that testimony: for in all likelihood, *Peters* Epistle was written before *John's* Revelation. He speaks of a *Promise* which they then had, not of a future one which they hope to receive. and in nature, a *Promise* must go before the expectation of it. *Thomas Anglicus* refers us to *Luk. 22.29. I appoint unto you a Kingdom, as my Father hath appointed unto me*. There is a *Promise* indeed; and an effectual one, and that of a kingdom: but there is no mention of the place. Christ's glorious Kingdom is in the highest Heavens; But what is this to the Renovation of Heaven and Earth? Some clearer testimony therefore must be found out; and that we may do without much difficulty. *Isaiah 65.17. Behold, I create new Heavens and a new Earth, and the former shall not be remembered*. This is to purpose; What can be plainer? Neither does He speak of a future act, but *de presenti*; not *I will create*; but *I do create*; for the more certainty of it, as if He were now doing it. This is *Promise* and assurance enough, that He will do. Nor is this promise single: though one word from the mouth of God be sufficient: But *Once hath God spoken; twice have I heard it*: So that if it be not *ex ore duorum*, yet *ex ore uno bis prolatum*. *As the new Heavens, and the new Earth which I will make, shall remain before me, so shall your seed and your name remain*. The reason is drawn from the certainty: I will as surely save you, as I will make a new Heaven and Earth wherein you shall be saved. We may add that, *Isaiah 64.4. I am not ignorant, that divers interpreters understand by all these places, that restitution of things which the first coming of Christ should bring with it. Old things are passed away; behold, all things are become new. And I make all things new*. As if it were only meant, that there should be a new face and form of the Church: and to this purpose (they farther allege) *Paul* quotes that of *Isaiah 64.4. in his 1 Cor. 2.9. Eye hath not seen, &c*. But by their leaves, this exposition takes it off from the literal sense, and turns it into a mystery: Nor yet doth this applying it to the time of grace, hinder the referring of it also to the day of glory. So the Fathers understand that of *Isaiah*, concerning the beatifical vision; and those other places literally, of a new Heaven and Earth, and the Church triumphant in them. And indeed, if we make all this no *Promise*, Where shall we find it? Unless we shall add that *Psalms. 102.26. They shall all wax old as a garment; but thou art the same*. The Maker is unchangeable, but these shall be changed: now this mutation shall not be *impejus*, certainly.

2. This *Promise* then we have: the Prophet delivers it, the Apostle repeats it, we believe it, and Saint *John* in a vision sees it; *I saw the new Jerusalem*. The Heavens and the Earth, and the Elements between them, shall be restored into the glorious liberty of the sons of God. What

the form and fashion of those new Heavens and Earth shall be, as it is not expressed, so it were curiosity for us to inquire. But that the Heavens and Earth shall be new, of this the Scripture makes us certain. It may be expressed by this similitude: As a Nurse that brings up a Kings son, is made Partaker of his preferment when that Prince comes to his kingdom. So the Heavens and Earth are now our Nurses, contributing their virtues to our preservation, and cherishing us with their best indulgence: therefore it is fit, that when Christ shall advance us to our glory, they should also be made glorious with us. When God was about to make man, he provided an excellent dwelling for him; a beautiful roof, and a fruitful pavement: so when he is pleased to remove man from this lower tenement, into an everlasting mansion: he will make a *new Heaven*, and a *new Earth* for him: and this is his *Promise*.

3. The foundation of our Faith, is the *Promise* of God: without a promise there can be no Faith. *Orationis fundamentum & basis est fides, fidei fundamentum est Dei promissio*. Man hath diverse ways or means of apprehending things. That which I know by sense, is my knowledge: that which I know by argument is my reason: that which I know by proof and trial, is my experience: that which I know by authority, is my Faith. The Sun shines, and I see it: I am pained with grief, and I feel it; this I know by my sense. The pillars of an house uphold it; take away those pillars, and it will fall: this I know by my reason. In my sickness or bodily distempers, I have found such and such things comfortable to me, and available to my recovery: therefore I conclude, they are good for me: this I know by experience. In my wantonness I have often flien out and sinned: affliction hath humbled me, and brought me home again by repentance: therefore experience makes me know, that *it is good for me that I was afflicted*. God hath *promised* eternal life to all them that are in *Jesus Christ*: this I know by authority, and it is my faith.

Now this faith is either Divine or Humane. The object of Divine faith is the *Promise* and Word of God only: the object of human faith is the report of men. That Saint *Peter* was at Rome, and Bishop there, is not God's Word; therefore it does not bind my Divine faith. Yet see the wonder! Upon this supposed foundarion all Popery depends. For thereby the Pope challengeth to be his right Successor; and under that title, obligeth men upon pain of damnation, to believe and obey whatsoever he decrees. Thus the authority of Popish faith is only tradition, the report of men, and not the Word of God. Hence it comes that they have so much of their own stuff, and so little of Christ's: Five *Ave-maries*, for one *Pater-noster*; more of our Ladies Psalter, than of our Lord's. So they have seven Sacraments, whereas Christ ordained but two. As a grave Divine, expounding that miracle of these *seven loaves, and two fishes*, wherewith Christ fed so many thousands; and finding some of the Pontifician writers, by a stranger kind of miracle to turn them into their seven Sacraments; and so to make a flourish as if they had gotten Scripture for it: wittily observed; that there was indeed some proportion or resemblance between them. For saith he, here be seven things in all; five loaves, and two fishes: Two of them were of God's making, the two fishes; and the other five of man's making, the five loaves. So two of their seven Sacraments, Baptism and the holy Supper, are of Christ's institution; but the other five of man's invention. But *other foundation can no man lay than that is laid, which is Jesus Christ*. His Word is that we build upon: his *Promise*

is the rock whereon we fixe the trust of our hearts, the life of our hope, and the dear salvation of our souls. To make this useful to us.

First, if God hath spoken it, this binds us all to believe it: Shall we call in question the truth of God, the God of Truth? *Heaven and Earth shall fail*, that his Word may stand: Heaven and Earth shall be restored, that his Word may not be infringed. Believe God's Word, who doth no: You may speak this to Gentiles; but *God is well known in Jury, and his Name a gr•• in Israel*. But here is the misery of it; our hands give our tongues the lie. We say, we believe; and it may be, we believe what we say: But may we not be deceived in both? Faith is a thing not seen, and Faith is of things not seen: yet there is a Faith that may be seen: invisible in it self, visible in the fruits it produceth. *In the City of our God, as we have heard, so have we seen*. We have not only heard the profession of Faith, but seen the works of it. Faith is a spark, and a deluge of lusts may drown it. There is an historical Faith, which believes that there shall be new Heavens and Earth: but this comes short of true blessedness: And there is *Fides salvifica*, that believes our own part in that new glory: that we shall have a dwelling in those Heavens, prepared for us by *Jesus Christ*: and this is the Faith that shall do us good. It was small comfort for the old world to see *Noah's Ark* a building, whiles themselves had no hope of preservation in it. But *Noah* believed that it was built for his safety; and rejoiced. The want of our Faith shall not disannul or frustrate the *Promise* of God, nor make his Word of none effect: That shall stand, though we perish. Lord, thou wilt make this new World for us, make us new for it: that we in it, and thou by us may be glorified for evermore.

Next, let us always bear in mind the *Promises* of God: much good comfort is lost for want of memory. The troubles of a Christian heart be very great, for number, variety, and bitterness: only there is one Ingredient that sweetens them all; the *Promise* of God. *I will be with thee in trouble*; and *Thou shalt not be tempted above thy strength*: If we could but remember these *Promises*, when we feel such assaults or pangs, How could we want courage? Why should we fear poverty, the loss of a little rubbish; or death, the breaking of a brittle glass; that have God's infallible *Promise*, both for a new World and a new Life in that World, never to be taken from us? The memory is *Aerarium animae*, the souls Exchequer or Treasury, the safest hold in her Citadel. All the *Promises* of God are Jewels, more precious than Gold or Rubies: Where should those Jewels be stored up, but in this Cabinet, the memory? This place is not built of Brasse, but frail and brittle. Of all faculties in man it does first *senescere*, wax old: Beauty, which is but a flower, doth often outlast it. Of all powers in man, it is least at command: a man may be the Master of his Invention, of his elocution: but who could ever boast himself to be the Master of his memory, or promise himself that that should not fail? There is a Thief still lurking at the door of this Treasury: even he that robbed us of our first estate, the innocence of nature; and would also filch away our second, the happiness of Grace. Therefore look well to thy memory; keep that Closet full of the divine *Promises*: that in all thy spiritual distempers, thou mayest have a Cordial ready to revive thy fainting heart. But alas, our memory is more apt to lose, than to gain: there is both land and sea in it: the losing part, that's the sea: the keeping part is the land. Many hear the word, as a Tankard-bearer fetches water from the Conduit: all the way he hath it, carries it, feel• it: but at last he empties it into another's Ci•terne, and is never the better for it. We are ha•rowed with oppressions, hurried

with persecutions; our estate is taken from us, death dissolves us: yet what can dishearten us, if we affie this *Promise*, that a *new Heaven*, *new Earth*, a *new Life*, and *new Glory* shall be provided for us, and everlastingly abide with us?

We lo•ke for new Heaven•] When as God hath prepared this Inheritance, and *promised* it; built it, and given us the grant of it; it is fit we should do our part, and confidently expect to *Expectation* is the action of hope, a continual action• as hope a even ceaseth looking, Till it be stated in possession. Hope is taken three ways: first, for the Doctrine of Faith: *Render a reason of the hope that i• in y••*. Next for the Object of Hope, the thing expected: *We ••it for the hope of righteousness by f•ith*, Lastly, for that holy affection of the mind, which looks for the *promised* blessedness. Faith and Hope differ three ways. First, *Ordine*; Faith goes before and begetteth Hope: *Faith is the Hypostasis or foundation of things hoped for*. Yet not Faith, but the Spirit of God is the efficient Cause of Hope. Faith may be the Mother, but the holy Ghost is the Father of all gracious Hope. *He begets us again to a lively hope*. There is *Spes inflata*, an Hope blown into us, and as soon blown from us: But this is *Spes generata*; and *Generatio terminatur ad substantiam*; it brings forth a substance. Secondly, *Operatione*; the proper office of Faith is to justify us; of Hope, to support us. Thirdly, *Subjecto*; and this differs three ways; *Modo, gradu, tempore*. In the manner; for Faith relieth on the *Promise*, Hope resteth in the thing *promised*. *Fides respicit verbum rei, Spes autem rem verbi*. In the measure; our salvation begins in Faith, is perfected and made complete by Hope. In the time: Faith apprehendeth the remission of sins and justification in present: Hope is exercised in the expectation of Life to come.

We expect these things, we have them not yet. *We are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?* It may be said, we now see Heaven, Why then do we hope for it? There is one Heaven and Earth which we look upon; another which we look for: They be old we look upon, *we look for new*. But *Stephen looked up steadfastly into heaven, and saw the Glory of God*. Yes, he saw *Dei gloriam, non suam*: we look for the things which concern our se•ves. *Stephen* saw the glory which he should have; yet until his death he did not enjoy it, but in Hope. But a man running in a race, may set his eye upon the prize which he runs for, and hopes to obtain: so there is a an Hope seen. We answer, that there be two things in Hope; *Material*, the material part, which is the thing it self: and *Formal*, the formal part, which is the obtaining and fruition of it; The former may be seen, not the latter but in Hope.

The future estate of the militant Saints is an inheritance, and that is properly a state of *Expectancy*, and so a fit Object for Hope. Our Hope is in this Life, our Inheritance in the Life to come. Hope we have here, in the state of Grace: Inheritance there, in the state of Glory. Vain is the Hope which looks no farther, than to the pleasure of a mortal condition: that hopes only to be rich, noble, happy here. The blame is not in Hope, but in our misplacing it. As that is we hope in, such is our Hope. *We lean on a Reed, take hold by a Cobweb, catch at a Shadow*: we put our hope in them that must die, and then our Hope must die with them. *Hope not in Princes*: for if we do, *to dust they turn*, and there lies our Hope in the dust with them. But a right Hope makes a man alive again, that was half dead: when he droopes, give him Hope,

and his spirits will come a-fresh. As *Jacob*, when he was put in Hope to see *Joseph* alive, *revixit spiritus*, he revived. The other Hope is but *vigilantis somnium*, a waking dream: but this is the *Helmet of hope, the Anchor of hope*: things of substance; that will hold, that have metal in them. When breath, life, and all fail, this Hope fails not: but even then puts life into us, when our life is going from us. When we must forgo our life, it bids, Let it go: when it is gone, it presents us with a better; even an *eternal Mansion in the Heavens*. *My soul had fainted within me, but that I hoped to see the goodness of the Lord in the Land of the living.*

That there is an *Expectamus*, it is granted; But who are they to whom it is granted? For as *Saint James* speaketh; *If any man seem to be religious, and bridled not his tongue, that man's religion is in vain.* So if any man hopes for this new Inheritance above, and does not first become a new creature below, that man's expectation is in vain. For shall a man engross this world, heap up riches, and glew his soul to them; and yet after all this present felicity, look for a new Heaven and a new earth, to boot? No, that rich man heard otherwise from *Abraham*; *Son remember, thou in thy life time received it good things, and Lazarus evil things: but now he is comforted, and thou art tormented.* To him that had all this plenty, all this pleasure; *Post tantas divitias, post tantas delicias*, is this spoken. But this *expectation* belongs to God's afflicted ones; they that suffer so much misery in this old world, to them is promised a new. *For if in this life only we have hope in Christ, we of all men are most miserable.* But we have a hope that can make us rich; and rich the poorest Christian may be, in three respects.

1. By propriety and right which he hath to an estate, though for the present it be out of his hands. The wealthy Merchant may be sometimes out of cash; because his wealth lies in traffic or commerce, or is entrusted out to others: yet in respect of the evidences and obligations he hath to assure him his own, he is still rich. Let a Saint be miserable, even to the want of bread, yet he hath a right and evidence to infinite riches; the treasure of blessedness laid up in this *new world*: confirmed to him under the hand and seal of God; a sure debtor, that never broke his Word. Yea, he hath already the earnest of this glorious estate; a heavenly peace in his heart: So that he may say to the richest worldling: *Plus mihi in cord, quam tibi in arcâ.* Wealthy *Croesus* had not so much riches in his coffers, as poor *Job* had in his conscience. So long as Heaven hath any treasure in it, and that Christ himself does not break, the believer cannot be poor. Well therefore may we *look for* these *new Heavens*, that have so little under the old. Here is one *expectamus*, of right it belongs to us.

2. By reversion. A man purchaseth a Lordship, endowed with fair revenues, to fall unto him after the decease of someone in present possession of it. During this *expectation* he cannot be called poor: for before the expiration his credit is good, and at the expiration his state is good. We prefer the reversion of some great Manor, before the present possession of a small Farm. This glorious new world is the militant Saints in reversion: though we tarry for it, we shall have it. Temporal reversions wait the end of another's life: for this we must wait until the end of our own life. This is another *Expectamus* for us, it is also ours by reversion.

3. By heritage. *The heir, so long as he is a child, differeth nothing from a serservant, though he be Lord of all.* The heir in his minority lives at his fathers finding; and must learn how to rule, by being first taught how to serve. We are heirs, but yet in our non-age. And as the Law

provides in some Tenures, that men shall not come to their lands, before they come to their wits: so this inheritance is not given to us, till we be fitted for the inheritance. There is great difference betwixt a temporal, and this eternal heritage. Below, the inheritance comes not but by death of the party in possession: Above there is no prejudice to the Ancestor: he dies not, for the heir to succeed him. We need not fear to do God any wrong, from whom it comes, by our coming to it. Below, the father must be dead, and the son living: but above, the Father is ever living, and the Son cannot inherit till first he be dead. Here we come to inherit by the death of others: there we come to it by our own death. There is no *Filius ante diem, patrios inquirat in annos*. But rather *Successio minorum, sine recessione majorum*: a succession, as of lights: the second burns clear, yet the first goes not out, but burns as clear as it. Thus rich we are, though our purses be empty. *Hath not God chosen the poor of this world, rich in faith, to be heirs of the Kingdom, which he hath promised to them that love him?* We say of a rich man's son, There goes a great heir, though for the time his means be short enough. *We are now the sons of God, but it doth not yet appear what we shall be*, We are now the Children of grace, we shall be the Sons of glory. We confute our own distrusting hearts, with what we are: and the disgracing world, with what we shall be. Let them devour this World, that have a mind to it: this rotten, perishing, troublesome habitation: *We look for new heavens and a new earth*, full of peace and pleasure, and that forever.

Wherein dwelleth righteousness.] A Heathen could say, *Mullens virum sine pecunia quam pecuniam sine viro*: so a man without a house, or an house without an inhabitant, is an unhappy separation. To what purpose should God be at such cost in the reparation, at such trouble in the repurgation of this great building, if at last there should be none to dwell in it? But he that re-edifies the house, will be sure of a Tenant, and such a one as will pay him rent duly for it; even all he requires; Thankfulness and praises. But what do you call this Tenant? *Righteousness*: which is a gracious quality, or rather an habit: but what is this to an inhabitant? Shall we imagine a quality without a subject? Holiness dwells in God's material houses on Earth, as being consecrated to him, and hallowed by him: but yet doth any holiness that is inherent to the walls or seats, praise him? Do the stones set forth his glory? No, there must be some other nature, endued with life and understanding, that can be capable of this office. *Righteousness* alone cannot do it, nor can it be done without *righteousness*. To what purpose is the Sun shining into an empty house? It might be as well dark as light, if nobody ever comes into it. We must therefore seek out some capacities, wherein this *righteousness* may be resident. Of this there be divers interpretations: *Vnusquisque abundat sensu suo*.

1. Some understand by this *righteousness*, the clear justice of God, which shall pronounce a general sentence upon all the world; rewarding every man according to his works: Binding the ungodly with everlasting chains of darkness, and crowning the Saints with a glorious peace. Then shall his *righteousness* shine forth; and it shall be the universal acclamation of all creatures, *The Lord is just*. Here, men that live best, commonly speed worst: misery waits only at the door of Piety: None but Christians dwell at the sign of the Cross. Pleasure courts the rich, and the rich court pleasure: All their things are *Res secundae*, fortunate; and *Res facundae*, fruitful. They prosper with them, as if prosperity it self had sworn not to dwell

without them. Is this thy *righteousness*, O Lord? (forgive our expostulation) Is this *Justice*? that thorns should flourish, vines languish? That thy friend should mourn, while thine enemies are jocund? Is this the God you have served all this while, says *Job's* wife to him? *Curse him* to his face, and *die*: But *Loqueris ut stulta*; she had that for her labor. When trouble comes to a good man, one would think that the messenger were mistaken; and should be told that he knocks at the wrong door. While the innocent suffer, and the guilty domineer, is this *Justice*? Yes the *Righteousness* of God is beyond exception: All men shall find it; they to their cost, that cavil against it. The Sun of that Divine *Justice* shines clear now: but there is a mist before our eyes; we do not so well perceive it. In this renovation of the world, it shall be perspicuous and manifest: All men and Angels shall take full notice of it in that final sentence of Come and Go: *Come ye blessed*, and *Go ye cursed*: And it shall be the acknowledgement of Heaven and Earth, and of all Creatures: *Righteous art thou, O Lord, in all thy ways, and holy in all thy works*.

2. But if we thus understand it; the *Justice* of God dwells everywhere: no place can exclude that which is infinite. Heaven is full of his *Justice*; crowning those souls there, that are justified by the *Righteousness* of Christ. Hell is full of his *Justice*; punishing those impenitent spirits with insufferable pains. The Earth is full of his *Justice*: the wicked are often met withal in their sins, and the innocent are delivered from their enemies. *Michaiah* is justified, *Nabaoth* is revenged, the Baalites confounded, and *Ahab* judged. *Justice* keeps her circuit: yea, without deferring all matters to the last Assizes; she walks her round, and does Martial law upon incorrigible offenders. Though the last day shall be honored with the full execution of God's *Justice*, yet it hath a dwelling in all places: in the highest Heavens, in the lowest Hell, and in the midst between both; *Vbique habitat Iustitia*. Therefore some make the opposition thus; *in•vo or be habitat Iustitia, in hoc misericordia*. Now the mercy of God suffers evil men to live promiscuously among the good: in that new world there shall be a separation: the Goares shall be driven from the Sheep, the Tares w•ded from the wheat, the Chaff sinned from the Corn, the dust and rubbish shall be swept into Hell, and this new house shall be filled with nothing but *righteousness*.

There is no hope beyond mercy; and this is the time of it; the next is of *Justice*. There is no hope of mercy without repentance, and this is the time of that too; the next is of judgment. All things are not in season at all times: Repentance is now in season: first, because there we weep for sin where we have done it: then because there we cease from sin, where we might still continue in it. If the heart be broken now, mercy is ready to heal it: but if that day find it obdurate, *Justice* shall fearfully break it. The tears we shed now, shall be dried up then: but if our eyes be dry till that day, they shall be set a running forever, without either ease or pity. Repentance now seeks sinners, and they will not entertain it: sinners shall then seek repentance, and not find it. If they could; yet in that world repentance shall do them as little good without mercy, as in this world mercy will do them without repentance. Now therefore let us embrace repentance for our sins, because here dwells mercy to pardon them: at that day it will be too late, for there *dwells* only *Justice* to punish them.

3. Others by this *righteousness*, conceive those new delights, and spiritual pleasures, which shall fill this new world. So they would have the opposition to stand between the sorrows of

the old, and joys of the new. This is the vale of miseries, that the mount of blessedness. And why should not *righteousness* be taken for delight, as well as sin is put for anguish? Never did man find pleasure upon earth, like the sweet testimony of an appeased conscience; cleansed by the blood of the Lamb, and quieted by the presence of the holy Ghost. It is a continual feast: other feasts may be soon broken off, as was *Adonjahs*; or conclude in bitterness as did *Belshazzars*: this is an everlasting banquet.

What meet we with in this old world, but trouble and misery? If we travel into this little world man, we shall find new discoveries. Let him be a world, and himself will be the land, and misery the Sea. Misery, like the Sea, swells above all the hills, and reacheth to the remotest parts of this Earth, Man. We are but dust, coagulated and kneaded into earth by tears: our matter is earth, our form misery. We may have one day in seven a holy-day of happiness; but our whole week is misery. We may have a breathing of happiness; but our whole journey is misery. If there be one greenswarth or fair meadow to refresh us, yet the greater part of our pilgrimage is rough and dirty. There may be a dram of honey in the brim of the cup, but the main draught is bitterness. *Few and evil* are our days: few in number, and those few evil in nature; not one of them named for good. Few and evil below, many and good above. Misery is our familiar, happiness but a stranger to us. Of this worlds happiness, man is the Tenant, of misery the Landlord: of happiness the Farmer, of misery the Freeholder: of peace but the usu-fructuary, of trouble the proprietary. If we have one dish of comfort, once in many meals; yet our continual diet is sorrow: *My tears are my meat day and night*. The deluge of calamity overflows this human Earth, many cubits. Of this Earth, the highest ground, the loftiest hills are kings: and yet even they have not line enough to fadome this Sea, and to say, my misery is but thus deep. *Hodie quoque sum M'ssah habet, & s... Me'ah*: Bitter, bitter all. As the repining Jews said of the bread of Heaven, *We see nothing but Manna*: so we may justly say of the bread of Earth, the bread of affliction, we see nothing but misery. Misery in want, misery in abundance: in want, the misery of murmuring and impatience: in abundance, the misery of riot and unthankfulness. Misery in honor; pride and envy: misery in a low estate, nastinesse and drudgery. In health misery, misery in sickness: there wantonness, here painfulness: in the latter men cry, O their head: in the former they might cry, O their heart. The next world begins with happiness, and with a happiness that never ends. Therefore we look for new Heavens and a new Earth, *Wherein dwelleth righteousness*; that we might exchange our old woes, for new pleasures.

4. All these be fair expositions, and analogical to the truth: they all bear a good sense. But why should we not take *righteousness* here, in the literal acception? *There dwelleth righteousness*: that is, holiness, pureness, innocence, and the perfection of goodness. There dwelleth Christ, and he is *righteousness*: *The Lord our righteousness*. So here is the full *Antithesis* of this new world to the old. *Righteousness dwells there*, unrighteousness here: Here, sin and guiltiness; there grace and holiness: Below transgression, sanctification above. This world is the Orbe of sin, which corrupted all: that new one, the Orbe of *righteousness* which restoreth all. This is the winter wherein all things wither; that is the spring which revives them. The world was made good, only sin depraved it. Satan was honorable before sin, for an Angel: amiable before sin, for a celestial intelligence: His nature was good, his disposition

good; but sin, when that came, marred all. Good was before evil; before malice charity. Decay entered by sin, dishonor by sin, death by sin. Call his name *Ichabod*, for the glory is departed. At the birth of *Ichabod*, sin; the glory is gone, the Ark of God is removed. This is a constant incumbent of the earth; never non-resident, never out of business. No place can be rid of him, no time exclude him, no action escape him. He crept into Heaven with an Angel, into Paradise with a Devil, into man's nature with the root of that nature. Where can we devise to keep it out? At home in our houses he is *Famelicus*, abroad *Socius*, in our Travels *Conviator* at our Feasts *Conviva*, in our Taverns *Compotor*, in our beds *Consors*, in our bosoms *Tyrannus*: *ubique Inimicus*. In God's Temple sin will not leave us: at our prayers it will be interrupting us: It insinuates it self into every action we do: even our best is not without some touch of sin, or at least some assault of sin. It may get into our beneficence, and he vain glory; Into our devotions, and be hypocrisy: Into our friendship, and be flattery: Into our hope, and make it smell of presumption: Into our humility, and turn it into base dejection: Into our repentance, and work it down to desperation: Into our best works, and there be an opinion of merit: which is a blow with the left heel that kicks down all our milk.

Sin is the epidemical disease of the world: as the Air is a common benefit, so sin is a common mischief. Other Elements know their own Lord's: for the Earth, this piece of ground is one man's, that another's: For the Water, this Well is mine, that my neighbors: for the Fire, every man sits by his own harth: But the Air is equally beneficial to all: the Tenant hath as much Air as the Landlord, the Fool as the Learned, the Begger as the Prince. So sin is a common infection. *In many things we sin all*. One man languisheth of a consumption, another labors of a fever, a third is racked with the gowte, a fourth swollen with the dropsy: everyone hath a several disease, to bring him to the common end, death. But sin is the universal disease of all: *Death passed upon all, for that all have sinned*. The sin of the world, is indeed a world of sin.

As the assaults of sin are incessant for continuance of time, so also innumerable for choice of place. There is no faculty of the soul, no member of the body, but is a speeding place for sin; but especially it aims at the heart. Let us watch and ward everywhere; the one an ocular, the other a manual, martial, presidary defense; but especially keep the heart. The tongue is an unruly member, yet it hath fewer bars: only the teeth and the lips are set to keep in the tongue. But for the heart, there is an *omni custodia*, and all little enough to keep the heart. Some men doth sin shoot in the eye, and here his arrow is uncleanness: thus he wounded *David* in the eye, by the beauty of *Bathsheba*: some in the hand, as *Gehazi*; and his shaft was bribery: Some in the tongue, as *Ananias*, by lying; and this is his common artillery for tradesmen: some in the gall, as *Joab*; and they are all for blood; turning their embraces into embrocadoes: some in their foreheads; and they will carry *themark of the beast* to their graves: some in the foot, by profaneness; and they are not only *swift to shed blood*, but ready to trample upon all religion and goodness: others in the head, with the frenzy of dissimulation: others in the heart by covetousness; and Satan shall have more service of them for an ounce of gold, than God shall have for the Kingdom of Heaven. Thus standeth man in the midst of the assaults of sin, like the anatomized figure of him in the frontispice of an Almanac: where *Aries* is discharging at his head, *Taurus* at his neck, cowardly *Leo* at his back, *Cancer* is gnawing his stomach, *Sagittarius* is shooting at his thighs, and *Pisces* nibbling on

his toes. By this time you perceive, that this present world is the region of sin: Sin will dwell in us, so long as we dwell in these Tabernacles: Let us now look upon the condition of the next.

There dwelleth righteousness:] no sin there, altogether *righteousness*. Here indeed we have some righteousness, but it is blended with sin: In the most regenerate Saint on Earth, there is flesh as well as spirit; and it is a question sometimes, which of them shall get the predominance. We have a *righteousness* that is perfect, now; but that *dwells* in Heaven, in the person of Christ, and is only imputed to us. This is a justifying *righteousness*, and it is absolute; but *extra nos*, without us. That same sanctifying righteousness, which is *intra nos*, inherent to our own persons, is so imperfect, that sin is joined tenant with it in our mortal body: and there is a perpetual contention between them, which shall have the superiority. They are like the land and sea within us: the one would keep, the other would gain, *Michael* and the Dragon, in one Heaven: *Caesar* and *Pompey*, in one Empire: *Nehemiah* and *Samballat*, in one city: *Isaac* and *Ishmael*, in one family: *Jacob* and *Esau* in one womb: the Ark and *Dagon*, in one Temple: Grace and corruption, in one Christian. *Michael* against the Dragon, *Caesar* against *Pompey*, *Nehemiah* against *Samballat*, *Isaac* against *Ishmael*, *Jacob* against *Esau*, the Ark against *Dagon*, Grace against corruption, shall prevail: but *Nondum*, not yet. The flesh is *vulnerata, non victa*; or *victa, non mortua*. We are still mortifying it so fast as we can: but it hath a Serpents trick, to keep the head and tail safe and whole. Often it bites us, and not seldom stings us: till we are full of Saint *Paul's* groan, *O wretched man that I am, who shall deliver me from the body of this death?* Nothing will rid it out of us, but that which riddes us out of the world, Death it self.

Only these new Heavens and Earth challenge this privilege, that there shall *dwell righteousness* without sin, life without pain, happiness without fear, and joy without sorrow. Darkness (we know) is compared to sin: *Opera tenebrarum*: now sin is as universally overspread this deformed world, as darkness was over that unformed world: until God said, *Let there be light*: and there was light, when as yet there was no Sun. Before the light was made, darkness was over all: afterwards, the light being formed, darkness was reduced to one place and season, the night. This light continued for three days unfixed: on the fourth day God created the Sun: and then it is likely that all the former dispersed light was gathered into that one body, and treasured up in that great luminary the Sun. So shall it be in the recreation of this world: now grace and sin are scattered all over, as light and darkness in the twilight is confused throughout the Air: it is twilight with us yet. But at the last day Christ shall make a separation; as the waters once were gathered into the sea, that the dry land might appear: All darkness, all sin and wickedness; shall be removed down into Hell, and there be confined, never to break out. All light, that is, all *Righteousness* and holiness shall be gathered into this new Heaven and Earth, and there be concentrated forever. *There dwelleth Righteousness*, and happy they that dwell with it.

Wherein dwelleth Righteousness] As Travelers that have embarked themselves for the discovery of some new land, unknown, but not undesired, purposing to make a plantation there; when they are once arrived in it, labor to satisfy themselves of the particular commodities it affordeth: pretermittting no occasion or convenience, but thoroughly

examining the site, the air, the fertility, the strength and safety of it: no corner escapes unsearched, no pleasure unconsidered: and finding all according to their desire, they not only resolve themselves, but also invite their friends to dwell there. So these four Sabbaths together, our meditations have been busy in surveying this new World, the Land of Promise, the Inheritance of the Saints, and the Habitation of *Righteousness*. And yet all we have said is but *e Theologiâ negativâ*: and indeed, What other way is there to describe this future happiness, than by removing from it such defects, as fill all temporal things with encombrances? One days journey more let us add to our former discovery; that the glorious beauty of these new Heavens and Earth may both enflame our own hearts, and kindle an holy Fire in others, to desire it. This present world is troubled with three diseases; a Contagion, a Consumption, and a Palsy. The *Righteousness* that dwells in this new World, as it is out of the reach and danger of these distempers, so it is diametrically opposed to them. First, Contagion or Infection, as in the pestilent Fever, is full of spots: but *Righteousness* is most pure. Secondly, the Consumption is a pining away, and languishing into death: but *Righteousness is immortal*. Thirdly, the Palsy is a shaking grief; they that are troubled with it, can hold nothing steddily: but *Righteousness* is constant, inflexible, unalterable, and endures forever. Thus by the present sickness of the old world, we may guess of the death of the new

1. This world is infected, yea, infection it self. Take it metaphorically, and what find we in it but infection? Our evil deeds infect by their example: our evil words infect, by their persuasion: our looks infect, by their allurements: we breathe nothing but infection. Materially, this earth soils us: in Summer we are soiled with dust, in Winter with dirt. These be those *Inquinamenta mundi*, which we are evermore rubbing, or brushing, or washing, or wiping off. There is nothing in this lower region, but it is subject to soil: the very earth it self is a soil: our land we call the soil; How can it then but soil us? Nothing undefiled below: what ever it is, where ever it is, it must needs savor of the nature of the soil. All foul, all blemished here: but in that new World *dwells Righteousness*; a pure and sincere being, without any foreign mixture: *an Inheritance undefiled*, not capable of defilement. Nothing can come in to soil it. *Into that City shall enter no unclean thing*: all uncleanness shall be kept out forever. We would have all things clean here below; we cannot: we desire to have clean houses, clean ways, clean diet, and clean apparel. O how sweet will it be to *dwell with Righteousness* in those new Heavens, where all things are clean! Chrystals and Diamonds, nay the Firmament and Stars be not now so pure. That same *Galaxie* or milken way, a bright circle of the Sky, which the Poets imagined to be a walk for their gods and goddesses in Summer evenings; but Philosophy better says, is caused by the reflection of stars: it is but wan and duskish in comparison of the diaphanous clarity of all things in this new Kingdom.

2. This World is in a Consumption; the vital parts of it are corrupted. The best estate of things doth not hold long: and if the substance remains, yet the luster is gone: and the first symptom or degree to a Consumption in a man, is the losing of his color. *The glory of all flesh is but as the flower of the grass*: Grass, that's for the substance; Flower, that's the beauty of it. The Grass it self lasts not long, but the Flower of the Grass, nothing so long as the Grass it self. *Helen* outlived her fairness, *David* his strength. Let no blasting change the flower, no canker

eat it, no beast tread it down with his foot; yet of it self will it fall off, and leave the stalk standing. The Rose will *marcere*, and the Violet *livere*, of themselves; though no violence be done to them: the one will fade, the other wax pale and wanne. A flourishing estate is not kept long; either by the flowers that are worn, or by us that wear them. Were the things of this World clean, yet take them at their best, they are fading. Every year flowers and leaves too fall off; till the Spring comes and revives them. Of many things the substances themselves fade; and of this fading we all complain. Or if they fade not of themselves, to us they do. We are hungry, and we eat; yet even that fades; and we are as weary of our fullness, as we were of our fasting. We are weary, and we rest; yet even that fades; and we grow as weary of our rest, as ever we were of our weariness.

There is a melting tabe upon all temporary things: but *Righteonesse*, the householdstuffe of this new Mansion, knows no Consumption. Decay and death are the effects of sin: Above there is no sin, therefore no decay: no decay, therefore no death. The Roses and flowers that make up the garland of *Righteousness*, never can wither: The Pearls and Diamonds, and stones more precious, set in that *Crown of Righteousness*, can never be fullied. The songs of that triumph never cease. There is an eternal Spring; and as the glory is new to us at first, so old it cannot wax: it shall be new forever. As the shows made for the glory and state of some solemn day, are first seen of vulgar eyes, before they arrive at their sight for whom they were ordained. So the honor and bravery of this Earth is more in the spectators, than in the spectacle; more in the lookers on, than in the persons that wear it. Say they are gallant shows, yet but shows, transient things, Pageants wherewith the eye is soon glutted. After three or four times beholding them, they grow old and stale, and we look upon them with an idle and careless eye. But the glory of these new Heavens, the splendor of *Righteousness*, those true and substantial honors, as they are ever permanent, so they are ever new: as they are never fading, so never cloying: there is infinite variety, satiety none at all. Of vanity we soon surfeit grow weary and loath it: but the joys of *Righteousness* will be as everlasting in our desires, as they are in their own sweetness.

3. The things of this World are taken with a Palsy; so shaking, that their joints cannot hold together. There is nothing certain, nothing steady: nor can we be more certain of anything among them, than of the uncertainty of them. They tumble daily from man to man: one man's inheritance shakes into another man's purchase. From them that have riches, to them that are covetous, there is a continual shaking. Much wealth is escheated for want of heirs; or confiscated for some offenses; or rioted and made away by unthriftiness; or consumed with Fire, or drowned with Water: many a fair patrimony falls to the ground. *Seges ubi Troia; yea, ubi oppidum, aqua.* Or if riches be not taken from us, yet we are taken from them; which comes all to one pass. The choice is not great, whether I lose my servant, or my servant loseth me: either way he may be masterlesse, and I without a servant. Such a Palsy possesseth all secular things! Do we not find it true by proof daily? When we feel the pulse of nature, by the hand of time, do we not complain that it is sick of a Palsy? Yet even in this unfaithfulness of the creatures, there is a kind of faithfulness to us: they are our friends, in telling us their own fickleness. As the Mechanicke that had a parcel of rich stuff delivered to him, to make up a curious garment; told his Customer plainly, that for a small matter given

him in courtesy, he would save him a great deal of monie: Put it to another, quoth he, that hath more skill; for if you trust me with the making of it, I shall certainly spoil it. So when we are about to place our confidence in worldly things; they tell us really, experimentally, the down-right truth: We are fickle creatures, and have paralytic and trembling hands, that can hold nothing steddily for you: Set your minds upon heavenly things: they are constant to you. Trust us with nothing, but what you give for lost, and mean to be deceived of: This is plain dealing. *Not unto us, say they, not unto us, but to the Lord give your hearts and confidence. Charge them that are rich in this world, that they put not their trust in uncertain riches.* Not only doth God charge *Paul*, to charge *Timothy* to charge us; but even the creatures themselves do charge us, not to put our trust in their unstableness. They will not suffer us to set up our rest in them; not in anything below: but they force us upon the Creator of all; who hath provided an Inheritance for us, out of all danger; whereof we shall never be disseized: Gold that shall never be embased by any bad mixture: a Crown without cares, without rivals, without envy, without end: There is a Treasure worth our heatrs.

It is an Inheritance, and all shall inherit; yet without prejudice to the right Heir; Christ. There shall be no wrong done, by Him to us, or by us to Him. Earthly inheritances are divided oftentimes with much inequality: and the privilege of Primogeniture stretcheth farther in many places, than it did among the ancient Jews: so that *Minor servit majori*. One carries it from all, and the rest go without: or, if they have any share, the patrimony of the eldest by so much is the less. In this new World it is not so: all the sons of God are heirs, none underlings: and not heirs under wardship and hope, but possessive inheritors: and not inheritors of a small pittance of land, but of a Kingdom: and that not of a temporary kingdom, subject to domestical treasons, or foreign invasions: no murmuring, no conspiracy, no mutiny shall disturb this Kingdom. There may be *dispar gloria singulorum*, yet there is *communis laetitia omnium*. All shall have the same glory, though not the same degree of glory. It is of the nature of light, and such spiritual things; which he *Omnibus una, and Singulis tota*. So it is in sounds and smells: Let there be a thousand together, when the bells ring; and they hear all alike. Let there be multitudes in a garden of flowers, and everyone smells as much sweetness, as if there were no more but himself. There is but one Heaven, and what room soever we have in it, we shall find peace without trouble, joy without sorrow, glory without envy, and pleasure without end.

1. For the application! If we would *dwell* with *Righteousness*, first, let *Righteousness* dwell with us: if we with that in the new World, that with us in the old. Many would dwell in Heaven, but they have no mind to *Righteousness*. We have three lives: *Vitae*, here; *Famae*, when we are dead: and *Gloriae*, in Heaven: but there is a fourth, which is the life of all these lives; *Iustitiae*, the life of grace and *Righteousness*: without which, not only our bodies shall rot in the dust, but even our memories shall stink above ground, and our souls perish in the lowest pit. *Righteousness* is life indeed. But doth *Righteousness* dwell with us? Where, O where shall we find it? If we look for it in the county; there it is ignorance and superstition: If in the city, there it is fraud and oppression: If in the Court, there it is pride and affectation. But you will say, it dwells in our hearts: Who can tell that? In men's lives we do not see it; only in their lips we hear it. So then *Righteousness* is hard driven for habitation; when it can be admitted

no farther than the mouth, and have no other dwelling than in the lips. Into the chamber of our hearts it may not come: in the hall of conversation it is not seen: only we allow it a little residence in the door of our lips: a lip-righteousness; that's all. It is in many men's courses or lives, as in some discourses or treatises: we can see no fruit for leaves, nor matter for words. But I remember what answer a Statesman made to a frivolous petition: I may divide, saith he, your petition into two parts; Matter and Words: now your matter is naught; and with me, assure yourself, your words shall not carry it. There be two things respectible in a Christian; his Life, and his Profession: and if his life be naught, let him never think that his profession shall carry it out with God.

Who shall ascend into the Hill of the Lord, or who shall stand in his holy place? He that hath clean hands, and a pure heart, &c. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. We must get Righteousness to dwell with us, or never look to dwell with Righteousness. If we do not entertain it here, it will reject us there. When Mercy and Truth have met together; and Righteousness and peace have kissed each other. Then shall Truth spring out of the earth, and Righteousness shall look down from Heaven. But alas, Terras Astraera reliquit: those holy-days be gone: we are nothing less than righteous. When we read the Volumes of the Fathers, we would think they did nothing else but write: when we consider their devotions, we might think they did nothing else but pray. But coming to these our days, and marking the backs of men and women, we may well think they study nothing but pride: observing their full tables, that they mind nothing but excess and intemperance: looking upon their lives, that they regard nothing but sins: and mind no such thing as Righteousness.

2. The hope of this future life sweetens all the bitterness of the present. There is nothing that so troubles a good heart, as sin: To be rid of sin, it holds a great happiness. All the epithites and attributes of this world, cannot make up so full a grievance, as this one; that it is *sinful*. When we have called it, as it is, a vain world, a false world, an unquiet world, a miserable world; one would think we had said enough to disgrace it, and to make it loathed. But they all come short of this; a sinful world, a wicked world: when we have said that, we have indeed hit it right: that alone is sufficient to make it detestable. Let us examine our own hearts, if ever one drop of remorse hath entered into them; whether we would not have given all the world, yea, even our own life, to be sure of the forgiveness of one sin that troubles us. And yet that being forgiven, and our heavenly Father pacified by the blood of his Son, drying up our penitent tears with the beams of mercy; after all this, we are apt to fall into new sin, and again to trouble Heaven and Earth. O what peace can there be in the region of sin? But in this new World there shall dwell *Righteousness*; and her inseparable companions, Peace, Joy, Glory, Happiness, and eternal Life. *Come ye blessed of my Father, inherit the Kingdom prepared for you:* The hearing of which words in the the end, shall make us blessed without end. Amen.

2 PET. 3.14.

Wherefore (beloved) seeing that ye look for such things, be diligent that you may be found of him in peace, without spot, and blameless.

There are two especial motives to bring us into the way of goodness: the bitterness of this life, which we feel; and the sweetness of the future life, which we expect. For the former, howsoever some besorted Earth-dwellers have deified this World, and call it by no meaner a title than their god, and their maker; yet they shall find it rather a destroyer. There be diverse kinds of makers, in an abusive sense: So drunkenness makes Beasts; that's a kind of maker: so pride makes Devils; that's another maker. The Devil made sin; he is a maker too: Sin made death; that is a maker too: Death made destruction; and hath a stroke in making also. But all these makers be properly unmakers, marrers; destroyers. So we use to say, that wealth makes a man: but what does it make him? It may make him proud, it may make him licentious, it may make him a fool, a sinner, sewell for the fire of Hell: it can never make him a man, much less a Saint. The way for a man to have the world his friend, is not to be friends with it. Men are naturally friends to their friends, and enemies to their enemies: But the cross humorous, and pevish world is his enemies friend, and his friends enemy. *Insequeris? fugio: fugis? Insequor.* Scorn it, and it will woo thee: love it, and it will undo thee. But is not the world kind to the covetous or voluptuous man, her darling, the worldling? Yes, as *Dalilae* was to *Sampson*, or *Iael* to *Sisera*: she will cut his throat in kindness, and for pure love send his soul to Hell. But to the poor man that despiseth it, it is indeed a friend, and a means to help him unto blessedness: in the same sense that the law is said to help a man to salvation, or righteousness. For the Law shows him that he hath no righteousness of his own; and so occasions him to seek it where it may be found, which is only in Christ. So the world shows him that it hath no happiness of its own; and therefore sends him to seek it in this new world; there he is sure to find it. And that is the other motive. In heaven there is a constant and eternal fullness of joy: therefore *Sursum corda*, thither let us lift up our hearts. *Wherefore beloved, seeing that, &c.*

Generally in the words, we have an insinuation, and an injunction; a matter granted, and a charge imposed. In the insinuation, there is a word of tender affection; *Beloved*: and a word of charitable persuasion: *Ye do look for these things.* upon this ground of encouragement is the rest of this Text and charge built: This is the *Propter quod* of all that follows. First let me dispatch these two, before I come to the distribution of the rest.

Beloved.] There is no better cognizance of Christ's servants than love: there is no love but wisheth good to the person loved: there is no such good to any person, as to be saved. Thus our Apostle expresseth his love to us, by persuading us to diligence in the great business of our salvation. All affections are radicated in love: there is a fear to lose, and that fear is grounded on love, there is a desire to enjoy, and that desire is love: there is a sorrow for parting, and that sorrow proceeds from love. *Mary* wept for their *Abstulerunt Dominum*; and this was a *Dilexit multum*. Christ was all love: not a word he spake, not an action he did, not a passion he suffered, but was an argument, a character of his love. When he complained of the heaviness of his soul, *Non hoc fecit stupor, sed amor: nec amissus erat animus, sed submissus.* He opened the windows of his body, that through them we might see the love that was in his heart. He brought love, he bought love, he exercised love, he bequeathed love, he is love. As the Jews said of *Esdras*, that if knowledge had put out her candle, at his brain she might light it: so if all our love were extinguished, yet at the love of Christ we might easily re-ignite it.

Here is the fire, but where is the *victima*, the sacrifice, our practiall charity? We say, charity begins at home, but Christ's charity began abroad: to show love to us, he neglected to love himself. But our love will neither begin at home, nor abroad: neither at his nor our own fire. *Love is the fulfilling of the Law*; and the want of it is the transgression of the Law. We complain that the Papists rob God of one commandment: but he that wants love, robs him of all; and so commits the worst sacrilege.

There is too little of this love in the world: Lustful love there is enough, too much, but charitable love is very scant. To that question, *Lovest thou me?* We answer readily with *Peter*, yes, *Lord I love thee*: But to that other question, *If thou lovest me*, what wilt thou do for me? we are dumb: or if our lips make a fair promise, yet our hands will fail in the performance. Some men indeed at sometimes will be beneficial; that at most times they may be injurious. Their love is like the laughter of *Apollo*, who was said to smile *semel in anno*. Such is most men's love to their Pastor, that they will spend ten times as much in law to maintain wrong, as they will give him by way of right. It was a byword; Love and a weapon will kill any man: the worlds love is joined with a weapon; it dwells at the swords point: you shall sooner feel it cold at your heart, than warm in your kitchen. Witness these bloody days, so full of desperate homicides; as if violence would leave nature nothing to do. The mercenary soldier can hardly be justified; for when he puts on his armor, he puts off his charity, and only fights for money. This is *Vti robore contra eum qui dedit*. When *Moses* saw the Egyptian smiting the Hebrew, he smote the Egyptian; we may smite our enemies to help our brethren; but when we find our brethren quarrelling, and say to one of them, *Why smitest thou my brother?* he is ready to reply, *Who made thee a Judge?* But for us that are tied together by so many bonds; of nature; nation, grace, neighbourhood; upon every flight occasion to be vexing and wounding one another; here is a love that fills the channells with blood: we may truly say, This love lies a bleeding. *Miles ornatus, & cives armatus*; a curious and spruce soldier, and a furious and rough Citizen, are two of the worst fights.

There is store of love in the world, but it is naught. There is a love to other men's wives, and it is adultery or wantonness: a love to other men's goods, and it is rapacity or covetousness: a love to other men's bloods, and it is murder and revenge: a love to other men's honors and places, and it is envy and ambition. As the Pharisaical Jews had a grammaticall devotion, so we have a bastard dilection. But for that love which is the true borne child of goodness; charity to men's persons, to their estates, to their lives, to their names, to their souls; alas it is an *Individuum vagum*: it is dead in the cold, and buried in the grave of uncharitableness. So that now to preach charity, or to persuade men to be in love with love, is but our oration at the end of a funeral Sermon; which is to go on a dead man's errand. As water is of divers colors in diverse places: in divers places: in the Sea it is green, in puddles black, against rocks foamy, among green herbs clear: So love is according to her different objects: when it affects carnal beauty, it is concupiscence; when riches, it is covetousness; when honor, it is ambition; when any sin, it is malice. It is discoloured according to those sensual things, upon which it reflects. But let it be set upon goodness, upon God himself, and such things as are *in ordine ad Deum*, in relation to him; as the welfare of the Church, of the state, of ourselves, of our neighbors; it is then clear and perfect: no crystal so diaphanous, no flower

so sweet and lovely, as charity. Then in the heart it is compassion, in the eye pity, in the tongue comfort, in the hand beneficence.

If there be love in the Pastor, he will feed his people: if there be love in the people, they will not wrong their Pastor. There is indeed a kind of love in this City to Preachers; but generally it is shown to those voluntaries, that will content themselves with the pay of a benevolence, and graze on the commons. But if he once require his own several, and challenge a proper maintenance by right; though he were an Angel of God, they would abhor him. But it is not *Quid dabis?* what wilt thou give? But *Quid debes, what didst thou owe?* First, pay thy debts and just dues; then talk of a benevolence, and work of supererogation. It is far more fit that the Preacher should receive what God gives him, than stand to the people's courtesy: which as it is not honorable for the Priest, so nor is it safe for the people: for then he must square out his positions according to their dispositions; and not dare to speak to the full extent of his conscience: for fear least by displeasing his Auditory, he should loose his Salary; and where is he then? Most of our Patrons are worse; for they love a Divine, as the Usurer loves an unthrift heir; that he may suck his estate, and squeeze him, and leave him nothing. The Church at first chose lay men for their Patrons; and now those Patrons have made Churchmen their slaves. In the council of Carthage, some eminent men were chosen to defend the Church against Pagans; they were ordained to oppose the tyranny of others: now they are the worst tyrants to it themselves. O where is charity? It is our prayer frequently, *From envy, hatred and malice, and from all uncharitableness, good Lord deliver us.* Surely there is more included than some men suddenly think on: we may thus enlarge it in our thoughts: From quarrelling swaggerers, from biting usurers, from litigious neighbors, from seditious lawyers, from corrupt justicers, from simoniacall Patrons, from political Church-robbers, from costive engrossers, from all oppressors, and from all their uncharitableness, *Good Lord deliver us.* Let each one be the others *Beloved*, Let God be the *Beloved* of us all, that we all may be the *Beloved* of God in his only *Beloved* Son, JESUS CHRIST.

Seeing that ye look for such things. This is the second branch of the insinuation; wherein he presumes of their well disposedness towards it.

1. *Expectation* is an action of hope, and hope is not without some ground. *Blessed be God, who hath begotten us again to a lively hope, and to an Inheritance incorruptible, reserved in Heaven for us.* *Generavit*, He begat us once in the first *Adam*, to this life: but this being corrupted, *Regeneravit*, He begat us again in the second *Adam*, to the hope of a better. This act of regenerating is doubly determined: to hope first, then to the Inheritance: to hope in the state of grace, to inheritance in the state of glory. This is no dead hope, but *lively*: they that are begotten, are begotten to life; this is somewhat. Yea, to an *Inheritance*, which is more: for all that are begotten, are not begotten to inherit. Poor men's children, younger brothers, are begotten; but where is the Inheritance? Yet in Inheritances there is some odds: one may be better than another: this is the best of all. And if this were in our old world we would suspect some encombrances: but it is in the new, in Heaven, and there kept. Earth could not keep it: here it were in hazard to be lost every moment: It would go the same way, Paradise went: but there it is safe. These, and there be the things we should *look for*: But do we? Our wants,

our wanton desires find us *looking* work enough all our lives long; but our looking fails us in the *modo*, and *ubi*. *Seek the things that are above*. So we do; but it is ambitious *supra*: we would be above one another, in honor, favor, and power. There be high places, which we would not have taken away; but offer in them, and offer for them too, rather than go without them. But such things are too low and base: our Expectation should be higher, above the hills; higher yet, above the clouds; yea, higher yet, beyond our sight, even above the Heavens: there we are right.

2. *Expectation* is a fervent desire of having. *The earnest Expectation of the Creature waiteth for the manifestation of the Sons of God*. Do we thus *look for* it, that we long to enjoy it? No, we are so taken up with worldly things, and with looking upon them, that we have no mind to heavenly things: no looking after them. The possession of the vanity we have, thrusts out the expectation of the felicity we might have. But who does not desire the glory of this new World? Some do not believe it, therefore never desire it: some believe it, but never mind it: others desire it, but not yet: they would have a large share of this world before it. Most men are content to embrace it, but they will take no pains for it, nor seek the way to it. We have fat desires, but lean endeavors: as *C. Flaminius* played upon *Philoxomenes*; that he had *Pulchras manus, & pulchra crura; sed ventrem non habuit*: he had goodly arms, and strong thighs, but he had no belly. He meant that *Philoxomenes* had brave and valiant Soldiers, fair Troupes of Horse and foot, but no money, to pay them. It may be inverted upon us: for we are all belly, full of appetite and desire to happiness; but we have neither hands nor feet; we will not move nor labor to attain this happiness. If death do but offer to prefer us to it, we will none we thank him: nay, we refuse him with deprecations, and fortify ourselves against him with antidotes and preservatives. Where is our desire of Heaven, when we rather die *Necessitatis vinculo, quàm voluntatis obsequio*? Instead of *looking for* it, we look from it: and then only pretend a faint desire to it, when we can make no other shift, but that we must needs venture on it.

3. There is an *Expectation* of fear. *There remains a fearful looking for of Judgment*. So the timorous Traveler looks for the Thief: so the conscious Malefactor looks for the coming of the Judge; but had rather he would never come. There is an *Expectation* of hope: *I looked for thy saving health*. So in the pangs and sickness of our bodies, we look for ease: so in the agonies and sorrows of our souls, we look for comfort. There is an *Expectation* of desire; *My soul thirsteth for God, even for the living God*. We give many a look toward the thing that we love: the chaste Spouse is still looking for her Bridegroom. There is an *Expectation* of Faith: *So Abraham looked for a City which hath a foundation, whose Builder and Maker is God*. Our conversation is in Heaven, *Whence we look for the coming of our Lord Jesus*. A Merchant in a foreign country, that hath wife and children at home, fixeth all his cares, employeth all his endeavors, to confirm an estate to himself, not where he is, but in the place whence he came, and where he desires to be. We make use of spectacles, to succor our eyes in reading: yet we take no pleasure in looking upon the spectacles, but upon the object which is presented through them, and which they help us more clearly to behold. All temporal things are but spectacles, through which we look at the joys of Heaven.

Lastly, besides all these, the expectation of our eyes, of our desires of our hearts, there is also an expectation of our hands: when our profession and our conversation speak all one language; that we earnestly endeavor to be saved. This is the right *looking for* it; and when either of these part, we take the wrong way, and our souls will miss of their desired end. It is well, *quando ea petimus, quae appetimus*: prayer is good and necessary; and without this constant devotion, we shall never see the glory of these new Heavens. But if we do not join *Orationem* and *Operationem*, prayer and endeavor together, we shall no more get to the new *Jerusalem*, than our bodies can from one place to another without motion or transportation. There is an heresy in faith, which believes a lie: and there is an heresy in manners, which causeth a lie to be believed. The Devil persuades men, that Christ's death shall save them, though they live not such a life as he hath commanded them. This is a *strong delusion, that they should believe a lie*: and that is a lie which sensual men believe. Hypocrites with their fair profession, make a show of going to Heaven, though Hell it self be in their hearts: and this is a lie which ignorant men believe. Either of these lies, passive or active, the one which sinners receive, the other which they make is enough to send them to *the father of lies*. But as we *look for* that we would have, so let us strive to have that we *look for*: our eyes, hands, hearts, and all must be employed about this weighty business. Then have we *Correctum*, when *Cor erectum*; then pure eyes, when they rest upon none but pure objects; then clean hands, when they meddle only with clean actions. Then indeed are our souls in the way to glory, when they are set forwards by the works of grace. Then may we *look for* these new Heavens, then do these new Heavens look for us; and the blessed renewer and purchaser of both bring us all together.

Wherefore seeing that, &c.] This is *Axis & Cardo*: the very point upon which the whole Text turneth. It is as it were a *Copula* between Heaven and Earth; an argument to win us, a ligament to unite us. We *look for* a glorious place, *wherefore* let us be gracious men. Joy and honor is our expectation, *wherefore* let holiness and innocence take up our conversation. We hope to have an inheritance in that world, wherein dwelleth righteousness: *wherefore* righteousness looks to have her habitation in us, while we dwell here. This is the sum of all; which I should press in general, before I come to express in particular.

Let *Righteousness* dwell in us; that is the substance of this verse: Oh that it were granted in all our hearts. If you ask, what is *righteousness*? you have it here described to be *undefilednesse, unblameableness, and peaceableness*. In these consist righteousness, and that righteousness must now dwell in us, if we look to dwell in those Heavens, *wherein dwelleth righteousness*. Indeed Christ is *The Lord our righteousness*: let him dwell in us, and then we shall be sure of righteousness. Let us hear the end of all: Through this righteous and holy life, *without spot and blameless*, God will be won to dwell with us, which is the perfection of this life: and we shall be admitted to dwell with him, which is the last and highest perfection of the life to come. For with whomsoever Christ vouchsafes to dwell here, they shall dwell with him there. He sends down his grace to us, that he may dwell with us below: he will advance us to his glory, that we may dwell with him above.

I have done with the general scope of the Text; which persuades us to a pious and sanctified life here, by the hope and expectation we have of dwelling in the new Heavens hereafter. I come now to the particulars; in the handling whereof, I shall desire pardon for the prolixity: the profit (I hope) will make amends for the length of my discourse. If I have not run over things with a brief dexterity; yet (I am confident) with an honest sincerity. Nor would the ampleness of the argument bear with a quick dispatch. The Scripture is like a house of many rooms, that hath many doors; and those doors have their several locks, and those locks require their own proper keys, to let in our understandings to the view of those hidden treasures. So therefore I would, if I were able, distribute a Text, as our blessed Savior did the *loaves*, when he commanded the broken remainder to be gathered up; that not a syllable might be lost. All places of holy writ are not only to be examined *secundum sonum*, according to the literal word; but *secundum sensum*, according to the mystical sense.

Be diligent that ye may be found of him in peace, without spot and blameless. This the Apostle makes the use of his former doctrine, the application of all. Wherein we have four dependencies, like so many links of one chain. First, here is an industry required; *Be diligent*. Secondly, the object of that industry, which is innocence or holiness: *without spot and blameless*. Thirdly, the end of that object, that we may so *be found of the Judge* in that day. Fourthly, the blessedness of that end, to be found of him *in peace*; that is in his love and favor. First, there is no remedy, but we must *be found*. Secondly, there is no comfort for us, if we be not found *in peace*. Thirdly, we cannot be found in peace without an *unspotted* innocence. Fourthly, and we shall never be *without spot and blameless*, unless we be very *diligent* so to keep ourselves.

Be diligent: 〈 in non-Latin alphabet 〉 : this some render, *Satagite*: which they would have to signify more than a sufficiency of doing; even a vehemency of action. As *Quintilian* relates of *Manlius Sura*; who was so nimble and expedite in a design, that *Afer* said of him; *non agere, sed satagere*. They take it for some anxiety and distraction about the difficulty of an enterprise: *Cum non solummodo agerentur, sed & angerentur sollicitudine*. They stretch it very far, and for my part, I would not shorten or restrain the acceptance of it, in this place, and in this matter: being a business of such consequence, that our eternal life lies upon it. Be as careful as you can; and all little enough: we can never be too diligent in the work of our salvation. Morally we may be *Over-just*, and press justice so hard, till it grow rank rigor. We may be over-zealous, till our anger against the errors and infirmities of others, become cruelty to their persons. We may be over-patient, till injury grows insolent, and oppressors make use of our insensibleness. We may be over-merciful, and wrong many innocents by favoring one malefactor. But we can never be over-good, nor over-holy, nor over-*diligent* in our care to be saved. We will never say of such men, with that Heathen: *Non amo nimium diligentes*, Though we strive never so hard to enter, we shall find the gate of Heaven strait enough. Run we never so fast; we are in danger of being cast behind, or coming short.

Be diligent. The other reddition is *Studete*: the former makes it a work of the hand, this of the head: there it is labor, here affection: in both an earnest endeavor. Study is a busy intention of the mind, a searching of the spirit. *Scopebam spiritum meum: I communed with mine own heart,*

and my spirit made diligent search. So that one referreth to action; *Satagite*: the other to affection, *Studete*. There be two works that argue spirit and life to be in us; motion and sense. In the *Agite*, there is motion; in the *Studete*, sense. There is *motus laesus* in them that labor not, and *Sensus laesus* in them that mind not. We must both *Satagenda studere*, and *Studenda satagere*; mind what we are to do, and do what we mind. Both together; one is little worth without the other. There be many that will *Satagere*, find themselves work enough, though they have no thanks for their labor. So *Martha* was troubled about many things, but she neglected the necessary one. So *Peter* undertook enough to save his Master, though thereby he had lost himself. Here was *Satagere*, too much; but without a *Studere*; no knowledge to guide it right.

There be others that have their *Studere*, their knowledge in some good measure; but at the *Satagere* they are quite out. *Sapiunt quae caeli, rapiunt quae terra*. They have competent science, but are the worst doers in a Country. Less of their study, and more of their practice would do better. *Pariter intelligent nobiscum, pariter non diligunt*. They understand something of this future blessedness, but they are coldly affected with it. But *Studete* and *Satagite* would be kept together. For as in a natural body, it fares between the head and the stomach: a rheumatic head spoils the stomach with distillations; and a distempered crude stomach fills the head with raw vapors: *in vicem laedunt*. So an erring mind misguides the endeavor, and a wrong endeavor puts the mind out of frame. If there want a *Studeie*, a mind to Heaven; our *Satagere* or endeavor will tend to the worse: If there want a *Satagere*, the endeavor of a good life to come thither, our *Studere* or contemplation of it is to no purpose. The *Studere* of the head, without the *Agere* of the hand, will not stir a foot: The *Agere* of the hand without the *Studere* of the head and heart, will move, but out of the way: better sit still. Put them both together in their joint offices, and then give them as much *diligence* as may be.

But herein alas, our *diligence* flagges. A runagate son, leaving his father, and living in foreign Countries, was brought to want: and finding little charity among strangers, he was driven to work for sustenance. Industry brought in gains, and the sweetness of gains whetted on industry: soon he grew rich, became a Merchant, and dealt in traffic with diverse Nations: and, among the rest, with some of that Nation wherein his father lived. Hearing news how potent and opulent his father was grown; of his wealth and authority in the city, he resolves to steer his course thitherward. Four businesses he puts in his head: One was to congratulate with his friends and allies, another to be merry with his old companions, the third, to gather up his debts, the last and principal, to be reconciled to his father. Being arrived there, he follows his three former employments close; he fails in none of them: but these did so wholly take up his time, that he quite forgot the main, the reconciliation to his father. The Mariners on a sudden call a-bord, the Tide tarries no man; presently he must take ship, and so leaves that business utterly undone. We are all strangers upon Earth, our Father is the Almighty King of Heaven: we are charged but with four businesses here. First, Honestly to provide for ourselves and our families. Secondly, To perform all just duties to our neighbors. Thirdly, to solace our hearts with the sober and thankful use of God's Creatures. Fourthly, chiefly of all, to serve our Maker in all holy obedience, to acknowledge our sins with humble penitence, to get his pardon through the merits of his Son *Jesus*, and to make sure our inheritance in these

new Heavens. We are *diligent* in the rest; we heap up riches, we sate ourselves with pleasures, we are indulgent to our bodies: But for the matter of most moment, the pleasing of our God, and the salvation of our souls, we are as negligent, as if they were things not concerning us. Death calls us a-board, carries us away in his deep bottom; and the main business we came for, is left uneffected. when we truly examine our life, the whole course of it to this day, do we not find this true? We cannot but confess it, let us also amend it: and what ever become of our riches, of our pleasures, of our bodies, let us be *diligent* to save our souls.

Be diligent: to make up the composition of *diligence* there must go three ingredients; vigilancy, laboriousnesse, and speed: where either of these is wanting, there is no true *diligence*.

1 There is no right study without some watchfulness: *be diligent*, must needs include, be vigilant. *Awake thou that sleepest, and Christ shall give thee light.* They that be called into Christ, and yet live in sin, are sleepers. *They that sleep, sleep in the night.* But our day is broken, why then do we sleep? When the Sun is once up, all good husbands think of rising. The slumber of the body and soul are not much unlike. First, when the body is a-sleep, the senses have done working: the eyes are closed, and suspend the act of seeing. In this spiritual slumber, sinners do not hear God's Word, nor see his Sacraments, nor feel his grace and comforts. We do not say they cannot; but we are sure they do not. Secondly, in sleep there is an interruption of the working of the animal faculties: So there is a suspension of graces powerful operation in the soul, during this spiritual slumber. Charity is cold, Faith benumbed, Zeal obstupified; neither Patience, nor Temperance awake. Thirdly, the ascending of vapors from the stomach, causeth sleep: so worldly thoughts in a covetous heart, hinder the influences of God's Spirit. Spiritual sleep is more dangerous than corporal: this only hinders some actions of mortal life: that robs us of our prayers, meditations, repentance, and things that conduce to our salvation, it borders upon death: when the Divine should preach, he sleeps: when the Magistrate should do justice, he sleeps: when the rich man should show mercy, and hear the complaints of the poor, widows and Orphans, he is fast a-sleep. Call you this *diligence*? Indeed it is so in one acception, even a *diligent* course to perdition.

2. The endeavor to be saved, is no easy task: it will require some labor. It is not wickedness glossed over with a fair pretence or profession, as Popery is, but Atheism dipt in the colors of religion. It is not like the trade of usury, to sit still and receive money. Nor a walking in some pleasant Gallery; where that Epicure spent his time, as if he had been hired to do errands from picture to picture. It is not a tumbling upon Roses and Violets, Like the old *Sibarites*, or our new Libertines; that know no felicity but delicacy, nor other Heaven than sensuality. No, but Heaven is the reward of labor: no labor, no reward. *I exercise myself always to have a good conscience, saith Paul.* Idleness is allowed to no man, no not to the great man. *Quo major sum, magis laboro.* And as bodies inclined to be fat, had need of most exercise: so men that have the world coming too fast upon them, and are in great danger to be rich, should be most busy in the works of charity. *If riches increase, set not thy heart upon them.* If they increase: there is not so much danger till then. S. Paul knew that *Nothing could separate*

him from the love of God in Christ: yet who wasin labors more abundant? *Nullus labor durus, quo gloria aeternitatis acquiritur.* Refuse no work for such a reward; we go to Heaven as Paul went to Rome; when they were glad to row for their lives, to throw their goods over-bord with their own hands; and yet when we are got a-shore, think it a saving voiage.

The Wicked take pains to do mischief: as an able Beggar creeps on his hands and knees in the mire, to get money. Ask the Covetous, whether it be notin vain, *that he riseth so early, and so late takes rest.* Ask the proud Popinjay, that, like to the fantastical Builder, *Diruit, aedificat, mutat quadrata rotundis;* is still dressing and undressing, changing tires, yea, changing colors, turning pale into red; and she never out of exercise. As it was said of Cain,*Erat aedificans,* he did never finish: so of her, *Est adornans,* she hath never done. Ask the Ambitious, whether withlofty eyes, and an haughty heart, *he does not exercise himself in matters too high for him.* Ask the pragmatistical Censurers of other men's labors; and there is some labor in that too. Howsoever it was the Philosophers answer to that question; What is the easiest thing in the world? To find fault: yet the wits of this age make it their exercise. There is no vanity without weariness: and that which the flesh accounteth her greatest pleasure, is accompanied with labor. Let us run so much the faster, as we run for a better prize. It is a shame that voluptuous men should contend harder for this old earth, than we for that new Heaven. Reward is the encouragement of labor: now the greater reward challengeth the greater labor: We must all confess, that our reward is better:*For he that soweth to the flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.* The ends are divers, the ways are divers, the pains is much at one.

Heat is the state of grace, Coldnesse the state of sin, Lukewarmness *medium obtinet:* It neither ebbs nor flows, but is just standing water.*Sicut à frigore per teporem transitur ad calorem: ita à calore quoque per teporem reditur ad frigus.* The sweet and pure waters are ever in motion: but *aquae stagnantes* breed nothing but venomous and noxious things. Houses that are not inhabited, soon abound with Vermin. Grounds untilled, will be overrunne with weeds. Birds are taken while they sit, not so easily flying: and *dum morantur in nidis,* they moult and lose their feathers: idleness doth neither get nor save. What is profuseness and the wasting our estates, but the effect of negligence? Earth useth to comsume other men, but the prodigal heir consumes earth. He runs out of his wits first, then out of his patrimony: applauding himself in his witty riot, that though he should sell it for six pence, yet he should be no loser by it, for it never cost him a groat. But that a man should loosely squander away his eternal patrimony, and be so prodigal of the purchase of *Jesus Christ,* which cost Him no cheaper than his own heart-blood: *Ad quid perditio haec?* It hath been said, that of all crafts-men, Musicians were the happiest; because they did earn monie with making themselves merry: But to buy everlasting woe and pains, with the expense of a short merriment, is no less than extreme madness. There is a great deal of *diligence* in the world, a world of *diligence;* but it is all for the world. If men by chance think on Heaven, they think withal, that a very little *diligence* will bring them thither. But it will grieve them when it is too late, to find how they have deceived their own souls. The Laborers, not Loiterers, have the reward. The *Crown is laid up,* not for Cowards, but for Conquerers. There is *Corona miseriae,* which is worn below: but *Corona gloriae* is laid up, and you know for whom: even for those who have *fought a good fight.*

Bee diligent then, and in this point that you may be saved: yea, in this point of an holy life *be diligent*, and you shall be saved.

3. *Be diligent.*] As this implies more than a simple act of diligence; even an habit, which is a continued act: so it binds us to the present. It is a charge that does not only bind *semper*, but *ad semper*. It allows no dilation; not *Bee diligent* hereafter: no cessation, not *Be diligent* until such a day, and then give over: no interruption, not *Be diligent* sometimes, at other times take your liberty. But it imposeth a constant course, a perpetual practice of diligence upon us. Lingring is dangerous; especially where the days be short, and the ways not very fair. *Teach us to number our days*: Our life is called *Days*; for the Brevity, Clarity, Misery of them. First, for Brevity; the longest day will have a night: and *Qui numerat dotes, numerat dies*. Every day that does not abate our reckoning, increaseth it. Secondly, for Clarity; all works are seen in the day: we may sin *in tenebris*, by doing *opera tenebrarum*: but *the darkness and the light are all one to God*. A man that is in darkness, better sees another that is in the light; than he that is in the light, can discern him that is darkness. But on the contrary; God is in light, yet He plainly sees us in darkness: but we that are in darkness, cannot perceive Him being in light. Thirdly, for Trouble; the day is full of business: our work, we complain, is never at an end. There is no rest till night comes; then we fall asleep. Therefore let me pray; *Sit somnus meus, ut laboris, sic peccati cessatio: ne quid per somnia cogitem, quod te offendat, vel me polluat*. Death makes a stop of all; whether sin or trouble: it silenceth all tongues; both that which hath discoursed of the Sun and stars; and that which hath conversed with Fiends and Devils. Sleep is the image of death: Let me think therefore, *Longum somnum, somnum mortis; Lectum sepulchri, stramentum vermium, operimentum pulveris*. Let us do the work of Him that sent us while it is day; for in the night no man can work.

In the driving of a nail, we begin easily; but proceed to the redoubling of our blows: and the oftener we strike, the more is the nail fastened, and the harder to be drawn forth. In the same manner doth sin fortify it self in the soul: so that in our old age, when we grow weaker, the old man in us waxeth stronger: and the sin we are not able to do, we take pleasure to think. What madness is it to defer our amendment to such an unable estate; which is so far unfit to sustain those austere excercises, that both the conversion of a sinner, and convention of a Christian require, that it is scarce able to sustain it self? what caryer will lay the heaviest burden upon the weakest beast? will God accept of *the blind, lame, or sick for Sacrifice*? If He require the best of our substance, much more the entire substance of ourselves. Heaven and Hell are diametrically opposite; and the ways unto them are full contrary: if we travel altogether the way to Hell, is it possible that in the end of our journey, we should arrive at Heaven? I know it is impiety, to abridge either God's mercy, or his power: but when ever did he promise a happy death to a sinful life? Say that men should repent in their last hour, doth it not rather procede from fear, than from love? Or if it be from love, is it not rather the love of themselves, than of God? And what thanks shall they have, to forsake their sins, when they have no longer time to enjoy them? Such an advantage the Devil gathers by their delay; that if he can possess them all their life, he will hardly loose them at the hour of their death. I know that God never faileth in his Promise of receiving a sinner, whensoever he turneth to him: but whether this turning to God, when Men are

turning out of the World, be a true conversion or not; here is the doubt. *They returned not to the most high; they cried not unto him with their hearts, though they lay howling upon their beds.*

To die well is a long art, but we have no long time to learn it. Die (we know) we must all: all by the bond of necessity, the righteous by a willing surrender of their souls. Nor is death an easy passion; the very dissolution of the holy, is not without pains. *Si sit horribilis mors innocentis, quanto horribilior nocentis.* When impediments shall be multiplied, helps diminished, the distraction great, the inclination small, the leisure none: in this hurly-burly of businesses, pangs, assaults, vexations; where shall we get room for a preparation to die well? Shall a man in one days sickness, learn more cunning than he could in many years health? Dare we adventure to cross those Seas, without any fear, wherein so many Passengers have miscarried? whereof so many skillful Pilottes make a doubtful and fearful report? Christ died, that sin should die, and we might live: and shall we suffer that sin to live, which will make us die? look to thy Clock-house, the Time past, and be sorry for the mispence of it: to thy Storehouse, and dispose of thy temporal trash: to thy Closet-house, thy inward Conscience, and cleanse that by repentance. *Resipiscere* is but *Resapere*, a point of after-wit. To this Reason, Equity, Law, do bind thee: to this Heaven, Earth, and Hell, Life, and Death, Justice and Mercy, do partly invite, partly enforce, altogether call thee. Wilt thou still desperately persist in sin? The Devils sinned, having no example of Justice to restrain them: thou hast seen many examples of God's just vengeance upon sin; is not thy wickedness, in that respect worse than the Devils? For fear of human laws, thou dost moderate thy delights: and wilt thou not forbear one sinful pleasure for the love of God? A table of delicate meats is presented unto thee: but a friend tells thee in private; Take heed how you eat, for some of the dishes are poisoned: here thy discretion can bridle thine appetite, and thou wilt rather be content with homelyer fare, so it be wholesomer. The whole World is a Table spread full of pleasing daynties: the Prophets and Apostles tell us plainly, there is danger in tasting: we will not believe them, but eat and perish.

Why should we presumptuously sin against that Majesty, which is only able to pardon our sins? If we be persuaded of his mercy, we are ungrateful to offend him: If we doubt of his mercy, we are unwise to provoke him. If by his mercy we ever come to repentance, the longer we have been without it, the greater sorrow we shall find in it: for our sorrows, in some decree, must be answerable to our sins. Therefore, *Explora, Deplora, Implora.* *Explora*; try and examine thine heart: search out the secret sins that there lie sculking. *Deplora*; weep, mourn, lament for them. *Implora*, pray for mercy to pardon them, for grace to amend them. Let there be an *echo* resounding in the thickets of our hearts: *Seek ye my face: thy face O Lord, will I seek.* And as the echo never answers the voice so well, as where be ruins and ragged buildings: so doth sorrow best echo unto sin, where the heart is ruined and broken with afflictions. The waters stand in the valleys, and fill the furrows: the tears of repentance are found in the humble soul: you shall be sure of them in the fractures and breaches of a contrite heart. We weep, are those tears for our own sins, or for the sins of others? Take either of them, they have a large field to water. The two mid-wives that stifle the brattes of sin in us, are repentance and circumspection; and these are only available in their season. There is abundance of sorrow in Hell, but not one dram of comfort. You remember the story

of him, that being often reprov'd for his ungodly and vicious life, and exhorted to repentance, would still answer, that it was but saying three words at his death, and he was sure to be saved. Perhaps the three words he meant, were *Miserere mei Deus*, Lord have mercy on me. But one day riding over a bridge, his horse stumbled, and both were falling into the river: and in the article of that precipitation, he only cried, *Capiat omnia Diabolus*; Horse and Man, and all to the Devil: Three words he had, but not such as he should have had. He had been so familiar with the Devil all his life, that he thinks on none else at his death.

Worldly men let slip no advantage of gain, no occasion of getting riches: but Lord, how many opportunities of getting grace, and pardon for our sins, and of doing good works, pass by us without acceptance, without regard! *Alexander* having set his army in battle array, and finding a Soldier then mending his arms, cashiered him; saying that that was the time of dealing blows, not of preparing weapons. We use to bridle our horse before we ride, not in the midst of our race: If we do not reine in our passions before our dying time, they will scorn to be checked then. We have our season, and that season is in time, as the joint in a member: if you hit on the joint, you may easily divide: if on this side, or beyond, you shall not do it, or not do it so well. Delay, and diligence are incompatible things: the time is all; the main matter; and more ado ever about that, than the thing it self: of that let us take special care. It was not without great cause that our Savior complained of that point; *If thou known in this thy day the things which belong unto thy peace!* And so was fain to break off, the tears coming so fast, that he was not able to speak out, but to weep out the rest of the sentence. Those tears show what time is: they show that opportunity is a grace, even to have it: that it is a second grace to know it, but a third grace, and better than both the rest, to make good use of it.

Without spot and blameless.] Some would have these *duo nomina synonyma*: and indeed they are so in effect; *unum signantia*; they both tend to holiness of life: that is the main object of this diligence. But can there be such a perfection in this life? Some may be without *blame*; but is there any without *blemish*? The World doth *blame* some that are without *spot*: and God finds *spots* in many that appear without *blame*. There be four sorts of Men; as Saint *Bernard* makes four habitudes or states of Conscience. First *Tranquilla, non bona*: the way of *Nabal*, whose heart was dead within him. Secondly, *Bona non tranquilla*: the way of *David*, who still was blest in GOD'S Love, yet still complained of his anger, Thirdly, *Nec bona, nec tranquilla*: the way of *Cain*; without giving one look toward Heaven. Fourthly, *Tam bona, quàm tranquilla*: the way of Angels filled with joy above their fellows. So of men. First, some scape without public *blame*, that are not without inward *spots*: such are hypocrites. Secondly, some are not *spots* of scandal, yet undergo much *blame*: as they picked quarrels with *Daniel* about his God, and charge *Paul* with sedition, who had no fault but his devotion: these are maligned innocents. Thirdly, some are both polluted with many *spots*, and convinced of just *blame*: and such are dissolute and incorrigible sinners. Fourthly, others are pure from *spots*, and free from *blame*; and these be happy Saints. This undefilednesse is proper to Christians; and not as they are in themselves, but as they are in Christ: It is not a legal perfection, but an evangelical righteousness: Holy, *unspotted*, and *blameless* they are; *vel comparative*, in regard of the profane: *vel reputative*, in regard of the worlds just challenge: *vel potius imputatione*, in respect

of Christ's righteousness made theirs: which doth both cover their sins from the eyes of God, and justify their persons in the presence of God.

Without spot.] That we may be found thus immaculate, two things are required of our diligence: First, that we get off the spots we have, and then keep ourselves from contracting new.

First, we are spotted by nature, we came not into the world without uncleanness: but for this God hath ordained a Laver, a Sacramental Font to wash us in, the blood of Christ. And this remedy must be applied with all *diligence*: for so God's mercy provided for us, that presently after we are borne according to nature, we should be new borne by his grace: and that the blood of the second Adam, might cleanse us from the sin of the first. Thus cleansed we are: but alas, we not sooner come to able years, than we gather new stains. *Wherewithall shall a young man cleanse his way?* The youngest man needs cleansing. But can he do it himself? So it seems by the Prophet; *Clenſe thy heart O Jeruſalem:* and by the Apoſtle too; *Every man that hath this hope, purifieth himſelf.* Ezekiel indeed ſeems to ſpeak otherwiſe: *I will ſprinkle clean water upon you,* ſaith the Lord, *and ye ſhall be clean.* Joel ſaith, *Turn ye to the Lord:* but Jeremiah ſays, *Lord do thou turn me, and I ſhall be turned.* Doth not that of Joel croſs that of Jeremiah? Is there Prophet againſt Prophet? No, *cleanſe your hands ye ſinners,* and Lord, *Do thou cleanſe us, and we ſhall be clean;* may both well ſtand together. Indeed God only and freely does it: When the filthy ſinner is condemned, *Inculpabilis Dei iuſtitia:* when another is purified and cleanſed, *Ineffabilis Dei gratia.* As it is in generation, ſo in regeneration. *Generare* is not to make him that was an imperfect man before, to become perfect; *ſed efficere ut ſit homo.* So *Regenerare* is not to help one that deſires to be good, *ſed efficere ut ſit iuſtus.* All is from above nature: That grace which to man *in ſtatu primo* was natural, *in ſtatu lapſo* is ſupernatural to him. *I will take away your ſtony heart, and give you a heart of fleſh. Non dicit ſe tranſtaturum, ſed ablaturum.* There is no more plyableneſſe in a man's nature to be pure and holy, than there is aptitude in a ſtone to be ſoft. *Can the Ethiopian change his ſkin? or the Leopard his ſpots? Who can bring a clean thing out of an unclean?* No man; only *The Lord waſheth away the filth of Zion, and purgeth out the blood of Jeruſalem.*

Chriſt was long knocking at the Churches door, but ſhe could not open: at laſt *He put in his hand,* and removes *the bar;* loe then ſhe could *riſe and open to Him. Accedat gratia, & fiunt omnia.* *By the grace of God I am what I am.* In the firſt act of Regeneration, the will is ſo cleanſed, that it wills it own cleanſing. For it is not like to a piece of Wax, merely paſſive; which without any act of it own, only receives and ſuffers an Impreſſion: But rather like to Fire, which as ſoon as it is Fire, burneth; and ſo ſoon as it burneth, is Fire. So the will of man, in the ſame inſtant that it is converted, moveth it ſelf conversion. *I labored more abundantly than they all; yet not I, but the grace of God which it with me.* Betwixt *Not I,* and *With me,* comes in the *Grace of God,* in the miſt: That grace which is *Not I,* but *With me.* He might well ſay, *With me,* that had firſt ſaid *Not I.* In the Commandment it is manifeſt, *Quid facere debemus:* in the puniſhment, *quod non fecimus:* in our not doing it, *Quid meremur:* in faith and prayer, *unde gratia habenda:* in our converſation and cleanſing, *a quo recepta:* in our perfeverance, *per quem retenta.* Still neither young man, nor old man, nor any man can cleanſe away his own spots:

only *the blood of Christ cleanseth us from all our sins*. But in every sin, besides the guiltiness, there is filthiness: and *Cùm remittitur reatus, remanet labes*. These we daily contract, and there is no hour added to our lives, wherein some uncleanness is not added to our souls. These stains God leaves to our own cleansing: here is work for repentance. And thus must those Scriptures and Fathers be understood, that say, Repentance doth *peccata diluere*: they mean not *secundum reatum*, but *secundum labem*. The blood of Christ gives us all the right tincture: that dyes us into the color of righteousness: and this color is in grain: it will never wear out. If we be thoroughly dipped in his blood, that tincture shall last with us; both to justify us on earth, and to glorify us in Heaven. But the garment thus heavenly coloured, may get some stains; and those must be daily washed off with our penitent tears. For this cleansing of our spots, three acts are required: first, *cernere*, to perceive them: then, *spernere*, to hate them: and lastly, *prosternere*, to cast them off.

1. Our first care must be to discern them: for we may have spots, and not be aware of them. A man may have a mole upon his back, and yet because he never saw it, think his skin clear. Polygamie was a sin, and therefore a blemish: yet because it could plead age and example, it was admitted by those elder Saints: and even good *Elkanah* was tainted with that sin of *Lamech*. As fashions of attire, at their first coming forth, are disliked for uncomely: but when through custom they are grown common, they be taken up of the gravest: *Licita quae solita*. The continuance of an unknown sin, currant with the time, doth not hinder the uprightness of a man's heart with God: the least touch of knowledge or willfulness mars his sincerity. *Who can understand all his errors? Clense thou me from secret sins*. We have many spots which God does not hear from us, because we see them not in ourselves. Who will acknowledge that error, whereof he does not know himself guilty? The sight of sins is a great hapinesse; for it causeth an ingenuous confession. Then *Peccavi*, we cry; and that our sins are *lata*, What place have we been in, and not left behind us some witness or monument of our wickedness? *Longa*, even from our mothers breasts; yea, from her womb: *We were conceived in sin: and we have done wickedly even unto this day*. *Multa*, more innumerable than the hairs of our head. *Magna*, great in quantity; *Pardon mine iniquity, for it is great*—*Alta, ad coelum clamore pertingentia*. *Our trespass is grown up unto the Heavens*. *Profunda*; *We have deeply corrupted ourselves*. *Gravia*; they are *aburden too heavy for us to bear*. *Crassa*, we have hailed them on with *cords and cartropes*: as if they could not come fast enough without a violent attraction. *They have given themselves over to lasciviousness, to work all unclennesse with greediness*. *Qualitate pessima*; both because they are committed *durâ frontê*, with a *whores forehead, that refuseth to be ashamed*: and done *gratis propter vana*; *What fruit had ye then of those things, whereof ye are now ashamed?* No fruit doth appear, but rather we have served the Devil for nothing.

This liberal confession is a degree to our purgation. In the courts of men, confess and be punished: before the Throne of Grace, confess, and be acquitted. Being charged with a same of uncleanness here, we answer, not guilty: and that is a kind of purging: There we charge ourselves; guilty O Lord, I am unclean, and that is the way to be purged. and pronounced clean. This benefit comes by the sight of our sins: for first there must be knowledge, before there will be an acknowledgement. God's Law is the glass that shows us all our spots: let us

hold it right to our intellectual eye. Not behind us, as the wicked do; they *Cast God's Words behind them*. This is to stand in our own light: Can a man see the *spots* on his face, by setting the glass behind his back? He that rejects this Glass, the sacred Word, cannot but have a leptous soul. Not besides us: there was a rich Worldling that called to Christ for this Glass; and when it was shown him, he thought himself well favored, a very honest man: *All this have I kept from my youth up*. Surely he held the Glass to the wrong side: that part of him which was *spotted* with filthy worldliness, he could not see. So *Paul* while he was a Pharisee, thought himself *concerning the righteousness of the Law, blameless*: but then the Glass was on the wrong side of him. Afterward, *I had not known sin but by the Law*: there he held it right. Neither let us turn the backside of the Glass toward us; which is the trick of Hypocrites. *I am not as other men are, Extortioners, Unjust, Adulterers, or even as this Publican*. Cunning Dissembler! He kept the back of the Glass to him; so that he could see no reflection of himself at all. If he had held it right, he should have discerned a deformed and polluted Creature. As one of the Persecutors in Queen *Mary's* days, pursuing a poor Protestant, and searching the house for him, charged an old woman to show him the Heriticke: she points to a great chest of linen, on the top whereof lay a fair looking glass: he opens the chest, and asks where the Heriticke was: she suddenly replied; Do you not see one? Meaning that he was the Heriticke, and that he might easily see himself in the Glass. So rightly if he had looked, that Pharisee might have seen the resemblance of an Hypocrite. Nor (lastly) let us look upon ourselves in this Glass, when we are muffled, masked, or cased: for under those veils we cannot discern our own complexions. But let us set the clear Glass before our face, and our open face to the Glass: The fight of our filthiness is the first step toward cleanness.

2. Next, we must learn to detest our *spots*: The Leopard is full of spots, but he does not dislike them, because they are rather an ornament to him: but shall men think so of their sins? There be some that do: *even glory in their shame*: but mark their end; It is no better than *destruction*. *Were they ashamed when they had committed abomination*? Did they blush at their blemishes? When the proud Dame hath a scar or blemish upon her skin, if with artificial colors and medicines she cannot remove it, yet she will carefully hide it: By her good will she would rather have a foul foul, than a foul face. She hath a glass that tells her all her defects: and she studies by it the art of pride, even to the placing of a pin, and ordering of an hair; all which diligence is not worth a pin or hair. Do sinners hate their *spots*? Do they not rather take a pride in them, and count them an honor? Did you never hear men swear in a bravery? Can there be fouler *spots* upon the conscience, than vain and outrageous oaths? And, yet is not this esteemed a grace among our Gallants? What say you to a long extravagant lock at the ear; a bush for the sign of a fantastical head? Would any men wear this but for pride? And is not pride the bespottedness of the soul? Is the nature of it so changed since it came to hell, or from hell; that that which made devils, should be thought to become Christians? Alas, for the meretricious foreheads of sinners; that they should glory in the foulness of their *spots*? Did you ever read of a Leper, that took pleasure in his sores and ulcers? Would not *Naaman* have given all his wealth and glory, for the cure of his Leprosy? If we could perceive the lothesomnesse of our impieties, it were not possible not to abhor them, not to abhor ourselves for them. Shall we love our own filthiness, as the Ethiopians do their own

swarthisness? No, but rather let us hate the garment spotted of the flesh. Bee thy sin never so dear to thee, it should not be so dear as thy soul. How well soever thou thinkest it becomes thee, it is a *spott*, that makes thee odious to God, to Saints and Angels. Away with it though it lies in thy bosom: mortify it, though it stick on thy skin. Will any beautiful woman drink that potion, which she knows will turn her fair body into a leprosy, though it be pleasant to the taste of her palate? *Skin for skin, and all that a man hath, will he give for his life*. If a man will give skin for skin, to save his life; will he not give *spott for spott*, to save his soule?

3. Lastly we must cleanse them: when we come to behold the number of our sports, we easily see the necessity of our tears. *Polluere*, that is *opus peccati*: *Diluere*, that is *opus paenitentiae*. It is true, that Christ righteousness is a garment, so covering our *spots* that they cannot be seen: and his blood a medicine so cureing our spots that they shall not be. But Christ never shed his blood for that man's sins, that for his own sins will not shed so much as tears. *One soweth and another reapeth*: Indeed Christ sowed and we reap: he sowed in tears, and we reap in joy: yea he sowed in blood and death, and we reap in peace and life: Yet we must sow in tears too, that we may reap in joy. Must not we also have a wet seed time, that look for so glorious a harvest? That *Lamb takes away the sin of the world*: he did not die to take away our sorrow, but our sin: not to free us from a seasonable contrition, but to save us from everlasting destruction. *From the sole of the foot to the head there was no soundness in us; but wounds, and bruises, and putrefying sores*: As there was no whole part in us by reason of sin, so nor in him by reason of sorrow. His head was full of thorns, his back full of scourges, his eyes full of tears, his body full of wounds, his soul full of sorrows; and all because we were full of sins. And shall not this fullness of sin work in us a fullness of remorse? shall not our eyes also be full of tears, our bosom full of sighs, our mouths full of cries, our hearts full of sorrows? Did he weep for us, that we should spend our days in laughter? *Donec ego in error, ill in maerore*: still whilst we are sinful, he is sorrowful: and shall we not be grieved, for thus grieving him? Our griefs are not meant to requite him: but they are the echoes of thankfulness to him.

What was it that did put him to so much pains, but our sins; and shall we not mourn for them? If we do not weep for them as they are our *spots*, yet in reason we should, as they were his torments. They were his torture, they are still his displeasure. *As the Disciples in that tempest to him, Master carest thou not that we perish?* So he to us, care you not that I did perish for your sakes? He did not with *Job* curse his nativity, nor with *David* cry out on his sufferings: but *is it nothing to you, all ye that pass by?* Have ye no regard? our carelessness of what he suffered; this was his grief. Have we not so much as the oil of tears, to pour into his wounds? the end of all he suffered, was to save us: no marvel if the disrespect of that grieved him. Justly therefore should that cost us tears, which cost him blood: especially let us weep for putting him to such charges. His bleeding does not take away our weeping: no soul is justified by his death, that does not daily die unto sin. And death cannot be without pain. Thou swearest, and that oath is a *spott* upon thy heart: weep for that. Thou liest, and that falsehood is a *spott* upon thy conscience: weep for that. Thou lustest, and that filthy desire is a *spott* on thy soul: weep for that too: weep for all. How many be our blemishes, yet how few our tears? The beloved of Christ are *all fair, and have no spott in them*: how got they this

fairness? *Like a flock of sheep, they come up from the washing.* The Martyre upon the wheel could smile in the midst of his torture: which being wondered at, he told his friend, that there was a young man whom they saw not, (some Angel sure) who by continual pouring of cool water upon his distorted limbs, so mitigated his pains, that he could smile at them. We see pious and devout men, militant Saints, falling into diverse infirmities: they have their *spots*: but repentance is the good Angel that pours upon them cool water, continual tears to wash them away. This is the Bath that renders us *Immaculatos, without spot.*

What is there which they used not to cleanse under the Law? their cities, their gates, garments, their very Altars. we have our Cities also to cleanse, the corporation of our affections: our gates, which be our eyes, ears, and senses, those doors, windows, and in-lets of the soul: our garments, our lives and conversations, which are the visible apparel of our spirits: our very altars, our hearts, upon which we offer all our sacrifices. Our hands must not escape, those instruments of lust and rapine; *Cleanse your hands ye sinners.* For his eyes, *Job* had his *Pepegi foedus*, as if he had bound them to the good behavior. Especially our hearts: it can be neither time nor labor lost, that is spent in cleansing of the fountain. Should any now make it their work, God would look graciously down from Heaven upon such Laborers, to whom his own Son hath given that benediction; *Blessed are the pure in heart, for they shall see God.* Mans heart is like *Moses* his Rod: so long as he held it in his hand, it was a Rod: but when he threw it to the ground, it turned to be a Serpent. All the while that we hold our heart in the continual awe and love of God, it shall remain pure and clean: but if our boisterous and unruly sins once throw it to the earth, it changeth presently, and becomes a soul Serpent. If there be any, whose conscience tells them, that their hearts are now turned into Serpents, crawling upon the earth living upon riches, that better esteemed mucke of the world; let them be persuaded, by stretching forth a hand of sorrow and true repentance, to take them up again, in what shape soever they appear: for then he that was exalted on the Cross, as the Serpent in the Wilderness, will turn those serpents into hearts again, their venom into innocence, and wash them clean in his own immaculate blood.

The sum of this consideration presseth us with the necessity of repentance: For seeing we gather aspersion every day, how should we be found without *spots* at the last day, unless we wash them off with repentance? O that our sorrows were but so manifest as our spots! Do we spend the night in weeping, that have wasted the day in sinning? Our neighbors of Rome tell us of a Purgatory hereafter; but by this trick they make a shift to purge men's purses here. They have many strange devises; as *Iejunium viventium, spes mortuorum*: the Churches Treasury is the Alms of Purgatory: They might better say, the wealth they get by Purgatory, maintains the Churches treasury. They all refer to this common term money. All Christendom they would have to be the Popes kingdom: Rome is his Court, France his Garden, Spain his Shambles or slaughter-house by their Inquisition; England was once his Brew-house, Italy his Kitchen, but Purgatory his Larder: from thence he fetcheth all his fat; his Brewis comes out of that Caldron. In Purgatory is nothing but extreme pain; and the Pope (they say) can free all at his pleasure: but why then are any detained there? doth he want power or will? If he want power, he is weak: if will he is wicked. If he would and cannot, he is unable: if he can and will not, he is uncharitable. But I will be more favorable,

and quite deliver you out of Purgatory; I mean from the tedious trouble of further discourse of it. Keep yourselves from Hell, and never fear Purgatory.

All men depart this life *vel mundi, vel immundi*; none hereafter *mundandi*. In this life there is a double Purgatory: the blood of the Redeemer, and the tears of the Redeemed: without the former we have no cleanness of justification: no justification of our cleanness without the latter. *They have washed their clothes, and made them white in the blood of the Lamb*: therein consists our pureness; And everyone that hath this hope, *purifieth himself*: thereby we have the knowledge of it. The Sun draws up vapors from the Earth; not for it self, but to restore them back to the Earth in showers and dews, to moisten and cleanse it, Christ, that *Sun of Justice*, exhales tears from our eyes, not for his own, but our benefit, even to wash and cleanse our souls.

And this cleansing must be done in time: forget not that. Let us be failing to our lustful desires, before *Desire fails us*. It is hard for a man grown old in evil, *deponere animum puerilem: adhuc pueritia, & quod gravius est, puerilitas remane*. They may have the authority of ancients, but withal the vanity of children. Satan in youth casts in those suggestions, which he would have kept in the soul for breed. *Give no place to the devil*: what, not in youth? No, no place, at no time. Where uncleanness hath gotten a haunt, it will be busily frequent: out of long possession, it will plead prescription. *How long is it ago since this came unto him? Of a child*. Oh then hard to be helped. It was the beggar woman's praise of her son, whom she had brought up to her own trade: while he was young, I begged for him: now he is grown towardly, and able to beg for himself. At first concupiscence was an advocate for sin, now sin is become an advocate for concupiscence. But as *Hanibal* was wont to say of the Romans, that they could not be overcome, but in their own country: so let us fight against our sin in the very heart, the country where it breeds. It was St. *Bernard's* exposition of that same *conteret caput tuum*; that the head of the serpent is then truly said to be bruised, when sin is there stifled, where it was first borne. As malefactors, wheresoever they be taken, are sent to the country where they did the mischief, for execution. He is a religious *Herod*, that kills such infants: nor shall he want the name of *Happy*, that dasheth these little ones against the stones. The more we do to get out our spots at first, the less work we find afterwards. I know that continual blemishes will come: every day we wash our hands; every hour let us wash our hearts, in the blood of Christ by faith, in our own tears by repentance. This is the way to *be without spott*.

Next; all this cleansing is not enough unless we continue so: This the Text requires of our *diligence, that we be found without spott*. We cannot be found such, unless we die such: and we cannot die such, unless we live such. It is something to undertake a journey, but the matter is to hold out. To keep ourselves clean a good way & then to fall into a puddle is a foul unhappynesse. So *Asa*, who in the prosperous reign of forty years long, sought unto God; in his old age, passing by God, seeks to Physicians. The latter end of a horse-race is by some called the *Sobbe*: so the last conflict of a Christian is the sorest: If we can hold out that brunt, there is prize and victory for us. The old experienced soldier fears not the rain and storms above him, nor the numbers falling before him, nor the troupes of enemies against him, nor the shott of thundering ordnance about him; but looks to the honorable reward promised

him. But the delicate soldier only thinks of flying, and, instead of glory, brings home ignominy. If either the reproaches cast upon us, or the adversaries rage against us, or the example of sinners before us, or the temptations of the world about us, or the pleasure of our own lusts within us, can make us with *Ephraim, turn our backs in the day of the Lord's battle*, our spiritual warfare, we shall *not be found without spott* in the day of remuneration. *Abraham* did not give over his sacrifice, because the fowls were busy about him. Christ had *compassion on the multitude*, that continued with him *three days*, without meat, they did not leave him without audience, nor he them without comfort. Our Pilgrimage hath three days in this desert. The first day is the fear of God, which takes up the beginning of our conversion. 2. The love of God, which is spent in contemplating the sweetness of his mercy. 3. Our actual and constant obedience to his commandments: If in this day we be *found unspotted*, we shall find an estate forever blessed. It is not enough to get off the present, but to keep ourselves from future spotting. That is *True religion, and undefiled before God, which keeps us unspotted from the world*. To do this, there must be a desire, then an endeavor.

1. The desire of pureness is the first step towards it; an honest purpose bears out many errors in the eye of mercy. King *Asa* had divers (no small) faults: yet with one breath, doth God report both these; *The high places were not removed, and Nevertheless Asa's heart was perfect*. It were pity that the best man should be judged by every of his actions, and not by all. It is the main course of our life, that must either allow or condemn us, not some sudden and particular eruptions. How pleasing a thing is the sincerity of heart, that in favor thereof, our just God digests many an error! He will not see weaknesses, where he sees truth. If our whole desire be set upon holiness, though we have many *spots*, yet we shall *be found without them*. O God, let our hearts go upright, though our feet slide: the fall or blemish may shame us, may pain us: but through thy grace it shall not condemn us.

The first thing that takes the fire of holiness in us, is the will: *Desiderium gratiae* must be *gratia desiderii*: what we would be, we are: yea, and what we would have done, shall be reckoned to us as done. We do it, *quoad conatum*, though *non quoad effectum*. As the wicked sin more than they sin, in their desire: so the righteous do more good than they do, in their will to do it. God esteems our charitable beneficence, not only *secundum quod habemus*, but *secundum quod tribuere velimus*. Yea, the highest way of serving God, which is by martyrdom, hath a name and acceptance in Heaven, though it have no real being upon Earth, If there be a *paratum cor*, though there be not a *perforatum cor*, a proffer of blood, though no expense of blood; for the honor of Christ, it is taken for martyrdom. As *Origen* testified of one; *Non illi martyrio, sed martyrium illi defuit. I know thy poverty, but thou art rich*, saith the Spirit to the Church of *Smyrna*: poor in thy condition, rich in thy affection to goodness. *Facultao secundum voluntatem, non voluntas secundum facultatem aestimanda est. Ye shall drink of my cup*: Shall, because you are willing. *Volens & dolens*; the vehement desire of godly sorrow, is godly sorrow. We are charged to forsake all, houses, lands, friends, liberties, lives, for Christ: yet many die with houses, lands and riches in their possession, whom Christ receives, and crowns in Heaven, because they did part with all *secundum animae praeparationem*. If our heart be set upon holiness, more than half our work is done; the rest will be easy. In sin it is so. *Whosoever looketh on a woman to lust after her, hath committed adultery in his heart*: that very

lust is a deed of the heart. As the deed of the hand is the outward action, so the deed of the heart is the thought. The heart conceives a sinful purpose, which is never borne into action: yet it hath done what it could, and is accounted guilty. So in righteousness, the heart desires to do some holy act, which it cannot accomplish: yet *Quia fecit quod potuit*, it shall be rewarded *tanquam si fecerit quod voluit*.

2. This is some comfort for us, that our very desire to lead a holy life, shall find a merciful acceptance. But this is not enough, our endeavor must second our desire. As *Grace* is that *primus motor*, so *Will* is the *primum mobile*: endeavor hath the motion from desire, as desire hath hers from God. There may be an endeavor without a desire; as the slave is compelled to labor: and there may be a desire without an endeavor; as the slothful would be rich, but he will take no pains for it. Action is the soul of desire, the very life of purpose; without which they both die abortive. Thoughts are not always determined in resolutions: we cannot evermore say, this was concluded. Actions are always determined in effects; we can say this was done. Then are laws in their full state and majesty, when the Bench is witness of their execution. Then have counsels of war their honor, when we see the seal of an army set to them. Then purposes of goodness shine in their luster, when they are crowned with actual performance. As matrimony is scarce to be called matrimony, where there is a resolution against the fruits of matrimony, against the having of children: so the intentions of goodness are not intentions, but transient motions and mere illusions, where the practice is negligently suspended. The Orbe and Sphere of all arts is said to be the head; yet two of them are referred to the hand: Logic, the art of proving; and Rhetoric, the art of persuading; are expressed, the one by a hand contracted, the other by a hand enlarged. Our desire of holiness lies in the heart: but what evidence, what demonstration can be taken from that? Who searches these Rolles? The proof of all lies in the hand. The head and the hand too are required to a perfect natural man: Counsel and action too, to a perfect civil man: Faith and works too, to a perfect spiritual man. The very truth, whether of grace or corruption, that is in the heart, may be dissembled in the mouth, but it will visibly appear in the hand. It is true, that God principally looks to the heart; but he does not take off his eye, till he come to the hand: he regards that also.

First therefore *keep thy heart with all diligence*: it is best to begin there, but he that ends there, that comes not to the hand, never began at all. The heart is seated in man with all advantage of intelligence; almost in the very center, with a curious net of veins spread over it: like the spider in the midst of her web: which feeling the least touch that shakes her work, retires instantly from the danger. If thou wouldest keep thy heart from spots, let it avoid the very complement and first address of sin; shrink at the least noise, murmur, or whispering of it; and be sensible of peril at the least glimpse of a temptation. There is a world of fowl thoughts busy about the door of the heart: their very assaults will give a dash, but their entertainment sticks a hateful blot on the soul. Ill thoughts are the Vshers to ill actions, and ill actions bring sinners back again in a circle to ill thoughts: for *impii in circuitu*: they walk the round. First, they act a sin, because the thought hath pleased them: and then they think that sin over again, because the act hath pleased them: so by a damnable arithmetic multiplying one sin to a thousand.

First then look to thy heart; keep out sin there: as Physicians do in a dangerous sickness, by cordials to drive it from the heart. Into the other parts it must not be admitted neither: in any place it is a *spot* of filthiness. If it get into the eyes, there it is envy, covetousness or adultery: If into the mouth, there it is scurrility or blasphemy: If into the ears; there it is an itching petulancy: If into the belly, there it is excess and gluttony: If into the knees, there it is superstition and idolatry: If into the hair or garments, there it is pride and vanity: wheresoever it comes, it is a *spot* of impiety. If we do not guard everyone, we are in danger to lose all. And as we find the slippery condition of man in his highest mortal happiness, that the defect of any one thing conducing to this happiness, may ruin it: but it must have all the pieces together to make it up. So all places and parts of us must be guarded, to secure our safety: but the neglect of any one may be the loss of all. Yet alas, when all is done we have abundance of *spots*, and where is there water enough to wash them away? Our sins are an Ocean, and yet there is a red sea greater than this Ocean, and there is a little spring, through which this Ocean may pour it self into that red sea. Christ's blood is the red sea, our eyes are the spring. If by the spirit of true repentance, we can pass all our sins, through our eyes in tears, into the wounds of Christ, we shall be clean, and presented to him *without spot*, in that great day of retribution.

And blameless:] The former might be an inward, this is an external righteousness. There be two things dear to man's body; life and health: we would *<1 page duplicate>* *<1 page duplicate>* all live and live happy. So there is *Duplex vita; Realis & metaphorica*. Real, *O that Ishmael might live in thy sight*. Metaphoricall, as *vivat Rex*, that is, free from misery; which indeed is *vita vitalis*. We do all, *appetere vitam*; and though with Saint Paul, we *desire to be dissolved*; yet *mortem quaerimus ut vivamus*: it is not to be *unclothed, but clothed upon*. So there be two thing precious to the soul; *Bonitas conscientiae*, and *Sanitas famae*. To be good, which is the comfort of our conscience at home: and to be reputed good, which is the testimony of the world abroad. There is *Spotlesnesse* in the one, *unblameableness* in the other. Some care *nec esse, nec videri*; neither to be, nor to be thought holy: such are our dissolute ruffians, and penurious misers. Some care for the *videri*, to feeme good, no matter for the *esse*, whether they be so or not: these are dissembling hypocrites. Some look to the *esse*, but are not so respectfull of the *videri*; which may be good men, but are not good patterns: They will make no show of purity before others, yet are diligent to keep it in their own he•ns. These are Christians, but cowardly ones: Sons indeed, like *Reuben*, but *not excellent* sons. Others regard both the *esse* and *videri*: they will be as good as they seem, and they will strive to appear as good as they are. As they have light, so it shall shine; that not only themselves, but others shall be the better for it. In the one they are *spotless, blameless* in the other: holy within, righteous without, blessed in all, through the merits of him that blesseth all, *Jesus Christ*.

That we may lead a *blameless* life, many cautions are required.

1. The abstaining from gross and scandalous sins; for they (of all other) deserve *blame*. There be some that discommon communities; mere murderers: Men think there is no murder, but where the hands are besmeared with blood; yea, there be pretences for Mans slaughter: God's Word never knew any such distinction; but *Si non pavisti, occidisti*. The engrossers

arguments are forged in Hell. Homicide finds the patronage of valor; Reputation is dearer than life: This is the Devils sophistry, whereby he provides dishes for his own table before they be cold. But he that maliciously strikes another's body, is first stricken in soul; and indeed is dead, before he kills. These be notorious crimes; no man thinks they should pass without *blame*. The Usurer that desires to live with less faith and more security, hath some reasons for his legal theft; but he took them all out of the Devills lectures: he is not without evident *blame*. Drunkenness is such a scandalous fault: Reason is the essential difference between man and beast; and this drunkenness takes away. It is a coupling and combining sin; therefore more pernicious. The usurer and adulterer desire to enjoy their sins alone; but the chief delight of a drunkard is to infect others. This is the Dragons special venom; wherewith his elves, being intoxicated, strive to make others more beasts than themselves. The Ale-house is the Study, the Circle the •ot, the Drunkard the Conjuror, good fellowship the Charme, the Characters healths, the Goblin raised, is the Goblet or spirit of the Buttery; and to empty the purse of money, the head of reason, and the pot of liquor, (the Ale-wise of *Kesgraves* three outs) is all the business. There is *Poculum charitatis*, a cup of love; and there is *Charitas poculi*, a love to the cup. These and such like be monstrous sins: the doers of them shall be more than *blamed*.

2. The avoidance of injurious sins, such as bring detriment to others. *Qui mihi injuriam, sibi culpam infert*: If a man makes me smart, I may charge him with blame. The generation of one man's riches, is not seldom the corruption of another's. There is no blame in gaining of that, whereby our neighbor is no loser. But *he that hasteth to be rich, shall not be innocent*: he is sure of *blame*. This toucheth some of those, that have now (let them consider by what means) more plate, than their fathers had pewter. If they did not prefer opulency before innocence, and cared more to be wealthy than worthy, they would rather have eaten their meat in a wodden dish. *The hire of laborers kept back by fraud, crieth; and that cry is entered into the ears of the Lord of Sabbath*. They would never cry against you, if ye were not to *blame*. Such worldlings consult shame to their house, and sin against their own soul. He that oppreseth another, sins against his own soul. *The stone shall cry out of the wall, and the beam out of the timber shall answer it*. The senseless walls and stones shall cry them down guilty. Do our Church-robbers quit themselves from *blame*-worthiness? Sacrilege is plain Idolatry: or if they be not both one, yet Saint *Paul* puts them both in a bag. Let *Achan's* pillage assure them, that they are not free from *blame*. He was *stoned*, with all his family: they shall not only smart themselves, but enwrappe all they have in the judgment. They that defile themselves with holy goods, are enemies to their own flesh and blood, even to all their posterity. It hath been proverbially spoken of him that desires to be soon rich, that he must have two Muches, and two Littles: Much greediness, and much diligence; Little shame, and little conscience: *blame* enough he cannot miss of.

3. Cold negligence and perfunctorinesse in the worship of God must be abandoned. Even *Peter* might deserve *blame*, and *Paul* does not stick to tell him of it *for he was to be blamed*. Outward adoration is a part of God's worship: though He chiefly requires the heart, yet the body is not privileged from his service. Christ that could bow the Heavens, did yet in prayer bow his knees. If both our body and soul be cleansed from their Leprosy, and but one of them return

to give thanks, it is plain ingratitude. We have some that hold kneeling at the Communion to be Popish and Idolatrous, because it was once abused. *Hezekiah* brake down the brazen Serpent, because there was no further use of it: But did *Licurgus* well to cut down all the Vines, because some were made drunk with the Grapes? We continue this laudable custom of kneeling for divers reasons. First, to withstand profaneness: Atheism is more to be feared than Papism; Contempt than Superstition. Secondly, to stir us up to a reverent estimation of these holy and dreadful Mysteries: Thirdly, to put a difference between this, and other common bread and wine. Fourthly, to excite us to prayer, that we may receive Christ in humility. They therefore that refuse to submit themselves to this and other seemly gestures in the Church, are duly to be *blamed*. Our irreverent behavior in these holy places, is most intolerable. Servants in their masters house and presence, especially in their solemn attendance, will not presume to be covered; nor Courtiers or Nobles in the Kings presence-chamber. Yet when we appear before our heavenly Master, the King of Kings, in his own Temple, on go our hats, young and old; as if we were too good to be uncovered in his sight, that is able to cover us with confusion. *Jacob* had another thought; *How dreadful is this place? This is none other but the house of God, and this is the gate of Heaven.* Pretend what peevish reasons they can, without all question they will not be found *blameless*.

4. We must give no occasion of evil: though we do not commit sin ourselves, yet if we occasion sin in others, we are not *blameless*. We know evil by our neighbour, and report it *animo calumniandi*: it is true what we speak, we are no liars: it is malicious what we speak, and we are depravers, A rumor is like a spark of fire that is thrown abroad; which, lighting upon such fit matter as catching ears, proves to a flame, whereby not only guiltiness is scorched, but even innocence it self is sindged. Such occasion is is sometimes given by the very behavior of men and women, that there follows a generation of sins: We may well esteem a painted woman, a Sorceresie; one that tempts under Satan's visible colors. Who can suppose but she minds temptation, that dresseth her self like a Tempter? She that so attires her self, as to draw men to folly, though she prevail not, is more guilty than another that falls into sin upon weakness. Her carriage is *blame-worthy*, that hath given the occasion to be tried. True chastity scorns to have it ever come to this, that she must deny: but rather wears a deportment which keeps lust at such a distance, that it can have no hope. But she that baits her desires with prostituted looks, whose gestures and very countenance are enticements, shall be as free from *blame*, as whoredom is from diseases. Let her be clear from sin, she cannot be from *blame*: *Et si illa non perit, tamen perdit*. Many Israelites offended by reason of the high places, left in *Judah*: King *Asa* worshipped not there: he escaped sin in the one, not *blame* in the other. That *Joseph* was fair, it was not his fault; that his mistress inordinately loved him, it was his unhappiness: but if he had still continued in her pference, he could not have been excused from *blame*. Some Divines have fetched dancing within this compass, of giving the occasion of foul thoughts: and there is some kind of it that cannot be defended. One spake smartly; that a fool and a dancer differed but in this: a fool is a fool all his life, and a dancer while he is dancing. But if we would be free from *blame*, we must give no occasion of sin.

5. Lastly, to be *blameless*, we must *abstain from all appearance of evil*. Our first rule debarreth gross sins; such as was *David's* uncleanness, *Peters* denial of his Lord, and cursing himself to get credit amongst a cursed crew, be like accustomed to such fashions. The second forbids injurious sins, albeit glossed over with fair pretences: as Monopolies, which do a common mischief, yet bear the show of a common good. Not unlike to some Executioners of the Inquisition, who have been so kind in their cruelties; that when Christians were to be strangled for Religion, they have greased the halters, to dispatch them quickly. The third forbids all disorderly sins, by suffering that evil to be done which we do not ourselves. For this the holy Ghost blamed the Church of *Thyatira*: *because they suffered the woman Jezebel to teach and seduce God's servants*: Contrary to that express Canon of the Apostle; *I suffer not a woman to teach, nor to usurp authority over the man*. At home she may have *imperium apud virum*, by persuasion; not *imperium in virum*, by dominion. But for her to minister in the Church is most intolerable. We read but of one woman-Preacher throughout the whole Bible; and she was a Whore. That one act of *Zipporah* in circumcising her son, is neither warrant nor argument that women may administer the Sacrament of Baptism. The fourth rule excludes all occasional inducements to sin: as the erecting of licentious places; which may be the nests of unclean birds, and refuges of excess. The last forbids all show and semblance of sin: the three former are sins, these two latter may turn to sins: there we cannot escape *blame*, here we may incur it. Even lawful actions perverted, become damnable sins: as eating to provoke or maintain lust; drinking to scurrility or wantonness. *David* daunced before the Ark, without sin: the Israelites danced before their Calf, and it was Idolatry: as appears by that which *Paul* quotes: *Neither be ye Idolaters, as were some of them: as it is written, The people sate down to eat and drink, and rose up to play*. As a fair Virgin espoused, and shortly to be married to some noble Prince, whom she dearly loves, will not touch the thing which (she but doubts) may dedignifie her, and make her unworthy of his regard: So the good soul detests the very appearance of that evil, which may make her unfit for the embraces of Christ.

To be found blameless] That is the main matter: the Crown of all is Perseverance. To be *found* we are sure enough: all our care should be to be *found blameless*. Of the ten Lepers that came to Christ, after their healing, nine left Him: only one stayed with Him. Many begin well, but few continue; because *Many are called, but few chosen*: You shall see a tree in the Spring making a glorious show, with her leaves and blossoms: but in Autumn where be the fruits? Many a man's life is like an ill play; which begins bravely, goes on dully, and flagges in the conclusion. Rivers, the farther they run, the fairer streams they bear: the righteous have an eternal Spring of grace that feeds them, and in their running they gather in many waters: they flow with good works: till at their end, they empty themselves into the Ocean of Mercy.

God will take men as He finds them: not what they have been, but what they are, so He accounts them. *When a man turns from his righteousness, and committeth iniquity, the righteousness that he hath done shall not be mentioned: but in the sin that he hath sinned, he shall die*. Were his head of Gold, in his first profession; his arms of Silver, somewhat embased in his progression; yet if his feet prove of Clay, if his latter end be dirty, fouled with earthly cares: in that state shall he be found, and according to that state judged. Such are not unlike

the *Philistine* Kine, that brought the Ark to the land of Israel: and then turned back again to their Calves at home. *Qui non proficit, deficit: qui in viâ subsistit, in luto haeret.* Saint Augustine in every petition of the *Pater noster*, hath found out our prayer for Perseverance: I may not stand to amplify it. The Leopard doth not run after his prey like other beasts, but pursues it *saliendo*: and if at three or four jumpes he cannot seize it, for very indignation he gives over the chase. There be some, that if they cannot leap into Heaven, by a few good works, they will even let it alone: as if it were to be ascended *Per saltum, non per scansum*. But they are more unwise, that having got up many rounds of *Jacob's Ladder*, and finding difficulties in some of the uppermost; whether wrestling with assaults and troubles, or looking down upon their old allurements; even fairly descend with *Demas*, and take Heaven they that can get it.

But it will be unhappy to be *found* so: when the Lord found a guest without his wedding garment, He questioned his entrance: and receiving no answer, He pronounced his sentence; *Take him, and bind him hand and foot, and throw him in outer darkness.* He was found in a miserable case, and cast into a miserable place. But *Paul* desired to be *found in Christ*, and in the clothing of his *righteousness*. We are all sure to be *found* of him; Oh happy are we, if we be found in Him. We are in Him by *faith*, in Him by *love*, in Him by *renovation*, in Him by *sanctification*: But if our faith fails, if our love falls, if our newness decays, if our holiness corrupts, if we be not *found* in Him, all will go wrong with us. There will be an universal day of *finding*: many labor to find out the day of Judgment: in all sober judgment they might save that labor. For *Generalis Iudicii tempus non invenies, particularis inveniet te.* To be *found*, there is no doubt: but to be *found without spot and blameless*, there is the comfort. This is our time of *finding* Christ; that his time of *finding* us. *For this cause shall everyone that is godly pray unto thee, in a time when thou mayest be found: this belongs to us. In that day God shall judge the secrets of all hearts by Jesus Christ: that belongs to Him.*

If we do not seek Him while He may be *found*, He will meet with us when we would not be *found*. It is his complaint; *Ye will not come unto me, that you might have life:* they will not seek Him. At last they shall cry to the mountains and rocks, *Fall upon us, and hide us from the face of Him that sitteth on the Throne, and from the wrath of the Lamb:* so loath are they to be *found* of Him. *Ahab* will not seek after *Elias*, to make his peace: *Elias* shall find out *Ahab*, and that with a woeful message. Our only way to get favor of Christ, in that his last office of a Judge, is now wholly to rely upon Him, in his present office of a Mediator. If we take other refuges here, we shall be to seek there. The Papists promise themselves divers Sanctuaries: they have their choice of Saints, and above all the blessed Virgin, to whom they direct their prayers. But as the Jews might not offer sacrifice, but at the Altar, so nor may we offer up our prayers but in Christ. And if we must not pray but in his Name, Shall we in his Name pray to Creatures, and make Him our Mediator to his servants, whiles we intend to make them our mediators to Him? No, but as *Epiphanius* writes of some of the Jews, that coming to a dying man, they will say; *If Jesus be the Messias He deliver thee from all thy sins: though in life their hard hearts will not let them believe it, yet in death they are glad to make some doubtful use of it.* So whatsoever the Romists tell us while they live, I am persuaded, this is the only refuge they cleave unto when they die; Christ, and none but Christ. In those legal or typical sacrifices, the people were to lay their hands on the head of the beast; testifying all their shares to be

there, both in respect of the sin, and the deserved punishment. In like manner let us transfer all our sins upon our Head Christ, who was once sacrificed for us: so shall we *be found of Him blameless*, because He hath taken all our blame from us; and He will never condemn us to die for that, for which Himself hath died already.

In peace. So to be *found* is the consummation of happiness. *Peace to Righteousness is Filia, Sponsa, Soror:* the sister of a Queen, the daughter of a Queen and a Queen herself: *Glory to GOD in the highest, and on Earth peace:* there let her stand for a Queen, and be Righteousness her King, both married together in Christ. *Righteousness and Peace have kissed each other:* there they kiss and embrace like Man and Wife. *Love the Truth and Peace:* there let her be *Soror*, the sister of Truth and Righteousness: twinne-sisters of that Heavenly Parentage, never to be parted. Here in my Text, let her be *Filia*, the daughter of righteousness: for if we maintain holiness in heart and life, *without spot and blameless*, we shall *be found in peace*. *Mark the upright man and behold the Just, for the end of that man is peace.* If it be long before she comes to the Crown, yet she is borne to be a Queen, and in the end she shall have it. Yea, besides all these relations of Spouse, Sister, Daughter, she may also be called *Mater justitiae*, the mother of righteousness: *Follow peace and holiness, without which no man shall see God:* the mother is placed before the daughter. First be *reconciled to thy brother, before thou offer thy gift at the Altar:* Christ himself gives it the precedency, and sets Piety after *Peace*. And indeed *Peace* prepares the way for righteousness, and helps to prosper religion. Turbulent spirits have neither time nor means to be holy: but *Peace* makes us both capable of holiness, and acceptable to God in our holiness. Howsoever, let us not part them: such inseparable companions doth our Apostle wish them to us, that he would not have us *found without them*. *Peace* in this world is a precious earnest, a fair and lovely type of that everlasting peace of the world to come: And war in this world is a shrewd and fearful emblem of the everlasting discord, tumult and torment of Hell. Therefore our blessed God bless us with external, and internal, and make them both lead us to eternal peace.

If therefore we desire to *be found in peace* at that day, there; let us live in peace all our days here. Why should they find peace above, that fly peace below? I know no fairer or surer way to prepare you for the one, than by persuading you to the other. There may be many opposers of our *Peace*: the peace of Doctrine is opposed by Sectaries, the peace of tranquility is opposed by the contentious, and the peace of plenty is opposed by the oppressors: Against all these let us maintain peace; and that in respect of the Church, of the State, and of our own private carriage.

1. Let us begin at home, and keep *peaceable bosoms*. *Bee at peace among yourselves.* Love is *Fomentum pacis*, the vessel that contains the treasure of peace: if the vessel once breaks, *Peace* instantly runs out. Love is opposed to malice, so it covers offenses with the mantle of peace: To churlishnesse, and so it is liberal in giving: *Opus charitatis:* To hard-heartednesse, and so it is *charitas operis*. There is one possessive, *Meum*, which is a general peace-breaker, a common barretor that sets us all together by the ears. If men would yield a little of their own right, with a small loss of riches, they should purchase abundance of peace. *Abraham* to avoid contention with his cosin *Lot*, gave him free choice of the ground. Though he were the elder,

and every way the better, and had the better cause too, yet he goes to his Nephew to deprecate strife. He that doth so now, that will follow the practice of our Father *Abraham*, must not acquaint a Lawyer with the matter: for if he consult him, there is nothing but law in his mouth.

Nor must this desire of *peace* be straitened: but *Live peaceable with all men*: not only with our friends, and such as love us; but even with our enemies, and such as hate us. Some mistaking that of saint *Paul*; *Follow peace with them that call on the Lord out of a pure heart*; fall to abridge our *peace*, denying it the full extent and latitude. Thus out of a surly singularity, they will have peace with none but the pure; and the pure in their own sense. As for others that are not of their pure strain, they are out of all peace with them. They will not so much as afford them the common duties of humanity; *Nec monstrare vias, eadem nisi sacra colenti*; not show him the way, that goes not the same way with them. But though we must have peace with the Saints especially, yet not only; but *with all men*. I know that some are given to contention, and we may *dwell among them that hate peace*: in this case it is enough for us to seek peace with them, to speak peace to them, and to be peaceably affected towards them: And if they will not have peace with us, yet our peace shall return into our own bosoms. We shall have the comfort of it in ourselves, and the reward of it with God, though we have not the fruit or effect of it with men. Still therefore *Seek peace, and pursue it*: Run after it, follow it with no slow pace, but with an earnest and eager pursuit. We are not to stay till peace comes to us, or think it enough to accept peace when it is offered: but *Go thy way to thy brother*: tarry not till he come to thee, but go thou to him with an Olive branch of *peace* in thy mouth. Though it be unwilling to come, sue for it: though it turn from thee, follow after it: at the gates of Heaven be sure thou shalt overtake it.

2. The *peace* of the State wherein we live, would not be disturbed neither. We see a fearful combustion all over the Christian world; wars in some places, rumors of war in all places; we therefore if we love peace, have cause to fall to our prayers for peace; *Pacem spirare & suspirare coram Deo*: that he would so rule the Rulers of Nations and Kingdoms, that their hearts may be disposed to peace. So our Church hath taught us to pray; *Give peace in our time O Lord*: and that he would give unto all Nations unity peace and concord. For ourselves at home, blessed be the God of peace for it, we have abundance of *peace*: we dwell in the Tabernacles of peace: we lie down and rise up in peace: we go to our Temples in peace, we go to our graves in peace. Yet the quietest waters may be moved by the winds; and we are not without some such tempestuous spirits, that as if they had fed so long upon the sweet plenty of peace, till they had taken a surfeit, are loud advocates for war. *Fear the Lord and the King, and meddle not with them that are given to change*. The desire of change is the mother of murmuring, which breeds a whispering and buzzing of false rumors into others ears. *They speak out of the ground, and whisper out of the dust*. These whispers and murmurings, like vapors rising out of the earth, multiply into the storms of sedition, sedition grows into mutiny, and mutiny ends in confusion. They that are troubled with the itch of innovation, will be rubbing upon Majesty it self; and had rather than do nothing, undo all. Out of their popular and vain-glorious humor, they would be counted Angels, though it be but for troubling the waters. Bee the Garden never so fair, they would make the world believe that

there is a Snake under every leaf. Bee the intention never so sincere, they will prognosticate and predivine sinister and mischievous effects from it. Such men have little hope *to be found of Christ in peace, for The way of peace they have not known. A troubled spirit is a sacrifice to God, but a troublesome spirit is far from it: it is rather a sacrifice to the Devil.*

3. But woe to them that break the peace of the Church; that blend religion with contention; and put those a-sunder, which God hath joined together, *Truth and peace*. With what violent passions do many men bandy controversies? How do they wrangle in print, and fight with their pens, as Soldiers with their Pikes; all wounding the peace of the Church? With what bitterness of spirit do they defy one another? I would to God we had less of the Polemicall, and more of the Positive Divinity. I deny not, but *wisdom ought to be justified of her children: An indifferency to contrary opinions in fundamental doctrines; a shuffling of religions together in the bag, and making it all one which they choose, is a cursed stupidity. So a Turk might say in scorn of us both, Protestants and Papists: They call you Heretics, you call them Idolaters; why may not Idolaters and Heretics agree well enough together? But a true Christian will never make contrarieties in fundamental things indifferent: nor the word of God, and Traditions of men, all one. But what needs this frequency of disputations? This multiplying of volumes? Why should we answer every dog that barks with barking again? Why should we think the truth utterly lost, unless we weary the Press with vindications of it? The tongue is a fire; but the pen goes farther; adds fuel to this fire, and shoots it abroad where the tongue cannot reach. Of all which, being of so peace-breaking a nature, like those Books of curious arts, if there were a good fire made, the Church might well endure to warm her hands at it. For it were certainly better for us to want some truth, then to have no peace: And a man that never studied controversies, may without controversy be saved. Strive not about words to no profit, but the subverting of the hearers. For thereby the whole are often wounded, but the weak are seldom strengthened. If any seem to be contentious, we have no such custom, nor the Churches of God. The custom of the Church is to follow peace, to fly contention.*

Seek peace, when she is hidden; pursue her, when she is flying: they know not the value of peace, that lose her so easily, or so faintly follow her. There be some indeed that do *persequi pacem*, but in a wrong sense: they turn prosecution into persecution; and do not overtake her, but overturn her. But if we desire to be *found in peace* then, let peace be found in us now: And if we have no other means to obtain it, our prayers we have: by lifting up of our eyes, hands, and hearts to the God of peace; and bowing our knees to the Prince of peace. And that our prayers may speed the better, let us make our peace with God by our repentance, that God may make peace with us by his forgiveness. *And the work of righteousness shall be peace.* This preparation is necessary for all them, that desire to be *found in peace*: let us keep the peace, as we would have the peace to keep us. *Follow peace with all men; there is the one: I will lay me down in peace and sleep, for thou, O Lord, makest me dwell in safety: there is the other.*

Let us consider the blessedness of that peace, there; by the sweetness of the peace we have here. There is no peace, that is not separated from righteousness, but it is most delectable. *Pax summa bonorum*, the breviary and abridgment of all that is good. Peace or nothing; Peace and everything. The Jews had such a saying, *cum non est pax, nihil est*: as if all were nothing, or

nothing worth without peace. They included all good, plenty, prosperity, (and what not?) under the name of peace. It is the chiefest, and the choicest good, a fundamental happynesse, a mother-blessing; that which blesseth all other blessings to us, and without which they are no blessings. *Pax optima rerum*: whether it be a peace between nations: such as was at the birth of Christ; and it was a blessed fruit of his birth when the Temple of *Ianus* was shut up. *There shall be a high way out of Egypt into Assyria*: Freeness of traffic, and the peace of commerce; and that not without a blessing: *for the Lord shall bless him*. This is *Augustus* his peace. Or peace in our own land, which is so good, that *David* cannot tell how to express the goodness of it: so sweet, that he cannot sufficiently magnify the sweetness? otherwise than by breaking into a kind of admiration of it. *Behold how good and how pleasant a thing it is, for brethren to dwell together in unity*. For profit, it is as the *dew of Heaven*, that makes all fat and fruitful where it falls. In what land soever peace sets her foot, her *steps drop fatness*, For pleasure, it is like to *Aaron's ointment*, running down from his head to his skirts; filling and refreshing both Prince and people with the sweet comfort of it. This is *Solomon's* peace. and may be called the *Kings* peace.

Or whether it be the *Taking down of that partition wall*, which was set up between the Jew and the Gentile: reconciling them, and making them both one in himself: *so making peace*: this is *Saint Paul's* peace. Or whether it be a peace with Heaven; *Being justified by faith, we have peace with God*. The peace that belongs to the Earth, the Earth can give, though sometimes it will not. But Christ speaketh of a *Peace which the world cannot give*; nor can the world take away. Not *Isaiah's* bridge, reaching from Egypt to *Ashur*: but *Jacob's* ladder, reaching from *Bethel* to Heaven. This is Christ's peace. Or peace at home; tranquility in our own bosoms; whereby we escape that *Singultum cordis*, and have the sweet feeling of the forgiveness of our sins; so that our holy conscience is quiet within us; and we sing; *Return to thy rest O my soul*: This is *David's* peace. Or lastly, *Pax in novissimis*, peace at our departing; which is worth all: a good *Nunc dimittis in pace*. When, in a time of peace, and in a state of peace, and from a place of peace, we breath out our souls into the arms of peace; and so enter into everlasting peace: and this is *Simeons* peace.

Such is the excellency of peace *Tam bonum, ut sine ea nihil bonum*. It is the Earths portion, by the Angels wish; and a fair portion is peace. All the earth calls for it, and the very Heavens cannot be without it. *Sydera pace vigent, consistunt terrea pace*. It is the glory of Heaven, and joy of the whole earth. And for the credit of it, it is there *votum militare*; it comes from the mouth of Soldiers, that were then in their Military habit; *Peace on Earth*. Even they sing of peace, and praise it, and wish it, and know not what better thing to wish to the Earth than it. Yea it is *votum Angelicum*: they being heavenly spirits, wish not anything at any time but Heavenly. Such a heavenly thing is Peace: no broils, no brables in Heaven; nothing but peace there: and a kind of Heaven there is upon Earth, when upon Earth there is peace. Peace is every way lovely: to the eye it is beauty, to the ear melody, to the taste sweeter than honey; in the hand it is integrity, it is wisdom in the head, it is Heaven in the heart.

Yet such is the quarrelling disposition of too many, that *Saint Paul* is fain to take the peace of them, and to bind them to the good behavior: *Follow peace with all men. Mark them which cause*

division; which break the peace: how pure soever they look, how holy soever they profess themselves. That is a dangerous holiness, which breaks the Churches peace. The Prophets preached against the sins of Israel, they departed not from the Church of Israel, they disturbed not the peace of Israel. We denounce war against your sins, we wish peace to your souls. It is every good man's desire in himself, and his wish to others: Peace be to you. Pacem te poscimus omnes. Saint Paul in none of his salutations leaves out peace. Grace, mercy, and peace from God the Father, and his Son Jesus Christ. Grace, that a man offend not God: Mercy, that he offend not his Neighbor: and Peace, that he offend not himself. Now Nihil aequius est, quam ut pro quo quis oret, pro eo laboret: Let us wish and work peace: not being only Pacidici, Peace-speakers, but Pacifici, Peace-makers. And blessed are they that labor in the work of peace: This though we reap not in the sight of men, and so lose our thanks: yet we cannot go out of the sight of God, and there we never lose our reward. In peace they that seek Christ now, shall be found of him in peace then. Thus as we begun this verse with love, so we end it with peace. And where should we better end, than with that peace which shall never end? When we shall appear before the supreme Judge, and He shall have no quarrel against us, nothing wherewith to charge us: O inconceivable sweetness! He will not give us a dismissal, Depart in peace: but an admission; Enter into peace: Thou hast lived spotless, well done good servant: thou art rewarded with peace; Enter into thy Lord's joy.

2 PET. 3.15.

And account that the long suffering of the Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you.

AMong the many disputes and opinions, what became of *Lazarus* his soul, all the time of those four days that his body lay in the grave; *Isidore Pelusiota* thinks that it was in Heaven: And he proves it by this reason, because *Jesus* wept at his raising. Why wept he? Life is good, and *Lazarus* was his friend: and to raise up his friend to life, was a good work. Here was no cause of tears; why then wept Christ? What, did He weep for company? Because *Mary* wept, and *Martha* wept, and the people wept, therefore also *Jesus* wept: was this the cause of those tears? Did he weep for company? Or was it for affection? As the Jews interpreted his tears; *See how he loved him*. But we weep for fear to lose a friend; when sickness hath so far prevailed upon him, that we give him for dead: and not for his reviving: at his recovery we rather rejoice. Or was it for the hardness of the work, as *Martha* conceived it: *Lord, by this time he stinketh, for he hath been dead four days*. Not so certainly; even the blind Jews could confute that opinion: *Could not he that opened the eyes of the blind, have kept this man from dying?* They might conclude, He can raise him with a word, and to speak a word is no such hard work: he did not then weep for the difficulty. Or was it in a mystery? Shall we understand by *Lazarus* lying four days in his Grave, a sinner many years buried in the custom of sins, and hardness of heart? Indeed there is some difficulty in raising up of such a dead soul: *Jesus* himself weeps: he spends not only blood, but tears about it. Was it for any of these reasons? For compassion, for affection, for difficulty, or for a mystery, that *Jesus* wept?

Yet another, and (some think) a better reason may be given for his weeping: it is this. *Lazarus* his soul had now left her mortal tabernacle, and was delivered out of prison; from all the pains, and sins, and assaults, and troubles which she endured in the body: she was taken up by Angels into rest, peace and glory. Now at this raising up of *Lazarus*, she must be called down again to her old dwelling; and for this *Jesus* wept. That a soul in triumph, should be brought back to warfare: from that mount of infinite joys, to descend into the valley of tears: from the place of peace, to return to the region of trouble: from *Abraham's* bosom, to *Adams* pilgrimage: for *Lazarus* again to be made mortal; necessitated again, besides all sorrows to death: this was a change that might well ask tears: for this revocation *Jesus* wept. I deny not, but this was for the glory of God; and in effect no more than happened to *Moses* after that glorious speculation, to the three Apostles after Christ's transfiguration, to *Paul* after his rapture, and to *John* after his vision. Yet for this *Jesus* wept. *Hinc illae lacrymae*.

But *quorsum haec?* what have we to do with *Lazarus* his soul? what matter is it where it was? Yes, if we mark it, it is to some purpose: For all this while we have been in heaven too: dureing the discourse and meditation upon the former verses, our transported souls, if any flame of holy grace have taken hold of them, upon the wings of contemplation have been borne up into that place of glorious rest: we have with speculative minds viewed those *new heavens, wherein dwelleth righteousness*: we have conversed with the peace, and joy, and blessedness of that upper world: our spirits have tasted the sweetness of those unspeakable pleasures: we were in desire, together with *Lazarus* in those eternal mansions. Yet now alas, as if we had all this time been in an happy dream, we waken in this verse, and find ourselves below, upon earth, in a wilderness of sin, in a region of trouble: so far from the felicity of that kingdom, and fruition of that freedom, that we have still an apprenticeship to serve: our souls must wait till our particular dissolution, our bodies till the general resurrection. There is no remedy, but we must tarry till Christ come to judge this world, before we can completely come to the honor of that world.

Now least this consideration should affect us with too deep a melancholy, and put us beyond our patience; our Apostle comes in here with a seasonable antidote; and bids us be of good cheare: for God doth not forget *his promise* by his *long suffering*, but his *long suffering* rather conduceth to the performance of his *promise*. All this forbearance *salutis nostrae rationem habet*. In this delay of his coming we must find God's clear intendment of our *salvation*. It is not his slackness, but his sweetness; his mercy rather than neglect, this his dilation. As a learned and skillful Physician can make a wholesome medicine of rank poison; and so order a mineral, dangerous in it self, that that, which in nature, simply, would kill; by his composition shall be of sovereign virtue to recover health. So *the deferring of hope*, which is to some *the breaking of the heart*, our Apostle takes to another use, and makes a cordial of it, to heal the heart when it is broken. The natural man reasons thus; while the grass is a growing, the beast starves: that which is so long a coming, will scarce ever come: give me the present, take you the future. But the gracious heart resolves the contrary; Give me the futuritie of those infinite comforts, take you these present, transient toys. The bad servant says, *My Lord delayeth his coming*, therefore I may be unruly. But the good one says; *Yet a little while, and he that shall come, will come, and will not tarry*: Therefore I will watch for his coming, that when he

does come he may not find me sleeping. If he comes, it is to receive me: if he stays, it is to try me: howsoever, his purpose is to save me.

Therefore Account that the long suffering of the Lord is salvation. There be 2. general points in the verse. 1. *Documentum*, a comfortable truth delivered: *This long suffering is salvation*. 2. And *Testimonium*, a witness whereby it is confirmed; *even as our beloved brother Paul hath written*. Out of the former part, naturally arise three conclusions. 1. That God is not rash, sudden, and violent against us, but *long suffering*. 2. That this patience does not tend to our perdition; but to our good, our best good, even *Salvation*. 3. That without all misconstruction, we ought so to esteem it: *Account that the Lord's long suffering is Salvation*. Concerning the Testimony, hereafter, in due place.

1. That God is patient, *veritas manifesta et concessa*; we need not rack our faith to believe it, for we are sensible of it: It is not matter of faith, so much as of feeling. Which of us here had not long ago been in hell, but that he hath *long suffered* upon earth, with means to bring us to heaven? we forfeit our lives, we forfeit our souls, every moment to his Justice: how are we reprimed but by his *Patience*? We are rebels, why does he not execute martial law against us? *My spirit shall not always strive with man*. He might cut us off sooner: yet there is a fair time left us. The Poets fiction hath a grave moral: They fain *Vulcan* to be the Cutler of heaven, and armor-maker to their gods. Now *Vulcan* was lame, and therefore could not hastily bring home their weapons. The true God is slow to wrath, and unwilling to punish, proroguing his Judgments, and expecting our repentance: yet so as by delaying, he brings to pass his own purposes. There is no one Title more frequently attributed to God in the Scripture, than *the Lord of Hosts*: yet this Lord of hosts and armies is *long suffering*.

Two things, one would think, should much trouble his *patience*; Idolatry, and Blasphemy: because they both nearly trench upon his honor, whereof he is most tender. There is no sense for the one, no pretence for the other. Was it not madness in the Israelites, to worship the gods of the Canaanites, who (they knew by experience) could not defend their land from them? Would it not anger a man to see his child, passing by himself, to ask blessing of his slave? We all live at God's charges, and shall we pay a block or stone our service; What sense is there in this? who would endure it? For a wife to play the whore before her husbands face, would not a little trouble his patience. Why do we scratch and tear in pieces God's dreadful name, forborne? A water-man, that will undertake to swear with the devil himself, and give him odds; that let but oaths and blasphemies be the wherry, will row with him for a wager, which shall be at hell first: yet even this man is *long suffered*. Though he spends his life, and gets his living, within less than two inches of death every day; yet this man sins, and is spared. O the infinite *long suffering* of our gracious God, even in the midst of these sins that press upon him, for vengeance, and incessantly solicit his Justice! For every wicked oath is a kind of prayer for Judgment: and they that know not how to pray as they ought, know yet familiarly how to swear as they ought not.

There is not the least punctilio of honor, but your Gallant stands upon it; & with streams of another's, or of his own blood, he will wash off that imaginary stain. He calls you into the field, to do him right, & to answer him like a Gentleman: But that right is manifest wrong;

and you must answer him like a Gentleman, not like a Christian. What is the ground of all this? His honor forsooth: he cannot put up such an injury with his honor. But all this while he forgets the honor of God, thus disparaged by his bloody combat. He cannot brook a slight offense done him by his equal, without revenge: yet looks that the Lord of Heaven and Earth should digest his monstrous wickedness with *patience*.

How far distant be the thoughts of God and man? Every little that we suffer from God or man, we think too much: all the wrongs that God or man suffer from us, we account but little. God *suffers long*, and much: He hath not dealt so with us. Even where He tells us that *we have need of patience*, because we must suffer: He presently qualifies it; *Yet a little while, and he that shall come, will not tarry: Gravitata miseriae brevitata levatur*. His merciful Wisdom hath so tempered our sorrows, that *Nemo valde dolebit, & diu*. If we suffer much, it shall not be long: if we suffer long, it shall not be much. *Si longus, levis est: si gravis est, brevis est*. Some misery is like a Consumption; gentle, but of long continuance: other like a Fever, violent, but soon over. If our sorrow be long, the lighter: if sharper, the shorter. It is but the body that commonly suffers, and that cannot hold out long. Say it falls a pieces, there is but a pitcher broken. It is but the instrument of the soul: And why should a good Musician think his skill lost, by the hurt of his Lute? Or a valiant Soldier think his honor lost by the breach of his sword? Or a rich man think himself undone by the rent of his garment? All our sorrow is either tolerable, or short. Upon which assurance, a man may well endure to have his hopes adjourned to a new day.

But the grievance we put God to, is neither easy nor short: He must *suffer* much, and He must suffer *long* too: much in burden, and long in continuance. And we are so far from easing Him of it by repentance, that He is fain to ease Himself of it in our just vengeance. For though He *suffer* long, in mercy: there is no reason that He should *suffer* always, in Justice. All the while that *David* lay in his sins without compunction, the burden of them lay upon God: so *long* He *suffered*. But when *David* cried *Peccavi*, and melted into repentance, he took the burden off from God, and laid it where it should be, upon himself: and so they were both eased. We commit sins without fear, and persist in them without remorse: thus far we make Christ to suffer; thus long the whole lode lies upon Him. *I am pressed under you*, so He complains, *as a cart that is full of sheaves*. But when we shall humble ourselves by repentance, and break our hearts with contrition; we do then *repetere gravamen*, take off the weight from Christ, where it is: and lay it upon our own hearts, where it should be. *Grieve not the holy Spirit of God*. Till we come to repentance, He is in grievance: so *long* He *suffers* for us, as we forbear to suffer for ourselves. But by our penitent humiliation, we stoop our shoulders to our own burden: under which when we have lain drooping, and weeping, and crying, and praying for a time; the Lord is mercifully pleased to take it off again, from us; and to transfer it upon the Cross of his own Son. This easeth us both, this dischargeth us of all forever. This is the first Conclusion; whereof we may make a threefold use.

1. Here is matter of consolation: we have to do with the God of *patience*. The gods of the Heathen used to come in tempests: indeed they were no gods, but men; and none of the best men, neither: but subject to sensual lusts and violent passions. But our God gives

innumerable testimonies of his *long animity*, slowness to wrath, and invincible *patience*. It is well that we fall not into the hands of men: they would not give us so much as a breathing time, betwixt our fault and our death. When *Saul* said to *Doeg*, *Fall thou upon the Priests*: he slew that day *fourscore and five that wore a linen Ephod*. A tyrant doomes Innocents to death; and without any pause, execution follows. From God, out so Heaven, lightning and thunder comes together: sometimes we have lightning without thunder, but thunder without lightning never. It is some mercy in cruel man, if the lightning of anger in his eyes, give warning of the thunderbolt in his hand: But too often he kills before he threatens, which is thunder without lightning. If we should defile his bed, and dishonor him in his wife, Would man endure it? If we should strike and mis-use his children, Would man endure it? If we should violate and rob him of his goods, Would man endure it? If we should stick the aspersions of scandal upon his credit, Would man endure it? We do all these wrongs to God, and yet He endures. We lodge that filthy Adulteress, Sin or lust in the marriage-bed of our hearts: we persecute and kill his Children, those holy Images of Himself: we rob Him of his goods, in purloining his Tythes and Offering: we swear, and *blaspheme his honor all the day long*: yet still He endures it. O God, What should become of us, but for thy wonderful *Patience*? But here is the comfort that keeps us from the gulf of despair, in the deep consideration of our own wickedness; *The Lord is longsuffering*.

2. Here is matter of caution: *The Lord's longsuffering* would not be abused. Shall we persist in evil, because He continues to be good? My Father is full of lenity, therefore I may go on in levity, and follow my wanton courses: surely, He will forgive all at the last: What ingenuous son will reason so? *Bonus es bonis, & been merentibus: gratiosus es peregrinis, & immerentibus: misericors es malis, & male merentibus*. What then? Because He *suffers long*, Shall I therefore put Him to it, and try how long He will *suffer*? Because He *suffers* much, Shall I therefore lay more weight upon Him? This is indeed the way of the world; bear one injury, and invite more: Put up this offense, and you shall have your belly full of them. But *Gravatis addere gravamina*; you must say in reason, This is no fair dealing in the world, And shall we deal so with the Lord? They write of the Palme tree, that the more it is pressed with weight, the higher and stronger it grows, and the more fruit it yields. But let us not have such a conceit of God: that the more we onerate Him with our sins, the more abundant fruits of his Mercy He will afford us. Never think so, for you shall not find it so. He that began in kindness, and went on in *patience*, may end in fury. There is a *longsuffering* that does not tend to *salvation*: So sinners are suffered like fishes, to swim merrily down the stream of their own sensuality, till they come to *mare mortuum*, the sea of death.

3. Here is matter of imitation; God's *Patience* calls for ours: It is but reason, for us to suffer long, towards whom He is so *longsuffering*. Saint *Paul* describing the Christians Armor, puts not in *Patience* for any piece of it: and yet tells us in another place, that *we have need of patience*. Good reason; for it is not a piece, but the whole Panoplie it self. There is a *plate* for the *breast*, a *helmet* for the head, a *sword* for the hand, a *girdle* for the loins, greaves for the *feet*, and a *shield* for the vital parts: every piece arms a part, but *Patience* covers all. Which way soever the blow comes, *patience* receives it. Besides, if the adversaries weapon be so sharp, that it pierceth any piece of this armor; yet *Patience* is a coat of maile, a defense under

these, that duls the edge of all assaults. Ease can be found nowhere, but in *Patience*. If we *look forward, it is not there: if backward, we cannot perceive it: on the left hand we behold it not, nor on the right can we see it*. Trouble is on our right hand, and on our left hand trouble: trouble before us, trouble behind us, and trouble round about us: but if *Patience* be within us, all is safe. If this be *intra te*, no matter who is *contra te*. Our trouble may be excessive, both for the *quantum*, and for the *quamdiu*: this armor of *Patience* must be answerable to it.

Long; for *from morning to morning, by day and by night*, there will be a *vexation*. Sorrow commonly comes on horseback, but goes away on foot. It runs like *Cushi* to *David* with ill news, so fast that it is out of breath: but when it is come, it tarries with us, it does not run back again. *Vulnere super vulnus: it breaketh us with breach upon breach. We are killed all the day long: not a-forenoone, nor an hour, but all the day long*. Now *Patience* must not be an inch shorter than affliction. If the bridge reach but half way over the brook, we shall have but an ill-favourd passage. When *the bed is shorter than a man can stretch himself on it, and the covering narrower than he can wrap himself in it*; he shall lie but uneasily. *Patience* is the bed of the soul; it must not be too short: it is the covering of the soul; it should not be too narrow. Therefore Christ instructs us for the length of our *Patience: He that will come after me, let him take up his Cross daily, and follow me*. Daily; for we must learn *Patiendo pati*. *Few and evil have been my days*: that Patriarch spake of never a good one. Let us praise *Patience*, as we do a fair day, at night. That light is despised, which holds not in till we go to bed. *He that endureth to the end, shall be saved*.

Large; as great in quantity, as afflictions are in number. *What King going to war, considereth not whether he be able with ten thousand, to meet him that cometh against him with twenty thousand?* What is a little sufferance, to a great deal of sorrow? we have *five loaves and two fishes*; but *what are they among so many?* Some men may be stored with two or three acts of *patience*; but what are they among so many troubles? If the plaster be too narrow for the sore, it will not keep it from festering. *By patience let us possess our souls*: for impatience dispossesseth a man of himself. Yea, let us keep this possession given us by Christ. Though Satan find many tricks in law to disturb us, and many assaults against law to displace us; yet let us keep our possession of *patience*, and all is safe. As a wise Physician makes a medicine of many sharp ingredients, in their own nature dangerous: but then adds a corrective to them, whereby they become proper Physic for the Patient. So when the Lord doth minister to us many sorrows, bitter ingredients, with the one hand: let us beseech him to put in with the other hand as much *Patience*; that they may be at least quantity for quantity. Then though we smart for the time, we shall be the better after it; and the end will be our health and everlasting comfort in *Jesus Christ*.

His *Long suffering is salvation*: that is the second conclusion. This seems to be a strange kind of speaking: *Is salvation?* If he had said, it is a means of salvation, a help to salvation, a preparative for salvation, or anything that conduceth toward salvation; it had been somewhat intelligible. But that *it is salvation*, appears a nifficult saying. What do we find in our pilgrimage but weariness? what fruit doth all the vanity of this Earth yield, but bitterness? what can be looked for in this valley of tears, but sorrows? And do you call these

Salvation? But here *In praedicato enuntiati* is *metonymia effecti*: It is *salvation*: that is, it is for *salvation* the way to it, the means of it, and an argument for it. In two respects.

1. In regard of them that are already called and put into the army of God's militant servants: that are of his train-band; in the continual exercise of their spiritual arms. Secondly, in regard of them whose names are in God's Muster-book, but not yet called, and pressed forth to the wars. In relation to both these, this *long suffering* conduceth to *salvation*. The former God *suffers long* to suffer much at the hands of his and their enemies. They must strive, and fight, and bleed, and conquer, before they receive that victorious wreath of glory. First, *Paul fights a good fight*; then he takes *the crown*. For the other, some of them are not yet called, some of them are not yet borne, that have their names written in Heaven. Therefore Christ delays his coming, that these might also have their day: and but for the filling up of the number of the Elect, the world should not stand one moment? This then is the intent of his *longsuffering*; *Salvation* to us, *salvation* to them: to all *salvation*. If those souls were charged to stay for the accomplishment of their brethren, that were already sacrificed, and under the Altar: much more we that are yet to be sacrificed upon the Altar. God *suffers* this for three reasons.

1. Our affliction prepares us for *salvation*: as grapes must be pressed, before they become wine: and Corn threshed and ground, ere it make bread. This is indeed a mere paradox to the children of the world, who run in a circle of sin and pleasure; till *Finis alterius mali, gradus futuri*. But that *ex vulnere salus, ex morbo sanitas, ex dolore gaudium, ex infirmitate robur, ex morte vita*; this is a harder riddle than *Samson's* to these Philistines. Yet *Non est idoneus ad premium, qui nondum paratus est ad patibulum*. It is true that *No chastening for the present is joyous, but grievous*: yet it hath another relish besides the bitterness. The *Manna* in the wilderness was so conditioned, so qualified, that it tasted to every man like that, which that man liked best. Even correction is our *Manna*, part of our daily bread: Let us desire God to make it so taste to us, not as we would, but as he would have it taste: and to make our taste agreeable to his will, not his will to our taste. As his corrections taste of humiliation, so they taste of consolation too: as they have a relish of danger, so of assurance too. God hath imprinted in all his Elements, whereof our bodies consist, two manifest qualities. The fire is hot and dry, the water cold and moist: therefore as the fire dries, so it heats too: and as the water moistens, so it cools too. In like manner his afflictions, which be the Elements of our mortification, by which our souls are brought home to him, have two qualities and operations: as they scourge us, so they scourge us into the way to him: and when they have shown us, that we are nothing in ourselves, they also show us that Christ is all things to us. And though they should remove us out of the world, yet they assure us, that no extremity of sickness, no temptation of Satan, no guiltiness of sin, no horror of death, shall remove us from him: But that when we die, we shall die in him, and by that death be united unto him, that died for us. Thus are ¹ *we chastened of the Lord, that we might not be condemned with the world*. Therefore doth he suffer us to be afflicted, because he will not suffer us to be damned. All shall prepare us for him, and help to gather us to him. Therefore we may well account *his longsuffering salvation*.

2. Our afflictions are an argument of our *salvation: For whom the Lord loveth, he chasteneth.* Therefore he *suffers* us to feel the more stripes, that we might have the more assurances of his paternal love. Physicians, not seldom let us bleed before we be sick: and we lop off our superfluous branches, that the Vine may yield better fruit. Sin is the strength of death, and the death of strength: by what means so ever the Lord makes that weaker, we grow stronger. It was the ground of that long disputation between *Job* and his friends; whether that woeful calamity was a sign of God's love, or of his hatred to him. God himself was the moderator, and decided the question; that all this tended to his *salvation.* *If the Lord be with us, why then is all this befallen us?* It was *Gideon's* expostulation with the Angel. Others persecute, we suffer; which of us is likeliest to be in God's favor? *Cyprian* resolves it in that instance of *Judas* and *Christ.* *Judas* betrays, *Christ* dies: yet which of us had not rather be like *Christ,* than like *Judas?* Like *Christ,* who prayed for his enemies, *ut per sanguinem quem fuderunt, salvi fiant:* than like *Judas, qui per pacis signum, rumpit pacis Sacramentum?* This was *Mary's* message to *Christ;* *Lord, he whom thou lovest, is sick. Si amatur, quomodo infirmatur?* As if none could be sick, whom God loves. Yes, even therefore are we sick, because he loves us. The Fever does not more burn up our blood, than our lust: and together with swearing out the surfeits of nature, at the pores of the body: we weep out the sinful corruption of our nature, at the pores of the conscience. So that as the breaking of the Clouds gives way to the clearer light of the Sun: the grace of our soul shines fairer forth at these breaches of our sick body. Much fruit breaks the tree, much rankness lays the corn. *Mala sunt graviora, quae suaviora: miserum te reputo, quia non fuisti miser.* God sees that Men are most miserable, in not being miserable: therefore he lets those that he cares not for, swim in pleasures: but they shall be sure of woe upon Earth, to whom he means joy in Heaven. Therefore in our sufferings; let us *account his longsuffering,* no less than *Salvation.*

3. Afflictions are our passage to *Salvation,* our thoroughfare to the land of promise. *Through many tribulations we must enter into the kingdom of Heaven.* If we do not find such rough passages, we are out of our way. Shew me the man that hath found a fairer way than sorrow. I am sure that *Christ* did not; that knew the way most perfectly: This way he went; and this way he directed us to follow him. *Ought not Christ to suffer these things, and to enter into his glory?* He had first his *Oportet pati,* before he could he allowed his *Sic intrare. Humiliari* first; and there is an *Oportet* set upon the head of that: *Intrare* last, and there is a *Sic* that is the Usher to it. The Patriarchs went this way, the Prophets this way, the Apostles this way, the Martyrs this way; this way went all the Saints, and do we look for an easier way? A Christians life can no more be *sine luctibus,* than the Sea *sine fluctibus.* You will say that God's legacies by his first will, in the Old Testament, were plenty and victory: Canaan was a land of wine and oil, milk and honey: and by those galleries he brought them into his bed-chamber; by those glories and joys, to the joys and glories of Heaven. Why hath he changed his will? why left his old way? why doth he now carry us by the severe path of discipline and mortification? by the melancholy way of mourning and lamentation? by the thorney way of misery and tribulation? Is the joy and glory of Heaven, no more than a comparative joy, a comparative glory? Not such in it self, but only such in comparison of the sorrows and baseness of this world? No; for as God himself, who is all, is made of no substances: so the joy and glory with

him is made of no circumstances: essential joy, essential glory, all there. But why does he not begin them here? What needs this rough way of calamity thither? Beloved, shall not he that made the kingdom, appoint the way? He thought it the best, and shall we think we could have devised a better? Surely, he would never so long have *suffered* his enemies to tyrannize over his friends; but that he knows it most conducing to his glory, and our good: for so we are charged to account it, that his *longsuffering is salvation*. Nor yet in all this present misery does he leave us destitute of comfort: for even here we have the beginnings of Heaven, the peace of Conscience, and joy in the holy Ghost. Thus as *in the midst of life we be in death*: so in the midst of death we be in life; even in that life which shall never die, *Jesus Christ*.

2. Thus is the Lord's *longsuffering salvation*, to such as are called: it is so also *vocandis*, to such as are to be called: to these for their entrance into the Church militant, to the other for their passage into the Church triumphant. For God, by letting the world stand, allows thē both a time, when to come in & a place, where to come in; and a light, how to come in. Al which would be taken away, with the taking away of the world. For this eause doth Christ forbear his last coming, and delay this universal conflagration: that the number of his chosen might be made up: and the Book of grace be the counterpain, punctually answerable to the Book of life; not a name differing between them. Now a second birth presupposeth a first: Generation must necessarily precede regeneration: Borne once they must be, or borne twice they cannot be. The great clock of Time is kept going for this; otherwise the motion of all his wheels should be stayed forever; and the Angels oath should come in force, that *Time shall be no more*. God hath his determined number, known only to himself, no part of the Earth debarred from them: The Earth should burn, the Elements melt, the Heavens flame, the Devils and reprobates be laid up in Hell, the Elect Men and Angels be imparadised in Heaven; all but for this; God's number is not yet full. Till this be done, Satan may range abroad, the wicked domineer, the righteous suffer; misery and sin walk their round, the Heavens move, the Seas ebb and flow, the World stand; and the *Lord suffers* all this. Well, let us yield to God the Election of his own times; especially seeing that all tends to salvation. Shall we wish the world at an end with ourselves; and when we go out, that no more might come in? So it is reported of an envious and uncharitable man's wish; That God would save his Parents, his Wife and Children, his Brothers and Sisters, and himself; and no more: To whom another replied; It were a great deal better for the world, if the Devil might take his Parents, his Wife and Children, his Brothers and Sisters, and himself, and no more. Far be it from us to grudge others that mercy we have found ourselves, and which our gracious God is pleased to show them in *Jesus Christ*.

The Sum of this point is this: All the actions of God toward man, tend to his good, and that to his best good, even *Salvation*. In the Creation it was plain: when the Maker, upon the review of his Works, saw that everything in particular, and all things in general, were exceeding good. In the Redemption it was as plain: *He hath done all things well*: a true confession and applause! Here were all things good indeed, all things well: But for whom was this *Bonum* intended? Who shall have the benefit of this *Bene*? Who but man? It was fit indeed that the honor should be God's, but the profit is man's. In that Anthem of the Angels there be three notes, which are the *compendium* of Christian Relion. *Glory to God on high, peace on earth, good*

will towards men. As one reverend Prelate quotes the saying of another: Let that be the Religion, let that prevail, as the best and most true of all other, that is *Deo honorabilior*, brings more honor to God; *Paci amicabilior*, best friend to peace; and *Homini favorabilior*, most favorable to man: as showing God better affected to us, and making us better affected to God, better one to another. They blasphemously wrong the goodness of God, that think He had rather honor Himself in our ruin, than in our *salvation*. What mean all those protestations; *Nolo mortem morientis*; and *Volo omnes salvos fieri*? Bee they cursory speeches? Sure, the God of truth scorns to use complements. That is for such dissembling Politicians, as salute one another with *God save you*, at their meeting; and wish one another hanged, after their parting. But God wills good, speaks good, does good to us: nothing but good comes from that infinite Fountain of goodness. Christ spent the days of his humiliation, in doing us good: his Miracles did good to the bodies of men, his Oracles to their souls, his Sufferings both to their souls and bodies; all tended to our *Salvation*.

Look upon his Miracles, (and every Miracle is a new Creation) and we shall find, He would do nothing, which breathed not towards man favor and bounty. *Moses* wrought miracles, but they were scourges; plagues to the Egyptians: *Elias* wrought miracles, but it was to the hurt of the earth; by withholding rain from Heaven: and he brought down Fire from Heaven, but it was to consume men upon the earth. *Elisha* called for Bears; but it was to punish unmannerly children. *Peter* struck *Ananias*, that sacrilegious Hypocrite, with present death: and *Saint Paul* smote *Elymas* the Sorcerer, with blindness: but no such thing was done by *Jesus*. Those servants of God were the Oxen, to tread out the corn, and trample down the straw: Christ was the Lamb of God, full of meekness. When He drew multitudes of fishes to their nets, it was to give them a more liberal provision. When He turned Water into Wine, it was to glad their hearts. When He multiplied those five Loaves, it was to victual an host of people. If He rebuked the Winds, it was because they threatened destruction to his servants by their fury. If He cursed the Fig tree, it was for not doing the duty to which He had ordained it, in bearing fruits for man. He restored motion to the lame, sight to the blind, hearing to the deaf, speech to the dumb, to the sick health, to the dead life. We can find no miracle of his spent upon revenge and judgment: all relish of sweetness and mercy.

His Oracles did no less good to the soul: not a Sermon did He preach, wherein He did not breath Heaven into their hearts. *Luk. 24.32.* From the occasion of *Jacob's Well*, He drew forth a Sermon of the living Waters. By their natural appetite to those material Loaves, He persuades them to a spiritual hunger after the Bread of life. He did let slip no opportunity of winning our souls.

His sufferings crowned all the rest: he did not only do for us, but die for us. All his sayings and doings conduced to our *salvation*: but his death was our *salvation* indeed. *Mira fecit*, but *dira tulit*. *S. Luke* did offer to write of all that *Jesus did, and taught*: but who did ever attempt to write of all that he suffered? In everything, the goodness of God to man, shines in the beams of *salvation*. If he comes to us it is with *salvation*. *This day is salvation come to this house*. If he defers his coming, it is for *salvation*; that we might *work out our salvation with fear and trembling*. If he honors us with peace, it is but to give us a taste of *salvation*: If he scourge us

with chastisements, it is still an argument of our *salvation*. His smiles are the reflections of *salvation*: his very frowns are not without the look of *salvation*. His speedy approaches towards us, are to bring us to *salvation*: his *long suffering*, is to prepare us for *salvation*. The breath of his mouth, the works of his hands, the desires of his heart, they all determine in this; *our salvation*. Now as *Elisha* said to the *Shunnamite*; *Behold thou hast been, thus careful for us, what is to be done for thee!* So Lord, thou hast done all this, *for us men, and for our salvation*: what shall we return thee for all? Surely we can do no more, nor will we do less, then give thee all honor, and thanks, and praise forever.

Account that his long suffering is salvation: this is the third conclusion: we are so bound to account it. It is a Principle granted in Philosophy, and not contradicted in Divinity, that there be four elements; Fire, Air, Water, Earth, and that they have their proper qualities; Hot, Moist, Cold, and Dry, and that of these four, all mixed bodies are composed. Grant then these four concurring to the constitution of man's body; yet so as man's body is a fifth substance, distinct from them all. The heat of it does not make it fire: nor doth the cold make it water: there is moisture in it, yet it is not air: earth it is, but not without a commixion of the other elements. In the natural mind of man, while it is exercised upon problematicall or disputable questions, there be four tempers or ingredients, as his body consists of four humors: Ignorance, knowledge, doubt, and persuasion: and there is no mind of man in this world, without all these: though the measure be different; and in some then other, one of them may be more predominant. Ignorance is like the earth, dry and barren: Perswasion like the fire, lightsome active, and working: Doubt like the water, cold and running: Knowledge like the air, clouded and uncertain. Albeit the brighter the Sun shines, the clearer the air is; yet you never find it without some clouds. Now there is a fifth thing, which indeed comes from another cause, and is infused from above: yet being in the mind, it is forced to partake of the other four: this is *Quintessentia*, a fifth being, the quintessence of them all: and we call it Faith or Assurance. This hath in it so much of knowledge, as to understand the principale in part: and yet so much of Ignorance, as in part to be shallow, and to come short of the full comprehension of it. It hath so much of persuasion, as to assent unto the truth of it: and yet so much of doubt, as to make many scruples and questions about it. If we rightly examine it; so weak is the faith of many Christians, even in this high point of their own *Salvation*; that the happy building of, *Lord I believe*; cannot stand without that collumne to underproppe it, *help thou my unbelief*.

The fire of our knowledge descends from heaven: the earth of our ignorance ariseth from beneath: our persuasion is the grace of God: our doubt is from flesh and blood. Yet what man upon earth hath a faith so full of knowledge that it is free from all ignorance? Or so strong a persuasion of his own future happynesse, such a certentie to be saved, that he never doubted of it? There is therefore a higher degree of faith required of us; even an assurance, that this *long suffering* of God is meant for our *Salvation*. And this cannot be a floating opinion of of the brain, an airy speculation, driven too and fro, like the clouds with every wind; with every tempest of afflictions. Nor an epicence, equivocating, doubtful apprehension, ebbing and flowing like the inconstant water. But as the less melancholy earth and hydropicall water there is in the body, the more sprightly and active it is: so the less doubt and ignorance in

our faith, the more holy and heavenly. This then must be a firm persuasion of the heart; the ground whereof is the will of God, the builder whereof, is the Spirit of God, the pillars whereof are the word and grace of God, the light whereof is the knowledge of God, and the roof whereof is the glory of God.

That the Divine patience *is salvation*, is here put upon our *account*: and if we do not so *account* it, we shall be accountant for it. It is certainly so in it self, whether we *account* it so or not; even *Salvation*: but it is not *Salvation* to us unless we so *account* it. Our faith must come in, to make up the match: When *Christ* hath wrought all this for our *salvation*, he hath done his part: we must believe, that our *salvation* is thus accomplished, or else we fail in our part. This *account* therefore is of no small moment, how small *account* soever we make of it.

It ariseth in full strength, against four sorts of sinners. 1. *Contra desperantes*; against those that think God's suffering them to lie long under the rod, is an argument of his disfavour: they do not *account it salvation*. 2. *Contra Properantes*; against those that are impatient of God's delay, and will needs urge him to mend his pace: these do not *account his long suffering salvation*. 3. *Contra non operantes*; against them that will not make use of this pause of judgment, and reprieve of the world, thereby to lay timely hold on repentance: without which they cannot *account it their salvation*. 4. *Contra non imitantes*; against those that do not proceed in God's steps; rather by lenity to spare, than rashly to execute: All these must be called to *account* by this charge: *Account that the longsuffering, &c.*

1, There be some that take every heavy cross, for a sign of God's implacable anger: and make that an argument of rejection, which our Apostle makes an argument of *salvation*. There is an Indolencie to be without pain at all: and there is a condolencie, or grieving for the pains of others: and there is a dedolencie, to be in pain, and not to feel it: and there is a Superdolency, an oversensibleness, that takes every scratch for a wound, and every wound for death. God would not have men make themselves more miserable, than they need, than they should; by looking upon their miseries through a multiplying glass. *Whom the Lord loveth, he chasteneth*: that is orthodoxall truth: But that, whom he scourgeth, he hateth; what strange Divinity is this? when did the Scripture ever speak so? The Lord writes his mind to us in the characters of correction, that he means to do us good: and we make a false construction of it, as if he meant us ruin. Is affliction such a strange language, that we cannot read it? Or is it expressed in so hard a dialect, that we must needs mis-interpret it to God's dishonor, and our own bane? These are the men, that turn every probation into reprobation, every dejection into a rejection: and if they be cast down, they cry out presently that they are cast away. Lift up thyself, thou timorous fainting heart, and do not suspect every spot for a plague-token: do not die of a mere conceit. *Heaviness may endure for a night*: but as sure as the morning sun comes, the morning joy comes: *Joy comes in the morning*. As the end of all motion is rest: so the end of all thy troubles shall be peace: where the days are perpetual Sabbaths, and the diet undisturbed feasts. Thy pacified soul shall become *Paradisus sine gladio, Templum Solomonis sine malleo*. Lord speak music to the wounded Conscience, thunder to the seared: that thy Justice may reclaim the one, thy mercy relieve the other, and thy favor comfort us all with peace and *salvation*.

2. There be some that are over-solicitous with God, to mend his pace; as if they would not give him leave to take his own leisure, for the execution of his holy purposes. I know, there is a sober and modest importunacy of the saints; earnest with God to make an end of the days of sin, and to set his glory in the full luster. The desire of the soul is never satisfied, till it come to the end it aimeth at: (which is a main argument for the Resurrection) now this cannot be until Christ's second coming. The creatures have a groaning desire of this *They wait for the manifestation of the Sons of God*. The militant Saints pray for this; *Thy Kingdom come*. Saint Paul was not without his *Cupio dissolvi*. The Bride, the Church on Earth cries for this; *Even so come Lord Jesus*. Even that Church in Heaven prays for this; *Vsquequo Domine? How long O Lord holy and true?* Sanctified eyes that have but a glimpse of those new Heavens by faith, do so scorn the contentments of this old world; that did the Spheres join with the Elements, the Sun and stars confederate with the Earth and waters, to make them happy; it would be held unacceptable vanity. Yea, did Heaven it self profer them all its glory and pleasure, it would not satisfy them without Christ. *Immo, ne Christus ipse sufficeret, nisi seipsum dederit*. The best of this world is but vanity; the worst, vexation. Beauty a flower; today flourishing and worn in the bosom: tomorrow withering and swept out with the besom. Health is not Ague-proof: and where is the strength that can stand a fever? Wealth is a fugitive: either it will leave us, or we must leave it; and this comes all to one pass. Honor is beholden to vulgar spectacles; fain to borrow poor men's eyes to give it a luster: and loe, this is all the best of the World.

The worst of it we all know too sensibly: the wicked man's injury, is the good man's patrimony. There was joy in the *Bridegroom's presence*: but sorrow followed immediately upon his absence. It was the political malice of the world, that aimed by the death of the General, to disband the army. So long as Christ lived on earth; we read of no persecution against his Disciples: but let Him be once removed, and then there is havoc made of the Church: *Stephen* is stoned, *Peter* crucified, *Paul* beheaded: some strangled, some burned, some broiled, some brained; all, but only Saint *John*, murdered. The Spouse lovingly invites her Beloved to her arms, to her bed: and he summons her to arms, to warfare. *Illâ monstrante lectulum, ill vocat ad campum, ad exercitium*. In her Garden grow both Lilies and Roses; because she is both *Operibus candida, & cruore purpurea*. Her lot is to do good, and to suffer evil. Untouched fortunes, and untouched consciences, seldom dwell together. And it is usual for them that know no sorrows, to know no God. It is opposition that gives the trial, and causeth argent to seem more bright in a sable field, as the Sun is more pleasing, when it breaks from a Cloud. No marvel if all these considerations make us importunate with God, to hasten his Kingome: thinking the time long, till the tyranny of sorrow, and usurpation of sin, give place to righteousness and peace.

Importunate we may be in this desire; we may not be impatient. *Hope deferred is the fainting of the soul*: but against that fainting, God hath provided cordials for us. As He hath imprinted all the medicinal virtues, that are in all creatures; and made even the flesh of Vipers to assist in cordials: so He can raise strength out of weakness, and make sickness it self a medicine to procure everlasting health. As the children of vanity find, that *in the midst of laughter there is heaviness*: so the sons of patience find, that in the midst of heaviness there is comfort. Christ

himself had a sadness in his soul, even unto death: not without a reluctance, a deprecation of death, in the approaches of it: yet He had his cordial too; *Not my will, but thine be done*. When He cried out, *My God, my God, Why hast thou forsaken me?* His Father did then reach out his hand to Him: but not to deliver his sad soul, but to receive his holy soul. Neither did He longer desire to hold it of Him, but to recommend it to Him. Whether the good we hope for, be deferred: or the evil we fear, be inflicted: still patience is a cordial: a silent and absolute obedience to the Will of God, is a sovereign cordial: which if God preserve to us, will certainly preserve us to Him. And from this lower form of a gentle Catechism, in the school of patience; we shall take a greater degree, in an higher place, and joyfully serve Him in his Kingdom of glory.

3. There be some that grow the more wanton by God's forbearance: and the more *longsuffering* He is toward them, the more bold they are to offend Him. They do what they list, and the Lord lets them alone: therefore they think He is pleased with them, and with what they do: and that which way soever they take, the end of their journey must needs be *salvation*. Such men may think it so; but they shall not find it so: for between these two, *Tolerantiam, & salutem*: there is a breathing place, an *Existimate*. This is no light opinion, or fond imagination; that though they spend their days in vanity, they shall end their days in mercy. You have read of some, that *Ducunt in bonis dies suos*: so they go on: and *subito ad Infernum*, so they go out. They presume that they are in God's favor, and that all his patience doth but further and accomplish their *salvation*: yet they bring forth nothing but the fruits of perdition. With this conceit they pass their lives, and with this conceit they pass out of their lives. As if they resolved to put their souls in a venture; and to come to Heaven their own way, or not to come thither at all. *Turn to the Lord with weeping and mourning*, saith the Prophet *Joel*: But these will change *Joel* into *Iael*: instead of *tears*, they bring *milk*; and for contrition, warm *covering*; and so lay them down, and never rise more. They will not shed a tear, nor lose a meal, all the year long: but spend their days in a pleasant dream, not interrupted by sorrow: and yet think that all this makes for their *salvation*. This is a fantastical conceit, our Apostle chargeth us here with an *Existimate*, a well grounded persuasion, that the *Lord's long suffering is salvation*.

Now this perswasiō cannot be in our hearts, unless we apprehend the means of *salvation*; Faith and Repentance. For what man that continually steeres his course westward, can flatter himself that he is travelling towards the east: *The long suffering of God leads us to repentance*. Except his patience work repentance in us, it will not work *salvation* for us. The meaning of his forbearance, is to bring us to repentance: & repentance is the earnest of *salvation*. If we do not take God's time, to God's intēt; & while he delays his coming, lay hold on conversion: we may *count* & reckon long enough, but we reckon without our Hoste. For howsoever this propositiō is true in the *Thesi*, or foundation: yet it may prove otherwise in the *Hypothesi*, or suppositiō: *God's long suffering is salvation*; that is infallible truth but it will never be *salvation* to us, without our hearty & timely repentance. Repentance then is the grace we call upon you for, as you call upon God for *salvation*. *Expecto, Domine, salutem tuam*: I wait O Lord, for thy *salvation*: that is the prayer of my soul to God: *Expecto, peccator, paenitentiam tuam*; I wait, O sinner, for thy conversion; that is the answer of God to my soul.

How can we be saved, without repentance? And how could we have space to repent, but by God's forbearance? Sin is a wrong to the divine goodness: and no wrong to that, must escape unrevenged. There be two times or places for the revenge upon sin: this mortal life upon earth, or that other immortal death in hell. In that infernal torture, it is God's time for vengeance: then and there, he will plague all offenses with insufferable pains. While we live in this world, this is our time of vengeance: here, and now, we ought to punish ourselves with bitter sorrows; that we may prevent the future. And this is truly the office of repentance, to afflict our hearts with grief, for that we have committed with folly. This is imposed upon the sinner; *Vt semper puniat ulciscendo, quod commisit peccando*, All those injuries to his infinite Majesty, will God revenge upon us in hell; which he hath not found us to revenge upon ourselves on earth. He will be just, whatsoever we are.

Ask thy conscience, thou secure offender; what punishment thou hast inflicted upon thyself for thy sins? Intolerable have been thy wicked actions, execrable thy oaths and blasphemies, innumerable thy foul thoughts and desires: *Hic est culpa, ubi pana?* Here is the guiltiness, but where is the penalty? Let us think: have our cries been as loud as our sins? Have our tears been as thick sown, as our tares, as our weeds, our trespasses? Have we taken pills of gall and wormwood, for our surfeits of excess and wantōnesse? What proportion hath our sorrow held with our offenses? *Poenitentia crimine minor non sit*. There is no deep valley, but near to some great hill: From the mountain of our sins, let us descend into the valley of tears. There is a necessity of sorrow for sin, to them that expect pardon of sin. We have sinned for very anger that we could sin no more: and shall we not weep for very sorrow, that we can weep no more? Let us rejoice that we can sorrow a little; for we have sorrowed that we could not rejoice enough. Our sorrow was for the absence of worldly joy: let us be glad for the presence of penitent and godly sorrow.

Nor must our grief be *Impatienter habitum, sed desiderio susceptum*. I know that the validity of repentance does not so much consist in the length of time, as in the sincerity of heart: And even in the approach of death, when the soul is now ceasing to inform the body, and longing for her deliverance out of prison; God then hears the groans, and the very inarticulate sighs of repentance. I know, that as there is no sin so great, but it may be pardoned; so no time so late, but it may be accepted. I know, that neither the greatness of the crime, nor the shortness of the time, can bar true conversion from forgiveness. Repentance is a Supersedeas which dischargeth sin; moving God to be merciful, the Angels to be joyful, man to be acceptable, and only the Devil melancholy. But I know withal that it is not safe to put off that business till late in the evening, which cannot be dispatched too early in the morning. I know that it is unthankful to abuse God's longsuffering, and to take advantage by his gracious forbearance, to be ungraciously impious. But as *Pliny* writes of a stone, called *Theamides*; which is of a contrary nature to the Loadstone, *Repellit enim ferrum*; it drives back iron. So whereas some hearts draw iron to them, even the hardest afflictions, magnetically, and make profitable use of them: Other hearts are a *Theamides*, repelling sorrow, resisting the means of repentance, and fighting against their own *salvation*.

Idle wantons make no other use of a fair day, than to wander abroad, and follow their pleasures: the good husband takes that time to do his work, and thereby to better his estate. The Lord's *longsuffering* is to carnal men but a fair day to play in, and to ramble after their lascivious vanities: the Christian knows it to be his time, wherein to *work out his own salvation*; and that not without *fear and trembling*. There is a time, and a time: *A time to weep, and a time to rejoice*: and this distinction of time argues a vicissitude of occasions. But that one and the same time, to one and the same man, should be both for mourning and rejoicing; is incompatible. Doubtless, this is the time for tears: and they that spend it in jollity, quite mistake the season. Sensual pleasure hath no time allowed it: what it gets, is by usurpation: And if it be not tempered with the sorrow of repentance, it will be drowned in the sorrow of vengeance. But as one spake wittily of wine, that it had two discommodities: If a man puts water into it, he mars the wine: if he puts no water into it, he mars himself. So we may say of Earthly pleasure: If we mingle it with penitent sorrow, we spoil the pleasure: if we do not thus mingle it, we spoil ourselves. *When he slew them, they sought him. Cùm occideret*, when he slew them: it had been a better report. *Cum servaret*, when he saved them. Good men cleave to God in a calm: the worst sinners will seek him in a storm. In this gracious Sun-shine of his *longsuffering*, while he forbears and defers the coming of his day; let us so repent, that we may be found blameless in the day of his coming. This is the only blessed use of it.

4. There be some that like well enough of God's *longsuffering* toward themselves; but they have no mind to follow his example in the forbearing of others. Infinite are our offenses against him, and yet we look that he should spare us: few and trivial are the wrongs done to us, and yet they stir us to impatience. Three things we do well commit to God; our injuries, our losses, and our griefs: for he is only able to cure our griefs, to restore our losses, and to redress our injuries. Vengeance is God's own weapon; so appropriated to his hand, that no creature may meddle with it. *I forgave thee all the debt*, such was the mercy of God's patience: *Thou wouldst not have compassion on thy fellow*: such was the cruelty of man's impatience. He had much forgiven him, even ten thousand talents: yet he would not forgive a little; no not an hundred pence. A *talent* is esteemed at above a hundred and seventeen pounds: the Roman *Penny* was under our shilling; so that the sum, according to our account which was owing to him by his neighbor, was not full three pounds: the debt which he ought to his Master, was far above ten hundred thousand pounds: yet he had neither so much mercy as to quit scores, and cancel the debt; nor so much patience as to allow a day of payment: But presently, from his Lord's arms, he falls upon his fellows throat.

There is nothing that makes a man so unlike to God, as a hard heart; without pity, without patience. In the Tabernacle, the doors of the *Sanctum Sanctorum*, were of Olive tree; which is the Hieroglyphic of mercy: But the gates of that fearful Dungeon, which is Hell, are said to be of brass and iron: *He hath broken the gates of brass, and the bars of iron in sunder*: the signs of hard hearts and instruments of destruction. Which serves to show, that the way to Hell, is by inhumanity; to Heaven, by pity. Of all the passions in us, compassion is the best: and a man without this tenderness, is but the Statue of a man; a mere stone in a human figure. The very stones will seem to weep, when foul weather is a coming: and as if they had been once so full of sorrow for Christ's sufferings, that their solid breasts could no longer contain it, they

brake in pieces. There be men harder than stones, that have hearts more impenetrable, obdurate, and unrelenting; and less capable of remorse. Nay, instead of pitying the wounds of the miserable, they make those miserable wounds.

It was held a shame to an Athenian, (it is worse in a Christian) never to have been in the Philosophers Academy, nor in the Temple of Mercy. If we cannot through disability, relieve others with our goods; which is the mercy of contribution: yet what can hinder our comfortable words to them, which is the mercy of consolation? or our tears and prayers for them, which is the mercy of intercession? Or our pity and sensible sympathy of their griefs, which is the mercy of compassion? It was an act of *Lycinius* the tyrant, I know not whether more cruel or foolish; that when Christians were put to their torture, he forbid all the lookers on to show the least pity toward them: threatening the same pains to them that did show it, which the Martyrs then suffered. His malice was greater than his power: for he could not hinder those from suffering with them, that daily suffer in them.

But alas! Where now is mercy to forgive? nay, where is patience to forbear? witness our daily homicides, duells, and quarrels, that we have no patience. Witness that monstrous number of thriving Lawyers, to justify sacrilege and oppression, that we have no mercy. The Lord may *suffer* us, as *long* as he please; year after year, to the end of our lives: one term, one month, one hour, we think too much to bear with our brother. *Patience* is dead, but how we know not. We have our weekly bills that inform us the particular diseases, whereof men die: but of what disease died *Patience*? Sure it was some violent death, and we may justly indict pride and malice for her murderers. Where she lives, she will keep the hands from striking, and the mouth from traducing, and the heart from envying: She makes the brow smooth, the eye modest, the foot slow, the speech courteous. But where she is dead, fury lightens in the eyes, frowns dwell in the forehead, scandal in the tongue, blood besmears the hand, wickedness infects the whole man. Though she be dead in the world, yet let us pray the God of patience to revive her in our hearts: that we may possess our souls in patience whiles we live, and return our souls in peace, when we die, into the arms of JESUS CHRIST.

Account that the longsuffering of the Lord •s salvation.] As a man that sees the •od•e of a Church, in a perspective piece, think•• at first that he may soon for••icall, without leaving anything unobserved: But when the grass is given •im, made for the purpose, through which he is to look upon it, 〈◇〉 his eyes and mind are when up with a longer time of speculation, and he find 〈◇〉 work enough for a pair of hours, to note every part of that curious fabric: Many •pillar, and 〈◇〉 a posture is presented to him, worth his sight, which at the first bl•sh he would have passed over as not remarkable. So at my first •••ce into this short argument, (little in show, infinite in sense) I promised myself •••icke dispa•ch, and though it but our days journey at the most: but the far••• passed into this magnificent and beauteous •••ucture, the busier my thoughts grew, and the more work I found: Many a colonne of comfort, many a door of hope, many a window of light is espied, and would not be left undiscovered: that the weak might have instruction, the stronger satisfaction, all consolation; and in all, God might have the glory of his wisdom. Four conclusions, like so many corollaries, I desire not to leave unmentioned.

1. If God should take us away in the midst of our sins, we cannot take him of Injustice: but that his *longsuffering* affords us space of repentance, is the great praise of his mercy. *I gave her space to repent of her fornication, but she repented not.* That she had space, this was God's fair allowance: that she repented not, this was her fowl miscarriage. We all know that our *days are few*: and we should know that our sins are many. *Cease, and let me alone, that I may take comfort a little.* Cease O Lord, from punishing, that I may take comfort: so prays man: yea, O man, cease from sinning, for there is no other way to find comfort, so answers God. The cloth that hath many stains, must pass through many larders. Our godly sorrows are put in one scale, our ungodly sins in another: the Lord will try one day, which of them weighs heaviest. Let us try them both first: & if we perceive the balance of our sins to overpoise; Let us put in groans and sighs, and prayers and tears into the other balance, to make it up. It is true that nothing but Christ's blood can hold weight with sin, in respect of satisfaction: yet our repentance must strive to do it, in respect of deprecation. Repentance and good works have their several acts and offices in this business. Repentance doth empty the scale of our sins: and good works help to fill up the scale of our righteousness.

Indeed, of the members from the Head, there can be no separation: and the peace once made in Heaven, can never be broken: yet the more confirmation, the more comfort. In Christ, our salvation is sure: but that it is at all times sure in our particular feeling, what militant Saint dares affirm? Upon sin will follow doubt, upon doubt terror, upon terror remorse, upon remorse deprecation, upon that pardon, & after pardon, peace: so after sin admitted, the more time of forbearance, the better means of repentance: the better means, the stronger hope: the stronger hope, the sweeter comfort: the sweeter comfort to man, the nobler mercy of God. Therefore his *long suffering* well deserves the name of *salvation*. It is truly said, that time makes everything aged, yet it self was never above a minute old. But if time, which makes us old in years, shall make us also old in grace and good works: for such a time let us bless the Lord's *longsuffering*. Why is he that opens his mouth in blasphemy, ever *suffered* to open it again in prayer. Or he that prof••es the Lord's day, to breathe out that night? Or he that sleeps drunk, to <ϕ> sober? Or he that oppresses the poor, to live one hour rich? Surely nothing can be said but this: It is the goodness of God, and that goodness is *longsuffering*, and that *longsuffering* is mercy, and that mercy is *salvation*.

The Lord's *longsuffering* is mis-interpreted, if it bring us not to *salvation*, and to *salvation* it cannot bring us without repentance. It is manifest, that he *willeth* <ϕ> *the death of a sinner*; for then he would not afford him such liberty of conversion. All afflictions are his messengers, and he gives all those messengers their errands, with a gracious qualification, as *David* to his captain concerning *Absalom*: *For my sake deal gently with him.* Yet we require this favor like the unthankful earth, which for the Sun's radiant beams and influence shed upon it; returns him mists, and fogs, and filthy vapors, to dishonor him. God's end in this, in our repentance, is our end is *salvation*: let not him lose his hope, and we shall not lose ours. So will he take away our iniquity, which otherwise would take us from his mercy, and pass by our transgressions as a stranger, which otherwise would make us strangers to him forever. Yea, such is his *longsuffering*, that he doth not long retain his anger, though we retain the cause of his anger; but turns to us with indulgence, before we turn to him by repentance:

and hath compassion upon us, that have none upon our own souls: and drowns our sins in the bottom of the sea, that would drown us in the bottom of Hell.

The fruit of God's *longsuffering*, is our *salvation*: the fruit is on the •re, but without the hand of faith we cannot gather it; & without gathring, it is none of ours. The benefit of a good thing is in the use: wisdom is good, but not to us, if it be not exercised: cloth is good, but not to us, except it be worn: the light is comfortable, but not to him that will live in darkness: *Christ* himself, that •mū boū, does us no good, except he be applied. So time is good, & repentance is good: yet neither of them good to us, unless we couple them together, & in time fall to repentance. *Despisest thou the riches of his goodness, forbearance and longsuffering, not knowing that this goodness leadeth thee to repentance?* The unthankful and dissolute sinner is so far from rightly valuing, and justly requiting this favor, that he *despiseth* it; and what doth he despise? *goodness*; a nature of such beauty and sweetness, that every man loves it. And in what degree stands this goodness? It is not common, but extraordinary, not penurious, but bountiful: so far from poverty, that it is *the riches of his goodness*. And what is this riches? Even God's *longsuffering* and forbearance. So this affordment of time to repent in, is a favor: and not a man's favor, but the *Lord's*: and not a common grace, but one special fruit of his *goodness*: and that not in a small measure, but the *riches of his goodness*: and shall any sinner *despise* all this? But whither tends this goodness? It *leads us to repentance*: therefore to neglect this time of repentance, is to *despise* his goodness.

It is remarkable enough, that *longsuffering* leads us to repentance: why do not menaces humble us, with *Ahab*? or why do not judgments break us, with *Pharaoh*? why doth not the plague empty our streets of people, or war fill them with blood? why doth not God speak to us in fire, and thunder, and earth-quakes, as he passed by *Elias*? why in that *still voice* of mercy and forbearance? why does he not come to us in the rough way of vengeance? why rather lead us, than draw, or drive us to repentance? There is no cause to be found of it, but in his goodness. *His sheep follow him: ducere maluit, quàm trahere Christus*. Yet would he not have his patience abused. Say that repentance could be as easily obtained after sin, as mercy may be obtained after repentance: yet will any gracious son mock the kindness of his indulgent father? *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners*. A sweet & universal truth: but what kind of sinners? the obstinate & impenitent sinners? No, he never came to save them: but but the relenting, repenting, broken hearted sinners: these he will as surely save, as he came to be a Savior. This is that faithful saying; this is worthy of all acceptation. That he can forgive more than we can offend, is another granted truth: but that he will forgive all that we shall willfully commit, and persevere in, is a fearful question. A malefactor is reprieved after judgment, suffered to go abroad: upon his amendment and future good behavior, the king hath a p••pose to pardon him: he falls to his former outrages, building on his Princes favor: on a sudden he is caught, and fairly executed. Man sins, and GOD spares: this prorogation of judgment he takes for a plenary pardon: he multiplies his crimes, and builds upon favor: the works of iniquity fill his hands, while the voice of mercy fills his mouth: and so with mercy in his mouth, he runs to Hell. The oppressor increaseth his wealth by violence and rapine, yet flatters himself that at the last pinch, he can lay all his load on the back of mercy, and go lightly and nimbly to

Heaven. The swearer makes his Soul Hellfire hot with oaths and blasphemies, yet presumes that one short prayer for mercy shall cool him. The homicide kills, and makes mercy his Sanctuary: as if the crying blood of *Abel* could be stilled or silenced with one *Miserere mei*, or Psalm of mercy. The adulterer makes a lazar of his conscience, with the aspersions of uncleanness; and yet looks to cleanse and whiten it again with one drop of mercy. The Thief steals, and makes mercy his receiver: the Epicure riots and makes mercy his Cator: the Worldling forrageth, and makes mercy his Purveyor. Profane sinners persist in wickedness, and upon the least twitch of Conscience, run to mercy, as to the horns of the Altar. Mercy hath all the work, as if Justice had nothing to do among the Sons of Men. But this is a false gloss upon the Text, a wrong comment and interpretation of the Lord's *longsuffering*; He meant it for our *salvation*, and we pervert it to our destruction: No marvel if before these men seek for mercy, they stumble upon vengeance. For they that will *sin that grace might abound*, shall pass from the abundance of neglected grace, to the abundance of endless woe. But while God *suffers*, let us repent, and then it is *salvation*.

3. The goodness of God may be abused; and then where the sentence of mercy fails of the effect, the sentence of judgment will take place. The divine patience *leads us to repentance*, saith Saint *Paul*: it is *salvation*, saith Saint *Peter*: yet some it leads to hardness of heart, (as we find by experience) and so to some it is damnation.. But where is the fault? Not in God's patience, but in man's perverseness. What debtor blames his creditor, for giving him day: especially seeing that with God, acknowledgement stands for payment: and a sorrow that we cannot satisfy, is a current satisfaction. But there be some places of Scripture, that may seem to cross this. *My fury shall depart from thee; I will be quiet and no more angry*: Not to be angry, is the greatest anger, *Whom the Lord loveth, he scourgeth*: Is it his love, to strike? and to forbear, is that his love too? Why not? To withhold confusion, is his favor: and yet it is his favor also, not to withhold correction: *For my Names sake, I will defer mine anger, that I cut thee not off*. He will take away his destroying anger, for his Names sake: but not his paternal anger, for his child's sake. *It is his mercy, that we are not consumed*: and it is his mercy too, that we are chastised. His threatenings are his mercies, and his corrections are his mercies: otherwise, he would neither threaten, nor correct. Certainly he would not warn them that never will repent, if he meant not to pardon those that do repent. And this is one argument to satisfy our conscience, that God intends his *long suffering* for our *Salvation*; if he spare us from ruin, but not from the rod: If he scourge us though we bleed not; or till we bleed, though we faint not; or till we even faint, though we perish not. If the Lord prunes his vine, he means not to root it up: if he minister physic to our souls, he would not have us die in our sins: all is for *salvation*.

4. This binds us to wait his leisure, with patience and thankfulness. Faith, love, and patience, are three of a Christians rarest Jewels. By faith we possess Christ, and all his riches: by love we possess others, and all their comforts: by patience we possess ourselves, and all quietness. He that hath not faith, is without the Head: He that hath not love, is without the Body: and he that hath not patience, is without himself. Faith and patience are the two miracles in a Christian: I do not mean that miraculous faith, which could remove mountains: But as *Augustine* saith, Faith it self is a miracle: to believe things so far above reason and

nature, is miraculous. Patience is a miracle too; if we compare the frailty of the Flesh, with the victory of the Spirit. *Cassianus* reports, that when a martyr was tormented by the Infidels, and asked by way of reproach; *Tell us, what miracle thy Christ hath done;* he answered; *He hath done what you now behold, that I am not moved with your contumelies, but patient under all these tortures:* this miracle he hath wrought. It was proverbially spoken, *Magistratus indicat virum:* and as truly, *Patientia indicat Christianum.* Two virtues are necessary to a quiet life: *Sapientia in verbis, Patientia in verberibus.* Christ does not say, *in patience possess your hands,* or your mouths: for a natural man may forbear ill language, when he is affronted: or refrain from blows, when he is provoked: and yet still have revenge boiling in his heart. But all faculties of man are subject to the soul, and under her command: if we can possess *our soul in patience,* she will in patience possess all the rest. *I was dumb, and opened not my mouth, because thou diddest it.* For that I did, I was not dumb; but opened my mouth in the confession of my sin. But for that thou, O Lord, hast done, I was dumb; and durst not open my mouth against thy punishment. *Amove plagas tuas, Yea & plagas meas. Remove thy strokes from me:* they are thine, for thou didst send them: and mine, for I suffer them: Thine, because they come from thy Justice; and Mine, because they come from my demerites: Remit what I have done, and Remove what thou hast done; Or if thou wilt farther excercise me with the Cross, still further fortify me with patience. *Non cogor pati, plus quàm merui.* I complain of no wrong thou hast done to me: of the wrong I have done to thee, I have great cause to complain. *Qui in panis murmurat, ferientis Iustitiam accusat.*

So soon as ever Christ's Disciples had received him into the ship, *immediately the ship was at the land whither they went.* Why have not we so quick a dispatch? Why are we not past all the swelling billows of afflictions, so soon as we have taken in Christ by our prayers? The purpose of God terminates every action: and that is immediately done, which is done when he would have it done. If it be not done yet, I perceive that it was his purpose not to have it done so soon. Shall the deferment of it, either slacken my hope, or weaken my patience? No, *It is good that a man should both hope, and quietly wait for the salvation of the Lord.* The worst men pass this life at most ease; their judgments are put off to the last day: and shall not we endure the putting off of comfort for one day? And yet our gracious Father puts us not to that: for even the assurance of future mercy, is present mercy. To be certain that we shall have ease in the end, is ease before the end. Let us neither be weary of God's peace, nor of our own patience. We should not provoke him with a prayer, not with a wish, not with a hope, to more haste than consists with his purpose: nor look that any other thing should have entered into his purpose, than his glory. To hear his steppes coming toward us, is the same comfort as to see his face present with us; although not the same measure and degree of comfort. Heaven it self is but an extension of the same joy: and for God to proceed at his leisure, in the way of mercy and comfort, is a manifestation of Heaven to us hear upon Earth. *Quae nondum data sunt, stulte, negata putas?* Blessings are not denied, though they be not presently granted. Somewhile God is not fit to give: the time for his greater glory is not yet come. Another while we are not fit to receive: the time of our capacity and preparedness is not yet come. The Lord looks to be waited on: *Waite on the Lord, and he shall strengthen thy heart:* wait on him with patience; this quiets all.

The Censurers of the World, by way of Apologue, being met together, consulted about the redress of diverse enormities: One with the countenance of *Heraclitus*, was ever weeping for the disorders: another with the face of *Democritus*, was ever laughing at the absurdities: a third of a more pragmatistical and stirring spirit, was ever busy where he had no thanks; one that would thrust himself into other men's brawls and quarrels, and meddle with impertinent matters. They all studied and plotted how to reform the ataxic of things, and to bring the world into some peace and order. Princes were implored, Philosophers consulted, Physicians, Soldiers, the eminent in all professions were convented: many stratagems were devised. Still the more they projected to quiet the worlds troubles, the more troublesome they made it. One would have it this way, another that, the next differs from them both, a fourth opposeth them three, a fifth contradicts them all. So that here was nothing but crossing one another; an image of that mischief which they mett to remedy. Physicians with their *Recipes*, Commanders with the *Precipes*, Jesuits with their *Decipes*; all the rest with their *Percipes*, could do no no good. At last, a grand Father, in a religious habit, presented them an Herb of such sovereign virtue, that when everyone had tasted of it, they were all calm and quiet presently. The Herbs name he called *Bulapatham*, the Herb *Patience*. Let this be our diet continually, and we shall find a strange alteration in ourselves. No troubles abroad can break our peace at home: for Peace is the daughter of *Patience*. So shall there be joy in Heaven, for the peace on Earth; and this peace on Earth, shall bring us to the joy of Heaven.

Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. This is the Testimony. In the Creation of the World, God made but one Sun: but He made many bodies that receive and give light. The Romans began with one King; then they came to two Consuls, not without many Senators. It is no diminution to the greatness and dignity of a Monarch, to have divers Counsellors, and to derive part of his care upon others. That State is safest, where businesses are carried by more counsels, than can be in one breast. In our sickness, we admit more Physicians than one: the providence is the more, the danger is not the more by it. There is one Sun, many Stars: one King, many Magistrates: one Truth, many Witnesses; one Word of God, many Preachers. Howsoever that sacred Word is called the *Testimony*, because it can sufficiently bear witness to it self: yet is God pleased to take in that same [*Ex ore duorum*] for the better state and credit of a truth. And Christ himself, that eternal Word, and Truth it self, took in [*Ex ore duodecim*] the Witness of the twelve; *Matthias* supplying the room of *Judas*. *Ye shall be Witnesses unto me. John the Baptist* in the Wilderness, seemed to be a Witness alone: *He was sent to bear witness of that light*. He then, and none but He. He was to witness but to a few, there: and those few had fewer temptations, fewer businesses, fewer worldly allurements, to withdraw them from his witness, there. But in places inhabited, the world hath many allegations, and pretences, to cross the Testimony of Truth. Here, all those excuses meet: some have purchased lands, and they must state them: some have *bought* commodities, and they must utter them: some have *married* wives, and they must study them. One Witness was enough for the Wilderness; but Christ sends all his Apostles to *Jerusalem*, and *Samaria*, to city and country: and all little enough. Here, Saint *Peter* calls in Saint *Paul*, for a co-witness to his Doctrine: so to one verity, there is a double Testimony. *As our, &c.*

In the Testimony we have three notes of excellency. First, *Testanti dignitas*; the worth of the Witness; As our brother Paul. Secondly, *Testimoniaritas*, the clearness of the thing witnessed: *Non dixit, sed scripsit*: not only said, but written: for a more certain manifestation. Thirdly, *Vtriusque autoritas*, the authority of them both; according to the wisdom given him: all is from above, by the Inspiration of God. In the first note there are three circumstances. First, *Quaedam circa citatum*; Paul's truth of honor; he is worthy to be cited: and the honor of his truth; it is worthy to be received. Secondly, *Quaedam circa citantem*; Peter's humility, in that he daigns to quote Paul: and his charity, in calling him *Beloved Brother*. Thirdly, *Quaedam circa utrumque*: first, the Apostles uniting their forces, to maintain one another's Doctrine. Next, the strong assurance we have of the Gospel, whereof we have more than a single testimony.

1. Here is commended to us our Apostles humility. He does not (in pride of heart) say; Why not I as well as Paul? Why is not my word as credible as his? But without any self-respect, he appeals to Paul, he honors Paul, he fetcheth in Paul for the warrant of his writings. Paul once chidde Peter, Peter commends Paul. It was well done of Paul, to reprove Peter to his face: and it is well done of Peter, to praise Paul in his absence. Paul's censure of Peter behind his back, had been calumny: and Peter's commendation of Paul to his face, had been flattery: both being done in their due time and place, are proofs of their sincerity.

Pride is odious in all men, intolerable in Church-men. Paul was wrapped up to the third heaven; yet calls himself *minimus Apostolorum*. Peter was first called, first named, he first preached after his Lord's departure: yet he subscribes to Paul, and (in the former Epistle) ranked himself with the meanest Saint living. Paul was in danger to be puffed up with revelations: many have no such revelations at all, and yet they are puffed up.

Some reasons may be given, why Peter thus exalted Paul. First, to vindicate his authority: for some might haply not think him an Apostle, because he was none of the twelve; nor chosen with the rest: but Peter acknowledgeth him for an Apostle. Secondly, to justify his Doctrine: some of the faithful, among them of the Circumcision, did oppose him, and wrangle against his Teaching: Peter clears him from all suspicion of error. Thirdly, to quit himself from all mistrust of envy: that it might appear, notwithstanding the jarre between them at Antioch, yet there was no ill opinion, no grudge, no sinister thought in the breast of Peter, concerning Paul. Fourthly, to manifest the sincerity of his love: Paul had resisted Peter, and set that down in writing; publishing it to the Church of the Galatians, and thereby to all Christians: yet Peter praiseth Paul, and puts that in writing too, that all the world might read it. This showeth him *magis amicum sacrae veritatis, quàm proprii honoris*. A good man loves his own credit well, but the truth better: It is but weakness, to err: to persist in error, is the ignoble willfulness. Therefore, though Peter, saith Gregory, was *Primus in Apostolatus culmine*; yet he was *primus in humilitate*, also. Paul taxed Peter of infirmity, Peter commends Paul for wisdom.

O for such a spirit of meekness in the Ministers of the Gospel! We are so far from admiring others, that we would have none admired but ourselves. *Pulchritudo quam videmus in aliis, facit nos deformis*. Why doth one Divine disparage the worth of another? Is it not pride? Why do Repeaters play the Critics, and turn the contractions of Sermons, into the detractions of persons? Is it not pride? If mere shame, or awe of the associates, or secret conscience of a

man's deserts, compel them to say something in his praise: yet it goes off with a *But*▪ but such or such a thing is amiss in him. One compared such a Commender to an ill Farrier; that never shod an Horse, but he prick'd him: so all the good he speaks of men, he still concludes with an exception: which is a bitter herb that mars the pottage: like a boy, that when he hath written a fair copy, blurs wall with one dash of his pen: or a Cow that hath afforded store of mil^e to the vessel: and then kicks it down with her heels. If there must be strife among us, let it appear in this; who shall be foremost, not in taking honor from another, but *in giving honor to another*. If there must be emulation, let it consist in this; who shall win most souls to Christ. The way for a man to be esteemed the greatest, is to esteem himself the least. Let not him that joins the frame, despise him that he wed the timber: nor he that draws the knot, scorn him that digged the ground. If a man have more excellent gifts, let him use his own, not contemn others: for both may be good, and they come from the same fountain of goodness. All men have not *Peters* ability, all men ought to have *Peters* humility. If we cannot come near him in other graces, yet let us be equal to him in this; an humble mind. If we cannot be so high as he, yet let us be as lowly as he.

The Apostles themselves, in the Infancie of their calling, were not without an itch of pride. While the Master was upon the point of dying, the servants comended which of them should be greatest. They strive for their Fathers goods, before himself was dead, and in his fight. And, by the Papists leave, *Peter* thought himself most touched; as being more especially singled out by his Lord's scrutiny: *Simon, Simon, Satan hath desired to winnow thee*. The proverb says; (and proverbs are the extracts of experience) *When pride comes, shame comes*: they both shoot out together, one will not tarry behind the other. There is no ecclypse of the moon, but in the full: when our glory is in the full, it will be darkened with shame. *By the strength of my hand I have done it, and by my wisdom, for I am prudent*; brags the King of Assyria: but *I will pull down his high looks*, says the King of heaven. So for *Herod*; when the people deified him, *Immediately the Angel of the Lord smote him*. Pride even in good men; hath been punished. *Hezekiah* did but gratify the Ambassadors with the sight of his treasures: and he had a shrewd nippe for in *David* does but number his people, and besides the remorse of his own heart, thousands of them died for it. They that will be aloft, are subject to most tempests: but the plants that root lowest, grow highest. Look not upon tall *Eliab*, or *Shammah* but upon little *David*. All the sons of Jesse were likely: but God would have the holy oil only poured upon *David*. Humility is the way to glory. A man may be miserable, and yet honorable: but when, by pride, he comes once to be in disgrace with God, farewell honor. *Adam* was placed in Paradise; he did not intrude himself: Humility will stay for honor, that ill authority place it there. *Non sum dignus*, is still found in the mouth of all the Saints. Not, everyone that is exalted, *shall be brought low*; but *qui se exaltavit, he that hath exalted himself*. So, nor everyone that is humbled, *shall be exalted, but qui se humiliavit, he that hath humbled himself*. Therefore *in humilitate sapientia*, saith the Proverb: If a man would be noble, let him be humble. *Elatus animus; da^{rus} Icarus*; sure of a fall.

To think to gain honor by pride, is mere folly: the wise man knows that by humility he cannot miss it. *In giving honor, go one before another*: but this is not the worlds opinion: we would all go before one another, but it shall be in taking, not in giving honor. *Peter* sate in

his Apostolical chair, but with an humble spirit: when one of his supposed Successors is advanced to this chair, O how scornfully does he look upon his inferior Ministers. We all tax the Pope for this: but it is no harm to wish, that no Prelate among us, howsoever orthodox in faith, were in respect of manners thus Popish. No sin begins sooner on us, no sin later leaves us, than pride. It is like the heart; *primum vivens, vltim non rians in us*. But it is better to be humbled under a fowl sin, than to be proud of any grace. And S^t. *Augustine* is peremptory; *A•de• dicere*, that it hath been profitable for proud men, to fall into some gross offense: for they have not lost so much by their fall, as they have got by being down. Honor is the fruit of birth, of wisdom, of valor, of riches, of place and authority, or of the royal favor: But it is never the fruit of grace, nor the blessing of God, without humility. We have not the Sign of a Star in our forcasts, but the Sign of the Cross: still humility is our way to glory. This way went all the Saints of God; this way went even the God of Saints: *He humbled himself. Therefore God hath exalted him.*

2. The next Star that shines in this Orbe of goodness, is our Apostles charity: which hath two rays, illustrated in two terms; *Brother*, and *Beloved*. One of these were enough; the other might seem superfluous. *Brother*, is fair: for that naturally includes love: *Beloved*, is more; for that is able to adopt a brother, yea a son. But there may be a *Beloved*, who is not a *brother*: yea worse, there may be a *brother*, who is not *beloved*. Nature too often runs retrograde; and there is more respect of a stranger, than of a *brother*. In that first pair of *brothers*, there was hatred on one side, even unto blood and death. *Ishmael* derides *Isaac*, though he were his *brother*. *Esau* vows the death of *Jacob*, though his twinne-brother. *Abimelech* climbs to the throne by the blood of seventy men; and yet they were all his *brethren*. It is no more wonder, to see *brothers* at variance for a legacy or portion, than to see beggars wrangle for an alms, or dogs fight for a bone. *Deficit charitas: Brother and Beloved*, are not convertible terms: they may be separated; and too often they are found a-sunder. Among those ten brethren, there was but one *Reuben*, that spake in the behalf of poor *Joseph*; *Let us not kill him, for he is our brother*. There was once a whole Church called *Philadelphia*, or *Brotherly love*: but we know not what is become of it.

But how was *Paul*, *Peters brother*? Surely not by blood. They were *brothers* by nature, as they were men: *brothers* by nation, as they were countrymen: *brothers* by adoption and grace, as they were Christians: *brothers* by office, as they were Apostles: and by all these respects, they were *brothers* in love and affection, as being Saints. *Love* is the comfort of natural men: the comfort and bond of Christian men: the comfort, bond, and ornament too, of Ministers. *Love* hath laid more obligations upon us, than upon others: and requires a stricter account of us.

First, we teach *Love*: it is the abridgement of the Law; the Tenor of the Gospel, and so the sum and main scope of all our Sermons. Faith is the Center, and *Love* the Circle: all our doctrines and conclusions, are but lines drawn from the Center to the circumference. Therefore he that preaches all Faith, and no *Charity*, comes into the Pulpit without his compass: he sticks in the Centre, without minding the Circle: or lays a foundation, and never rears any building. Now, shall we commend *Love* to others, and not embrace it ourselves? *Bilhah* and *Zilpah* brought forth children to *Jacob*, and they were free: yet the mothers still remained bond-

women. Shall we infranchise you in the liberties of *Love*, and suffer our own hearts to be bound with the shackles of uncharitableness? No certainly, we that preach *Love*, and profess *Love*, and pray for *Love*, will never shut our doors against *Love*. We do not persuade you to other cheare, than we wish ourselves. You shall never say, that we commended a way to you, which we refused to walk. Howsoever we come bebehind you in riches, in honors and prosperity; we will make bold to go before you in *Charity*.

Next, we practice *Love*: we are set up as lights; and *Love* is one of those Lamps, always burning in our breasts. We are not like mercenary soldiers, that put themselves into unwarrantable wars: such men forget charity, and fight only for money. The exercise of our love is rather to make peace, though we have small thanks for our labor. We reprehend your sins: is not this *Love*? We would save your souls; and is not this *Love*? you may object, that all this is but our duty: and God will not take that for a free-will offering, which should be our daily sacrifice. Grant that it is *Debitum charitatis*: yet you cannot deny but that it is also *Opus Charitatis*: and *Love* is no ways better discerned than *ex operibus*, by the works and fruits of charity.

Lastly, we have great reason to *love* one another; Minister to affect Minister: for few love us besides. The external coldness of the Air abroad, teacheth nature to fortify her heat within: the world hates us; we had need to love one another. But do all so? I would they did: it is pity they do not. For a miserly Worldling, or a lewd Companion, to speak ill of their Pastor, is no great matter: their dispraise is his honor, their praise his dishonor. As when a man was commended for dancing well, another replied; The better, the worse. So when deboish'd persons speak ill of their Minister; The worse, the better. But if *Peter* should traduce *Paul*, and one Divine inveigh against another; I am sure, this is not divinely spoken. A little spice of self-love embitters the whole cup of charity. This is that proud affectation, which makes a *Censere* of a *Recensere*: when a man toucheth his *brothers* reputation with dirty hands; and defiles it in sport. But that man paises too dear for a jest, who selles his honesty for it. Preachers are called Angels; and should like the *Cherubims*, look graciously one upon another: they are Oxen, that should draw Christ's yoke quietly, laboriously, and lovingly together. They are like Men of war, with letters of marque from the King of Heaven, to let fly upon his enemies. But if they shoot one against another, with the Artillery of their tongues; or like Vessels at sea, fall foul one upon another; howsoever they may keep their faith, I am sure they have lost their charity. The precise Lecturer covertly disgraceth the honest Pastor; and steals the hearts of the Parish from him. They that call themselves the *holy brotherhood*; how do they scorn and censure those that are conformable to order and discipline: forgetting that we are their *Brethren* in function, though not in faction; and labor in the same work, though perhaps not with the same tools. But Sermons that tickle the people's ears, with invectives against learning; wherein tautology and rusticity of speech is called *The evidence of the Spirit*; these bring them in throngs and tumults to such Churches. I will not censure them, but pray for them; The God of wisdom and peace abate of their pride, peevishness, and ignorance, and send them more charity.

To conclude; *Peter loves Paul, Paul loves Peter*; every good Pastor loves his Brother; they all Love you; why should not you Love us all? Love us? So you do: who doubts of that? Yes Beloved, give us leave to doubt it, till we find it, or at least some likely hood of it. Two things would make you Love us: First, if we would preach as you would have us: next, if we would refuse our right, for a Benevolence. Especially this latter sticks in your stomachs: Men would Give something, but they will Pay nothing to the Church. If we remit of our own, you are beholden to us: but if we had nothing of our own, and stood at your courtesy, then we must be beholden to you. Tythes have been always due. 1. *A promisso; Bring your tithes into my store house, and prove me if I will not give you a blessing*: a blessing is entailed to it. 2. *A periculo; Ye are cursed, because ye have robbed me of them*: there is a curse threatened for it. 3. *A contrario; He that giveth a cup of cold water to a Disciple, shall not lose his reward*: therefore it follows, that if he take away, though but a cup of cold water, from a Disciple, he shall lose the reward. 4. *A beneficio*: by your maintaining your Pastors body, he is enabled the better to feed your souls. When the Lamp is not fed with oil, there will be a dark house. 5. *Ab exemplo*: all good men ever did it. *Abraham* paid tithes to *Melchizedek*: and *Joseph* excepted the land of the Priests, even in Idolatrous Egypt. 6. *Ab aequo*: he that works with us by the day, we say, is worthy of his wages: we do not call it a Benevolence. O but we must not be too strict in requiring our own; for then you cannot Love us. And yet to call for your own, of your debtors, you think no breach either of Justice of charity. If you would have us *De jure cedere*, Learn you also *Ius reddere*. Sometimes, and in some cases, a Minister must not willfully lose his right. 1. In respect of other Pastors that live about him; to whom the example of his Indulgence may do much prejudice. 2. In regard of his Successors: for by making a custom, he may endamage those that come after him. This is one impediment of your Loves: still you think we have too much. I know, that other colorable exceptions be taken against us; and you have Bills and clamors against scandalous Ministers: But if the truth were known; it is not our Lives, but our Livings, that is your eye-sore. Let those critical, and hypocritical censurers pretend what they please: They that had rather be rich, than good; care not how evil we were, so we be poor. And poor enough, God wote, they have made us: even to a proverb, as *Job* was. Scarce one of a hundred is called by any other title or attribute, but a *poor Minister*. Is thousands but sufficient for a Tradesman and an alms enough for a Priest? If they could Improprate all the rest of the Churches revenues; as they have done well toward it already: then would they choose Priests according to their own hearts; and give them exhibitions out of their own purses: Then would they pull down the Churches of State, and build themselves Chapels of ease. Such a one we have heard of; that in king *Henry* the eights days had gotten much by the fall of the Abbeyes; and in Queen *Mary's* days built himself a pretty chapel: which was not unfitly likened to a man, that having first ravished the mother, would afterward pay for the nursing of the child.

For that other requisite; of adapting our Sermons to their humors; there is such a curse set upon it, that we durst not climb up into the Pulpit, for fear lest thunder should strike us down, if we should so abuse the Lord's message. Yet these are the two common invitations of your Love: if we would preach to your liking, and live at your finding, all would be well. But you are mistaken; for then would nothing be well: Neither we could be well satisfied, nor you

well edified, nor God well pleased. But seeing it can be no better, God be praised that it is no worse. And though we cannot have your pleasures, nor your riches, nor your honors; yet let us have your *loves*. As *Peter* was to *Paul*, and *Paul* to *Peter*: so you are our *Beloved*, let us be your *Beloved*; that we may all be the *Beloved* of God in *Jesus Christ*.

As our beloved brother *Paul* also, &c. As a man that hath seen a goodly statue, the monument of some famous Warriour and Deliverer of his Country; though he hath long gazed on it, and is wonderfully taken with it: yet being told of another comparable to it, or rather transcending it, doth not suffer his eyes and thoughts so to dwell on the former, but he will remove to take a view of the other. This Epistle is one sacred Statue or Monument of Saint *Peter*; wherein we have beheld many rare figures and sweet lineaments, making up the representation of so divine a soul. If we be not stocks, insensate and dead to all apprehension of goodness, we cannot but be enamored of so gracious a Saint, Christ's special servant, the living instrument of building up his Church, the Doctor of the Jews, the first Preacher to the Gentiles, the Instructor and Comforter of all our hearts; a fundamental Pillar of the Church on Earth, and now a triumphant Soul in Heaven. Yet lest our minds should be fixed upon him only, he modestly takes us off from himself, and sends us to his fellow-Peere, his beloved brother *Paul*: there he would have our contemplations rest another while. To him he refers us, him he commends to us, and his Epistles, those blessed Trophies of his immortal honor. Now being told of some valiant Champion, renowned for his achievements and conquests, whose fame is spread over all the world, we are inflamed with a desire to see him. His death debarres us of that: see him we cannot; yet we desire to see some picture or resemblance of him; by which shadow we may guess at the substance. *Paul* is that great Conqueror, whom we would behold; that Champion of the truth, that Demolisher of the strong holds of sin, and kingdom of Satan: we cannot see him upon earth, for he is in Heaven. Yet he hath left a testimony behind him, enough to ennoble his memory, and to satisfy our capacity; his heavenly Doctrine: upon that let us meditate, in that let us be conversant: there we shall read him: and if we follow the direction of that, in Heaven we shall see him. Thus *Peter* sends us to *Paul*, and both of them send us to their and our Lord *Jesus Christ*.

1. Great was the honor of *Paul*, or else *Peter* would not have referred us to him. They were both princely Doctors of the faith, and had the whole earth under their pastoral Jurisdiction. It shall exalt the glory of either, and not ecclypse it, by being compared. First, *Peter* was first called, and *Paul* confesseth himself an *Abortive*: yet *Peter* was called *A Christo mortuli*, and *Paul* *A Christo immortali*. *Peter* was called with a calm voice, *Paul* with a thunder-clappe. The one from the boat of his vocation, the other stricken from his horse in the carce•e of his persecution. *Peter* taken from his nets, *Paul* from his bloody let•ers. *Peter* was called before *Paul*, yet *Paul* overtooke *Peter*: he was in labors more abundant than they all: therefore more than *Peter*. Secondly, *Peter* received his Instructions from the mouth of Christ, and *Paul* his Inspirations from the Spirit of Christ. The same holy Ghost came upon *Paul* and *Peter*: and though upon *Peter* in a visible form; yet upon *Paul* by an invisible power, in no less measure. Thirdly, Christ changed the Name of *Peter*: and did not the same Christ change the Name of *Paul*? *Peter* was but added to *Simon*, but *Saul* was wholly turned into *Paul*. Fourthly, They both

wrought miracles alike; *Peter* with his *Shadow*, *Paul* with his *Handkerchiefe*. If *Peter* cured a creeple, *Paul* raised the dead: yea both; *Peter* raised *Dorcas*, and *Paul* *Eutichus*. Fifthly, *Peter* wrote two Epistles, *Paul* fourteen; he had a larger parish than *Peter*, as being Doctor of the Gentiles. Sixthly, *Peter* saw Christ in that glorious transfiguration; but *Paul* saw him in his glorious habitation: *Peter* on mount *Tabor*, *Paul* in *Paradise* or the *third Heaven*: *Peter*, in the company of *Moses* and *Elias*; *Paul* saw him waited on with thousands of Angels. Is *Peter* than the highest of the Apostles? Yet during his mortal life, he never was advanced so high as *Paul*. But I stand upon thorns, while I stand upon comparisons.

Nor do I intend any way to derogate from Saint *Peter*, but somewhat to abate the pride of his usurping Successor. *Peter* was in admiration of *Paul*: now all the world must worship the Idol which brags to sit in his Chair. That *Paul* was at Rome, it is manifest: but what proof have we in the Scripture, that *Peter* was ever there? If he were, yet what Canon of his appears upon record, that the Pope should be advanced to a Prince? was the Founder of that Hierarchy ever so brave? Nay, was there such regalitie apparent in the Founders Lord and Master? Did Christ wear a Crown of thorns, that the Bishop of Rome should wear a Crown of pearls? Ask the Pope, and the Cardinals his sons, (and too commonly they are indeed his sons) whether they ever read of such pomp and magnificence in the Apostles? It is the opulency, and glorious Soveraigntie of that See, which makes men so ambitious of it; not the Sanctitie. Our English Cardinal, when he was chosen Pope, thought now he should surely have some strange revelation from heaven; some extraordinary wisdom inspired, and grace infused into him. But good honest soul, he was deceived: he found no such matter: But briberle, corruption, flattery, were his continual sollicitions: for the Hierarchy, and for the world, he had a world of business: whereupon he concluded, *Siccine finit Pontifices?* Are Popes made thus? and so quitte the place. What would he say of it now? if *Peter* ever sate in that Seat, sure he did not so leave it, as how we find it. *Peter* and *Paul* were both blessed Apostles, painful Preachers, patient Martyrs, gracious Saints on earth, and now shine glorious Stars in heaven.

2. Thus for the truth of *Paul's* honor, which was much: now for the honor of his Truth, which is more. For *Peter* does not not only commend *Paul's* Person, but in a higher degree his Doctrine. This is the Charter we hold by; the word of God, the Gospel of Christ, inspired by the holy Ghost, and recorded by *Paul* and *Peter*: for they both wrote from one and the same Spirit. No faithful messenger of God can either come but by his mission, or speak but by his direction. For the former; *Paul* would have gone to *Asia*, but he *could not*: to *Bithynia*, but the Spirit suffered him not: Why? God had intended good to *Philippi*. There stood a man of *Macedonia* by *Paul* in the night: that man of *Macedonia* was either an Angel, that spake to him in the language of *Macedonia*: or a man in the habit of *Macedonia*: this man diverts *Paul* from his own purpose, to God's purpose. How shall they preach, except they be sent? Now as they cannot come without God's sending, so nor speak but by his inspiring. I have received of the Lord that which I delivered unto you. To this word of our gracious God, delivered by his servant *Paul*, doth *Peter* refer us. Though it be conveyed to us by several pipes, it is still the same water of life. In the writings of *Paul* and *Peter*, there is no contradiction: such is the sweet harmony of the sacred Scriptures, and consent of God's public Notaries. Physicians may differ in their opinions and

prescripts: Lawyers may vary in their counsels and Judgments, according to the proportion of their capacities or fees: Historians differ not only in circumstances, but in substantial matters. But in God's Book, written by so many penmen, in so many places, at so many times, we find no contrariety: What Moses teacheth, that do the Prophets: what they teach, that did Christ: what Christ taught, that did his Apostles: what they all taught; we have received, and you have believed, that thereby we might all be saved. *Da Domine, ut sicut verbum est caro factum, sic cor meum fiat carneum.* O with what delight and reverence ought we to read the Epistles of S^t. Paul, which are so highly commended to us by S. Peter? His Epistles are Gospel. *God shall judge the secrets of men by Jesus Christ, according to my Gospel.* In the Acts of the Apostles, there are reckoned two and twenty Sermons of theirs; besides those that are not mentioned, for in every place they preached: And yet that Book is not called the Preaching, but the Practice; not *The words*, but *The Acts of the Apostles*. All Paul's Epistles are (in effect) Sermons; the arguments and Text whereof is the Gospel: The Scope of all is to bring us to *Jesus Christ*: yet they are called his *Epistles*, not his Gospel. With the same faith we receive both: with the same love we embrace both: to them all we yield obedience, for them all we render thanks, and in them all we look for Salvation, through the substance of them all, *Jesus Christ*.

According to the wisdom given unto him. This is Authority: wherein we have two things to observe.

1. It is *Sapientia, Wisdom*: not *Scientia*, a common knowledge. There is a *wisdom*, which is *Munus natura*, the gift of nature: *The children of this world are wise in their generation.* And there is a *wisdom*, which is *Munus Gratia*, the gift of Grace: *The wisdom that is from above, is pure and peaceable.* And that which is the Fountain of all *Wisdom*: *The Lord possessed me in the beginning of his way.* Albeit there was a gross mistake in the Translation; whether by reason of the Scribes ignorance, or near affinity of the words; in the Septuagint it is 〈 in non-Latin alphabet 〉 . *He created*: whereas the original signifies, 〈 in non-Latin alphabet 〉 . *He possessed.* Christ is *Wisdom* it self: because he was for his nature, in respect of the Father; and for his office in respect of us, 〈 in non-Latin alphabet 〉 , *The word.* *In him are hid all the treasures of wisdom and knowledge.* But in an inferior place; subordinately under Christ, and derivatively from Christ, the dispensation of the Gospel is called *Wisdom*. Both in respect of the Instruments: so God's public Notaries, the Canonical writers of the Scriptures, were all the children of wisdom, and *Spake as they were moved by the holy Ghost.* And in regard of the effect; which is *to make us wise unto salvation.* This *Wisdom* is only happy: for it made *Paul* wise to know good, *Wise* to teach good, *Wise* to do good, and *Wise* to be thankful for the good he had received.

2. It is *Data, given*: It came not into the world with him: he had it not by traduction, or by Inheritance from his parents: so it was not *Innata*. Not was it *Acquisita*, wrought out by his own Industrie; not the fruit of time and study. But *Given*, he had it *Aliunde*, from somewhere: not from man, sure: *Flesh and blood* could never teach it him; though *Plato* and *Aristotle*, those great Clerks of Nature, had been his Schoolmasters. Nay, grant that *Gaemaleel* was his Tutor, a famous Doctor of the Law: yet his *Wisdom* was not so much above a Samaritans, as it came short of *Paul's* a Christians. *Empta* it was not: bought no man thinks it. Let his *Money*

perish with him, that thinks the gift of God may be purchased with money. Data then it must be; and Desaper, too: no library on earth could furnish him with such knowledge. It is a breath from heaven, a beam of that Sun of righteousness, a stream of that Crystal river of life, a fruit of that eternal tree, a bright irradiation of the holy Ghost. Given; Paul is beholden to God for it. If we can but glean after his full sheaves; if we have any heavenly Wisdom: Let us not reflect upon ourselves, or look like the swannes into our own bosoms. It grows not there: we must have it from some better garden. Every good gift is from above. Wisdom, as promotion, comes neither from east nor west: it is not on our right hand, nor on our left: it is not within us, nor about us, but above us. What good thing can a man have, except it be given him from heaven? From the puddle of our own hearts, ariseth nothing but muddy cogitations. Why do thoughts arise in your hearts? If they arise there, if that be their original, they are not good. Right Wisdom is a thing descendent: an influence, no vapor: an inspiration, not an exhalation: it comes from above, from below it rises not. For use of it.

1. Let us be thankful to God for *Paul's wisdom*: for if we be true Christians, we are both the wiser and the better by it. Some Antichristian spirit it was sure, that blasphemously affirmed; It had been better for the Church, if S^t. *Paul* had never written. It seems, that *Paul's* doctrine of Justification by faith only, hath much crossed their opinion of Justification by works: and this vexed him. But if we do not bless God for Instruments of our Salvation, for whom will we praise him? The people glorified God, that *he had given such gifts unto men*: we are none of his people, if for these gifts we do not glorify him.

Which of the Fathers was not in love with the *wisdom of Paul*? *Quis fidelior dictorum Prophetarum Interpres? Quis caelestium mysteriorum sacramenta magis pandeus?* *Chrysostom* sticks not to prefer him before all the rest in learning, and to call him *Totius sapientiae magistrum*: and confesseth that he could not take off his eyes from reading *Paul*. *Augustine* acknowledgeth, that he read *Paul* more than all the rest of the Apostles: and *Nihil nobis isto viro notius, nihil fuavius, nihil in Scripturis familiarius est*. *Ambrose* compares him with *Benjamin*; whose *Measse was five times as much as any of the others*. *Jerome* says that as often as he read *Paul* he thought he heard not so many words, as wonders; yea thunders: *Tonitrua & fulmina*. Though for the time of his calling, he was the Fishermens scholar: yet for the improvement of his Preaching, he might be the Fishermens Master. And in regard of his rapture to heaven, and revelations there, learning his Divinity among the Angels, he was not unworthy to teach even the Apostles. Some others, as *Dionysius*, have called him *Secundum Solem*, another Sun; and *Sapientissimum Intellectualium*. *Sed reprimam me*: some of the Romists may hap to grudge at this commendation of *Paul*; as suspecting thereby an undervaluing of *Peter*. But both their honors may well stand together: especially seeing we honor them for Christ's sake, and honor Christ in them. Let them be honored as stars, he as the Sun. When we have cast up the particulars of all the *Wisdom* in them, of all the *wisdom* we get by them, we are far from giving the glory to them. But this is the Sum: *Non nobis Domine, quia non à ubbis*: though the high *Wisdom*, even the *Wisdom* of God; yet it comes from on high; from the God of *Wisdom*: all is his. *Non omni nostro; sed Nomine tuo*: not to our wit, nor to our luck; nor to our industry, but to thine own Name, Lord give the glory.

2. Let us seek for *Paul's wisdom* out of *Paul's writings*: we may be made wise by it, unwise we must needs continue without. *They have rejected the Word of the Lord, and what wisdom is in them?* They that are not conversant with the book and language of *wisdom*, in the study and exercise of *wisdom*, in the house and company of *wisdom*; shall never attain to so much *wisdom* as to see their own folly. *Non possunt stulti beatius vivere, quàm si serviant sapientibus.* But alas, too many come to Church, that School of *wisdom*, as *Pythagoras* said, they came to the Olympian games. Some came to win the prizes, some to sell their commodities, for it became the Mart of all Greece: some to meet their friends, and to be merry, for there were companions of all sorts: others only to look on. Men make of a Sermon, as it is said of a Medow: *Bos quarit herbam, avis vermem, canis leporem*: The Ox looks for grass, the Bird for a worm, the Dog for a Hare: Some would have controversies, and they search for worms: some listen for quick conceits, and these come to pick up sallads, or catch butterflies: some seek for matter of exception; and these come to find a knot in a bulrush: all these in the school of *wisdom*, and yet never the wiser. Only they that have no other end, but with an honest heart to receive the food of life, are made *wise unto salvation*.

Hath written unto you. This is *claritas testimony*, the evidence of his testimony, which affords us three considerations.

1. *Written*: but what? and where? First, what? Our Apostles argument here, is the divine *Patience*; the Lord's gracious forbearance of sinners, and desire of their conversion. Secondly, where doth *Paul* touch upon that string, and make an unison with *Peter*? We are referred to two places, principally: though we find it *Sparsim* all over his Epistles. The former. *Rom. 2.4.* Where we have a copious amplification of God's longanimity: and so *Paul* and *Peter* agree for the matter: *Paul* says, *This longsuffering leads to repentance*; *Peter*, that it brings to *salvation*: and so they agree in the end. This is *luce clarius*: clear as day. The other. *Heb. 10.35.* and from thence to the end of that Epistle. Where *multifariam*, he doth both persuade us to patience, upon the expectation of God's promises and commend his patience, in so long sparing of sinners. There is great probability, that *Peter* here alludes to that epistle; because it was written to the same persons, *the Hebrews*, or converted *Jews*. Which is one pregnant argument, that *Paul* was the Author of that Epistle to the *Hebrews*. To them writes *Peter* here, to them wrote *Paul* there: therefore doth *Peter* cite *Paul's* testimony as a thing familiar and well known to that afflicted company.

2. *Hath written*. It was God's good pleasure, that his Word should be *written*. He shown the way himself; and wrote his own law, with his own finger. He taught man the way to write, as by other direction, so by his own example. There be some Atheistical naturians, that would disparage *Moses*, and therein discredit the divine Truth, by affirming that *Trismegistus* wrote before him; and that *Moses* learned of *Hermes*. And other Antiquaries derive it from an age before them both: Saying, that the Reed was used for a pen; and the canes that grew on the banks of *Nile*, ministered matter for paper. But certainly, the faculty of writing came from a better invention, and was taught by a higher master. When man was fallen, and naked, God clothed him: he made him a leather garment: there God descended to one occupation: when the time of man's redemption was come, then God as it were to build a house for man,

became reputed a Carpenters son: there he descended to another occupation. When he meant to overflow the world with a deluge, that he might preserve some from perishing, he devised an Ark for man: he gave him the module of a ship, a means of transportation: which in all likelihood, man would never have thought on: there God descended to a third occupation, to be man's shipwright. Considering the fickleness of man's memory, how irretentive it is; he thought good to set down his will in writing: and so God descended to another art and profession, teaching man to express his own mind in characters. Naturally man would have been his own Taylor, and his own Carpenter: Necessity would have taught him some ways, to cloth and house himself. Invention would have done something in the other kinds too, though God had given him no such pattern. But the nearnesse and perfection of the way, was of God's teaching. All these sciences as he ordained for our use, so for his own glory: in a special manner *writing*: That what the ear hath lost in defect of hearing, or the mind in the want of remembering, may be restored to the soul by reading. All that is *written is for our learning*: It could not be Scripture, if it were not *written*: and for our sakes it is *written*. So many ways hath God contrived to save us, let us take all occasions to glorify him.

3. *Hath written unto you*. What was the matter of his *writing*? The *longsuffering* of a merciful God toward sinful men. This was the argument of both those divine pens: for the testification of this, *Paul* is cited by *Peter*. Sure, it must be a point of great importance, which both of them so labor to prove. An important matter indeed, and exceedingly beneficial to us, even so much as our *salvation* comes too, if we make the right use of it: which consists in the observation of those four rules formerly taught us. First, that we take the advantage of repentance by it. Secondly, that we acknowledge God's unspeakable goodness in it. Thirdly, that we express a hearty thankfulness for it. Fourthly, and lastly, that we apply ourselves to the imitation of it: with which I conclude.

It is just that God's *patience* should call for ours, especially considering the infinite disproportion between us. It is one of those graces, that is not seen but in distress: as the Stars that are hidden all day, and only shine in the night. Beneficence, the fruit of a charitable heart, is not exercised but in want. If no man was in misery, there were no object for our eleemosynary charity. Repentance, the humble sorrow of a relenting heart, is not discerned till after sin. If we never had sinned, nor offended our gracious God, there were no use of repentance. So *Patience*, the composednesse of a resolute heart, could not appear but in crosses and perturbations. If there was no evil to suffer, there were no need of *patience*. But the tree of faith, the more it is shaken with the violent storms of trouble, the faster it becomes rooted by *patience*. O that this lesson would enter home into our hearts, before we go home to our houses: Then should we live in peace, and die in peace, and receive the reward of *patience*.

We have considered these two famous and blessed Apostles, severally and asunder: In *Peter*, his *Love* and *Humility*: In *Paul*, his *Faithfulness* and *Excellency*. Now, let us put these two *Beloved Brothers* together; and their conjunction will afford us two profitable Observations.

1. Their Fidelity, or mutual readiness to uphold one another's reputation. It may easily be gathered out of the Epistle to the *Galatians*, that certain factions spirits, wandered abroad, disturbing the peace of the Churches, and laboring to weaken the credit of *Paul*: under this pretence, that his Doctrine was not agreeable with the rest of the Apostles. Therefore doth *Peter* make an honorable mention of *Paul*: both to justify his Doctrine, and to testify his consent with the rest: that all suspicion, and occasion of calumny might be utterly precluded, and the mouth of all wickedness stopped. Thus did they maintain each others Doctrine, against Sectaries; each others reputation, against Slanderers. O blessed amity, which became the breasts of such a pair of noble Saints! Many do *sibi canere*, and *sibi plaudere*: they think themselves dedignified, if any honor be done to others: All Chronicles must be filled with their praises; all tongues become the Trumpets of their worth. They, And who but they? There was another mind in these holy Teachers: *Peter* honors *Paul*, and *Paul* *Peter*: either is humble in himself, and both strive to give all glory to Jesus Christ.

3. Their Unanimity, and combining of all their forces, to beat down the bulwarks of sin, and to establish the Kingdom of the Gospel. For our better assurance, we have more than a single testimony of the saving Truth. *Peter* is not alone; *Paul* goes along with him, in the verifying of the same Doctrine. For the recovery of our bodily health, we admit as much help as we can. Divers Physicians be not divers Indications, and Symptoms of death; and so many Assistants and Proctors of life. Our imagination is not so much fed with the apprehension of danger, as our understanding is with comfort, in the multitude of succors. We may believe one witness: but *ex ore duorum*, we take stronger ground of confidence. Such was the wisdom of *Moses*, that he was able alone to judge Israel: yet he refuseth not the counsel of his father in Law, to divide the burden of the Government with others, and to admit them for Assistants in the Iudicature. *Why sittest thou alone?* Yea, God himself joined Associates with *Moses*, in that weighty business. *Peter* had endowments sufficient to preach the Gospel: yet the Lord gave him *Paul* and more Assistants. Two Considerations here, then we must not omit.

1. That God allows us many helps to salvation. There is abundant power of salvation in any one Evangelist; yet our indulgent God thought good to afford us four. Christ himself is the chief Bishop of our souls, the chief Preacher of the Gospel: yet hath He ordained others under Him; both Bishops and Preachers. The way of God (and He loves to walk in his own ways) was ever to multiply our helps. He that said *Faciamus hominem*; said also, *Faciamus homini*, an Helper fit for him. The Power of a single Angel is wonderful; whether in destroying, which the army of *Senacharib* felt: or in preserving and comforting, as Christ was strengthened: and to strengthen Christ in that agony, was no easy work. Yet for the better manifestation of God's plentiful goodness, and the relief of our diffident weakness; He employed many Angels, in many of his remarkable Works. Christ's Birth was celebrated with a Choir of Angels, with an Army of Angels. His Resurrection, or second Birth, was solemnized with Angels. They were plural, Angels accompanied with Angels. In *Jacob's* vision, they which ascended and descended that Ladder, as it were maintainining a trade or commerce between Heaven and Earth, were many Angels. They which hastened *Lot* out of *Sodom*, were in the plural, Angels. They that are appointed to be the Harvest-men, and to separate the Tares from the good Corn, after they are both grown up together in one field, are Angels. They

that have the charge to keep us in all our ways, while we live, are many Angels: *Angels mandavit*. They that have the Commission to carry up our souls to Heaven, when we die, are many Angels. They who attend at the several gates of the new *Jerusalem*, to admit us into that blessed City, are many Angels. At the second Comming of Christ, in the last day, when Heaven and Earth shall be all one, *He shall appear in his glory, and all the holy Angels with Him*. In all their administrations to God's Servants, from the first to the last, there are Angels, in the plural number; many Angels. The Apostles, and their Successors, the Ministers of the Gospel, are honored with the name of Angels: and those come not single. We have not *Paul* alone, not *Peter* alone: but *are compassed about with a cloud of witnesses*. Witness with witness, witness upon witness: which way soever we turn, we are compassed with a cloud of witnesses. This whole cloud guides us to the celestial *Canaan*: being Witnesses of the Gospel, they bring to us the joyful news of salvation.

But, Why then did *David* expect good news from a single Messenger? When the Watchman told him of a man running alone, he concluded out of that circumstance, that if he came alone, he brought *good news*. It was contrary to *Job*: that same *Ego solus*, brought him bad news: Woeful tidings were in every Messengers mouth, that came to him with *Ego solus aufugi; I only am escaped alone to tell thee*. Why then should *David* take it for a presage of happiness? Indeed our Translation reads it in a word of indifferency; only *news; If he be alone, there is tidings in his mouth*: without any specification of good or bad. But all others interpret it *Bonum nuntium*. And why *David* should persuade himself of good news, because the Messenger came alone, is to me a wonder. Neither yet was the Messenger in all respects alone; for another came after him, that did set out before him. There is small comfort in solitude; and it was no less than a complaint of *Paul* to *Timothy*; *Only Luke is with me: Luke, and nobody but Luke*. Though *Luke* were able, and forward, and constant, in assisting *Paul* about that great work wherein he labored; yet is Saint *Paul* affected with this, that there was none but *Luke* to assist. Christ did not send his Messengers single: *Lambes among Wolves*: He does not say one Lamb among many Wolves: that was his own peculiar lot: He was the only *Lamb* that came alone.

2. It is observable, that most commonly He disposed them to his work, by paires and couples: as *Peter* here doth join himself with *Paul*. *Peter and John went up together into the Temple, at the hour of prayer. Peter and John*; a pair: so they went to praying. *Separate me Paul and Barnabas for the work whereunto I have called them: Paul and Barnabas*; another pair: so they went to preaching. When those two parted; *Barnabas took Mark, and sailed into Cyprus: and Paul chose Silas, and went another way: still by paires*. Afterward, *Silas and Timothy* were coupled, and came together from *Macedonia*. So *Paul* inscribed divers of his Epistles, his former to the *Corinthians*, with *Paul and Sosthenes*: his other, with *Paul and Timothy*. So to the *Philippians*, and *Colossians*; *Paul and Timothy*. His first to the *Thessalonians*, with *Paul and Silvanus, and Timothy*; three: That to the *Galatians*, with many: *Paul, and all the brethren which are with me*. As *Peter* here desires the testimony and consent of *Paul*: so *Paul* will have the partnership of *Peter*, or some other Apostle. The Ministry is Christ's Yoke, of all and in a yoke, numbers, two draw best together. *The Lord appointed other seventy, and sent them two and two before his face*. Twelve Apostles he sent first, then seventy Disciples. At *Elim*, in their journey to *Canaan*, there were

twelve wels, and threescore and ten Palme trees. The twelve Apostles were as twelve fountains; out of whose sacred Doctrines, sinners might draw the water of life. The seventy Disciples, like those seventy Palme trees; under whole cool shades, as Travelers might refresh their scorched and weary limbs; so their worse than Sun-burnt, even sin-burnt souls might find comfort. And as God took of the Spirit that was upon Moses, and put it upon those seventy Elders: so he took of the Spirit of his Son, and put it on those seventy servants, toward the administration of his spiritual Kingdom. The twelve were called Apostles; the seventy Disciples; there was a plain distinction between them: Answerable to the former, the Church hath her Prelates and Bishops: to the other, her inferior Priests, and subordinate Ministers. But my observation is, that they were sent two and two. *Binarius numerus valde faustus*, So sent, for divers reasons.

1. *Ad Facilitatem*; for the better facility. Two will more easily dispatch a work, than one. Two Oxen sooner plow the ground: two Sowers sooner cast in the seed. *Elias* himself fainted under this apprehension: *I am left alone, and they seek my life*. And *Martha* complains of her burden: *Lord, dost thou not care that my sister hath left me to serve alone?* To bear the weight alone, to take all the care alone, which should be shared between two, is hard.

2. *Ad Vtilitatem*, for the more commodiousnes. If one err, the other may direct and reclaim him. In the deliberation about any act, two Iudgments are better than one. If one fall, the other may help him, up: but *vae soli*, woe to him that is alone when he falleth. One may be cold alone, but two lying together have heat. If the devotion of the one wax cold, the oaths zeal may warm it. Besides, as two together may do the greater work, so they shall have the better reward. There is a more liberal promise to two, than to one: *Where two or three of you be gathered together, I will be with you*. I deny not, but solitarynes, and abandoning of society sometimes disposeth us best for God; who accompanies us most, when we are alone. Therefore *Moses* was commanded to come near to the Lord alone. Yea, and when we are alone, God comes near unto us: as he did to *Elias* in the cave: and to *Jacob*, when he was left alone: yet he wrestled with him, and lamed him. But for our benefit, and comfort, we embrace a good associate.

3. *Ad Humilitatem*; for the better means of humbling them. The honor that is divided among two, is less than if it were wholly given to one; and so less endangers either of them to pride. In a work of great consequence, it argues the candor and modesty of a man, to desire a co-adjutor. If the danger be great, he justifies his proceedings: for he disguiseth nothing, that calls in witnesses. If the danger be not great, yet it clears him from ambition: in that he is ready to divide the thanks and honor of the work with others, which by his achievement he could have had alone. This keeps us within the bounds of humility: that how well soever the Vine prospers under our hands, yet *Peter* cannot say, I have wrought in the Vineyard alone; but that *Paul* was with me.

4. *Ad Charitatem*; for the advancement of their charity. Love divided among many, is *minor singulis*: but when they are but two, how can they choose but love one another? Therefore the most perfect friendship is held to be between two. Such was between *Damon* and *Pythias*, among the Gentiles: between *David* and *Jonathan*, among the Israelites.

5. *Ad Societatem*, for the better society. Company beguiles both way and work. *Binarius numerus socialis*; and therein tends to perfection. *Two are better than one*. God, who saw that all he had made was exceeding good; came not so near seeing a defect in any of his works, as by seeing man solitary. This he acknowledged; *It is not good for man to be alone*: therefore he made him a companion, a helper, and such a one as should help him to more company than her own; even a generation of associates, by their increase. How many a difficult work, how many a tedious journey, is overcome and digested by good society: But *Longam incommitata videtur Ire viam*. Whiles *Peter* looks to *Paul*, and *Paul* hath respect to *Peter*, in their travels, they are the better encouraged to the Lord's work.

6. *Ad Validitatem*; for the better strength of defense. When thieves see a passenger alone, they boldly set upon him: but if there be two to two, they will be afraid to venture. Say these Apostles were but two, and their enemies three; the Flesh, the World, and the Devil: yet were they three hundred, let but these two hold together, and they shall be conquerors. So the Proverb hath it; *Brother that holdeth with brother, is like a fortified city*. *Vis unita fortior*. What bulwarks of error could stand against their assaults? *Ne Hercules contra duos*: Against these two, hell it self could not prevail.

7. *Ad Securitatem*; for their better security, tranquility, and composednes. Howsoever it was ordained for a blessing, and for a dignity to *Israel*; *The people shall dwell alone, and shall not be reckoned among the nations*: not among the cursed nations: not among them, but above them. *Israel shall dwell in safety alone*: free from the infestation of enemies. Yet for particular persons, there is great comfort in society. Our griefs are lessened, our joys enlarged, our cares lightened, by a friendly associate. It was a plague upon a plague to the leper, that he was condemned to live alone. It cannot but be the aggravation of any sickness, when a man is compelled to be sick alone; without any visitant, either to ease, or pity him. In his deepest extremity, *Job* had some called *Comforters*, though they were *miserable ones*: and miserable comforters are better than none at all. It was for that Almighty man, *to tread the wine press alone*; and to have *none of the people with him*. Death takes a cruel advantage upon him that must die alone: without a comforter, nay without a condoler. It was a sad entrance into *Jeremiah's Lamentations*; *How doth the city sit solitary, that was full of people!* But in all heats of anguish, good assistance and society breathes some cool air of comfort. When *Paul* must answer before *Nero*, he complains that *no man stood with him, but all men forsook him*: O then one *Peter*, one Comforter had been exceeding welcome to him.

8. Lastly and chiefly, *ad credibilitatem*: (for you may take all this for a digression: yet pardon it, you have lost nothing by it) the main scope that led me into this meditation, is for their better credibility, and to work a belief in men's hearts of that truth, which they have both delivered. *Paul* and *Peter*, those two are conjoined, that their testimony might be the more fairly received. *Ex ore duorum, stat omne verum*. For this cause Christ sent his Apostles and Disciples before him, *by two and by two*: that the one might witness for the other, and all bear witness to Christ, *Solus testis*, seldom allowed. *If I bear witness of myself, my witness is not true*. And yet that mighty Prince might well write, *Teste meipso*: and so he does: *Though I bear record of myself, yet my record is true*. *Ipse de me*, and yet *verum*. But commonly more witnesses are

used than one. *There are three that bear record; the Father, the Word, and the Holy Ghost; and these three are one:* so we have three witnesses in Heaven. And there are three more; *the Spirit, and the Water, and the blood:* so we have three witnesses in Earth: *and these agree in one:* there is no discord among them. At the least *Two; I will give power to my two witnesses.*

Christ called his Apostles by paires: *Simon and Andrew: Two,* and those were *Brethren.* Going a little farther, He calls *James, and John; Two* more, and those also *brethren.* So he sent them out by paires: *He called to him the twelve, and sent them forth by two and two.* To the two Disciples going to *Emmaus,* he shown himself on the day of his resurrection. In this number *John the Baptist* sent his Disciples to Christ: *two* together. God brought his people out of Egypt by *two* leaders; *By the hand of Moses and Aaron:* So he brings our souls out of spiritual bondage, by *Peter and Paul,* by *James and John;* by *two and two.* As the two spies brought the cluster of grapes between them from Canaan: so he did appoint *two* Disciples to bring us the wine of salvation, for the cheering of our hearts. The Ark of God was borne between *two:* *Two* were called to build the Tabernacle; *Bezaliel and Aholiab:* So the messengers of the Gospel were sent by *two's,* to bear Christ into the world, and to build up his *Church.* There were *two* Cherubims at each end of the Mercy-seat; as at either end of Christ's grave, *two* Angels. *Hiram* made *two* pillars, and *two* chapiters for those pillars in the Temple. The Church hath *two* wings, to fly from persecution. Her servants are clothed *duplicibus;* each hath *two* garments. The principal members of our body are double, for the better mutual supply. We have *two* eyes; that if one miscarry, the other may guide us: *Two* ears, *two* hands, *two* feet; that the one may relieve the weakness of the other. There were *two* Tables of the Law: *Two* Testaments: and the Lord sent the Ministers of them both, by *two's,* paires and couples. *Ecce duo gladii; two* swords; and they are enough to kill those *two* enemies; Sin and Satan.

There are but *two* principal relations in the world; and all men must fall under one of the combinations: Husband and Wife, Father and Son, King and Subject, Master and Servant: some of these we must all be. By paires are *Christ's* messengers sent, to teach all these paires their duties. Therefore *two;* to explain *two* covenants, the Law and the Gospel: To keep enmity between the *two* seeds; of the Woman and the Serpent: to maintain war between those *two* foes, the flesh and the spirit: To execute *two* offices, of preaching and baptising: To preach *two* doctrines, of faith and good works: To set upon men those *two* Seals, in the administration of the *two* Sacraments: To exercise *two* jurisdictions, of binding and loosing: To unite *two,* Jews and Gentiles: To overcome *two,* Sin and Satan: To reconcile *two,* God and Man: To save *two,* Body and Soul. Let us be ready for these Ambassadors, with *two* preparations, of our ears and hearts: meet them with *two* gratulations, of joy and reverence: welcome them with *two* entertainments, of faith and repentance and return them with *two* satisfactions, of our thankfulness and obedience. So shall we depart this life with *two* comforts, peace and a good conscience; and rest in Heaven with those *two* noble societies of Saints and Angels: when those *two* parts of the Church, the militant and triumphant, shall make but one Parish; where *Jesus Christ* shall be all in all; *Amen.*

As also in all his Epistles, speaking in them of these things, in which are some things hard to be understood: which they that are unlearned and unstable, wrest, as they do also the other Scriptures, unto their own destruction.

WE read of a great wonder in Heaven: *A woman clothed with the Sun, and the Moon under her feet, and upon her head a crown with twelve Stars.* In Heaven are many wonders: wondrous joy, wondrous sanctity, wondrous glory: all wonders to us that live in this dark grove of mortality. But the Heaven here spoken of, is upon the Earth: and the *woman* is the Church in her militant condition. This *Woman is clothed with the Sun:* that is a wonder: who can imagine a garment for any creature, to be cut out of the whole piece of the Sun? Not only clothed with his beams, and rays, and light: For so Men and Plants, the Earth and all things upon it, are clothed with the Sun: in that sense, the Sun clothes whatsoever it shines upon. But this *Woman* is clothed with the *Sun* it self: the very body of that great Luminary is become her vesture. The proudest Lady, and the highest Princesse of the world; though the riches of nature be ravished into their wardrobes, and their silken garments be interwoven with gold, and embroidered with Pearls and Diamonds; cannot show such a suit. The *Sun* is Christ: the garment wherewith this Sun clothes his Spouse, is his own righteousness: thus covered, she appears just, pure, and amiable in the sight of God. The *Moon is under her feet:* Her location must needs be high, even above the Moon. The Moon governs the Sea; than the Sea and the Moon, there is nothing more inconstant: both are emblemes of the world. This Moon the Church treads under her feet; despising the vanity of all transient things. *Upon her head was a crown of twelve Stars:* a wonderful rare crown, that was made of Stars. Gold is the principal material of a crown: but what needs she wear gold upon her *head*, that tramples it under her *feet*? The *twelve Stars*, are the twelve Apostles: these are the arms of this glorious Queen: but she bears them with a difference from her Lord and King. For Christ *hath them in his hand*, as his servants: but his Spouse, *on her head*, as her chief ornaments.

To our purpose: The Sun gives to the Stars all the light they have: so the Apostles receive all their illumination and wisdom from Christ, by the holy Spirit: as a lantern hath no light of it self, but what is put into it. Of these Stars, thus enlightened, some are fixed in the Firmament; others wandering. The Apostles were to range abroad, by their commission: not after Saint *Iudes* meaning, who calls false teachers, *wandering Stars:* For in that sense, the Planets themselves are not wandering, but keep a direct and constant course in their Orbes. But those that *Jude* speaks of, are Meteors; shooting or gliding stars: which can neither guide Travelers by land, nor Mariners by Sea. But these Stars of Christ are stable, bright, glorious: we acknowledge their light and influence: they are our faithful Sea-marks, and directions to the Port of blessedness. But in these Stars, my Text notes, *there are some things hard to be understood:* as the variety of their motions and magnitudes, but especially of their influences: in the Doctrine of the Apostles, *quaedam difficilia*, Therefore as the Astronomers have framed, to their imagination, Eccentrices, and Epicycles, and a strange engine of Orbes, out of the Heavens: So the schoolmen have devised a world of paradoxes, problemes, improper positions and conclusions, out of the Scriptures: all to save the *Phenomenon* of Popery. Yea, which is worse, as Astrologers have impiously gathered the prediction of futurities, the calculation of nativities, the alteration of States and Kingdoms, and the event of all

contingent fortunes, out of the Stars: perverting the sober use of those Heavenly bodies, to magical purposes: So Heretics have violently forced errors, and schisms, and factions, and hellish tenets, out of the sacred Doctrine of the Apostles; *wresting the Scriptures to their own perdition*. The full view of whose profane and sacrilegious proceedings, we have in this verse: *As also in all his Epistles, &c.*

Wherein there be two general occurrences; a Virgin, and a Rape. The Virgin is fair Truth, the Holy *Scripture*: The Rape is a *wresting of it*; which is foul violence done unto it. For the former; three things commend a Virgin: unspotted beauty, uncorrupted virtue, and modest retirednesse: Answerable whereunto we find in the *Scripture* in general, and in this parcel of it, *Paul's Epistles* in particular, First, for virtue, a sufficiency: *In act*, and every piece of all, there is full satisfaction. Secondly, for beauty, an harmony, and agreement: it *speaks the same thing*: there is no contradiction. Thirdly, for retirednesse, a *difficulty*: *some things are hard to be understood*; they surpass our apprehension. For the other part, which is the Rape. First, here is an indictment of the ravishers; and that under two titles, as it were their names; *Illiterati, Instabiles*. They are *unlearned*; their book cannot save them: they are *unstable*; no man will speak for them: who will plead for the inconstant? Secondly, here is the fact whereof they are indicted, and that is the rape of a Virgin; *wresting the Scripture*, violation of the sacred Truth. Thirdly, their execution follows: they shall die for it: they meant it for their own defense; it shall turn *to their own destruction*.

In all his Epistles. It was a material point which our Apostle here urged, and in which he sends us unto *Paul* to be confirmed; even so great that our *salvation* lies upon it. Therefore it is not lightly or rarely touched, in someone *Epistle*; but ponderously and frequently insisted upon *in omnibus Epistolis*. Out of which premisses ariseth this conclusion: The fundamental points of religion are repeated often: the Prophets did not more labor in the explanation of the Law, then the Apostles in the application of the Gospel. There is no leaf, almost no line, which doth not inculcate this; and that without any wearisome tautology or needless repetition, but by a sweet way of amplification. How careful was Saint *Paul* to speak home? *I shunned not to declare unto you all the counsel of God*. He had rather write one thing twice, than have it pass unobserved, or vanish unremembred. *To write the same things unto you is not to me grievous, but for you safe*. Such is the All-sufficiency of the *Scriptures*, without any need to be peeced up with traditions. *It is able to save your souls*: And who would ask more? *They can make a man wise unto salvation*: and I would never desire to be wiser. *Paul* calls it, *The Counsel of God*: the Romish Traditions then are none of the counsels of God. If they must challenge a corner, yea, half the room in our faith; Why then do we entitle the New Testament, *The Gospel*; when as it were but of a part of the Gospel? Or, *The New Testament*, when as it were but a part of Christ's Testament; and Traditions a schedule to be annexed to it?

Let no man presume above that which is written: That man's faith hath a Dropsy, which the *Epistles of Paul* cannot satisfy. The Papists call the *Scripture*, a dumb Rule; because it hath no sound: How should a paper speak? Do they make it an Idol, *that have a mouth and speaks not*? Indeed, they are not willing to hear it speak: as *Marius* could not hear the laws, for the noise of arms: so they cannot hear the *Scriptures*, which are the Laws of God, for the noise of

Traditions. But they shall hear it one day when their awaked conscience shall convince them of willful sacrilege: for the contempt done to Kings Proclamation that cannot speak, redounds to the Person of the King that can speak. The Orbe of Christian faith is the *Scripture*: if we be fixed stars, we content ourselves within our own orbe. The Israelites took in unto them some of the Heathens: but first they must be circumcised, and so become Israelites. We admit some traditions of the Ancients, and make use of the very learning of Pagans: but first we circumcise it; we do as it were Christian it in the Font of Truth. And if any Tradition shall grow saucy, and offer to confront the Word of God, being so opposed by a Sectary; we soon excommunicate it: as *Ishmael* must be turned out of doors, when he once falls to jeering of *Isaac*. Our God and Savior hath written his Will to us, by his Evangelists and Apostles: to them we adhere. There is Light enough to inform our understandings, Truth enough to satisfy our knowledge, an holy Covenant and precious Promises to excercise our faith, glory and eternal life to feed our hope, the rules of Sanctimony to direct our life: What can we require more of God? What should be done more for us, but only this? To fill our hearts with his grace; that we may understand what He teacheth, and believe what He promiseth, and do what He commandeth. *In every Epistle* God shows us the way, how we should serve Him, how He will save us. Lord, we seek no fartther than to thy Word, we ask no more than thyself: Guide us by the one, and satisfy us with the other.

Speaking of these things] The Pontificians say the *Scripture* is a dumb Rule: but sure, Saint *Peter* was of another mind: For making mention of *Paul's Epistles*, which were his Writings, he attributes the faculty of *Speaking* to them. Saint *Paul* writes; and yet Saint *Peter* says, he *speaks*. Their Images have mouths, but they *speaks* not: God's Word doth *speaks*, yet it hath no mouth. They *speaks*, by signifying unto us what God hath spoken: and to take this honor from the Canonical Writing, is an injury done to the Author of that Doctrine.

These things] What are they? The Mercy of God, that is; and the Thankfulness of man, that should be: Christ dying for us, our faith believing on Him: the one performed by Him, the other required of us: the lenity of his Patience, the necessity of our Repentance. *These things Paul speaks of*, and in all his *Epistles* he *speaks of them*. *Eadem*, not *aliena*; no heterogene, foreign, or wandering things: much less *Contraria*, things thwart and opposite to the first principles: but *Eadem*; for matter and form, for weight and fashion, *the same*: like so many lines tending to one center; the Gospel of *Christ*.

The Conclusion that ariseth from it, is this: There is no repugnancy in the divine *Scriptures*. Evangelist doth not cross Prophet: nay, rather the History verifies the Prophecy, with a *Sic impletur*. Apostle doth not cross Apostle: but *Peter* and *Paul*, *James* and *John* and *Jude*; they all preached, they all wrote the same Truth. Some atheistical spirits have searched narrowly, to find contradictions in them: but the spirit of contradiction was in them that went about it. O that we could all as well agree with them, as they agree with themselves. But while they are at peace in the Doctrine, we are at war in the Interpretation. As he that tumbles in a calm bed, hath his tempest within: so they that pick quarrels out of the articles of peace, seek more the praise of their wits, than the profit of their souls. A father makes a Will, and bequeaths divers Legacies: the children come to demand their portions: but brangling

Lawyers find out unnecessary cavils: one interprets a clause of it to this sense, another to that: so the Orphans patrimony becomes the Lawyers booty. The Gospel is Christ's Will: and He hath left all his Children blessed Legacies: but Heretics, like contentious Advocates, misinterpret the terms, and wrangle about words: and though they get nothing by it, but the fame of singularity on earth, and the penalty of damnation in hell; yet they set the Christian world in an uproar: and the poor children by this means are cozened of their portions, even their patrimony in heaven. Let us acknowledge, that all the Evangelists and Apostles were but so many several Engrossers of our Fathers Will; that they all write in the same tenor: Let us humbly trust upon his Riches, thankfully receive our portions, and carefully obey his rules and precepts, and we are blessed in *Jesus Christ*.

In which are some things hard] Difficilia quae pulchra: What excellency is obtained without difficulty? Wisdom is an excellent grace; but it is no inheritance: we were not borne wise. We may think ourselves wise betimes; (and he is no fool that doth not think so) but God, time, and industry must concur to the making up of wisdom. The Kingdom of Heaven is a most excellent place; yet it will not be obtained without violence. The Scripture is divinely excellent; no flowers so sweet, no jewels so precious: no wonder than if it be understood with some *Difficultie*. Yet the Apostle here qualifies the matter; *Quaedam non omnia; Some things are hard*, not all. If all the will of God were enigmatically, mystical, and abstruse; (like the juggling Oracles of false prophecy) there were some excuse for our ignorance, and by reason of that for our disobedience: but they are only *some things*.

From which we may infer this conclusion; that both in *Paul's* particular Epistles, and in the general scope of the Scriptures, there is a plain and evident demonstration of God's good will towards us. *Quaedam* does not only oppose it self to *omnia: Some*, therefore not all; but also to *Plura; Some* therefore not the most. Two of a thousand places, are *some*; but scarce a number: yea, ten of a hundred are *some*: but comparatively very few. *Some* necessarily implies a less part: *Quaedam difficilia*; therefore the greater number are *facilia*. The *quaedam* are but some few hillockes in a large plain: some few strange herbs in a familiar garden. Herbs they are certainly, though we know not their, names, of their virtues. As children, well entered into reading, run away with the chapter currently; until they light upon a hard word, which puts them to their spelling: there they make a stop; and unless they skippe it over, they must consult their Master, ere they can go any farther. We are all schollars, both *catecumeno*i, and *Catechistae*: and when we come to study S^t. *Paul's* writings, with many divine rules we go away roundly: in some fair measure we understand them, and much sweet comfort we find in them: But here and there we light upon a sentence, that puzzleth our dull intellect: there we pause, we meditate, we ruminate: we ponder the sense: we compare the precedent with the subsequent words: And if the wings of our apprehension cannot soar so high as this reverend mystery, then with the wings of our zealous prayers we mount up to the throne of Majesty; we consult our great master in heaven; that most holy Spirit: there we have *theointment* that clears our eyes: there we find *arevelation* of these deep secrets.

They are but *Quaedam* then, that are in danger of this difficulty: and among multitudes of plain and facile rules, we may allow *some* to be *hard*. Especially seeing that without these

Quaedam we may be saved. At some royal feast, among many dishes of delicate and easily digestible viands, there may be some solid and stronger meat: while a good stomach falls to that, the nicer and weaker appetites need not fast: for if the other be more nutritive, they are less digestive. *Strong meat belongeth to them that are of perfect age.* We are riding a journey, and there be diverse monuments set up as marks for our direction, with inscriptions upon them: Most of them tell us plainly and familiarly, This way you must take: here and there we find a stately pillar, meant for a guide too; but the characters are in so curious a language, that though we can read them, we do not fully understand them: we fixe not there, but pass by them with reverence, to the next of a plainer indication. Or in our travel we are driven to cross a river, as the Israelites did *Jordan* to their *Canaan*: this river in some places is very deep, but in most places foordable: they that like elephants; are strong in understanding, may swim over: the feebler, like poor lambes, yet may wade over: It matters not, as from *Paul's* shipwrecked vessel, which way; whether the skillful by swimming, or the rest by other helps; so they all get to shore. In the sacred writ there be depths, for the deeper Judgments to sound: and for the weaker passengers there be shallows. There be mountains of learning, for the higher wits of the School: and there are pleasant valleys, for the walks of humbler souls. There is milk for babes, and *harder* meat for abler stomachs. If *some things* will not down with us, yet there is choice enough among the rest to nourish us to everlasting life.

This truth then must be undeniably granted, maugre all the cavils of Rome; that the most places and passages of the Scripture are intelligible enough, and contain in them the manifest doctrine of our salvation. So *Chrysostom*; *All those things that are necessary, in the holy Scriptures are clear and plain.* And, *when we say anything without the Scripture, the thoughts of our auditory are uncertain.* I deny not, but there are some places of difficulty in *S^t. Paul*: as 1. Cor. 11.10. and chap. 15.28.29. To be short in this enumeration, though *Salmeron* was long enough: for he pretends to have found out no less than fifty difficulties or obscurities in *Paul's* Epistles. Captious critickes scarce turn over those sacred leaves, for any other ends. I confess, that I have not used to look upon God's book with such eyes: I desire not to feed my fancy with scruples, but my soul with comforts.

Some have ventured to allege reasons, why *Paul* is so full of difficulties. *Ob Velocitatem Sermonum suorum*, says one: *Propter impetum Spiritus, elocutiones habet minus explicitas*, saith another. *Profundos sensus Graeca lingua non satis callebat.* He had his Idiotismes and phrases peculiar to himself: whereof *Nyssen*, with *Jerome* and *Chrysostom*, give some instances. *Thomas Anglicus*, quoted by *Lorinus*, hath a strange suspicion; that *Paul* wrote obscurely on purpose; to hide his doctrine from heretics: And that the simple might understand him, he sent his Epistles by his Disciples, that they might expound them to the Churches. The principal cause was *multitudo, & altitudo rerum quas tractat.* *Salmeron* gives diverse other reasons of his obscure writings, and prescribes certain rules for their explication. Some think that this Difficultie ariseth from the multitude of Interpreters upon *S^t. Paul* writings: no Author having such abundance of expositors as he.

But *Paul* was not more *hard* in his writings, than these men are in their censures of him. They would speak further, if they durst, to the disabling of so glorious a witness. Sure, there is

something wherein he hath galled them; or else they would not thus kick against him. We dare not be so bold with that blessed Saint: for we know, he wrote nothing, but what the holy Ghost dictated to him; Divine truth, all. As *David* patiently bore all his afflictions, *Quia Dominus fecit, because it was the Lord's doing.* so we faithfully and thankfully embrace all S^t. *Paul's* writings, *Quia Dominus dixit, because it was the Lord's saying.* What if, *Baptising over the dead,* were a *hard* saying? yet that the dead shall rise again; this is a plain saying: that the *dead in Christ shall rise to glory;* this is both a plain and a comfortable saying. What if, *It is impossible for those that were once enlightened &c. If they fall away, to be renewed again by repentance;* be a *hard* saying? Yet that *Jesus Christ came into the world to save sinners;* this is a *true* saying. What if, *Before the children had done either good or evil, the purpose of God upon them must stand;* be *hard* to understand? Yet that *God would have all men to be saved;* this is easy to understand. If we know not the meaning of that; *God hath concluded them all in unbelief:* Yet *there is no condemnation to them that are in Christ Jesus:* we know the meaning, the comfort, and the assurance too of that.

Beloved, we need care for no more than to be saved: and the means to that, is plainly and punctually declared to us by the Apostle *Paul.* If there be some things *hard,* yet these plain things are the most: though we do not reach the other, we cannot miss these. If profounder wits will venturously dive into this ocean, to fetch up deeper mysteries; yet we have enough to serve our turns. There is sufficient store of comforts afforded us, to make us blessed: and who would ask more? Yea we have a fair portion, a goodly heritage, and the lines are fallen unto us in plain and pleasant places. Let us content ourselves with it, and be thankful to him that gave it, that we may be saved by it:

Hard to be understood. These two, *Difficilia intellectu;* must be read *in sensu composito.* For if there was no fault in our understanding, there could be no *difficulty* in the word of God. It is a principle in nature; *Quicquid recipitur, secundum modum recipientis recipitur:* Shall the little vial be angry, because it cannot contain all the water of the fountain? Or a subject, being allowed to take his full burden out of the kings treasury, become pettish with himself that he cannot carry away all the gold? No sober guest at a banquet, desires to eat more than his stomach will bear. Because we cannot devour all, will we fast? *Pliny* writes of the hedge-hog, that when he hath laden himself with nuttes and fruits, and is going to disburden them in his storehouse; if but the lest filberd chance to fall off, he will fling down all the rest in a peevish humor, and beat the ground for anger. Many sweet and heavenly comforts we lay up in our consciences, derived out of the treasury of the Scriptures: perhaps there is someone Jewel that we prize above all the rest, though we understand not the full value of it; someone sentence like a mine of gold, too deep for us to come at: shall we vilipend all the rest, because we cannot be the Masters of this? Shall we fling down all the fruits we have, because there is one in some top-branch, too high for us to reach? Is our language so ambitious, as *Totum aut nihil?* All, or none? The rules of our faith and life are manifest enough: O that we would enough study them, enough practice them. The mystery which is above us, is not that *unum necessarium:* Let us not fear it; we may be saved without the knowledge of it. I fear the want of my diligence, to attain that I may know: I fear the want of my obedience, to follow

that I do know: I do not fear the defect of my capacity, in not comprehending what I cannot know. My nescience in such things is pardonable, my curiosity may be dangerous.

Let this therefore be the conclusion: The mysteries of salvation be *hard*, but to our *understanding*: the difficulty is not in their own nature, but in our capacity. The word of God is *instar lampadis*; no dim taper, but a bright shining light; excelling the Sun in his glory: But we are thick-sighted, and can receive this light but according to our own measure. The obscurity is not in the object but in the organ. Shall the *Lumine luscus*, the blind man blame the Sun for shining no brighter? As some rurall Inhabitant, being admitted into a royal Palace, admires the building, and is transported with the rareness and magnificence of it; and much of it he understands: when he comes into the hall, he knows that that is a place for feeding: when into the gallerie, he knows that to be a place for walking: when into the bedchamber, he knows that to be a place for sleeping: But into some rooms he is brought, no whit inferior to the former, for state and pleasure; the use whereof he knows not: will he now censure the Architect, for making of such unnecessary and superfluous places? or not rather lay the blame, where it is, upon his own ignorance? The Scripture is a goodly edifice, the Almighty kings Palace; whereof *Paul* was one of the Master-builders: when we read his Epistles, we are surveying the rooms and receptacles: some whereof we easily apprehend: As that *Christ came into the world to save sinners*: we know this for the common Hall to all believers: Or that *there is no condemnation to them that are in Christ*: we conceive this to be a sweet repository or lodging chamber for the conscience: Or that we must follow the things that are *true, honest, just, pure, lovely, and of good report*: this we take to be the gallerie, and walk of the Saints: Or that we must *pray without ceasing*: we look upon this, as the Chapel, the oratory, or house of prayer: But searching farther, we light upon some uncouth and curious rooms; bearing as much art and majesty in them as the rest; but more obscure, and mystical, and veiled with the curtain of awful secrecy: Such are certain doctrines of S^t. *Paul*: we are not forbidden to view them, and review them, to study, and meditate on them: but if we cannot perfectly understand them, far be it from us to tax S^t. *Paul* of obscurity: no, let us impute the fault to our own simplicity? *O the depth of the riches of the knowledge of God!* His wisdom must not come under the censure of man: but the folly of man must be submitted to the censure of his wisdom, that in all things he may be justified. Thus many things in the Scriptures, at the first blush, appear difficult; which being better considered, are easily reconciled. I will instance but in two, which now offer themselves to my memory; and two may give us the taste of all.

1. Christ's testimony of *John the Baptist*, recorded by S^t. *Matthew*: *This is Elias which was for to come*: Compared with the Baptists own denial of this, recorded by St. *John*: *I am not Elias*. Here appears not only difficulty, but even contrariety. But neither, indeed; as St. *Augustine* easily composeth it: *John was Elias in Spiritu, non in Persona*; in Spirit, not in Person. *I will send you Elias the Prophet, before the coming of the great day of the Lord*: upon this promise the Jews depended; still looking that *Elias should first come*; and not for the *Messias* without that precursion. To satisfy this scruple, Christ calls *John Elias*: and so he was in diverse resemblances. First, In regard of the corrupt times wherein either of them was borne: *Elias* in the greatest declination of *Israel*; *John Baptist*, of *Judah*. Secondly, Their coming into the

world was sudden and unexpected: *Elias*, without mention of his parents: *John*; of parents superannuated, past expectation of a child. Thirdly, In regard of their habit and diet: of a singular austerity, both of them. Fourthly, In respect of their habitation, in deserts: they were no Hermites, yet their general abode was in the wilderness. Fifthly, In respect of that burning zeal, and powerful spirit, wherewith they preached: both *shining lamps*. 6. In their boldness to reprove Kings and Queens: which is incident to none but great Prophets. 7. In regard of persecution for the Truth: so *Herod* was such another as *Ahab*, and *Herodias* very like to *Jezebel*, both in life & death. So then, when *John* says, *I am not Elias*, he speaks properly, in regard of the dimensions of his body, and individualitie of his person: in that sense he was not *Elias*. And *Christ* speaks as truly, though figuratively, when he says that *John is Elias*; not in the person, but in the power and spirit of *Elias*: and so is the difficulty soon removed.

2. Take one Instance more. *Matthew* and *Mark* say, that *the thieves which were crucified with him, reviled him*: the number was but two, and both of them are accused. Yet *Luke* says, that one of them *rebuked* his fellow for that contumelie cast upon *Christ*; prayed, and was saved. This is a difficulty; how shall we understand it? Some answer, that at first both the thieves railed on *Christ*: but one of them, observing the patience of the sufferer in his extremity, the wonderful miracles, and the compassion of nature it self: the Suns darkening, the earths shaking, the stones rending; was converted; and did salve his former exprobration of *Christ*, with an humble confession of him. But against this may be objected. First, These miracles were the effects of *Christ's* death, and begun when he ended: but the thief was then *in articulo mortis*, and could not be sensible of them. Secondly, When he reproved his fellow for reproaching of *Christ*, why did he not reply; Thou hast also reviled him. Thirdly, It is the custom of the sacred story, when it hath disgraced a man for sin, not to conceal the honor of his repentance, if ever he had remorse. S^t. *Matthew* therefore had done the malefactor some wrong, to set down his offense, and not his penitence. The most and best expositors fly to this, with *Augustine*; that it was *Enallage numeri*: as, *The Disciples* are charged to say, *Why is this waste?* When *Saint John* chargeth only *Judas* with it. So, *The Kings of the earth set themselves against Christ*: yet literally, no king but *Herod*: so *Peter* quotes it, and so expounds it; *Herod and Pilate against Jesus*; now *Pilate* was but a Judge, no king. So, *They were stoned, sawen asunder, wandered about in skins*: and before, *they stopit the mouths of Lions*: In the plural, *They*: yet none stopit the *Lions* mouths but *Daniel*; none sawen but *Isaiah*, and that but by tradition: none wandered in skins but *Elias*. So *Beza* observes upon that of *John*, *It is written in the Prophets*: yet none expressly saith so but *Isaiah*: albeit indeed *Jeremiah* hath something to the same sense. When a gentleman lights among clownes, and receives some injury by one of them; he is ready to say, look how these clownes abuse me; when one only did it. A father that is displeased with one of his children, will say, See how unruly these children are; when as but one only offended him. Indeed *St. Matthew* and *Mark* mind only *Christ's* humiliation, and look to that, *St. Luke* also intended the theefes conversion, and to show that miracle of mercy. By these two Instances you may guess at the rest: for all of them fall under one of these kinds; Doctrinal, as the former: or Historical, as the latter.

Let us take this for one especial rule in the clearing of these difficulties: To supply Scripture with Scripture. For *Non plane ac plene vbique loquitur Scriptura, quia alibi loquitur*. Howsoever

the Evangelists wrote the same story; yet some passages of that story are set down by one or two of them, not by all: and by some of them more obscurely, more apertly by the rest: That they might not seem to write by any compact or collusion, but merely by the inspiration of the holy Ghost. Let this consideration, that all things in the Scriptures are perspicuous in themselves, and some obscure to us, only by the occasion of our own blindness; so far humble us; that we both admire the excellency of the Divine truth, and confess the baseness of our understanding. Sin at first was the cause of ignorance; now ignorance is the cause of sin. *You say, we see, therefore your sin remaineth.* So long as we think we see, we continue blind: when we once perceive our own blindness, then we begin to see. There be some that run away with the interpretation of Scripture, as fast as if they had been at the making of it: rare Musicians that can sing the hardest notes at the first sight. They no sooner read a Text, but they have God's meaning by it, straight: There is nothing *hard* to them; but I can hardly believe them. There may be some special Reasons given of this great *Difficultie*.

1. The imperfect knowledge which we have upon Earth. Howsoever our Justification may be perfect, our Sanctification is not so. In the best militant Saints, as their affections cannot be wholly regenerated, so nor is their understanding wholly enlightened. *We see through a glass, and we know but in part.* If we did not know in part, we were miserable strangers: if we did fully know we were glorified Saints. The man stark blind (in the Gospel) presents to us our state by nature: his eyes being opened so far as to see men walk like trees, is our state of grace: seeing clearly, our state of glory. In Heaven *we shall know as we are known:* there shall be the fullness of knowledge, as well as the fullness of joy: yea, there could be no fullness of joy, without the fullness of knowledge. There, all problemes and questions shall be resolved, dissolved; and we shall perfectly understand the truth of those things, which strong wits so argue here below. Now our eyes are dazzled with looking upon the Sun: there we shall see the Son of God *face to face;* and in that infinite Glass of the Deity, behold enough to satisfy us forever.

2. The figures and metaphors of the Scripture may a little retarde the pace of our understanding. There be such peregrinations to fetch in remote and significant figures: such an heightening and elevation of style: such powerful hyperboles, such mystical allusions, such majestically imperatives: such spreadings and curtains of allegories, such third Heavens of eloquence: such commanding persuasions, such persuading commandments, such pathetical abjurations: such sinews in God's milk, expressions of reservednesse even in familiarity. All profane Authors seem to be of the seed of the Serpent, that creeps: the holy Ghost is the *Dove*, that flies. No words but his own, can express the texture and composition of his Word. So doth He inform the weakest, that the highest Judgments are wrapped with admiration: so doth He exercise the strongest, that the weakest are filled with consolation. *Jerome* and *Augustine* confessed one to another in their muturall Letters, that there are some places of Scripture which they thought they did not understand: And yet both those Father call upon old women and young virgins to read the Scriptures; all the Scriptures, without confining them to some certain places: and yet they knew them to be of weaker judgment than themselves.

As the Lord gives us the same earth, to labor on, and to lie in; to be unto us both an house, and a grave: So He gives us the same Word, for our satisfaction, and for our inquisition; for our instruction, and for our admiration too. The argument that binds one man's faith to believe it, is the reverend simplicity of it: that which binds another, is the awful Majesty of it. So that of two men, equally pious, meeting; the one wonders that all men should not understand it: and the other wonders as much that any man should understand it. When these mysteries fall into the way of wrangling wits, they suffer much injury: for *Vnusquisque abundat sensu suo*: which might be well, so long as they keep the analogy of faith, and impound their straying fancies within the bounds of sobriety. But when birds of sick feathers will emulate the Sun in their soaring; soon do their wings flag, and witness to the earth the shame of their proud undertakings. Lord, where we do see, give us an humble knowledge: and where we cannot see, a contented ignorance: in all a believing patience, a patient faith. *Clausis oculis sequendus est Deus*: Our eyes must be shut to the world, least it withdraw us: yea, shut to human reason; that though we cannot reach the *why* of God's command, to understand it; yet we may know the *what* of his command, and in sincerity of heart obey it. Take now some helps for our understanding.

1. Conference with others; especially with them whose *lips preserve knowledge*. It was the Eunuchs reply to Philip *How can I understand, except some man should guide me?* But now we all think that we know the way to Heaven so perfectly, that we need not ask *I go my way*, saith Christ, *and none of you asketh me whither goest thou?* Nay, we will scarce ask, Lord, which way shall we go after thee? How shall we come unto thee? *Exhort one another daily*, saith the Apostle: *Edefie one another in the holy faith*. But we take these for superfluous counsels: every man knows enough to serve his own turn. While these two Disciples *communed together, and reasoned, Jesus himself drew near, and went with them*. While they were talking of Jesus, Jesus presented himself to them. Our talk is of vanity, and vanity is with us. If Christ could be kept in our mouths, we should always have him in our hearts.

2. Constant reading of the Scriptures, and meditation upon them. The good man doth *Meditate on the Law of God day and night*. The Pontificians beat off the people from this common Treasury, by objecting this supposed difficulty. O the *Scriptures are hard to be understood*: do not you trouble your heads about them: we will tell you the meaning of them. They might as well say: Heaven is a blessed place, but it is a hard way to hit: do not you trouble yourselves, we will go thither for you. Thus in the great day of trial, when they should be saved by their book; alas they have no book to save them. Instead of the Scriptures they can present images; these are the Laymens books: as if they were to be tried by a jury of Carvers and Painters, and not by the twelve Apostles. Be not you so cozened: but study the Gospel, as you look for comfort by the Gospel. He that hopes for the inheritance, will make much of the conveyance.

3. Humility and a devout reverence to those sacred monuments of Truth. *The secret of the Lord is with them that fear him, and he will show them his covenant*: Those leaves are too holy, to be turned over with profane fingers. Pride is a barracado against all graces, therefore against knowledge: it makes the heart incapable of goodness, as cold iron cannot be wrought to any

fashion. A heart full of pride, is but a vessel full of air: this self-opinion must be blown out of us, before saving knowledge be poured into us. Humility is the knees of the soul; and to that posture the *Lamb will open the book*. But pride stands upon tiptoes; as if she would snatch the book out of *Christ's* hand, and unclasp it herself. The first lesson of a Christian is humility: and he that hath not learned the first lesson, is not fit to take out a new. Humble eyes are most capable of high mysteries.

4. Prayer, when all fails, this will do it. Why did God write his mind to us in so mystical a dialect? We answer, The obscurity is not in his dialect, but in our intellect. Why does not he that made the will, make us also to understand it? We say again, *Ideo non intelligimus, quia intelligere non petimus*: We want wisdom, because we do not ask it. But many have prayed for knowledge, whereby they might apprehend these high mysteries, and yet have not obtained it? It may be they begged it, *Non ex simplicitate cordis, sed ex effectu singularitatis*: They would be made wiser, not holier by it. It is their own honor they seek, not the honor of Christ. If they may be thought great Rabbi's, deep scholars, this is the height of their ambition: though neither the Church be beneficed, nor God glorified by it. *Scire volunt, ut sciant*: that is all. *If any man lack wisdom, let him ask it of God?* If, there does rather *ponere* than *supponere*; *Ponere in natura*, then *Supponere in argumento*. *If any lack*: Who, does not lack wisdom? How should he get it? *Postulet a Deo*, that fountain of Wisdom; *And it shall be given him*: there is promise; he shall be sure of it, But *let him ask 'in Faith*; that is, *Modus adipiscendi*, the way of obtaining: that God may be honored by it; that is *finis adepti*; the end of enjoying it. As the grace of God is the fountain, from which our wisdom flows: so the glory of God is the ocean, to which our wisdom runs. It is derived from the one, and must be directed to the other.

S^t. *Augustine* was so bold as to beg of God, that *Moses* might come, and tell him what he meant by some places of *Genes*. We dare not do so: but yet we may beg of the spirit of God, who opens dark things, settles in the truth, and keeps the key of the Scripture; to inform our hearts what *Paul* meant by some passages of his writings: The grammar whereof we know; that such is the signification of the words: but the Logic or the Reticke we understand not; nor what is the full meaning of those words.

Prayer is the remedy; the cure of all obscurity: sepecially being accompanied with fervor and frequency. Though we have fished all night and caught nothing; yet let us cast out the net again; pray still. *Paul* with exhortation, ever joined Invocation: Let us bedew the seed of the word with our prayers and tears; so will it grow in our hearts. Christ loves thy prayers; *Non ut ipsi manifestes, quod ipse non novit: non ut ipsi des, quod ipse non habet: sed ut ab eo accipias, quod ipse promisit*. It was a feeling complaint, seconded with a hearty prayer; *I believe; Lord help my unbelief*: So in praise to God for what I have, and in prayer to God for what I want; Let my soul confess, I understand a little; Lord, help my ignorance.

Which they that are unlearned, and unstable, wrest.] These be the ravishers. It was for the honor of dead *Patroclus*, that two armies fought for his corpse: And it was for the glory of dead *Moses*, that two Spirits, a good and a bad, an Archangel and the devil, strove for his body. And it is some dignity for the Scripture, that it is contended for by the two Churches; the Christian true Church, and the Antichristian Synagogue. But as when the two mothers

contested for the child before *Solomon*, the pretending mother (upon the kings sentence) was content to have it divided; but the natural mother would not endure it: *vel totum illi, vel totum mihi*: hurt not the child: So the malignant Church could well enough brook, that the written word were hacked, and slashed, and torn in pieces; because she knows it is none of her own; and doth rather prejudice than further her cause: But the Protestant and reformed Church, like the true mother, is careful to have it preserved sound, and entire, and untouched with the fingers of corruption. When the Pharisees and the Sadducees strove for *Paul, the chief Captain fearing lest he should be pulled in pieces, commanded his soldiers to take him from them all*: So if the Scripture be not taken from heretics and Sectaries, they will even tear it in pieces. For rather than they will believe as the Scripture speaketh, they will *wrest the Scripture* to speak as they believe: It must say as they say, or hold the peace. Yea more, as seven cities strove for the honor of the birth of *Homer*: Or as the Sadducees in their intent to appose Christ, bring in seven husbands challenging one wife: whose mouths Christ soon stops; that in heaven there is no wife at all: Or as it is storied of a woman, of such admirable beauty, that all the gallants courted her; quarrelling in troupes, and making bloody mutinies for her: at last, because everyone could not enjoy her, they tore her in pieces, that so never a one might enjoy her. So innumerable sects, and schisms, and heresies lay claim to the Scriptures, till they even dilacerate and rent in sunder those sacred leaves: and that which is written for their instruction, *they wreste to their own destruction*.

They are unlearned.] Learning is the ornament of a man, the oil to the lamp of his understanding, which maintains the light living. The soul would grow rusty without it; like a sword that is never scowred. Eloquence is good, and memory is good: but if these be without learning, they are but like the rock and the spindle, without ever an inch of yearn. There may be learning without eloquence; which is like a handsome body lapped up in ill fashioned clothes. There may be eloquence without learning; which is like rich embroidery upon base stuff. There may be both eloquence and learning without discretion: men's actions do express their knowledge better than their words. A mere scholar is but a live book; and it is wisdom that sets forth a man, yea, that constitutes a man, more than literature. It is easy and usual for a man to be without learning; and it is not rare, to find learning without a man. To speak sentences, is far easier than to speak sense; yea, and a sensible discourse is easier than a rational carriage. There may be learning, eloquence and discretion too, yet without honesty. We may sooner get acquaintance with the 9. Muses, than with the 3. Graces. Learning, discretion, and honesty, are three degrees of comparison: the last is *Summus gradus*. The other may make a man eminent in the world, the third brings him nerest to heaven. Our perfection in this life is virtue; in the next knowledge, when we shall read the glory of God in his own face. He that wants learning, hath an imperfect head: but he that lacks honesty, hath a defective heart. This is one of their characters, that are here indicted for enforcing the virgin, Truth; Christ's royal and immortal daughter: *They are unlearned*.

These *unlearned* men are aptest to *pervert* the Scriptures: out of which we gather this undeniable conclusion: That Ignorance, or the want of *learning* is no ways a help to devotion; but rather a ready way to damnation. This is plainly delivered by S^t. *Peter: The unlearned wrest the Scripture to their own destruction*. The principal columnne, whereby both the Turk and the

Pope uphold their Sovereignty, is by keeping the people in a helpless ignorance. The Pope will allow his subjects no divine learning: the Turks denies to his, any learning at all. *Indocti*, all of them: yea, and *Indociles*, some of them. The latter such as cannot be taught for want of means; that is their infelicity: The other, such as refuse to be taught, for want of will, that is their obstinacy. There is not one tackle in all the Bark of Papacy, for which the Devil is more beholden to the Bishop of Rome; than the doctrine of ignorance. Give him but darkness in any man, and he is never from home. This is the maintenance, the revenues of both their crowns; as strong as an oath of allegiance to both their kingdoms. Neither is this *unlearnedness* peculiar to the laity of Rome; but it is entertained into their Cloistures, and encroacheth upon the Clergy. That of *Melchizedex Salem*, to render *Salem*, salt: or to interpret *Maria*, the Seas; for *Maria* the blessed virgins were but easy mistakes. To read, *Domum evertit*, for *Domum everrit*; might be the falt of transcription. But to turn *Paul's Hereticum devita*, into *Tolle de vita*; was a wicked misprision. But enough of that: it is not their ignorance of God's Law, which we so much blame; as their law of ignorance; their paradoxically praise of ignorance. For so they commend it, as if Christ had bequeathed ignorance for a legacy to his Church. Love he commended, and Faith he commended, Peace and obedience he commended; yea, and knowledge he commended: *This is life eternal to know God and Christ*: these blessed legacies he left us; either *praecipiendo*, or *prabendo*: But that any way; by insinuation, toleration, or dispensation, he should be a friend to ignorance, it were blasphemy to think. *The servant that knoweth not, shall be beaten*. And it was not his charge to the Apostles only, but to the Jews, and in them to all men; *Search the Scriptures*. Meddle not with them say the Romists: *Search them thoroughly*, saith Christ. But unlearned men, say they, when they come to the Scriptures, are apt to misunderstand them. But why then say we, are they not bred up in the Scriptures, that they might learn them? First, they deny them to read the Word of God, wherein they might be learned: and then because they are unlearned, they shall not read the Word of God. A young man is not suffered to come into the river, whereby he might learn to swim: and then in his able years, because he cannot swim, he may not be suffered to come into the river. He hath a very gross and dull eye, that does not discern this juggling. There is a myst of darkness, a mystery of iniquity in it.

To leave them; our Apostle peremptorily concludes, that *unlearned* brains are apt to misinterpret these sacred Rolles: And, O how happy had it been for the Church, if the exposition of them had never been entrusted into the hands of ignorance! But whose feet do so nimbly carry them up into the Pulpit, as theirs that have the least matter to say when they come their? Yet who dare be so bold as they? Who so tedious? They are able to speak more with ease, than any man can endure to hear with patience. I censure no man: yet I could wish for the credit of the Gospel, that some whose Congregations are numerous enough, would either study more, or speak less. But like will to like: *unlearned* Hearers will resort to *unlearned* Teachers. They care not for matter in their discourses, but store of words; as if they would tell us that their very profession was all words, no matter. As one said of a poor Apothecaries shop; that he could find no drugs, for the pots and boxes: so it may be said of those that pretend to Religion, and no farther; we cannot perceive good deeds, for words. Or as when *Jacob* looked for *Joseph*, he found nothing but his coat: so whiles we look for honest men, we

see nothing but their cloak: only a cloak of a good nappé, and a fair gloss of profession: that is all. I would it were not almost the religion of these dissembling and wanton times.

But for you, Beloved; though you cannot be profound Clerks, yet you may be honest men. Holiness is not tied to literature: Doctor, and Saint, are not convertible terms. For then he that knows his masters will, could not choose but do: and so there had been a needless threatening of *greater stripes*. But as you cannot conclude upon us; because our life is bad, therefore our Doctrine cannot be good: for that were an harsh *Non sequitue*: So neither do we conclude upon you; because your knowledge is little, therefore your goodness is less: for that were a false argument. Indeed, first men must know, before they can do: yet your conscience will tell you, that you do not do all the good you know. Illumination, and sanctification, are two several things; and differ as a light, and a perfume: Put a candle into a lantern, and it will make it light, but it will not make it sweet: some perfume must do that. Divine knowledge doth make us understand the Gospel: but it is divine grace which makes us live according to the Gospel. Therefore what you want in great *learning*, supply with good living: I love Preaching, and I love practicing: and I had rather hear one Sermon in a day, and do three good works; than hear three Sermons in a day, and do never a good work, else *Franciscus Petrarca, Scholarium Tetracha*, was famous in his time; yet could not escape censure. Four men undertook to sit upon him: one had no learning, the second a little, the third not much, the fourth somewhat, but intricate and perplexed: (Good man! He was not tried by his Peers) All their opinions were summed up in this sentence: *Petrarcham sine literis, virum bonum*. The King stormed at this censure, the Nobles fretted, his friends were vexed, and almost all men threatened revenge upon such saucy Judges. But *Petrarch* himself applauded their judgment: *O utinam hoc unū vere dixerunt*: The end of all which study, was to be a good man: if learning came in upon the by, I did not refuse it: But now seeing that by their sentence, without learning I may have goodness; What a comfort is this to me, and to thousands more of no better knowledge? I had rather, of two unhappy disjunctions, see an honest man without learning, than a learned man without honesty.

Doctrina, Salina; learning is a salt-pit; from whence we have the seasoning of all our actions: But *virtus, venustas*; virtue is the beauty, which makes them all lovely. Learning is but the sowing of the ground: an holy and virtuous life is the harvest. Knowledge in the soul is but for breed: when it is once married to Grace, they will bring forth a glorious issue, a race of heavenly fruits, a posterity of good works. *Abraham begat Isaac, Isaac begat Jacob*; and so by a lineal descent, down to Christ: So *faith* begets *virtue*, and *virtue* begets *knowledge*; and so by a lineal ascent, up to Christ. Faith is a second *Mary*, the Mother of Christ; to bear Him: and good works, another act and office of the same Mother; to nurse Him. For the former; *Faith*: it doth again incarnate the Son of God: so *Mary*, that blessed Virgin, *Non minus credente mente, quàm pariente ventre, exultavit*. For the latter; *good works*: they do still nurse the Son of God, with a charitable indulgence. This Himself acknowledgeth: *I was hungry, and ye gave me meat*. And if in a modest humility they seem to put it off; *Lord, when saw we thee an hungered?* He both satisfies others, gratifies them: *In doing it to my brethren, ye did it unto me*. This is that milk of charity, and nourishment of pious deeds, that will make Christ batten within us. The woman joined them both together in a natural sense; *Blessed is the womb that bare thee, and the pappes*

which thou hast sucked: acknowledging them both to belong to the same Mother: And Christ joins them both together in a spiritual sense; *Blessed are they that hear the Word of God, and keep it*: knowledge and faith come by hearing; and so is Christ borne in our souls: The effect of faith and knowledge is obedience and doing good, and so is Christ nursed in our lives. Hear therefore, that you may *learn*: *Learn*, that you may know: Know, that you may do. And though you cannot attain to so much learning, as may become great Scholars: yet at least get so much, as may make you honest men, and good Christians. So far make sure to be *learned*, that you may be saved. It follows;

They that are unstable] *Stabilis, a Stando*: the *unstable* man is one that cannot stand: like a Drunkard, he reels from place to place. He hath put so much intoxicating scrupulosity into his head, that he cannot stand on his legs. A Drunkard indeed; not so much for excess, as change of liquors: for his soul doth affect variety of Doctrines, more than the intemperate body doth variety of drinks. Now he sucks the Grape of *Orleans*, anon that hotter fruit of the *Canaries*: then he is taken with the pleasant moisture of the *Rhemish* plants: sometimes the juice of the pressed Apples and Peares delight him; which he warms with the Irish *Vsquebah*, and then quencheth all with the liquor made of English Barley. So the *unstable* soul takes a draught of religion from every country: so much of Anabaptism, as may make him a Rebel: so much of that *loving Family*, as may make him an Adulterer: so much of Rome, as may make him a Traitor or Idolater: so much of Arianism, as may make him a Blasphemer. Only he will stand in nothing, as the Drunkard can stand to nothing. As a fool or child, that hath an air in his head, thinks that the bells (then ringing) go to the same tune: and rather frames the sound of the bells to his imagination, than his imagination to the sound of the bells. So when a fond opinion is got into *unstable* head, he conceives all places of Scripture to tend unto that purpose: and will not bring his own doctrine to the Rule, but rather bends the Rule to his own doctrine. So, because he hath a crooked position, he *wrests the Scriptures*, to make them as crooked as his position as himself.

The *unstable* man partly knows what he hath been, he knows not what he will be, nay he knows not what he is. He runs through as many Religions, or rather Sects and Schisms, as Saint Paul did through perils: *Perills of waters, perills of robbers, &c.* He finds *watery* perils, by lighting among the Anaeaptists, with their second Immersion in the *waters* of Baptism: *Perills by his own Countrymen*, by joining with them that murmur against Order and Discipline: *Perills by the heathen*, in partaking of their profaneness and superstition: *Perills in the city*, by siding into singularity and faction: *Perills in the wilderness*, by following the brethren of the Separation; leaving the Church for private conventicles: *Perills on the sea*, by offering to found that inscrutable depth of predestination: *Perills among false brethren*; while they pretend to bring him to the true Mother, the Church of Christ: they lead him to Rome, that unnatural stepdame, the Strumpet of Antichrist. No perils could overwhelm Paul, because he stuck to his God: the *unstable* soul waves God, and therefore is subject to all perils.

Opinions in the mind, and diseases of the body are alike infinite. The masters of that Physical art can scarce number or name all sicknesses. Whatsoever disorders a faculty, and

the function of it, is a sickness. Let the eye be distempered, yea let but the finger ache, it is a sickness. Some names they derive from the place affected; as the *Pleurisy*: some from the effect of the disease; as the *falling* sickness. From what it does, or from where it is, they devise how to call it. And yet because all these will not serve, they are fain to extort names from what it resembles, what it is like: so they have the *Wolf*, and the *Canker*, and the *Polypus*. But certainly, opinions and tenets in religion, which are diseases of the mind, do for number out-vie all the diseases of the body: nor are there names enough for them. Therefore as the Papists call diverse of their orders, by the names of their founders; the Dominicans of *Dominic*, the Franciscans of *Francis*; of *Agustine*, the Augustine's; of *Bennet*, the Benedictines: So Schismatics are fain to borrow appellations from their ring-leaders, of *Brown* to be called Brownists, of *Arminius* Arminians: as once of Arius Arians; of *Donatus* Donatists: and yet still they lack names. It hath been a question, whether there be more names or things: but in this instance it may be easily resolved; for certainly in religion, there are more sects than names: and so far are many from knowing how to denominate their opinions, that they must even let them pass with the bare name of opinions.

Prove all things: hold fast that which is good. Saint Paul gave great liberty; *Omnia probate*: but with all good counsel; *Quod bonum est tenete*. These *unstable* men will take the liberty, *omnia probare*, to prove all religions; but not the counsel for they commonly choose that which is worst. The *unstable* man, is a live weather-cock; that turns with every puff of vain doctrine: only the dead one does more good, because it tells which way the wind blows. If he cheats that old Serpent in anything, it is in this, that he is in so many minds, the Devil knows not where to have him. Yet at last death takes him up for a vagrant, and delivers him over to the next Sessions, where he is indicted for plurality of wives: for he hath married himself to abundance of errors, and *Gone a whoring with his own inventions* and is cast by that Statute: *If they shall say, He is is the desert, go not forth. He is in the secret chambers, believe it not.* He that is *Multivolus*, will surely be *Malevolus*. He is a *reed shaken with the wind*: today the reed bends to the South, tomorrow to the North: Now the head looks Eastward, by and by Westward: never upright, but when the wind is down. Alas, that ever a trembling reed should be the emblem of any Christian. Let us not be such; but rather *Hold fast that which we have*. The Lord hath enriched us with his saving truth: Let us stand in it, stand to it, stand for it, against all assaults. *For this cause I bow my knees unto the Father of our Lord Jesus Christ*. What weighty suit had that devout Client to the Throne of Grace, that he does not only put himself into such a posture, but also tells us of it: *That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man*: All is for *Stabilitie* in the truth, for our perseverance in grace. Lord, reclaim the obstinate, recall the wandering, establish the wavering, raise up them that are fallen, and confirm those that stand: that we may all live to thee, and die in thee, and dwell with thee forever.

They wrest the Scriptures to their own destruction.] We may say of the *Scriptures*, which are God's spiritual nets to catch our souls; as of that net which had enclosed such a multitude of fishes; *Their net brake. Rumpebatur rete, & non rumpebatur*: in nature it was broke, but by Divine power kept whole. So *Temeratur Scriptura sacra, & non temeratur*: It is ravished by these Impostors from the pure and virgin-Innocence; and yet it is not ravished. They *wrest* and pervert it, to

themselves: but still the word of God remains sound and entire. *Figmentis suis lacerant, & tamen integra manet.* So apostates crucify to themselves the Son of God; to themselves: yet Christ is safe and glorious in heaven. As he that lustfully desires to defile a virgin, hath committed adultery in his heart: the virgin remains spotless, but he is polluted. So these misinterpreters of God's Book, in their intention of mischief, can make a shift to befoul themselves: but the maiden honor of the *Scripture* is undefiled. Fools throw dirt at the moon; yet she needs no charitable hand to make her clean again. A natural fountain may be so poisoned; that all his springs cannot work it out: but no such injury can be suffered by the supernatural fountain of Truth. Swearers are said to tear Christ in pieces, and blasphemy to wound the Majesty of God: yet still is the Deity out of the reach of this impious violence. As the will to do God acceptable service, is as acceptable as if it were indeed service: So the intent and offer of wrong, shall be judged for wrong in the Court of Justice. These men *wrest the Scriptures*; not to the prejudice of that sacred Canon, but to their own destruction. This is done many ways.

1. By admitting no more of the *Scriptures*, then will make for their own turns. This course that old Father of lies took; when with a Bible under his arm, and a Text in his mouth, he did set upon Christ: *It is written, He shall give his Angels charge concerning thee &c.* He that durst touch the blessed body of Christ with his hand, will venture to touch the holy word of God with his tongue. But here was subtlety mixed with presumption: What can be a more authentic weapon than the *Scripture*? But that the devil should fight with it, is the wonder. He cites it indeed, but with mutilation, with distortion: by wronging the words, by *wresting* the sense. It comes not out of his mouth, but maimed and perverted. The Text quoted is this: *He shall give his Angels charge over thee, to keep thee in all thy ways.* One piece of it is left out, all mis-applied by Satan. The promise of preservation is with a limitation; *In all thy ways*: But to fall down from the pinnacle, was not the way. So much as served Satan's turn, to tempt Christ, to tempt God, he cites readily: *The Angels shall keep thee*: But that they should keep him *in his ways*; this he leaves out, for it would have made against him. His way of descending, was by the stairs, not by a precipitation. It is easy to see from what School they come, and where they learnt their divinity, that *wrest* and mangle the *Scripture*, to their own purpose. As *Marius* took so much of the Roman laws, as would serve for his ambitious ends: the rest he left out as superfluous. It is a common practice of the Pontifical writets, in their quotation of *Scriptures* or Fathers, only to cull out here and there an Eunuched and maimed authority, for the better color of their schisms: but that which makes against them, is ever past over in silence. And yet they keep a noise, as if the *Scriptures* and they were good friends. The devil did say as much; and yet he was never the nearer to the Truth. Let us take the word from the Author, not from the usurper.

2. By adding that to the *Scripture*, for which they have no warrant: with Apocryphal shreds patching up the sacred Canon. This is the censure of that Antichristian Synagogue, concerning the holy *Scripture*: They call it an imperfect rule, an inky Divinity, flexible to every humor, without the complement of their Traditions. They have a book called *Protevangelion*, fathered upon St. *James*, full of strange stuff. As that when Christ (an Infant) was carried into Egypt, and assaulted by thieves; one thief withstood all his fellows, and

would not suffer them to lay hands upon *Joseph*; desiring the child *Jesus* to remember this good turn: and that this was the very thief whom he remembered upon the cross. That Christ in his minority, working with his father *Joseph* in the trade, had been corrected by him for cutting a piece of timber too short: but that miraculously with his hands he pulled it out to the full length. Is not this goodly stuff, to be put upon our faith? Thus out of the vanity of their wits, they devise all variety of tales, whereby they may lead men's minds from the written word, to a belief of strange fictions. From hence grow those voluminous Legends, and infinite fabulous inventions, and dreams of the ancient heretics. With these delusions do they stuff their Sermons and Postills; turning the holy story into a mere Comedy, with their several hints, and actors, and entrances. No sooner have they singled out a Text from the Bible, Like a flower out of the garden, but they dress it with such new terms of art, that the Gardener can scarce know it again. There be such mysteries, and parables, such metaphores and allegories, forced out of plain propositions; that as they wonder how we should not receive them, so we wonder more how they could find them. But a sober ignorance is better than a drunken knowledge.

3. By distinguishing the *Scripture*, till (in a manner) they extinguish the light of it. *Christ was offered up once for all*: This they distinguish, telling us of a Sacrifice Bloody and unbloody: the one, once on the Cross; the other, daily in the mass. *Drink ye all of this*: They distinguish of *All*; and would have it to be meant only of *All* the Apostles, not of *All* Christians. *Marriage is honorable among all men*: That is, say they, among all them that are not bound by a vow to the contrary. *There is one Mediator, Christ*: this they distinguish; He is the only Mediator of Redemption, not so of Intercession. Again; that he is Mediator both in regard of nature and office: the Saints are mediators in regard of office, not of nature. So, say they, Christ's satisfaction is in virtue sufficient, but not efficient in act, unless it be applied by our satisfaction. To take away all opinion of merit, Christ chargeth us, *when we have done all we can*, to hold ourselves *unprofitable servants*: To establish merits, they elude this with a distinction; we are unprofitable to God not to ourselves. When we prove that diverse Popes have erred, and been Heretics; they answer that the Pope may err, *Quatenus homo, non quatenus Papa*: But when the man did err, where was the Pope all the while? Be not these pretty distinctions, whereby they mangle the word, and delude the world? upon this file hang all those dusty cob-webs of Rome; where in they catch souls like flies, and prey upon them with their poisonous breaths. Upon this drumme beat all the Schoolmen, making a harsh clattering with their subtle questions, and idle disputations. By this last kind of enigmaticall Divinity, the wit and capacity of man is fettered and entangled: By the next, which is their historical figments, it is fondly trained on, and inveigled: By the first way, it is enchanted and astonished: by everyone of them it is cozened and fowly abused.

4. By mis-alleging the *Scripture*, to the defense of their Schismaticall tenets. If you will take an Inventory of Popery, what can you light upon, but such notorious distortions and mis-applications of holy writ? What the Evangelist testifies of *Christ*; that *he did many other signs, which are not written in this book*: That the book of Conformities applies to *S. Francis*; *Multa quidem & alia signa fecit Franciscus, quae non sunt scripta in hoc libro*. To *S^t. Agnes* they ascribe that; *Thou art all fair my love, and there is no spot in thee*. To *S^t. Lucie*, that; *The light shineth in*

darkness, and the darkness comprehended it not. Be not these impudent profanations? *God made two great lights: the Pontifical, to rule the day of the Spirituality; the Regal, to rule the night of the laity: and this latter is less than the other by 57. degrees: saith a Glosser, Like some skillful Astronomer. Thou shalt tread upon the Lion and Adder: Pope Alexander the 3. applied this to himself, when he trampled upon Fredericke the Emperors neck. Certain Ambassadors Lying in such a posture, under the Popes feet; were taught to cry; Qui tollis peccata mundi, miserere nostri.* They fetch the like ground for it out of the Psalm: *Thou hast put all things under his feet: The fowls of the air, which are, say they, the Angels in heaven: The beasts of the earth, Christians in this life: The fishes of the sea, the souls in Purgatory.* What honor doth the Scripture attribute to Christ, with which the Pope hath not made himself bold. *A sure foundation, a precious corner stone: Kings and Queens shall bow down to thee, and lick up the dust of thy feet: They shall appoint themselves one Head: All power is given unto me in heaven and in Earth.* It was said of Pope Leo; *Ecce Leo de tribu Judah.* Of another; *Lux venit in mundum.* He is called the *Great Shepherd of the flock, the Bridegroom, the Lamb.* Christ hath no royal Robe, but the Pope fittes it to his own back: about which sacrilegious work, the Jesuits are his cunning Tailors. Because Christ contradicted not *Petres* speech; *Ecce duo gladii:* this was warrent enough for *Boniface the 8;* to challenge the power of both swords, Temporal and Spiritual. *Peter* was charged to pay tribute both for his Master and himself: therefore is *Peter* the chief over the rest of the Apostles, because none of the rest paid: as if paying of tribute were a sign of preeminence, and not rather of subjection. *Rise Peter, kill and eat:* was not this a goodly foundation for *Baronius* to build on, that the Pope might excommunicate the Venetians. *A man is taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.* This man, say they, is the Soul: *going into a far country,* departing out of this world: *the authority left with his servants,* is his charge to his executors •hat must they do? with his good they must procure the prayers and suffrages of the Church, to free him from Purgatory: *the watching of the Porter,* is the Duty of his Pastor; daily to sacrifice for him by saying Mass: were not these deft interpretations? What is, if this be not *wresting of the Scriptures?* They have yet one way more to abuse them.

5. By raising strange and unnatural conclusions out of them. One proves that *Peter* had no skill at his weapon; because he did but slice off *Malchus* his ear, when he should have struck off his head. Another, that the King is inferior to the Priest; because *Peter* was an Apostle that smote, and *Malchus* signifies a king that was smitten. Another, that Ecclesiastical dignities are not to be conferred in regard of kindred but of merit: because Christ gave the Keys to *Peter,* and not to *John;* though *John* were his Cosin, and not *Peter.* Be not these marvelous proper collections. They can tell you how many thorns were in Christ's crown: and what he wrote on the ground, when he absolved the Adulteress: and what speeches passed between the Father, Son, and holy Ghost in Paradise about the Incarnation of Christ. Such metaphysical speculations swarm in the brains of our Pontifical Doctors: such frothy inferences boil out of their unskimmed wits. God hath ever been jealous of his word, as of his own Honor: His Name is but that whereby he signifies his Nature to us: and his word is but that whereby he signifies his will to us: They that take either of them both *in vain, shall not be hold guiltless.*

This latter is the reverend and impartial Judge of all controversies: and whatsoever contradicts it, is not an Illumination of the Spirit, but an Illusion of Satan. *Jerome* by those *four and twenty Elders*, understands the four and twenty books of the law, as they are divided by the Hebrews: *Clothed in white*, because therein is no lie to be found: and *on their heads crowns of gold*, because of their victory over sin and Satan. The Antichristian synagogue labors to bereave the *Scripture* of this honor: as the Title or office of a Judge; because the Church is ancients than the *Scripture*. But if this were a good reason, than Magistrates could not be Judges of the people, because the people are ancients than the Magistrates: nor should the laws have authority over them, because they are ancients than the Laws. If we do not understand by the *Scripture*, the paper and print only; but the doctrines therein contained: then all that is there said of the nature and properties of God, of his eternal counsels, and of the worlds creation, must needs be ancients than the Church. *The word that I have spoken, the same shall judge them in the last day, that receive not my words*. This shall be judge, when all the world, even these perverse judges themselves shall be brought to judgment. *They have Moses and the Prophets, let them hear them*. If *Moses* and the Prophets were sufficient to instruct the brethren of *Dives*, how much more able is the addition of the Gospel and Epistles to bring us to salvation? Christ lives now, *non solum inter nos, sed etiam intra nos*. In this Evangelical glass, we can behold him crying in the cradle, and dying on the cross, buried in his grave, and rising from the dead, ascended far above all Heavens, and there sitting as an Advocate to plead our cause. Who then shall lay violent hands on this sacred Canon, with impunity? To take off God from his own meaning, and to father upon him a bastard sense, is intolerable blasphemy. Yet we know where such *wresters* dwell; that offer to wring God's weapon out of his hand, and impiously return the point upon his own bosom.

The summary conclusion is this: Imposters and perverters of these sacred Records, are in the state of damnation. They that will give God a new tongue, shall feel his old hand. *Detorquent*, they put the text to the rack, the *Scripture* to the torture: first, they conceive an opinion, and then screw the Word of God to the maintenance of it. They will not so conceive as he speaks, but they will have him so speak as they conceive. First, they conclude, thus it shall be: then they force the *Scripture* to consent with them, that so it is. As when lustful *Amnon* could not win *Tamar* by fair means, he deflours her by force. A little flourish of words, is with them a main advantage: lik raging wild beasts, that when they cannot come at the person, they rend in pieces his garment. But as a man, so the Bible consists of a body and soul: the sound of the letter is but the body, the sense is the soul. The seed is the Word of God: they that corrupt it, as heretics: or choke it, as hypocrites: or keep it down forcibly from growing, as tyrants: or thrust other seed into it, as Papists; shall have just vengeance for their pains. For as God gave pure seed, so he will require pure corn. *Thou shalt worship the Lord thy God, and him only shalt thou serve*: this is pure seed. To worship Angels or Saints, or the crucifix, or images: this is sophisticate seed; God did never sow it: it is the enemies supersemination of tares. Christ's feed was left in the garners of the Prophets and Apostles: they that adulterate it before it be sown, or nip it when it does spring, or cut it down before the Lord's harvest; shall be indicted of this felonious rape, the *wresting of Scriptures*. When all their fond allusions, shall be found illusions: and as they have attempted to make *God* speak against himself, so their

own tongues shall be their own accusers, & condemnd they shall stand by their own consciences.

Here let us take 2. cautions; as marks to know them, and means to avoid them.

1. We may discern them: as the cunning of an Imposter cannot keep him from a discerning eye. *Whether we be besides ourselves, it is to God: or whether we be sober, it is for your cause:* this is the best tēper of *God's* faithful workman; his carriage towards *God* is full of zeal; not without groans, agonies and raptures. But his conversation towards men is full of mildness; of a soft, sweet, cool & affable demeanor: hypocrits and impostors deal otherwise for in the Church, in the Pulpit, they seem to be men inspired with holy furies; like burning Seraphim, wrapped with ecstasies, and amazing all their hearers: take them into their chambers, in their solitary and separate meditations, whereunto *God* only is privy: view their life, as it is abstracted from the public eye: they are not only calm and tepid, but even fowl and wicked: sober enough to *God*, and transported only towards men. As hypocrites with their dissembling holiness towards *God*, do palliate their injuries done to men: so heretics by their morality and fair deportment towards men, make a way for their blasphemies against *God*. The former is like a meteor, which burns clear upward to Heaven, but hath a squalid tail dangling to the Earth: The other like the Moon, is then lightest towards the Earth, when she is dark to. Heaven. Roaring profaneness makes too much noise for Imposture: that is the Devils suite when he goes a whoring: it is the language he speaks amongst ruffians and strumpets: He hath another garb for the brethren of singularity. Iniquity is a coard or cable; a gross bunglerly sin: but hypocrisy is a fine spun thread, scarce discernible. If you see a man that hath nothing but Heaven in his mouth, and yet nothing but the world in his hand, you may suspect that he hath a Devil in his heart. They that mingle the respect of themselves with the sacred Truth, have not the *Scripture* for a Text, they may have it for a pretext. But such as mind only their Masters glory, with trembling and innocent hands turn over their Masters book; and interpret it as it is meant, to direct us the way to Heaven, and to bring us to salvation.

2. We may avoid them; by cleaving to that word, which they are still cleaving a pieces. *Thou shalt protect them in thy Tabernacle from the contradiction of tongues,* saith the Psalmist. Out of the Tabernacle of *God*, we meet with the contradictions of the World, with a world of contradictions: which way so ever we turn ourselves, there is no end of controversies. That as in the burning of some danke and sobby fuel; we cannot see the fire for the smoke: So the light of the *Scriptures* is dusked by the vapors of controversies. Whilest green wits range abroad into the woods and thickets of Schoolmen, that wild Forest of Polemicall Divinity; they cannot escape vns scratched. Those briars and brambles pluck of the wool of the sheep. They that love such intricate and perplexed walks, had need of iron-shoes, for they tread upon thorns. I deny not but there may be a sober use of those abstruse questions; but then they must be read with sober eyes: otherwise there is more danger in being snared with difficulties, than hope of benefit to our saving knowledge. The Dove that keeps her close in her nest, those *clefts of the rock*, is not troubled with these wild flutterings. Adhere to the Church, and therein to the *Scripture*, whereof the Church is the depositary, not the Judge. In

the tabernacle was the Ark, and in the Ark the Testimony. The Tabernacle was but the husk, the Testimony was the kernel. Never tell me of the husk without the kernel; of the Tabernacle, without the Testimony. The Tabernacle was ordained for the keeping of the Law: and the custody of the Gospel is also entrusted to the Church. But as the Testimony was the life of the Tabernacle, so the life and soul of the Church is the Gospel. On this blessed covenant let us rest our faiths, and it shall bring rest to our souls.

They wrest the Scriptures to their own destruction.] That which is said of Tapers; *quod me alit, me extinguit*: or of the creatures, that *Nutrimenta* may be made *Nocumenta*: so also of the *Scriptures*; that *verbum vitae*, the Word of life may be so distorted from *vita verbi*, the life of the word, till it becomes *Esca mortis* to us. Like an over-charged Cannon, it may recoil upon us, and brain us with the splinters. That which God gave us for a spiritual *Sword*, wherewith to wound out enemies; may be so *wrested* out of our hands, that it becomes a sword for our enemies, wherewithal to wound us. As the Taper is put out by an invasion of it: the fire should be above the oil, and so it burns; but if the oil gets above the fire, so it drowns. Or as the creatures are noxious only by the abuse: meat nourishes, excess of meat suffocates: wine cheers the heart, too much wine overheats and endangers a Surfet. So it is with the *Scriptures*; Take them in their pure, proper, natural, and genuine sense; they are the Bread of life, and the Waters of life, and the immortal Seed of life: there is nothing but life in them. But as *Paul* said of the Law; *The Commandment which was ordained to life, I found to be unto death*: So Heretics may say of the Gospel; What God meant for our life, that we have abused to our own death: yet still the Covenant, no less than the Commandment, is *holy, and just, and good*. *Ex perperam intellecta Scriptura natas heresies*. Heresies are raised out of the *Scriptures*, though they be revincible by the same letters. *Irenaeus* calls it *Imaginem confictam & refectam, ex regiâ (quae est in eâ) Divinâque Imagine dissoluta*. Wicked men will build errors upon the Pillar and Ground Truth. Four Observations are here offered to us.

1. Hypocrites and Imposters never meddle with the *Scriptures*, but to wicked purposes. This project they learned of their father: *Cast thyself down, for it is written, He shall give his Angels charge over thee*. He knew the bait that Christ would soonest bite at: that he relied upon nothing so much as the voice of his Father: If any stratagem can prevail, it must be a pretence of *Scripture*. Therefore he draws out his *Scriptum est*; dealing with the sharp, and blading it out with the Word of God. He, forsooth, is a lover of the truth; and will persuade Christ to nothing, but what he hath *Scripture* for. He does not always show his horns, but sometimes veil them with holiness. What an honorable testimony was given by that Maiden, possessed with a spirit of Divination? *These men are the servants of the most high God, which show unto us the way of salvation*. Who would look for the Devil, under the habit of such good counsel? He is the father of lies, And will he bear witness to the truth? He knew *Paul* to be a sworn enemy to his kingdom, and yet he rings the Bell to his Sermon, and gathers a great audience about him. But he had another drift in all this: he made a show to underprop the truth, but he meant to undermine it. By the maids repeating and clamorous noising of it, he hoped to work a suspicion in the hearers, that *Paul* and the Devil had compacted together. He hath *Scripture* for Christ; and a fair testimony for *Paul*: yet Christ struck him down, and *Paul* threw him out. So his Factors, to prove their heretical tenets, make bold with the

Scriptures: as, in the Fable, the Fox never praised the Law, but when it might make him a way to his booty.

2. This is the cause of many men's irresolution, the dissonant interpretation of the *Scriptures*: in that all men, of all Religions, do allege it. The places seem to contradict one another: Christ allegeth it, the devil allegeth it: what shall we do? Which way soever we take, it may be the wrong. Therefore some *lie down*, like *Issachar*, *between both the burdens*, and sue out a writ of ease for their consciences; thinking it best to let all alone. Must we needs be either Gnostickes, or Sceptickes? Because we cannot know all, shall we examine nothing? To leave the war, whereunto we are lawfully pressed, till we have disputed the cause, which belongs not to us, is but a base tergiversation and flinching. Because our enemy hath recovered some of our Artillery, and plays upon us with our own Ordnance, Shall we therefore quite abandon all the rest of our Munition? Because we cannot reconcile both parts, Shall we be so civil and mannerly as to displease neither part? Though one side be false, we must not shift ourselves from all inquiry of the truth. We might as well fear to eat, least we should be choked: or leave watching, and set the gates wide open, because the enemy will hardly be kept out. Let us not turn that to security and idleness, which God hath made the matter of our exercise. Wherefore serve those Promises: *Seek, and ye shall find: He that would do the will of God, shall know his Doctrine*. If we be not prepossessed with prejudice, our heavenly Schoolmaster will teach us. And if we understand not so much as will make us learned, yet shall we understand enough to make us blessed.

3. The foreknowing that doubts will arise, should make us more skillful in the way to clear them. *It is written*, saith Christ: *It is written*, saith the Devil: If they be written, they are both true: If true, How are they contrary? And contrary they must be, being cited by Enemies. The Text cannot speak: What resolution then is there for the Conscience? Shall we make the *Scriptures* like Wax, susceptible of any impression? Or like Bels, tunable to the ears of the Hearer? Though the printed letter cannot speak; and they that wrote it are in Heaven: yet there are means to come by their meaning. First, Prayer; that it is a Key to those heavenly Mysteries. *Qui docuit orare, dabit & intelligere*. He that gives us the understanding to pray, will also give us the understanding that we pray for. *O Lord, Teach me thy Statutes*. Secondly, examination of the words; what they be in the Text, what in the Context: whether proper or figurative. He that makes a propriety of speech of a figure, is like him that took the curtain for the picture. Thirdly, the drift and scope of the place must be weighed. To the Ruler that asked what he should *do to inherit eternal life*, Christ's answer was a direction to *keep the Commandments*. Not that Christ meant, the way was by the works of the Law; as the Papists gather from it: but to confute his opinion that thought so, when as he could never fulfill it. We are *justified by faith*, saith Paul: we are *justified by works*, saith James: Saint James dealt with them that stood too much upon faith without works: Saint Paul dealt with them that stood too much upon works without faith. The one a Justice of Acceptation with God, the other a Justice of Approbation before men. Fourthly, *Scripture* must be conferred with *Scripture*: it is *Index both Sui and Obliqui*. Compare that of Saint Peter; *Charity shall cover the multitude of sins*: with that of Solomon; *Love covereth all sins*: then we shall find, that it doth not cover sins before God, as the Papists would have it: but qualifies and hides them from men, as God would have

it. Fifthly, that which is not proportionable to the Analogy of faith, and agreeable to the rule of truth, is a *wrested* Interpretation. *This is my Body*, If I take it for the substantial flesh of Christ, as it was upon earth; this crosseth a Commandment, *Thou shalt not kill*; yea, it crosseth my Creed, which binds me to believe that He is in Heaven. I know that in *Scripture* some things are not expressed, which are yet implied: *Scriptura non dicit, sed non contradicit*. If it cross not the rule of faith, it may be received: the honest and believing heart shall be instructed.

4. This is no disgrace to the *Scriptures*, that they are depraved by Heretics: nor is it a wonder, to hear Hypocrites quote that authority, which Satan himself hath not spared to cite. Though *Scripture* be opposed to *Scripture*, yet this must not withdraw the determination of matters from the Book of God: for none can better try the truth, than the *Spirit of Truth*. When the Devil had abused that place; *Psal.* 91.11. by enforcing the promise contrary to the Commandment; making that absolute, which in it self was but conditional: as if the Lord, who would protect him *in his aies*, would also protect him out of his ways: which was to adulterate the *Scripture*: yet this detracts nothing from the glory of it, because Satan and his Impes meddle with it. Nay, this rather graceth it; for their very allegation it a secret acknowledgement of the honor due to it. Christ therefore did not throw away his weapon, but striketh with the same sword, wherewith He was stricken: and makes an holy use of that to his Fathers Glory, which to his dishonor was abused by the Adversary. The Word of God is not the worse, because these men have depraved it. The Bee gathers honey on the same stalk, from which the Spider sucks poison. Some have been poisoned by their meats and drinks; yet either these things must nourish us, or nothing. Though the bloody Hel-hound slay a man with his weapon; yet the Soldier may layfully gird a sword to his side. *It is expedient that one man should die for the people*: A *Caiaphas* spake it; must not we therefore believe it? *Let me die the death of the righteous, and let my last end be like his*: Though this were the wish of an inchanter, yet the prayer will do well in the mouth of an honest man. *These men show us the way of salvation*, says the *Pythonesse*: yet *Paul* will not deny himself to be a Preacher of salvation, because she affirms it. And if the Devil transform himself into an Angel of light, shall therefore the good Angels forgo their light? The intemperance and surfeit of an epicure, does not make our sober appetites out of love with our dinner. It may be the Devil by alleging of *Scripture*, meant to make Christ weary of his weapon: as the fashions of apparel, when they are taken up by the base, are cast off by the great. And it was one cause, why Christ afterward forbad the Devil even to confess the truth, because his very mouth was a slander.

It is Satan's old trick, to counterfeit an Imitation of the son of God: *Christ* allegeth a *Scripture* to him, and he re-allegeth *Scripture* to Christ. What one act ever passed the hand of God, which Satan did not apishly attempt to second? they that quote God's Word against the Authors meaning, are the heirs apparent to Satan. If we seem to follow Christ in the outward action but with contrary intentions, we do indeed but follow the Devil in following Christ. It is not possible for Impostors, to find out a better color for their heresies, than out of the *Scriptures*. Therefore with that Heavenly gold, they guild over their base metal, that it may pass current. The Prince of darkness will not scorn to borrow so much of an Angel of light, as

to seem godly for a mischief. If hypocrites deceive us with the glorious luster of holiness, we see where they have learned those projects. Yet is not our Savior distasted with the *Scripture*, because the Devil mis-lays it in his dish: but rather he snatcheth the sword out of that impure hand, and beats him back with that usurped weapon. It is not the letter of the *Scripture*, that can carry it, but the sense: while we separate these two, we profane both. The *Scripture* is one, as that God whose it is: where it shows any appearance of difficulty or inconvenience, it needs no light to clear it, but what it hath in it self. All doubts that may arise from it, are fully answered by collation. It is not the glorious flourishes of hypocrisy, but the easiness of our slothful credulite, that abuseth us.

I know indeed, that many souls are betrayed by corrupting that truth, whose virtue is sovereign and saving. There is no Devil so dangerous, as the religious Devil. Yet as *David* would not doubt to eat of that sheep, which he pulled out of the mouth of the Bear or Lion: so let it be no scruple unto us, to fetch our own patrimony out of the hands of the Philistines: and to seek for salvation in that Ark, which they joined with their *Dagon*. Good meat put into a stomach corrupt, feverish, or hydropicall, doth not more nourish nature, than the disease: yet we do not thereupon forbear utterly to feed: but rather strive to purge out those bad humors, which cause the offense. The Lord hath given us light; let us beseech him also for clear and sound eyes, that we may take comfort in the light he hath given us. Let not the divine Table of Christ be *made a snare* to our souls. The Word of God is holy, O that our hearts were so: then should we find that word not more true, than cordial. And after all these depravations and clouds of darkness cast before that blessed light; we shall see it as plainly, as the Sages did the Star, and it shall bring us directly to *Jesus Christ*. It follows.

To their own destruction.] They make a fair business of it; so *wresting* the book of Grace, that they quite *wrest* themselves out of the Book of Life. To say nothing of those sacrilegious Poets, that have turned the sacred story into plays and interludes; and presented that on the Stage, which was ordained for the Pulpit. But if a man plays with God, he shall find God in earnest with him. Two causes of this perversion are principally here assigned by the Apostle: the want of knowledge, and the want of sobriety: *unlearned, unstable*.

What innumerable absurdities have sprung from the former, Rome can give you a large Inventory. Ignorance passeth among them for one of the Graces, (I had almost said) for one of their Sciences. The mother of devotion they call it: the blind mother of as blind littor: superstitious devotion, the daughter of mopish indiscretion. *Ye worship ye know not what*: well may they worship they know not what, that are religious they know not how. Laymen are esteemed as hogs; and must not be allowed those precious pearls. *Espencaus* relates the speech of a noble Italian Bishop: Our countrey men are terrified, saith he, from the study of Divinity, with fear of incurring heresy: as if error sprung from the knowledge, and not rather from the ignorance of the *Scriptures*. When an old Priest of theirs heard a young man allege *Scripture* out of the New Testament, he wondered at it: and protested that he had been a Priest fifty years, and yet never knew what the New Testament was. The prohibition of the Bible was so strictly urged, that it was more danger to be found reading a chapter of it, than

counterfeiting the Kings coin. This appears by that ancient law in our kingdom; that in many criminal offenses, he that could but read a Psalm in Latin, though he understood never a word of it, should be exempted from the secular power, as being fit to make a Clerke of. This law is still continued; not that all such as can read, are fit to be made Priests, but to mitigate the rigor of the law in petty offenses. Now they have translated the Book of God into diverse vulgar Languages: but still, as they have corrupted it with false glosses, so they teddar it up within certain limits. It is not permitted, but to such as have a dispensation from their Ordinary, or that by their yearly revenues can dispend such a sum of money: As if heresy could fasten upon none but beggars: or the rich only, and not the poor, stood in need of comforts. Thus the Title which *Epiphanius* gives to all heretics, belongs principally to them; *Lucifugae*, the lovers of darkness.

For the other cause, the want of sober judgments, how shall we do to excuse ourselves. We have too many of those that *wrest the Scriptures*.

1. Reprove a sensual gallant for his voluptuous life, shared out into play, dalliance, drink and sleep, and he hath *Scripture* to defend it. *There is nothing better for a man, than to eat and drink, and make his soul enjoy good in his labor.* God would have a man to enjoy good in his labor; but what is this to them that never labor in good? There is a particular calling; follow that, there is a general calling, to labor in the vineyard of salvation; *work out that:* When you have done both these, if there be any spare time left, you may go play. But it is a sacrilegious impiety, to make that word the buckler of sin to defend it; which is given for a spiritual sword, to kill and mortify it. Such men *wrest it to their own destruction.*

2. Rebuke a worldling for his scraping rapacity: tell him that *Covetousness is idolatry*; that it brings on a catalogue of curses: He contradicts you with *Scripture: That man is worse than an infidel, who provides not for his Family.* As if men must needs provide for their own, by taking away other men's: and could have nothing to leave their children, but that which they purloyn from the children of God. He that buys a patrimony for his child, with the loss of his own soul, hath but a dear purchase, a very hard bargain. There is a true story of a rich oppressor, who had stored up a great mass of wealth for his only son: This man falling into sickness, and thereby into some remorse, called his son to him, and told him how abundantly he had provided for him: withal asking him, whether he did truly and really love him. The son answered, that nature (besides his paternal indulgence) bound him to that. The father being now in his sick bed, farther puts him to it; how he would express this love to him: the son said in anything that he should command him. Hereupon, his father chargeth him to hold his finger in the burning candle, but so long as he could say one Pater-noster, without removing it. The son attempted it, but could not endure it, Yet says his father, to get thee wealth and a large estate upon Earth, I have hazarded myself to Hell; for the welfare of thy body, I have ventured my soul: Thou canst not suffer the burning of a finger for me, I must burn body and soul for thy sake: Thy pain is but for a minute; mine must be unquenchable fire, even torments forever. By this consideration, being melted into repentance; he restored all the gains of his injustice, made the poor partakers of his riches, abandoned all worldliness, and was recovered both in body and soul to the Lord. As he hath

many followers in his base avarice, so I would to God he had some in his gracious repentance. Little do gripulous fathers, that what was forty years a gathering, should be spent in one Christmas-revelling.

3. Reprehend a dissolute liver for his inordinate courses: persuade him to a seasonable repentance: tell him that he hath no promise of forbearance: that many are cut off by sudden death in the midst of their sins; or justly delivered over to hardness of heart, and final impenitency: yet he can prolong his sensual pleasure, by a warrant of *Scripture*: *At what time soever a sinner repents, &c.* Thus, what is written for his consolation, he turns to poison: of his physic and restorative, he makes a drink of intoxicating desperateness. Alas, why did God give us his Word, but that we might be saved by it? Why are we not left in blindness, like the Heathen; but that the Lord intends this gracious light for our conversion? Shall we make that our encouragement to be evil, which God hath ordained to bring us to goodness? The Gospel is our Fathers will; shall we dare to interline it? To get a false legacy, shall we forfeit the true? It is our Charter; the covenant that God hath made with us, to save our believing souls in Christ: shall we subtly pick words and cavils out of our evidence, to overthrow our own inheritance O why should we *wrest that to our own destruction*, which is meant for our salvation? There be sayings, by which a profane soul heartens himself on to lewdness: and yet even those, the tender conscience takes for motives to repentance. There be sentences, from which a too late repenter will suck desperation: and yet they that seek the Lord early shall receive from them his morning dew, his seasonable mercy, his sweet compassion. In a word, let us neither extenuate those places that make against our sins, nor misconstrue those that make for the peace of our souls. So whiles we do no way wrong the *Scripture*, it shall every way comfort us in *Jesus Christ, Amen.*

2 PET. 3.17.

Ye therefore beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness.

IT is the policy of that old Serpent, to get upon us the same way that he did at first: which is by drawing shadows over substances, as he did the body over the soul. The way to mend this, and to cheat the Devil, is to turn man the right side outwards, and to set the soul foremost again. *Josephus* thinks that the Serpent, before it was an instrument of *Eves* temptation and fall, did go upright and speak: and that his present muteness and creeping, were a curse laid upon him for that fact. But if he formerly went upright, if he formerly spoke, it might be wished that he did so still: Because if he did go upright, we should the sooner see him; if he spoke, the sooner hear him. In his curse we are cursed too; his very creeping undoes us. When he presents pleasing objects to our eyes, the snares and bates of sin, he says nothing: he is a dumb serpent, but still a serpent. When he winds error and falsehood into our souls, through the labyrinth of our ears, he licks the dust in a cozening humility: he is a creeping serpent, but still a serpent. The vanities of the world, honor, pleasure, wealth, envenome our affections: but the errors of the world, schism, faction, separation; these impoison our judgments: There the body is more taken, here the soul. The rule to help the former is this;

that the body and the soul still go together, but the better before. The rule for the other, that the soul ever follow God, as the body follows her: that she never stand to her own judgment, but to his that made her. The rule for both; that we lay hold upon the Gospel of grace with both hands, of faith and practice: for so the understanding and the will, which is the whole soul of man, is made up again, and sanctifies the body. Let us keep the will and testament of our once dead, and ever living Testator, the sacred record of the Gospel, perpetually in our hands, in our hearts; and then *Error* may knock at our doors, but find no entrance: it shall not come in. The *wicked* may invite us to their house, and promise us pleasant cheare, novelties and dainties; new opinions, new positions, new speculations, rare foreign stuff; but we will not go. Thus if we stick close to the evident written truth; when thousands perish in their strange devices, which did creep like serpents into their wanton heads, and stung their hearts; we shall not *fall from our own steadfastness*: which is our Apostles special care in this place: *Ye therefore beloved, seeing ye know, &c.*

The main building of the Text is a caution: the Porch or entrance into it, is by an insinuation. The Apostle insinuates himself three ways. First *Per viam illationis*, by an illation upon the premisses; *Therefore*: Secondly, *Per viam dilectionis*, by his love to their souls; *Beloved*. Thirdly, *Per viam concessionis*, by granting their former acquaintance with these dangers; *Seeing ye know these things before*. The caution arms us against two miscarriages; the one of wandering; that we be *not led away*: the other of Falling; that we do not *fall away*. The former is a sinful way, the latter a fatal end. In the way, there is *Quiddam activum*, the *error of the wicked*: and *Quiddam passivum*, the *Seducement* of the weak. In the end, we have a Station, *Firmitas*, a *Stedfastnes*: and a precipitation, or *falling* from it, But then there seems to be a kind of *Dilemma* in the words: for if they were *steadfast*, how could they *fall*? If they did *fall*, where then was their *steadfastness*? It is cleared by distinguishing the times: So long as they continued *steadfast*, they never fell: but when they once fell, they ceased to be *steadfast*. He that standeth now, may yet fall hereafter.

Therefore: this Illative bids us look back a little: There is no word superfluous, that ever dropped from the pen of the holy Ghost: somewhat sure there is in it, and that of no small moment. As *David* answered his brother *Eliabs* chiding; *Is there not a cause?* Certainly there is a cause. Wheresoever we find an *Igitur*, we must not slip it: for the whole weight of the sentence lieth upon it. It is the ground that feeds the root, it is the root that bears up the tree, on which all the fruits grow. It is the Prophets rule; First to look to the *root downward*, before to the *fruit upward*. Every argument is shut up with an *Ergo*; it is the known note of a Conclusion. Thus may the Syllogism be framed: Whosoever would escape *destruction*, must adhere to the truth: But you all desire to escape destruction: *Vos igitur, Ye therefore* stick to the truth. *Erring* from the *Scriptures*, is the *Medius terminus*, whereupon the whole argument runs; from which the very life of the Induction breathes. There is perdition threatened to them that abuse God's word: this we would fain avoid: *Cavete igitur; Beware* of committing, such an abuse, beware of being led away with such an error. The *Wherefore* of it is destruction, and who would not fly from that? Yet we are naturally so slow, that we must be spurred on with a Caution.

Beloved.] Of all the medicines and electuaries, ministered to us by our spiritual physicians, *Love* is the sweetening. Bitter pilles will down, when they are made up in *Love*. We will suffer incisions, the opening of our veins, and the letting out of our bloods, when we know it is done in *Love* to our healths. And shall we not suffer the word of Exhortation, when it is the argument of *Love* to our souls? *Paul* with passion, *Christ* with compassion, reprov'd sinners all in love. If there be any other intention in the dispensers of these heavenly mysteries; whether it be Covetousnes; as *Simon Magus* would have bought the holy Ghost, that he might have sold him, and so got money by him: Or pride; as the sons of *Sceva* would needs be casting forth devils, without a commission: Or Flattery; that say to men that *despise God*, *Ye shall have peace*: Like Chaplens of *Abiathar's* humor, that with blanching vices at the Table, spoil their grace before dinner: Or vain glory; as the Pharisees made long prayers, and (doubtless) longer Sermons; that the people might commend their memories, and have a rare opinion of their merits: Or emulation, as *Tertullus* offer'd to our *Paul* with eloquence: Or envy, as those that bitterly stomach'd that Apostles credit: Or hypocrisy, as *Judas* preach'd against unnecessary wast, because he would fain have put it in his own purse: Or contention, as ^s some *Preach'd Christ in strife*; that contend more for the honor of their own wit, then of *Christ's* Gospel: If any of these springs set our wheels a moving, if these be the ends of our Preaching such an end will follow it, as we had better be without it, even such a misery at the end, as will know no end of misery.

Love, *Love* is the promptuary of all our labors: this obligation, this adjuration, did not *Christ* lay upon *Peter* only, but upon every Minister; *If you love me, feed my sheep*. *Love* is the Master of all difficulties, the digester of all injuries, the silences of all excuses, the heart and life of all good actions. Law is not so strong as *Love*: we do many things in *Love*, which we need not do in law; be pleas'd to note here the difference of affections, that is in the Pastor & the peole, he people will render no duties to their Pastor, but what they are compelled to by Law: Nay, *Vtinam vel sic*, would it were no worse. It might be wish'd, they would do but that: we find the contrary, they do not. We do not, like dull Oxen, tread out no more corn than the goad of the Law pricks us to: but though you muzzle our mouths, we fill your garners. *Only love constraineth us*; and that with so pleasing a violence, that we even *love* our own fetters.

But we cry out on the want of *love* on all sides. The Minister professeth *love* to his people, but they will not believe it. The people pretend no less *love* to their Minister, though he cannot find it. How shall they be tried? There is one rule to try both faith and love: the proof lies in good works. What you do for us, and what we do for you; this shows in what measure we love one another. I we feed you with our spirituals; this is a demonstration of our *love* to you: But if you let us languish for want of your temporals, I am sure here is no proof of your *love* to us. If we should all examine our hearts according to this infallible rule; your want of *love* to us would be judged by your own consciences.

We like any charity well, but the doing charity: If our *love* would cost us nothing, we would make it welcome. But gracious *love* is of a nobler nature: it hath Eagles wings, and will fly to do good: it will run, where it cannot fly: it will go, when it cannot run: yea, *love* will creep, where it cannot go. Sometimes charity flies; as an Eagle to feed her young ones: she flies East

and West, swifter than the wind, with an ardent desire of doing good: she flies up to Heaven, and would show her self in those glorious Courts: and this is an Angels pace. Sometimes she runs, faster than *Cushi* or *Ahimaaz* to *David*, or *Peter* and *John* to the Sepulcher of the Son of *David*: *Halfe my goods I give to the poor*: His alms ran from the fountain of his heart, as streams from an overflowing spring: and this is a Saints pace. Sometimes it goes; if with a slower agility of foot, yet with the same alacrity of mind: when the Samaritan saw the wounded Passenger *He went to him. We would have come unto you, but Satan hindered us*: he could not come yet he sent; *We sent Timothy our brother*: and this is a Friends pace. Sometimes it is driven to creep: such a Creeple was Saint *Peter* in his purse, as the other was in his legs; whom he thus gratified; *Silver and Gold have I none, but such as I have I give thee*. At the building of the Tabernacle, if men's estates could not reach to Gold, or Silver, or Scarlet; yet their Goats hair was accepted. Love will seek many ways. If the rich afford their alms, the poor may give their prayers: so the Widow gives her two mites; all: and this is the Widows pace. Two Considerations here, are not to be omitted.

1. It is our love that makes us *jealous over your souls, with a godly jealousy*: like Guardians that have the charge of some noble Virgins, we dare not trust you with yourselves. *Paul* in his constrained absence, *sends to know their faith*. we would not have you, like to *Pharaohs* lean Kine, feed much, and be never the fatter. *The Hireling careth not for the sheep*: they are not his own, and what minds he whether they be fat or lean? A mercenary Advocate looks only to his fee: let his Clients cause stand or fall, it is all one to him, so long as he hath his money. A Capon that hath moulted away all his feathers, and is cold and naked; in the absence of the Hen, will run to her nest; not for any love to the Chickins, but to warm his own sides. Such heteroclyte and imperfect Pastors have more love to your riches, than to your souls. *I seek not yours, but you*, saith *Paul*: that is the voice of love. With no less fervency, with no fewer ears, do we pray for you, than for our own fowls. The Dog forbears to bark, because he is *attentus ad offam*: *Canes multi, quia canes avidi*: therefore are they *dumb*; because they are *greedy Dogs*. *I will gladly bestow, and he bestowed for your souls*. He will bestow: that love is welcome, which brings meat in the mouth of it; which talks of bestowing. In our measure, we thus strive to bestow our loves too: *Impendamus*; yet what, alas, have we to bestow? For Gold and Silver, you have it already; we have it not. But our studies, our labors, our loves, our lives; these we have to bestow, and we bestow what we have. *Fecit quod potuit*, saith Christ, of *Mary's* piety: and *Dedit quod habuit*, of the Widows charity. If nothing but Gold and Honor were worth the bestowing, our liberality were soon stalled. But by the Grace of God there is something else. There be *Talents*; though the world scarce value them at pence a piece; and *Treasures of wisdom*, and *Riches that never fade*, comforts everlasting; and these are worth the bestowing, and worth the accepting too, when we consider all. For howsoever in our vain days, we look upon these proffers with fastidious eyes; as it is usual with men to have no sense of their souls, till they must leave their bodies: yet when they must part from them, or when they are disquieted within them; that they may either keep them in peace, or in peace forsake them: then some gift of our love, some counsel or comfort will be held worth the bestowing: and it is our love to bestow it.

Yet our love sticks not here; but we even yield ourselves to be bestowed. There be many that care not what they bestow, so they may not be bestowed. we would spare our goods; but rather let them perish than not spare ourselves. If it once trench upon life, then *Propitius esto tibi: Be it far from thee: favor thyself then, or never. Skin for skin, and all a man hath, will he give for his life:* we will give all to our skin, to save the blood under our skin; spend all we have, to spare ourselves. There we part with our goods, not our bloods; with our living, not with our life. We have not ventured unto blood: *nondum ad sanguinem:* it is not yet come to that. Our goods are but *Bona fortunae:* our labors are but *Bona naturae:* our prayers, but *Bona gratiae:* But when it comes to our lives; that we must lay down them for the brethren; here is love in his zenith and exaltation. This is a *Love strong as death:* and *Majorem nemo: Greater love hath no man than this; to lay down his life for his friends.* When a man dares challenge death to a single combat; and all this, *causâ alienâ, non propriâ:* We then show proof that you are our Beloved; when to preserve your spiritual life, we sacrifice our own natural life. *Much study is a weariness of the flesh: Folia vertimus, corpora terimus:* it makes our flesh weary of our work, yea, it makes our soul weary of our flesh. We abridge our natural course, draw on untimely diseases, and hasten upon us death, before we have half run our Race of Life.

This our love costs us more than the sweat of our brows; even the tears of our eyes, the sorrow of our hearts, the vexation of our minds, and the very anguish of our souls: all to testify, that you are our Beloved. Timothy must ply his book, and give attendance to reading, till he grow sick again: *Jeremiah's eyes must run like spouts: Lots righteous soul must be vexed: and Paul's heart must be grieved.* Lay the people's unkindness upon our souls, together with the burden of our calling on our bodies: and we do (in effect) antedate the day of our death, prevent our term, and pay the debt of nature ere it be due. In this sense we may say with Paul, that we die daily. We make no more reckoning of our labors, than of chaff: and are more glad of our loss, than others would be of their gain. We do not hold our very life precious, to win the souls of our Beloved. Death is bitter, and loss is not sweet: yet love can so change their natures, that in loss we shall find sweetness, and gladness in death. This is love indeed, the very soul of love; and without this, all the rest is but a carcass. Not the outward action, but the inward affection is all in all. If we cast up the bill of our expenses; the expense of our goods, of our bloods; yet without this love, the sum will amount to nothing: *Nihil est,* They are all but cyphers, till the figure of charity be set to them then they have their valuation, and rise up to ten's, and to hundreds. Lay all these together, and deny if you can that you are our Beloved.

2. But now it is time to see what will become of all this b•d what fruit our law will bring forth in you. Love again, at the lest sure: we can look for no other. *Nulla est major ad •m•em provocatio, quam praevenire ani•a•ox.* N• attractive like this: He that begins to us in love, looks that we should pledge him. That man hath an obdurate heart; *qui amorem etsi nolebat impendere, (◊) tamen repend•re:* that will neither lead, nor follow; neither one way; nor other, will be won to love. We may commend love, as one did wate•, for two good properties: it neither makes a man in debt, nor i• drink: so love is neither hard •o go•, nor costly to keep. If for all our expensive love, so liberal of our means, of our health, of our life, we cannot find bare land naked love again, we have very ill luck. Yea such luck had sain•Paul. *The more*

abundantly I love, the less I am loved. For all his dear and plentiful bounty of love, he fought only to win the like favor and mutual love at their hands; without respect to any other thing in the world: yet he even missed of that. If he had gotten it, yet what singular thing were it: *If ye love them that love you, what reward have you?* In a word, there is but one Sun, infinite rays: all our loves are but the beams of the love of God: All rivers run into the Sea; and all loves shall be swallowed in the love of Christ.

Seeing ye know these things before.] The Orators which declaimed in the presence of the Roman Emperors, in their Panegyriques, took this course to make those Emperors see what they were bound to do, by saying that they had so done already. *Sic facienda docent, quae modo facta vocant:* For this both increased the love of the Prince to his people, to be told how well he had done: and withal conveyed a counsel into the Prince, to do so still. Such praises come of good respects and wishes; and is a form of civility, that works much upon noble natures: *Landando praecipere*, to wrap up the pills of good advice, in the golden leaf of commendation: when by telling men what they are, they represent unto them what they should be. As their way was to procure things to be done, by saying they were done: So our Apostle here takes another way; and by telling them what they should be, doth in effect tell them what indeed they are. His caution for the future, is but a narration for the present. When he bids them take heed of *falling*, he doth praise their standing. By exhorting them to what they should do, he insinuates what they have done already. As if he spake not to move a wheel that stood still, but to keep the wheel in due motion persuading them, not to begin, but to continue in goodness: and proposing to them their own examples, to be as constant still, as hitherto they have been. Praise is the reflection of virtue: but it is as the glass or body is that giveth the reflection. Here it comes from a mouth that would not flatter: and falls upon a subject which it might make better; by no means worse. It might not make them proud of their standing: it might humble them with fear of *falling*. *Jesus Christ the same yesterday and today, and forever.* In adhering to the truth, let us be so too: yesterday, and today, and the same forever here. So then hereafter, when time shall be to more; no more yesterday, no more today, yet forever and ever, we shall enjoy that comfort and glory, which shall never be taken from us.

1. We gather out of these words, this doctrinal sum, or evident conclusion; that constancy in goodness, is not the inseparable effect of *knowledge*; for then this caution were in vain. *Beware last ye fall. Potastis simul & hac scire, & à firmitate excidere.* Look to it well, for it is no impossible matter: neither is it rare to find *knowledge* in the head, without goodness in the heart. *Scien••• instat, Charitas aedificat.* A certain Lawyer stood up and tempted Christ. He came not to be caught by him, but to catch him: not to reverence that Divine wisdom of his Teacher, but to magnify himself for some great Scholar. Let him know never so much, he is resolved to be never the better man. All things are valued by their proper good *••item commendat fortilitas, sapor vinum, vilocitas Cervam.* We mind the strength of the Ox, which we buy for the plough: the fatness of another, which we buy for food. We would have our Hound of a quick sent, *investiga•••* of a swife foot, *consequè•* of a bold courage, *aggredi & invadere.* That is best in everything, for which it was made. Man was made to serve God: if he be not good at that, he mistakes his end. *Knowledge* is but the *Comment•••i••*, Obedience is the *Act:* that prepares, this perfects. As when that *Hippomachus Ap••p••s,•n Plutarch*, a man of exceeding tall stature, was

commended to the place of a Champion, and warranted to win the day: another answers, yes, if the prize were given to him that could reach highest, his height would much advantage him: but it is valor, not stature, $\langle \diamond \rangle$ must get the Crown. So if the Kingdom of Heaven were promised to learning, then the greatest scholar would foremost obtain it. But it is *well done good servant*, not well read great scholar, that carries it. *If ye know these things, happy are ye if ye do them*: Do them; never happy till then. Did you never hear of some miserly merchants, that sell rich wines, and drink nothing but water themselves? Nor of hypocrites, that will lie, cheat, slander, whore, and do such close villainies, that are never without a Bible in their pockets.

Speculation, be it never so excellent, is not the whole building of a Christian: but it is rather the ground-work of action. The former is like the lower millstone, that of it self lies still: put practice, that upper moving millstone to it, and they both will grind well together. Where exercise is not, learning will want experience: and where experience fails, errors will creep in: and where errors creep in, *knowledge* will creep out, or be thrust out perforce: and where *knowledge* is outed, the soul will quickly be seduced. So for all their *knowing of these things before*, Saint Peters caution is not in vain, to take heed of *falling from their own steadfastness*. The Priests and Scribes may *know* where *Christ* is to be borne, and truly inform *Herod* of the place; yet never stir a foot towards him. Such men are like artificial teeth set into the mandibles: they may be of some use for speaking, they are of none for eating. What avails it a Philosopher, that he can dispute learnedly of the nature of fire, when he is ready to perish with cold? Or the Physician to prescribe a wholesome diet, when himself feeds foully, and surfeits with intemperance? When the answerer gave for his question a matter of State, and the replier, who was something dissolute, found fault with it: *We may not meddle with this*: the answerer said, that the privileges of the School were much wronged, by confining it only to such questions as wherein they were practiced: and added; we have heard you dispute of virtue, which no man will say, you much put in practice: *You are loath to meddle with that*. Practice is the soul of *knowledge*.

We will make thee borders of gold, with studdes of silver. Murenulas aureas, vermiculatas argento: so Jerome reads it. Who ever saw the like? For borders of silver to be hatched and overlaid with gold, it is common: the better metal covers the baser, ever. But to overlay gold with silver, is a rare kind of polishment. Yet that is the fashion of the Saints: they are silver without, but gold within: that holiness which appears, is nothing so precious as that which lies hidden. Hypocrites will guild copper: but they that are good as well as wise, though their conversation be but silver, will have a golden heart. There is a double martyrdom: a bloody one, when Christ is magnified in the *Roses* of his Church, by death: and a bloodless one, when he is magnified in the *Lilies* of his Church, by life. This is not only verbal, by confession of the mouth: but real, when our deeds make good our words. God is glorified, Christ is magnified, and *Wisdom justified*; all of their children: not only by the testimony of their lips, but of their lives. Our *knowledge* prepares us to do it, but our holiness does it indeed.

Geographers speak of a footlesse bird, that is still hovering in the Air: such footlesse souls have they, that are still hovering in the Air of contemplation, but never descend to action.

Take the carcass of a man, and cloth it with a thousand garments, yet you shall never make it warm; because it wants the natural heat within, which those adventitious helps might cherish. If a soul be dead to goodness, though you feed it with a thousand precepts, till it become a quick Library of learning, a Magasin of *knowledge*: yet you cannot put the heat of holiness into it, because the living principle is wanting; Grace Divine. Let that spark be first in it, and then all these helps will blow it into a flame. Otherwise *knowledge* is but a fair light, put into a fowl and dirty Lantern, and gives but a poor glimmering. By a redundance of meat, and excessive repletion of the stomach, are caused obstructions: and from them ariseth an opilation or stopping of the liver and that stopping breeds the headache: and that headache often grows to a frenzy, sometimes to an epilepsie. The vices of an inordinate life are such obstructions to men's *knowledge*, that they come to forget God and all goodness: their *knowledgewithers away with their hearts*: and they forbear to listen to their conscience, as if *they forgot to eat their own bread*. No marvel then, if the Apostle warns them of an *extidatis*, though he praise them for an *Haec nostis*: for *knowledge* will fall from us, when we fall from goodness. They both love to dwell together: and if we once turn goodness out of our doors, *knowledge* will not tarry behind with us.

2. The *foreknowledge* of assaults, is a special help to the resistance of them. *If we know these things before they come*, we may the better withstand them when they do come. When we find men *perverting the Scriptures*, this is not *Res inandita*: we *knew* they would do so: and if they do so, it is no more than was foreknowne to us. He that is told of his enemies postures, and at what ward he will lie; may both the better avoid him, and the more easily vanquish him. We make but a sorry use of our *knowledge*, if our adversary wanting a sword, can foil us with the scabbard. This makes to the conviction of two defects in hearers. First, of them that will not remember the good they did once *know*. Secondly, Of them that will not do the good, they both *know* and remember.

1. For the former, it is easy to forget the lessons we have been taught: but then to forget them, when we should use them, is unhappily dangerous. *David* who had long been exercised in the school of patience, yet in the provocation of *Nabal*, had his lesson to seek. He that happily digested all the railing and persecutions of a wicked Master, cannot put up this affront of a neighbor: Nothing can assuage his choler, but blood. There be two shrewd pick-locks, that wrench open the closset of our memories: Wine is one, the subtle fumes whereof unrivet every joint of it, and loose the ciment that holds it fast. Deepe drinkers have shallow memories. Women is another: *Delilah* crept so far into *Samson's* bosom, that she forced a secret from him with her weakness, which all the Philistines could not have wrung out with their strength. The greatest blessings that ever be fell: mankind have been rusted with this canker of oblivion: even the death and passion of our dear Savior, and the redemption by that act purchased. For why should we crucify him again, and make his wounds bleed afresh, but that we forget his sufferings? How durst we, with serpentine tongues, full of the venom of oaths and curses, blaspheme his sweet and precious Name? All our excuse is, that though we *know these things* in the History, yet we forget them in the act of our sin and blasphemy.

A traveler hath balsam about him, to cure any wound: he falls among robbers, receives wounds, faints, and bleeds to death, and quite forgets his balsam all the while. We know many comfortable doctrines, and have laid them up in our memories: Yet when temptations assault us, we are foiled: what is the reason? That same *Reminiscentia*, the key to unlocke our memories, is wanting: and so we *fall* into gross errors and odious crimes. *Remember Lots wife*: we all know the story; and yet when the occasion comes that we should use it, we utterly forget it. It fareth with Sentences, as with coines: In coines, they that in smallest compass contain greatest value, are best esteemed: and in Sentences, those that in fewest words comprise most matter, are most set by. The shorter, the better: the better carried away, and the better kept, and the better called for when we need them. *Remember Lots wife*, is one of rich contents, yet very compendious: it consists but of three words, and five syllables: so that we are without all excuse, if we do not remember it. Yet alas, when we are departed from Sodom, and have bidden farewell to our sinful pleasures; there is still such an itch, to return, upon us; or at least a mind to look back so far prevails with us, that we neither remember *Christ*, nor *Lots wife*, nor ourselves. *Lord remember me when thou comest into thy kingdom*: think on me then, and there. So *Christ* to us; *Remember me*, ô man, in thy thralldom: now, and here think upon me. You know me well enough, but give your mind to remember me. *Remember the word that I said unto you*. If we remember what *Christ* hath said unto us, we shall the better remember what he hath done for us. When we are tempted to wantonness, by beauty: or to covetousness, by gain: or to drunkenness, by dissolute companions: or to Idolatry, by Papists: do we not know the vileness of these sins? *Know ye not that the unrighteous shall not inherit the kingdom of God?* Yes, *Scientia* is not wanting, but *Reminiscentia*; that fails. We are all valiant soldiers, till we come to fight; excellent philosophers, till we come to dispute; and good Christians, till we come to master our own lusts.

2. For the other; many are good at the *Noscere*, but naught at the *Facere*: they *know*, and remember too; but practice and they are strangers. Our duty is not discharged in *knowing* our Masters will; few Christians should then ever go to hell. To small purpose do we keep the Law in memory, and break it in life: in vain do we remember *Christ* in our words, and forget him in our deeds. It is not a speculative, but a practicke memory, that pleaseth God. What though we had a memory beyond *Cyrus*; that could call every soldier in his army by name? What though the evidences of time were recorded in our brain? Yet without the obedience of life, the life of obedience, all this *knowledge* would but *animam pragrazare*, comber the soul, as *Saul's* armor did *David*. *Be ye doers of the word, and not hearers only, deceiving your own selves*. He that doth so, how sure soever he makes himself, and how wisely soever he thinks to carry the matter, is fallen into a *Deceptio visus*: and if he hear no otherwise, into a *Deceptio auditus* too. His receiving of the word, is nothing but a *deceiving of himself*. All the matter is in the word *Only*: we cannot speak so much good of hearing as we must speak evil of hearing *Only*. To hear, is somewhat, but not all: a part, not the whole. *One thing is needful, and Mary hath chosen the good part*. Though *Christ* commendeth hearing, and urgeth the necessity of it: yet he calls it but a part: The better part: is but a part: it is not the whole: *Vnum*, but not *Vnicum*. Is all the body an ear? *Is all hearing?* Yet as some are like *Malchus*, with his right ear cut off; that hear all sinisterly: so others put all the senses into hearing, and make all the body an

ear, while they place all religion in hearing. Thus it comes about, that many *Praescientes* in speculation, prove *nescientes* when it comes to action. The birds of the air seem to be wiser than we: for when they *know* the gin, they will avoid it: but we, *knowing* the devils illusions yet willfully run into them.

We have a *knowledge*; but there is an untoward *Sine* that mars it: It is *sine cura, sine conscientia, sine humilitate*. There was such a conceit in a fiction, that a well informed City found yet many defects in her members, and wondered where the fault should rest. It was told her by a Criticke, that there was one small particle, *Sine, Without*, that spoiled all; advising the extermination of it. An edict was made, and certain orders set down, for the banishment of *Sine*, and for the exprobration of them that retained it. A Magistrate without Justice, is *Fluvius Sine aqua*, a river without water: a rich man without liberality, *arbor sine fructu*, a tree without fruit: a young man without repentance, *Domus sine recta*, a house without a roof: a woman without modesty, *Cibus sine sale*, meat without salt: a scholar without discretion, *Calamus sine atramento*, a pen without ink: worth without silence, *thesaurus sine custodia*, a treasure without a keeper: a design without power to go through with it, *Volatus sine pennis*, a flight without feathers: wit without patronage, *terra sine rore*, land without dew: *knowledge without practice, Fumus sine intensa*, smoke without incense: a Christian without patience, *Equus sine freno*, a horse without a bridle: and intendment without constancy, *rota sine ponder*, a wheel without a spring or balance. If we could be once rid of this *Sine, without*, all would be well: we should then no longer have *fidem sine operibus*, faith without works; which is like fire without light or *cate*: Nor *poenitentione sine emendatione*, repentance without amendment; which is a washing without being clean: Nor *professionem sine honestate*, profession without honesty; which is a face of goodness without a body: Nor *Zelum sine scientia*, Zeal without knowledge; which is a fire without a chimney: Nor *Scientiam sine obedientia*, knowledge without obedience; which is an eye without a foot: Nor *religionem sine conscientia*, religion without conscience; which is a body without a heart. If these *Sine's*, these privations that so offend piety, were gone: the rest, that so offend felicity, would follow. For then we should attain to peace without trouble, comfort without sorrow, light without darkness, health without sickness, life without death, glory without envy, and joy without end.

Lest ye also being led away with the error of the wicked.] Man is naturally such an arch-flatterer of himself, that he hath a better conceit of his own rules, than of the Divine principles: and thinks that he can guide himself well enough, without God. More than once were the Israelites chidden for going a *whoring after their own inventions*. The way taught us by God, dislikes us: we must have one of our own invention. *Ye shall not do whatsoever is right in your own eyes; but what I command you*, saith the Lord. But our Father Adams old disease sticks upon us; we must *scire bonum & malum*: something we must find out to ourselves, or make to ourselves: of some things we must be the authors and inventors, that so we may seem to be as wise as God, if not wiser: and to know what is for our turns, as well as he, if not better. This is not only a disease of our common life, that we still labor of new inventions: We invent new meats for our diet, new fashions for our apparel: and there is not only *Ingeniosa gula*, that studies the witty gluttony of a meal: but *ingeniosa manus*, forming new garbes for the back, and tempering new colors for the face: And these inventions have not their

vicissitudes, like the seasons of year; but their successions, and posterities, and genealogies, like the descents of nature, And as fast as we are weary of one, a new invention is found out; which we must embrace, cost what it will: though the price of it hinders our giving of alms, yea though it bring us to the begging of alms; yet have it we will. These be our inventions: we spend all upon them, and we know no end of them. Yet were this vanity confined to secular matters, it were more tolerable: but even in the worship of God we have our inventions too. *We have itching ears; and after our own lusts heap to ourselves teachers.* We fill the chappells of our ears with new Teachers, that they may fill our heads with new inventions. We are still devising tricks, opinions, and fashions, *which our fathers never knew of.* God charged *Saul* to destroy all *Amalek*: but he would invent a better way, which God perhaps could not think of: In frugality, he will spare some: in policy, the fat and best: and in piety, forsooth for sacrifice. Such an error was once in *Peter*; *Be it far from thee, Lord: This shall not be unto thee:* As if he had found out a better way, as he thought, than Christ could devise. These new inventions have such a taking quality, that the authors once infected with them, become pestiducts to others, and means of a vast contagion. There is enough in the first view of them to make them hated.

1. They are *Errors*: and what beauty can we find in *Error*, that we should be in love with it? *Error* is nothing but a wandering out of the way. *They wandered in the wilderness, in a solitary way.* When a traveler is bound for Jerusalem, where his Inheritance lies; is it a pleasure unto him to wander in the wilderness? It is a curse to *wander in the wilderness, where there is no way.* Wandering is for rogues and drunkards: The former are so taken by the Statute; for vagabonds: they are never out of their way, because they acknowledge no certain home, whither any way should bring them. For the other; *They grape in the dark, and stagger like a drunken man:* though they were in the way, yet it is very hard for them to go upright. We are all prone to *err*: some out of ignorance: *Ye err, not knowing the Scriptures.* Others out of malice: *It is a people that do err in this heart.* All out of weakness: *All we like sheep have gone astray: we have turned everyone to his own way.* As if the Bellweather or leading sheep takes a vagary, all the flock will follow him: So when *Adam* went out of the way, we all turned aside, and have wandered ever since. Nor could we ever have recovered the way again, unless the Son of God had become the Son of man, and so reduced us: For, *He came to seek and to save that which was lost.* Neither yet, without *Him*, can we hold right one moment: we cannot keep the way, except *He* keep us in the way. Saint *Augustine* seems to be very angry with his friends, that they would offer to vindicate him from all *error*. I myself, saith he, am able to judge both you and myself: for both I have erred, and you err in saying I have not erred, It shall never please me, to be esteemed what I am not. Such men do not love *Augustine*, but some other man under the name of *Augustine*: *Si non quod sum, sed quod non sum, diligunt.* For such a brag, he condemns that great author of the Roman eloquence; who gave out of himself, that he never spake that word which he wished recalled: Tearing it a speech that better became a fool than a Philosopher: And to say truth, he had great cause to recall even that word, by which he so meant to clear all the rest from any need of recalling. S^t. *Augustine* concludes; That of *Tully* does not please me; *Non necesse est verbum revocare:* But rather, that of *Horace* does grieve me; *Nescit vox missa revert.* To *err* than is very easy: *In te stas, & non stas: Per te*

vadis, & vel erras vel cadis. An Infant that will offer to go alone, shall fall: and a blind man without his guide, will miss the way.

Why therefore should *error* tempt us? That which is rottenness in fruits, barrenness in the earth, darkness in the air, sickness and deformity in the body is error in the mind. Was ever any man in love with corruption in his meat, raggedness in his clothes, Leprosy in his skin, or with famine, or any uncomfornableness that is? Why then should a reasonable soul doat upon *error*? A man affected with *error*, is an heddy beast: one that will be miserable in despite of pity. The divine Word, human reason, and the direction of nature, he abhors. Admonish him, he jeeres you: show him the way, he scorns you: offer to lead him, he spurns at you. He is the only man in his own conceit, that having a shoppe without tools, can build a city without materials, cure this sick without medicines, and be a great States-man without any brains. He is his own Academie, his own Magazine; and is in all things, *Sibi compendium, aliis ludibrium*. One only Companion he admits, him he trusts, with him cohabites; and that is Custom. He takes his own ways, whether his fancy leads him; and thinks himself only in the right: till at last he falls into a deep bog, and there is an end of him.

Alas, that a man should buy *error* so dear, when he may have truth so good cheap! We only think those things costly, for which we pay money: so we complain of dear commodities, dear purchases, and dear bargains: but we never think that dear, for which we pay ourselves. That *error* and vanity, which stands us in no less price then our own souls, we esteem penyworth good enough: we never grudge, never stick, or hunch at this: For which if we were to pay our dwelling house, or all the coin in our purse, we would take time to think upon it; and consider well ere we bought it. Which makes it plain, that *Nihil cuique se vilius*: the vilest, basest, and cheapest thing we have, we hold ourselves. O that we could learn, both by the estimation of our monies, how highly to prize our souls: and by the dear valuation of our souls, how to hate *errors* and vanities! But as in *Luther's* time it was a Paradox: *Iustitia causa injustitiae*: a conceited righteousness was the chief cause of all unrighteousness. First, because it makes men proud; and pride is an ugly sin. Secondly, because it does not perceive it self to stand in so much need of Christ; without whom there is nothing but sin. So we may say, *Prudentia causa stultitia*; an opinionated wisdom is (in a manner) the sole cause of all folly: For it so transports a man with the imagination of his own knowledge, that he runs into *error* with confidence. And whiles he forbears to take God along with him, he is most certain to leave the truth behind him. Thus *error* at first creeps in at the back door, till truth be dispossessed of her old dwelling: and then he revels, domineres, and keeps open house. This deformity, that it is *error*, is enough to make it loathed.

2. *Nefariorum*: it is the *Error of the wicked*: this aggravates it, and makes it yet more detestable. For there may be an *error* of infirmity, without any notorious wickedness of life: and there may be wickedness in life, without any palpable *error* in Judgment: They are both bad, asunder: put them together, and they are so much the worse. There were Heretics, called the *Nicolaitans*; wherewith God charged the Church of *Pergamos*: *Thou hast them that hold the doctrine of the Nicolitans, which I hate*: Sprung from *Nicolas*, one of the seven: and their posterity, the *Gnostiques*, from *Carpocrates*: as *Eusebius* testifies. These held, saith *Epiphanius*,

that only faith was necessary: and so a man did believe and embrace their positions, live how he list, he could not choose but be saved. There be some of their mind still: that think, so they forget not their Creed, they cannot miscarry. Which is as much, as if a man carrying his sword in his hand, might not be drunk at the Tavern, or stumble into a ditch. The *Encratites*, sprung from *Latianus*, fell into the other extreme. *Non est curandum quid quisque credat: id tantum curandum est quid quisque faciat.* So the Creed might be well enough cancelled, because a good course of life is only regarded with God: and in every sect, he that lives well, shall be saved. Which is as if a traveler should throw away his weapon, and yet never be in danger of thieves: or reject the light, and yet fear no darkness.

Nefariarum: Jerome reads it, *Insapientium*: which *Lorinus* labors modestly to reconcile: by telling us, that in the Scriptures, the *fool* is evertaken for the *wicked* man. But he should also have shown us *converso*; that the *wicked* man as always taken for the *fool*. But false Teachers, though they be *wicked* enough, yet are cunning *fools*. The devil is *that wicked one*; yet we do not use to call him *fool*. He is the great Patron of Seducers; and indeed he makes *fools* of them: but withal, he makes them wise enough, to make *fools* of us. It is not his *foolie*, but his *wickedness* and cunning that does us the mischief. And if his Instruments were not more *Abitophels*, than *Nabal's*, more cheats than so's, our danger were the less. But as the bristle could not draw in the gross and pitchy thread, unless way were first made for it by the naule; so these *Doctrina daemoniorum*, so called as they are the Inspirers and authors; and *Doctrinae hominum*, so termed as they are the Instruments; being so black, pitchy, and sooty as hell it self; would find no entrance into our beliefs, if they were not brought in by that cunning way of sophistication and plausiblenes. Certain Impostors, having the Statue of the king curiously carved, and composed of gold and precious gems; for their profit, melt it, and cast the same gold and Jewels into the Image of a dog: and then give out, *hanc imaginem suam canis, esse Imaginem Regis.* that this is the very Image of the king: because here is the same gold, the very same precious stones. So Heretics take the Scriptures, which is the word of the great king: they coin new glosses and expositions upon it; giving such strange and uncouth senses, that they force it to speak what it never meant: yet still persuade their hearers, that is it the very gold they look for; the right *Scripture*, word for word, weight for weight. But as we say of the former Image so changed, that it is neither the kings, nor a dogs, but rather their own that devised it: So we may say of the *Scripture* thus abused, that it is neither God's word, not it own self; but theirs that have corrupted it. *Sed male dum recitas, incipit essetuus;* says the Poet to a base repeater of his verses.

What hast thou to do to declare my Statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou not only hatest it in they heart, but also pervertest it with they lips? It were good and fit that such men, before they be suffered to meddle with the Scripture, should put in sureties, that the senses they give of it shall be orthodox, and consenting with the Church. For the trusting of every man upon his single bond, to interpret any place of Scripture, is the occasion of much error: So grow they bold to utter their own fancies, and look to be believed upon their bare word: which is Dominari fidei, to be Lord's over the faith of their hearers. If Satan came to us in broad terms, charging us to renounce Christ, we should utterly defy him: the truth (he knows) we will embrace. Therefore he creeps in like a Serpent, and Superseminat

errores, sows tares: that these growing together with the seeds of truth, may in time choke them. The things that were ordained for a means, whereby the Gentiles might come to know God, by Satan's illusion became occasions of their more offending him. By the *visible things of the Creation*, they might have *understood the invisible things of the Godhead*: so they might. But they fell to worship the Sun, Moon, and creatures, omitting to know their maker: so they did. Where should we know Christ, but out of the *Scripture*? *Search the Scriptures: they testify of me*. Yet as it often happens, that in the very high way, we cannot see for the dust: so upon the face of this sacred spring, the devil collects such clouds of *errors*; that many men do lose Christ, in the very place they are appointed to find him. Or as in dark nights, pyrates use to kindle fires, and make great lights upon the rocks and maritime coasts: whither when the seamen steer in hope of harbor, they meet with wrack and ruin: So heretics flourish with *Scriptures*, or at least with some flashes of it, like false lights: to which when distressed souls repair for succor, these pestilent seducers feed them with nothing but pernicious *error*. Fowlers by setting up a dead tree, besmeared with Lime, and dead birds upon it, as if they were all living; allure the live-birds to them, as to their friends and acquaintance, and so bring them to destruction. The application is easy; the experiment too common: Dead *errors* are the snares of living souls.

This is the cunning of these *wicked* impostors: something they will have good; to draw down the evil: the greater part shall be evil, to poison the good. *Miscent recta per versis: ut ostendendo bona auditors ad se pertrabant: & exhibendo mala, latenti peste corrumpant*. If Rome had not some truth, she would never be believed: if she were not full of errors, her followers could not be deceived. As the Apostle here from God, so we from the Apostle, by the commandment of God, warn you of these things; that *ye fall not into the error of the wicked*. It may be that you slight our speaking: but they of whom we warn you, would give much to have us hold our peace. If the truth had not some champions, *error* would soon over-run the field. *Philip* of *Macedon* besieging *Athens*, sent Legates to the city, conditioning with them; that if they would deliver into his hands ten of their Orators, such as he should choose, whom he pretended to be the disturbers of their common wealth, he would raise his siege, and be at peace with them. But *Demosthenes* smelt out his plot; and with the consent of the Athenians, returned him this apoloical answer. The Wolves came to treat of a league with the shepherds; and told them thus: All the feud and discord betwixt you and us, ariseth from a certain generation of dogs which you maintain amongst you: Deliver us up those dogs, and we will be good friends with you, neither will we any ways wrong you. The dogs were delivered up, the peace was concluded, the shepherds secure: but Oh the woeful massacre that was presently made amongst the poor lambes: they were all devoured, the shepherds undone; and all by parting with their dogs. If the Popish faction could once get the Ministers of the Gospel to hold their peace, or procure them to be muzzled by authority, or to be delivered over to their Wolvish cruelty; woe were to your souls. *Error* would then play *Rex*, Darkness triumph, Hell make play-day, Truth would languish, and all goodness fall flat to the Earth. As little as you now regard us, you would then miss us, and wish for us, and say, *Blessed is he that cometh to us in the Name of the Lord*.

3. *That ye be not led away.*] This touches our cobby-hold: for there may be *error* in men, and yet this not to extend to *wickedness*: there may be a *wicked error* in others, and yet that not extend to us; farther than to be an occasion of our tears and prayers for their recovery. But if we be *led away with it*, now the danger is come home to us: it nearly concerns ourselves. There is an *error* in judgment, and an *error* in practice: That in judgment persisted in, and violently defended, grows into heresy: That in practice continued and resolved upon, grows into *wickedness*: Either of them is a *wicked error*. A man may stumble and not fall: or fall, and rise again: It proves to a man's good sometimes, that he hath *erred* into evil. But it is better to *err* ten times *in via pedum*, than once *in via morum*.

The main scope of the point armeth us against vacillation and inconstancy. There be some that will *Turn away their ears from the truth, unto fables*: very toys will lead away fools. So greedy is our nature of change, that it will listen to any whisper of innovation: To the Papist, when he promiseth change: and what change doth he promise? You shall have the old religion again. wherein (for your comfort) you shall never understand a word, what either God speaks to you, or you must speak to God: and for variety, you shall have half a Communion for a whole one: is not this a fair exchange? To the Sectary they will listen, when he promiseth change: and what is his change? O you shall have a fine new Church-government for your old one: a Presbytery is better for you than an Hierarchy; Elders than Bishops. There be brains that are the forges of such alterations: and there be ears that drink in, and fingers that itch for such fatal projects. In the Inventors, pride and malice breeds them: because they cannot rise themselves, they would ruin all: and make it their practice to bring men to the bough though they have never a tree in their garden for the purpose, as *Timon* had. One calls them fit-timber out of which Politicians are to be hewn: knee-timber, which is good to make ships of, that are ordained to be tossed on the seas; but not for houses that should stand firm on the Land: These be the *Leaders*. In the embracers, it is at first weakness, then willfulness, that yields to this *leading away*. Without patience and perseverance, we could never hold out our journey. For as our nature is tender, and would not endure the cross but for patience: so it is flitting, and would soon be weary of any good course, but for perseverance. The *Romans* were highly commended by *S. Paul*: *That their faith was spoken of throughout the whole world*: And yet when *Paul* was convented at *Rome*, *They all forsook him*: all shrunk away. Though men be as confident as was *Peter*; *Et si omnes non ego*: yet they may fail as *Peter* did. The motives of perversion or *leading away*, be commonly two: *Aliquod novum*, or *Aliquod mirum*.

1. The former is the way of Schismatics, who are therefore called *Novelists*. The lower parts of Germany are grievously pestered with them: as I have heard of above thirty several sects of religion in one Town: So that, come, will you be of our Church? is as familiar among them as good morrow. It is reported, I know not how truly, that diverse among us, transported by the novel doctrines of their half Lunaticke teachers, are taking up for a new plantation beyond the seas: but it were happy for the old plantation, if she were well rid of them. Such men are *led away with quid novi*? A new fashion does not more take your proud lady, nor a new play your gallant, nor a new Tavern your drinker, nor a new trick your cheater, nor a new drugge your empiricke, than a new opinion does your schismaticke. Which having once

handsomely formed, and outwardly beautified, he dares now advance in the Pulpit; and there is such crowding to it, as if it were the only Jewel in request. *What went ye out into the wilderness to see? A reed shaken with the wind? Yea, O ye reeds shaken with the wind, what went ye out into the wilderness to see? A vanity lighter than yourselves? Yet as the golden Calf took the Israelites, because it was made of their ear-rings: so a factious conceit transporteth these hearers, because it is made fit for their ears.*

2. If it be *Res mira*, it is more catching; for then *Res nova* is included in it. It could not be strange, if it were not new. Not new in it self, but new to us: for familiarity takes away strangeness, as time takes away the newness of anything. By this trick the Romists *lead away* their Proselytes: they tell you of wonders: here is nothing in your Church, but what is common and obvious: come to us, and we will show you glorious objects: Temples adorned like Theaters, Priests like Actors, Images richer in their ornaments than Queens: utensils, and properties, and appendances; no Millaners shop can compare with us: We have a great Master that commands kings, that can pardon sins, that can give fair indulgences: To all which the amazed heater answers, *It is very strange*. Wonder in natural things, is but the daughter of ignorance: and if ignorance be in love with these vain shows of wonder, who can wonder at it? As in the Poet, *Myrrha*, was in love with her own father: so give ignorance leave to be affected with her own daughter. *Mira cannut*: they do almost nothing but work miracles: Natural effects, with them, are miracles: casual accidents, miracles: magical illusions, miracles. They can make a miraculous drawing of a tooth, a miraculous cutting of a corn. So *Iustus Baronius* affirms, that when he was converted to them, he was miraculously cured of the Colique, by stooping to kiss the Popes foot. Pope *John 22*. did pile up miracles so fast, that he said in the Canonization of *Aquinas*, *Tot miracula confecit, quot determinavit quaestiones*. Which of their Saints is not reported to have done many miracles? It is a great favor of them that they have not put *S. John* the Baptist quite out of the Catalogue of Saints; because the Scripture testifies of him, that he wrought no miracles. Indeed to me this appears the greatest miracle, that they can find men to believe their miracles.

But *Beloved*, shall they *lead us away* thus? Shall they catch us with such a poor trick, as the ostentation of miracles? Their relying upon miracles, implies an induction of new doctrines: That which is old, and received, needs no ratification by miracles. So that we have just cause to suspect their doctrine of Novelty, because they so labor to uphold it by miracles. And shall that which is new, the invention of man; *lead us from* that which is old, the institution of *God*? Wonders we have at home; we need not go to Rome for them. Our Fairs, and Marts, and popular streets abound with wonders. If there may be found any Heteroclytes; any stigmaticall monstrosities; or but so much as uncommon forms, and uncouth productions of nature; they are exposed to view for money. Men that are grown up toward the stature of Giants, or stunted to Dwarfes, Hermaphrodites, or the like; are held very strange things. Yet the plain Christian Tell-troth did know a stranger thing than all these. Being demanded what it was, he answered, A Sinner. That a man should provoke God, so gracious and mighty: that he should believe Satan the father of lies and cruelty: forget his own death, so imminent and inevitable: obey the command of his flesh, a drudge so ignoble: admire the world so fickle and dangerous: despise Heaven, so blessed and glorious; and all for vanity, such a

wretched emptiness: this he good man, thought the strangest thing in the world: And so indeed it is, in one sense; in regard of reason: though not so in the other sense, in respect of custom.

This indeed might seem strange, if we that are bred children of the truth, should *be led away with the error of the wicked*. This would be a grief to our Father: *The holy Spirit leads us into all truth*: and shall a lying spirit *lead us away into falsehood*? *If we be led by the Holy Ghost, we are the Sons of God*: If we be otherwise misled, what are we but bastards? *Grieve not that Holy Spirit of God, by whom ye are sealed to the day of redemption*: By no means let us grieve our Father. This would be a grief to our mother: the Church mourns when she loseth her children. She loseth them, or rather they lose her and their own blessing, when they are *led away by the wicked*: Let us not grieve our Mother. This would be a grief to our brethren: to see one that sprung from the same womb, and was nourished with the milk of the same breasts, to turn recreant, and revolt to the common enemy: *Our brother is lost*, is a woeful complaint: Let us not grieve our brethren. But the worst grief will be to our own souls: for in being *led away* from our Father Mother, Brothers, we have lost ourselves. We have chosen our professed foes for fast friends, and made our true friends to become our foes. And if this *leading way* were by force and compulsion, against our wills, it were more tolerable? as *Israel was led away captive by their enemies*: But willfully to follow seducers, against our own conscience, is most damnable. Take here two remedies for the avoiding of this mischief.

1. Let us truly weigh the folly of inconstancy. *Bee not carried about with strange doctrines: for it is a good thing that the heart be established with grace*. To be loose then, in the main joints of religion, must be very bad. The tottering wall is soon blown down: but being down, who shall set it up again? The righteous soul is like a body of a square figure: turn it on which part you will, lay it how you list, it will still be constant, and like it self. An unstable Christian is the worlds worst mooveable: a little resembling the silkworme, but not of such profit: one day you shall find him a fly, another time a maggot; seldom twice in the same shape. Take gold and throw it into the water; yet it loseth neither the value nor color: cast it into the fire; and it comes forth purer: but dirt is hardened with the fire; and dissolved with water. The sons of levity are such, as that they are joined withal would have them to be: hard or soft, cold or hot, tall or low, great or small; of any temper. Their souls are like common strumpets, that take in all suggestions. For shame let us once be steady, before we are laid in the steady earth, wherein there is no motion. We say the Fowler cannot easily kill the flying Bird: but whether we stand or go, lie or sit; in what posture or place soever we are; death can both hit, and wound, and kill us. And in the grave, the most pragmatial busy-body shall be quiet. There is no shifting of ground, no changing of sides there. They that troubled all their neighbors, shall be there as tame and calm as their fellow-clods. The body shall be confined to one place, the soul to another, without removing: till they be removed to the Barre, and brought before the Tribunal of Christ.

2. If we would not be *led away*, let us stick close to our God. We are sheep apt to wander: we shall not, if we keep to our sheepeheard. We are reeds, moveable with every wind: yet bind the reed to a pillar, and it stands firm. It is ill sticking to anything but God: all other props

will fail us. Riches cannot keep us, but that we may be *led away* from them: not keep themselves, but that they may be *led away* from us. Nay, do they not rather help to *lead away* our confidence from God? The Forresters knowing that the Elephant useth to sleep leaning against some tree, are wont to cut the likeliest tree with a saw so deep, that the unsuspecting beast thinking to rest upon it, falls down with it, and so is surprised by them. They that put their trust in man, shall soon find him hewn down by death; and then there lies their hope in the dust with him. God appears to the Jews in types, signs and figures: but at last he departed from that people, because they too much trusted in them. In the fullness of time he appeared to his Church in himself in his Son; and from that Church He will never depart, because we cannot too much trust in him. *I will hold myself fast by the hand of my God:* as to that purpose the royal Prophet. Let us wed ourselves to him, wedge ourselves to him: so shall we not be *led away*. *Antaeus*, when *Hercules* threw him to the ground, still rose up the stronger; because he got new strength by touching of his mother: So if we hold ourselves fast to the Lord, and depend upon him by our faith and prayers; all the forces of Satan shall not lift us from the truth, because we shall perpetually get new strength and vigor by touching our Father.

If we flinch never so little from God, presently *error* catcheth us: as chickens that will stray from the wings of the hen, are in danger of the kite. He that would describe a circle in paper, if he hath brought that circle within one inch of finishing, and but remove his Compass a little, he cannot make it up a perfect circle, except he begin again, and find out the same or a new center. Though we have so made God our Center, as to fixe our hearts upon him; yet the least remove of our Compass, a little wandering from him, may endanger us to *error*. Nothing can fill a man's heart but God: so that if God be in the mind, though nothing else be there, it is full: If God be not there, although it be full of other things, it is still empty. For the world like that transformed king, does but feed upon thistles; things that will prick, but never satisfy. So nothing can keep a man from wandering, but the manutenency of God: if he let go his hand from us, we will presently go from his hand: and going from his hand, which is truth, we are presently surprised by the hand of *error*. The Devil does but watch this opportunity: if we stir forth of doors without God, he instantly sets his bandogges upon us; Schism and Heresy. So the Novelists, leaving him, by leaving that order and discipline whereby he governs his *Church*; he hath suffered to be *led* into factions and errors, till they crumble away into private conventicles; and at last become nothing, either in existence or appearance. That Church which will needs be the form to all Churches, because she hath left his written will, he hath left to her self and her own traditions: and now she is swollen into tumours and ulcers, and blisters. When men once neglect God's leading, their next step begins at this *leading away*. How often hath the fantastical desire of seeing Mass, been plagued with falling into idolatry? As foolish young men have been so taken with an enterterlude, that they must needs, (forsooth) become Players. But as *Vlisses* bound himself to the Mast, that the *Sirens* might not tempt him: so let us unite ourselves to the Lord, our Faith to his Word, our Obedience to his Will, and our Confidence to his Power and Promise: and then as no strength can *pluck us out of the hand*, so no persuasion can *lead us away* from the side of JESUS CHRIST.

4. *Cavete ne exidatis, beware least ye fall from your own steadfastness.*] There be two things much conducive to the keeping of us upright: Elevation when we are down, circumspection when we are up. For the former; *Shall they fall and not rise?* For the other; *Let him that thinketh he standeth; take heed least he fall.* It is good to go on; provided that we be in a good way; or else it is better to return. If *Agas* be going from *Abraham's* house toward *Egypt*, the Angel calls her to return, and not to persevere: but if *Lots* wife be going from *Sodom* toward *Zoar*, the Angel willeth her to persevere, and not to return. *St. Peters Cavete*, here; is but an exposition of his *Masters Memores estate*, elsewhere: Both fortify us against recidivation. As there be *Goads*, to prick us on to goodness: so there be *Nailes*, to fasten us into goodness. As our mothers had not only wombs to bring us forth, but also breasts to bring us up: so the Church, as she daily strives to convert and make new *Proselytes*, so thinks it an honor to show old and constant *Professors*. The Poet did put no less virtue into *Tueri*, than into *Quaerere*. Nor will the Lawyer pass a conveyance with a mere *Habendum*; but he will add a *Tenendum* too. The Physician ends not the cure of his Patient, with the cure of his disease: but after all, minds the preventing of a relapse. Our first study is *Vt accedatis*, to win your entrance: next, *Ne excidatis*, to hearten your continuance. We are glad of a *Well begun good Convert*: but most joyful to hear that *Enge* at the last; *Well done good servant*; that's the Crown of all.

Our blessed Savior did not always content himself with *Venite adme, Come unto me*: but sometimes changed his note into *Manete in me, Abide in me*. To one that would enter into the Church, and be baptized, *Saint Philip* had his condition, *Si credideris, If thou believest*: To the other, that were entered, and thereby might be secure, *Saint Paul* had his caution; *Si permanseris, If thou continuest: otherwise even thou shalt be cut off*. The first care is to lay the foundation sure, *Ne corruat*; least it fall, like the house built on the sands: the next, to perfect the roof, *Ne perpluat*; that it rain not through, and rotte the principals. It is not enough to call them backward, which are loath to come on; but to spurr them forward, that are ready to lagge behind. There is an *Ingreddimini*, proclaimed to them that are without: and there is a *Progreddimini*, inculcated to them that are within. Of all the Stories in the Old Testament, Christ sets a *Memento* upon the head of *Lots* wives turning back: as if he earnestly desired those that have forgotten, to remember it; and those that do remember, never to forget it. With salt from her Pillar, let us sprinkle ourselves; that we never go back, or *fall from our own steadfastness*. There were two memorable monuments of God's Judgment in that Story; The Lake of *Sodom*; and *Lots* wives Pillar: the one the plague of resolute sin, the other of faint virtue. The *Sodomites* are an example of *Impenitency*; *Lots* wife of *Instability*: they of obstinate perverseness: she of relapsing righteousness: they of never being good, she of turning from good to evil. To them that willfully continue in the state of sin, there is a monument of Reclamation; the Lake of *Sodom*: For them that languish in the state of grace, there is another monument of caution; *Lots* wives Pilla*. But our *Cavete* here, points directly to the latter; *that we fall not from our own steadfastness*. This the Apostle dissuades us from by his counsel; as his Master shown the danger of it by an example. Let us borrow a little more light of the Lord's example, that we may the better embrace the servants counsel. Two particulars let us examine; why she was turned into a Pillar? Why into a Pillar of salt?

First, why into a Pillar? First, shall we say, for the similitude it bears unto an human body? That were something: both were erected to stand upright. Secondly, or that it was a usual monument of the dead? *Absalom* in his life, built himself such a pillar against the time of his death: and great Monarchs had their Piles and Pyramids. But that was not the intent of this Pillar: it was never meant for *Lots* wives honor. Thirdly, or because when they intended in elder times to disgrace men to the world, they engraved their faults on Pillars? Fourthly, or because when she should move, she stood still; therefore she was turned to a Pillar; always to stand still, and never to remove. This is indeed somewhat near the matter: but not all. Fifthly, a Pillar is a durable thing, and God meant her a spectacle to posterity. They that lived in those times, (and it lasted long, even to *Josephus* his days) might be instructed by their eyes: we have a *Memento* for our ears: yea, this Pillar is set up for our sakes. And this is one good which the Lord draws out of evil; that He suffers not evil examples to vanish as shadows, but to remain as Pillars, to warn them that come after. When we come at this Pillar, we are put in mind to change our course, and take another way: so shall we not be *led into error*, nor *fall from our own steadfastness*. This way took she that perished: that way went he that was saved: Let us *remember Lots* wife, but follow *Lot*: remember her, but follow him; by no means looking back.

Next, why of salt? Saint *Augustine* gives the reason of it; *Condire nos*, for our seasoning: *Vt sal statuae sit nobis condimentum vitae*. For our benefit, God erected this monument: He does not only embalm the memory of the just, for our imitation: but powders and makes brine of the evil, for our admonition. So that if we take the Pillar, and engrave Christ's *Memento* upon it; there is both a Statue, and a Statute. God could have sunk her into the earth, or blown her up into air, that no visible relict of her should remain: But he makes her a Pillar; not only for gazing; but of salt, for our seasoning. If we find any itch of relapsing to the world, any corrupt humor of returning to our former lusts, let us draw it out with the salt of this Pillar. This is an happy art of extracting salt out of others, as *Triacle* out of *Vipers*: and to make them profitable to us, that were unprofitable to themselves. Though *Lots* wife were evil, yet her salt is good. If we have seen others miscarry before us, by being *led away with errors*; and can remember Saint *Peters Cavete*; we shall draw honey out of hemlocke, the strength of standing from their weakness in falling. Why are not Traitors buried, so soon as they are executed? Why are their heads and limbs advanced upon poles, but *in terrorem omnium*? God could root out the remembrance of the wicked, together with their lives from the earth: he does not; but rather sets up their Quarters in stories; *Vt poena Impii sit eruditio Iusti*; that their punishment may be our advertisement. He does not pour out their blood, and cast it away, but saves it for a Bath; *Vt lavet Iustus pedes in sanguine peccatoris*; that the Righteous may wash his feet in the blood of the Wicked. *Cavete* then, and we are safe: this is a handful of salt to keep us, and to make us keep. Put them both together; *Et hac columna nos fulciat, & hic sal nos condat*: Let this Pillar prop our weakness, and this salt season our sacrifice, that we may be kept in our own *steadfastness*. For some useful application.

1. Let us shun the society of idolatrous Seducers, and hate the very air wherein they breathe. So deeply doth God detest Idolatry, that He forbids the Prophet to eat the bread, or drink the water of a people infected with it. That inhibition might be personal, but the grounds of it

are common. No pestilence should be more avoided than the conversation of the mis-religious, or openly scandalous. We shall hardly win them to goodness: their familiarity will easily infeoffe us of their wickedness. We may do good turns to the superstitious, but it is dangerous to receive any from them. Kindness is more safely done to a Papist, than taken from him. That which is done to him, obligeth him: that which is taken from him, obligeth us. His obligation to us may be an occasion of his good: our obligation to him may occasion our hurt: the surest way is to keep a-loofe from all pestilent Seducers.

2. The greater show of sanctity that error puts on, the more suspicious let us be of the intended mischief. *Jeroboam* threatens, the Prophet stands undaunted: *Jeroboam* fawnes and promises, the Prophet is not moved. But then comes a gray-headed. Seer, and pleads a counter-message from God; the Prophet yields and transgresseth. It may be he thinks; An aged man, a Prophet, an old Prophet, will not (sure) belie God to a Prophet: No man will forge a lie but for an advantage: what can he get by this but the entertainment of an unprofitable guest? Though God would not suffer me to feast with *Jeroboam*, yet He may allow me to eat with a Prophet. Why are not God's Revelations as free to others, as to me? A counter-mand from an Angel of God releaseth me from my strict charge. My fidelity is approved in refusing the bread of *Bethel*: God may in pity of my faintness, afford me sustenance elsewhere. Thus if we once come to dispute with God's express commands, how easily do we *fall from our own steadfastness*? Who would have looked for a Liar under hoary hairs, and an holy mantle? Who ever saw more external strictness, than in those Emissaries of Rome that come to turn us from our God? Who would not trust that gravity, that austerity which they seem to carry over themselves? It is the conclusion of simple souls, These men must needs be Saints. There is no Tentation so dangerous, as that which comes shrowded under a veil of holiness, and pretends authority from God himself. Nothing is so apt to deceive us, as the fairest semblances, as the sweetest words. Satan as a Fiend may fright us, but he would appear an Angel of light when he educeth us. Our safest way to be kept from error, is not to believe the speech for the person, but the person for the speech.

3. Let us consider, that these Seducers help to overthrow us, and cast us down; but what help is there in them to raise us up? There they leave us; in a forlorn condition, as the Priests left *Judas* after his treason. *What is that to us? See thou to that.* Or as the old Prophet of *Bethel* left the Prophet of *Judah*: He could take the pains to fetch the man of God into sin, but he will not bear him company one foot at his departure. He had been the occasion of his fault, but he was loath to be enwrapped in his judgment. All the kindness he will do for him, is to interre him in his own sepulcher, and to weep over him. It is a cruel courtesy to kill a man, and then help him to his grave; to betray him with our lips, and then to bedew him with our tears: The Prophet had needed no such friend if he had not met with such enemy. So the Romists teach their followers to direct their prayers to Saints: but for themselves, when they come to die, then Christ, and none but Christ. When they have brought their Proselytes whither they would, then let them shift for themselves. The mischievous guides of wickedness leave a man, when they have led him to his bane: as familiar Devils forsake their Witches, when they have brought them once into fetters.

Beware lest you fall from your own steadfastness.] After all these premised particulars, for the better method in handling the summary Doctrine, I will set down certain *Theses*, conclusions, or grounds; which either are radically in the Text, or naturally without force may be derived from it. First, men may *fall from their own steadfastness*, or else this *Cavete* had been in vain: for no man is charged to *beware* of that which cannot happen. Secondly, there is a proneness in the nature of man to *fall*: the spirit is willing, but the flesh is weak: therefore there is great need of this Caution, *Ne excidatis*. Thirdly, If any *fall away*, it is their own fault; they are not compelled, nor thrown down by God, but they fall of themselves: it is by their own weakness, or their own willfulness: Another thing implied in the *Cavete*: for if the Almighty power should do it, all the *Cavete's* in the world could not withstand it. Fourthly, if God suffer some to fall, that have stood, yet this is no impeachment to his Justice: because he leaves none without means of standing, or hope of rising. In the Text, they have *knowledge* granted; therefore they may stand: there be Seducers forewarned of; therefore they may *fall*: and the fall is not pronounced desperate; therefore they may rise again. Fifthly, Men may *fall far; from their own steadfastness*, that is, from that measure of stability which for the present they have, yet not totally, so as to have no firmness at all; to lose even the very foundation and principles of truth, or to suffer an utter eradication of grace: Or if so much, so far, so desperately they *fall*; yet this lapse may not be final: the grace of God is not debarred them, nor the gate of mercy shut against them, nor is the sentence of irrevocable damnation passed upon them. Sixthly, It is dangerous to *fall* at any time; but then worst, when Christians have stood sometime in the truth; as these to whom our Apostle writes: To them a *Cavete ne excidatis*, is especially needful: for the nearer heaven, the greater *fall* to the earth. Seventhly, Lastly the summary use, the principal scope, the main antidote to prevent all this, is a constant Perseverance unto the end.

1. Men may *fall from their own steadfastness*. Though it be true; *Abundance cautela non nocet*: yet there is no need of warning, where is no possibility of danger. Now this *falling* can be incident to none but Christians: for they that never were up, cannot be said to fall: *Qui iacet in terram, non habet unde cadat*. Nay not only to Christians at large, in the latitude of all that are baptized: for in that number, we shall find abundance of heretics, no fewer hypocrites, and innumerable ungodly persons: some not informed in their Judgments, the rest not reformed in their lives: these cannot be said to fall, for they never stood. But we must restrain it to converts, such as are called into Christ, have embraced the Gospel, graced their faith with good works, and conformed their demeanor to piety. Yet that these may *fall from their own steadfastness*, there is possibility: that they do fall so, it is great pity. Oh that this point were not to be proved by too dear experience. How many have fallen, even with all the helps of standing about them? *Judas* was continually in the presence of Christ: he heard his Sermons, he saw his miracles, he tasted his bounty, did eat at his table, even that Sacramental bread: yet he fell. Who would think that the devil durst enter into Christ's own College? Or that any of his College should entertain the devil? So in *Noah's* octonary family, one was a son of *Belial*: he saw the Judgment of the flood upon all the world: by a miraculous mercy himself escaped: he was at his fathers Sacrifice: yet he *fell*. In the little family of *Lot*, one *fell* off: she was by being *Lots* wife, incorporated into the house, and made partaker of

the blessings of faithful *Abraham*: she was brought out of the Idolatrous world, kept safe in Egypt, preserved from the sin of Sodom, from the fire of Sodom, delivered from the captivity of the five kings, from the perishing of the five cities: how gracious were all these mercies? what abundant means, and strong helps had she to stand? Yet she *fell*. She was brought out of Sodom, warned of the ensuing danger; had Angels to go before her, her husband to go with her daughters, to attend and follow her: she was gotten to the entrance of *Zoar*: Yet that place she made choice of to perish in, which God had picked out to save her. Thus she sinned, in respect of her self, desperately: in respect of the Angels, contemptuously: in respect of her husband and daughters, scandalously: in respect of God and his mercies, unthankfully: and *fell away* in the wickedness of a willful defection. There were but twelve in Christ's family, and one of them *fell away*: but eight in *Noah's* family, and one of them *fell away*: but four in *Lots* family, and one of them *fell away*. *Ham* was preserved in the Ark yet he *fell*. *Lots* wife was reprieved by the Angels, yet she *fell*: who would not fear, if one may perish in the company of Angels? Yea, *Judas* was under the Tuition of Christ himself; yet he *fell*. There is then a possibility of *falling*.

For use and application, here, it is but having recourse to our Apostles *Caution*: we may *fall*, therefore let us look to our standing. We may be *led away*: the devil will venture to try: therefore let us not budge, not give him one foot of ground: but if he beckons one way, be we sure to take the contrary: There have been some that stood in as little fear of *falling*, as now they are in hope of rising: Pride and wantonness was the cause of their *fall*: faith and humility must keep us upright. When we remember what we have been, we have just cause *Erubescere*, to be a shamed: so when we consider what we may be we have no less cause *contremiscere*, to be afraid. We know our beginnings, we do not foreknow our endings. We may be certain that thus we are: but that thus we shall be, is above our assurance. We see how much of our way we have past: we see not how much is left, or whether we shall be able to hold out to the end. As we have cause to pray; *O God, when we are old, and gray-headed, forsake us not*: so to gird up our loins, and redouble our strength, that we may persevere. For it is nothing to begin, unless we continue: nor to continue, unless we do it unto the end.

2. There is a proneness in the nature of man to *fall*. Not that when we stand, we are held up by force: for God offers no violence to the will of man, but sweetly disposeth it to desire the own good. Yet the Second *Adam* hath not so far cast out the first, but that the new engrafted siens doth relish of the old stock; and still there is a tang of original corruption left in us: as a vessel, after much rinsing and cleansing, will smell of the first seasoning. *I am carnal, sold under sin*. Sold? This is not such a sale, as wherein there is a seller a buyer, a thing sold, and the price: So in *Adams* selling, Satan was the buyer, Innocence and heaven sold, and the price was an apple. So *Ahab* sold himself to Satan for a slave, *to work wickedness*, by his wives instigation, and setting him on to the bargain. *Paul* was not sold thus: but there be two kinds of slaves: one that selleth himself into captivity, and willingly obeyeth a tyrant: another that is sold into servitude against his will, as *Joseph* was sold by his brethren: and so was S^t. *Paul* sold. Selling is sometimes taken for a simple tradition, without any price. *Ye have have sold yourselves for naught, and ye shall be redeemed without money*. But this selling and buying must be understood in a different sense. In the Sale, the price is *Nought*; but it is *naught* in respect

of God, for he had no honor by it: no gain redounded to him: And yet while they sold themselves, they sold not their own, but God's: and in reason, the owner of the thing sold should have the price. So in the purchase or *Redemption*, the price is *nothing*: that is, *nothing* to them: it cost them *nothing*: they paid not one penny for their own deliverance. But in respect of God, the price was not *nothing*: *for the redemption of their soul is precious*: It cost him much; even as much as it could cost him; the precious blood of his dear Son.

Sinners out of Christ are sold two ways. First, they are sold in the common market of man, when *Adam* sold himself and all his posterity. Next they have made a new bargain with Satan, and sold themselves over to him again for the pleasures of the flesh. Thus did *Ahab*, and *Judas*, and *Demas* willfully sell themselves, though long ago they repented the match. But *Paul* does not speak there of himself, as in the person of a natural man: for every man considered in nature, is *sold under sin*: And there be some that have abandoned and prostituted themselves to sin: so that as *Jude* calls them *Arbores his mortuas, Trees twice dead*: so we may call these *animas bis venditas*, souls twice sold. The buyer hath fine and recovery upon them. But S^t. *Paul* speaks in the person of a regenerate, spiritual, supernatural and sanctified man: meaning that no man upon earth, in what measure so veler holy, can so emancipate himself from that captivity wherein *Adam* hath inthrauled him, but that he is still enwrapped in sin, and *sold under sin*. There be two kinds of servitude: Some are slaves because they are so borne, being the children of slaves and bond-parents: Others have sold themselves, and willfully become bondmen. Like to the first are the regenerate, for they are borne servile, being *conceived in sin*. The unregenerate are like to the other, for they have sold themselves into bondage. Yet may the very regenerate be said to be sold two ways. First, In regard of original corruption; for which they may thank their first parents; if at least it be worth their thanks. Secondly, Because the embers, the spawn, the leaven of that original sin remains in them, and makes them subject to many infirmities: so that they cannot do what they would, but they too often do what they would not.

The conclusion then is plain, that there is still a proclivitie left in our nature to be *led away into error*. The seed of all sin is within us, therefore even of apostasy. A good scholar, that will ply his book in his Masters presence, yet may fly out when his back is turned. The bird that hath long contented herself with her cage, feeding and singing there; yet if she spies the door open, will whip out, and fly abroad. Our nature is *Like a deceitful bow*: which when it is bent to the full, except it be followed hard, till it be sure and fast; starts back again, and is as far off as ever. It is called *the flesh*: and such flesh is it as will *Sine sale putrescere*: if it be not corned, it will of it self bring forth corruption.

For use of this conclusion: we find here just cause to deplore our miserable estate by nature, and to consider how deeply our first parents have engaged us: so that (not to let go the former metaphor) we are all even *sold under sin*. We exclaim against any man that hath sold a city, or a country, or an army, to the enemy: but *Adam* sold the world. He sold his children, and children's children; *Abraham*, *Isaac*, and *Jacob*: he sold all the Patriarchs, and all the Prophets, and all the Princes of the earth: he sold all the Apostles, *Peter* and *Paul*, and both their Regiments, the glorious hemispheres of the world, Jews and Gentiles: he sold all, even

the dearest friends that God had among the sons of men: even the Disciple whom the Lord loved, and the mother of the Lord herself, whom all generations call blessed. He sold his wife, yea he sold himself: and if Christ had not provided for himself by a miraculous generation, *Adam* had sold him too. If Christ had been conceived in original sin, he must have died for himself: nay he could not have died for himself, but must have needed another Savior. Such an unthrift had we to our Father: and we take after him, for in this respect we are all prodigal children.

But now what was the price of us? He sold all; what had he for it? When the Patrimony is at sale, the children look for portions. Alas, he had nothing for us, and nothing could he leave us; but Sin, Shame, and Sorrow: that is; the portion of all the sons of men. We complain now that land will not sell, that the price of it is fallen: that twenty years purchase is come down to sixteen. Yet sure, as cheap as it is now, it was cheaper at first; both land, and Landlord. What was Paradise sold for? What was the whole earth fold for? what was mankind fold for? what had *Eve* for her part? It could be but a little fruit: so little, that the Scripture will not tell us what kind of fruit it was: yet she had something. What had *Adam* for his part? Yea, for the whole? Nothing besides a morsel of fruit; except it were any content to him in pleasing his wives humor: as *Jerome* thinks, he so dearly loved his wife, that he did eat, lest otherwise she should have been discontented. Yet if he had that satisfaction he had something. But now after both these, what had we for our part? He sold our Inheritance as well as his own: it is fit, we should have somewhat for our right. Now what fell to our share? What had we for earth, and heaven too? For Innocence and happiness too? Alas, nothing could accrue to us by this sale, but sin and woe. *Adam* sinned, and we suffer. Before we had any possession of felicity, or could claim any interest in it, we had (in him) forfeited it. We had a punishment, before we had a being: God was displeased with me, before I was I. I was built up not fifty years ago, in my mothers womb: and I was cast down almost six thousand years ago, in *Adams* loins. We all here are borne in the last age of the world; yet died in the first. This is that portion left us by our parents; original sin, and a corrupt inclination of our nature to transgress, to be *led away into error*: and the most holy souls upon earth cannot be quite rid of it. *O wretched men that we are, who shall deliver us from the body of this death?* We are prone to *fall*.

3. If any *fall away from their own steadfastness*, it is their own fault. *A Deo est quod statur, à nobis quod ruitur*. If God did cast us down, our *Cavete* would do no good, there were no remedy, we must *fall*. But seeing there are but three that can do it; the Devil, his engines, or ourselves; the *Cavete* is requisitely put upon us: and if we do hit it right, it will save us. But if we will *fall* for want of circumspection, it is in vain for us to blame any but our selves. *Saul* would have put his transgression upon the people, but it would not do: God would not take that for an excuse. *Adam* would have discharged his sin upon his wife: but God finds *Adam* guilty, and so judgeth him. *Thy way and thy doings have procured these things unto thee*: They be our own, and we must answer to them, and answer for them. We may have leaders into temptation: but it is our fault if we follow them. Nay, to come closer home, do not we tempt ourselves? Satan is not the sole cause of evil. The fowler sets his glass, spreads his net, whistles like the bird: yet cannot all this make the fowl come into his net whether she will or no. If we had not pliable

ears, and flexible affections, the Sirens might sing in vain. But there is something within us, that befriends temptation: some combustible matter, which that fire soon takes, and will soon take that fire. If we were pure Crystal glasses, that would endure no poison, it were some security: but naturally Satan is not more ready to offer, than we to receive his infection. So that the Apostles *Cavete* is of use at every turn: As God hath set *Timete* upon the very porch of our house, and made it *The beginning of all our wisdom. Vis in timore securus esse? Securitatem time.* The only way to be secure in fear, is to fear security. So saint Paul helps them out with their *Si permanseritis*, by this advise; *Be not high minded, but fear.*

So then there is somewhat *intra nos, quod contra nos*: we may challenge others for misleading us; but *Every man is tempted, when he is drawn away of his own lust*: which is not any one appetite, but the fountain of all corrupt affections. And this remains in the most regenerate: *There is a law in our members, warring against the law of our mind.* How holy so ever we are: yet *Secundum repugnantia principia, repugnantia habemus studia.* Our own feet carry us to sin, and we love the journey. Our own affections seduce us, and we run into errors by our own wills. We are not only sold in Adam; there begun the mischief▪ but we have confirmed the sale; by further selling over ourselves unto vanity. By him we are sold to original sin: to actual and habitual sins, by ourselves. We, we have been our own undoers. *You have sold yourselves*; and your own immortal happiness. Immortality was sold in that first contract between man and sin. We talk of twenty years purchase: but what number of years was the price of immortality: It is our eternity: God hath another manner of Eternity in him, even an whole eternal day: an eternal forenoon, and an eternal afternoon too: for as he never shall have end, so he never had beginning. We have an eternal afternoon, in our immortality: for we shall no more see an end, than God hath seen a beginning. Millions of years, multiplied by millions, make not up a minute to this Eternity. And yet this we sold; we, to witness that the fault is in ourselves. And what did we sell it for? When that tormented worldling in Hell valued one drop of water at so high a rate; what would he have given for a river? How poor a clod of the Earth is a Manor? How poor an inch, a Shire? How poor a spanne, a Kingdom? How poor a pace, the whole Earth? And yet we have sold our bodies, and souls, and consciences, and Heaven, and Eternity, for a few grains of this dust.

Whom then can we blame for our *falling*? we have sold ourselves, and all our ability of goodness. Do you ask for what? Our first father sold us cheap: but we sell ourselves cheaper. Our selves, all ourselves: our bodies to lust and intemperance, our souls to pride and malice, our consciences to hypocrisy and unfaithfulness, and all this for nothing. For sin is but a privation, and privations are nothing, *What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death.* That we got by it, is but barrenness, shame, and death. Barrenness is a privation of fruit; shame a privation of innocence, and death a privation of life: For these privations we sell ourselves, and these privations are nothing, positively nothing. But hath not the covetous man gold and riches for his soul? would he sell his conscience for nothing, though he esteem it nothing worth? He may have gold, and want comfort: riches, without the use of them: as the miser's curse is, *Penuria in Penaria*; hunger in plenty: and what is hunger more than nothing, unless it be worse than nothing? The adulterer satisfies his filthy lust: he hath his pleasure; therefore he sells himself for

something. To night indeed sin may look like a purchase, like a treasure: but ask him tomorrow how he likes his bargain: then his awaked conscience will confess, that he hath sold himself for nothing: for weakness in his limbs, for darkness in his understanding, for emptiness in his purse, for absence of grace in his soul. Now weakness, darkness, emptiness and absence, are privations, and privations are nothing. All the name of substance that sin takes, is that it is a heavy and intolerable burden. *My iniquities are a burden too heavy for me.* All the treasure that is in it, is that *Treasure of wrath, against the day of wrath.* All the positive reality, that it is a vexation to the conscience. Now vexation doth but deprive us of peace, a burden of ease, and wrath of comfort: And this is a fearful privation, of the grace of God here, and of the face of God hereafter: a privation so much worse than nothing, as that they upon whom it falls, would fain be nothing, and cannot.

The conclusion is clear then, that this *falling away* is our own fault; and so much our fault, that we sell ourselves to that purpose. Rather than want sins, we are apt to tempt ourselves. He that frequently feels not some secret invasions upon his honesty, as when he is poor, to steal; when he is rich, to be idle; when he is full, to wantonnize; when he is in authority, to be proud; is nearer an Angel than a Man. Nay, how often do we save Satan the labor, and become our own tempters? Concupiscence is in some a flash, in others a flame • in the former it is soon gone, in the other it burns long: but what man is quite without this fire? This same flesh and blood is a giddy guide: as when the Serpents tail would needs lead the body, there followed mad courses, and desperate precipices. Passions, like *Acta•us* dogs, when they are once blooded, will devour their own Master. Our affections will be doing, set them on what work you will. Like horses, whether you put them to your perfumed coaches, or to the noisome soil-carts, they will draw. Hence it comes, that lust in the desire and thought, (contemplative uncleanness) is often more punished than lust in the act: because to the latter we are tempted partly by others, to the former, we wholly tempt ourselves: And he that willfully but wounds a man, is more punishable than he that kills him against his will. The Drunkard hunts after the wine: temptation needs not stand like a Tavern-bush in his way, for he invites himself. The *Adulterer waits for the •y-light*: the Harlot needs not to attract him with her wanton looks or language: *Ipsa se allicit.* The *Movere* to f••i• within us: Satan's *Promovere* is but a working upon us. In a manner, we are Devils to our own hearts: we push ourselves down, and are the main occasion of our own *falling*. What a mockery is it to pray, *Lead us not into temptation*; when as we in the mean while seek temptation? *Age quod postulas.* Then shall we find, that though *Tentat diabolus, sustentat Dominus*: for Satan's temptation we shall have, God's sustentation: yea Lord, *Deliver us from evil, for thine is the kingdom, the power, and the glory, forever and ever. Amen.*

4. If God suffer some to *fall* that have stood, yet this is no impeachment to his Justice: because he leaves none without means of standing, or hope of rising. In the Text it is granted, that there is *knowledge* in general, and *fore-knowledge* of these things in particular, in them: therefore they may stand: there be Seducers forewarned of, and a *leading away* by them is not denied to be impossible: and a *Cavete* is given them for that purpose: therefore they may *fall*: yet being down; their fall is not pronounced desperate; therefore they may rise

again. This Conclusion hath two branches: the former vindicates God from Injustice, if we do *fall*: the other saves us from despair though we are *fallen*.

1. That *Peccatum* should be *causa peccati*: for sin is no Eunuch: it can and will beget children, and that in the own likeness: Or that *Peccatum* should be *Poena peccati*, as the brood of the Viper kill their Damme, or as *Senacharib* was slain by the issue of his own loins: who can complain of either? Whether God doth deliver us over to punishments for sins; that when the measure of our sin is full, He shall empty the measure of his Judgments upon us: Or to sins for punishments; making future iniquities the scourges of former; there is no Injustice in it. If he shall leave any particular soul that hath left him: or withdraw his Spirit from a whole Church, that hath withdrawn her self from his Truth: this is not done out of any tyrannical willfulness, but out of a punishing Justice: not for for his pleasure, but our deserts. He is not bound to stick unto them that forsake Him. If He opens his bosom when we come to Him, and holds us there so long as we will tarry with Him; it is his Mercy: But when we will fly from his arms, if He lets us go, is it not his Justice? They mis-judge the liberty of our infinite Creator, that imagine Him any ways bound to his Creature. We are obliged to Him, not He to us: we not to offend Him, not He to defend us.

If they will go unto captivity, let them go: yea, if they will needs go, He will send them, and give them up into the hands of their enemies, and deliver them over to punishment for sin, or to sin for punishment. If He takes the sin which He finds within us, and makes it his executioner upon us; so that future sins become the plague of former; still He is just. It is no easy smart we feel, when God lasheth us with punishment for our errors: but to punish one error with another; *Peccatum grande, Peccato grandiore*; O this is a sore revenge. *David* had his choice of three Roddes; War, Famine, Pestilence: either of them could scourge him thoroughly, and fetch blood of his soul: but if all three had been inflicted on him together, they had not been so heavy, as when God gave him over into his own hands, and suffered the sin in his own bosom to become his master. Lust now hath the regiment of *David*, and that sends him to Adultery, Adultery prompts him to Murder, Murder must be secreted by Hypocrisy, and that produceth Impenitency and a senselessness in sin. After he had *fallen* one story, into Uncleanness, he stays not there, but *falls* another story, into Homicide: and from that to another, Dissimulation: till at last he *falls* to the very bottom, Security and benumbedness of soul; and lower he could not *fall*. Being there, he had cause to lift up his voice, with *De profundis clamavi*. Now all these were his own sins: God had no hand in the doing of them. The Adultery was his; he polluted the marriage bed: the Murder was his; he flew *Uriah* with the sword: Though *Uriah* fell by the sword of the children of *Ammon*, yet says *Nathan*, *Thou hast slain him*. The Blasphemy was his: it came out of the mouth of the uncircumcised, even of the Lord's enemies; yet because he *gave the occasion*, it was his Blasphemy. The obduratenesse and persisting a whole year without remorse, was his sin: all his: *I acknowledge my transgressions*. God had no hand in the doing of them, but God will have a hand in the disposing of them. With an idle wantonness he began: God took his Adultery, and made it his Bailiff to attach *David* for his idleness: and then He took his Murder, and made it his Bailiff to attach *David* for his Adultery: and then He took the Gentiles Blasphemy, and made it his Bailiff to attach *David* for his Murder: and then He took his long deadness of

heart and made it his Bailiff to attach *David* for that Blasphemy: So here was a generation of sins, a race of iniquities; one begetting another, and the last worse than the former.

Beware therefore: for if you be once *led away*, who knows where you shall stop? Error begets error: and if we once languish or bate of *our own steadfastness*, still we *fall* lower: and the less hold we have of God, the more hold Satan hath of us. *Let us fall into the hands of God*, says that straitened King, *for his mercies are great*: and not into the hand of man. Between God and man there may be some kind of comparison: But would any sinner say, Let me fall into the hands of the Devil, and not of man? Rather into more sins, than some punishments? It was a most fearful imprecation upon God's enemies: *Add iniquity unto their iniquity*: that was woeful: But, *Let them not come into thy righteousness*, into which they can never come, unless they first come into repentance; this is the fatal doom. Among all the phials of wrath, there is none more tetricall and deadly; when men shall be suffered to add sin unto sin, that *Finis unius mali sit gradus alterius*; and never offer to repent of their past sins, till they are past repentance. This is that reprobate sense, to mistake miseries for mercies, sins for comforts. So many think to assuage the anguish of one sin, by doing another: which is a remedy far worse than the disease.

Prodigality is a gallant sin: but the Prodigal cannot but see that his patrimony wastes: how then shall he maintain his riot? Why, it is but coupling another sin with it; oppression of his Tenants, extortion of sines, and taking of forfeitures; and all shall be well. All well? So the Devil thinks it, but so he shall not find it. If the horror of whoredom and prodigious uncleanness have caused in others a dejection of spirit; how should they remedy this? How? Strait, there is a factor of hell present, that cries; Come, you are melancholy, let us to the Tavern: he can cure all your sadness with a charm of wine. How could the common Strumpet ever sleep, without this incantation of strong drink? Her affrighted conscience would be a worse fury within her, than the severest Marshall could be about her; but that the incessant noise of sin will not let it be heard. The covetous mucke-worm could never digest his legal pillage; but that the hope of the next advantage adjourns the anguish of the former. These sinners take all such carnal satisfactions for medicines: but God sends them for plagues: O madness, *to call great plagues peace!* To smother sin from the eye of the world, or to shadow it from the eye of our own conscience, by interposing more sins, is a physic prescribed by the devil. Repentance is appointed by God, the only physic for sin; a remorse for the evil we have done: not the adding of more evil to it. As the drunkard is sick in the morning, till he hath qualified the old heat with a new. To cure sin with sin, is but to heal an ulcer by deading the flesh: which indeed doth not make us whole, but insensible of pain. Repentance be our physic: this if we take, we may be cured: this if we continue, we shall be saved.

2. As this clears God, so the other branch of the conclusion comforts us. If we have fallen, let us not conclude upon ourselves that we shall never rise again: for God doth not say so: Not in this Text, not in this Epistle, not in the whole Bible. Far be it from us, to impose upon ourselves a necessity of perishing. There may be a falling off on our part: and there may be a withdrawing of grace on God's part: yet he hath still reserved to himself the power of restitution, in both parts. There be many terms of union between God and us, none of

separation, that disioynes us from God, that I ever read of: Of eternal separation none, I am sure, in the Scriptures. *Your iniquities have separated between you and your God:* this is the nearest to it. And yet that was particularly spoken to the revolting Jews, not indefinitely to all sinners: And it was a commination, that if they persisted in sin, so it would be; rather than a conclusion that so it was: Or it was a Caution, that it might not be so; rather than a commination, that it should be so: Or: it was a complaint, that they had done enough on their part to make it so; rather than a decree on God's part, that it should be so indeed. Or take it in the most strict and literal sense, yet it was not a determination without a condition. Though they were now divided, they might be united: though their sins had put them as-under, yet their repentance might bring them together again.

He is called our *Father*, and *full of pity*: what will not a father do, and suffer, to reclaim his son, before he leave him to his own desperate ways? It must be a prodigious offense, that can separate a son from the love of his father. He is compared to a mother: *Can a mother forget her child?* was God's question to *Zion*. He stays not her answer, nor assures himself of any good answer from her; but adds to it: *Yea, a mother may forget her child, yet I will not forget thee.* Can God do it? Did God ever do it? Did he ever cast off without possibility of re-accepting? When? Where? Whom? We neither can show the time, nor the place, nor the persons; to whom God gave such a peremptory repulse, saying, you shall never repent, but you shall perish. That of the Prophet is most comfortable: *I will betroth thee unto me forever.* The husband and wife are *una caro*, one flesh: Christ and our soul, by this marriage, *unas spiritus*, one spirit. The words of the Contract are, *Sponsabo te mihi in aeternum.* There can be no divorce imagined, where there is no marriage: and if there be a marriage with God, there can be no divorce, neither: for *Sponsat in aeternum*, Therefore as often as our hearts, upon the doleful consideration of our sins, be afraid of a divorce from our God; let us cheare them up with the comfort of a marriage with our God. So *Ambrose* sweetly and saftely: *Audisti repudium? Crede conjugium.* Did God ever take in a favourite, and afterwards utterly reject him? The Crow went out of the Ark, and came no more: the Dove went, and came again, and came with an olive branch. God may absent himself, on purpose that he might be sought: but he comes again, and that with an olive branch of peace. The Jews did indeed put away their wives; not only for the wives fault, but for the husbands frowardness: But we have too good experience of our God's love and patience, ever to charge him with that: we must deny him first, for *he cannot deny himself.*

To follow this comfortable metaphor of our marriage to God, and to take away all mistrust of a separation: Let us consider for what causes the Jews might put away their wives, and by that precedent examine whether God (our Husband) hath so threatened to put away us. And because in the place where divorce is permitted, those essential circumstances are not set down, which were required in those bills of divorce, and without which they were void: give me leave to borrow so much exemplification from a great light in our Church, as he hath collected for the clearing of this point.

1. This bill of divorce might not be written in private; not in the Husbands bed-chamber; but by a Scribe, a public Notary, or some such authorized officer. Where, ô disconsolate soul,

canst thou find such a bill sent thee from the hand of God? There is no looking for it in his Bed-chamber, in his unrevealed decrees, for they are kept private in heaven: but in his public Record▪ his Scriptures. Now these are books of Covenant, of Contract▪ not of Separation or divorce. In what place hath God said to thy sad soul, get thee gone, I will none of thee? If any clause in that sacred Instrument seems to trouble thee, do not follow the mis-interpretation of thine own brain, but consult the Dispensers of those holy Mysteries: from them thou shalt find comfort.

2. The wife, how guilty soever in her own conscience, might not take herself to be put away, except the husband had expressly given her a bill of divorce. Hath thy Husband, thy God done so to thee? Hath he anywhere set down the peremptory sentence of thy condemnation?*As I live, saith the Lord, I would not the death of a sinner, nor the falling away of any soul. If of none, why of thine? He would have all men to be saved:* If all, does he except thee?

3. Those bills of divorce were to be testified by witness, and these beyond exception. If thou imagine a bill of reprobation against thee, what witnesses be there to it? Here thou mayst bring in against thyself, the melancholy of a distempered brain, the uncomfortable sadness of a sullen heart, the dejection of a jealous spirit, the distrust of mercy, and diffidence in the promises of the Gospel: But are these witnesses to be heard against God? Yea, against thyself? They have not *sanam mentem*; their testimony is nothing worth. O but my conscience is a thousand witnesses. It is, that thou hast committed a thousand sins: it is, that thou hast received a thousand blessings. But that there is an eternal decree of reprobation against thee, thy conscience (mis-informed) can be no witness: for thou wast not called to the making of those decrees. God calls heaven and earth to witness, that he hath offered thee thy choice of life or death: but that he hath thrust death upon thee, in heaven or earth there is no witness.

4. Those bills of divorce were to be authentically sealed: but canst thou show any such bill of everlasting separation from God, with his seal to it? He hath given us two fair and broad seals of his mercy, in both the Sacraments: Seals in white, and Seals in red wax: Of white, in the participation of the candor and innocence of his Son, in our Baptism: Of red, in the participation of his Body and Blood, in the holy Supper. But for any seal of reprobation, or of irrevocable divorce from God, thou canst show none: there is none. If thou pretend such a one, because thou hast fallen into sin; know that it is but a counterfeit deed, an instrument of Satan's forging: there is neither God's hand nor seal to it. O but I am plagued more than other men? What of that? Is this a seal of God's anger? It was not to be a seal of God's favor.*Whom the Lord loveth, he chasteneth.* For spiritual defects; there may be a scruple in thy Conscience, a perplexity in thy resolution, a darkness in thy understanding; yet who dares call all this, a seal of God's utter dereliction? For temporal sufferings, not a sudden death, not a shameful death, not a stupid death, not a raging death; must be to thyself by the way, or to those that see thine end, an evidence or seal of reprobation, or of final *falling* from God. That God, who hath unsearchable ways to his unsearchable ends, both bless us from all these in ourselves; and from making any of these, when they fall upon others, seals and tokens of his everlasting wrath.

5. The names of the parties must be set down, and of both the parties parents, and that to the third generation. Is there any such thing in our feigned bill? We may conceive three descents on our husbands side, in the blessed Trinity: First God the Father, then God the Son begotten of the Father; and then God the holy Ghost proceeding from the Son and the Father. The holy Spirit we know to be the God of our consolation: the Son, to be the God of our Redemption: the Father to be the God of our Creation: but can we find a God of Separation, a God of rejection among all these? We may conceive three descents on our own side: first as we are the children of dust, of nothing: next, as we are the children of *Adam*, reducible to nothing: last, as we are the Children of God in Christ, in whom we are all things. God hath married us in all these estates. First in the house of dust, where he made us good: then in the house of ruin, where he found us lost: and last in the house of peace and grace, where he redeemeth us in Christ. He did not put us from him in our creation, nor utterly reject us in our prevarication: and now in the house of our restitution, in the Church, in the Body of his Son, will he divorce us there? Who can suspect it?

6. Lastly, if the Bill were interlin'd, or blotted, or dropt upon, it was void. Pretend any place of Scripture that may seem to condemn thee; and know that that place is interlin'd; interlin'd by the Spirit of God, with conditions, limitations, provisions and exceptions, *If thou repent, if thou return*: that interlining cancels the Bill. Look well, and thou shalt find it blotted and dropt upon: the venom of the Setpent is dropt upon it: the worm-wood of thy desperation is dropt upon it: the gall of thy melancholy is dropt upon it: and this voids the bill. And if thy moody and clouded eyes cannot discern these drops; do thou drop upon it thyself. Droppe upon it the tears of true contrition and repentance: that shall void the bill. Droppe upon it the blood of thy Savior; that shall destroy the bill. Through that blood look upon the bill, and thou shalt see that it was nailed to the Cross, when he was nailed; and torn, when his body was torn: and that hath quite cancelled the bill. Now *Vbi libellus? Where is the bill of your divorcement?* There is none such: never imagine it, for God hath not made it. There is a Book of his Covenant with us in *Jesus Christ*: to that let us adhere faithfully, and we shall never *fall away* from his mercy.

5. Men called into the truth, may yet fall far *from their own steadfastness*: that is, from that measure of stability which for the present they have: Yet not totally, so as to have no firmness at all, to lose even the very foundation and principles of truth, or to suffer an utter eradication of grace: Or if they fall so fearfully, yet this lapse may not be final: the grace of God is not debarred them, nor the gate of mercy shut against them, nor is the sentence of irrevocable damnation passed upon them. *Falling* must needs include a mutation of state and place: he is not *fallen*, that is not removed from off the place, or down from the station which he had, and wherein he stood. A man may slip, or stumble, or stoop low: but if he *fall*, his footing was lost, his hold-fast gone. He is not *Vbi erat* nor *Vti erat*: neither *Statu*, nor *Gradu*, the same that he was before. There is a consummation, when holiness is crowned with reward in the end: and there is a continuation, which holds out to the end: and there may be an interruption; either by the *seducing* of others, or *falling away* of ourselves, in the Text: which yet is not quite secluded from mercy, nor deprived of hope: For after one, moe, many falls, there may be as many recoveries by grace. *Multi dantur ad gratiam recessus*: He that

falleth today, may rise again tomorrow, hold out to the end, receive the reward of righteousness, and be crowned with immortal glory. In this great question, which at this present so exerciseth the studies of the Christian world; whether a man may fall from grace; or if he do fall, whether totally and not finally, or finally and totally, or neither; it were a dangerous boldness for me to determine. *Non est nostrae parvitas dicere*: humble Doves, must not presume to see so far as Eagles. That which I purpose to deliver concerning this argument, shall be short, profitable, and comfortable: and all this by way of application and use, in three words: *Cavete, Sperate, Confidite*; of Caution, Hope, Confidence.

1. *Cavete, Beware*: that is our Apostles rule here; so he teacheth me: it is my rule; so I desire to teach you: and let it be your rule, so to guide your own hearts. There be four degrees that incline and dispose us to *falling*; as it were four stairs ere we come to the bottom: *Haesitatio, Remissio, Retrospectio, and Alienatio cordis*: this *Cavete* is to be set on the forehead of them all. First, *Haesitatio*, a wavering; when we begin to doubt, and to question that truth, which we have so long embraced: This is the first step of *falling from our own steadfastness*. Unbeleefe is the bane of constancy and perseverance: of constancy in the purpose of our mind, of perseverance, in the tenor of our life. When we once come to dally with God's Word, and to regard it by halves, we are in the way to despise it, or not to regard it at all. *Let him that standeth, take heed lest he fall*: If the Devil can but once get us to stand still, he conceives hope of our falling. His salvation, is like the theefes; stand and deliver: no sooner stand at a stay in goodness, but presently deliver your innocence. Secondly, *Remissio*, a fainting; when we grow weary of the walk of righteousness. Fainting is the next step to forsaking: they that keep not their old pace, have a mind to tire. *Cavete, beware* of both these; *Ne sistas*, that thou stand not to demure: *Ne deficias*, that thou languish not in the way. Thirdly, *Retrospectio*, a looking back: so *Lots* wife lost herself. Her charge was, *Look not back, lest thou die*: she would look back, to die for it. *Be not weary of well doing*: It is ill to buy the ease of our body, with the hazard of our soul: but worse to look back; for that is as much as to say, we have left our heart behind. The first thing that a recreant soldier forsakes, is his courage: and the last thing that forsakes him, is his heels. He that hath but his eye set a running from the spiritual wars, means that his soul and body shall follow after. Fourthly, *Alienatio cordis*, an estranging of the heart; that is the lower stair: when we come to be glutted with godliness, to loath *Manna*, and to be weary of our obedienne. So *Lots* wife was weary of shifting so often; and removing from *Vr* to *Haran*, from *Haran* to *Canaan*, from *Canaan* to *Egypt*, from thence to *Canaan* again, then to *Sodom*, and now to *Zoar*: she takes the conceit of more troubles ensuing still: and therefore even resolves to prefer *Sodom* and her pleasures, before *Zoar* and the desolate mountains.

Cavete, beware of these dangerous precipices. First, let us think that it is the Devils suggestion; you need not make so much haste: you shall come thither time enough: Heaven will not run away. Secondly, that we forfeit all the fruit of our former well continued course, by a relapse: we have done all in vain. Nay, we have not only lost our own labor; but have caused Christ to loose his labor too; so that all his sorrows and sufferings are in vain, to us. Thirdly, let us think on the folly, *Of beginning in the Spirit, and ending in the flesh*: of laying a precious foundation of our house, and then finishing it with a covering of thatch. *If the righteous man turn, all his righteousness shall be forgotten*. Would it not grieve us, by the error of

one hour, to make void the perseverance of many years? Fourthly, Let us think on the disgrace, the scandal, the infamy of this recidivation: the disgrace to ourselves, whiles we live: the scandal to others, when we are dead: and the infamy of our names to be enrolled in the Catalogue of *The revolvers from the faith*. Fifthly, Let us think on the difficulty to be reclaimed: when the residence of *onewicked spirit* is filled up with *seven worse*. Sixthly, Let us think on God's exemplary judgments upon the relapsed: how *Lots* wife in the act of her looking back was turned into a pillar of salt. We desire to repent ere we die, she was taken away in the very article of her sin. We desire to die with respite, and from sudden death we pray God to deliver us: hers was sudden: she looked backward, and never looked forward more: it was her last look. *We would die the common death of mankind, and be visited after the visitation of other men*. Hers was a strange kind of death. Being dead, our wish is to be buried: she remained above ground, the spectacle of God's wrath to posterity. A reed she was, a pillar she is: she was melting water, she is congealed to salt. Seventhly, Consider, that not to continue, shall speed as ill as not to begin. *Non ingredienti*, and *Non progredientes*; not to enter the way, and not to keep the way, find but little difference at last. Not to come out of the state of sin, is to perish: and to relapse when we are come out, is to perish too. One and the same end is to the sinner without repentance, and to the righteous without perseverance. Eighthly, Yea lastly, revolting believers shall justify unbelieving sinners: their frosen iniquity shall condemn our melting piety. If they be obdurate in vice, shall not we be constant in virtue? *Cavete* therefore: you may fall, *beware* you do not: you may fall very far, God keep you from it.

2. *Sperate*: when we consider sin in the horrid fowlness of it, we have great cause of dejection: And to him that will not fall down on his knees in repentance, for *falling from his own steadfastness*, I dare promise no comfort: no hope of comfort: no more than I can promise fruits to that piece of ground, upon which no moisture falls. We have erred, and so are guilty of weakness: we have erred after knowledge, and so are guilty of wickedness: we have erred after the receipt of many mercies, and so are guilty of unthankfulness: we have erred against many stops and gracious withstandings of our sin, and so are guilty of willfulness. If all this cannot humble us, and break our hearts with remorse, no *Sperate*: Look not for that at my hands. I dare not, I cannot open the door, when God hath shut it: no more than I can or dare shut the door, when God hath opened it. *He that hath the key of David, openeth and no man shutteth, shutteth and no man openeth*. He hath opened the door of mercy to repentance, and who dare shut it with a *Discedite*? Against impenitency he hath barred it, and who can open it with a *Sperate*? But when on the other side, we consider the infinite mercy of our gracious God; how far our evil comes short of his goodness; how readily he answers to the voice of repentance, how willing he is to lift up those that be down, and that call upon him for help; how able he is to re-advance the dejected: then we proclaim to all them that would stand, and yet do fall; to them that are fallen, and would rise; that are *led away*, and would return; *Sperate*, be of good cheer. *God is faithful, and will not suffer you to be tempted above that you are able. I have loved you with an everlasting love. Whom he lov's, to the end he lov's. Though he fall, he shall not utterly he cast down: for the Lord upholdeth him with his hand. I will never leave thee, nor forsake thee*. Every sentence breaths into our fainting hearts a *Sperate*; sure comfort.

Though you may think in your sorrow, that you have quite left *God*: yet *God* in his purpose, hath not quite left you. But it is you say, a common complaint: *The Lord hath forsaken us. Thou hast cast off and abhorred. David* expostulates; *Why hast thou forsaken me?* Yet the Son of *David* came to this; *My God, my God, why hast thou forsaken me:* Yet consider: did *God* forsake either of them? He might be angry with *David* his servant, for his grievous sins: more angry with *Christ* his Son, for the sins of all the world: And in their present sense, that anger might work in them an apprehension of his forsaking them: But he did not forsake them, nor will he forsake thee: thou mayest think so, but *God* will not do so. Who should occasion such a forsaking? It must be either *God*, or thyself: *Cedo tertium*: no devising of a third. *Satan* is an enemy, and *God* will not hear him: thou knowest him a liar, do not then believe him. *God* will not do it, he never forsakes first. If it be done, it must be thy fault: and if thou acknowledge that it is done for thy fault, it is not done: for that acknowledgement implies a free confession: that confession proceeds from a true repentance: repentance procures a pardon: and what is pardoned, is as if it never was committed.

3. *Confidite*: Let us trust in the Lord's strength, by which alone we may be kept from falling; and in the Lord's mercy, by which alone we may be raised up when we are fallen. So feeble are we without the supportation of grace, that there oftentimes appears very little difference between the righteous and unrighteous. Both are subject to, and the former more exercised with temptations. When a bad motion is suggested, the wicked receive it, and delight in it: and by your favor, so did *David* as well as *Saul*: and so do we all too often. The wicked give consent of will to it: so do the other, if grace but a little hide it self. They practice it: so sometimes do the righteous, if the Spirit restrain them not. The ungracious lie in sin: and so do the other, till *God* raise them. Where then is the difference? Surely, somewhat in the persons: the ungodly are carried into sin without resistance: the other are over-borne with violence, but not without resistance, *Malum quod nolo, facio*. But the main difference is in the mercy of *God*: if we escape temptation, it is his mercy: if we stand in temptation, it is his mercy: if our wills consent not, it is his mercy; if we consent and the act be hindered, it is his mercy: if we fall and rise again by repentance, all is his mercy. All our trust stands in his mercy, Not that thereby we should be encouraged to fall; for that were presumption: but being fallen, that thereby we should hope to rise again; and so be kept from desperation. We are nothing in ourselves; we have no way but to trust in *JESUS CHRIST*.

6. It is dangerous to fall at any time; but then worst, when we have stood some time in the truth. To have *steadfastness*, and not to hold it; after long standing, then to fall, is deadly. The nearer to heaven, the sorer bruise in falling down to the earth. For the *winter brooks*, if they dry: for the *summer fruits*, if they rotte: for the *morning clouds*, if they scatter: for the *shallow-rooted corn*, if that wither: for flitting and unstable professors, if they languish: the grief is the less, because there was little better hope of them.

But for men that have embraced the Truth, a long time defended it, suffered many injuries for the defense of it; digested the bitterness of many sorrows, when that shown them their sins; and sucked the sweetness of many comforts, when that assured them of forgiveness: that these men, after all this, should *fall from their own steadfastness*: *Proh dolor!* How can it be

thought on without tears? *Pharaoh* could seem religious when the fit took him: every great plague did put him into a fever, and then he was godly on the sudden. *O pray for me now*. But when the fit was over, *Pharaoh* was *Pharaoh* again; as profane as ever. Nine times he began to relent, and nine times again he hardened his heart. But he was never good, egg nor bird: his beginning was naught, his proceeding worse, and who could look for any better at his latter end? *Saul* kept himself well for two years, *Judas* for three years, and (as it is storied) *Nero* for five years: yet all fell into damnable wickedness: scarce three worse in the world.

But most lamentable is the memory of *Lots* wife: How long did she stand *steadfast*? By computation of time, from *Abraham's* going out of *Vr*, to the destruction of *Sodom*, it was thirty years; so long did she abide in the family of the faithful, full thirty years. She escaped the superstitions of Egypt, she was not defiled with the sins of *Sodom*: neither the famine of Canaan, nor the fullness of the cities of the plain, made her fall away: She endured much with *Abraham* and *Lot*, in their exile, in their travel, in all their afflictions. Yet she that escaped all these perils on the sea of this world, shipwrackes in the very Haven; at the entry of *Zoar*: where she should have saved her life, she willfully lost it. How should we tremble at these precedents? what a sensible impression should we take of our own weakness? Let the wicked be like goats; the elder they grow, the worse and more fulsome meat they are: and in their old age, not edible, not indurable. But that men should appear sheep all their days, and in their latter end turn to goats, from pillars in the Church, for their *steadfastness*; to reeds in the wilderness, for their *•evity*; is sad news to Heaven and Earth, to Angels and Men: and only welcome tidings to the fiends in Hell. *Beware* therefore, let us not verifie *Nebuchadnezzar's* dream, to be golden proselites, brazen professors, iron polititians, and then to end our old age in clay. Let not our souls turn to clay, before our bodies be turned into clay. But rather in this, let us be like Fame, which *vires acquirit eundo*; Or let our goodness be a river; which is small at the spring or beginning, but enlargeth it self, gathers in fresh watets, fills the channel, and at last empties it self into the Ocean of mercy.

7. Lastly, the summary use, the principal scope, the main antidote to prevent all this, is Perseverance to the end. When God had created the Light, it is added, *He saw that it was good*. When he had created and disposed the Heaven, the Earth, the Waters, *He saw that it was good*. When he had distinguished the lights of Heaven, *He saw that it was good*. When he had blessed the earth to bring forth Plants, Grass, Herbs, and made the Beasts and Cattle to feed upon it: *He saw that it was good*. When he had replenished the Air with Fowls, the Water with Fishes; *He saw that it was good*. He gave them all his approbation, and commended them everyone in the beginning; *Vidit quod bonum*: each in particular, all in general, *very good*. But when he came to man, and had made him for whom he made all the rest, he paused upon the matter, and never graced him with the least commendation in the beginning. What might be the reason? Saint *Ambrose* gives it, *Prius probandus, quàm laudandus*: he was first to be tried, and respectively to be commended. *In Christianis non laudantur initia, sed finis*. *I will keep thy statutes always, even unto the end*. We belong to Christ, *if we hold fast the confidence, and rejoicing of hope firm unto the end*. We are partakers of Christ, *if we hold the beginning of our confidence steadfast unto the end*. *Bee thou faithful unto the death, and I will give thee a crown of life*. *To him that keepeth my words unto the end, will I give the morning star*. This is the way to be safe while we

live, and to be saved when we die. We have many considerations and motives to spurr us on to perseverance.

1. Without this, all our service is a maimed sacrifice. If a sacrifice be offered to God, he likes it not, unless it come entire; *cum cauda*, with it's latter end. No defective oblation pleaseth: the lame and sick will be refused by the very Governor. It must have horn and hoof: and not want so much as a tail: for the tail-piece (by name) is disposed of in the sacred Rituals. To show that no holy course is accepted, if it be not closed up with a good end. The holy oil which was poured on Aaron's head, ran down to the skirts of his vestiment: *In extremis deficere*, if God do not find the unction of his grace in the conclusion of our life; if that be dried up in the skirts; we might as well have neither had garment nor oil at all. Perseverance is the sister of patience, the daughter of constancy, the mother of peace, the mistress of concord: *Nutrix ad virtutem, mediatrix ad premium. Muria virtutum*, saith Gregory: the pickle and preserver of virtues, without which they will putrefy. The Salt of the Covenant, without which the flesh of our sacrifice will take wind and corrupt.

2. *Vnstedfastnes* is an argument of unsoundnes: they that are not constant, never were sincere. *A friend loveth at all times*; forever: and he was never a true friend, that ceaseth to be so. He that truly loves Christ, never leaves him. *Ye are they which have continued with me in my temptations*: I, that's the trial: they love him indeed, that love him in his distress. It was a just complaint of that rebellious generation, that *their spirit was not steadfast with God; their heart was not right with him*. Though it be an argument *a Posteriore*, yet it holds: if we see men give over their loyalty to God at last, their hearts were never upright with him at the first. God takes up no room in the corporation of man, for his bedchamber, but the heart: He lies at the sign of the Heart. Therefore the voice of constancy is, *Paratum cor, my heart is ready*: If thou wilt make me a king, *paratum cor*: if I must continue a shepherd, still *paratum cor*. So Paul was *ready for honor, ready for disgrace*; for poverty or riches, for joy or sorrows, for life or death; for all *ready*. Such a Christian is well shod: he will hold out to the latter end.

3. It is a rule in the civil law: That is as good as nothing, which holdeth not. *Nihil dicitur factum, quamdiu aliquid superest ad agendum*. A Will unfinished, is no Will: a deed, unless it be signed, sealed, and delivered, is no deed. In the paying of money upon bond, the want of a shilling forfeits a hundred pounds. *Nisi totum soluitur, nihil solvitur: nec absolutus est debitor qui multa reddit, sed qui omnia*. They that wrought in the vineyard, must labor to the evening, before they have the reward: will any master think his servants days work done, when he goes to bed at noon? Is that house finished, which wants a roof? *Concedunt prima postremis*: the former part of our life yieldeth unto the latter, and the latter carries it quite away from the former. The sinner that repents, hath his wickedness blotted out: *in his present righteousness he shall live*: The righteous that relapseth shall not have his righteousness mentioned: *in his present sin he shall die. Secundum quod sumus, non quod fuimus*, we shall be judged. *Mary Magdalene* was a sinner at first, at last a Saint: so a Saint she shall be found in Judgment, not a sinner. *Herod* heard *John*; good was his beginning: *he did many things well*; better was his proceeding: but when he concluded with the murder of *John*, this marred all. His beginning is forgotten, his proceeding not thought on, but his conclusion was his

confusion; that sent him to hell. *Judas* shall not be judged as a Preacher, but as a traitor: not according to his Apostleship, wherein he lived: but according to his treachery, wherein he died. Our *first love* will do us no good, if we forsake it: nor our *beginning in the Spirit*, if we end in the flesh. As *Gregory* the great was said to be the first of the bad Bishops of Rome, and the last of the good ones: The first of the bad, because he brought in Innovations: and the last of the good, because there never came any so good after him. So our standing at a pause in religion, and weighing (with *Demas*) the truth of the Gospel in one balance, for which we are so troubled; with the peace of the world in the other balance, by which we may be so enriched, may be called the first of our bad actions, and the last of our good ones. The first of our bad; for he that shall but dare to bring Christ in competition with the world once, hath ingratly sinned: The last of our good: for to *try the spirits*, and by examination of the truth to confirm our own faith, may be a good work: but Christ so scorns to be put into the scales with the world, that he justly gives that man over to the world, which durst offer to rank it with Christ.

4. The end of everything is all in all. *Terminus ad quem dat appellationem*: The end for which a thing is ordained, denominates it. *Ante obitum nemo beatus*: die well, then blessed. *Blessed are the dead that die in the Lord*: they that die blessed, are sure to live blessed forever. Blasphemers and secure transgressors were so hedged in with prosperity, that *David* stood at a maze, wondering what the Lord meant to do with them: at last he was let into the *Sanctuary*, and suffered to behold, and *then he understood their end*; which was indeed sudden destruction. But *mark the righteous, and the end of that man is peace*. The children of this world seeing the righteous so encompassed with troubles; their eyes still wet, their whole life excercised with sufferings, give them for lost men, quite out of God's books: but mark their end: *Now they are numbered among the children of God, and their lot is among the Saints*: Loe now the wicked are of another mind. We say, All is well that ends well: so the main end of our whole life, should be to make a good end of our life. We may also say; That is ill which ends ill: he that dies a bad man, was never indeed a good one. In show there might be little difference: but the end distinguisheth all, as *St. Bernard* speaks of *Paul* and *Judas*. *Judas been coepit, sed male finivit: quamvis Paulus been finivit, male coepit*. The bulrush, in the fable, derided the vine, that it must endure such digging, and weeding, such pampination or pruning, and binding, and be vexed with such a deal of trouble, only to yield man a little good liquor: whereas the other without any molestation might enjoy it own happiness. Summer comes, the Sun scorches, yet still the vine flourishes shaded with leaves, and loden with fruits: but the moisture of the bulrush being spent, it hangs down the head, and droopes, and withers; and being trodden upon with beasts, confeeth that the end is all: in vain is it in the beginning to flourish, and in the end to perish.

5. Christ persevered for us: and shall not we persevere for Him? In Him? To Him? He was a Friend indeed; for *He loved to the last*. To the end, shall I say? Nay more; of his love there is no end. There was no beginning of his love, nor can there be an ending. He is not only *the Founder*, but *the Finisher* of our salvation. To signify this, He appeared to *Saint John*, *vestitus podêre*, in a long garment down to his lower end. He never rested, till He could triumph in his *Consummutum est*: till all was done, that was to be done, for the accomplishment of our

Redemption. Much He endured, and that much long, even to the last gasp. How strangely was that heavenly Vine pruned upon earth? His honor was pruned *cultro Ignominiae*: his peace, *cultro Inimicitiae*: his estate, *cultro Paupertatis*: his friends, *cultro Persecutionis*: and yet He held out, till his life was pruned *cultro Mortis*. Nor was this a common death: but *Tristius ipsa Morte genus mortis*. My soul is exceeding sorrowful, even unto death. Not his scourges, nor his Thorns, nor his nails, made Christ open his mouth; but the sorrow of his soul. Why then did He not give over? All that He was to endure that night and the day following, was presented to his mind, when He said, *My soul is heavy even unto death*. Why then did He not draw back? Why did He not follow *Peters* counsel; *Hoc tibi non fiat, this shall not be unto thee*? No, the love of our souls triumphed over the love of his own life: on He will go, and persevere He will, till his last drop of blood be spent on the Cross for us. Yea, what King ever went so willingly to be crowned, as He to be crucified? Who so gladly from execution, as He to it? What man was ever so desirous to save his life, as Christ was to lose it? Witness that speech; *I have a Baptism to be baptized with, and how am I pained till it be accomplished*? His mind was in pain, till his body and soul came to it. And to him that dissuaded Him from it, He used no other terms than to the Devil himself; *Avoid Satan*. So willingly went He to it, so unwillingly would He be kept from it. He went on foot when He was to preach and do good: but He rode for haste, when He was to suffer evil. His willingness was so great, that his blood would not stay the Executioners leisure, but did burst out into a Sweat, a strange Sweat, in his bitter Agony in the Garden.

All this He foresaw before He suffered: and whiles He did foresee, He suffered. This made his soul so heavy: it might arise from three Causes: *Ex objectorum gravitate*; never sorrow like his sorrow, for never sufferings like his sufferings. *Ex patientis susceptibilitate*: He was able (through that hypostatical union) to suffer all that God's Justice could inflict; all the punishments due to all the sins of all men. *Ex doloris simplicitate*; no relief, no ease, no comfort: He found never a *Reuben* to say, *Let us not kill him, for he is our brother*. There was no such clear apprehension of sin as in Him: He saw it in all the fowlenesse. No such perfect detestation of sin as in Him: He hated it with all extremeness: yet He must suffer for it: *The Lord laid on Him the iniquities of us all*. He foreknew all this: why did He not prevent it? Why did it not dishearten Him? He was safe enough; who could touch Him? He was at supper among his friends; why did He go into the Garden among his enemies, where the Traitor waited for Him? His Apprehenders fell backward with a word of his mouth: why then did He not leave them? When He had smarted with the scourges, why would He endure the Thorns? Losing so much blood with the Thorns, why would He yield to the nails? O Lord, how little sorrow makes us draw back, and slinke away from Thee? Yet no torments could procure Thee to forsake us? Thus did Christ persevere unto the death, that He might save us: and shall not we persevere all our life in our service to Him? He is *Alpha* and *Omega*: not only *Alpha*, for his happy beginning: but *Omega*, for his thrice happy ending. He never left us, till He had made it sure that God would never leave us. Now the highest act of Religion, is for the Christian to conform himself unto Christ. He never fell from us: we are basely unthankful, if ever we fall from Him.

6. God Himself is eternal, who expects our service. Now what hath levity and inconstancy to do with eternity? When doth God give overfeeding, and protecting, and blessing of us; that we should give over serving of Him? In youth? No, *Thou hast upholden me ever since I was borne*. In old age? No, *I am feeble and gray-headed; but thou art my comforter*. In my joy? No, *For thou makest my cup to overflow*. In my sorrow? No, *For in the multitude of the sorrows in my heart, thy comforts refresh my soul*. At any other time? No, *For thou wilt never leave me, nor forsake me*. Is there any time then for us us to forget Him in? In our jollity? No, *I will remember thee in my mirth*. In our sorrows? No, *In trouble we will visit thee, and pray when thy chastening is upon us*. In youth? No, then we must remember our Creator. In our old age? No, let Asa's example forewarn us of that. The Lord takes charge of us so long as we have any being: therefore so long as we have any being, let us look to the charge of the Lord. If God blesseth thee, O Christian, *in aeterno suo*: He looks that thou shouldest serve Him *in aeterno tuo*. His love lasts longer than our service: yet let our service last as long as our life: this is all we can do, and our gracious Maker asks no more.

7. The reward of our service is eternal; why should not our service be so? Why should not God require a long lasting obedience, for an everlasting recompense? Why not, holiness unto the end, for a blessing in the end, which shall be without end? *Gaudium in fine, sed gaudium sine fine*. Indeed it is base, merely to serve for the reward. That is *causa impulsiva*, not *causa constituens* or *efficiens*: for the good man would be good, were there no Heaven. The Heathens called virtue, *Bonum Theatrale*: as if a man would not be virtuous, if he had no spectators, to take notice of him. But it is false: for virtue will be as clear *in solitudine*, as *in Theatro*; though not so conspicuous: only it may grow more strong by the observation and applause of others, as an heat that is doubled by the reflection. Of two Horses, the one will go well without the spurr, the other will go better with the spurr: Shall we say of this latter, Tush the life of this Horse lies but in the spurr? No, for the spurr is no matter of impediment, but an ordinary instrument. So the reward, which is glory, and honor and eternal life, are but the spurs to righteousness and good works; which would often lagge and languish without them: and these are ever ready to attend upon goodness. So though we would run well without a reward, yet the consideration of this reward may make us amend our pace. The Lord and Giver of life did not refuse the proposed reward. *Who for the joy that was set before him, endured the Cross*. Though he were the fountain of joy, and had it infinitely in himself; yet the better to bear out his sorrowess in the way, he propounded to himself the joy in the end. I know that *verus amor non sumit vires de spe*; it loveth without hope of benefit: yet to quicken our love, which is so apt to faint, let us remember the reward. The foreheads of the righteous are marked with *Tau*: which (as *Omega* in the Greek) is the the last letter in the Hebrew Alphabet; and the sign of *Consummatum est*, among them. Now these Titles are inseparable to the reward. It is not only a life, but a *Life everlasting*: not only an Inheritance, but an *Inheritance incorruptible*: Not only a Kingdom, but a *Kingdom that cannot be shaken*: Not only a Crown, but a *Crown of Immortality*. These be the attributes that belong to the reward; and must not the like belong to the service? *Aeternitatis Imago Perseverantia*. All that we can do, is to serve God whiles we live: and all that we can wish, is to reign with God when we die. O then let us fixe our eyes on the prize, and gather up our feet to the race, and still *tendere in*

anteriora: forgetting the things behind, and pressing toward the mark, for the price of the high calling of God in Christ Jesus.

8. As Perseverance is the Queen of all virtues, *Quia ea sola coronatur*. so it is also, *Quia Satanas ei soli insidiatur*: the devil is ever fighting against the latter end. As the king of Syria charged his captains, *to fight neither with small nor great, save only with the king of Israel*: So the Prince of darkness commands his commanders, the leaders of his troupes, and those that stand at the head of his companies, his master-temptations; not to fight against any virtue, small or great, but only against Perseverance in goodness: *Quam solam novit coronari*, upon whose head he knows the Crown must fall. He bestirs himself; not only because *he knows his own time to be short*, but because he perceives our time to be short. Therefore he redoubles his forces, as if he still meant to make the last conflict the sorest: resolving to set all at that stake, and either now to win, or to sit down with loss and despair. The most fiery dart in his quiver, he reserveth to our death bed: if we can quench that, the enemy is hopeless. Good cause have we then to make much of Perseverance, which the devil would so fain get from us. Eternal life is not given to all, for then we would all presume: nor to none, for then we would all despair: but *vincenti dabitur*, it is given *to him that overcometh*. Fight therefore to the last minute: the eye of thy Savior is upon thee; if thou faint, to cheare thee; if thou fight, to second thee; if thou conquer, to crown thee. So that no combat, no conquest: no conquest, no triumph. Continuance is the crown of all other graces, and heaven shall be the crown of continuance.

9. The wicked are constant in their sins: why are not we so in holiness? They labor hard for that which shall confound them, and shall we think any pains too much for that which shall save us? They will not be persuaded to break off their sins by repentance: and shall we be tempted to break off our repentance by sin? If they will know no period of their rebellion, till they sink down into hell: for shame let us know no date of our obedience, till we come up into heaven. Wickedness, like the sea, hath bounds: God by his blessed providence, hath limited the raging waves of them both: but goodness knows no limitation. They cannot be so evil as they would, we have liberty to be so good as we can. The children of grace, and the children of disobedience, have their several races: they set out together: heaven is the gaole of the former, hell of the other: indeed the wicked may sooner and more easily get to their Journeys end; for *facilis descensus*: it is but tumbling down the hill: yet though we cannot be in heaven so soon as they are in hell, we may be as sure of the joys of the one, as they are of the pains of the other, if we hold on our journey. Though our salvation be with more difficulty wrought up, than their perdition; yet grace, time, and diligence may work it up in due season. You find none of them hankering in the ways of sin: the drunkard will hold out till he have lost his eyes: the incontinent, till he hath wasted his loins: the contentious, till he hath beggared his purse. *Quis pudor, quod infaelix populus Dei non tantam habent perseverantiam in bono, quantam mali in malo?* If ever they turn from sin, it is God's especial grace that gives them repentance: but when we fall from our *steadfastness*, it is through the defect of our own perseverance. The Lord make the former good, and the other better unto the end!

10. Lastly, it is Perseverance alone that carrieth away the crown. *Finis, non pugna, coronat.* Patience and perseverance are fellow-laborers in God's harvest: they work together, they sweat together: they suffer together: and if either of them be compelled to bear the heavier lode, it is Patience: yet though Patience endure the burden, Perseverance goes away with the blessing. *The Lord blessed the latter end of Job:* yet he was blessed very well in the beginning: For he had *seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she asses:* and for the heirs of all this substance, *seven sons and three daughters.* But his extraordinary blessing came at the last, when all his temptations were past: in the latter end of his book, and the latter end of his patience: *God blessed the latter end of Job.* The main matter is not *In quo medio, sed in quibus extremis.* Men are either cursed or blessed, not as they suffer in the middle, but as they speed in the end. *Job* might have some blessings in the beginning, sure he had many troubles in the midst, but his end made amends for all: *God blessed the latter end of Job.* Christianity is compared to a race: now in a race, all that run, win not: *only one receiveth the price.* He gets the garland, that first gets the gaole. But in this spiritual race it is otherwise: Not he that cometh first, but everyone that holds out to the last, is crowned. *Non qui primus venerit, sed qui cunque pervenerit.* I deny not, but we must also make hast and not only strive to out-run them that run with us, but even to out-run ourselves. Let this days pace mend yesterdayes, and to morrows exceed them both. Old age, in secular races, is the more unwieldy disposition: but in this, the more vigorous, as being near the end of the course, and almost having the prize in hand.

The Schoolmen make of this Perseverance, not any one particular virtue, but *Conditionem annexam cuilibet virtuti,* a condition implied in every virtue. I is *Dei donum, quo coetera servantur dona:* God's rare and especial gift; the maintainer and preserver of all his other gifts. Without this, faith would languish into diffidence, hope give over her expectation, patience sink under her burden, and charity be weary of well-doing. Perseverance to virtue, is like the lungs to the heart; which keeps it in breath, and encourageth it to the end of the race. *He that endureth unto the end, shall be saved:* and he that doth not, shall lose all that he hath done. Comming but a foot short, may make a man miss the prize, and lose the wager he ran for. As in travel to a city, he loseth all his pains in the way, that gets not to his journeys end. True it is, that *every good and perfect gift is from above, and cometh down from the Father of lights.* The virtues that adorn a Christian soul, do everyone of them claim kindred of almighty God: *Et Deus est in vtroque parente:* they descend from him in the one, and the other line. Yet Perseverance is *vnica filia,* his only daughter and heir, which carries away all the Patrimony. *Cùm enim omnes virtutes currant in stadio, sola Perseverantia accipit bravium.* Patience, repentance, temperance, all run well: only Perseverance to the end gets the Cup; the cup of God's blessing: as *God blessed the latter end of Job.* Our blessed Savior once provided a Table on earth, for the people, who had *continued with him three days:* not because they heard him, and a little followed him; but *Quia perseverarunt, because they continued with him.* And he hath promised a Table in heaven; *Ye shall eat and drink at my table in my kingdom:* but to whom? Not to those that only heard him with some attention, and followed him with some admiration: but to them only *Qui permanserunt,* that continued with him. *Ye are they which have continued with me in my temptations.* To teach us, that both these Tables, the blessings of earth, and the

blessings of heaven too, are provided only for them, which persevere in their righteousness unto the end.

All those graces which the holy Ghost hath wrought in us, must be cherished and continued to the latter end; for of those the Lord only blesseth the latter end. Patience is an excellent grace, but without Perseverance it would often be to seek: as when an unwonted blow comes, the Fencer is put from his ward. Repentance is a happy and necessary grace, yet without Perseverance it would be dashed out of countenance, and be jeered for a sullen melancholy: *Lacrymâ nihil citius arescit*: nothing dryes up faster than a tear: it seldom continues moist a whole day. Obedience it self would lose the reward by coming short, but for Perseverance: for no virtue can expect those eternal blessings, but that which holds out to the latter end. Nothing but Eternity can look to be rewarded with eternity. *Per nostrum aeternum consequimur Dei aeternum*. If we look for a happynesse that shall continue as long as God's being, we must continue in a holiness which shall last as long as our being; I mean our mortal being on earth. So that no grace can lay claim to that blessedness, which is in the eternity of God; but Perseverance to the end, which is the eternity of man. We would be happy upon earth, but especially we desire to be blessed in heaven: we cannot rise from the one to the other, but *Per scansum: Jacob's ladder* is our way. Let us begin at the foot, which is grace here below: and so get up to the top, which is glory there above. But still remembering the state and condition of that *Ladder*: there were Angels *descending*, and Angels *ascending*: but none sitting, none standing still. If we desire to have our faith blessed with vision, our hope changed into fruition, our repentance comforted with pardon, our charity crowned with glory, and all our service rewarded with eternal life; let us keep these graces in breath and motion, ever in the ascendent, climbing higher and higher, till they come to the top of Immortality. And as when rivers toward their end, approach near unto the sea, then the tide comes and meets them: So when the course of our piety draweth near to the end of our life, God comes and meets us; comforts us with a taste of heaven before our death, and gives us, after death, the everlasting possession of it through *Jesus Christ*.

We see (by this time) the manifold dangers, and manifest ruins, which follow upon the *falling away from our own steadfastness*: But *Quid ista proderit praenosse, si non contingat evadere?* Take therefore some short rules, to keep you constant in the way.

1. Begin with resolution: forecast the worst, and prepare for it. *Et aequissimum spera, & ad iniquissimum te para*. Son professors are but like those that go to sea upon pleasure: they purpose to sails no further, than they see the way clear before them: if the sea begin to work, or they to be sick, back again with all hast to the shore. But the right Christian is bound for heaven, as the merchant is for his Port: storms and tempests cannot affright them: on they go, through fair or fowl, till they arrive at the desire of their own hearts. Resolve to continue, or never begin.

2. Fortifie thy heart with sincerity: be that within, which thou wouldst appear without. *Nihil fictum, diuturnum*. A false gloss disgraceth the stuff. *Caduca sunt, quaecunque fucata sunt*. Counterfeit pearls will not hold their luster. If *our heart* be not *right*, we cannot be *steadfast*: theseed among stones will not prosper: hollow-hearted, and shallow-rooted, soon gone.

Whereas the firm plant *Sole ardent nutritur & virescit, non arescit*. As Jehu to Iehonadab, *Is thine heart right?* Then come up into my chariot: *Come up*; no descending, but all *ascending* and rising then. Some *have a form of godliness, but deny the power thereof*: all because they are not sound at the heart, A man is what he is, when he is tried: the times of peace show no difference: every man then thinks himself good, but knows not whether he be so or not. Persecution is the touchstone: then many of the forward slinke away; and they that made the least show of religion, stick closest to it. The outward profession of some is a blaze; the inward holiness of others a spark: persecution is the bellows, which blows the spark into a flame, the blaze into nothing; to the wonder of all men.

3. Keep a good conscience in all things, and thy *faith from shipwreck*. Conscience is the Bark, and Faith the commodity imbarqued: if the Bark miscarry, what shall become of the commodity? Sins against conscience make fowl breaches in this ship: Repentance indeed is the Calker, to stop the leaks: but it is better to prevent the making of a breach, than put it to the remedy of stopping. We deal with our conscience, as with our apparel: when we have got on a new suite, fresh and fair, we are very chary of abusing it: we take heed where we sit, what we touch, or against what we lean: but when it once grows a little old, soiled and sullied, we have no such regard of it: we little pass what we do with it, nor mind where we cast it, So the uxorious husband at the first Idolizeth his wife: no noise must disturb her, the cold wind must not blow upon her, the Sun must be shaded from her beauty, her feet must scarce touch the Earth; nothing must offend her: she commands all: her will is a law. The sinner that is suddenly turned zealous professor, is no less tender over his conscience: not a word must pass his lips, nor a thought be admitted into his heart, without her strict examination and approbation. But full soon doth that dotard grow sick of his wife, and this zealot grow weary of his conscience: their loves will languish, and if they do not fall into the other extreme, of abusing their wives; yet they could both be content to become widdowers. The new suite is brushed, and carefully looked to: the wife at first is tenderly regarded: and the conscience for a while is kept most pure. But ere long, the suite will grow old, the wife stale, and the conscience troublesome; and there is no more respect had of them: so little duration there is in extreemes.

4. Encourage thy heart to perseverance, by considering how short a time is set down for thy laboriousnesse. So we to God *Remember how short my time is*: So God returns it to us; yea O man, remember this thyself, and be not weary of thy pains. *Punctum est quod vivimus*: and what can be long in that, which is so short of it self? *Be faithful unto death*; no longer is required: it is a note of stint, as well as of extent, there. Not that our fidelity to Christ shall then cease, but then it shall be out of the danger of ceasing. Do but hold out to that day, and then thou art sure forever. It is but for a spurt, for a brunt, that we serve and suffer: and who would not for a short brunt or spurt endure any hardnesse, to live at hearts ease forever after? We would serve a hard and unkind master upon such terms: much more a Lord so kind and liberal, that came to serve for us, ere he required this service of us. It is not long, but light, which is exacted of us, in respect of that which is expected by us, and promised to us. *Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory*.

2 PET. 3.18.

But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ: To him be glory both now and forever. Amen.

THose things that God intended not for multiplication, were made perfect in their first being. Perfect in nature, there needed no completion: Perfect in number, there needed no addition: Perfect in order: there needed no mutation: Perfect in measure, there needed no augmentation: Perfect in degree, there needed no melioration. The stars do not propagate: one star does not beget another: therefore God in the Creation made as many stars, as he purposed there should be. The Angels do not multiply: one Angel cannot beget another: therefore at first they were made in an abundant number. Nor needs there any accession of goodness or happiness to their being, for they are perfectly good, absolutely happy, according to their condition. But for the things of this world, their blessing was a *Crescite*: and therefore their number was but small at the beginning, because they were made capable of a propagation. So mankind began with two, in the Creation: and the world was replenished by eight, in that restitution after the deluge. From those first two, how many millions have been and shall be derived? The Earth is full, Heaven shall be full, and it is to be feared that Hell will be full too; and all of persons sprung from their loins. *Bee fruitful and multiply, and replenish the earth.* This had been an infinite blessing, if *Adam* had stood in his innocence, and begot such as himself was *Statu primo*: but alas, he begot such as himself was *Statu lapsio*. The bitterness whereof he tasted in his first borne son *Cain*▪ who was a fratricide and a reprobate. It is worth our observation: the first man that died, went to Heaven: the first man that was borne went to Hell. Death is a punishment; yet though it seized on *Abel*, he was saved. Primogeniture was an honor; especially to be (though not the first man, yet) the first borne of mankind: *Cain* had this honor, and yet perished. *Adam* and *Eve* begat children in their own likeness; but they could not beget them in the likeness of God. They were created *in his image*, but *in his image* they could propagate none. By nature we increase our kind, but it must be by grace, if any of our kind be blessed.

Thus we still multiply, nor shall there be a cessation of this increase, till God puts a stop into the wheels of time, and sets a period to all things. But this is not the full extent of that *Crescite*: There is a vegetative life in the body, whereby it grows in stature: and there is a quickening Spirit in the soul, whereby it grows in goodness. The tree bears a seed, by which it may bring forth other trees of the kind; and yet withal, the same tree may *grow* in it self, both in respect of bulk, talnesse, and fruits. There is a *Crescere* in the one, and a *Multiplicare* in the other. If the body may *grow* in his capacity, why not the soul, in her capacity? The body may *grow* in quantity, till it become greater and taller: Why may not the soul *grow in grace* till it become holier; and *grow in knowledge*, till it become wiser, than it was before? The Stars are at their highest, the Angels are at their happiest: they cannot grow more bright or glorious. But men may *grow* from sinners to Saints, by repentance; and from Saints (as it were) to Angels, by holiness. We come not immediately from our mothers wombs so perfect men, nor immediately from the sacred Font so perfect Christians, but that we may admit a

time of *growing*. We have the parts, but not the degrees of perfection. He that was perfection it self, yet would yield to the course of nature, and order and regulate his life by the direction of that. *Jesus increased in wisdom and stature, and in favor with God and Men. In him dwelt the fullness of the Godhead bodily: He was the wisdom of God, and the only beloved of God: yet would he increase in all these, in wisdom, and stature, and favor with God and man. So must we Grow till we come to a perfect man, unto the measure of the stature of the fullness of Christ.*

But grow in grace, and in the knowledge, &c.] We read of two Trumpets which Moses was commanded to make of silver. So we have here two Trumpets: one sounding from Heaven to Earth, *Cressite in gratia, grow in grace*: the other resounding from the Earth to Heaven, *Christo sit gloria, to Jesus be glory*. The former soundeth forth a point of Theology; the latter, a point of Doxology. The sound from Heaven, is a point of Theology or Divinity, summoning us to an increase of *Grace*. The sound from Earth, is a point of Doxology, or thanksgiving: returning to *God praise and glory*. When *God* gave the Law, it was delivered with the sound of Trumpets: when he requires the Law, it shall be with the sound of Trumpets: *in tuba novissima*. In both the Angels are the Ministers: in both, the instruments are Trumpets. So after a metaphorical sense in the Gospel, both in respect of what comes from Christ, and what is returned to *Christ*; here is a Trumpet, and a Trumpet: The one for proclamation, the other for acclamation: the proclamation of *Grace*, the acclamation of *Glory*: *Grace* proffered by him, *Glory* ascribed to him. *I will take the cup of salvation, and praise the Name of the Lord*. So here is *Sumam calicem*, in the one: and *Laudabo nomen*, in the other.

In the sound of the former Trumpet, two things are remarkable. 1. The ground of the lesson; *the grace and knowledge of Jesus Christ*. 2. The descant upon it, and elongation of the note; *Grow in this grace and knowledge*. In the sound of the other Trumpet, there are three notes. 1. *Quid* what; *Glory*. 2. *Cui*, to whom: *to Christ Jesus*. 3. *Quamdiu*, how long: *now and forever*. There is a time when this Trumpet from Heaven shall cease: The Angelical Trumpet shall put an end to the Evangelical Trumpet. There can be no time of profering or receiving grace, when *time it self shall be no more*. No *growing*, then, for the harvest is come. No increasing then; for all they that are not full, shall be sent away empty. But the latter Trumpet shall sound always: *glory to God*, is the song of the Church militant, unto the end: and the song of the Church triumphant, after the end, without end. All the Saints and Angels shall sound this Trumpet, and sing this ditty *forever: Blessing, honor and glory, and power, be unto him that sitteth on the Throne, and unto the Lamb forever and ever*.

The Text begins as the World began, with a *Crescite*: and ends as the Bible ends, with an *Amen*. There is *Fiat* in either of them: that we may *grow in grace*; there needs God's *Fiat* to that: that we may set forth his *glory*; there is required our *Fiat* to this. This *Amen* is an echo, the answer to both these Trumpets, and hath relation to both the Corollaries. Christ wisheth *grace* to us, and we say *Amen* to this: we wish *glory* to Christ, and add again *Amen* to that. That his *grace* may be increased in us; *Amen* to that: That his *glory* may be advanced by us; *Amen* to that too. In regard of God's favor, and man's thankfulness; to them both, *Amen*. Thus the root of the tree is the *Grace* of God, and the top of the tree is the *Glory* of God. *Grace* in the foundation, *Glory* in the roof of the building. Blessing in the beginning, and blessing in the

end: It begins with God's blessing of us, it ends with our blessing of God; *who is blessed forever. Amen.*

In the sound that comes from heaven, which is an hortatory persuasion, there be two principal things to be observed. *Fundamentum*, and *Incrementum: Grace*, and *Growth. Radix arboris*, and *Accretio arboris*. No *growing* without a root, and no live root from which there is no *growing*. *Christ* is the Roote, *Grace* the sap, and *knowledge* the fruits: for so we shall find it to be, *Cognitio practica*; which consists merely in the production of good works. *Christ* is the Roote that supporteth us, *Grace* is the sap which he communicates to us, and *knowledge* or obedience is the fruit he expects from us. *Grace* hath the first room in the Text, and so it shall have in my discourse. Wherein two circumstances sum up all. 1. What it is. 2. Of what value it is.

1. What it is. The poets took *Grace pro venustate*: with them, beauty in the face, was a grace: comelynes in their carriage, a grace: handsomenes in wearing their garments, a grace: pleasantnes in their discourse, a grade: bravery in their actions, a grace: but by their leaves, it was but a Poetical grace. We have those that take *Grace* in a worse sense; even for that which is most ungracious; Sin: He that wantonly can court his mistress, is said to do it with a grace. He that justifies an untrueth, and bears it out with a smooth impudence, is said to come off with a grace. When a gallant mannageth a fowl quarrel, his abettors will not stick to say, that he carries it with a grace. Yea of the very desperate blasphemer, his parasites will not be ashamed to report, that he swears with a grace. But if this be a grace, certainly it is a diabolical grace; it came from hell. The poets grace owes much to nature and education: the sinners grace is indebted to the devil and corruption: The former may pass, the latter is intolerable. God forbid that we should *grow in such grace*.

Divine *Grace* is another thing: as it springs from a higher generation, so it is of a nobler disposition. As there be diverse acceptions of it in the Scripture, so infinite distinctions of it in the School. There is *Gratia increata*, the free love and favor of God, which is called 〈 in non-Latin alphabet 〉 : so to *Mary, Invenisti gratiam cum Deo: Thou hast found favor with God*. And *Gratia creata* or *Infusa*; which are the gifts of the first *Grace*, called 〈 in non-Latin alphabet 〉 : so every good gift, natural, moral, or spiritual, is *Grace*. Some would have 〈 in non-Latin alphabet 〉 to signify only saving *Grace*: and *Charismata*, such common *graces* as may be in the wicked. All *grace* is God's gift; nor will he give it to those that will not receive it. *Non est dare nisi Dei: non est accipere nisi hominis*. The grace of God is without our will, but it is not within us without our will. The Papists speak in the dialect of that harlot to *Solomon: Nec mihi, nec illi, sed dividatur*: Neither all to God, nor all to man, but let it be divided betwixt *grace* and free will. This is false and injurious to God: for all goodness is from *grace*. It is either *Gratia praeveniens*, that converteth: or *Gratia subsequens*, that confirmeth. So St. *Augustine: Gratia praevenit, ut velimus: Gratia subsequitur, ne frustra velimus*. The cause of God's *grace* to us, is merely in himself: the internal motive is his own free love: the external impulsive is the merit of Christ, The effects of it are either Eternal, in our election: or temporal, in our vocation, and sanctification. The gifts of *grace* are either common to all, or peculiar to the elect. There is *gratia Privativa*, that keeps us from evil: and *Positiva*, that plants us with good.

As for that of *Gratia operans*, and *cooperans*; it must be qualified; as that *Acta fit activa voluntas*, the will being first moved by *grace*, is not idle: or else it will cross that infallible position, *It is God that worketh in us both the will and the deed*. And for that old one, of *Gratia gratis data*, and *Gratia gratum faciens*; just exception might be taken against it: for when they speak of one kind of *grace* that is freely given, what do they but insinuate that there are other *graces* which are not freely given? But this is a distinction which hath so many gray hairs upon it, that I am loath to discredit it. Some, on the other side, are so young and abortive, that they would not be mentioned.

In a word, *Grace* is either taken actively, for that love and favor of God whereby we are accepted in *Jesus Christ*: or passively, for the several gifts wrought in us by the holy Spirit, and that improvement of our talents, whereby we bring forth acceptable fruits. The first *grace* is the cause, the other *graces* are the effects: the first is without us, the rest within us: the first is the original *grace* in God, the other are *graces* created and infused into us. In the former consists our Justification, our sanctification in the latter. Our *Rooting* is in the first, our *growth* in the other. When our faith waxeth stronger, our charity hotter, our patience meeker, our obedience more conscionable, our conscience more sincere; this is to *grow in grace*. And the more we grow in goodness, which is the latter *grace*, our Sanctification: the more assured we grow of the former, even the favor of God in Christ, which is our Justification. Still the more holy, the more happy. It is true that our Justification admits no latitude: we can be no more than just and righteous: but that *grace* is without us; no growing in that. But our Sanctification admits of degrees and measure, and is within us; so that we may grow in that. We cannot be more just today than we were yesterday, in respect of God: we may be more holy, in regard of ourselves. And if we be not more beloved than we were; yet we shall feel ourselves more beloved and blessed than we were. We are all equal, every believer of us, *in gratia remittente*; but not *in gratia inhaerente*: all equal in the *grace* that justifies us, not in the *grace* that sanctifies us: in this latter let us be growing. In the Old Testament we do not read of *grace*, but as it is taken for God's favor, or man's favor: never for an inherent habit. *The law given by Moses, but grace and truth came by Jesus Christ*.

Grow in grace;] that is in the improvement of the holy seed with in us, and brining forth the works of *grace*: then shall the first *grace*, which is the favor of God, enlarge his beams of mercy upon us. Thus our Apostle began his Epistle; *Grace and peace be multiplied unto you*: that was his appreciation: So he concludes here in the end; *Grow in grace*▪ this is his exhortation. *Peter* only joined *peace* with *grace*, in his salutation: *Paul* used also to put in *mercy*: *Grace, mercy, and peace from God our Father, and Jesus Christ our Lord*. We might look upon them; *Qualia, Quota, Quomodo*; What they are, how many, and how ranked. *Tria sunt omnia*: all good things are referred to these three heads: a Trinity of blessings, as it were from the Trinity of Persons. *Mercy* from God the Father, *Grace* from God the Son, and *Peace* from God the holy Ghost. Yet as *Grace* never comes alone; mercy and peace come with it: so it never comes hindmost; it hath always the first place. But you will say, *Mercy* is the cause of *grace*; why then is it placed after the effect? *S^t. Paul went a notiore ad ignotum*: for we had never known *mercy* but by *Grace*: as he that would go to sea, must take a river by the hand. *Mercy* in the remission of sins, *Grace* in the sanctification of life, *Peace* in the eternal blessedness of

heaven. But still *Grace* hath the priority of place: and indeed, under God, it is all in all: we have no good, we do no good, but we must thank *Grace* for it. Therefore in our common ejaculations, upon all occasions, when we hear others wish for diverse temporal things; we sum up all in this one vote; *God send us his grace*, we ask no more. And surely we need not: for all blessings wait upon *Grace*, as maids of honor upon the Queen: *Grace*, or nothing: *Grace*, and everything. This makes us equal to the Angels; and without this we are miserable and forlorn wretches, worse than beasts: *Praestat non nasci quàm sine gratia mori*: which is my transition to the next point.

2. Of what value it is. But alas, who can value it? What Gold can buy this Pearl? What Indies can purchase it, where it is not; or redeem it, when it is lost? What would not the reprobate Angels give, what would they not suffer, for one dram of *grace*? Though in their malice they hate it, yet for their case they would fain have it. We cannot better tell how to value it, than by way of comparison. Put it into the balance with temporal things, and that will help us a little to know the worth of it.

1. *Grace* comes from the best Fountain; the Mercy of God in Christ. You will say, all temporal things come from the same Fountain of goodness: *Every good gift is from above*. But though the Spring be the same, *Solomon* distinguisheth them in the stream or current: *Length of days is in her right hand, and in her left hand riches and honor*. Temporal things are *Dona sinistra*, the gifts of God's left hand: *Grace* is *Donum dextrae*; the gift of his right hand: this He gives to his chosen, as *Joseph laid his right hand upon the head of Ephraim*. Temporal things do not make the Possessor happy; *Grace* does: yea, they make his account greater; *Grace* makes it less.

2. *Grace* serves for the good of the noblest part of man, his soul: other things do but nourish or delight his mortal body. This moving coffin of the soul is but earth, and will crumble to earth: from that womb it proceeded, and to the same tomb it shall be gathered: dust to dust. But *sancta anima cælum est*, the gracious soul is a Heaven; *Habens pro Sole intellectum, pro firmamento Fidem, pro influentia charitatem, pro motu spem, pro Movenente Spiritum sanctum, pro astris exercitus virtutum*: having for a Sun understanding, for a firmament faith, for influence charity, for motion hope; the holy Ghost for our Mover, and an army of virtues instead of stars. Such is the honor of *Grace*.

3. Nothing but *Grace* can satisfy the soul. The proud Self-lover will have all his apparel sit in print; and though he be in pain, yet will he not complain that his shoe wrings him. The Worldling hath all things commodious about him; yet there is a little fury within that wrings him; a froward conscience that troubles him. Could he swallow the earth that swallows all; it might choke him, not satisfy him. But give him *Grace*, and then he goes away springing like *Joseph*, and singing like *David*; *The lines are fallen unto me in pleasant places, and I have a goodly heritage*.

4. Temporal things have no Charter of continuance: *Vel viventem deserunt, vel à moriente deseruntur*: they are sometimes gone from a man before he dyes, but they will never tarry with him longer than he lives. Yea, worse; for *Viventem si non abcundo relinquunt, manendo vexant*. They will either work his discontent in leaving him, or his vexation in staying with

him. Like a bad wife, that either will be gadding abroad, or scolding at home. Did you never see a Porter troubled with his burden, though all that he carried were his own? *The abundance of the rich will not suffer him to sleep. Quo major sonus, minor somnus*: the more noise, the less sleep. While they do tarry, *nihil quietis*, no tranquility: of their tarrying *nihil certitudinis*, there is no certainty. *At my first answer no man stood with me, but all forsook me.* As Saint Paul at his first answer, so we speed at our last answer; no temporal things will *stand with us, but all forsake us.* If we look on this hand for riches, they are gone: if on the other hand for pleasures, they are gone: if behind us, for friends; or before us, for honors; or under us for our lands and possessions; all gone. *Only Luke is with me*: only *Grace* is left us; nothing but *Grace* carries with us. *Grace* stands out for eternity, and nothing else.

For *Bona naturae*, some beasts exceed us: for *Bona fortunae*, many wicked men go beyond us: but we have *Bona Gratiae*; this makes us blessed, when the former are not, and the latter had better not be. What *Solomon* was among the Prophets, and *John* among the Apostles, such is *Grace* among the virtues; even the especially *Beloved* of God. *Solomon* had his dream, and *John* had his vision: wisdom rested in the bosom of *Solomon*, and *John* leaned on the bosom of Wisdom: *Grace* is now comforted with the Presence of God, and *Grace* shall be hereafter blessed with the Vision of God. Christ now dwells with her: even in the bosom of *Grace*: and she shall dwell with him, even in the bosom of glory. This is the beauty of the soul, the strength of the spirit, the peace of the mind, and comfort of the conscience. It makes the body a cabinet of immortal Treasure, clearth the eyes, fortifieth the hands, directs the feet, composeth the gesture: And when this body must fall to the grave, *Grace* covers it with comfortable dust, *unto the hope of a better resurrection*, and leaves it in a quiet sleep. At our dissolution, *Grace* is both our physic and our Physician: a cordial that never fails: it doth qualify the sorrows, mitigate the bitterness and pangs of death: it stamps the Devil underfoot: it throws all sins into the bottom of the sea; or buries them under Christ's Cross, without possibility of ever rising again to witness against us. It takes the soul out of her wearisome tabernacle, and delivers it as a precious charge into the hands of an Angel, and still keeps it inseparable company. The Angels bear it up unto Christ, and Christ presents it spotless to God the Father, where it remains blessed forever and ever.

Grow in Grace] There be divers means of acceleration, in plants and vegetables; wherein art is used to help nature: And for the procerity and stature of man's body, much is attributed to nourishment, something to the air, and not a little to education. But what is there that can make us *grow in Grace*? Surely nothing but *Grace*: the plantation, and the accretion is by the same hand. *Qui dat esse, dabit & crescere.* When God had made all living creatures, He breathed on them a *Crescite*: the former act gave them a being, the latter a blessing. One *fiat* was enough for both: to make the world when it was not, and to make it more numerous than it was; not *in generibus singulorum*, but *in singulis generum*: not in new kinds, but in new individuals. Yet the former is called a Creation, the other a Benediction. There was a *Bene* in both: in the making, for there all things were very good: in the blessing, for there they were so much the better by increasing their kind. Howsoever God foresaw the decay that would follow upon sin, and the death that would follow upon the decay: yet He gave this blessing of multiplication, before that either sin, decay or death were entered into the world. So that as

then out of the same mouth came both the *fiant*, and the *crescant*: so here from the same hand proceeds both the *Grace*, and the *Growth*. Both the *Esse*, and the *Melius esse*, know no other but one and the same Author.

The *Growth* of any plant is improved principally by three helps: the secularity of the ground wherein it grows: the kindly heat of the Sun, cheering it up with his influence: and the contribution of the clouds towards it, with their dews and showers descending upon it. The ground wherein we are planted, is the Church; and she, like a kind and indulgent mother, accommodates us withal her helps: Her Doctrine to direct us, that we may do well: her Discipline to correct us, when we do amiss: her Sacraments, which are Cordials to our heart, like springs, veins, and channels of *Grace* to the root: her prayers to Heaven, for a blessing upon that she gives, and for a blessing which she cannot give. *In commune erat, in commune operatur*. The rain that continually falls upon us, to make us shoot up in goodness, is a frequent distillation of the Word preached. If those holy dews do not soak into our hearts, we shall be Dwarfes in *Grace*. For this purpose Christ sends *Apostles, and Pastors, and Teachers*: those be the clouds, and from those clouds come rain and showers: the effect should be, that we may *grow up to the stature of Christ*: there is our *growth* by it. The Sun that ripens us, and is the principal cause of this accretion, is *Christ Himself*; that *Sol Iustitiae*; all our *Growth* is merely beholding to his beams and saving Influence. He blesseth the ground that bears us: He filleth, and emptieth the clouds upon us. Thus there is *Gratia acta*, wrought in us: and *Gratia aucta*, increased in us. As *Grace* is not given *Nolenti*, to him that would none of it: so nor is it increased *Negligenti*, to him that does not labor to improve it. We are not only living, but reasonable and holy plants: and must both labor for our own sustenance, and mature and further our own accrescence. The *Grace* that is in us, is perfect: for the least *Grace* is *Grace*, as a spark of fire is fire, if men see but a little, so little that they think themselves blind; yet they do see: but they may be brought to see better. We know, there is a double perfection; of parts and degrees: The *Grace* that is infused to us at the first, is perfect in regard of the parts: as a child is so far a perfect man, because it hath all the parts of a man: but it is not perfect in regard of degrees; for we may *grow up in Grace*, as a child does in stature. In our conversion, when we first receive this saving *Grace*, we are but Infants in Christ: yet Infants may be tall men in time. Desire we to know whether we be *grow•• in grace*, or not? As by the growing of one plant, we may give a guess at all the rest: so here let us make a trial.

1. For faith and charity. Is our faith stronger? As our *salvation is now nearer than when we first believed* so is our faith in that salvation stronger than when we first were converted? Is our charity *grown* from an Issope on the wall, to a Cedar in *Libanus*? From the love of a few, and those our friends, and those very sparingly, and this with limitation and provision, that our love cost us little: is it *grown* to the sincere love, of many, of all, even to our damage, even to our death?

2. Consider we our Humility; how do we thrive in that? At the first we thought some worse than ourselves: do we not now think all better? Indeed of all *Graces* in us, Humility *grows* cross to the rest. Other virtues aspire upwards, humility looks downwards. We say of the rest, the higher they *grow*, the better: but Humility is the best at the lowest. Faith, Hope, and

Devotion have an holy ambition: they disdain to look lower than Heaven: nothing can content them but an immortal Crown. But Humility pleaseth herself in a low dejection: you shall find her (with *Job*) in the dust, in that school of mortality, disputing and conferring with worms and rottenness. Yet even there she grows; and that in the favor of God and his Angels. The deeper she roots, the higher she sprouts: The lower her *Humiliavit se*, on earth: the higher her *Exaltavit Deus*, in Heaven.

3. Our Repentance hath such another kind of *growing* too. She grows from a spring to a brook, from a brook to a river, from a river to a great sea. This is a *Grace* that does not only grow herself; but waters all other *Graces*, and makes them grow faster in us. It is our own contribution of moisture, besides that of the clouds, that they young plants, which we have almost eradicated and withered by our sins, may be caused to grow again by our tears. As the morning dew is a pawn of the evening fatness: so our penitent tears put a fruitfulness into all our *Graces*. When for that sin, which cost us at first but a sigh, we now fetch many deep groans: and for that which cost us but groans and prayers, we now spend floods of tears; and if it were possible, we would weep tears of blood. This is to *grow in that Grace*, which moistens all our plants, all our virtues: and destroys all the weeds, all the sins in our garden; happy Repentance.

4. Patience hath her *growth*, in our better hability to bear crosses. It may be at first, that we scarce durst wade through a foord of troubles: now we can swim in a sea of sorrows. Then a slight wrong molested us, now we can bear a lode of injuries. Then we were provoked with words, now we can endure wounds, without minding revenge. Then we were angry with our persecutors, now we pray for them. Then we would have retaliated, and could not: now we can, and will not. Then we thought all suffering a punishment, now we judge it a preferment. As Queen *Anne Bullen*, the mother of the blessed Queen *Elisabeth*, when she was to be beheaded in the Tower, thus remembered her thanks to the King. From a private gentlewoman he made me a Marquise, from a Marquise a Queen; and now he hath left no higher degree of earthly honor for me, he hath made me a Martyr. This is indeed to let *patience have her perfect work*, and to come up to her full *growth*; when for Christ's sake, and his Gospel's, persecution shall be held an honor, and misery a dignity; *Ipsamque erudem coronam. Here is the patience of the Saints*.

5. Contentation must have her *growth* too: It was the fault of the Israelites, never to be content: when they had water, they murmur for bread: when they had bread, they complain for flesh: As if they had boorded with God, and he were to provide them diet, and they (good men) honestly paid for what they took. But *Jacob* their Father, of whom they were called *Israel*, was of another mind: *If God will give me bread to eat, and raiment to put on*: he asks no more. So *Paul*; *having food and raiment, let us be therewith content*. Are we more moderate in our desires now, than we were at first? Worldlings, *quaseniore*, *eo cupidiores*: but if in our age we are less desirous of the world, it is an argument that we are more satisfied with the Lord. One special means of the melioration of a tree, is a baring of the root, and throwing away the earth from about it. If these earthly things, riches, honors, pleasures be taken from us, and the world hath left us naked and destitute of his vain succors, we adhere faster to God. We

do not covet them, we are content either with or without them: satisfying our hearts with this, that *Christ is all in all unto us*.

6. Summarily, we may know our own *growth in grace*, by our bringing forth the fruits of *grace*. All trees are not frugiferous, Christians are. That which brings forth no fruit, how shall we know it is a tree, and no logge? There is little difference between a dead stock, and a barren tree: one brings forth as much fruit as the other. I know that boughs, buds, and blossoms, are indications of a trees *growth* but there is no proof of a Christians *growth* without fruits. *Bring forth fruits meet for repentance*, saith St. John: he stays at nothing till he comes to fruits. For that was the tree planted, for that watered, for that manured, and succoured from earth and heaven: not to make materials, nor to give shadows; not for the green boughs, or gay blossoms; but for the fruits. The tree is for the fruit, and but for the fruit there had been no tree. Fruit is the thing for which it was first set, and still is suffered to grow: and when there is no longer any hope of that, *Cut it down, why cumbers it the ground?* Then comes the axe to the root: down it goes, into the fire it must: if it will not serve for fruit, it must for fuel.

There is no evident knowledge of our *growth*, either by our leaves or blossoms. Our leaves that so ruffle with the winds, are but our hearing of Sermons: and of this we are very prodigal; and for this we look to be esteemed good Christians: as if all godliness consisted in the hearing of a Sermon. Is all turned to *hearing*? where be the other senses? *Is the whole body an ear?* What is become of the other members? The Papists stand much upon their Auricular Confession: but do not too many among us stand too much upon Auricular Profession? There is an auricular confession, the religion of Papists: and an auricular profession, the main religion of our pure hypocrites. All the Jewels of their goodness hang at their ears: and but for their ear-mark, no man would take them to be Christians. The thorny ground is *near a curse*: but the fruitless fig-tree had a *curse*. Hearing the *word of grace*, is no sufficient proof of our growing in the works of *grace*. You hear us, and you praise us; and then think you have done enough: You hear our Sermons, we hear of your commendations: *Teleramus illas, & tremimus inter illas*: we suffer it, but with trembling hearts. All this is but leaves, and we ask for fruits: and not *fructus oris*, but *fructus operis*. Faire words do no more prove your *growing*, than the large leaves of *Jonah's* gourd was an argument of the lasting: Quickly they both fade: one day green, the next dry. It is no good sign in a tree, when all the sap goes up into the leaves, and is spent that way: nor in a Christian, when all his *grace* shoots up into words: a verbal goodness; no reality at all.

Leaves come of the kernel, as well as fruits: so doth chaff of the seed, as well as good grain: yet do we not plant for leaves, nor do we sow for chaff: we make small account of either. *Quid paleae ad triticum? What is the chaff to the wheat? Quid foliis ad fructum?* What are the leaves to the fruit? Rather give us fruit on a shrub, than a tree that can reach the Clouds, with nothing but leaves. There may be some fruit, without much *growth*: but *growth* is nothing worth without fruit. *Saul* was higher by the head, than all the rest of *Israel*: many in *Israel* were better than *Saul* at the heart. The procerity and cedarly tallness of trees, with a glorious flourish of leaves, is goodly to the eye: but the kindly fruits of the lower plant is more acceptable to the taste. The eminence of some notoriously zealous professors, may make

them much admired: but the good fruits of mercy in men silent and less notable, makes them more beloved. The former may grow in applause, but the latter *grow in grace*: and this *growth* O Lord, give me!

We have heard the two fundamental grounds: first, what *grace* is, with the value of it: next what it is to *grow in grace*, with 〈◇〉 happiness belonging to it. For application to ourselves; two main uses 〈...〉 to your charge: *Quaerere*, and *Crescere*. First, a labor to obtain gra•• 〈...〉 , an endeavor to *grow in grace*. The acquisition, and the accretio• 〈◇〉 •nis *germinatio praesupponit plantationem*: that cannot *grow*, which is not. It must have a being, before it have an increase. God gives the seed, first: then *Paul* must plant, and *Apollos* must water, before there comes an increase. First give it *essentiam*, a being, then look for *Incrementum*, a *growing*. *The grace of God in me was not in vain*: saith *Paul*. See first that you have *grace*; and then that the *grace* you have be not in vain. *In vain* it cannot be, if it be *in the Lord*. His *grace* shall not be in vain, in you: nor shall your labor be in vain, in him. For the obtaining of *grace*, diverse duties are requireable.

1. *Concursus ad orbem gratia*. Seeing it is so precious, that life without it is but death, or worse: Let us creep into the Sunshine, and live within the sphere and compass of *Grace*. *Ye are not under the Law, but under grace*. There is no small benefit, to live within the precincts of *grace*. I do not say, that all who are *Sub gratia*, are therefore necessarily *In gratia*. Plants and stones lie under the same beams of the Sun, and are wet with the same moisture of the Clouds: The Plants spring and grow, yet there is no alteration of the stones. But to live within the verge of the Court, gives some hope that the king may one day cast a favorable eye upon us. We cannot come into the room where they make perfumes, but we must carry away some of the sweetness on our clothes. Nor can we walk in a garden of Roses and Violets, without participation of their pleasant odors. Which if either our superstitious Recusants, that refuse the Church in state and pride: or our wanton Recusants, that refuse it for delicacy and pleasure: or our worldly Recusants, that refuse it for the love of their Mammon; rightly understood: they and the Temple would be better acquainted. *Thomas* was not with the Apostles, when *Jesus* first appeared to them: and to his absence some have imputed his incredulity. It is ill to take, but worse to make occasions of our absence. God hath appointed a day in a week, the Church an hour in the day, and the State a place for both. To neglect that day, that hour, and that place, is no less than to disobey the commandment of the State, of the 〈1 page duplicate〉 〈 in non-Latin alphabet 〉 Church, and of our God himself. If *Peter* be out of the ship, he may sink: If *Shimei* be out of *Jerusalem*, he may die for it. Out of the Temple, when we should be there, we may perish; if God not as merciful to us, as Christ was to *Peter*; and more merciful, than *Solomon* was to *Shimei*; what business soever we pretend.

What be the common occasions that detain us? Playing or sleeping, or drinking, or evening of accounts, or visiting of friends. Think on it: when you play, and are at your sport, what if God should come to you in earnest? What if death should make a gamester among you? He throws at all: and would he not swoope all the stakes, to your terror and most unrepairable loss? Had it not been better for you, that he had found you praying, than playing? When you sleep, why may not that stern Serjeant take you napping? Why may not a palsy, or an

apoplexy, or a lethargy, put you into your last sleep? You would not rise to serve God at the Church; why should God arise to preserve you at home? Drinking, that is the common hindrance: O how many hundreds about this city, doth the Tavern and Tap-house rob the Church of? With such an Host, gain is godliness; and with such guests; the health of their souls is drowned in healths to their mistresses. One hour spent in praying, is tedious to them: ten hours in drinking seem nothing, so merrily the time passeth with such tos-pots. Think seriously, with the cup in thy hand: why may not that draught be thy last! Some Merchants and Tradesmen make bold with that holy time to set even their accounts: but how if God at that very time should call them to an account? It is to be feared, that no cheerful account could be then rendered. Others have their friends to visit: but how if God should then visit them, and smite them with some mortal sickness? It would be small comfort to their souls, that the Church was then forsaken of their bodies. These judgments may fall upon men, in their wanton or willful absence from the congregation: they have no supersede as against them. Let us therefore keep the orbe of *Grace*, and the God of all *Grace* will keep us.

2. *Apparatus ad vocem gratiae. Faith comes by hearing, and by hearing comes all other grace too.* The holy Ghost is the Fountain, Preaching the pipe, our Eare the channel, and our Heart the cistern for this water of life. *Receive not the grace of God in vain.* In vain it is to us, when either it is tendered, and not accepted; or accepted and not improved. *Stir up the gift of God which is in thee.* The sparks will not be kindled in our souls without hearing, and they will die in their own ashes without stirring. Hearing is the light that kindles them, Prayer the tongues to stir them up, and meditation the bellows to make them burn. The Word of the Gospel is compared to a feast; and the hearers are the guests: but there is some difference in the carriage of the business. First, to a feast we are bidden, and we come: one invitation is enough: To the Word we are invited often; but instead of ourselves; we send our *excuses*: we have no need of it, no stomach to it. Secondly, in a feast we are glad to have the best morsels carved to us, and let the courser dishes pass by: But in hearing of the Word, when the best counsel is offered us, we are so mannerly as to commend it to our neighbors: That reprehension toucheth such a one, not me. Thirdly, at a feast we desire to be *Primi* the first: but in God's house we are well content to be *Postremi*, the last. Fourthly, a Sermon is still thought too long; when will he make an end? At a feast, we look for a second or third course, and seldom call to take away. Fifthly, we make reasonable election of nourishment for our bodies: but we are bad choosers of the diet for our souls. That pleaseth us which is sweet to the sense, not that which is wholesome to the conscience. By nature we have no more skill in our own diet, than in our own Physic. We shrink in our profession, and sink in our dignity, in respect of very mean creatures; that are their own physicians, their own caters and carvers. They write that the Harte being pursued, and wounded, knows an herb, which being eaten, throws of the arrow: a strange kind of vomit! The dog is subject to sickness, but he knows the grass that recovers him. It may be true, that the drugs are as near to us as to other creatures: it may be that obvious and common simples, easy to be had, would cure us. But we have not that innate instinct, to apply those natural medicines to our present dangers, which these inferior creatures have: we are not our own apothecaries, not our own

physicians, as they are. Thus ignorant are we for our bodies, and naturally worse choosers for our souls. If we knew the value of the word of *Grace*, nothing could keep us from the hearing of it. As *Diogenes* being repelled of *Antisthenes* lifting up his staff to drive him away, replied: Do, beat me: yet thou shalt never drive me from thee, so long as I can learn any good by thee. As meat does not enter the body, but by the mouth: so *grace* does not pass into the soul, but through the ear.

3. *Affectus ad fontem gratia*. The Spirit of God is the fountain of *grace*, let us please him, as we desire to be made gracious by him. *Grieve not the holy Spirit of God, by whom you are sealed unto the day of redemption*. He is the high God; let us not grieve him for his dignities sake: he seals us up in *grace*; let us not grieve him for his benefits sake. Because of his Greatness, and because of his Goodness: Greatness in himself, Goodness to us: for either of these, or for both of these, we should be so respectful to him, as not to grieve him. The Apostle might have said; Yield him all cause of joy and contentment: it had been but reason, so. But not to give him any cause of grievance; what could he say less. Grieve him not for his own sake; if not for his own, yet for his Seals sake, for his *Graces* sake. *Si rem grandem mandâsset*, say the Servants of *Naaman* to their Master: *If the Prophet had bid thee do some great thing, wouldest thou not have done it*. So *si rem grandem dixisset*, If the Apostle had imposed some great piece of service upon us, yet we should not have thought much of it. But he only chargeth us not to grieve him; which is no positive or actual service, of pains or peril: only a prohibition of disservice; as little as can be required. Hath he made his own sacred bed in the chamber of thy heart? O then trouble him not. Let not the noise of vain words disquiet him, nor the stench of carnal lusts offend him, nor the sluttish heaps of worldly desires make him weary of his abode: *Melliter in tenero praesta requiescere lecto*. If thou find that glorious king in thy poor cottage, bow thyself with *Abraham* to the ground, and say; *My Lord, if I have found favor in thy sight, pass not away, I pray thee, from thy servant*. There be two sorts of persons whom we would not willingly offend: the Great, and the Good. Not the Great in regard of their power: they may do us a displeasure: which is the motive of fear. Not the Good, in regard of their bounty: we may be the better for them; which is the motive of hope. If he be great, though he give us nothing; yet there is no wisdom to displease him. If he be good, and ready to do us good, though his power be not mighty; yet in honesty we should not anger him. But if he be great and good, able and willing to pleasure us; then far be it from us to grieve him: which is the motive of love; and of such love as we always carry about us; love to ourselves. For all these respects, let us grieve the Spirit of *grace* no ways: for his Greatness, *ne noceat*: for his goodness, *vt benefaciat*: and for our own sakes, *Quos signavit*. If we desire *Grace* in our Cistern, let us dearly love the fountain.

4. *Respectus ad honorem Gratiae*. It honors us, we have good cause to honor it. As *Theodosius* the Emperor preferred the title of *Membrum Ecclesiae*, to that of *Caput Imperij*: professing that he had rather be a Saint and no king, than a King and no Saint. *Them that honor me, I will honor*: and shall not we *honorare honorantem*? *S^t. Paul* chargeth us to *adorn the doctrine of our Savior in all things*: a good life adorns *grace*; scandalous sins cast disgrace upon it. We begin to storm at this challenge; what, dishonor *grace*? In our brave and lofty style, we scorn the imputation: what, We to discredit the Gospel? We that profess it, and love it, and live in it, and are ready

to die for it; We to dishonor it. I would it were not true: yet the Apostle begs but an easy request of them that were, and (possible) thought themselves very famous Christians; *Grieve not the holy Spirit*: Not for an *Honorare*, nor a *Laetificare* nor a *Glorificare*; you will not advance, nor credit, nor defend the Gospel of *grace*; yet at least do but thus much for it, as not to disgrace it. *Let not the Name of God, and his doctrine be blasphemed*. God's Name? say we in our ruffe and heat: what do we but glorify it, and make it famous and renowned everywhere. Ye say well; but hear you? In the mean time I would *this Name might not be evil spoken of* by your means. Dishonor *Grace*? Why it is our life, our soul: the very life of our life, and the salvation of our soul: we will never do it. But is there not such a thing, *as turning the grace of God into wantonness*? What do you call this? Is it not a dishonoring of *Grace*?

When we shall abuse either the promises of *Grace*, which are the covenants: or the Pledges of *Grace*, which are the Sacraments; by deriving an encouragement to evil from that merciful indulgence: is not this a turning of *grace* into wantonness? And is not that a discredit done to the honor of *grace*? If from the Sermon which forbiddeth such a sin, we shall immediately run into the sin forbidden by the Sermon; do we not disparage the house of *grace*, the time of *grace*, the word of *grace*, the very God of *grace*? Is it not a discredit to them all? When the Pagan beheld Christians receiving the blessed Sacrament, and observed with what reverence and devotion they demeaned themselves in that holy business; he was inquisitive what that action meant. It was answered him by one of them; That God having first emptied their hearts of all their sins, as pride, envy, covetousness, contention, luxury, and the rest; did now enter into them himself, with a purpose to dwell there. He was silent for the present: but followed and watched them whom he saw to be communicants in that action, for two days together: And perceiving some of them to fall into quarrels, uncleanness, rapacity and drunkenness so soon, he declared his censure of them with this exclamation: I confess that your religion may be good, your devotion good, your profession good; but (sure) your hospitality is stark naught, *Apud quos ne Deus quidem biduo commorari permittitur*. Are you so unhospitable; that you will not let your God dwell with you for two days together? This is the shame of Christians, this, the disparagement of *grace*; when it is forced, against the nature of it to encourage lewdness: I may take this bribe, put up this Interest, admit this uncleanness, drink this quantity: why? O! God is *gracious*: nay, therefore do it not, because thy God is *gracious*. *Shall we continue in sin, that grace may abound? God forbid*. Will any sober man wound himself, to try the skill and love of his Surgeon? God forbid it; and the thankfulness for his mercies, the remorse of our own hearts, the tenderness of our own consciences, and the love of our own souls, forever forbid it. *Our God is a consuming fire*. Even our God, the God of *grace*, is a consuming fire. If we will dare to presume; he will not spare to consume. *keep back thy servant from presumptuous sins; let not them have dominion over me*. *In many things we sin all*: but let not the presumption of pardon induce us. Though God's *grace* be an inexhaustible treasure; yet we may spend so much of our own stock, till we become mere bankrupts. Let *grace* be the desire of our hearts, *grace* the prayer of our lips, *grace* the direction of our lives, *grace* the protection of our bodies, and *grace* the salvation of our souls.

Thus we have found out the way to get it; now we must seek out the means to improve it; *Grow in grace*. This is done first by prescribing the Furtherances, and next by removing the

hindrances: both which I might make distinct passages: But I will knit them together, and set down certain Rules which may direct us how to grow.

1. I begin at Prayer; and where better? *Qui fecit vivere, docuit & orare*, Hannah prayed to have a child, Monica prayed to save a child. Let us pray that we may have Grace, and pray that we may save Grace, and that Grace may save us. Prayer is requisite, that we may be new borne in Grace: and that being so borne, we may grow in Grace, Prayer must not be left out. *They are all gone aside: Why? They call not upon the Lord*. Prayer is a Key, to open the Gate of Heaven, and let Grace out: and Prayer is a Locke, to fasten our hearts, and keep Grace in. Prayer is a Messenger to fetch that holy seed out of the Garner above: and Prayer is the former and latter rain, to make it grow beneath. Prayer woos it to come, and Prayer wins it to tarry. Prayer is the Invitation of that noble Guest to our house, and Prayer provides for the entertainment of it. Prayer procures it a being in us, and Prayer supplies it with a blessing. *Fundatur precibus, precibus firmatur*: therefore *Pray continually*, if thou wouldst grow continually. Yea, there is a growth in Prayer, as there is in the Grace we pray for. Our Prayers may grow in zeal, in confidence, in penitence, in humility. Some Censers may be fuller of Incense than others: and the higher our Invocations rise up in fervency, the more do Graces come down in plenty. Therefore as they put some water into the pump, that thereby they may fetch up more: so let us pray, that we may pray better. When the mill is set a going, an easy wind keeps it so, and a stronger increaseth the motion: If the Spirit blow upon us, this sets us a praying: but a more powerful gale of Grace and Inspiration, adds vigor to our Devotion. In vain do we expect that alms of Grace, for which we do not so much as beg.

2. A jealous suspicion of our own strength. We say, He that teacheth him self, hath a fool to his master: so he that relieth upon himself, hath a reed for his upholder: either he will fall quickly, or is already down. Confidence in God doth only support us: we cannot put too much trust in Him, nor too little in ourselves. It was *Peters* over-venturousnesse, that tripp'd up his own heels: *Though all men should be offended because of thee, yet will I never be offended*. Bravely promised: but *Peter* sware, *I know not the man*: cowardly answered. *I know not the man?* He knew well enough what his Master was, but he knew not what himself was. *Multos impedit à firmitate, praesumptio firmitatis*. Many had stood, if they had not made themselves sure of standing. Therefore is *Peters* fall recorded; *Vt ruina majorum, sit cautela minorum*. Every error of theirs, is a catechism to us: their lapses are our cautions. Those Judgments *happened to them for ensamples: Ex cinere Iudaorum, lixivium Christianorum*: the ashes of the Jews will serve to make a Lie for Christians; to wash and scour us from impiety. That which is upon Record to their disgrace, can neither give courage nor comfort to us in the imitation of it. *Scriptae sunt etiam ruinae priorum, ad cautelam posteriorum*. If thou stand upon thine own bottom, Remember *Lots wife*: remember her that fell before thee. If thou beest confident of thine own standing, remember *Peter*: he fell that was most confident. There are two sorts of *Memento's* set upon all stories: If the example be good, *Memento & fac, Go and do thou likewise*: If bad, *Memento & fuge*, Do not thou likewise. Think upon *Lots* progress, and coming safe to *Zoar*; *Memento & fac*: Think upon his wives retardation and retrospection; *Memento & fuge*. We are like to sick men; who when they have had a good day or two, think themselves presently well again: so they make bold to put off their kerchiefes, to put on thinner garments, and to

venture into the fresh air: whereupon follow unrecoverable relapses. Let us only be confident in *Jesus Christ*.

3. An holy fear of falling must still possess us. *I will put my fear in their hearts, that they shall not depart from me*. In the former part of that Verse, there is an *everlasting promise* of God not to depart from us: yet still *fear* is placed in us of purpose, that we may not depart from Him. It generally granted, that no man truly engrafted into Christ, can either totally or finally fall away from *Grace*: And that *Peter* did not so fall, because *Christ prayed for him, that his faith would not fail*. To say, it might *deficere re, non tempore*, is absurd: for can a thing perish, and yet remain in time? What time can be given to that which is not? Nor is it enough to say, that faith lost may be restored again: For then Christ prayed not at all for that faith which *Peter* had, but for that faith which he should have. Yet there can be no fall without great danger. Sin is a fall: we have taken up the term ourselves, in calling *Adams sin, Adams Fall*. A fall indeed; for it fowls us as a fall, it bruiseth us as a fall, it bringeth down as a fall: down from the state of *Paradise*, down to the dust of death, down to the bar of Judgment, down to the pit of hell. Yet all falls do not harm us alike: there is in sin, the fall, the relapse, the wallow, and the not rising again: this latter, the not repenting, damneth.

There may be *Lapsus*, a grievous sin: and *Relapsus*, those *Recidiva peccati*, worse: and a lying still, *Volutabrum peccati*, the wallow; worse than that: But if it once comes to impenitency, that *they fall, and not rise*; this not only makes it most culpable, but leaves it most inexcusable. To prevent this, let us *fear always*. Fear is but a cowardly passion, yet it is set to watch the chief Citadel; the very heart: As in a Town of Garrison, the most white liver'd Soldier may serve to ring the Alarm-bell: yea, he is fittest for the purpose: for the fear of his own danger will make him vigilant to give warning to the rest. God doth give us fear for a ballast, to carry us stedily in all weathers: but yet He doth ballast us with such sand as hath Gold in it; with that fear which is his fear. For *The fear of the Lord is his Treasure*. The Father says, *The fear of the Lord is the beginning of wisdom*: the Son repeats it: he that collects both, calls it *The root of wisdom*: and that it might embrace all, *Wisdom it self*. Therefore *A wise man will fear in everything*: he is never without it, never without the exercise of it; not only in heavy and calamitous times, but even in good and cheerful days too. *Noah being moved with fear, prepared the Ark; to the saving of his house*: though he had assurance of his deliverance, yet he provides the means of it with an holy fear. Though we can pretend to no other degree of wisdom, yet let us be abundantly rich in this; that we are possessed with a fear of sinning. Let us fear all stops, all impediments, all obstacles that may cross or retard our *growing in Grace*: so shall our fear be turned into joy, and that joy be crowned with glory.

4. Next to the *Timete*, let us place a *Cavete*: as we fear a dwarfing or growing downward, so let us beware of a stunting or not *growing* at all. That fear was a necessary caution, and this caution is no less necessary a fear. If we fear God, we will beware of displeasing Him; shun the least act, the least word, the least thought of disloyalty towards Him. *Qui operatur ut accedamus, idem operatur ne discedamus*. It is good and safe therefore to fear Him. The Devil could never have prevailed upon *Eve*, to withdraw her from God, but by working this fear out of her: Be not afraid; *Ye shall not surely die*. To one kind of fear, faith is opposed: *Why are ye*

fearful, O ye of little faith? With another kind of fear, faith is accompanied: *Thou standest by faith; Bee not high minded, but fear.* In the former, the more fear, the less faith: in the latter, the stronger faith, the more jealous fear. *Fides facit formidinem, formido facit sollicitudinem, sollicitudo parit perseverantiam.* This fear if it be fresh in us, will make us stick close to God, without stirring (as we say) an inch from Him. Let us not more frequently brush our clothes, than our fear; that it may always be kept fresh in our souls.

Then take heed of standing still: flatter not thyself, that because thou hast run thus long, thou mayest now make a stop; nor because thou hast gotten thus far, thou mayest now sit down and blow. One of these two must be chosen; *Aut semper proficere, aut prorfus deficere.* No *growing*, some *decaying*: while we are not making onwards, we are going back a-main. In rowing up a river, that runs with a strong current, if we rest our oars, we fall down the stream. Between mending and pairing there is no *medium*: while we neglect to gain, we do but spend on the stock. So one sin opens the door to another: and while sins come in at the fore-dore, *graces* will out at the postern. *What communion hath light with darkness?* They will not keep company together. The Ark would not stay with the Philistines, nor will the grace of God tarry with sinners. Virtues drop from such a tree, like leaves and fruits in a great wind. The idle servant might have had as many talents as the rest, if he had been a good husband: but he buried that he had, stood at a stay, did neither good nor harm with it: therefore his Lord would trust him with no more, lest he should hide them too. *Reuben's* non-proficiency is remembered in *Jacob's* Will, when he bequeaths Legacies. *Thou shalt not be excellent.* So we try our cask; first with water: and if they hold that, then we trust them with wine. *Habenti dabitur*: there is a seed in our heart, which if it lives, and is fostered, we sprowte, grow, and prosper: but if it die, farewell all spiritual life. For if one virtue be offended, she lureth away all her fellows, as many of *Ishbosheth's* friends shrunk away with *Abner*.

5. We must be wary not only to shun sin in the action, but in the very occasion. *Saepe occasio peccati, voluntatem facit peccandi.* How many that meant not to sin, are won by the very opportunity? *In the way wherein I walked, have they privily laid a snare for me.* Man in his innocence was not free from this. Paradise was made for man, yet there behold the serpent. Who can wonder if our corruption find him in our closets, at our boords, in our beds, in our garments, in our lawful recreations, when our holy parents found him in Paradise? And thither he no sooner came, than he fell to work: he can no more be idle, than he can be harmless. And mark his cunning: there were many trees in the garden, he meddles with none of them: only you find him at the forbidden. This he suggested to *Eve*, that she might look upon the fruit though she did not taste it: *Non est interdictum, ne videam, sed ne comedam.* By looking, she came to liking of it: by liking, to longing for it: and so tasted it in her heart, ere it came to her hand. Thus *hausit virus peritura, & perituros paritura?* She lost us all.

He that would have the trees in his garden *grow*, must do what he can to keep them from all noxious things. If occasion be not sin, yet it is a friend to sin: *Et iudicium est commissae, & causa committendae.* There be sparks in a flint, which being let alone are quiet, and appear not: but beat it with a steel, then you shall see them come out, and be able to kindle a great fire. The sparks of sin are raked up in the embers of our affections: let them not be stirred

with occasion, they are quiet: but when opportunity blows them, there is the danger. It was a fearful curse upon trees and plants; *What the Palmer-worm hath left, the Locust hath eaten, &c.* It is applicable to our purpose. Conceive by the *Palmer-worm*, the suggestions of sin: which are infinite, as that is called *Multipeda*, of many feet: this eats off a part of our tree. The *Palmer-worm* gives way to the *Locust*; which is a pendulous liking of the motion: suggestion delivers us over to approbation. The *Locust* resigns to the *Canker*, to idleness; which devours another part of our tree: approbation of evil delivers us over to sloth. The *canker* yields place to the *Caterpillar*, to lewd company; which consumes the residue of our tree: sloth delivers us over to wicked society. But as they that live in a pure air, shut their gates against those that come from infected ••ies. Or as the Bees in winter keep their hives, and will not expose themselves to the bleak air, sharp winds, cold rains, and bitter frosts: so if we desire to *grow in grace*, we must shun all these dangerous infections. How worthy, is he to miscarry, that will put to sea in a storm? If a man have a professed enemy he does not only watch to avoid him, but all his faction and adherents: we must suspect all the occasions of sin, if we desire that our *growth in grace* may not be hindered.

6. Go on in humility and learn to *Walk humbly with thy God*. If we take any pride in our *growing*, we are near a fall. *Paul* could not deny but that he had done much, and gone far: *I was not a whit behind the very chiefest Apostles: yea more; I labored more abundantly than they all: From Jerusalem, round about to Illyricum, I have fully preached the Gospel: from Syria to Sclavenia: yet I forgot the things that are behind:* As if all that is past were nothing, he looks to that is to come. They that run well in a race, do not oftsoons look back, to mark how far they have run, and how many they have out-run: But they still keep their eyes forwards, upon the ground before them, and upon those that have got ground of them. Though our tree did spread the branches, and flourish with leaves, and stand loden with fruits: yet pride is an unluckie wind, able to blast all. Two marks are usually given of our *growing*; Obedience and Humility. Obedience; *Know you not that you are his servants, to whom you obey?* Know you not this? The works of obedience are an infallible testimony: if thy conscience can testify these fruits, then know that both the witness, and the thing witnessed, are *graces*. Humility: *For judgment am I come into this world, that they that see not, might see; and they which see, might be made blind.* How shall we understand this? Scripture can best interpret Scripture. *God resists the proud: they that see, shall be made blind: He gives grace to the humble; they that see not, shall see.*

Men look up to the hills, but they love to dwell in the valleys: God may *behold a far off* the proud height of the lofty, but he plants his *grace* in the low vale of an *humble heart*. The woman bowed down with a *spirit of infirmity*, may be an emblem of humility: the humble shall be lifted up. Pride in the soul, is like the spleen in the body: when that swelleth, all the other parts languish. It is poison at the root of the tree, which corrupts the sap: and if the sap be corrupted, what will become of the tree? It is so dangerous a poison, that of another poison there was confected a counter-poison, to preserve Saint *Paul* from it. *God* would rather suffer him to fall into some infirmity, than to be proud of his singular privileges. *Least I should be exalted above measure, through abundance of Revelations:* there was the poison of pride insinuating it self: *I had a thorn in the flesh, the messenger of Satan to buffet me:* there was the counter-poison or antidote which did at once make him both sick and whole. We are never

more in danger of pride, than when we have made the greatest progress in the practice of godliness. It groweth fastest upon us, when other evils decay: and out of their decay sucketh matter wherewith to feed and foster it self. *Principium atatis nostrae occupat, finem obsidet*: It is always busy, but then most eager, when we are most holy. If thou beest ringed about with friends and comforts, beware of high-mindedness then. The Tares may out-grow the Wheat, according to that proverb; an ill weed grows apace: but let the humble wheat be ripe and ready by harvest, and that shall be had into the barn, whiles the rest are cast into the fire.

7. Think no sin so contemptible, that thou shouldst make light of the admitting of it. In small matters the decay of *grace* first discovereth it self: as the decay of a tree first appeareth in the washie boughs or twiggies, and by little and little goes on further into the bigger arms, and at length pierceth into the main body. *He that is not faithful in a little, will be unfaithful in much*. He that corrupts his conscience for a little, will at last mak bold with it in a greater matter. That which is a mote in comparison of another sin, is a great beam considered in it self. There is no sin that is not in it self mortal: the *testing of death* is in everyone: and who dares play with the sting of a living Serpent? But the worst mischief of small sins is, that they make way for greater. To omit that, *Quaeque minus laedunt singula multa nocent*: To fall by one *Goliath*, or by the whole army of the Philistines: to be killed with many small shot, or with great Ordnance, what is the difference? But as huntsmen make use of their little beagles: first they ply the Deere with them, till he be heated and blown; and then they set on their great Buck-hounds, that will pull him down, and pluck out his throat: so the Devil employeth our little sins. Little sin is that little boy put in at the window, that opens the door for the great thief. A long thread of iniquity may be let in with a small needle. We have seen by experience, what hurt a little worm will do at the root of a tree.

8. Think on the comfort that comes by this *growing in grace* Every branch that beareth fruit, he purgeth, that it may bring forth more fruits. So are we dressed, that all comes not at once: But as the blade follows the seed, and the ear the blade, and the corn the ear; so *grace* first shows it self in good desires, then proceeds to good speeches, and without fail grows up to good works. Faith calls to love, and love to obedience, and obedience to constancy; and one *grace* fore-runs another. *Whom God predestinates, them he calleth: and whom he calls, he justifieth: and whom he justifies, he glorifieth*: there is no defect on his part. *Let us grow up into him in all things, which is the Head, even Christ*. Let there be none in ours. As the rich grow easily richer, so the good grow quickly better. *See here is water*, says that noble Eunuch, *What doth hinder me to be baptized?* Nothing, *if thou believest*, answers *Philip*. If we desire to *grow in grace*, what hinders us to be loved? what hinders us to be blessed? what hinders us to be saved? Christ calls them to receive his Word and *Grace*, that hunger for it: now that very hunger is *Grace*: for *Incipit infundi, ut incipiat posci*. When the seed is in the ground, the holy Spirit waters it, that it may spring up to a blade, he waters it in the blade, till it put forth an ear: he waters it in the ear, till it be ripe for the harvest. His charge to us, is to give them that need; his own practice, is to give them that have. Temporal things are given *egentibus*, spiritual *habentibus*. Not that for the good preparation of nature, *God* ads the gift of *grace*. That *habenti* should be meant of nature, and *dabitur* of *grace*, is false logic, and fit for the school of Rome, which would have something in nature, to merit something of *grace*. But how stands this with the Justice of

God, to enrich the wealthy, and suffer the poor to starve? Yes, for He gives but his own, and so hath free election of the object of his bounty: *Is it not lawful for him to do what He will with his own?* But how stands it with, the Truth of God? *He hath filled the hungry with good things, and the rich he hath sent empty away.* Yes, for that very hunger is *grace*; and if they had not first tasted the sweetness of it, they would not have had such an appetite to it. Besides the rich think that they have a sufficiency of *grace*: the hungry confess their own emptiness, therefore it is fit that they should be filled.

Indeed we are all either full or empty, rising or falling, getting or spending winning or losing, *growing* or fading, till we come to Heaven or Hell. *Paul* turns an Apostle, *Judas* an apostate: the Gentiles become believers, the Jews Infidels: *Zacchaeus* turns from the world, and *Demas* turns to the world. One *grace* opens the door for another: for God is not weary of blessing, where he hath once begun: yea, one gift is a kind of obligation upon him, to give more. Therefore are his mercies called infinite, because they are above number: and everlasting, because they have no end. First he moves *Solomon* to pray for wisdom, & then bestows it on him. If *Cornelius* be a praying, *Peter* is sent to instruct him. If the son be coming homwards, you see the father running to embrace him. First, you have the Eunuch with a good mind reading; then by *Philip's* help understanding, then by the *grace* of the Spirit believing, and lastly taken into the Covenant by Baptism. *Believest thou for this?* saith our Savior to *Nathanael*: *thou shalt see greater things.* So repentest thou for this example? thou shalt see more. Lovest thou Christ for this benefit? thou shalt receive more. If thou be meek, like *Moses*, God will make thee wise, like *Solomon*: if wise, he will make thee righteous, as *Abraham*: if righteous, then patient, as *Job*: if so, then penitent as *Peter*, and thankful as *David*. Every instruction shall make thee careful, every benefit grateful; and thou wilt never be well, but when thou art doing good. Thus as a traveler passeth from town to town, till he come to his home: so a Christian from *grace* to *grace*, till he comes to Heaven.

9. Lastly, let us be ever meditating on that royal reward, which is promised to Perseverance. So *Moses* had respect to the recompense of the reward. *Be faithful unto death, and I will give thee the crown of life. I will give,* who am able to do it: *I will give,* who am faithful to perform it: *I will give,* it is his free bounty, we cannot earn it. We owe unto him all the good we do; he oweth us not so much as thanks for it. *Doth the Master thank that servant, because he did what he was commanded?* Yet his free goodness will not suffer us to go unrewarded. What will he give? A Crown: who would not strive hard for a Crown? The kings of this world have Crowns, which cannot keep their heads from aking, nor their hearts from vexation: They may die, they do die, for all their Crowns, and return to their dust. But this is a Crown of life; that giveth life, and keepeth life, to them that wear it. But this very life will decay, and spend it self into the grave: yes, but that is an eternal and everlasting life; a Crown of Immortality. Who would not seek by all means to *grow in grace*, that he might win a Crown of Glory?

And in the knowledge of our Lord and Savior Jesus Christ.] There is nothing more pleasant to man's nature, nor more winning upon it than knowledge. For the hope of this gain, a super-addition of *knowledge*, *Eve* sold her husband, *Adam* sold himself, and all his posterity, even all the world. Let me have leave by the way of induction, to set down two preparatives to the

subsequent matter. The argument is *knowledge*; concerning which I desire to observe. First, the pleasure which rational men take in it. Secondly, The strange properties of it.

For the former; *Knowledge* is so fair a virgin, that every clear eye is in love with her: it is a pearl, despised of none but swine. They that care not for one dram of goodness, would yet have a full weight of *knowledge*. Though they never mind to do good, yet there is no good which they would not *know*. Among all the trees of the garden, none so pleaseth them as the tree of *knowledge*. Conceive, by way of Apologue, that a mere natural man is by God's permission, let into his own Treasury or Storehouse, where all his graces lie reserved: he is allowed to take his choice, of some, or of all, or of what likes him best. He poiseth these precious Jewels in his hand, and judgeth of them only by the weight: that which is most portable, and easyest to carry away, he resolves to make choice of. He first makes assay of *Charity*: and perceives that this Grace would much abridge him of his old liberty; binding him to love his enemies, to pray for his Injurers, to do good for evil, and to supply the wants of the needful out of his own store: therefore he lets it alone, as being too heavy for him. Then he tries *Temperance*; and considers that this *grace* would restrain his appetite, cut the throat of his sensual pleasure; that it would keep him from feasts, and revells, and the fruition of merry company: this is also too heavy for him. He lays hand upon *Humility*, to see if this were any lighter: but observes that this Grace doth delight to dwell in the dust: she is not for the honor of courts, nor for the favor of Princes, nor for secular glory: but teacheth him to make his bed on God's cold earth, to dwell in obscurity, and never to think himself lowly enough: He likes not this; it is too melancholy, too heavy for him. He comes now to *Patience*; but that, of all, least pleaseth him: for then he must suffer wrongs with silence, revenge his adversaries with prayers, digest losses with thankfullnes, and be content with all impositions: By no means can he endure this: it is by far too heavy for him.

He removes to *Obedience*, and makes experiment of that: but this confines his extravagant inclinations too severely: There is a law ordained, and he must be tied to the observation of it: Oh, the ten Commandments are ten strict rules: his disposition is quite contrary to those Canons. As it was Satyrically spoken of old; that the law, *Thou shall not kill*, troubles the Physician: and that other, *Thou shall not steal*, angers the Lawyer: so we may truly say, that the law not to offend, offends the corrupt nature of us all. It is so much the more harsh to us, as it goes against the grain of our affections. Besides, it is a glass, which presents to us our own deformities; which though we will not forgo, we cannot endure to see. He thinks this virtue no better than manicles to his hands, and shackles to his feet, far too heavy for him. Then *Simplicitie* presents herself to him; a virgin fair without art, rich without a dowry: not more modest than amiable. He cannot but like her complexion, but her condition is the rub he sticks at. He considers that he is to live in this cunning world, where words and deeds are cut out of several pieces; where not to dissemble, is to invite a coozenage. Therefore in this he deals plainly, by telling that plain dealing is not for his turn. She would keep from him much gain, and expose him to much loss; she is too heavy for him. Lastly, having balanced and refused all the rest, he lights upon *Repentance*: She sits at the very door of his egress; and seeing him to under-value her elder sisters, she sollicitates him to make choice of her. This Grace if he could affect, it would also make him in love with all the rest. He would woo

them all, if he were once won with repentance. But alas, he does not like her countenance: she is always weeping, and what should he do with so sad a consort, with so melancholy a mistress? He loves fair weather, and would not have every day rain. A merry heart is health and life: why should his jollity be sl•bberd with tears? She would ever and anon be calling him to mourning and lamentation; and of all lessons, he hath no mind to madrigalls. Songs, not sighs, are for him. If the Lord says, *Turn*; he turns. Unto sin: so he makes a *Metathesis*, whiles he keeps the word, and turns the meaning: But God will make a fearful *Metathesis* upon him; turning both the words and the meaning; *Vertentur & confundentur*; he shall be *confounded and turned back*: All these are too heavy for him.

After he was departed from the royal Presence of those heavenly Graces, peculiar to the elect, and the pledges of salvation; he passeth through the common hall, where sate abundance of virtues, but of a lower degree, and less honor than the former: gifts, which God communicates to men of all sortes, even to reprobates. He also weighes these in his hand, and many of them seemed too heavy for him. Amongst these he happens upon *knowledge*; and finding her so portable, and easy to be borne away, without trouble; he makes his election of her, and settles his heart upon her: This is his love. Indeed we use to speak so proverbially; that *knowledge is no burden*. Could a man know never so much, it would be no trouble to him. To plot, devise, project, study, and invent; may be wearisome to the Fantasy: Excogitation is a trouble. To call to mind stories of old, actions and accidents forepassed, with all their circumstances; may be wearisome to the Memory: Recollection is a trouble. To arbitrate, resolve, and decide doubts and difficulties, questions and controversies, problemes and disputable Tenants; may be wearisome to the Judgment: Determination is a trouble. But to know, is no trouble: could we comprehend a world of learning, all the learning in the world, we should find no trouble in that. There may be trouble in the means of getting *knowledge*, none in the possession of it. If it could be infused into us; either the same way that *Adam's* was, by creation; or that *Solomon's* was by Inspiration; we should never think it a trouble: no man groans under this weight, no man complains of this burden. To apply it.

Knowledge we all strive to get, but who labors for virtue? *Knowledge* is light, and if we rightly weigh it, virtue is not heavy. *My yoke is easy, and my burden light*, saith our blessed Savior. You never heard *Abraham* complain of his faith, nor *David* of his obedience, nor *Job* of his patience; no more than *Solomon* did of his wisdom. The end is always more noble than the means: the end of *knowledge* is to do well: the means to do well, is to know how. If we only seek to know, and there stop: we shall come so far as to see heaven, but never enjoy it: as *Dives* saw *Abraham's bosom*, but could not come at it. *Knowledge* is laudable, while he is in celibate: but never happy till he be married. Virtue is ordained a wife for *knowledge*: where these two join, there will proceed from them a noble progeny, a generation of good works. He that spends his time only in the accumulation of *knowledge*, and contemplation of virtue, without the fruition and exercise of it; is like a curious limner, that having betrothed himself to a fair and chaste maiden, busieth himself only in drawing her picture, and is exquisitely punctual in every dimension and lineament: no colors are held good enough, no posture expressive enough, no art sufficient to set forth her beauty: with this picture and dead

counterfeit he is so taken, that he forgets the living principal, and the fruition of her to whom he is contracted: So the other can paint you virtue to the life, but he hath no mind to marry her, nor to beget a posterity of good works by her. Thus *knowledge* loseth his consort: together with her beauty, which is fairen than the skies; with her society, which is as pleasant as the Angels; with her dowry, which is no less rich and ample than the kingdom of heaven. Thou pretendest that thou hast *knowledge*, and hast possessed it a long time: thou hast known Christ, as *Timothy* knew the Scriptures, from a child: But still thy *knowledge* is a Bachelor: it is high time to marry him: God hath appointed a wife for him, *Grace*: marry thy *knowledge* to *Grace*: no creature shall forbid, or hinder those happy nuptials: there is no precontract with sin, but may be disanulled, and made void by repentance. *Grace* is willing: let the same forwardness and alacrity be in thy *knowledge*. At this wedding, heaven and earth, Saints and Angels will rejoice. Frst then let us know, without which there can be no truth of goodness: and then let us do good, without which there can be no hope of blessedness. *These things if ye know, happy are ye if you do them*. This couple are married on earth, but both they and their issue shall be crowned in Heaven.

For the latter; *knowledge* hath two properties, not common or obvious; but both remarkable.

1. It is not desireable to them that never tasted it. As rich and precious as it is, yet of this wealth millions are not covetous. What do the ruder sort care for *knowledge*? If the waterman can discern the wind and tide, keep his boat right, take in and land his fare; what cares he for more *knowledge*? If the Carreman can drive on his luggage, and rule his horse; if one beast can guide another, though it be without all fear of doing mischief; what cares he for more *knowledge*? If the husbandman be capable of his tillage, and can distinguish the seasons; or if the artificer be cunning in his trade and manufactures: or if they usurer be perfect in the art of his bonds; and can see to tell his moneys; what care all these for more *knowledge*? They are of *Festus* his mind, that *much learning will make a man mad*. As for the mystery of Godliness, and *knowledge* of salvation, they are so modest and mannerly that thy leave that dish for their betters: not knowing, that in refusing *knowledge*, they refuse heaven and all blessedness. But alas, how should they like the food, which they never tasted? *Taste and see that the Lord is good*: Taste first, then ye (that despise *knowledge*) will be of another mind. One morsel of this divine food, would put such an alteration into your appetites, that you will still cry for more: *Lord, evermore give us this bread*. Then should you see them run by troupes into the school of *knowledge*, that heretofore passed by those gates with scorn. *Lord, dost thou wash my feet?* What was the reason of this question? we read of no scruple made by the rest: and, to the vexation of Rome, in this great honor *Peter* was not the first. Why then does he only except against it? His Lord shows both him and us the reason: *What I do, thou knowest not now: Nondum sciebat*. For want of this *knowledge*, he gives his master a peremptory denial, *Thou shalt never wash my feet*: Never? tarry but a little, and you shall hear him recant, and change his note, upon Christ's *Si non te lavero; Lord, not my feet only, but also my hands and my head*. Carnal men will not allow one corner of their soul for divine *knowledge*: yet me thinks when they hear Christ say, If you will not know me, I will not know you; *Depart from me, nescio vos*; they should be of *Peters* mind, and not proffer their feet to the washing, one corner only; but even their whole soul to the entertainment of saving *knowledge*. As the rurall man

dwelling in an obscure valley, would never be persuaded to ascend the adjoining hill, what company so ever offered to lead the way: at last being overcome, he went up; and then was so taken with the goodly prospect, that he could not be kept down. So if worldly men would be persuaded once to climb up the hill of *knowledge*, and there to contemplate the glory of Heaven, and the blessedness of immortality; they would so scorn this base region of sin and darkness, that (with *Paul*) they would long for a dissolution. Let this prevail with you to accept of a taste of knowledge, and then blame us, if you do not like it.

2. Another strange property it hath; that they who have it, exceedingly feel the want of it: whereas they are insensible of any such defect that want it. For these latter; a man without *knowledge* is scarce a man: he lacks his eyes, the chāber of his understanding is empty. And as *vacuū* is not *in natura*, so *gratia* is not *in vacuo*: no grace with emptiness. He is a very beast; howsoever he scorns the comparison, yet the wisdom of heaven puts it upon him: *Understand ye brutish among the people*. Therefore he desires not *knowledge*, no more than a beast calls for a book. He is asleep: and do men while they are asleep, cal for a light, or complain of the suns absence? nay, he is dead; and dead men feel not the want of meat or clothes. Ask thousands that pass by, what they lack: and scarce one of 1000. will tell you that he lacks *knowledge*. *Vbi non habetur, nec desideratur*. For the other, they never have enough, There is an unnatural appetite in the body, the effect of disease; that the more men drink, the drier they are. There is an unnatural affection in the mind, a mere spiritual distēper, that the richer men are the more covetous. In the soul there is an infinite desire of *knowledge*; but it is natural: we would be wiser than our equals, wiser than our teachers, wiser than all others, and yet (after all this) wiser than ourselves: no Philosopher did see so far into the secrets of nature, no Astronomer was so well acquainted with the motion & influence of the stars, no Poet ever sung such transporting raptures, no Physician had such skil in the composure of medicins, no Linguist was so well seen in the languages, no Canonist in the laws, no Politician in states, no Divine in the scriptures, as we would be in them all. What speak I of these? *Solomon* had not a clearer *knowledge* by inspiration, nor *Adam* by his creation, than we would wish to have, whether by acquisition or infusion. Nay, what do I speak of men, our Progenitors? we would be as wise as the Angels: as the widow of *Tekoah* colloqued with *David*; *my Lord the King is an Angel of God to discern good and evil*. Nay, we will scarce stick there, so long as the tempter hath an *eritis sicut dii* for us: the wisdom of men, of saints, of angels would not content us: we must be *as gods*: wherein? *In knowing good and evil*. There can be no higher, no greater measure of *knowledge*: otherwise our insatiate souls would aspire to it.

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O the mellifluous sweetness of *knowledge*! How doth it inchaunt the sons of men? He that left all the Graces behind him, yet would take *knowledge* along with him. It is so indeed; many men neglect Grace, that would fain have *knowledge*. But to see the unluckinesse of it! They refuse what they might have with ease; and choose what after much difficulty they cannot obtain. They would be wise, and cannot: they might be holy, and will not. A man may love *knowledge* very much, and yet want it: but if so heartily he love goodness, he shall be sure of it. Indeed he that is grossly ignorant, does not affect *knowledge*: nor does he that is

notoriously impious, affect goodness. But here is the difference: many a one desires *knowledge*, that proves none of the wisest: but a man is made good by the very desire of goodness. *Quanto amplius Iustitiam dilexeris, tanto justior eris*. Yet as we cannot see the light but by the light; so if it were not for *knowledge*, we would not be so desirous of *knowledge*. It was *Solomon's* option; *Give thy servant an understanding heart*: his request in a dream, but his wish in most serious deliberation. The night follows the temper of the day: and as our hearts are waking, so they use to be disposed in our sleep. If the thoughts of *Solomon* had not been intent upon wisdom by day, he had not made it his suite in the night: Now without any competition, he fastens on that Grace which he longed for: *Give me an understanding heart*. If *Solomon* had not been wise before, he had not known the worth of wisdom, nor preferred it in his desires. It is the love and admiration of *knowledge*, forestalling our hearts, that makes us so thirsty of this Spring; which thousands pass by, and never drink of. The dunghill Cokes of this world know not the price of this Pearl, the worth of this Jewel: They that have it, know that all other excellencies are but trash and rubbish to it. That famous Queen of the South comes a great journey to that more famous King of the East; the Queen of *Sheba*, to the King of *Israel*. What was her errand? To learn Wisdom. She had what she came for: and in a short time, so well had this studious Lady profited by the Lectures of that exquisite Master; that she envies none; she magnifies none, but them that live within the air of *Solomon's* wisdom: *Happy are they that stand continually before thee*. O then how great a blessing is it to live within the Orbe of the Gospel; and to hear a wiser, a nobler, a greater than *Solomon*? She was a woman, most of you here be of a stronger sex: she came from far, you have Christ at home: she left her kingdom, you are in your own country: she only heard of wisdom by report, you have continual experience of it: she brought rich gifts, you will scarce give thanks: she desired to purchase it, you will hardly accept of it: she came to a mere man, you to Him that is God and Man: So far as Christ is *greater than Solomon*, shall her holy care judge our neglect with just condemnation. For Application.

It cannot be denied, but we live under the Sun-shine of *knowledge*: the saving beams, and comfortable influence of that heavenly blessing replenisheth our Orbe: It is perpetual day with us, and there is no night, unless it be in our own breasts. If our tree of *knowledge* does not *grow* for all this, what will become of us? Yes, we flatter ourselves with a *Crescimur*; but then God replies, *Vbi fructus?* Where be our works? The Egyptians in their palpable darkness could do nothing but sit still: it were a shame for the Israelites, in the light of *Goshen*, to do so. They could see to follow their business, the other could see no business to follow. We have work to do, and day-light to do it in: Let us beware least night come upon us before it be done. Common *knowledge* will not serve for the dispatch of this work: they must have a clear light, and a clear sight too, that can see to work up their salvation. Masons or Carpenters can see to work by a candle: the contexture of their labors is easily discernible. But to cut a Signet, or make a Watch, or do such curious manufactures, there needs a clear light: they cannot work but by day. For the dispatch of our secular affairs, an easy portion of *Knowledge* will serve the turn: a rational man, especially helped with experience, will go roundly through with them. But our Salvation is spun up of a finer thread; and will ask a greater measure of Illumination to perfect it. There may come a time of darkness, or we may

be removed to a place of darkness, or (for our neglect of the light) we may be oppressed with the power of darkness. Now the Sun shines, the Gospel flourishes; the word of Grace is preached, the Seals of grace are administered, all the treasures of heaven, and comforts of mercy are offered to us: Now let Salvation be our work on earth, and then Salvation shall be our reward in heaven.

In the knowledge of our Lord.] The second sound of this heavenly Trumpet summons us to an increase in *knowledge*: for there must be no dead or barren trees in God's garden: all fruitful, all *growing*. But here 3. questions may be moved.

1. Why *Grace* is set before *Knowledge*, when as in order, *Knowledge* is before *grace*: Illumination properly precedes sanctification: we must be wise, ere we can be holy: Among all the Virtues, *Wisdom* hath the first place. Why then first *Grow in grace*, and then *in knowledge*? We answer. 1. That they are infused together: In the act of our conversion, all graces (in their measure) are wrought in us. There is not a *Prius* and *Posterius* in their donation: as Princes give preferments, raising up their favorites by degrees. We have not patience put into us today, and temperance tomorrow, and repentance next week, and charity at another time: but they are given all at once: Our eyes are opened, our hearts softened, our affections rectified, all our faculties changed and sanctified at once. Indeed this renovation is not perfect at the first; that is left to our *growing*: but it hath at first a perfect being. The seeds of all graces are then sown in our hearts: not one left out. As *Joseph's* advancement was entire, and his honors came all together: For *Pharaoh* did set him *Super horrea totius Aegipti*, made him warden of his granaries: *Super domum Regis*, made him Lord Controller of his house: *Super milites*, made him Lord Martial and Lieutenant over his armies in the time of war: *Super totum populum*, Lord President over all his subjects. So our graces come at once, *quod essentiam*; by degrees, *quoad incrementum*. Holy *knowledge* therefore could have no priority of *Grace*. 2. *Grace* is the general favor of God, *Knowledge* but a particular grace: *Grace* the main river, *Knowledge* but a creeke: *Grace* the tree, *Knowledge* but the fruit: *Grace* the Mistress, *Knowledge* but the waiting woman, the attendant: *Grace* the mother, the honor of *knowledge* is to be the daughter: *Grace* hath many children, *knowledge* can be but one of them. Now it is fit, that the tree should be set before the fruit; the Lady before her servant, the mother before the daughter, *Grace* before *Knowledge*. Thirdly, *Grace* can save us without *Knowledge*, but what will become of *Knowledge* without *Grace*? Little Infants, the children of the faithful, die washed in the holy Laver, the blood of Christ, and are eternally saved: yet what *Knowledge* had they? They know not what others do unto them, what God hath done for them: they know not that they are baptized, they know not that they are borne: yet they are saved by *Grace*, without *Knowledge*. But who was ever saved by *Knowledge*, without *Grace*. It is orderly then, that *Grace* should be preferred before *Knowledge*; which gives life unto it, and without which it would perish. For *Knowledge* without *Grace*, will but sink men lower into hell: but *Grace*, without the help of *Knowledge*, will advance us to heaven, and crown us with glory.

2. The object of this *Knowledge* is *Jesus Christ*: why is the Second Person only mentioned? Why not the other two, the Father and the holy Spirit? Is it enough to know Christ without the rest? No; but we had never known the rest to our comfort, without Christ. If you object

that, *This is eternal life, to know God, and Jesus Christ: first the Father, and then the Son, by no means leaving out the holy Ghost: for Know you not that the Spirit of God dwelleth in you? Knowledge is wrought in us by the Spirit, and shall not we know the Spirit that works it? Yes, God forbid otherwise: But in knowing Christ, we know them both. First the Father: If you know me, you know the Father also. He that hath seen me, hath seen the Father also. The Son is the express Image of his Fathers Person: therefore they that know the one, cannot but know the other. And for the holy Spirit; No man can say that Jesus is the Lord, but by the holy Ghost. It is then the gracious work of the holy Spirit, to teach us to know Christ. Thus in knowing Christ to be our Savior, we know the first Person to be our Father, and the third Person to be our Comforter. Christ is all in all: we cannot know the Sun, but withal we must know his light that illuminates us, and his heat that cherisheth us. It was Paul's determination, not to know anything, but what concerned Jesus Christ. That is enough; we need no more Knowledge to the completion of our happiness. Therefore it might well be decreed by the learned of the Christian world, that none should take their degrees in the School of learning, unless they could first read and understand the Title of Christ crucified.*

3. Why are these two coupled together; *Grace and knowledge? Grace had wont to have other companions: Grace and truth came by Jesus: Grace and Truth; there was a fit match. Rom. 5. Grace and righteousness by one Jesus another convenient pair. 1. Pet. 5. God resisteth the proud, and giveth grace to the humble: Grace and Humility; these two well consorted. Eph. 2. By grace ye are saved through faith: Grace and Faith; there also it is nobly accompanied. Psal. 84. The Lord will give Grace and Glory; O there is a blessed couple. We have access by faith, into grace, rejoicing in hope of glory: There, is Grace in honor and State: she sits on her Throne, waited upon by Faith on her right hand, by Hope on her left: neither is she without her crown, The hope of Glory. Indeed it is not yet placed on her head, for the day of her coronation is not come: but Faith sees it, and Hope expects it, and Grace shall have it. This is a society fit for Grace: Truth, Righteousness, Humility, Faith, Hope, Glory: there she is among her noble Ladies, attended by virgins of Honor. Kings daughters were among thy honorable women: upon thy right hand did stand the Queen in Gold of Ophir. All the other virtues are of the blood royal, yet but servants to Grace: She is the Queen that stands upon the right hand of God himself, in a vesture of gold, wrought about with diverse colors. She hath change of suites: sometimes she wears raiment of needle work. but still the virgins that be her fellows, or followers, are with her. But who gave Knowledge this privilege? How came she by this honor? That faith, charity, patience, obedience, and those Princely virtues should be left out, while she is put in? Those are all near the Person of the Queen, continually in the Presence: Knowledge, if it be a courtier, is of a lower rank, and more remote.*

It may be answered, that 1. *Grace*, in one word, comprehends all the other: and where the *Genus* is named, what needs any mention of the *Species*. Faith is *grace*, and Charity is *grace*: repentance, patience, humility, and all the rest are *graces*: their particular honors are involved in the general. So that when we are called upon to *grow in grace*, we are not stinted to this or that *grace*, to one or more *graces*: but we are charged with all: *grow in grace*, in every *grace*: So the honor done to the mother, redounds to the whole family. *Knowledge* is not preferred to any *grace*, but every saving *grace* is preferred to *Knowledge*. 2. *Grace* and

Knowledge are joined together, because the one helps to maintain the other. *Knowledge* is like a star, the darkest part of the orbe, till it be enlightened by the sun; a mere dark lantorne, till *grace* put a light into it. It may see much into nature before, and be cunning in this world: but it is *grace* that gives it eyes to see into Heaven: Thus *grace* maintains *knowledge*. Again, the more we know Christ, the better we love him: the farther we look into the joys above, the more we are ravished with them: the more comfort we find in the fruits of *grace*, the more growth we wish to the tree of *grace*, in our own hearts: Thus *knowledge* maintains *grace*. We know the way to Heaven, because *Grace* hath informed our *Knowledge*: we go the faster to Heaven, because *Knowledge* hath inflamed our *Grace*. Fill the lamp with oil, and put no fire to it, and it will not keep us from darkness. *Lucerne non ex oleo accenditur, sed per oleum nutritur.* Let the head be never so full of *Knowledge*, till the fire of *grace* comes to it, it gives us no light: put to that holy spark, and then we see clearly. On the other side, *Grace* is not kindled by *Knowledge*, but by *Knowledge* it is cherished. *Grace* directs *Knowledge* how to contemplate, and *Knowledge* stirs up *grace* to practice. *Grace* will not suffer *Knowledge* to want Illumination: nor will *Knowledge* suffer *Grace* to want operation. Thus do they mutually help one another, and both help us to salvation in *Jesus Christ*.

These questions being cleared, let us come to the Distribution. *Grow in the knowledge of our Lord and Savior Jesus Christ*. Here is the Tree, the Life, and the Growth: The tree is *Knowledge*, the life of the tree is *Jesus Christ*, and the growth of it is not limited, *Grow in this knowledge*. The thing commended to us is no common chaffer, but *Knowledge*: no common knowledge, but the knowledge of *Christ*: no common or sparing measure of knowing Christ, but a *growth* in his *Knowledge*. To begin with the Tree it self; some fruit let me gather from that: one thing would be noted both for instruction, and caution; what the kinds of *Knowledge* be, and how it may be distinguished. Not let this be censured for a Topicall discourse, as if I meant to common-place upon *Knowledge* in general, or at large: For you shall perceivethat I reduce all to this head, and only aim at this end, to show how unworthy all knowledge is to be compared with the *knowledge of Christ*. Together with the unprofitableness of human science, without Divine; How vain it is, how fruitless it shall be, how sinful it will be, and how pernicious it may be, to the soul of man.

The kinds of *Knowledge* may three ways be distinguished. First, *secundum originem*, in their spring and beginning. Secondly, *secundum ordinem*, in their order and proceeding. Thirdly, *secundum efficaciam*, in their virtue and operation.

1. *In origin*; every *Knowledge* is from God, that only Giver of all good and perfect gifts: but every *Knowledge* is not alike: one may be more noble than another. All good in their kind, not all equally good in the same measure. Every perfect is good, but every good is not perfect: let us not think that all our gifts are of one size. Some of that *Noble man's goods* are called *Pounds*, and some *Talents*: now a Talent is more than a Pound. *Caesar's Penny* more than the *Widdowes two Mites*: yet good money all, in their several values. *The Law is good*, yet it could bring nothing to perfection. Nature, in it own self, is good, yet not perfect. Neither nature, nor the Law are taken away, for they are both good: but *Grace* is added to both, to perfect both. Wealth is called this *Worlds good*: and those temporal things we give to our children, as bread,

meat, nourishment, are called by Christ *good Gifts*: yet we cannot deny, but the gifts of Heaven are better. So one *Knowledge* may be more excellent than another; yet both good, and both from the same Author. There is a *Knowledge* common to all, and another peculiar to some. *Knowledge* in Trades, whereby men become skillful artificers, knowledge in arts, whereby they become famous Scholars; are both good: but not comparable to the *knowledge* of Grace and holiness, whereby they become good Christians. For common *Knowledge*;

1. Such is that we call wit and cunning. *The children of this world are in their generation wiser than the children of light*. Wiser in their generation, not wiser for regeneration. The wisdom of this world is *Folly*; yea, *Death*, and *enmity to God*. Owls see better in the night than men; yet men have a better sight than Owls. Cattes may have clearer eyes; but it is to kill Mice, not to read letters. The wisdom of Worldlings is but cunning: they study men more than books; which makes them good in their own alley: but turn them to new grounds, and they have lost their aim. They are far short of wisdom; not only in point of honesty, but in point of ability: For cunning is but a sinister *knowledge*: it may be *earthly, sensual; devilish, not descending from above*. There is a wisdom that descendeth not from above: how then is all *knowledge* from God? The faculty of knowing is from God: the defect or depravation of it is from man. Shall God be blamed for giving us eyes, because we turn them after vanity? Or ears, because we open them to scurrilitie? Or feet, because we make them swift to shed blood? No more is he to be blamed for giving us understanding, though we employ it to mischief. *Grace* and *knowledge* are coupled together in my Text, they are not so in every man.

2. Such is that we call Policy: *Achitophel* had wit enough to give shrewd counsel to a traitor, he had not grace enough to save himself from the gal-house. How great a Politician was that Counselor of *David*? How oraculous in his good, how devilish in his bad advices? Two projects he had to secure the treason: there was a damnable deal of cunning in them both. First, For fear that *Absalom* should relent, and *David* remit, and so that breach be pieced; he counsels him to second his unnatural conspiracy, with as unnatural incest: not only to violate his Fathers Throne, but his Fathers bed: and not to do this villainy in secret, the argument of fear or modesty; but so that all Israel might be witnesses of the sons sin, and the fathers shame. If they two be reconciled, thinks *Achitophel*, what shall become of us? But this act is so desperate and unpardonable, that he must needs go on in rebellion. Secondly, That this treason may end in victory, he hath another plot ready. Protraction may be an advantage to *David*: therefore *I will pursue him to night, and come upon him while he is weary*. How pernicious was this advice? For besides the weariness and unreadynes of *David's* army, the spirits of that holy King were daunted: so that the field had been won, ere any blow was stricken. Celeritie had gotten the conquest: there had scarce been any resistance of a sudden assault. Here was wit enough: *Achitophel* wanted not the *knowledge* to discern of times, and seasons. He that observes every wind, shall never sow: but he that observes no wind at all, shall never reap. If you ask from whence this *knowledge* comes, from Heaven, or from hell? I answer, from both, in a diverse manner. The faculty is from Heaven, the pravitie from hell. That he had a deep wisdom, he was beholding to God: that he diverted it to sinful purposes, he might thank the devil.

Let our observation be here, how dangerous a presumption it is to be wise without God: this is the way to come short home. How cunningly do political naturians contrive their plottes; as if there was no power to cross their projects, or revenge their wickedness. They conspire on earth, *God laughs in heaven*. So far indeed he gives way to their sins, as their sins may prove plague to themselves. So he disposeth of wicked men and spirits; *Vt dum nolunt implere patefactam, adimplent arcanam Dei voluntatem*. Whiles they think most to please their own fancies, they overthrow their own souls. This way saith the wisdom of almighty God: Tut, we know a better way, of ourselves. There was a King of *Aragon, Alfonsus*; who because he was a King, and a Philosopher, imperious over his subjects, and expert in they motion of the heavenly bodies, grew to such an height of insolency, that he blasphemously boasted; That if he had been of council with God in the making of the heavens, the heavens should have been disposed in a better order than th are. This man would not only be as wise as God, but wiser than God. There was one among the heathen, that went for wise; who said; That to become rich, he would pray and sacrifice to *Hercules*: but to be wise, he would do neither: not a bend of his knee, not a whiffe of smoke, would he afford: For for wisdom, he could help himself to it well enough, and be beholden to never a god of them all. Rich, if they would make him well and good; he might perhaps thank them for it: But of his own head, he could be wise enough. *Nunquid sapientior Daniele?* yes, he will be *Sapientior Deo*. The Apostle says, that every good gift *Comes down from the Father of lights*. We have some Astrologers, (called judicial, but indeed without any sound judgment at all) that have found out another derivation for these gifts: *De luminibus*, and so would have us look no further. Such a conjunction or aspect of the luminary bodies, such a constellation or horoscope, such a position of planets, produce you these good effects. This is according to their Astrology, not according to our Theology. Not *De luminibus, from the host of Heaven*: but *De Patre luminum*, from the God of Heaven, from the Lord of hosts. Those wizards are, of all men, the arrantest fools: they leave God, to go for *knowledge* to the Devil.

Oh the miserable end of wicked Politicians; what became of *Achitophel* for all his deep *knowledge*? He had great wit for the public, none for his private self: he, could govern a State, not rule his own passions. What a strange mixture of wisdom and folly do we find in that man? He will needs hang himself; that was an act of folly: yet first he will set his house in order; there was an act of wisdom. Who would think it possible, but for the truth of this example; that a man should be at once so wise as to put his house in order, and yet so mad as to break his own neck with a halter? That he should remember to order his house, that forgot to order himself? Yet there are such subtle worldlings, who are careful to provide their children portions and provide no portion of comfort for their own souls. They have wit and knowledge, but it lies wholly without therein their riches. They mind the disposing of what they have in their coffers, and forget what they have in their hearts: as *Achitophel* took care for his family, that took none for his own body and soul. Mark the end of these cunning rookes: and if they do not make away themselves with their own hands, yet they make way for the fiends of Hell to do it. He that with the deepest reach contrives his own sinful pleasure, does but study to provide his own halter. For use.

1. It concerns all Christian states, to exclude such men from their counselltables. That holy king of Israel would admit no Statesman, so far as he could discern, but such as were after his own heart; and he himself was a man after God's heart. Be he never so political, be his wisdom more than any man's: yet if his heart be not right, he will not be faithful. I know that where the breast-plate is naught, yet some use may be made of the head-piece: use, I say, not trust. If men come to council, and leave the God of wisdom behind them: there is rather a curse to be feared, than any expectation of a blessing. *Into their counsel let not my soul come:* nor ever let their counsel come into my soul. Look for no good of those designs, whereof God was not at the making. If he be locked out of the counsel chamber, error fills all the room. Where a political head sows, and a false heart waters, God will give no good increase. One spark of religion is worth a whole flame of secular wisdom.

2. It concerns all private men. Carnal *knowledge* is a Peripateticke, and loves to be walking: wickedness sets it the boundaries: it shall walk but within such a compass. A compass indeed; for *Impii in circuitu*. Mischiefe it may study, but no goodness. There is an earthy knowledge, which lies in bed, and deviseth tricks of lucre, projects of oppression. The ungodly are not without their counsel; but *blessed is he that hath not walked in their counsel*. What is the event of this counsel, whether taken of their fellows, or of their pillows? In the day, they inquire, *Who will show us any good?* In the night, *They meditate mischief on their beds.* *They consult shame to their house:* shame, is this all? No, ruin too: for *the stones shall cry out of the wall*, against them. Is not this a goodly *knowledge*, that brings with it shame and ruin? Such men have the wit to undo others, and do themselves no good. One might be wise in *Macedon*, and a very fool at *Athens*: as *Paul* before his conversion was eminent among the Pharisees, but an Idiot among the Apostles. *The wisdom of this world is foolishness with God:* and a man famous for *knowledge* in the opinion of the Earth, may be a mere sottie in the judgment of Heaven. *He that seemeth to be wise, let him become a fool, that he may be wise.* As we must be humble, that we may be exalted; and dead, that we may live; so fools, that we may be wise. Let us know that we know nothing, till we know the Gospel: and know that we know enough, when we once rightly know *Jesus Christ*.

3. There is a kind of *knowledge* above all these; whether that natural *knowledge*, granted to all men; or that artificial *Knowledge*, granted to mechanickes: or that political *Knowledge* granted to Statists: there is also a higher, even a Propheticall *Knowledge*, and this may be granted to reprobates. Such a *Knowledge* had *Balaam* in his ecstasies: scarce ever any of the holiest Prophets had so clear a Revelation of the *Messias* to come. The very beast he rode on, had both her eyes and her mouth miraculously opened; so that she could both see an Angel, and expostulate with her Master. There was such an old Prophet in *Bethel*; of whom, considering all, a man knows not well what to think. He abode within the air of *Jereboam's* Idol, within the noise of his sacrifices, and permitted his sons to be present at those Idolatrous services. If he were a Prophet of God, what did he in *Bethel*? Why did he wink at the sins of *Jeroboam*? What needed a Prophet to come from *Judah*, to reprove that sin which was acted under his nose? Why did he lie, and betray his fellow Prophet to destruction? Did these abominations become a Prophet of God? If he were not a Prophet of God, how had he true visions? How had he direct messages from God? How did he confirm the Word of that Prophet whom he

seduced? Why did he desire, that his own bones might be honored with his sepulcher? We may conclude then, that he was a Prophet of God; but a corrupt, resty, vicious one. When the other was slain by the Lion, he had so much truth as to give a right commentary upon God's intention in that act: so much hospitality, as to send away his guest, better provided for the ease of his journey than he came: Though this were but a poor amends; when he had betrayed the life, and wronged the soul, to cast away some courtesies upon the body. He had so much faith and courage, as to fetch his carcass from the Lyon: so much piety and compassion, as to weep over him: so much love, as to wish himself joined in death to that body, which he had hastened to death. There was some goodness in him: he was not absolutely wicked. But all this cannot excuse his sinfulness: he was a Seer, yet did not see his own way.

Such another was *Caiaphas*: *This spake he not of himself; but being high Priest that year, he prophesied that Jesus should die for that Nation.* He spake not himself, but God spake through him, as through a trunke; *Cajaphas* in the mean time never the wiser for it. That old riddle is applicable to him; Of a man and no man, (which was an Eunuch) who with a stone and no stone, (which is the Pumice) killed a bird and no bird, (which is the Bat) upon a tree and no tree, (which is the Fennell:) So *Caiaphas* was a Prophet, and no Prophet: a Prophet in that particular prediction, otherwise and at other times a Priest only, not a Prophet. He spake, and he spake not: he spake not of himself, and of his own excogitation; but God spake by him, in a sudden inspiration. It was not *Sermo natus in pectore*: it passed out of his mouth, but never came in his heart: the words were his, and not his. That *Jesus should die for that Nation, and not for that Nation*: for the Jews principally, but not for the Jews only. Thus it pleaseth the wisdom of God, to express himself even by the tongues of faulty instruments. Yea Satan himself sometimes receives notice from God of his future actions: which otherwise that evil Spirit could neither foretell nor foresee. Such, in all likelihood, was his information concerning the end of *Saul*: *To morrow shalt thou and thy sons be with me.* How could Satan tell this? Is the Devil become a Prophet? No. But as he was once a good Angel, so he can still act what he was. Well may lewd men be good Preachers, when Satan himself can play the Prophet. What Prophet could speak better words, than this soul spirit in *Samuel's* mantle? *Wherefore doest thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?* *Samuel* himself while he was alive, could not have spoken more gravely, more severely, more divinely, than this hellish counterfeit. Good words are no rule, to distinguish a Prophet from a Devil. This kind of *Knowledge* is both rare and common: rare, in that it is seldom given to any: common, in that it is indifferently given to the good and bad. Prophecy doth not always presuppose sanctification. Many have had visions from God, that shall never enjoy the vision of God. One beam of holiness is worth a noon-day of Illumination. Give me grace, what shift soever I make for *knowledge*.

We perceive now that there is a *Knowledge* common to all conditions of men: there must then be a *Knowledge* special and peculiar to some, or what distinction have we? No beam of this is denied to the Saints; they may have it as well as the wicked: but there is a *Knowledge* denied to the wicked; they cannot have it as well as the Saints. To know not only the History, but the Mystery of the Gospel: to know God in Christ, Christ in faith, and faith in good works: to

know his sufferings our satisfaction, his merits our righteousness; and that we have our part in his Redemption: to know that God is reconciled to us, the Law satisfied, our sins pardoned, our souls acquitted, and that we are in the favor of the Almighty: to know and feel the sweet peace of conscience, the inexpressible comforts of the holy Ghost: to know that mercy shall keep us on Earth, and that eternal joys are prepared for us in Heaven: to know the riches of the glory of God's inheritance in the Saints: To know the love of Christ which passeth knowledge: This is indeed a Knowledge worth our ambition, worth our seeking. But it is too high for the reach of carnal brains: as David speaketh in another sense, *Such Knowledge is too wonderful for them: it is too high, they cannot attain unto it:* The refulgent Glory of it would strike them blind. *The natural Man receiveth not the things of GOD'S Spirit.* In the other Knowledges, the Righteous have part with sinners: but in this the sinners have no part with the Righteous. Let me be weak in policy, so I may be wise to salvation. For application.

1. It reprooves them that know much, and will do a little: that have full brains, and empty hearts: a library of Divinity in their heads, and not so much as the least Catechism in their Consciences. Nor does this only touch the cobby-hold of Preachers, but it concerns the capital Tenure of all Christians. *Thou which teachest another, teachest thou not thyself?* It is no impossible thing: the candle that lights others to see by, sees nothing it self. Yield that the candle hath no sense; yet may not an ill favored Painter draw a fair picture? Though himself have none of the most pleasing countenances, yet he may counterfeit an amiable face. The praises of virtue may be extolled and magnified in the mouth, where virtue it self cannot get into the heart: *Laudatur, non admittitur.* The Carpenter may square other men's timber by the rule, his own at a venture. The servant may draw wine for all the family, and yet drink water himself. There is no necessity that everyone should be good, which teaches it. When an orator, with great store of wisdom, had bitterly declaimed against folly, and somewhat abused his auditors: it was afterwards replied upon him by one of them; Sir, your discourse of folly, may well be divided into three parts: One part you have declaimed against in all men, one part you have bestowed upon us, and the other part you have kept to yourself. But when a man shall commend wisdom to all his hearers, and keep no part of it to himself, for his own exercise, is it not madness? This is as if he were set to tell heads, and to number the company, and should forget to reckon himself. When an inheritance is to be divided among many children, will any coheire set out the portions of the rest, and forget his own? We say for temporal things, when a man spends all, or gives away all: It was but his kind heart: But in the distribution of spiritual things, to leave ourselves none, argues not a kind, but a stupid heart. Heavenly knowledge is not lost by communicating: we may both give all, and keep all. Lord enable me to give so much as may make others rich in grace, and yet to keep so much as may make myself rich in glory.

2. For us all; Let us keep our knowledge from ranging: It will hunt counter, if it pursues any other game but salvation. *Ye worship ye know not what.* That is a wild and rambling devotion, which knows not what it worships; whether God or an Idol: as Saul, instead of Samuel, worshipped the Devil; *Stooping with his face to the ground, and bowing himself.* Knowledge is apt to fly out, unless it be kept in coram by goodness. *It is a people that do err in their hearts, for they have not known my ways.* Soone must they err, that wander from the ways of God. Many herbs

that are wholesome and useful in the garden, grow wild in the desert or common field. So there is the wild Rose, and the wild Sage, and the wild Thyme, wild Succory, and wild Tansey. These may have some virtue in the Forest, where they spring naturally; but much more in the garden where they are set carefully. Wise men are called Sages; but our wisdom will grow wild Sage, if it be not kept within the garden of grace. Our Roses will wither, our time change color, our succors be to seek; all will turn wild in the wilderness of sin. Our *knowledge* it self may so become wild, and so lose all the virtue. Fire is good and necessary, while it is kept upon the harth within the chimney: it serves to warm our hands, to dress our meat, indeed for innumerable uses: but let it break out into the house, and the rage is most violent, the mischief unrepairable. If our *knowledge* have got a gadding humor, a trick of playing truant; if it will steal out of school, to chatte with Satan, and to enquire how the market of the world goes; how flesh and blood may be satisfied, in their appetite, in their addiction, in their curiosity, in their sensuality; it soon becomes wild, and flies out into rebellion. But keep it *In orbe pietatis*, within the lists of godliness, and then it is a window to the Ark, an eye to the soul, a guide to the affections, a *Iehoida* to *Iehoash*, to do right.

There are two daughters of the understanding; *Scientia*, *Conscientia*: they must be sisters, both for their names and natures. *Con* (we know) is ever in composition: so that *Conscientia* is but *Scientia cum alis*: a couple of them there must be at lest. *Science* travells abroad, *Conscience* keeps home: it is internal and domestical. *Knowledge* is the Intelligencer, and brings in news; whereof *conscience* determines. It may be sometimes a-sleep, but is never absent. *Nec fugere, nec fugare poteris*. It is bred and borne within us, it will live and die with us. When *Adam* by his sin had brought ruin upon himself, and deaded the powers of his soul to goodness; this faculty had the most life remaining in it, and was left like *Job's* messengers to bring him news of the great loss; *I alone am escaped to tell thee*. This little spark was left fresh, to show what great lights were extinguished. The office of *knowledge* is to inform *conscience*: the office of *conscience* is to reform *knowledge*, *Knowledge* is the eye of the soul, and *conscience* the glass: (for it is but reflection of the soul upon it self) now our eyes cannot see themselves but by the reflection of a glass: nor doth *knowledge* rightly know it self but by the representation of *conscience*. In knowing of other things consists the exercise of *Science*: in *knowledge* of ourselves, the exercise of *Conscience*. *Cùm alia scit animus, Scientiae dicitur: quum scipsum, Conscientia*. All the arts, and trades, and policies, and mysteries we know, are but cyphers: *Conscience* is the figure; put this to them, and they will amount to something. From hence come so many errors in our life, when one sister leaves the other; when *Science* will not take *conscience* with it, walking abroad; nor look in the glass of *conscience*, coming home, I know that *Conscience* is as *Zeno* said of a wife: *Aut perpetuale refugium, aut perenne tormentum*: sometime she will be chiding, but it is because we have been rambling. What the Scripture speaks of *Dinah*, and the Poets feigned of *Diana*, experience finds true of *knowledge*. Whiles *Dina* would be straggling from her fathers house, she was ravished by *Shechem*. Whiles *Diana* or *Proserpine* would be roving from her mothers house, she was wrapped away by *Pluto*. So when *Science* leaves *Conscience* her mistresses house, she will be defiled with sin. Goodness is the seasoning of *knowledge*: if human wisdom be not powdred with Divine grace, it will stink: that only can keep it, and make it keep. It is not unlike that petitioners son in

the Gospel, in a manner lunatic; it will *fall into the fire, and into the water* too: the Disciples could not cure him, so nothing in nature will help this: Only as *Jesus spake there, Bring him hither to me*: so if he will be pleased to speak here of our *knowledge, Bring her hither to me*; she shall be healed, her sister conscience comforted, and their mother the soul saved.

2. *In ordine*; some *knowledge* is more honorable than other; *Desiderabilius auro, more to be desired than gold*. Gold hath the precedency of all metals; more noble than silver; but God's word is more noble than gold. The Apostles counsel is universally to be embraced, *Covet the best gifts*. Solomon took *knowledge* and wisdom for the best; and without any leisure of deliberation, fastens upon that: *Give me a wise and understanding heart*. That soil could not have borne such fruit alone: if God had not sown this seed, the desire of *knowledge* in his heart, Solomon would not so much as have dreamed of it. Yet this choice being made, God likes the suite so well, as if he were beholding to his creature for wishing good to it self. So doth he esteem a good election, that he recompenseth it with advantage. If riches had been his request, he had never known wisdom, nor (it may be) riches, neither: Now he asks the best, and speeds of all. Riches and honor come into the match. Because he asked what he should, he shall receive both what he asked, and what he asked not. Of that which was promised him sleeping, he found the performance waking: even such an Illumination in all the rooms of his heart, as if God had given him a new soul. We say of temporal things, The best is best cheap: but of spirituals, the best is most precious: how dear so ever they cost us, they should be most dear unto us. *Christ* doth not dispraise *Martha's* hospitality, in preferring *Mary's* piety. Though she had *chosen the better part*, Yet this doth not deny the other to be good. Many things are necessary to salvation, but the *knowledge* of the Gospel is the chief. ^s It is necessary *antonomatice, prae caeteris; Simpliciter & propter se, necessitate finis: others in ordine ad finem, & propter ejus consequutionem*. As sustenance is necessary to maintain life; yet physic and excercise are necessary too in their times and places. *Bonum* is not excluded by *Melius*: water out of the tankard shall not lose the reward, but meat out of the cupboard shall find a greater. *Let the dead bury their dead, follow thou me*. It is a good work, *Mortuos sepelire*: but *Evangelium nunciare*, better. *St. Paul* more extolls *Evangelizandi, quàm baptizandi functionem*: *Christ sent me not to baptize, but to preach the Gospel*. The ministry of the word, is more noble than the ministry of the board. *It is not reason that we should leave the word of God to serve tables*: therefore the Apostles chose Deacons to that purpose, and *gave themselves to prayer and preaching of the word*.

There be some things not worth the knowing, because they are not worth the having. ^m *Set your affection on things above, not on things on earth*. Not on earth, for that is the place from whence *Christ* is risen; *He is not here*. It is but a folly to seek him where we are sure he is not. Not on the mountains, where the beasts seek their food: not among the clouds, whither the fowls of the air seem to aspire: not among the stars, that *Summum Astrologia*, the highest of naturians. But in a higher place, above all these, in heaven. Heaven is a great circle; where there? In the highest place of heaven; at the right hand of God. As nature would have us no mouses, so grace would have us eagles, to mount up *where the body is*. There be upon earth, some things higher in estimation than others; which the world takes for *Superna, things above*. To be above others in wealth and abundance; the richer, the higher; this is one *Supra*:

To be above others in honor; the nobler, the higher; is another *Supra*: To exceed the common sort in pleasure, and the variety of carnal joys, is a great *Supra* with them. But alas, all these are *inferiora*; and (without repentance) will sink down to *inferna*: Those have but base minds that admire them, and but lean souls that are satisfied with them. There is a *Supra* far above all these; a glory and immortality to be known: we are *ad altiora geniti*, and should have a holy ambition of them. *To know the love of Christ, here is wisdom* indeed: to know the way of salvation, is the *Supra* of all knowledge. When we are studying that let us think we are about a high point of wisdom; and that to perform it well, is the wisest action of all our life.

This *knowledge* does not only bring grounds for Judgment, but rules for practice; and gives reasons why we do things, or leave them undone, It argues thus; I am now about a work, what will God think of it? May I offer it to him? Will he allow it? Will he help me forward with it? Will he in the end reward me for it? This is indeed a happy *knowledge*; as if it had been wrapped up with *Paul* into Paradise: or if it be not taken up into heaven, yet heaven is let down into it. As the legend speaks historically (which is only true Symbolically) of *S. Christopher*; that before he was converted to the faith, he would serve none but the strongest: so this *knowledge* aims at none but the highest. He had for his first master a man of great strength and puissance, but a king subdued him: him he forsook for that king, but finding him to be overcome by a neighbor, he betook himself to that other Pagan conqueror: This conqueror was also tyrannized over by the devil, to whom he was a mere slave, doing all his base commands: This he could not endure, but entered into service with the devil. For a while he admired the power of his new master, and what a dominion he exercised over the sons of men; but in a short space he found out his weakness also: so feeble and fearful was he of a piece of wood, he durst not pass by the Cross; but when that stood in his way, he must back again. Now that weary servant longed to know what this Cross meant, and how he might find out a more potent Lord. It was told him that Christ was the Lord of that Ensign; and that the Cross was his Banner. Thither then he flies, and there he found out a most mighty, an almighty Master. So let our *knowledge* climb; from strength to strength, from height to height, till it *appear before God in Zion*. Let it mount higher than riches in their Treasury, higher than Princes in their Throne, higher than stars in the Firmament, and fetch all her light and comfort from God in *Jesus Christ*.

There is a double use to be made of this point. First, despise not the least. Secondly, but seek the best *knowledge*.

1. There is no good *knowledge*, but it comes from the Grace of God, and tends to the glory of God. As *Solomon* despised not to know the hyssop on the wall, no more than the Cedar in *Lebanon*, so though thy *knowledge* be like the Sun, yet contemn not the least star. *There are diversities of gifts, but the same Spirit*: all light comes from the same Father of lights. He that made the Elephant, made the Ant; as well the Fly, as the Eagle: the poorest worm that creeps on the earth, as the most glorious Angel in heaven. He that gives us the Kingdom of heaven, and those eternal joys; gives also every piece of bread we eat, and commands us to acknowledge it. In one and the same prayer, which is the exemplar and precedent of all prayers, he teacheth us to sue for both *Regnum tuum*, and *Panem nostrum*. If it were but a little

spark got into the flax, Christ would not quench it. Despise not the mean knowledge of thy brethren, though thy own soul have a clearer understanding. There may be Divine wisdom in the heart of a man, though it want utterance. Full many have proved holy Martyrs, that never were profound scholars: As that simple woman answered the persecuting Prelate in Quene Mary's days, when he questioned her about the subtleties of learning: *My Lord, I cannot dispute for the truth, but I can die for the truth.* Thou hast a more reaching brain, another may have as honest a heart. Honor the least Grace of God, wheresoever thou find it. Say the gifts in some Christians be small: yet reverence the Giver for these: and then thy happiness shall be like *Nathaniel's; Thou shalt see greater things than these. Who hath despised the day of small things?* The day of small things may beget a day of great and glorious things. They that would not acknowledge God in the greater judgments, were driven to do it in the less. *This is the finger of God.* God is called the *Father of lights: Luminum*, in the plural, because of the degrees and diversities of his gifts: otherwise *Pater luminis* would have served. But we must respect the number, as well as the nature of his gifts; and the several degrees of this gift, *knowledge*; which is light indeed, and fit to come from the Father of lights. *There is one light of the Sun, another of the Moon, and another of the Stars;* and among the Starres, *one differeth from another in glory*, Though one be not so bright as another, yet they are good all. Now God made the dimmest star as well as the Sun in all his splendor. The humble Day-eye would fain grow, though it cannot shoot up so high as the Marigold. Let us learn to know and glorify God even in his least works; as *Caesars* image is not only seen in his come of gold, but even upon the poor penny. Bless him in all, for all.

2. Choose the best: refuse not *knowledge* in lower things, but aim at the highest. The serpent is the emblem of wisdom: *Pharaohs* enchanter wrought wonders, when they turned their rods into serpents; but *Moses* his serpent devoured all theirs: all sciences are swallowed up in the *knowledge* of God. There is no true *knowledge*, which knows not *Quo or dine, quo studio; quo fine*, all things are to be done. For order, *Id prius, quod maturius movet ad salutem*. For desire, *Id ardentius, quod vehementius ad charitatem*. For the end; to the edification of others, not ostentation of ourselves. That noble queene of the South came far to learn *knowledge*: in *Solomon* she found the mine, and stored her soul with that invaluable treasure. *She gave him sixscore talents of gold;* that was a royal gift of a queene to a king: *Solomon gave her whatsoever she asked;* and that was a more royal gift of a king to a queene. Hers was temporary riches, his eternal: Hers might comfort the body, his could save the soul: hers arose out of the Earth, his came down from Heaven: her gift could not make *Solomon* happy, his gift made the queene of *Sheba* blessed: She came rich, she went away wise: she came a queene, she went away a Saint. There was not more freedom in her gift, than in her receipt: her own will was the measure of both. She gave what she would, and she received whatsoever she would ask: and surely she would ask the best. She was not such a truant in the school of wisdom, nor had so little profited by *Solomon*, but that she learned to crave the best. She returns therefore more richly laden than she came: she gave to *Solomon*, as a thankful client of wisdom, *Solomon* returns to her as a munificent Patron, according to the liberality of a king. Seeing there is one *knowledge* higher and better than another, let us choose the best, the highest.

Give a natural man his choice of any dignity or honor in this world, and where will he fixe? Would he content himself with a mean office, and hold it a credit to be chosen Churchwarden or Constable? Offices which not a few are proud of. Or would his ambition be no more, than to fly Justice-height, and be in commission of the peace? Or would he be pleased with the Majorality of a city, or with some eminent place of judicature on the Bench? Or would the Nobility of a Peere, or to be a General of the army, or a Statesman at the Counsel-table satisfy him? Or were it enough for him to marry with a Princesse, the daughter of a king, which *David* took for so great an advancement? Or would he be content with *Joseph's* place, to ride in the second chariot of Egypt, and to be Lord lievetenant over the kingdom? No, but so long as there was a *Pharaoh* to say, *Tantum in solio te major ero, only in the thrones I will be above thee*, he is not pleased. *Aut Caesar, aut nihil*: the king he must be, or nothing. His aspiring thoughts would never rest, till his head were encompassed with a crown. O where is our holy ambition of such a spiritual honor? why *knowledge* is a crown: *The prudent are crowned with knowledge*. Not every knowledge; the Gardiners to plant: the Carpenters to frame: the Lawyers to plead: the Sophisters to dispute; these cannot be called crowns. Men may have skill in these, and the like, and yet never deserve the glory of a crown, much less the crown of glory. It is not the Philosophers *knowledge*, but the Christians, that is truly a crown. To know God in Christ, this crowns us. To the crown we would be as near as possible we can: if we may not be kings, yet at lest the kings Favorites. When it was phansied that Christ should be a great King upon earth, there was suing straight to be near his Throne. Not so much as goodwife *Zebedees* two sons, that smelt of the fisher-boat, but means was made for them to be next the King. Earls are *comites Regis*, and have their Coronets: so are the Saints, having a *fellowship with Christ*. Yea they are *Reges*; Christ hath made us kings to his Father. Not that they may do what they list: Spiritual kings may not be lawless; for they are *facti à Christo*, and *Reges Deo*. One crown they have, *Corona sapientia*: another they shall have, *Corona gloriae*. Why then do we stick upon these lower objects, as if the *knowledge* how to be rich or potent, were such a worthy matter. They be but *Lutulentae coronae*, dirty crowns, that are made of such stuff: Higher must our *knowledge* mount, or no crown is to be had.

There is a saucy *knowledge*; when the Astrologer will offer to pick God's Counsel out of the Stars, and derive his honor upon constellations. That speculation is high enough, too high, but withal too presumptuous: the Astrologer shall never make himself a crown of Stars. There is a wanton *knowledge*, a fictitious poesie, transported not only from modesty, but from morality: which multiplies the one Deity into the plurality of gods: prefers *Pernassus* to Mount *Olivet*: faignes and commends an *Elysium*, for the Heavenly kingdom: placeth Metamorphosis instead of miracles: to whom a neat pleasing fable is more delightful than the true and saving Gospel: and in whose mouth the figments of a petulant brain, are more frequent than the Word of the eternal God. Their souls are taken with a smooth poeme: they use to call it a Rapture, and stick not to add the attribute of *Divine*. But when a Poet courts his Mistress in a lascivious time, is this a divine Rapture? To defame the reputation of men, of States, of Saints, in railing Satyres; is this a divine Rapture? I censure not the art of Poesie: it is excellent; a *Knowledge* that may both *prodesse, & delectare*: I do not flowt Poets, that they

are the best Writers, next to them that write in prose. But it is the looseness of luxuriant wits, and spurious fancies, full of the venom of the Serpent, that makes it odious. A higher and nobler *Knowledge* belongs to Christians: in Psalms Hymns and Spiritual songs, to sing the praises of God *Sursum corda*, yea and *Sursum cerebrae* too: thither upwards all. As our bodily eyes see not the air that is next them, nor the fire, nor the spheres, nor stop upon anything till they come to the stars: So let the eyes of our souls, wisdom and knowledge, see nothing of this world, though it be never so near us; but pass through all, and only fixe themselves upon the peace, and joy, and glory in heaven. So will the Lord bless our *knowledge*, and crown our heads with a Crown of honor here; and then crown that Crown with the Head of all, which is *Jesus Christ*, hereafter.

3. *In Efficacia*; some *knowledge* is more effectual than other. There is a Theoricall, and a Practical *knowledge*: the former whereof may be without the latter, but the latter cannot be without the former. Men may have *knowledge*, and yet not do well: but no man can do well, unless he have *knowledge*. So divers Interpreters by *knowledge* here understand obedience; the fruits, and effects, and consequents of *knowledge*, which are good works. As if the Apostle had said, *Grow in grace*, and in the works of grace. It is no news to have *knowledge* taken for obedience, or obedience for *knowledge*. *He judged the cause of the poor and needy, was not this to know me, saith the Lord?* If they be two, yet they are such two, as would never be parted, never found asunder: like *Mary and Martha*, both sisters, and both busy about Christ. *Mary* listens to his Word, that she may know what to do: *Martha* looks to her hospitable office, that she may do what she knows. *Martha* prepares to feast him, *Mary* prepares to be feasted by him. And those lazy admirers of the Contemplative life, have yet ascribed a greater reward to the Active: as to relieve the poor and comfort them, is better than to say only, God help them. Every *Cherub had the form of a man's hand under his wing*. There is not only the wing of *Knowledge* to fly aloft; but the hand of practice, to do good below. The one doth not cross, but assist the other: as the hands fetch their direction from the eyes, and the eyes look to the operation of the hands. As *Simeon and Levi were brothers in evil*: so *Mary and Martha* were sisters in good. The union of these two is much commended both in the Scriptures, and by the Fathers.

For the Scriptures: *Hos. 6. I desired the Knowledge of God more than burnt offerings*. If this were only a speculative *knowledge*, certainly then there was more worth in burnt offerings: for what is God the better for our wisdom? He is honored by our sacrifice. But obedience hath there gotten the Name of *Knowledge*, and then it is fully expounded. *To obey is better than sacrifice*. So *Deut. 4. Keep the Commandments of God, and do them, for this is your wisdom and understanding* before God and men. Not a sign of wisdom, nor an effect of wisdom, nor the companion of wisdom; but *Ipsa sapientia*, wisdom it self. There also hath obedience got the Name of *Wisdom*. So *I am. 3. Who is a wise man among you, and endued with knowledge? Let him show his works out of a good conversation with meekness*. There if they be not *sub eodem nomine*, yet they are *in eodem homine*: if distinguishable in their nature, yet inseparable in their subject. For that man's good *Conversation* is wisdom, his good works wisdom, his meekness wisdom, and the discreet showing or manifestation of all, wisdom, *1 John. 2. He that saith, I know God, and keepeth not his Commandments, is a liar, and the truth is not in him*. There is no term

so odious with us as a liar: yet *David* was very round and homely with us, when he says, *All men are liars*: without question, all sinners are liars. Some had their Surnames from *Greatness*; as *Alexander the great*, *Pompey the great*, *Constantine the great*, *Charles the great*: Others from *Piety*, as *Metellus Pius*, *Antonius Pius*, *Aeneas Pius*: The conscionable and obedient Christian takes one Name from *Wisdom*: He is *Vir Sapiens* as well as *Vir Bonus*.

For the Fathers; *Nazian*. He is the wise man *qui pauca de virtute loquitur; sed propter virtutem multa facit. Sapientia illa clara est, non quae verbis volat, sed quae virtutibus constat*. *Bernar*. *Sol non omnes, quibus lucet, etiam calefacit*: so wisdom gives men light, to know what they should do: but does not inflame their affections, to do what they know. It is one thing to know wealth, another thing to possess it: *Nec divitem facit cognitio, sed possessio*. Let me add, *Nec divitem facit possessio, sed fruitio: usus, non habitus*. *Isidor*. It makes to the accumulation, and aggravation of a man's sins, *Scire quod sequi debeat, & sequi nolle quod sciat*. *Hugo*. *Frustra divina cognitionis abundantia crescit, nisi divinae dilectionis flammam augetur*. *Augustine*. As God hath given the office and Ministry of Baptism to many, but the power of remitting sins in Baptism he keeps to himself: So *knowledge* is a common gift; one man may teach another: but holiness is a peculiar grace, which he gives by none but himself: There may be a substance without an odour: but there can be no odour without a substance: So there may be *knowledge* without good works, but good works without *knowledge* never. A distinction of them we may conceive in our brains, God forbid there should be a division of them in our hearts. This consideration affords us a threefold use.

1. It is our Apostles charge, *Add to your virtue knowledge*: my exhortation here must be, Add to your *knowledge* virtue. If your wisdom be not operative, it had better not be at all: For we must give account of our knowledge, and that account must be according to the fruits of our knowledge. As *Gregory* speaks of the Feast of Resurrection; we keep *Easter* but ill, *nisi quod de more celebratur, etiam quoad mores exprimat*: unless we express the matter of the feast, in the manner and form of our life. So we shall give but a sorry account of our knowledge, without a Catalogue of good works: an Inventory, not of our own counterfeiting, but upon record in heaven. *The Spirit moved upon the face of the waters*, in the Creation: He did not lie, nor sit, nor stand upon them, but he *moved*: he instantly fell to work. *An Angel troubled the waters*; not only looked on them, but moved them. We are no sooner put into the spring of spiritual *knowledge*, but at once we both perceive our own fowlenesse, and in that holy Laver begin to wash our souls. As *Naaman* did not stand to view *Jordan*, but dipped himself seven times in it, to get off his leprosy. *They looked*, or had an eye to him, and were *lightened*. Light and heat are inseparable: the nights are hotter in *Plenilunio*, because then there is more light. If the Lord doth enlighten us with *knowledge*, he doth also warm us with charity: and charity will be doing good works.

2. The purpose and end of our *knowledge* must be directed to goodness. Many learn much, that they may be *Docti*, not *Boni*; and reputed in *Sapientum*, non in *Sanctorum numero*. So some Lawyers study to be cunning in the Laws; not with an intent to help their poor oppressed Clients, but by intricate quirkes, windings, and distortions, to squeeze their purses. They would be rich by their *knowledge*, not honest: as their Heirs would be made noble by their

riches, not hospitable: and the third generation leaves neither honor, nor honesty, nor riches behind them, to their posterity. The Priests and Scribes could plainly have informed *Herod* concerning Christ; and clearly have expounded the Prophet *Micah*; that he was to be a spiritual King, and not to take upon him any earthly Principality: so that *Herod* needed not to fear the loss of his kingdom by him. Thus might they have kept that Tyrant from blood, and prevented the murder of so many Innocents. But such was their pride, that they would not. They had the keys, but they scorned to open the door. So you have *Herod* turning over the Bible, searching the Scriptures, examining the Prophets; but to what purpose? He says, *Vt Christum adoraret*: but he lied, for it was *Vt Christum devoraret*. Know, to be better, as well as to be wiser. There is no comfort in any *knowledge*, the scope whereof is not Divine goodness.

3. Let no *knowledge* satisfy us, but that which refers us, prefers us to Christ. There be common gifts, wherein natural men take their full acquiescence: yet we know, the dispensation of them extends to very Reprobates. *Balaam* had the gift of Prophecy, yet he *loved the wages of iniquity*. *Saul* had *another heart given him*: a kingly heart, not an holy heart. *Ahithophel's* counsel was oraculous, yet his end desperate. *Judas* happily could preach like an Angel: yet in practice, a very Devil. Baptism is a gracious gift of God, yet many after the water of Baptism, go to the fire of Hell. Prophecy, an eminent gift: yet *Saul* *inter Prophetas*. Faith, necessary: yet *The Devils believe and tremble*. Do we not see in the world, a great Statesman, yet a mere Atheist? A deep Divine, yet too covetous? An expert Lawyer, yet a corrupt Judge? An experienced Physician, yet a mere Naturian? A rare Scholar, yet a great Drinker? *Chrysostom* hath a fearful saying; He that knows good, and lives in evil, is no better than a Devil in the shape of a man, or no better than a man in the nature of a Devil. These may have good parts, but they are not good men. The Devils know and believe, believe and tremble: but they can do no good. Let us turn to God with repentance, which the Devils cannot do: and be engrafted to Christ by faith, which the Devils cannot be: and possess the Spirit of sanctification which the Devils cannot have. So shall we both *in grace and knowledge*, resemble the blessed Angels, and be Partakers of their glory in the Heavens. As no place can content the Fire, but the uppermost: still it riseth up toward the own Region: so let no *knowledge* satisfy us, but the *knowledge* of Christ. The other Elements, Earth, Water, and Air, are pleased with lower rooms. There is an Earthy *Knowledge*; which lives like a moule in the mould, in the warm bowels of wealth; and cries, Let them take higher happiness, that have a mind to it. Earth will to earth; an earthly desire, to an earthly Center; so they live: till earth be turned into earth; so they die: yet, till earth be turned out of earth, their earthy souls into hellish torments. This is a base and brutish life. There is a *knowledge* one story higher; a watery *knowledge*, that seeks only after pleasure, and the sensual delights of the flesh. Give it lusty wines, beautiful Strumpets, music, and banquets, sport and merriments; this is all it cares to know. Where is the best liquor? Where lies the handsomest Whore? Where meets the jovial Companion? This is a fluid *knowledge*, that turns the blood into water, the very soul into water, and so runs it into the dead sea. There is a *knowledge* yet a story higher than this; an airy *knowledge*, that seeks for nothing but glory. Advance it into the Princes favor, make it an admiration to the vulgar, blow it up with increase of honor: such empty, airy, windy stuff will fill this vain bladder. These Elements of our sloth sit quietly in lower rooms:

but divine *knowledge*, like the noble fire, mounts aloft, & finds no rest but in the region of Immortality.

In the knowledge of our Lord and Savior Jesus Christ] All this while we have been getting up *Jacob's Ladder*, and climbing by certain stairs and degrees to the *Knowledge of Christ*. Now our meditations are come to the top; let us view the beauty of *Zion*, and with our intellectual eyes behold the *Face of Him whom our soul loveth. Thou art fairer than the children of men*. First, generally.

1. The Sun and the Sea are the 2 great receptacles; the Sun of light the Sea of waters. For the former; God made the light before the Sun: but when he had made the Sun, he reduced all the dispersed light into this one luminary: not locking it up in that body, as *Aeolus* the winds in a cave: but so disposing it for the better cōmunication to the world. Christ is the Sun of righteousness: in him is treasured up all wisdom and *knowledge*: not under lock and key, for the door stands continually open to all humble Clients. It is but *Ask and have*: it cannot come upon easier terms. *In Him are hid all the treasures of wisdom and knowledge*: not for his own use only: as the Sun hath not light for itself; but for our more convenient participation. *He is made to us wisdom*: 1 Cor. 1.30. to us. In himself he is the wisdom of God, not created, but creating all things. But what were this to us, if we might not partake of his wisdom? If He did hoard up his *Knowledge*, as a Miser doth his corn, or a Philargyrist his coin, we might still be poor and beggarly for want of *Knowledge*. But as it pleased the Father that in Him should dwell all fullness: so of his fullness have we all received. And as we receive, so we must return: as our knowledge comes from his Grace, so it must return to his Glory. Without Christ we could not attain to *knowledge*, and without *knowledge* we cannot attain to Christ. It came from Him, and it must never rest till it come back unto Him. *Grow in this knowledge*.

For the other; the Sea is that great cistern, to receive the confluence of all waters. First, From that large and vast pond, water is derived into all parts of the earth by veins and springs: those springs run into rivers, and those rivers empty themselves again into the sea. So all good *Knowledge* flows from the fullness of Christ, and is conveyed to us in certain pipes and chanells, the ministry of the word and Sacraments. This living water should return to the first fountain, all our knowledge must have recourse unto Christ. Secondly, Rivers run by diverse countries, and everywhere do them good as they go: and according to those several coasts, they have several names: but still they pass along, and keep their current: They make many grounds fruitful, but tarry with none of them: to the main they make a-main, and there they lose their names. *Knowledge* is a fair stream, and runs by many arts and mysteries; and does good at all times, in all places, to all persons. According to the several objects it hath several names: as knowledge in medicines makes physicians, in the Statutes makes lawyers, in the arts makes scholars: But it sticks in none of these: still doth all good knowledge go forward, reaching at the *Summum bonum*, till it be quite swallowed up in the comforts of Jesus Christ. Thirdly, when rivers come near the sea, the sea sends forth the tide to meet them, as it were a harbinger to entertain them. So when our knowledge is heavenly affected, and inflamed with the love of Christ, as the Queen of *Sheba* was with the wisdom of *Solomon*; then Christ spreads out his arms to meet us, as the Father met his returning son. He

prevents us with his favor, and graceth us with an extraordinary honor. Only this difference there is: the rivers are sweet, the sea is brackish: but our waters are brackish, and this sea is sweet. Other streams lose their fresh and pleasant taste, when they come into the sea: ours never gets any pleasant or wholesome taste, till they come thither. All our knowledge is brinish and unsavory by nature, and only obtaineth sweetness by flowing into this Ocean of goodness. O Lord, *all our fresh springs are in thee*. We have waters of our own, but they are bitter: Like the waters of *Marah*, whereof the Israelites could not drink; bitter waters. In the fountains of our hearts are the waters of manifold corruptions; so harsh that they will not down with our thirsty consciences: or unwholesome, like the waters of *Jericho*; they *make the ground barren*. Either all our fruits are wild, or our trees fruitless. Yet Christ can sweeten the one, and season the other, and cure all; by giving us the knowledge of his mercy, and the assurance of our own salvation.

2. Thus generally: Now this *Knowledge* is so sweet, that if we have once tasted it, we will exceedingly thirst after it. *The eye is not satisfied with seeing nor the ear with hearing*, nor the heart with knowing: we are never content, till *we see face to face, and know as we are known*. As nothing could quiet *Absalom*, but *seeing the face of the King*: so we long to know how we may know Christ. And but reason; for there be many that meet him, and yet do not know him, some that seek him, and yet are ignorant of him when they see him. *Jesus stood by Mary, she saw him, and yet she knew him not*. The two Disciples were walking and talking with him; yet *their eyes were holden that they should not know him*. *Joseph* had done much for his brethren, yet *they knew him not*. Christ at his Resurrection was so changed, that they knew him not: *Quis iste, who is this that cometh Edom?* They might have some reasons why it should not be He. First, Christ was put to death, put into the grave, and a great stone upon him, but three days since: this man (we see) is alive and alives like. Secondly, Christ's apparel was shared among the soldiers, and he was left naked: this man hath on glorious apparel. Thirdly, Christ was wrapped in linen, and so laid in the earth: so that if he appear, it must be in white: this man comes quite in another color all in red. So many disputes we still make about his presence: Not only about his real presence in the Sacrament, whereof there be large volumes of controversies: But also about his spiritual presence in our hearts, wherein there is a world of doubts. If some unusual crosses disturb our peace, or trouble our affections, presently there breaks out a voice, mixed with murmuring and despair, *God hath forsaken us*. No talk of his presence of his absence we complain: our cowardly spirits give him gone quite: yet *non longe abest, he is not far from everyone of us*. The Angel went before *Peter*, though he saw him not: and Christ is within us, even whiles we feel him not. *The Lord is in this place, and I knew it not*. *Jacob* saw him, both asleep, and awake: some are awake, and do not perceive him: others sleep, and do not dream of him. *He goeth by me, and I see him not*. He is nearer us many times than we think him: even close by us, though we be not aware of it. And indeed when is he more near us, than in our afflictions? *Ero tecum in tribulationibus*: is his promise. If at other times he remove, yet then he will not fail us. Then commonly we seek him, and he is soon found. *Nunquam ab eis abest, a quibus quaeritur*. He is found of them that seek him not: but of them that seek him, never but found. *Thou Lord, hast not forsaken them that seek thee*. Thus Christ may meet us, as he did *Saul* in the way to *Damascus*: or accompany us, as he did the two Disciples

to *Emmaus*: or stand by us, as he did by *Mary* in the garden: and yet we not know him. Yea, he may be before us, within us, and yet we not know him. To know him therefore is our desire, and how to know him is our demand. Two ways is he known here: *Per charitatem, Perfidem*.

1. By love: I cannot say which is first; love or knowledge: whether we first love him and so come to know him: or first know him, and so come to love him. But this I dare say, we do not know him, unless we love him: as in reason, we cannot love him, unless we know him. And this I dare say, that the more we know him, the better we love him: and the more we love him, the better we know him. I deny not, but there may be a knowledge without love. Did you never know any so cunning in the story of the Gospel, that they could tell you the manner of Christ's life and death, from point to point: and yet have no more love of Christ in them, than there is fire in a fish-pond? The seat of knowledge is the head: of love, the heart. The Sun may shine clear in a frosty day: yet for all his light, it may be bitter cold, and the face of the deep frozen. Our eyes may see, when our bones shake. The beams of knowledge may fill our heads, and yet winter lie cold at our hearts; till they be even dead with uncharitableness. If Christ were beloved so far, and so well as he is known, it would be a merry world in Christendom. The Devil would have little to do: we should go to Heaven in troupes. But it is not so happy: the knowledge of Christ, and the love of Christ, have both one Father, but they have not both one Mother: they come not both from the same *venter*. God is the Father of them both: from him all good gifts are derived: he gives both love and knowledge. But the difference is on the mothers side: the mother of love is Grace: the mother of knowledge, Nature. God so created the soul, that it should have an understanding capable of knowledge: which is still bettered by study and experience. So though it proceeds *à Deo patre*, yet *per naturam matrem*. The Devil did not lose his knowledge, when he lost his innocence: nor did man by his fall lose his understanding: those faculties were depraved and corrupted, not abolished. So that by nature, especially improved with art, there is in the reason of man, a capacity of much knowledge. Thus they may know Christ, in knowing the History of Christ; what he did, what he suffered, of whom, and for whom, without loving him. But the love of Christ, is the daughter of grace, and so royal both by Fathers and Mothers side. Many a wise Statesman is beholding to a far less wise (but much more loved) favourite, to help him to the speech of the king. Love is Christ's favourite, always in his gracious presence: knowledge is not so; but must be fain to wait at the door, and thank love for having admission. Love then is that friend at Court, which helps us to the sight of the Prince: by love we come to know the Lord *Jesus*.

Desire we therefore to know Christ? This is the way: Let us love him. *Everyone that loveth, knoweth God*, saith saint *John*. We cannot put it into convertible terms; *Everyone that knoweth, loveth God*; yea more: *God dwelleth in him that loveth; and he that loveth, dwelleth in God*. Now God cannot dwell in us, but we must know our inhabitant: we cannot dwell in God, but we must know our Land-lord. *Mary's* best knowledge of Christ, was her love: she did not know him when she saw him, but still she loved him. *Many sins are forgiven her, for she loved much*. Not because she knew much, but because she loved much. Love does not wait upon knowledge for a reason of loving, but knowledge waits upon love for a means of knowing. Love stands not upon a *quare*, why should I love him? what good shall I have by him? Such a

mercenary baseness cannot enter into the noble breast of charity. Let knowledge examine that, and knowledge shall find, that if the whole Heaven were turned to a book, and all the Angels deputed writers, they could not set down all the good Christ hath done us. But charity loves, because it is beloved: it is his *Dilexit me*, that sets me on fire: our love is inflamed by his: His love to us is infinite: it is not only a *Majorem nemo habet*, but a *Majorem nemo concepit*. Saint Paul chargeth us to *Know this love*: yet withal, in the very same place, he tells us that *it passeth knowledge*. Though we cannot know it, *secundum ejus mensuram*, according to the immensity of the thing: yet we may, *secundum modulum nostrum*, according to our capacity. We cannot tell whether we love him first, and then know him: or know him first, and then love him. Certainly, regenerate love, and regenerate knowledge, were infused both at once: we can assign no *Prius* or *Posterius* to them. But what doubt so ever there is of the priority, the meliority is clear: *for the greatest of these is charity*. Love is greater than faith, therefore certainly greater than knowledge. Let us then know Christ, that we may love him: and never think to find him in our heads, unless we first find him in our hearts.

2. By Faith: *Qui credit, intelligit*; as some render the words of the Prophet. This is the wedding-ring, wherewith we are married to Christ: now the husband cannot be unknown to his Spouse. *Blessed is she that believed*: and that by good consequence: For *cognitio per fidem, inchoatio cognitionis per visum*. Faith below, is a beam of that beatifical vision above. *Credere est faelicitas viae, sicut videre est faelicitas patriae*. The former begins our happiness, the other consummates it. *We live by faith, not by sight*. Faith could not give us this life without Christ, nor will Christ give it us without faith. *He liveth in us, we live in him*: both by faith. He can neither live in us, nor we in him, but we must needs know him. Faith is a taste of the joys of Heaven, sight the fruition: we may know the sweetness and delicacy of the feast, by a little taste. From the seed comes the tree, from the tree the fruits, and of the fruits pleasant food. Faith is the seed, that springs up into holiness the tree, which yields the fruits of good works, which please the palate of the King of kings. *Meliora sunt vbera tua vino*: there is great difference betwixt the milk which children suck from their mothers breasts, and wine. When we drink wine, we know the color of it; whether it be white or red, or brown; we can distinguish it: But the Infant cannot tell what color the milk is of which it sucks. All human knowledge is like wine, whereof we judge by experience: as if the Philosopher tell us, that the least star exceeds the Earth in quantity, or that *nihil vacuum in natura*; without plain reason or demonstration we will not believe it: and when we have demonstration, our belief ceaseth; for then we know it. But when the Christian tells us of a Trinity in unity, and unity in Trinity; that *Christ* is God and Man, yet but one Person; shall we suspend our persuasion till he prove it by natural reason? we shall then live and die infidels, than which we had better have lived and died beasts. Secular propositions are left to the taste of our reason: divine mysteries are to be digested by faith. Of the other we may dispute like men, this we must receive like *babes*. That is for the exercise of wit, this for the trial of faith. There is use of arguments, here is nothing but a promise. In that we are scholars, in this Christians.

Faith is a representative glass, which shows me Christ; and what he did on Earth, and what he does now in Heaven. What he did and suffered on Earth: Faith goes along with him all his journey, from the cradle to the cross. It sees him doing good, and suffering evil. It sees him

in such an agony under the weight of sin, that the burden makes him even sweat blood. Never was garden so watered before: *Adam* might moisten the ground with the sweat of his brows, but now it is wetted with a sweat of blood. His passion began with blood and sweat, and with water and blood it ended. It sees him betrayed with a kiss: collaterally he had upbraided *Simon*, for not entertaining him with a kiss: from *Judas* he hath it: that traitor kissed him to death. It sees him scourged, and that by his command; who with one breath pronounced him innocent; and yet condemned him to the lash. It sees him spitte upon, and scorned: the glory of all was spitte upon, the honor of all scorned, and the life of all crucified. He was whipped like a beggar, crucified like a malefactor: in all his sufferings, besides pain, there was infamy. He cured the blind man with spittle, with spittle his own eyes were blinded. It sees him not only defiled with excrements, but buffeted with blows. That face which the Prophets and Fathers so wished to see, is thus abused. It sees him crowned with thorns: a crown for mockery, thorns for sharp infamy. The first *Adams* sin brought forth thorns on the Earth, and now it is the second *Adams* turn to wear them. It sees him nailed to the cross, forsaken of God and Men. For Men; there was not a *Reuben*, to say, *Let us spare him, for he is our brother*. For God he might say of his Fathers absence, as *Mary* did when she missed him in the Sepulcher, *Abstulerunt Dominum, they have taken away the Lord, and I know not where they have laid him*. For God; he gave leave to all his enemies, as to the winds, *vires effundite vestras*. All this faith sees; nor does it leave him in the grave, where we use to relinquish our friends: but watcheth his rising far better than the soldiers did his sleeping. Yea, it follows him up into Heaven, and sees him set at the right hand of his Father in glory; there continually interceding for us. Nor is this only by way of imagination: for all that read his story, may have such an apprehension. But my faith sees all this done for mine own soul: thus he died for my sins, thus he rose again for my justification.

To the unbeliever all this truth is but a dream. If thou hast not faith; *Non tibi natus est Christus, non tibi crucifixus, non tibi surrexit, nec pro te intercedit*. Faith is the sight, and the light, and the eye of our souls; whereby we can read our own names in the Book of Life. It makes us not only acquainted with God, but familiar: so like him, that it transforms us into his Image, into holiness. As a drop of water infused into a cup of wine, looseth its own nature, and is changed into wine both in color and taste. The metal cast into the fire, puts off the own form, and becomes fire. The air enlightened by the Sun, becomes light; and seems rather *Ipsum lu men, quam illuminatum*: So faith transforms us into the likeness of God. Of all the Virgins presented to *Ahasuerus*, none was so pleasing as *Esther*. *Let the maiden that pleaseth the king, be Queen instead of Vashti*. When that decree was published, what strife, what emulation (may we think) was among the Persian Damosels; that either were, or thought themselves fair? Everyone hopes to be a queen: but so incomparable was the beauty of that Iewesse, that she is not only taken into the Persian court, as one of the selected Virgines; but hath the most honorable place in the *Seraglio* allotted to her. The other virgins pass their probation unregarded: when *Esther's* turn came, though she brought the same face and demeanour that nature had cast upon her, no eye sees her without admiration. The king is so delighted with her beauty, that contemning all the other vulgar forms, his choices is fully fixed upon her. Our Heavenly King is pleased with all our graces: hot zeal, and cool patience

pleaseth him: cheerful thankfulness, and weeping repentance pleaseth him: Charity in the height, and humility in the dust pleaseth him. But none of them are welcome to him without faith, as nothing can please him without Christ. There is none that dares venture into his presence, without faith: She is that *Esther* to which God holds out his golden Scepter. Adorn thy soul with this grace; *So shall the King greatly desire thy beauty*. Christ loved all his Disciples well; only *John* leaned on his bosom: Faith resteth in the bosom of Christ, and Christ resteth in the bosom of faith: it were strange therefore if she should not know. *Hereby we know that we know him, if we keep his commandments..* Keep them; who is able? Though we cannot keep them all, yet there is one we can: *This is his commandment, that we should believe on his Son Jesus Christ*: This is light added to light, an assurance upon an assurance: we know him, and we know that we know him, if our faith be steadfast in him.

By this time we know the way how to know Christ, by Charity and Faith: But now here follows another *quaere*: How shall we know whether we have this Faith and Charity or not? A little would be said to satisfy us in this point.

1. Faith hath a ready way of knowledge. *Shew me thy faith by thy works*. There can be no stronger or more evident argument than demonstration. *The tree is known by the fruits*; is an infallible rule. Whiles we are in health, the natural heat within us turns all our nourishment into good blood, and makes us active and able for the prosecution of our affairs: So if we be in the faith, or have the faith in us; all accidents shall be turned by it *in materiam virtutis*. *Cooperantur in bonum*, yea and *cooperantur in bonitatem*: as *all things shall work together to our good*, so to our goodness. Wealth shall be the instrument of our mercy, poverty the cause of our humiliation: Health shall minister cheerfulness to our labors, and sickness exercise our patience. Man is borne to work and labor: *Si ad hoc natus, quanto magis renatus?* Thou sayest, thou believest: *Fac quod dicis, & hoc est fides*: as saint *Augustine* gives the etymologie of faith. The root of a tree is a ragged and jagged thing; no shape, no comeliness, no proportion in it: and therefore keeps in the Earth, as if it would not be seen: Yet all the beauty that is in the tree; the straightness of the bulk and body, the spreading fairness of the branches, the glory of the leaves and flowers, the commodity of the fruits; proceed from the root: by that it subsisteth. So faith seems to be but a sorry grace, a virtue of no regard: Devotion is acceptable, for it honors God: Charity is noble, for it does good to men: Holiness is the Image of Heaven, therefore beauteous: Thankfulness is the tune of Angels, therefore melodious: But *ad quid fides?* What is faith good for? Yes, it is good for every good purpose: the foundation and root of all those graces: All the prayers made by devotion, all the good works done by charity, all the actual expressions of holiness, all the praises sounded forth by thankfulness, come from the root of faith: that is the life of them all. As *Faith without works is dead*: so indeed works without faith are dead. To have no good works, is the argument of a dead faith: as to have no breath, is the sign of a dead body: but this argument is *à consequente*. But to have no faith, is an argument of dead works; an argument *à Praecedente*, or *absentia causae*: as that body must needs be dead, which hath no soul. Faith doth animate works, as the body lives by the soul: Doubtless, faith hath saved some, without works: but I never read that works hath saved any, without faith.

Bernard compares Christian religion to a vine; whereof faith is the root, virtues the branches, good works the grapes, and devotion the wine. Thy faith then is known by thy works. *Thou art good, and doest good, O Lord*; saith the Psalmist. If we be good, we will do good certainly: Faith can no more be idle, than it can be incredulous. By faith we know our God, and by works we know our faith. *Noli intelligere ut credas, sed creed ut intelligas*. That man is most welcome to God, *Qui non plus attulit argumenti, sed fidei*. By way of apologue, conceive a strife between four faculties, which of them should bring a man nearest to God: Majesty, Strength, Knowledge and Faith. Knowledge pretends that she is the eye of the Soul, and to find out the way is her proper office: she forbids all other to undertake it, or to arrogate that honor, for it is her right. Strength justles knowledge out of the way, and comes in like a *Sampson*, or an *Alexander*, with a *viam vel inveniam, vel faciam*: as if she were the champion, or guard of the soul, to bring her into the presence. Majesty challengeth this privilege from them both; as if that royal dignity belonged to her only: kings are gods on Earth, and nearest in place to the God of Heaven. Fortitude pleads that she is the eldest daughter of God, the Image of his Power: No less doth knowledge, that she is the Image of his Wisdom. And the same doth Majesty say, that she is the Image of his Glory. Everyone claims superiority: but they all despise poor Faith, and do not so much as say, *We have a little sister, what shall we do for her, in the day when she shall be spoken for?* But let us tarry, and hear what the King himself says; *The Lord will show whom he hath chosen*. They all wait at the door of the Presence, as the courtiers did upon the call of *Ahasuerus*. None but *Esther* is admitted: Faith hath the honor of the first call: she enters, and brings in the rest: all please in faith. *Not many wise men after the flesh, not many mighty, not many noble are called*. Knowledge is not in this favor, for *not many wise are called*: nor Strength, for *not many mighty are called*: nor Majesty, for *not many Noble are called*. Before, they had faith in no regard: alas, what can she do? Nay, what can she not do? She can strengthen the weak, illuminate the blind, animate the dead, comfort the sorrowful, crown the patient, justify sinners, save souls, and give them an inheritance among the Angels. *Quid non? Attingit in accessa, deprehendit ignota; comprehendit immania, apprehendit novissima*, and is a bed for Infiniteness to lie on. There is a kind of omnipotency in faith: What is there that God can do, and faith cannot do? Strength is weak, compared with faith: what strength of man can remove mountains? Faith can, and that with a word. Celsitude of honor is a mere dwarfe to faith: that can but command mortals, Faith is attended by Angels. Wisdom is but folly to faith: that knows there is a God of comfort, this enjoys all the comforts of God.

2. Charity hath means to be known too. Although the fervor of love cannot be expressed; for *Tepide amat, qui potest exprimere quantum amat*: yet love will find ways to declare it self. *Love is strong as death*. What is stronger than death? It devours all: and when it hath eaten up all, it will eat up it self; for death it self shall die: yet Christ's love to us was stronger. The effect of death is to separate the soul from the body: and such was the extremity of Christ's love. He spared not Himself, that his Father might spare us: his Love evermore shown it self in doing good. He did empty Himself, but it was to fill us: He did go out of Himself, but it was to dwell in us: He died Himself once, but it was that we might live forever. If such a spring of love be in us, the waters of beneficence will be flowing from us. It can do Christ no good, but He hath his *Minimos* to whom it may. *Christ tuos; tua, te, gratis accepimus à te: Ergo meos, mea, me, merito*

nunc exigit à me. Dying men often send tokens of remembrance to their friends: the best tokens of love that we can leave behind us, is mercy to the poor. If a man professes love to me, and will do me no good; I will request no more of his love, than that he do me no harm. *Vnus amor, but duplex objectum.* The love wherewith we love God for Himself, and man, his Image, for his sake, is but one: as there be two eyes, yet but one visuall faculty. But the trial of our love to God, is doing good to man. The Lord hath taught us to make clothes; not only to clothe ourselves, but to clothe Him in his poor and naked members. He hath taught us to build houses; not only to house ourselves, but to house Him in erecting Churches to his glory: Taught us to make ships; not only to transport ourselves, but to transport Him, in his holy Gospel, to Unbeleivers: Taught us to make bread, and to dress meat; not only to feed ourselves, but to feed Him in his necessitous servants. There is no *Dives* among us, but thinks scorn to be charged with the want of love: what not love God? But ask his conscience the next question; What good hast thou done for his sake? Nay, he can remember none of that: no goodness hath come from him all his life long. Perhaps once, at an extraordinary collection, the Church-Wardens skewed a groat from him: but he was sorry for it two days after, and pinched his family and his own belly the whole week following. Such men do not honor Christ, and therefore do not love Him: they do not love Him, and therefore to their comfort they shall never know Him.

Not to suffer this high, sweet, and excellent Point of *Knowing Christ* to pass without some useful Application. Five particular Duties it will require of us.

1. Let us desire this *knowledge*: they are in a fair way of finding, that set themselves to seek. When God intends to open the fountain of Grace, and to give us the water of life, he first prepares us with a holy thirst. If a man be so created, saith Saint *Augustine, ut per id quod in eo praecellit, attingat illud quod concta praecellit*; that by his heart, the best thing he ha's, he may find Christ, the best thing that is: then with neglect of these lower sciences, *Ipse quaeratur, ubi nobis segura sunt omnia: ipse cernatur, ubi nobis certa sunt omnia: ipse diligatur, ubi nobis recta sunt omnia.* There is a promise of obtaining, like a spark from Heaven, to kindle in our cold hearts this flame of desire. *Seek and you shall find. Facilius est coelum & terram transire, quàm ut sic quaerens non inveniatur, sic petens non accipiat, & sic pulsanti non aperiatur.* There be some things which we may desire, and yet want: but if we want desire, there is no hope of any good. Desire to the soul, is like the wind to the ship, that keeps it in motion. If desire fails, if the wind be down, presently the sails flag, our souls are becalmed. If thou wouldst fill thy purse with gold out of a bounteous Treasury, thou doest not only open the mouth to receive it, but extend the plates and folds of it: *Extendis sinum, & extendendo facis capaciore.* *Sic Deus differendo extendit desiderium, & desiderando extendit animam, & extendendo facit capaciore Sui.* There is a desire of worldly things, which is not *Sitis, sed morbus: nec ex inopia oritur, sed ex aestuatione*: Give it never so much wealth, *Non finis erit cupiditatis, sed gradus.* But the regulated and sanctified desire of the soul; as it comes from a better cause, and aims at an higher end; so it is of a nobler temper. It fain would know Christ, that it might love Him: and love Him, that it might enjoy Him, and by that fruition be satisfied with Him. *Thou hast given him his hearts desire, and hast not withholden the request of his lips.* The hearts desire first, then the request of the lips: the affection of the one, the expression of the other: both are

satisfied. *Petite & dabitur*, Speak and speed: that satisfies the lips: *Ave & habe*, wish and have; that satisfies the heart. *Open thy Mouth*, yea, enlarge thine heart never so wide, and Christ will fill it. This satisfies David, and makes him sing there, *Selah*; which is their *Diapason*. *When the desire cometh, it is a tree of life*: the Tree of life was in the midst of the Garden; the very Center of Paradise: so doth it joy the heart. Seek Christ then in thy desires, and seek Him whiles He may be found. *I am non videtur Dominus, & prope est: in Iudicio videbitur, & prope non erit*: After a strange manner in that last appearance; *Et videri potest, & inveniri non potest*. We make much of an early flower, the first that springs in our garden: so let us cherish this desire, the first flower of grace.

2. When we know Christ, let us acknowledge him. So Junius renders 〈 in non-Latin alphabet 〉 *In agnitione*. If it be not the principal, it must needs be an infallible consequent of true Knowledge: *Cognitio agnitionem parit, agnitio cognitionem perficit*. If thou confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved. We had need to look to it, when as our salvation lies upon it. There be four sorts of men: Some believe and confess not, some confess and believe not, some do neither, and the best do both. First, Some neither believe nor confess Christ: neither tongue nor heart shall be given to him that made both. Atheists in this are short of the very devils, for they believe and confess too: The proselytes of the Pharisees proved twofold more the children of hell than their masters. But that men should be twofold more the children of hell than devils, is most prodigious. Yet doubtless, if the devils had had a Redeemer, they would have believed and confessed also. Secondly, Some believe and confess not: such are timorous Christians: So Peter had it within him, but out of him it could not be gotten, that Christ was his Lord. As Saint John speaks of Love, so we may say of faith; *Perfect faith casteth out fear*. Why are ye fearful, O ye of little faith? It fares with confession, in this case, as with a vapor: which heat would fain expel, and cold resists the expulsion of it. So faith in the heart, like a kindly heat, labors to send forth the acknowledgment of Christ, and fear stands at the door of the lips to keep it in. Thirdly, Some confess and believe not: such are hypocrites. The heart of the former cannot get the tongue forwards, but in these the tongue runs without the heart. The other have more goodness than they show: these show more goodness than they have. Their shop is continually open, but their ware is naught. The former like Joseph of Arimathea, Nicodemus, and many more, were Christ's Disciples, but durst not openly confess him for fear of the Jews, These openly confess him, but are none of his Disciples. Fourthly, True Christians both believe and confess: their heart is the spring, which being wound up by the hand of grace, sets all the wheels of their affections a going; and those cause the clock to strike, the tongue to speak, and sound forth the praises of Christ. If we know him then, let us acknowledge him: and that both in regard of the honor if we do; and of the danger if we do not. *He that denieth me before men, shall be denied before the Angels of God*: there is the danger. But *whosoever confesseth me before men, him will I confess before the Angels of God*: there is the honor. Many a one knows Christ, but does not rightly acknowledge him; *sicut servus Dominum, sicut factura factorem*: Such a man Christ knows, but he will not acknowledge, *quasi factor facturam, quasi Dominus servum*. But how small a thing it is for us to acknowledge him before Atheists,

tyrants, persecutors; in regard of his acknowledgment and owning of us before the glorious God and his holy Angels?

3. If we know Christ, let us live like him, and *be conformed to his Image*. That is the effect of God's knowing us, let the same be the effect of our knowing him. *I know mine, and I am known of mine. Cognosco meos*; that is our security *Cognoscor a meis*; that fetheth in our duty. *If the Princes of the world had known him, they would not have crucified the Lord of glory*. Our sins are a continual crucifying of Christ: and if we did truly know him, we would abhor thus to recrucifie him. If we wear the livery of that most holy Lord, and lead an unholy life, what is this but to shame our Master? *Some have a form of godliness, but deny the power thereof*. Such men may be reputed Saints on earth, but they have no part among the Saints in heaven. They have a rule to discern of life or death in a sick man: If they look upon his eyes, and find them so clear as to return the image of their own eyes, they conclude that he shall scape: but if there be no reflection, they make it a sign of death. Our understanding and knowledge are the eyes of our souls: upon which when God looks, and finds the representation of his own Image, which is holiness and righteousness, there is life: but if that be wanting, we are dead. *Quid prodest Deum noscere, & sine Deo vivere?* The Romish Schoolmen spoil many a fair piece of truth by cutting it out into distinctions: but profane and licentious livers have one distinction worse then all the rest: For they so distinguish, that they extinguish the law of their Maker. It is commanded from above, that as everyone professeth, so he should practice: as he seeth, so he should judge, as he readeth, so he should understand: That according as he knoweth, so he should instruct: as he hath, so he should give: as he thinketh, so he should speak: as he believeth, so he should acknowledge: as he loveth, so he should embrace: and in a word, do to all men, as he would have all men to deal with him. This plain just, and most sacred law is thus eluded by sinners: they affirm that all these things are done *ad cundē finem*, though not *ad cundē modum*, or *ad idem praescriptum*: For there be some that profess, and some that practice: some that teach, and some that learn: some that believe, and some that confess: some that love, and some that give: So they pretend that all these duties are performed severally, which are required jointly, and in composition: done of diverse men, that should be done of every man. But cursed are they that put those things asunder, which God hath joined together. Shall the magistrate, if he rules well; or the Minister, if he preach well; or the householder, if he looks to his family, think that he hath done all his duty? Nay, shall we think it one man's work to believe, and another's to do? One man's office to profess, and another's to practice? Is one only charged with patience, and another with temperance, and a third with charity? Am I only bidden to teach, and you to hear, and none of us all to do? What would become of religion, if way were given to such a distinction? No, but every man is charged with every good work: all holy duties are required of all men: and God will have no respect to him, that hath not *respect to all his commandments*. *How long will ye halt between two opinions?* Yea, how long will ye halt between two practices? If we know Christ, we will imitate him: for that infinite goodness cannot but draw all wise hearts after him. Christ did not only *teach*, but *do*: our tongues run, but our hands are lame: we can talk well, but doing well is an art we are yet to learn. But alas, *been loqui, & male vivere, nihil aliud est quam se sua voce damdare*. The physician that keeps an ill

diet, loseth his credit: if he undertake to cure others of the dropsy, and be hydropicall himself, *testimonium imperitiae suae in corpore suo portat*. For it cannot be but supposed, that he would, if he could, soonest of all heal himself. *Lord we have prophesied in thy Name*: very well, I grant it: you taught others, that sin would bring to destruction and vengeance: out of your own mouth take your sentence. Christ was without sin: to live like him, this shall be your *knowledge*.

4. Let us rejoyce in this honor, that we know him. *Let him that rejoiceth, rejoyce in this, that he knoweth me, saith the Lord*. This is a *knowledge*, which whosoever seeketh, is wise; whosoever getteth, is rich; whosoever keepeth, is strong; and whosoever enjoyeth, is forever blessed. *Jesus rejoiced in Spirit, and said, Father I thank thee, that thou hast revealed these things unto babes*. That his Fathers bounty had given us this knowledge, Christ himself rejoiced for us; and shall not we rejoyce for ourselves? Saint Paul was a profound scholar, and had abundance of human learning in him: yet in comparison of the knowledge of Christ, he is very homely with it all. *Detrimentum & sterquilinum*, are the best terms he gives it: so was he enamored and transported with the love of Christ. It was a true and just reprehension, wherewith the high-Priest snibbed the Council, as they were set to condemn Christ; and a great deal better than he meant it: *Ye know nothing at all*. He spake right, for if we know not the Lord Jesus, we know nothing at all: our knowledge is nothing, or nothing worth. This brings *knowledge* out of the hall, into the parlor; stripes it of the old rags, and puts upon it a robe of honor and immortality. We may say of secular knowledge, as Antigonus did of his garment; *O nobilem, magis quam faelicem pannum!* But of divine knowledge, *O faelicem, magis quam nobilem vestem!* The world dis-respects it: to the Jews it appears *madness, foolishness* to the Gentiles. The politician takes it to be a comely ornament, the gallant useth it for a complement, the worldling admits it for table-talk; as if all discourse of piety were but a pretty recreation after business. *But to them that are called; it is the power of God, and the wisdom of God*. This knowledge of Christ is our life and comfort: which the Lord engraff in them that want it, and increase in them that have it: till from the contemplation of him in grace below, we be taken up to see him in his glory above.

Grow in the knowledge of our Lord and Savior Jesus Christ.] Nature rejoiceth in a mediocrity, and is afflicted with extremes: As the sight is pleased with a green color, which is *color medius inter album & nigrum*. Too much light is no less offensive to our eyes, than mere darkness. Excessive diet is no less pernicious than famine; and more die of repletion, than of emptiness. Idleness fills the body with foul diseases, as over-laboriousnesse wasteth the spirits: Both are extremes; moderate exercise is the mean between them. In the passions of the mind there be dangerous extremes. Very fear and cowardliness kills some, and some perish in a bold over-venturousnesse. There be some that weep out their souls at their eyes; whose heart is eaten up with sorrows: as our weekly bills tell us of those that die of *grief*. *Worldly sorrow causeth death*. Others have died of joy: and scarce given leave to the beholders to weep for them, whom they have seen die laughing. *Dionysius* the Tyrant fell from a high fortune; even from the royal Throne to a wretched condition; from a king to a beggar. Yet the sorrow of losing his crown did not kill him: But he died of joy, and that so poor a joy, as to be applauded and commended of the people at a Theater, that he was a good

Poet: of this extreme he died. Joy is our best antidote against death: yet even that can kill: the best cordial hath been deadly poison. Thus nature is content with a mediocretie. So a competence of earthly things is the best estate in this world: if we could know when we are well. *Give me neither riches nor poverty.* Poverty may precipitate us to base and desperate shifts: and riches may puff us up with pride and vain-glory. *Give us this day our daily bread:* We are never so happily fed, as when we wait upon God for our daily bread: and are therewith content, as Sea-men with their allowance. In our actions there is a golden mean; and we may either neglect, or overdoe them. To besiege our patience, the Devil hath a stupidity, as well as impatience. Against our devotion, he raiseth diffidence on the one side, and over-boldness on the other. In Justices way, there lies rigor and partiality: For Charity, a prodigal and a pinching hand. Thus for the satisfaction of nature, for the felicity of estate, for order and rule to the actions of our body, and passions of our mind, without question, mediocrity is the best.

But for the *grace* of God, for the *knowledge of Christ*, no mean must content us, here. In these we must still be *growing*, like fruitful trees: and never think ourselves high enough, till we are in Heaven. The state of that soul is doubtful, that can satisfy it self with a small measure of holiness. *Virtus in medio:* but then we must understand what that *Medium* is. It is not in the midst betwixt two degrees, but betwixt two kinds. As liberality is *in medio*, between gripulousnesse and profuseness: which both are several kinds and contraries. So humility is *in medio*, betwixt pride and a base dejection: And faith is *in medio*, betwixt presumption and despair. Here virtue is between two extremes: but we cannot properly assign it a place between two degrees; because both are the degrees of virtue. As between a weak faith, and a full assurance; both which are degrees of goodness: Or between the love of the Saints, the love of ourselves, and the love of God; all which are degrees of charity. In other things a mediocritie will serve well enough, best of all: but not in righteousness, not in grace: No competency to be talked of here: as much measure of this, as possibly we can, and all little enough. He is an *Esau*, that says in respect of spiritual things, *I have enough my brother.* Not a child in God's family leaves off *growing in grace*, till he be grown up into glory. Let us *grow* therefore *in the knowledge of our Savior*, as we would die in the assurance of salvation.

It is true that the same God gives the increase, that gives the knowledge: yet we must labor both for the *knowledge*, and for the *increase*.

1. For the knowledge: He that would come to the rich Mine, must dig and throw away the base and barren earth that hides it. There must be a deposition of all worldly desires, before we can be fitted for the disquisition of Heavenly knowledge. Everyone that fights, does not overcome: but no man can overcome, unless he fights. All that hear the word of Divine wisdom, do not presently understand it: but none can understand it, unless they hear it. *Faith comes by hearing;* and what wisdom doth excel it? Doubt joined with sober and modest questions, is the ready way to knowledge. Not every wrangling interrogatory; as the lawyers question was, *What shall I do to inherit eternal Life?* He asked, not to gain himself any knowledge, but with a vain hope that Christ would bewray some ignorance: Therefore, *Vocat Magistrum, ut irrideret Magisterium.* So *Ahab* questioned *Micaiah.* *Shall we go up to Ramoth Gilead*

to battle, or forbear? Not for satisfaction of himself, but of *Jehoshaphat*. There are not a few that trouble a Divine at the table with many questions; *Non ut sciant, sed tantum ut quaerant. Qui aliud in ore, aliud in cord habent: Linum & lanam texunt.*

But there be holy and wholesome questions: the mind that never doubts, shall learn nothing: the mind that always doubts, shall never profit by learning. *Without controversy, great is the mystery of godliness!* The mystery of godliness should be without controversy; yet what a world of controversies hath risen about it. Indeed the arguing points of controversy, *pro & contra*, is like the whetting of a knife: which we move too and again, backward and forward; this gets it an edge, and makes it sharp: so the other makes the Truth appear bright and manifest: *Nihil tam certum, quàm quod ex dubio certum.* Our doubts only stir us up to seek the truth: our resolutions settle us in the truth we have found. There were no pleasure in resolutions, if we had not been formerly troubled with doubts: There were nothing but disquietness and discomfort in doubts, if it was not for the hope of resolution. It is not safe to suffer doubts to dwell long in the heart: there may be good use of them as passengers, they are dangerous as Inmates. The treasure of much instruction had been locked up, and enriched none but the owner, if the door had not been opened by the key of question. *Christ sate amongst the Doctors, both hearing them, and asking them questions.* He, who as God, gave them all the wisdom they had, as man hearkens to the wisdom he had given them. He, who sate in their hearts, as the Author of all knowledge, sits in their Schools, as an humble Disciple. When he had heard, he asks: and after that, he answers. Those very questions were instructions: thereby he meant to teach, more than to learn. First he hears, then he asks: much more doth it concern us to be hearers, ere we be teachers. He gathers that hears: he spends that teaches: If we spend ere we gather, we shall soon prove bankrupts. *The queene of Sheba came to Solomon, to prove him with hard questions.* She that was such a faithful lover of knowledge, could not want great Scholars at home: them she had apposed with her enigmaticall *quaere's*, but still she was unsatisfied. Now she betakes herself to *Solomon*, that Oracle of God: to him she empties her heart of doubts, and fills it with resolutions. She had her desire, and that was no small pittance. When we come to a rich treasure, we will carry away what we can. This potent queene, as she came far for knowledge, so surely she would not depart without her full lode. She knew that she could not every day meet with a *Solomon*: and therefore makes the best use of her time, and so divine a Teacher. Let it be so with us; doubting, that we may ask; and asking, that we may learn; and learning, that we may practice. It is a good thing to doubt, better to be resolved. There is much wisdom in moving a question well, though there be more in assoiling it. We have no patent of life; therefore let us not neglect the opportunity of furnishing our souls with the knowledge of Christ. To what end do we frequent God's house, and give his Word the hearing, if we keep our hearts still in ignorance or uncertainty? O let not this blessed light shine in vain upon our souls.

2. The *growth* is in the next place requirable. *Desire the milk of the Gospel, that you may grow thereby.* Children grow by their milk; and when they are weaned from their dugges, they grow by stronger meat. Whether by milk, or meat, still we must be *growing*. That small mustard seed *groweth to a great tree.* The wisest that are, were not so at first: they were not borne wise. *When I was a child, I spake as a child, I understood as a child.* Saint Paul himself was once a

child: why should we despair of getting knowledge, when we see those now to be wise men, whom we once remember to have been little Children. It is a happy thing to begin well: the entrance is ever the hardest. The first liquor seasons the vessel for a long time after. *It is good for a man to bear God's yoke even from his infancy.* It is but a political trick of the Devil to discourage early holiness: he that goes out betimes in the morning, is more like to dispatch his journey, than he that lingers till the day be spent. Christ even in his childhood frequented the Temple: while children of that age were playing in the streets, he was found in God's house: not to gaze on the glorious building, or golden candlestickes, but to hear the Doctors. In all his examples he meant our instruction: this pious act of his minority, intended to lead our first years into a timely devotion. Having begun well, let us continue: *Timothy from a child knew the holy Scriptures:* yet Saint Paul chargeth him to give attendance to reading. We must not look to be perfect at once: *non nascimur senes.* We may be hopeful sprigges at our planting, we cannot be tall trees without growing. But the Spring shows what we may hope for in Summer: and if the proof of the latter do not answer the hope of the former, there is a fault somewhere. Our most blessed Savior submitted himself to this condition of nature: he would grow by degrees. If his perfection had at first shown it self without warning to the world, it might have been entertained with more wonder, than belief: now he gives them a taste, and prepares their faith with a fore-expectation. If the Sun in the morning should rise in his full strength and glory, he would dazzle our eyes: But having the day-star to go before him, and the lively colors of the dawning day to publish his approach; the eye is comforted, not hurt by his appearance. Before he was called to the public function of a teacher, he contents himself to be a diligent hearer: He asks questions, that could have taught the greatest Rabbins divine mysteries. Yet so did his wisdom conceal it self, that withal it would be known to be there. O that our young students would fixe their eyes upon Christ in his nonage; and behold him in the lowly sphere of the auditors; not in the eminent Pulpits of the Doctors. He that could have taught the Angels, listens to the voice of mortals. We have those that will needs run as soon as they can go; and dare venture upon some mystical probleme, before they have learnt their Catechism. The wiser Athenians were of another mind; for the more they knew, the less opinion they had of their own knowledge: Insomuch that they fell from that honorable name of *Philosophi*, given them in the beginning, down to *Idiotae*: contenting themselves with the title of mere Idiots.

And indeed the more knowledge we have, the more we feel the want of it: and where there is a conceit of sufficiency, we may have a shrewd mistrust of emptiness. There is a base and ignoble knowledge, whose object is only wealth and honor. Not that but I would have Christians, together with the simplicity of the Dove, to get so much of the wisdom of the Serpent, as to keep themselves from being coozened. But *ista non oportet discere, sed didicisse.* No matter for increasing this knowledge: it will grow fast enough. There is a more base and brutish knowledge, which is cunning only in the satisfying our sensual desires. But as one said of rimers; he is a fool that cannot make a ballad, and he is a more fool that does make a ballad. So is he no wise man that knows not how to feed his own carnal appetite; but he is more unwise and wicked too, that does feed it. This is a knowledge that would be unlearned: These sciences grow in us too fast: and if these weeds be not rooted up, they will hinder the

growth of that knowledge which can only save us. But in the knowledge of Christ let us still be *growing*: Let every judgment we see, make us wiser in the fear of God: and every mercy we feel, wiser in the love of God: and let us depart from every Sermon, wiser in the Grace of God than we came. This is to *grow in the knowledge of Christ*: and as he *By his knowledge doth justify many*, so we by our knowledge shall get assurance, that we are justified by him? To make some profitable use of all this to ourselves.

1. It teacheth us to content our hearts with no common measure of saving knowledge, but to labor for a fullness. And indeed it were a shame for us, that have so long and often brought our vessels to the living Fountain of GOD'S Word, if they should not be full. Let us, *Colossians 1.9. Bee filled with the knowledge of his Will, in all wisdom and spiritual understanding*. Do we live in the Sun-shine, and yet remain in darkness? If we were not glutted with this holy food, how could we find any relish in worldly fruits? But *He that is full, despiseth an honey-comb*. And what are we full of? An opinion of knowledge, like bladders with wind, or some vessels with barme. There is a great deal of windy, barmy, frothy curiosities that fill us: but in respect of any noble, precious, and sovereign liquor, we are empty caskes. And we have all the properties of empty vessels.

Vessells are made to keep good and useful moisture: For want of which repletion, they suck in Air, which will soon corrupt and putrefy. Our hearts are caskes for the water of Life; If that precious liquor do not fill them, vanity will: and what is vanity, but emptiness.

Empty vessels are deceitful: men come thinking to draw some good out of them, and there is no good in them. *Fontes sine aqua*. Such houses we have in England, which in just derision we call Mocke-beggars. The poor come to their gates for relief, and there is neither food nor charity at home. Emptynes is the furniture of all the rooms. Nay, do we not find full pockets, and empty hearts? Rich churles as dry as kexes; out of whom no prayers or tears of widows and orphans can wring one droppell of comfort?

Empty vessels will never sink to the bottom: cast them upon the waters, and they swim on the top; such is the lightnes of their bodies. The word of Grace, the Gospel, is compared to a River, and that of the water of life: our common hearts are like empty vessels thrown into this comfortable stream: but not one drop of water gets into them. They lie swimming on the face of the waters, and so let in some swimming notions into their brains: but down to the bottom they dive not, whereby they might be filled with saving knowledge.

Empty vessels make always the loudest sound: the less virtue, the greater report. Deepe rivers pass away in silence: profound knowledge says little: But what a murmur and bubbling, yea sometimes what a roaring do they make in the shallowes? The full vessel gives you a soft answer, but sound liquor. *Samson* slew a Lyon, but he made no words of it: the greatest talkers are the least doers. As when a Rabbi, little learned, and less modest, usurped all the discourse at table; one much admiring him, asked his friend in private, whether he did not take such a man for great scholar: to whom he plainly answered, For ought I know he may be learned, but I never heard learning make such a noise, Religion is much heard of in our words, but it is little seen in our works. We have busy tongues, but lazy hands: and this

argues but vain hearts: we may be still empty vessels. When a modest man gave thanks to God with a submisse and low voice, and impudent critical gallant found fault with him that he said grace no louder: but he gave him a bitter reply: Make me but a fool, and I shall speak as loud as you; but that will mar the grace quite. By their unseasonable noise, men are known for empty vessels.

Empty vessels will dry apace, and so fall to pieces. Whiles there wants moisture within, to resist the heat without, they will rive and crack and cleave asunder, and be unracable to hold any water. This mischief befalls us through the emptynes of our hearts, that we cannot contain the heavenly moisture poured into us. When they were able to hold grace, we would not receive it: now we receive grace, but cannot hold it. We are false at the bottom: a Sermon runs out as fast as it came in. We have two doors, as we have two ears: the one is a fore door, whereat the word enters; and the other is a back-door, at which it departs. Let us beseech the Spirit of grace to make up the breaches of our hearts, that they may be able to hold the water of life.

Empty vessels, by their long vacuity, become so dry and sere, that they are good for nothing but the fire: when they can serve for no other use, their end is to be burned. This would be a woeful end for us, if the Divine Justice should make such an end with us: yet such is the reward of emptynes. The word preached hath a filling faculty: *it filled all the house where they were sitting*: all sound from heaven is replenishing: and *they were all filled with the holy Ghost*. We have many sounds from heaven, but where is our fullness. We have empty brains, we understand nothing; empty memories, we retain nothing: and empty hearts, for we practice nothing. But if we be not filled with desire, and filled with delight, and filled with the love of *grace and knowledge*, we shall never be filled with the reward of glory. There is nothing so hinders us from mature knowledge, as the opinion of a competency; the conceit that we have enough to serve our own turns. But *blessed are they which do hunger and thirst after righteousness; for the hungry shall be filled with good things*. Let us humbly confess our own emptynes, that Christ may mercifully fill us. Lord, we are ignorant, do thou fill us with knowledge: we are empty, do thou fill us with grace: our heads are empty, fill them with illumination: our hearts are empty, fill them with sanctification: fill us here with the *knowledge*, and hereafter with the glory of *Jesus Christ*.

2. There must be no stop of this increase. *Growing* implies a continued act: if we once yield to an intermission, presently there follows a cessation, and a recidivation upon that. First fall off the fruits, then the leaves, after them the branches, and last of all comes down the tree it self. Many trees do not take every year: but all God's plants fructify every day. *The righteous shall flourish like a Palme tree, he shall grow like a cedar in Lebanon*. The palm tree is always in the flourish: *estate virescit, nec arescit hyeme*. What tree is comparable to the Cedar, for straitness and stature. *They that be planted in the house of the Lord, shall flourish*. Natural trees are planted abroad, spiritual ones within doors. The other are either in the wide and wild forest, or enclosed in our gardens and orchards: These *grow in the house*; but it is in God's house, *in domicilio Sanctorum, And they flourish in his Court*: many are ambitious of honor in the Kings court; these flourish in the court of the king of kings. *They shall bring forth fruit in old age*.

Material trees wither with age, and cease to bear: these are still *growing*, still flourishing, still fructifying: as *Abraham* and *Sara* had that promised Son in their old age. Yea, toward their end, they most abound with good works: they drop from them in abundance; like ripe and mellow fruit from a bounteous tree, Read Hos. 14.5.6.7. *Two Angels sate in Christ's Sepulcher, one at the head, and the other at the feet.* The head ever stands for the beginning, the feet for the end: As the beginning of a river is called the Head, and the end of a song the Foot. An Angel there should be both at our head and feet: Let us be careful, not only to have our beginnings glorious, like an Angel at the head: but our endings also gracious, our conclusion comfortable, an Angel also at the feet. Not a *Virgo formosa superne*, with a *Desinat in turpiter atrum*: let not that end with a black Angel, which began with a white. *The ravens brought Elias bread and flesh in the morning, and bread and flesh in the evening.* Let us not only take our breakfast on this heavenly food, but our supper too: as we desire to go to bed in peace, and rise again with comfort. In the morning let us feed on it, all day make it our repast, and in the evening of our days let it fill our souls. What though this sacred *knowledge* be brought us by a raven; by a Minister unclean in himself, and fowl with carnal aspersions; a bird of prey, given to rapine: yet the food is clean and holy; no *Elias* will refuse it.

Let Christ be the *Alpha* of our youth, and the *Omega* of our old age: who hath both protected our tables, and perfumed our coffins; that we may live with confidence, and die with comfort: *He is, and was, and is to come*; and ours in all these respects. He was our God, in a free and gracious election of us: *Is* our Redeemer, in dying for us, in sanctifying us to himself: *Is to come* our Savior, in crowning us with an immortal diadem of glory. The state of grace is the perfection of this life; to *grow* still from grace to grace, and to profit in it: as to go on forwards is the perfection of a traveler, till he comes nearer and nearer to his journey's end. *Behold, I do works today, and tomorrow, and the third day I shall be perfected.* As God blessed the latter end of *Job* more than his beginning, so *Job* doubtless in his latter end did more bless God than in his beginning. Commonly God reserves his best comforts to our latter end; to try us whether we will hold out to our latter end, or not. We are apt to expect a reward for our patience, repentance, and obedience, before it be done: we think it long ere the blessing fall. But let us know, that as there is no reward due; so (if there were) it is not due yet: we are in our non-age, not come to be capable of the Inheritance. *I have fought a good fight, and finished my course; now is laid up for me the crown of righteousness*; That was the right time: in the end of his victorious combat, to expect a glorious Crown. So we must prolong our patience, and eke out our repentance, and renew the vigor and spirits of our obedience; awaiting the Lord's goodness unto the latter end: and then there is no doubt of the blessing. *The end of that man is peace.* As the Israelites dealt with the Moabites, *smiting them in their country*: still they went forward in that execution: so let us go forwards, smiting our sins with the sword of repentance. As there is nothing but our sinning, that keeps off God's blessing: so there is nothing but a serious repentance, that can break off our sinning. *Let us fear, lest any of us should seem to come short.* Our obedience and righteousness must be of some length; such as will reach out, as far as the reward: which falls not upon the beginning of any grace or virtue, but still upon the latter end. What shall become of them then, that leave off *growing*, before they come to the end of perfection, the perfection of their end? *As many of*

*Christ's Disciples went back, and walked no more with him. Lots wife did but look back, and she perished: how worthy are they to perish, that go back from Christ? For them there is a woeful *Discedite* in store: *Depart ye cursed*: since you would needs go, get you gone. They would needs depart, when Christ would have them tarry with him: now they would fain tarry with him, but he commands them to depart. But blessed are they that go with him, and *grow* in him, for they shall be called to him; *Come ye blessed of my Father*.*

3. If we know Christ, let us make use of him, to his glory, and our own benefit. He takes it for an honor, when our humble confidence will enrich it self out of his treasure. *Knowledge* breeds society, and society binds faster than beneficence. There be that have a giving hand, but a denying face: and their sullen look discredits their bounty. Like one that flings his alms at the beggars head, or throws his charity in the dirte. Such a man hath recompense enough, if his benefits be pardoned, though they be not praised. But Christ both is, and loves a cheerful giver. If we truly know him, and his love to us, we will (in a due regard) be familiar with him: And familiarity makes a friends bosom our closset, to lay up both our joys and sorrows; for the better enlargement of the one, and mitigation of the other. If in our sufferings there may be help had, there we find remedy: if not, yet we find ease. Do we know him to be *The Counselor*; why then do we not go to him for counsel? If he be be a *Comforter*, to *comfort all them that mourn in Zion*, why go we not to him for comfort?

We know him to be the best Counselor; why then do we undertake any matter of importance without consulting his oracle? Hence it is that so many dote on a false religion, because for their choice they have not inquired at Christ. Christianity is become the footstool to policy: some have made a bargain with the world for an unive sall monarchy; and religion is but the labell to that Indenture. Those respects have filled Popery with more clients, than either devotion or conscience. If a man attempt some great design, without the advise of his known friend, shall he not hear him justly expostulate: You neglect me: have you ever found me unfaithful? Did we ever find Christ, either not wise enough to direct us, or not ready enough to help us, that his counsel prevents not our resolution? He tells us *all his counsel*, that may concern us, shall we make dainty to let him know ours? His is a bottomless depth of wisdom, ours a shallow puddle. His counsel prevails for good, ours like *Ahithophel's*, is often turned into folly. He knows our thoughts, without our revealing them: shall we stick to tell him what he knows? He looks to have it from our own lips; not for his satisfaction, but for the trial of our loves. He is patient to hear us open our cause, and takes no fee but our prayers. He counsels us without flattery, and rules us without ambiguity. He is ready to advise us in all our doubts, and to resolve us in all our deliberations. We choose a Counselor that is gracious with the Judge: how dear is that counselor who is the Judge? This is to make some use of our *knowledge*, of Christ.

We know him to be a sweet Comforter: therefore as the patient discloseth his grief to the physician in hope of cure; so let us confess our sins and sorrows to Christ, in assurance of comfort. Men may reveal our shameful secrets, and so make the scars worse than the wounds: Christ will not fail to cover them from others, that are humbly discovered to him. How many Psalms did *David* begin in fear, which he ended in joy? You shall see terrible

anguish sitting in the door, irremediable sorrow looking in at the window, despair bordering in the margin, and offering to creep into the Text: yet after a sharp conflict, nothing appears but joy and comfort. So that you would think them two several Psalms; one of perplexity, and another of relief. Or if but one Psalm, yet composed by two men, of contrary dispositions: Yet is it but one Psalm, and made by one man. What, did there a messenger of good news come in, as he was writing his Odes? As *Elisha* sent to the king of Israel, while he was rending his clothes? No, but as his soul grew still more inward with God, it became lighter and lighter; rising from under the burden with comfort. Shall we still hold our hand on the pain, and pine away with an obstinate sullenness; that may be cured even by saying, we are sick? Suppressed tears are a double smart: though otherwise they may be unprofitably spent, yet they give air to the grief, and discharge us of some load. But when they are spent in the bosom of Christ, as *Mary's* were on his feet, we shall be sure of comfort. *Much is forgiven us*, yea even all the sins that we weep for. Our sighs and tears are vapors and moisture, which Christ draws up to return them back upon us in showers of mercy. *I said, I will confess my sins*; he had not yet done it: God gave him a pardon; even as soon as he had a will to ask it. *Lord all my desire is before thee, and my groaning is not hid from thee*: Even that was a powerful oratory. Mercy often prevents repentance, but repentance never fails of mercy. Therefore he required our humble acknowledgment; not because he hath need of our confession, but because we have need of his pardon. And why should he in Justice grant it, to them that will not vouchsafe to crave it? Wicked men afflicted, are like frantic men wounded; who finding ingredients prepared to dress them, tear them all in pieces; But if we know the sovereign cordials, that Christ hath in store for us; we will seek to none but him and his holy Spirit for comfort.

We know the sweetness and excellency of Christ; therefore we cannot but love Him: and if we love Him, how grievous will it be to lose Him? To lose *her souls love*, might well nettle the spouse. This caused *Mary's* tears to stream forth; *Sustulerunt Dominum*; her Lord was gone; how should she be quiet? This, had it been true, was cause enough of tears. She wept to see Him suffer death; there she knew that He was taken away. But though his soul were gone, his body was left her; that dead Object of her love and pity. For his Death she had wept her fill; yet his body remained, a cold Corpse: one would think cold comfort for her. But this was all she had now left of Him; and *Sustulerunt*? Have they taken away that too? This set her a weeping. *Sublatus demonumeto*, grieved her more, then *occisus in ligno*. There she had something left her, now nothing at all, taken away quite and clean, this was not all, but *I know not where they have laid Him*: she had wept a-main for his Death, this taking away renewed her tears: but *Nescio ubi*, was the extreme astonishment. To lose Christ, and so to lose him, as not to know where to find him, is most fearful to them that know him. Though he be taken from us, it is some comfort if we can tell where to fetch him again: but to lose him at home, to miss him in our hearts, without knowledge where to find Him abroad, may well put both the *Mary's* to their tears. *They*, she knew not who: *had taken Him away*, she knew not how: and *carried Him*, she knew not whither: and *laid Him*, she knew not where: there to do with Him, she knew not what: and to find Him again, she knew not when: no need to ask her *why she weeps*.

They that have such a loss, and have not withal lost themselves in insensibleness, cannot be without great cause of mourning. *Sapiens miser, magis miser*: they that know not Christ, think it no such great matter to lose Him. What cares a stupid Worldling for the removal of our *Candlestick*? What is it to him, if the superstition and blindness of Popery did over-shadow the Land, and turn day into night? It is nothing to him, if he can see to get money. Light or darkness, Scripture or tradition, the King or the Pope, Christ or Antichrist, are all one to him. To hear a Sermon, or see a Mass; he likes them both alike. But to them that know Christ, the loss of Him is terrible: and doth not that Nation lose Him, that loseth his Gospel? As *Mary* would not be comforted with the sight and speech of Angels, not with the sight and speech of *Jesus* Himself, till He made her know that He was *Jesus*. So there is nothing in men or Angels, nothing in earth or heaven that can quiet the troubled heart, till Christ be found. Till He that is taken away, be restored to us, though it should come from Heaven, from the Angels themselves, *our souls would refuse all manner of comfort*. Such was her sorrow for a supposed loss of Him; what should be ours then, that lose Him, not dead but living; not once, but often: not in supposal, but in very deed: and that by sin, the worst way of losing Him: and that not by others taking Him away, but by our own willful defaults? Shall not we be moved, nor grieved, nor break any of our sleeps or sports for the matter? Do we reckon Him as good lost, as found? When Christ, and the holy Ghost, and the favor of God, and all is gone, by our obstinacy; we can soon be comforted again for all this. There needs none to say unto us, *Why weep you?* But rather, *Why weep you not?* If we know the sweetness, the joy, the Heaven that is in his Presence, and find Him departed from us; let our tears run down in abundance: let us allow ourselves no rest, till Christ be found; till He be reconciled to us by faith and repentance, and have reconciled us to God by mercy and forgiveness.

4. Let us encourage our *growing* unto the end, by the recompense we shall find in the end. For though God be good unto us all the way, yet he will be best at last. As he did bless *Job* temporally, so he will bless all his Saints eternally; him on Earth, all the rest in Heaven; that their latter end shall be happier than their beginning. And if our virtue, like to his patience, do not hold out to the end, if we be not best at last, we cannot look for such a reward. How was *Job* thus blessed? First, in the duplication of his children: If you object, that both at first and last he had an equal number of them: seven sons and three daughters; ten in all: yet know in fair probability, that the former ten were in Heaven, increasing the number of the Saints triumphant; and the latter ten on Earth, to increase the number of the Saints militant. Ten he had with God, and ten God had with him: so that they were doubled. Secondly, in the duplication of his substance: for if we compare the first chapter of that book with the last, we shall find that God doubled his wealth: and that to a good man is a blessing. Thirdly, the blessings he had in the beginning, he had in common with other Princes of the East: they made him but *unum ex multis*, one of God's Children at large: being blessings given to the good and bad. But this long chastisement, and a patience full as long as that, made him God's special darling: for *God scourgeth the son which he tenders and coddles*, above the rest of his Children. Fourthly, his fame and renown is much enlarged by it: which is a blessing to Persons no less religious than honorable. He was in the beginning *Notus Deo*: he knew what he would do, and how he would hold out: Now he is become *Notus nobis*; *Ye have heard of the*

patience of Job. Heard of him? we cannot choose. The Devil in his beginning was fain *Perambulare*, to compass the Earth, before he could find him: now he cannot tempt any of God's children in their afflictions to impatience, but presently he hears of him. One *Jupiter* set out by *Homer* the Poet, was worth ten *Jupiter's* set out by *Phydias* the carver, says *Philostratus*: Because the former flew abroad throughout all the world, whereas the other never stirred from his pedistall at *Athens*. So at first the honor of *Job* was confined to *Vz*, a little corner of *Arabia*: now it is spread as far, as the Sun can extend his beams, or the Moon her influence. His book began with *Erat vir*, there was such a man: but before it ends, it shows that *Erat sanctus*, there was such a saint: there was such a favourite of Heaven, such a mirror of the Earth, such a wonder of the world. Fifthly, he was a good man before: they that knew him, might well acknowledge it, for God himself does confess it, and the Devil could not deny it; But yet he was not tried: put him to the test, and see what he will prove then. Many a man goes for good and honest; so others think him, so he thinks himself; and he finds not in his own heart any cause to the contrary, but so he should continue; but let him be had to the trial, furnish him with spiritual weapons, put him into the lists, charge him with a combatant: let temptation, tribulation, and misery be champions against him; see how he will behave himself against these Antagonists: If now he comes off with victory, record his name in the Chronicle of the Saints, and enroll him for one of Christ's conquerors, So did *Job* fight, and so did he overcome: proving himself to be *Miles Domini*, one of God's worthies. He was a rich and good man before; but this advanced him to his honor of knighthood: He was made a knight of Christ's own order; a knight of the cross: and in the last day, when that great General comes to his glorious triumph over his enemies, *Job* shall not be without his honorable equipage: but adorned with the rich collar of his sufferings, and covered with his afflictions like the robes of the Martyrs, and crowned with his patience, which is supercrowned with everlasting blessedness.

In all these respects God blessed the latter end of *Job* more than his beginning: which he would never have done, if his beginning had been as perfect as his latter end. What an encouragement is this to us? Who would not be still *growing in knowledge* and goodness, that is sure of so happy a recompense? What though we be not like *Job*, rewarded with honor, children, friends, prosperity, power and riches, and such temporary moveables, in the end of our days? Yet we shall be filled with peace, joy, glory, and eternal life at the end of our days. If we be not made lords of the Earth, yet we shall be kings in Heaven. Besides, even for the present, *Quamvis arca exinanita sit auro, cor tamen est plenum fide*. We may come to be poorer in earthly things toward our end, than we were in the beginning: yet we may *grow in grace and knowledge* more than many others, that grow in place and preferment above us. But what we want in the riches of the flesh, we have in the riches of the Spirit: we have it in the one, or the other balance. The peace of conscience, and the comforts of the holy Ghost, are our happiness here: and the Kingdom of Heaven shall be our inheritance hereafter.

5. Lastly, for caution; every virtue hath a professed enemy: Darkness is not more contrary to light, nor sickness to health, nor death to life, than vice to goodness. Humility hath a professed enemy, which is pride: Charity, a professed enemy, which is malice: Hope a professed enemy, which is despair: Mercy hath a professed enemy, which is cruelty: Faith a

professed enemy, which is infidelity: Liberality a professed enemy, which is covetousness: So obstinacy is a professed enemy to obedience: apostasy, to perseverance: Atheism, to religion: hard-heartedness, to compassion. If these be not always in the field, they are always in feud: a continual war is proclaimed by them, one against another; no reconciliation, no peace, no truce is to be admitted. They are sworn enemies, and will never give over the combat, till one side lie in the dust. So the professed enemy of *knowledge* is ignorance. Darkness is raised up by the prince of darkness out of Hell, to oppose the light which comes down from the Father of lights out of Heaven. When Christ displays his banners, the Devil will muster up his forces. He hath an army of rebels, to wage war with *Michael* and his Angels. But besides these public and open foes, that profess hostility; every virtue hath a secret enemy, that does her the most mischief. It is damnable policy, *per amici fallere nomen*. *Absalom* so upbraided *Hushai* with a pleasant scoff of his professed friendship to *David*, *Is this thy kindness to thy friend?* So hope besides her professed enemy, despair; hath a secret one, Presumption: this seems to be but an improvement of her self: at worst but an excess, an extreme, an over-weening hope. So liberality besides her professed enemy, gripulousness; hath a secret one, prodigality: this seems to be nothing else but an advancement of her worth, and all for her honor; to scatter abroad her riches with a blind and open hand. Religion besides her professed enemy, Atheism, hath a secret one, a superstitious mis-devotion. In the glorious temples of Idolatry, this may seem to exalt her into Heaven: whereas indeed it corrupts her upon Earth, and precipitates her to Hell. So *knowledge*, besides her common enemy ignorance, hath secret ones: which howsoever they may seem her friends, betray her to ruin: these are sloth and pride. As profuseness cuts the throat of liberality, and presumption breaks the neck of hope, and superstition is a plague to infect religion, so these are the bane of *knowledge*. Sloth in the disuse, and pride in the abuse: The former starves her to death for want of food, the other tickles her to death with self-conceit. These be not Satan's ban-dogs, but lurchers: not violent robbers, but privy thieves: indeed his cheaters, which cuffen our souls, and filch away our *knowledge of Jesus Christ*: or rather hinder the *growth* of this knowledge, which is my present argument. Let it not seem tedious to you, for me to remove these two blocks out of the way of our spiritual *knowledge*.

1. Slothfulness and neglect is the former: When we cease to use our *knowledge*, we lose it. God did not give us this ground, that we should let it lie fallow: if we do, it will bring forth nothing but weeds and nettles; which will both stink to God, and sting our own consciences. *Christ by his knowledge doth justify many*, and we by our knowledge must satisfy many. *Paul's growth* in the knowledge of Christ, was seen in confuting the Jews which denied Christ. What is a man the better for his land, if he let it lie untilled? Bad husbandry will find but a thin crop: no tillage, no harvest. The *talent* that lies useless by us, shall be taken from us. The Schoolmen and Casuists run out the metal of their knowledge, into tinkling bells and cymballs; and languish into a thousand needless and endles questions: thinking to magnify it, and themselves by it, by spending and venting it in unprofitable, cold, and bloodless subtleties. But what is the notionall sweetness of honey, to the experimental taste of it? If we be not the better for our knowledge, we were better never to have had knowledge. Otherwise, it is but a fair estate in the hands of a fool; or like the pencill of an exquisite

painter, in the hand of a cobbler. It is storied of an ancient and reverend Rabby, who that he might by some demonstration, win the people to make use of their knowledge, and to reduce it to practice; put himself into the habit of a Mountebank, or travelling Aqua-vitae-man: and in the market made proclamation of a sovereign cordial, or water of life that he had to sell: Divers call him in, and desire him to show it: whereupon he opens the Bible, and directs them to several places of comfort in it: Intimating that as they had the knowledge of the Scriptures, so if they would make use of it, they it, they should both live holy, and die happy; for that indeed was the water of life. It is not God's meaning that any grace should lie dead in us, much less *knowledge*. It is never out of exercise, though the labors if it be different, according to the seasons. In childhood we are subjected to the labor of discipline; in age to the labor of doctrine: in the time betwixt these to the labor of practice. *Quae quis nescit, in pueritia discat: quae didicit, in juventute ad usum ducat: quod ad usum ducit, in senio doceat:* so that knowledge hath no time to be idle.

No sooner had God given the king of Israel wisdom, but all Israel shall be witness to the wisdom of their king. The decision of that controversy between the two harlots, shall make him talked of. Our all-wise maker will find occasions to draw forth his graces to use. *Dan* and *Beersheba* were too narrow bounds for the fame of *Solomon*: it flies over all lands and seas, and transports the whole world with an admiration of his more than human knowledge. Kings send their Ambassadors, and a great Queen comes in person, to hear the wisdom of *Solomon*: there is still more work for him. *Aer detentus corrumpitur: viae non tritae silvesant.* Musically Instruments, without handling, will waspe and become nothing worth. A sprightly horse will lose his mettle, by standing unbreath'd in a stable. Rust will take the swords that hang by the walls. The Cynicke, rather than want work, would still be removing his Tubbe. It was a law of *Solon*, that if the father had taught his son no trade in his youth, whereby he might get his living; that son should yield no relief to his father in his age. In that day wherein we do no good how can we without shame pray for our daily bread? All virtues have their several employments, and so hath knowledge. God hath no use of the dark lanterns of secret and reserved perfections. We ourselves do not light up candles, to put them under bushels. The great lights, whether of heaven or earth, are not intended to obscurity: but as to give light to others, so to be seen themselves. How did *Pomponius* in *Plutarch*, pull his son *Numa* out of private obscurity, and put him upon public actions fit for his abilities? We are not a little beholding to *Cresipian*, for stirring up *St. Jerome* in the eastern countries: and to *Hilary*, for rousing up *S^t. Augustine* in the western countries; to withstand the spreading infection of *Pelagius*. There is a *Honestum* in every virtue, which is proper to the possessors: but Withall there should be an *Vtile*, which is common and beneficial to their neighbors.

There is a shamefast modesty, which slackens the bridle: and there is a preposterous zeal, too hot on the spur. Some will hardly come forth, when they be called: as others will run, before they are bidden. I cannot tell which is worse in the time of need: for the learned to hide themselves with *Vlisses*, or for the unlearned to thrust themselves forward with *Thirsites*: certainly neither is excusable. As the latter overshoots by boldness, so the former falls short by bashfulness: both are to blame. *Socrates* took no less care to persuade *Charmides*, *Plato's* uncle, to undertake the public business of State, than to dissuade *Glaucos*,

Plato's brother, from it. The former of these was a man of much worth, but too little boldness: the latter was a man of very much boldness, but too little worth. The fault of the latter was more odious, but the fault of the former was more noxious: *Glaucos* was sick of impudence, *Charmides* faint with diffidence. There was more reason to blame the former, but more need to blame the latter. *Glaucos* by too much undervaluing of others, and arrogating to his own wisdom, made himself contemptible: But *Charmides* by too much admiring the worth of others, and despising his own, made himself unprofitable. The former by his audaciousness, fell into the contempt which he might have avoided: the other by his timorousness, lost the honor which he might have gained. As the one needed the spur, so the other the spur: He bold one for his own sake, to escape a private loss: the other for the common wealths sake, to perform a public good.

The rust and disuse of *knowledge*, in men fitted and called to the service of God, is a sin almost unpardonable. Silence is the daughter of shamefastness: both which, as they are excuses for mediocrity, so they are prejudices to excellency. They are always the wisdom of fools; and sometimes the folly of the wise. The labors of the learned are *Thesaurus Ecclesiae*: not by way of indulgence, to profit the dead: but by way of instruction, to comfort the living. The holy Ghost came down upon the Apostles, in the form of Tongues. Why like Tongues? In regard of themselves it was enough to receive the Spirit of wisdom: the receiving Him in the shape of Tongues, respects us. They have not only a supernatural knowledge given them, for the illumination of themselves: but also Tongues, for the communication of this knowledge to us. This conveys it from man to man: Reason is impressed in the soul, expressed by the tongue: therefore the Latins call *Oratio, quasi oris ratio*. The soul is the fountain of knowledge, and the tongue a channel from that fountain. As *Holophernes* stopped the fountains of *Bethulia*, so Preachers that use not their tongues, stop the current of the holy Ghost. Indeed there be some that preach, as *Nabal* did feast; once in a year, and that must be a sheep-shearing too; when they receive the benefits of their flock, the rents of their Rectories. Some are tongue-tied from their birth, as was *Croesus* his son: they cannot vent their knowledge, it may be they have no knowledge to vent. Some are tongue-tied by riches, as *Demosthenes* was by the *Milesians*: they say to their tongues, as that Epicure did to his soul: You have enough; e'en take your ease: these men have a fee to be silent. Others are tongue-tied by Greatness: rather than to speak against the stream of the times, they must forbear to speak against the sins of the times. These do know that matters go amiss; yet for quietness sake, they even sit still and let them alone. Alas, if they should touch upon their Lord's delirium, what hope have they of their Lord's preferment? The limbs after long sitting, are scarce able to walk: sluggish rest will make our gifts rust. Idleness engenders unability: they will not preach at the first, they shall find that they cannot preach at the last. It was the Soldiers lie, *His Disciples came by night and stole Him away*. But it is too true here; by night, when we put ourselves into the darkness of works, into the works of darkness, this privy Thief comes, and steals away from us the knowledge of Christ, while we sleep in supine carelessness. Therefore let us use it, and do good with it, and then it shall do good unto us.

2. Pride and Vain-glory is the other hindrance. We need not be told again, that knowledge is one of the fairest flowers in our garland: let us not then blast it with the unwholesome wind

of Vaineghory. Saint *Gregory* gives us this memorable caution concerning our knowledge; *Ne dum ignorantiae tenebras illuminat, lumen humilitatis tollat*. When Pride comes upon the stage, *Exit Sapientia*. The one doth not more enlighten the head, than the other doth darken the heart. He goes on: By this we may discern of our spiritual knowledge: if it works more upon the heart, than upon the head, it is right. The first operation of proud knowledge, is to make the head light: the first work of this divine knowledge, is to make the heart heavy. Not that it deprives us of joy, but prepares us for joy. It does not make us proud, but humble; nor set our fancies a running, but our eyes a weeping. The first irradiation of this light, like some flash of lightning, breaks the stone in the heart. The Schoolmen, when they suite the Beatitudes with the gifts of the Spirit, join sorrow with science; weeping for sin with knowledge: and they give this reason for it: That sorrow for sin can issue from no other fountain but the knowledge of God; nor doth this couple ever part. They are not therefore mis-matched: for there is no clearer way of seeing God upon earth, than through tears. *He that increaseth knowledge, increaseth sorrow*. He that increaseth the knowledge of Christ, shall ever increase the sorrow for his sins. So *Augustine* applies it: and *E converso*: He that increaseth his sorrow for sin, shall prove a great Clerke in the School of Christ. The gall and bitterness of sin being throughly felt, restoreth a Christian to his perfect understanding; as the gall of the fish did *Tobit*, to sight. *Multum crucis, multum lucis*, we are best instructed, when we are most afflicted. Before the sons of *Jacob* shall know *Joseph* for their brother, they shall feel his displeasure. When God hath exercised his children with roughness, then He will be perfectly known to them. Christ's Cross begins our learning: that real Alphabet of true Christianity is spell'd out by suffering, not by reading. Thus the knowledge of Christ breeds humility, not vain-glory: not arrogance, but repentance. They that are puffed up with their knowledge, never sought it for Christ's, but their own honor. Hence it comes, that *Ibi peccant, ubi peccata emendare debuerunt*. But above all; God saith, *Let not the wise men glory in his wisdom*: yet many do so, and bless themselves in so doing. *Tully* could say, *Deforme est de scipso praedicare*. Yet this man, so qualified, that nothing but the eloquence of a *Tully* could sufficiently praise *Tullies* eloquence; is taxed even by those friends, that would have concealed his small blemishes: That the speech which flowed from him as sweet as honey, was made to taste as bitter as gall, by the enterlacing of his own praises. *Cato* the elder had a fair commendation given him by consent, to be *Optimus Orator, optimus Senator, optimus Imperator*: a prime Orator, a better Senator, and a most excellent Commander: yet he was so given to boast himself, that his best friends were ashamed of him.

There be three Corrosives, which well applied, may eat out this Ulcer and Impostume of Vaineghory, and purge the air of our *knowledge* from the killing infection of Pride.

1. The uncertainty of our knowledge in secular and political businesses. The most wise God hath hidden from us the event of things: *Caliginosa nocte premit Deus*. Future contingents may fall out otherwise than we imagine. The Surgeon that deals with an outward wound, can tell whither he can cure it, and guess in what time: but the Physician that undertakes the cure of a Fever, can neither set the time of his Patients recovery, nor assure him that he shall be recovered at all. The Artisan with his convenient shoppe and tools, can make up his days work if he be not hindered. But the Merchant Venturer can promise himsefe no such matter:

he must have one wind to bring him out of the Haven, another to carry him about to the lands end, and perhaps another to drive him unto the place of traffic: so that he can promise nothing; neither for the time of his return, nor the venting of his commodity: but as the wind, and the weather, and the Mariners, and the seas, and the time of trade will give him leave. All political successes are conjectural, not demonstrative: they stand in need of the concurrence of many causes, which are casual; and of many men's minds, which are mutable; and of many opportunities, which are accidental: so that we cannot build upon them. In stratagems of war, much hope is grounded on the negligence of our enemies: we may think them asleep, who be as waking as ourselves. *Antigonus* made full account to set upon *Eumenes* unawares: but he found *Eumenes* as vigilant as himself; and so was fain to retire with a flea in his ear, as wise as he came. So for war; and the like we find in the passages of peace. *Solomon*, that wonder of wisdom, might think by joining in affinity with his neighbor Princes, and marrying their daughters, to strengthen his own kingdom; yea more, to win those Heathen to the Kingdom of God. Why should not they be brought to worship the God of Israel, that were so allied to the King of Israel? He was deceived in both; for this turned to the ruin of his kingdom, and well near of himself. For the secret Underminers of his State and succession, where were they entertained, but among his Allies? *Hadad* with *Pharaoh*, probably *Solomon's* own father in Law: *Jeroboam* too was harboured in Egypt. And for his wives, *They turned away his heart after other gods*: he could do no good upon them, they wrought him to much evil. So *Constantine*, that religious Christian, and famous Politician, thought that by building a City in the confines of Europe and Asia, which might be *Aemulae Romae*, a match for Rome; and by placing one of his sons to keep his Court there, he should impregably fortify the Empire. But the building of new Rome, was the decay of old Rome: and the division of the Empire, was the destruction of the Empire. So *Phocas* thought by dignifying the Prelate of Rome, with that extravagant Title of *Universal Bishop*: and *Pipinus* by endowing the Church of Rome with large Revenues and Principalities; thought they had done wondrous well. But the lifting up of the man of Rome, was the lifting up of the man of Sin; and the increase of his estate, was the diminution of his piety. So cross oftentimes are the events to our purposes: *the way of man is not in himself*. There is no policy so provident, no providence so circumspect, but it is subject to errors: therefore not to be trusted on, much less to be gloried in. That which is so full of uncertentie, can be no cause of glory.

2. The imperfection of our knowledge many ways may well abate our pride. In Divinity it may get most: because toward the furnishing of ourselves with the knowledge we have most helps. Yet the most acute and judicious Divines have acknowledged their ignorance, and deplored their errors, in diverse points. *We know but in part*: If he that learned his Divinity among the Angels, yea to whom the holy Ghost was an immediate Tutor did know but in part; it is well for us, if we know but a part of that part. That which an Egyptian Priest said to a Grecian, *Ye Grecians are always children*; will be found true; not only of the Grecians, but even of the Egyptians, yea and of Christians too; that for understanding we are children, all of us. I deny not, but among the Romans, *Nosica* was called *Corculum*, for his pregnancie of wit. Among the Grecians, *Democritus Abderita* was called, not 〈 in non-Latin alphabet 〉 but

〈 in non-Latin alphabet 〉 wisdom it self. Among the Britain's, *Gildas* was called *Gildas Sapiens*, *Gildas* the Sage. Among the Jews, *Ibn Ezra* was called *Hechachan*: they said of him, that if knowledge had put out her candle, at his brain she might light it again: and that his head was the Throne of wisdom. Before him, among the Israelites, *Achitophel* was the man; his counsel called an oracle: yet because another's advise was once preferred to his, he falls into a desperate discontent. So proud was he of wisdom, that it went to his heart to hear of any wiser than himself. This caused him to mis-interpret a poor disgrace, and to over-rate it. What if he were not the wisest man of all Israel; must he needs therefore go hang himself? What if his counsel were despised? A wise man knows how to live happy, in spite of an unjust contempt. What if another man's counsel was held better? Was it not madness in him, to revenge another man's reputation upon himself? Worldly wisdom is no protection from shame and ruin. We talk of wisdom, but where is it? Why should *Nile* overflow only in the summer, when waters are at the lowest? Who could ever satisfy others or himself, by delivering a cause of that? Why should the Load stone draw iron, or incline to the Polestarre? Who hath knowledge to give a reason of that? We all pretend to it, but where is it? *The depth saith, It is not in me, &c.* This wisdom is not in the depth, but the depth is in this wisdom. *O the depth of the wisdom and knowledge of God!* Our best knowledge is repentance: *The fear of the Lord is wisdom, and to depart from evil is understanding.* All our other knowledge is imperfect, and who will brag of his imperfections? Indeed stories report, that *Agessilaus* bragged of his stumpe foot, and *Sertorius* of his one eye; and played upon their own defects wheresoever they came. But I believe, this was *Sardinius risus*: a trick to prevent the jeering of others, rather than any delight they took in it themselves: for naturally men do not boast of their deformities. This defect in our knowledge may well nippe our glory.

3. It is not our own, nor of ourselves; and why should we glory in that which is another's? The ape is proud of his masters Iacket, the dog of his gorgeous collar: the asse jettes it in the lions skin: and the crow braved it *furtivis coloribus*, in her stolen feathers. We scorn to be sampled with such irrational creatures, we take all these for ridiculous fopperies: yet we cannot reflect upon ourselves, nor consider our own priding it in another's riches. *What hast thou, which thou hast not received? A man can receive nothing, except it be given him from Heaven:* especially not wisdom. The Spirit of wisdom, and the *Tongue* to express it; all *Desuper*, from on high. *Every good and perfect gift is from above:* they grow not in us, we spin them not out of ourselves, but they come from above. Therefore *Quid gloriaris?* If it be given, why forget we the giver? Let him be had in memory; he is well worthy to be thought on: yea let him have all the glory, for it is his. He that paid our ransom for us, when we were not worth a groate: He that cast his own garment upon us, when we lay naked; and healed us, when we lay wallowing in our own blood: He that redeemed us from all our enemies: will he take it well at our hands to glory in these his bounties, as if we were beholding to none but ourselves! Yet foolish man will be wise, naked man will be brave, filthy man will be pure. Though for all the cost and charges that God is at upon us, we remain poor beggars; yet in the midst of this beggary we can find in our hearts to glory: not *in the cross of Christ*, which he endured for us; but in the gifts of Christ, for which we are beholding to him.

These three corrosives well laid on, may eat out the cancer of pride and vainglory, which so cleaves to our knowledge: to which I might add a fourth for conclusion: That this is a secret thief which steals away our knowledge. It is like the *Albugo*, or white spot in the eye, which dimmeth our understanding; and makes fools of *Cato's* and *Plato's*, and *Tullies*, and *Ahithophel's*; leaving them at last never an eye to see withal: That we cannot know our own defects, nor the sum of our debts, nor the depth of our misery: That we cannot know God's infinite riches, nor the worth of his pardon, nor the height of his mercy; what may we thank but pride? These be those dead flies that corrupt the ointment. As famished bodies that have nothing to feed on, will fall to their own flesh: so vainglorious men, for want of parasites, will be their own trumpeters; thought they displease God and man. For God, he will find means to means to manifest thy knowledge when it may make for his own glory. Thy knowledge is a colt, a wild asses colt: *vain man would be wise, though he be borne like a wild asses colt*. Tie up this colt till God calls for him. If thou find that *the Lord hath need of him, then lose him and let him go*. And for men; whiles thou art silent, they will speak thy praise: but if thou speak thine own proise they will be silent. There was a Temple in *Diospolis*, a city of Egypt, wherein were pictured a little boy, an old man, an eagle, a fish, and a crocodile. For the devise of this Hieroglyphic; there was a boy painted, to signify generation: an old man, to signify corruption: an eagle, which for the quicknes and clearnes of sight, was meant to symbolize God, who seeth all things: a fish, to insinuate hatred, for fishes were abomination to the priests of Egypt: and lastly a crocodile, which they present as the emblem of insolency. The whole sense being laid together, imports this: O ye that are young, and coming on: O ye that are old, and going out of the world; to you, and to all be it known, that God doth hate pride and insolency. The Saints, when they would magnify God's mercies to them, used first to declare their own former conditions. *With my staff came I over this Jordan, and now I am become two bands*, saith *Jacob*. I walked alone with my staff, like a poor private soldier; now I am become the General of two Regiments. *He chose David from the sheepfolds, and set him to feed Jacob his people*. I was a mean shepherd, that tended my Fathers flocks in the desert: Thou hast made me a King, and that over thine own people, and set me in the Throne of Majesty. To this purpose *Amos*; *I was an heardman*, Thou hast made me a Prophet; Instead of feeding beasts upon earth, I am honored to know and teach the secrets of heaven. Yet in the height of these Dignities, they all kept lowly minds: no pride crept into the honor of the one, or knowledge of the other. So doth the Lord hate pride, that they two could not endure to dwell together in one wide Heaven, how should they endure to dwell together in one narrow breast? One heart can never contain them, if one Heaven could not hold them. CHRIST will know none but the humble, and none but the humble souls truly know CHRIST.

Thus long and late I am come to a Period of this Argument, concerning *the growth of the knowledge of Christ*. All they will pardon the prolixity, that have had any relish of the sweetness. It could be tedious to none, but those that either do not, or will not know him to their comforts. I beg not their favorable construction, but I pray for their happy illumination. Carnal minds are so far from learning how to know Christ, that they do not know how to learn him. They think they can as well learn him at home, as at Church; by following their Profession, as by going to a Sermon. And this learning of theirs discovers it

self in their actions. For they have learned to swear by him, they have learned to tear his holy Name in pieces with lewd blasphemies; they have learned to crucify him again by their malicious sins. Of this learning they have store in their hearts; and this learning they derive to their children; who can swear as soon as they can speak: they learned that of their parents: it was one of the first lessons that ever they taught them; if not by precept, yet by practice and example. But *non itae didicistis Christum*: the Devil taught them that kind of learning; it came not down from Heaven, but up from hell. Some sin comes to us by kind, it cost us nothing: other by custom, and that is not very chargeable, neither. But they both did cost our Savior Christ dear, even his own precious blood: And if they be not unlearned again, and quite broken off from us by Repentance, they will cost us dear too, even our own precious souls. But there is another manner of learning, another way of knowing Christ: which consists in putting off the corruption we have by nature, and putting on the holiness of Grace. This is a good learning, and happy thus it is to know Christ. Without this, it is with us in our sins, as it was with *Peter* in his *e•asie*; *We know not what we speak*. But with that Direction, we may use the words of Christ; *We speak that we do know*. Without it we are *foolish, and know not the way of the Lord*: with it wise, even to Salvation. Suffer but two Meditations more, and I have done.

1. Knowledge hath a difference from the other virtues, though it be a virtue it self. Some virtues are only conversant about good; and some only abstain or restrain from evil; Knowledge hath respect to both good and evil. Some virtues are only and properly fixed upon good; albeit collaterally, or by way of consequence, they keep us from evil. So the Object of Charity is goodness; the Orbe wherein it moves, is goodness. It loves God above all, who is the chiefest good: next the Saints, who in their degrees and measure are good. With the heart it loves good, with the hand it does good. *Paul* indeed gives it some negative attributes, and that rightly: *It vaunteth not it self, seeketh not her own*. But these are not the walk of charity: they may be assaults and ambushes to trouble her in her walk, which she spurns out of her way as she goes: but her way is good, and her walk is good, and her end is good. So the object of faith is good; the promise of God, which is sure and good: the merits of Christ, which are precious and good: the Inheritance of Heaven, which is firm and good, It is true that she is often put to it; to remove doubts, to clear difficulties, and to dispel sorrows: but her eye is not fastened upon them. Her object is the Sun of righteousness: these are but clouds betwixt her and the Sun. It is not the purpose and scope of her journey to meddle with these, but these will meddle with her. They are not her way, but enemies in her way. So are all sins, and the father and mother of sins, the devil and the world. She does not only brain those Babylonish little ones against the stones, and kill the young whelps and cures of that cursed litter; but even confounds the Sire and the Damme. The Sire, *Faith resists the devil*: The Damme, *Faith overcomes the world*. Still her object is good, yea God. No less may be said for hope; it looks only for good: no man hopes for evil. The beginning of it is good, for it is rooted in comfort: the progress good, for it goes on in cheerfulness: and the end is good, for it is only blessedness. Evil is the object of fear, good of hope. It may have some conflicts by the way: fear, and despair, and presumption are three shrewd adversaries: but hope evercomes the evil, and pursues the good, and saves the soul. No less might be said of meekness, which

is only pitched upon a quiet good, and Mercifullnes, which minds only a beneficent good: and of pureness of heart, which consists in an innocent good.

Again, some virtues are principally excercised with evil, and all their strength is employed in the victory of that. *Est virtus abstinentia*. What is Sobriety, but an abstinence from drunkenness? What is chastity, but an abstinence from uncleanness, whether in thought or act? What is temperance, but an abstinence from excess? So St. *Augustine* defines it; *Munus temperanti est in coercendis & sedandis cupiditatibus*. Wherein consists the honor of patience, but in the quiet and unmoved suffering of evils? *Nunquam est patientiae virtus in prosperis*. Where there is no evil, patience hath nothing to do. And what is repentance, but a sorrowing for evil? Wherein doth it properly consist, but in grief for sin? These latter virtues are not properly positive; *Nil ponunt in esse* but privative: their excercise is not seen but in the conquest of evil. Uncleannes is evil; to avoid that is chastity: Drunkenness is evil; to shun that is sobriety: Excess in diet, apparel, pleasure, is evil: to preclude that is temperance. Contempt and injury are evils; to bear them meekly is patience: All sins are evil, to wash them off with tears is repentance. These virtues, like the stars, shine brightest in the night. To abstain, not only from evil, but from some good, is a virtue: *Est virtus placitis abstinuisse bonis*.

Knowledge is of a middle nature between both these; and yet participates with them both. It is not wholly excercised with good nor wholly taken up with evil; but it knows both good and evil. Before man fell from his Innocence, he knew nothing but good: but as his ambition was to know evil with it, so to know evil was his punishment. In this he thought to have become like God, and he became indeed, like the Devil. It hath cost the elect part of mankind many a sigh, many a groan, and many a tear; this knowledge of evil: for the refused part, it costs them their eternal souls. But here comes in the blessed remedy, brought by *Jesus Christ* to his chosen, that they cannot but know both good and evil; yet the good they know, shall do them good: but the evil they know, shall not bring evil upon them. For they know the evil, to avoid it; and the good, to embrace it, and so come to be saved by it.

2. There can be no full satisfaction, or consolation of the mind in any knowledge, but *the Knowledge of JESUS CHRIST*. The Ancient Poets had a strange Fable of their *Sphinx*, which they feigned to be a Monster of divers forms: with the face of a Virgin, the wings of a Bird, and the tallons of a Griphin. This thing did set upon all travellers that passed by, and propounded to them certain Riddles, which he received of the Muses. These, if the miserable captives could not resolve and interpret, he would presently tear them in pieces. The Country being a long time thus plagued with him, proffered their Kingdom of *Thebes* to that man that could expound his Riddles; for if one of them were answered, the Monster had no more power, but forfeited his life. *Oedipus*, a man of lame feet, but of an ingenious head, accepted the condition, undertook the challenger, and got the Kingdom. He resolved the Riddle, slew the Monster, and laid his body upon an Ass for triumph.

To make some profitable use of this fiction, conceive here, first, by *Sphinx*, man's natural *knowledge*: this is a Monster of diverse shapes, being so metamorphosed and transformed by sin. It hath the talons of a griphin; catching and tenacious hooks, that will take hold of

anything. It hath the wings of a bird: for knowledge flies from man to man by discourse, a bird cuts the air from place to place: The communication of science, is as the kindling of one light at another. It hath the face of a virgin, so beautiful and amiable that every man is in love with it. *Sphinx* had his riddles from the Muses: and the sententious axioms of a sublime knowledge are wrought out with much study and contemplation. That Monster devoured those that could not unfold his riddles: so human knowledge hath made a prey of fools. It was more policy than power, whereby diverse men got a Principality among the heathens: They that could get a dominion over men's minds by their wits, might soon prevail to acquire a sovereignty over their bodies. A twofold condition was propounded with *Sphinx* his *aenigma's*: to him that could not expound them, death: to him that could, a Kingdom. Secondly, the *Oedipus* that undertakes to clear these Riddles, invented by the wit of man, is the Christian.

Man hath his knowledge from Nature, the Christian his from Grace: the one is from earth, the other from Heaven. Religion is the Science of Souls, whereof God is the Teacher. *Oedipus* had lame feet, but an intelligent head: The Christian is slow in the pursuit of worldly things, but for spiritual things he hath a clear understanding. What can the Naturian ask him, which he cannot answer? What is the most glorious thing of the world? Humility. What is the richest? Charity. What is the wisest? Seasonable Silence. What is the subtlest? Simplicity. What is the strongest? Patience. What is the freest? The Service of God. What is the best Builder? Faith: for that lays the Foundation in Heaven. What is that which can reduce things to nothing? Repentance; for that can take away sin; as if it had never been. As *Oedipus* overcame *Sphinx*, put him to death, and laid his carcass upon the back of an Ass: So the knowledge of Christ vanquisheth all natural Wisdom, resolving all her subtle questions with Divine answers: then puts her to death, nails her to the Cross of Christ, mortifies her by Repentance, lays her carcass upon an Ass, shows her the folly of her former condition, exposeth her to her own contempt: So she willingly yields her self captive to the conquering knowledge of Christ.

But all this while what was *Sphinx* his Riddle to *Oedipus*? What is that Creature, which immediately, after his birth, goes upon four legs, next upon two, then upon three, and last of all upon four legs again? He answered, *Man*: which in his very infancy crawles upon all four, not long after stands upright upon two feet; growing old, he leans upon a upon a staff, and with it supports himself, so that he may seem to have three feet: at last in his decrepit years, his strength so fails him, that he falls groveling again upon all four, and lies bed-rid. There might be another riddle propounded to us, and that a more mystical one. What is that Creature, which was condemned ere it was borne? Which must be twice borne, ere it can live? Which gets life by dying? Which lives by the life of another, not by it own? Which cures all his own diseases, with his own tears? Which is of mean and poor parentage, yet Heir to a Crown? Which hath the body on earth, and the head in heaven? Which can see an object that is invisible? Which though he be dust and ashes, is partaker of an Nature that cannot die, even God of Himself? As the former was a *Man*, so this is a *Christian*. First, condemned ere He was borne; because He was conceived in sin: Nor only so; but He sinned in *Adam*, and for that was justly condemned in the beginning of the world, though he die not till toward the end of

the world. Secondly, borne twice ere he can live: for *Except a man be borne again, he cannot enter into the Kingdom of Heaven*. If he be not regenerate, he does not live in grace, without which there is nothing but death: for otherwise he is *dead in sins and trespasses*. Thirdly, he gets life by dying: By mortification and dying unto sin, he gets vivification and living unto grace: yea, and by the death of his body, he gets the life of glory. Fourthly, he lives by another's life, not by his own. *Now live not I, but Christ liveth in me: and the life I live in the flesh, I live by the faith of the Son of God*. Fifthly, he cures all his diseases, by his own tears; sins are our sicknesses; and the medicine that heals us of them, is the tears of repentance. Sixthly, he is of poor parentage, yet Heir to a Crown. We are the children of sinful Progenitors by nature, yet by *Adoption* in grace the Inheritors of a Kingdom. *Being Ioint-heirs with Christ, It is his Fathers will to give us the Kingdom*. Seventhly, he is a member of that body on earth, whose Head is in heaven: So we are members of the Church militant below, yet Christ is our Head triumphant above. Eighthly, he can see an object that is invisible: so it is expressly testified of *Moses*. Ninthly, he is made partaker of a Nature that cannot die, though he be dust and ashes. We are mortal in the condition of our bodies, yet *Partakers of the divine Nature* by union with Christ. This is indeed a riddle to flesh and blood, a paradox to mere human capacity: the best candle in the Philosophers study could not give light enough to resolve it. Only the Christian knows it, and feels it, and really veriefies it. Such blessedness comes by *the knowledge of Jesus Christ*.

Of our Lord and Savior Jesus Christ.] Thus far I have spoken generally, now particularly. The Object of our *knowledge* is the Son of God; who is here set forth by four attributes. First; *Lord*. Secondly, *Savior*. Thirdly, *Jesus*. Fourthly, *Christ*. The first a Name of Dominion and Greatness: the next, of Compassion and Goodness: the third, the Name of his Nature, *Jesus*: the last, the Name of his Office, *Christ*. For the two latter, because I have elsewhere treated of them, and they may seem to be comprised under the two former: (For what is *Jesus*, but a *Savior*? And what is *Christ*, but *Anointed*? Now He was anointed to be a Priest, a Prophet, and a King; to all which, *Lord*, is applicable. Aaron was no less, though a Priest. *My Lord Elias*, says *Elisha* to him; yet *Elias* was but a Prophet. That it is ascribed to the King, no question; *Our Lord the King*. Every Lord is not a King; but every King is a Lord.) Therefore I reduce the four into two; *Lord* and *Savior*: and in both these relations we must know Him, or not look to be saved by Him. Not *Lord* only, without *Savior*; there is no comfort in that: Not *Savior* only without *Lord*; there is no manners in that. In the severing of them, we shall either forget his dignity, or our own duty. There is a Pronoun that waits upon each of these Titles; an emphatical one, and by no means to be omitted; *Our*. It is this *Noster* that does all the good, both in respect of God's honor, and our own happiness. We acknowledge Him *Our Lord*; this tends to God's glory: We believe Him to be *Our Savior*; this tends to our own felicity. A *Lord* ungodly sinners confess Him: A *Savior*, the very Devils cannot deny Him. Yea, they go farther; *The Lord*, and *The Savior*; they both acknowledge Him: The Lord, the Lord of Lord's; an absolute and independent Lord; that hath a dominion over the Princes of the earth, and principalities of hell: Kings and Emperors are his subjects: at his frown they all tremble: Others do not more fear them, than they do fear Him. With his breath He can dissolve them to dust: and with one word, *Discedite*, cast them down to torment. By Him they hold their Crowns, and must put them off when He

calls for them. Crowns and heads too, are at his command. *The Lord said unto my Lord. The Lord;* so far a Reprobate may go in his confession. So much honor he will give unto Christ, as to call Him *The Lord*. But not, *My Lord*: this he sticks at: for then his obedience and voluntary subjection must come in. *The Lord* let Him be, but not *My Lord* at any hand. Many shall cry at the last day, *Lord, Lord*; but there is no *Noster* put to it. The Lord He must needs be, but their Lord they cannot say He hath been. So *The Savior* goes easily down with them: *For there is no other Name under Heaven whereby we must be saved, than Jesus*. This the Devils know to their vexation; that He hath, and doth, and will save millions, though they be none of that number themselves. *Salvator*, they must acknowledge: but *Noster*, they despair of. Indeed profane transgressors would fain, with the substantive Noun, join the possessive Pronoun; and with *Salvator*, couple *Noster*: Their *Savior* they call Him, and theirs they would have Him. But they separate *Dominus* from *Salvator*, and so have right to neither. Both these Titles belong to the same Person: *Dominus* and *Salvator* is but one *Christ*. Those that God hath joined together, let no man put asunder. Before I come to speak of these Titles in special, let me consider two observable things in them. First, the position or order. Secondly, the composition or juncture of them.

1. For order of placing them; *Lord* is set before *Savior*; and with good reason. Let us not think him a Titular *Lord*, that hath some under him, and others above him: But one that commands in chief; *Lord* Paramount certainly. Now such a *Lord* is a Prince; and a Prince gives laws, and those laws must be kept. Here let us pause a while, and consider have we kept the laws of this *Lord*? We are his vassells; have we done what he commanded us? No such matter: nay, we have done the contrary: not only passing by *observantiam legis*, but running into *contemptum regis*; yea into *crimen laesae majestatis*. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. But what? Be the laws of this *Lord irrita Iura*? Are they not obligatory? yes, as there be rewards promised to the observation, so there be punishments threatened to the transgression of them. *Do this and live*: Do it not, and perish. These laws we have not kept; not a man of us: What then should keep us from perishing? If the law-giver were flexible, and might be won to remitte offenses, either by man's entreaty, or his own partiality, there were some hope of escaping that dismal sentence, But this *Lord* is just, even Justice it self; and in justice can bate nothing of the penalty, but will see it executed to the full rigor. In what case are we now? Die we must, who should save us from it? Yes, yet there is comfort; for this *Lord* is also a *Savior*. And well is it for us, that he is a *Savior*: How desperate were our estate otherwise? But *Lord* first, that we may know ovr sins, and what we have deserved by them: This is no slight punishment, not a censure to be bought out with money, nor an imprisonment to be worn out in time: But death, and this not a short one, where a man is not six minutes a dying: but an everlasting one, where a sinner lives a dying forever: A death not of the body only by some painful violence, but of body and soul too by fiery torments. This is our doom for the breach of the law of our *Lord*: it is time now to seek about for a *Savior*; and blessed be God, we have one whom we look for.

Therefore is *Lord* placed first, that we might see in what need we stand of a *Savior*: And it is a right method, that humiliation should go before comfort, and sorrow prepare us for joy.

Among all Christ's converts, none loved him dearer than *Mary*, the more bitter her penance, the sweeter her forgiveness: and the greater her pardon, the stronger her affection. Thus the law of our *Lord*, prepares us for the Gospel of our *Savior*. The law is a glass that shows us our sin, and the Gospel is a glass that shows us our remedy. There we find Christ a *Lord*, here we find him a *Savior*: There pronouncing death against us, here suffering death for us: there presenting himself in his glorious Majesty, here in his gracious mercy. There as a *Lion* condemning the world for sin, here *The Lamb of God taking away the sins of the world*. *Hear this ye that forget God, lest I tear you in pieces, and there be none to deliver you*: There a terrible *Lord*. *This is a true saying, that Jesus came into the world to save sinners*: there a merciful *Savior*.

Thus this Title, *Lord*, calls upon us for repentance; as we call upon this *Savior* for forgiveness. Me thinks I see Sorrow sitting in the soul, destitute of all comforts; like a sick man, given over by his physicians: They have ministered diverse medicines to him, and made many experiments upon him; and finding all to fail of wished effect, they even leave him to nature, to live or die at her pleasure. Such is the case of an humble and broken-hearted soul; that hath received the sentence of death in herself, and is condemned by the verdict of her own conscience: She looks to her riches, and finds that those bribes will not be taken: to her friends, and perceives them to be in as much danger as herself: to her old companions, carnal delights, the common refuge of melancholy sinners; and sees them running from her affrighted, like rattes from a house on fire. Pleasure, like *Orpah*, kisses indeed, but parts: only grief like *Ruth*, weeps for her, and tarries with her. No joy will down, till there be hope of a pardon. During all this humiliation, and mourning, and running down of tears, Christ shows himself a severe *Lord*, exacting his debts to the full. But when she is throughly mortified, then he changeth his form and presents himself a *Savior* to her: bids her look upon his Cross, and there find all her debts discharged, and her self acquitted forever. Woe to them that come to the sight of their sins without this *Savior*: for that is as if a man should waken out of a melancholy dream in the dark: there is no spark of comfort. But *I will see you again, and your heart shall rejoice, and your joy no man can take from you*. In the coming of *Jesus* there is joy, unspeakable joy; which neither the world can give, nor can the world take away.

2. For the union or conjunction of them; both are combined in one Person. In *Lord*, Greatness: in *Savior*, Goodness: both make but one Christ. Will to save, *quia Salvator*: Power to save, *quia Dominus*; both are centred in one *Jesus*: There may be a *Lord*, which is no *Savior*: but there can be no *Savior*, which is not *Lord*. Power without will, is an unkind ableness: will without power, is an unable kindness. Both together in one man, is for the honor of him that hath them, and for the good of such as need them. If Christ had not been *Lord*, he could not: if not a *Savior*, he would not have satisfied for our sins. If not *Lord*, and such a *Lord* as was *Dominus dominantium*, even the infinite God; he could not have paid a ransom that must be of infinite value, or else not, pass currant for our redemption. If not a merciful *Savior*, he would never have submitted himself to such a condition, as to take on him our nature; and in that nature to suffer such torments as mere man could not have endured. It was a wonder that he made us: more, that he made himself for us: but most of all, that he unmade himself, that he died to save us. He not only made man for himself, but he made himself man for man. The maker was *Lord*, the creature man: two natures are united in one Person: so the Son of God is

Lord and Savior. In the one nature, we contemplate his Dominion: in assuming the other, his Compassion: in both we find our Salvation.

As *Lord*, he could not die for us; as man he might: As man, he could not satisfy for us; as God he might: He must be both, or no *Savior*. In his death, his *Lordship* concealed it self: Many of his servants, the Martyrs, seemed to have more cheerfulness in their death, than their Lord had in his. They were known to be men, therefore had the strength of God: Christ was God, therefore left like a man. They did more than men, because they were filled with the power and Spirit of God: Christ declared himself to be God, in doing the works of omnipotent God: therefore he was also declared to be man, in the weaknesses of men. Those *fluenta gratiae* were always at high tide in him: yet he seemed both partly to his own sense, and to the senses of the beholders, a forlorn creature. This caused him to cry, *My God, why hast thou forsaken me?* Natural affection in him cried, *My God: sensible, Why hast thou forsaken me?* Not that these two, *Lord and Savior*, could then part: God and man could not be sundered. In the extremity of all his sorrows, his manhood did not lose the union, but the vision of his Godhead. His soul, by the union of the Deity, had a glorious state: though by the union with his body, it was full of anguish. As there is no contrariety between the hate of one thing, and love of another: between the ignorance of one thing, and knowledge of another: so nor between the sorrow of Christ's soul for our sin, and the joy of that soul in the vision of God. Our sins upon Christ, were not in their proper element; therefore He felt them in their weight and heaviness: for *Suo loco nullum elementum ponderat*. But as the shadow of the earth obscures the Moon, so did the worlds sin darken Christ's soul.

When He was to act the *Savior's* part, He did not lay by the *Lord* quite: for the Manhood could never have borne those unspeakable torments, but for the supportation of the Deity. But the *Lord* did hide Himself from the Manhood, during the sad time of that expiation: so that it might say with *Mary, They have taken away my Lord, and I know not where they laid Him*, nor what is become of Him. They were then, and are still, united in one Person: distinguish them we may, divided they can never be. Neither must we fixe our minds upon *Lord* only, without *Savior*; which is the way to desperation: Nor upon *Savior* only, without *Lord*; which is the way to presumption. Dejected sinners think upon *Lord* only, and leave out *Savior*: Profane sinners think upon *Savior* only, and forget their *Lord*. The one without the other, is but half a *Jesus*: and we must rely upon a whole one, that is both *Lord and Savior. I am he that for mine own sake will blot out thy transgressions. Cum propter neminem, cum propter nihil*, as thou art a just *Lord*; yet *propter teipsum dimittis peccata*, as thou art a merciful *Savior*. This *Lord* as He is God, satisfied Himself in that capacity as He is man, for the sins of all Believers. Therefore *Lord, Noli ita attendere peccatum meum, ut propterea obliviscaris nomen tuum*. Do not so remember thyself to be a *Lord* over me, as to forget to be a *Savior* unto me: Nor let me so remember thee to be a *Savior* unto me, as to forget that thou art *Lord* over me. But as thou art both these in one infinite Person; so be thou both to my soul, in thy mighty power, and merciful salvation. I come to the Particulars.

1. He is *Lord*, not only as God, *Quatenus Christus. All power is given unto Him in heaven and earth.* Kings may talk of their large Territories, but what command have they in heaven? Christ is

Lord of heaven too. In heaven and earth He is *Lord*, but hath He no power on the sea? Is that privileged or exempted from his dominion? No, *he doeth what he pleaseth in heaven, earth, in the seas and all deep places*. Princes are potent, but yet they cannot do all they would: this *Lord* can. Heaven, earth, and sea are his; but is Hell or the grave excluded? No, *he hath the keys of hell and of death*: even thither his Lordship reaches. To *Him must all knees bow, and all tongues confess that he is the Lord*. All must confess it, either from the depth of their heart, or from the heart of the deep. Saints and Angels do, *in excelsis*: devils and reprobates do, *in profundis*: and shall mortal sinners in the middle way deny it? No, acknowledged he will be, either on earth with comfort, or in hell with torments: Here cheerfully, or there upon the rack: Either they shall joyfully sing out, or painfully roar out this confession. He is the lamb of God, the *Savior* of the world, yet take heed of *angering him*: for if his wrath be kindled, yea but a little, how soon do men perish? But *blessed are they that trust in him*. If he be angered, there is no escaping his hands as he is a *Lord*; but by running into his arms as he is a *Savior*. *Our God is a consuming fire*: as he is a wall of fire about them that serve him, so a consuming fire against those that provoke him. *When he is angry, all our days are gone*. With one word, *let there be a world*: nay with one thought of this *Lord* cast toward it, (for his speaking in the creation was but a thinking) he made all of nothing: and can he not reduce all to nothing, if he will? Is not the recalling of that word, the withdrawing of that thought, in the sequestering of his providence, enough to annihilate them? Shall ants, and bees, or lions contest with their maker? Shall any one rational ant, (the wisest philosopher is no more) or any roaring lyon, (the most ambitious and devouring Prince is no more) or any hive of bees, (the most political Counsells and Parliaments are no more, in respect of him) presume to stand without him? What are armies on the land, if this *Lord* be not their General? What are navies on the sea; if he be not their Pilot?

When this *Lord* is angry, he shall but need *Sibilare muscam*, to hiss or whisper for the fly, for the waspe or hornet. Nay he shall not need to whisper for them abroad, or to call in foreign enemies: for we have locusts enow at home; swarms of conkers and caterpillars to devour us. Nay, we will devour one another, when he sets us together by the aares. As this *Lord* is impartial, so are his Iudgments: there is no respect of persons with him, whether in his favor or his anger. *He will wound the hairy scalpe of him that goeth on in his wickedness*. Be it bald or hairy, it is no defense against the blows of the Almighty. No head-piece, but *the helmet of salvation*, can ward his blows. He can break the covered, as well as the naked head; wound the armed, as easily as the bare breast. The mitred, and the Turband, and the crowned head, that lifts up it self against Christ, lies as open to his Iudgments, as his that must not put on his hatte, as his that hath no a hatte to put on. We know by woeful and bleeding experience, that he can call up damps and vapors from below, and pour down putrid defluxions from above, and bid them meet and condense into a plague: And that such a plague, as shall not only be uncurable, but unquestionable: both inexorable, and indisputable: It shall not only not admit a remedy when it is come, but not give a reason how it did come. The cause could not be found out by the most learned physicians, the effect was felt by the laboring patients. O happy they that found him their *Savior*; that though their bodies were cut off by burning fevers from the earth, yet their souls might escape the the burning flames of hell.

Lord therefore let us acknowledge him; for it will go wrong with us, when we shall be driven to complain, *Other Lord's have had dominion over us*. Tyrans are cruel Lord's, and woe to the people under such an authority: For there it is crime enough to be innocent, where the Tyran is pleased to interpret innocence for a crime. Sins are worse *Lord's* within us, than those tyrants without us: Our goods, possessions, and lives are under the command of those oppressors; but sin is an usurper over our souls. Satan is a bloody Lord: he is so far from mercy in killing, that he would not give a man leave to pray for mercy ere he must die. These be cursed dominions: from such Lord's this *Lord* of heaven and earth evermore deliver us.

2. *Savior*; this comes well after *Lord*: there is small comfort in that Title, till *Savior* be put to it. There is no *Savior* but He: no Name but *Jesus* carries any salvation in it. The Prophets foretold it, the Evangelists demonstrate it, the Apostles preached it, the better part of the world received it, and all they believe it, that shall be saved. He came to save, and what did he refuse to do or suffer, that he might save? *Omnibus omnia factus*, was more true of the Master, than of the servant: *Pauper pauperibus, divitibus dives*. *Lazarus* so poor that he begged crumbs; Christ then in his poverty, sent him to heaven by his Angels. *Zacchaeus* rich, and gave the poor a large contribution: Christ was richer than he, and gave him *salvation*. *Esuriens sitientibus sitiens*. The Disciples were hungry in the field, their Lord in the wilderness. The Samaritan woman thirsts, and Christ thirsts too: they both meet at *Jacob's well*. The Apostles feast, and he feasts with them: *Mary* weeps for the loss of her brother, and *Jesus* weeps too. He is the *door* to them that would enter, the *way* to them that would walk, a *light* to them that would come out of darkness; bread to the hungry soul, and wine to the thirsty. All his actions shown him to be a *Savior*, his passion proved it. When he first shone forth into the world, like the Sun at his first rising, he drew all eyes after him: His miraculous cures drew patients, his Divine oracles drew auditors: both together drew the admiring multitude after him by troupes. They followed him as a *Savior*, through deserts and mountains, over land and seas. All his actions were so many characters, out of which the simplest capacity might spell a *Savior*. But at his death, he wrote a letter of love to us in his own blood: the Cross being the paper, the spear his pen, his blood the ink, and the contents, *Jesus Christ came into the world to save sinners*. He came into the world to save sinners, yea and he went out of the world to save sinners. His coming in was but the purpose, his going out, and so going out was the performance. He meant it when he came in, but he dispatched it as he went out. All his life was a furtherance, but his death did the deed: that saved us. His resurrection crowned the deed; *He was raised again for our justification*. His ascension crowned that; for then *he led captivity captive*: His glory and Session in Heaven crowns all: and so crowns him, that *all crowns are cast down before him*. Thus his death was the crown of his enterprise, his resurrection the crown of his death, his Ascension the crown of his resurrection, his sitting at the right hand of his Father, the crown of his ascension; and all these make up a crown for us: Through all these Iournals we may read him a *Jesus*, and that.

3. *Our Savior*; which is the next point. *Our*, both Lord and Savior, and both together. It was not so *Stylo veteri*: in the law it was *Dominus Deus, the Lord our God*: but Christ hath changed it, and made it *Stylo novo, Dominus Salvator, The Lord our Savior*. *Salvator* stands instead of *Deus*; to show that in Christ *Deus* is become *Salvator*. It mends the term, and it mends the matter

much; that a just God is become a merciful Savior. We are bound to Christ, for making such an alteration in God Style, to our unspeakable comfort. Yet were all this nothing (something indeed in it self, but nothing) to us, without this *Noster*. This is that pronoun, which like a pipe derives the water of life out of that infinite fountain, into our particular cisterns; that appropriates both Lord and Savior to us. That hand of faith, which with a holy violence seizeth upon Christ, as he lies in the bosom of his Father, and challengeth him for *Our* own: He is *My Savior*. Without this *Noster, Dominus* and *Salvator*, and all were lost <1 page duplicate > <1 page duplicate> to us; and we no better than if they had never been. There in no true and full comfort but in heaven, no comfort in heaven without God, no comfort in God without a Savior, no comfort in a Savior without *Noster*: if he be not *our* Savior, comfort is far from us. This gives us a propriety and interest in them all; and not only in them, but in all theirs. For if this *Lord* and *Savior* be *ours*, he is our Brother: if so, then are we the sons of his Father: and if that, his Fathers estate cannot be kept from us: Everyone must have a child's part: and this part we shall have, yea and more than a part: *Son all that I have is thine*. If he be *ours*, all that he hath is ours; and what can we wish more, than all that God hath, all that ever he is worth? The most vast desire will be satisfied with this. If he be a *Lord*, and a *Savior* too, then what the *Savior* hath got, the *Lord* will keep. *No man can pluck my sheep out of my hands*. *David* redeemed a sheep out of the paw of the Lion; yet that sheep might be lost again: there was a time, when *David* might be absent, when *David* must be a-sleep. But Christ is never absent from us; (*I am with you always, to the worlds end*) never a sleep; (*the keeper of Israel never slumbers*). That roaring Lion may go about, and seek: but he can never find either time or place, when Christ is absent from his: *Vt nec superare Christum, sic nec separare a Christo, unquam potest*. Which may well raise up our dejected spirits from the deepest consternation, to a holy cheerfulness and peaceful alacrity; that *nothing can separate us from the love of God in Jesus Christ our Lord*. As he is *Jesus*, to save what was lost: so he is *Lord* also, to keep what is saved.

4. This makes to our everlasting comfort: for as *Lord* and *Savior* are united in one Person, so in no action they are divided. So that the *Lord* does nothing to his Church without *the Savior*, nor *the Savior* without *the Lord*. We are not put upon the law whereof the *Lord* is Judge, without liberty to appeal unto the Chancery, where the *Savior* sits Judge. We may fall into bitter afflictions, and into the sorrow of all sorrows, the perturbation of conscience; and think that this is the *Lord's* doing only, as if the *Savior* had no hand in it: but these two never part. Diverse men may do diverse things, but one Person can do no action without himself. Christ is *Lord* of all that thou hast or art; and the Proprietary may do what he will with his own: Give, or let, or set, or sell. So thy disconsolate heart may suspect, that he hath sold thee to sin, to sadness, to sickness, to error; which be the Midianite merchants that buy up our *Joseph's*, our souls. But this *Savior* will never so devest his dominion, or deface his Lordship, as not to reserve a power and will in himself to redeem thee, if thou wouldst be redeemed. Our *Lord* may lend us out, and that even to Satan for a while: who will put us to drudgery enough, and press us to his own wars, to fight against our friends and allies: as he hires soldiers out of England unto the Romish party, to fight against their own country, and (which is worse) sometime against their own conscience. Thus *Paul* was lent out to the

Scribes and Pharisees, to serve them in their persecutions: wherein he pursued those members of Christ to the death, for whom afterwards he willingly lost his life: So our *Lord* may lend us out. He may let us out for a time, to those that will use us as farmers do their grounds; plough us, and harrow us, and get the heart out of us, by their injuries and oppressions; and reserve himself but a little rent, a little glory in our patience. Thus he did let out *Job*, to all the losses and crosses, to all the sores and sorrows, that the devil could bring upon him: So our *Lord* may let us out. He may mortgage us to a long sickness, that will drink up our blood, and wast our marrow; or to a shorter but sharper extremity. Either to a three years famine, or to a three months invasive hostility, or to a three days pestilence: thus he mortgaged *David* and *Hezekiah*, two Kings and Saints: So he may mortgage us out. Our *Lord* may lease us out for certain years, almost all the time we have in this world; and reserve himself only a last year, a last day, a last hour; suffer us to continue in unrepented sins, till we come to our death-beds, and then reclaim us. Thus He did lease out that Thief till he came to the very Cross: and then Satan's time in him was expired, and Christ's reversion came in: So our *Lord* may lease us out. But howsoever He may seem to make over his present estate, He will not sell reversions: Though we have long been sinners, He will not sell his future Title to us. Whensoever we shall grow due to Him, by a new and true repentance, He will challenge his own, and re-assume us into his favor, and re-enter us into his revenue. Our *Lord* will not part with us, our *Savior* will not lose us, nor shall we lose Him forever.

This He hath done for us, but now is there nothing to be done for Him? Doth He require no duty at our hands? Yes, if He be our *Lord*, we have cause to fear Him: if our *Savior*, we are bound to love Him. Yea, we must do both, and in both respects; Love Him as our *Lord*, and fear Him as our *Savior*. So *Peter* professed to love Him, and by that very Name; *Lord thou knowest that I love thee*. He is to be feared, even as a *Savior*; *With thee there is forgiveness that thou mayest be feared*. Though thy friend be never so kind and loving, and apt to remit offenses; yet thou hast no ingenuous nature in thee, if thou doest not fear to displease Him. There is a love that casteth out fear, and there is a fear that casteth out love. Hearty love banisheth all base fear, and servile fear will be without hearty love. These dueties I might more liberally commend to your practice, but I come to that which I take to be more apposite. These two Titles more especially exact two other offices from us; Service and Faith. If He be our *Lord*, we are bound to serve Him: if our *Savior*, to believe in Him. Whom will a man serve sooner than a gracious *Lord* and Master? Whom will he trust sooner, than a mighty Friend and *Savior*? As He is our *Lord* then, He looks for our obedience: as our *Savior*, He deserves our confidence. He is both our *Savior*, *Clementia*, merciful to save us: and our *Lord*, *Disciplina*, just to rule us.

1. Obedience must be given to this *Lord*; which He respects more than Sacrifice: *Quia in victimis caro aliena,, per obedientiam voluntas propria mactatur*. *Bethany* is said to signify the house of obedience: there dwelt *Mary*, and *Martha*, and *Lazarus*; the brother and his two sisters. By *Lazarus* we may understand humble devotion, by *Martha* charitable works, and by *Mary* penitent tears: but all these must dwell in *Bethany*, in obedience, or else Christ will not come unto them, nor shall they come unto Christ. Humility, diligence, and repentance must keep in *Bethany*, and not look to be accepted without obedience. There Christ loves them all: out of

that place it is to be doubted that they shall not find such a gracious respect from Him. Right obedience doth not regard *Quale sit quod praecipitur*; but contents it self with this; *Quia praecipitur. David was dumb, because the Lord did it*: so let there be no dispute, because the Lord bad it. No grumbling at hard precepts, when we know the Commander. He that would rather have the command suited to the pleasure of his obedience, than conform his obedience to the pleasure of the Commander, shows himself more a Lord than a servant. So *Solon* being asked whether he had given the Athenians the best laws; answered, yea, the best of them that they would admit. When we look that the Lord should observe our humors in his Injunctions, rather than we yield to his Will in our pliability, do we call this obedience? No, but *My heart is ready*, says *David*: he is the better servant, *Qui paratum se exhibet ante mandatum, quàm qui obedire satagit post mandatum*. The same Father sets down this for a rule: In difficult precepts, the obedience is more acceptable, than the neglect is damnable: but in light commands, the omission is more damnable, than the performance could be acceptable. We have a saying; He is unfit to be a Master, that hath not first learned to serve. Some think they know the art of obedience without any direction, and will undertake to teach, rather than to learn: *Nec se egere putant magistro, nec idonei sunt magisterio*. But Christ Himself *was factus obediens*, before He was advanced to the honor of exaltation. Though He were a Son, He became a Servant.

Our service is required; for if there be none to serve Him, where is his *Lordship*? But He hath many: even Kings and Princes have thought it there greatest honor, to be this *Lord's* servants: and valued this Title above their Crowns. *Christianus tertius, Rex Christianissimus*, King of Denmark, did always use to confess his sins to one of Christ's Ministers on his bended knees: and without regard to matter of State or Sovereignty, desired absolution in all humility: at which the preciser spirits of that reformed Church stormed: What, no difference betwixt a King and a Subject? Will he bring in Popery again by his own example? He unmoved replies, that he ought this honor to God, and he would duly pay it: that he must forget himself to be a King, when he comes before the King of Kings: that he presented himself, not as a princely Commander, but as a miserable sinner: and was absolved, not of man, but of God. The fear of Popery must not supplant piety: we plie our prayers, though we do it without beads: Instead of a superstitious bead, we let fall a tear. We relieve the poor with our goods, though we abhor the opinion of merits. We come into the temple with reverence and devotion, though not with a ridiculous gesture and superstition. We have our public, and personal fasts; wherein we abstain from all sustenance: not as they, who refrain from flesh, and feed on junkers; wherewith their own flesh is more pamper'd: what is this, but (as it were) to cozen God almighty? We preserve Chastity, though we honor Matrimony. They are likely to be more honest men, that have wives; than they that without wedlock have their choice of Strumpets. Blessed be God, we are freed from the papal tyranny, but not from the exercise of virtue. They that live among us otherwise, *Exuerunt quidem Antichristi lora, sed induerunt Satanae compedes*: have shaken off the Popes cords and put on the Devils fetters. Our *Savior* then hath not privileged us from obedience to our *Lord*: nay, by this we know Him to be our *Savior*. if as to our *Lord*, we give Him all our service.

2. Our *Savior* requires faith; He was therefore sent, that we should *believe in Him*. As *Alexander* used to say of his two friends, *Craterus* and *Hephestion*; that *Hephestion* loved *Alexander*, and *Craterus* loved the King: yet they were both but one man: So obedience gives respect to our *Lord*, and faith gives respect to our *Savior*; yet both look to one and the same Christ. This is the tenure we hold Him by, Faith: and without this tenure, He is no *Savior* of ours. His tenure of us is manifold, ours of Him but single. We are his divers ways; by Creation, his Workmanship, because He made us: by Redemption, his Purchase, because He bought us: by Vocation, his Family, because He hath admitted us: by Sanctification, his Inheritance, because He possesseth us: by Glorification, we shall be of his Court, because He will crown us: every way his. He is but one way ours, only by Faith. This being then our Tenure, and (as *Saint Paul* calls it) our *Evidence*; it behooves us to look well unto it. What doth our blessed *Savior* require of us, for all his infinite favor to us? For all his blood, and pangs, and torment, to redeem us? For all his merits to enrich us? For all his graces, to adorn and honor us? For all his glory, wherewith He purposeth to crown us? What do He ask at our hands? No more but to believe on Him: It is a very easy request: we can do little, if we cannot put our trust in Him, whom we have found so good unto us. It is a duty, *Quod nuda paupertas, despecta mediocritas, indocta simplicitas facile implere potest*. Here is no wearying of the bones with labor, nor breaking of the brains with study, nor distraction of the mind with difficulty, nor emptying the purse of money: no more but only believe. Thou needest not spend thy days in travel by land or sea; as men do to the West Indies for Gold, and to the East for Spices. *Quod à te, & pro te reposcitur, intra te est: with the heart a man believes*. God hath laid up the means of thy salvation within thine own bosom: *Vt unde peccatum egreditur, inde & peccati medicina peteretur*.

There be some that seek it without them, in their good works: these think, they can keep the Laws of the *Lord*, and never be beholding to this *Savior*. They would go the old and natural way to work, *Quid faciam? What shall I do to inherit eternal life?* They would walk, and work, before they be alive. They suppose, they shall not be welcome, except they come with their cost. They would accept of a pardon, if they might pay for it. But Christ scorns a mercenary beneficence: his gifts are free: He bids thee come and buy without money; or else He says, *Thou and thy money perish*. Did Christ indent with *Zacchaeus* for restitution and alms? Or *Paul* bid the Jailor first repent, and do good works, and then believe? I deny not that good works are necessary; as being *Fructus fidei, Effectus gratiae, & praecursores gloriae*; the followers of grace, and the forerunners of glory. But when the strict Justice of the *Lord* shall put them in the balance, they will be found too light: put in faith to them, and that makes them up full weight: for faiths sake they are accepted, not for themselves. It is reported that in times of blind Popery, they used to paint Doomesday on Church-walls, and God sitting in Judgment, and *Saint Michael* by Him, with a pair of scales in his hand, to weigh the souls as they came up. The soul, and her good deeds were put in one balance: her sins and evil deeds in the other; but the soul proved far too light. Then was our Lady painted with a great pair of beads, casting them into the light balance, to make up the weight. That was a blasphemous fiction: but indeed, if our good works be put in one scale, and our evil deeds in the other; this latter will much overpoise the former: but here put in faith, and this makes it up: Not by it

own worth or weight, but because it brings with it Christ, and all his righteousness: and puts in, not the mothers beads, but the Sons merits. This is that faith which makes Him our *Savior*; and this that *Jesus* which makes us all acceptable to God the Father, through the Sanctification of the holy Ghost our Comforter.

To whom be glory both now and forever.] Christ is the Center: *Grace* from Him, *Glory* to Him. Blessings come from Him, like so many lines from the Center to the Circumference: Praises return to Him, like so many lines from the Circumference to the Center. The former part of the Verse was a Benediction from heaven to the earth: this latter, a benediction from earth to heaven. That was a gracious descent, this a glorious ascent: *Grace* comes down, *Glory* goes up. That was a contribution of benefits, this a retribution of thanks. In that appeared Christ's bounty, in this man's duty. *Crescite in gratia*; that is God's good will to us; *Tibi sit Gloria*; that is our good will to God. He hath given us all the happiness we have, and we will give Him all the honor we can. They are unworthy of any favor, that do not thank their Benefactor. So our Apostle begins, and ends: he begins with *Grace from Him*: he concludes with *Glory to Him*. As He is *Alpha*, the Fountain from which our *Grace* springs: so *Omega*, the sea to which all *Glory* runs. *Primus*, in the course of our blessedness: and *Novissimus*, in the recourse of our thankfulness. We could never have been, much less have been happy, but by Him: He can be never the more *glorious* for us: yet He takes our gratitude in good part when we give it, because He sees we would give more if we had it.

To him be glory: so S^t. *Peter* shuts up his Epistle: *to him*, and him only. Who can but wonder at the superstitious impiety, and audacious presumption of the Romanists, in joining another with him? So *Bellarmino* shuts up his controversiall disputes; and *Tolet* his commentary upon the Epistle to the Romans, with *Laus Deo omnipotenti, & gloriosissimae ejus Matri*. So *Pererius* concludes, *Laus Deo, & Dei Genetrici, Mariae semper virgini*: If we should argue with them in cold blood. First, Did any of the Apostles thus conclude their Epistles! Doubtless, they all honored the virgin *Mary*; yet they durst not give her the Divine glory. Our Apostles doctrine is, *If any man speak, let him speak as the oracles of God*. To join the Mother with the Son, in our prayers and praises, is not to speak like the oracles of God. The Apostles did not speak so, and yet they spake the oracles of God. They spake by the Spirit: but by what spirit do they speak, and according to what oracle of God, that divide his glory with another? Secondly, Though she were the most excellent and most blessed creature on earth; yet she is but a creature: and no creature must share the glory of the creator. *My glory*, saith God, *I will not give to another*: and if to no other, then not to his own mother. And if he will not give it, nor allow it; how dare we give it; without his allowance? When Christ was borne, the Angels sung, *Gloria in altissimis*; to his Father above, not to his Mother below. Our blessed Savior, as foreseeing this superstition, and on purpose to prevent this inconvenience, thrice spake home against it. *How is it that you sought me?* roundly telling her, that she hath forgot herself in prescribing him. To the woman that said, *Blessed is the womb that bare thee*, he answered, *Yea rather blessed are they that hear the word of God and keep it*. As if he would anticipate her conceit of that external privilege. She is still a blessed creature, but not a Goddess in being Mother of the Creator. *He that doth my Fathers will, is my brother, and mother*: There he ranketh her with other believers: His brother in the faith is as dear to him as his mother in the flesh. Thirdly, Did

the virgin *Marie* indict the matter they wrote? Did she inspire their minds, or direct their pens? Why then, to her the *glory*? We never read that Christ did make her a partner in the Deity: or proffer her, as *Ahasuerus* did *Hester*, or *Herod* his daughter in law, the half of his kingdom. The whole kingdom of glory is hers, and the whole glory of the kingdom: for that is *Tantum singulis, quantum omnibus*: But Christ hath another glory, proper to himself, and not communicable to any creature: no Saint, nor Angel must be partner with him in this. Let this show them, how they incur the wrath of the Son, by the rivalitie of the mother: and therefore leave deifying the mother, and cleave only to the Son;

To him be glory.] In the words, which are generally a retribution of praise, there be fixe particulars; *Quid, Cui, Vnde, Quomodo, Quando, and Quousque*.

1. *Quid*, what must be given; *Glory*: not a slight acknowledgement, but a frank and full payment: the best thing that man can give, and God can receive, *Glory*.
2. *Cui*, to whom this *glory* is due; *To him*, that is Christ: Not to the holiest or highest creature, but to the *Lord* and *Savior*: and good reason. First in regard of his bounty: he gives *grace*, and all good things; therefore deserves thanks and *glory*. Next, in regard of his former humility: he that stooped so low for us, should be highly advanced by us: so he deserves *glory*.
3. *Vnde*, from whom must it come? This, though it be not expressed, is implied: they that receive his *grace*, should return him *glory*. We have the one, therefore must not deny the other.
4. *Quomodo*, how must we give it? First, by thankfulness in our hearts; there he sees it: next by chanting it in our mouths, that men may hear it: and lastly by expressing it in our lives, that all may behold it.
5. *Quando*, when must it be rendered to him? *Now*, instantly, upon every occasion offered. No action of his must pass us, without stirring up our hearts to give him the *glory*.
6. *Quousque*, how long must this endure? *For ever*: This Incense must always burn; to the end of the world, and world without end. *In diem aternitatis. For ever*.

First, what is this *glory*? Some resolve it thus: *Gloria est frequens de aliquo fama cum laude*: Other say it is *Claro cum laudae laetitia*. It is due only to virtue; and when it is cast away upon unworthynesse, it is but like sun-shine upon a dunghill. It is another life to man: *Secundam vitam dat gloria*. The honor of good men overlives them, as bad men over live their honor. *Praise is unseemly in the mouth of fools*; and as ill doth it become the back of fools. There be some that overvalue commendable acts; *Qui de magnis majora loquuntur*: a fault of excess. Others under-rate them, and speak of mountains as of hillockes: a fault of disparagement. It is a good rule, *Parce laudare, vituperare parcus*. There may be a commendation as much guilty of malice, as another is of flattery. We say of the vulgar or popular mouth, that it is a door without either lock or key: soon opened, but not so easily shut. *Quicumque vult, intrat in stabulum, & solvit asinum*. Their tongue is a continual pump, to fetch up the depth of their heart. I deny not, but all virtue is to be praised, and yet it is dangerous for a man to overhear his own praise. He that could have been well contented without it, may yet be

transported with it. *Facile est laude carere, dum negatur: difficile non delectari, cum offertur.* If goodness deserves praise wheresoever it is, in any creature; then much more in Christ, who had it above measure, who is goodness it self. If we so honor a beam, how much more the Sun? If we so esteem of water in the cistern, in what account do we hold the fountain? There may be error, or danger, in praising of men: there can be neither in giving *glory* to God.

1. A man may be proud of praises; like the sails of a ship, when they are puffed up with the winds. Many had been better men, if they had never heard of their own goodness. Therefore the fig tree would not be advanced above the trees, lest it should lose the sweetness. But Christ can never be proud of his *glory*: all our praises come more short of his merits, than earth can be from heaven in distance. To give him due honor, *quomodo sufficit loquens lingua, cum non sufficiat obstupescens conscientia?*

2. Men may be praised without just cause: the report of worthy acts breeds an admiration in common breasts, and admiration breaks forth into praises. Many a gallant Commander hath been famous for brave achievements, by the report of his friends at home, that did service little enough abroad. We have known some reputed very rich, that (every creditor being paid) have not been worth a groat. The pure hypocrite is praised for an honest man: but they that once thoroughly try him, will never again trust him. But in Christ there is cause enough to be praised: *He is fairer than all the sons of men*, than all the sons of God. He is never the better for our honor; we are the better for his. *Securitas laudis in laude Dei est: Vbi laudator securus est? Vbi non timet, ne de laudato crubescat.* Our praises may show bad men good, or make good men bad. They that are wicked sinners, may pass for honest Saints, through our commendation: And through our commendation, they that have good parts in them, may be puffed up with pride. We may magnify men that are desertlesse; or extol others till they become desertlesse: And so by the one occasion their shame, and by the other our own sin. There is no fear of either, in giving *glory* to Christ.

3. We may praise men in flattery: so the applauding of the hospitable householder, is the parasites grace before dinner. Some have their common places of adulation; which they study over instead of their prayers. Some observe the inclination and humor of their Patron, and flatter him in that most, wherein he thinks himself best. The arch-flatterer of a man is his own self: him they follow as close, as the shadow does the body. This is the way to catch rich fools, not much unlike that odd devise of catching dotterells: Others will flatter a man in that, wherein he is most conscious of his own defect: As to persuade a prodigal to the opinion of his thriftynesse: which is as if they should tell a creeple, that he goes very strait. They entitle him to that he knows he hath not, *spretâ conscientiâ*. Yet there be others that praise men to their ruin: so unseasonably do they honor them, that they irritate contradiction, and procure scorn: for such is the nature of envy, to fret and storm at another's *glory*. *He that praiseth his friend aloud, it shall be to him no beeter than a curse;* says the Proverb. Thus you see, that in the praises of men there may be flattery, or malice: which is *laudanti peccatum, laudato praejudicium*. None of these are incident to Christ: he cannot be flattered: No praises are hyperbole's, where infinite goodness is the subject. For all the *glory* we give him, he cannot think the better of himself, he may think the better of us. Nor can

our praises do him any prejudice, for he fears no rivalls. *Alij laudant, & falsi sunt: alij laudantur, & ficti sunt: alij credant, & vani sunt.* None of these weaknesses can occur to God: therefore let us praise him, and spare not. Our mouth may run over with the praises of men, of Christ's it can never be full enough.

4. Man may be praised for that which is not his: as if we should honor the groom for a lord, because he rides upon his Lord's horse. Nothing is commendable in any man, but that which is given him, and so given that it cannot be taken away. Our noble blood which we had from our progenitors, may be attained in ourselves. Our riches are called the goods of Fortune; and it is a strange fortune, if they tarry with us. Beauty is a spoil for sickness, strength for old age, life it self for death. Thou hast fair lands; yet the earth thou treadest upon, shall tread upon thee. *Him that escapeth the sword of Hazael, shall Jehu slay; and him that escapeth the sword of Jehu, shall Elisha slay: but him that escapeth them all, shall death slay. Quid stultius quàm in homine aliena laudare?* we have nothing which we can call our own, but our sins: and who will commend us for that, wherein we justly condemn ourselves? But we need not fear to praise Christ; for he hath nothing but that which is properly his own. *Who hath given him ought? For of him, and through him, are all things: to him be glory.* That very glory we give him, was his own before: he hath it, we do but acknowledge it. The heart that wisheth it, is his: the lips that speak it, are his: the soul and body that express it, are his: *Ye are not your own: but glorify God in your body and spirit, for they are God's.* We do but bring him Clusters of his own Vine. Indeed, time was when he received something from us, which never was his own; but most certain, he was little beholden to us for it. *He took our griefs, and bore our sorrows:* He took them, but we know they were not worth the taking. He accepted our burden, but the bearing of it cost him his life. Thus he did both *take the sins, and take away the sins of the world.* When we transfer them upon his Cross, he owns them still: and to acquit us, interposeth himself to that infinite Justice: As if he said unto his Father, These sins are not theirs now, but mine. Thus he hath something of ours, which was not his own, for he had no sin of his own: if he had had, what should he have done with ours? But there is no good thing, which is not his own: and we give him but his own, when we give him glory. *Glory therefore be to him: to Him, as our Lord, the Highest: to Him, as our Savior, the sweetest. Glory is only fit for Him, and he only is fit for glory.* If we place this Divine glory anywhere else, we place it amiss: in Peere or Prince, we are wrong: in Saint or Angel, we are not right: It does not like the *ubi*, and will not tarry. *Glory and honor* know him for their own Center; and will never be quiet, till they come to the Throne of Christ.

This makes to their just condemnation, that despise Christ; that instead of *Glory*, return him contempt. *Them that honor me, I will honor: and they that despise me, shall be lightly esteemed.* But be there any such despise-Christ's? Too many; not only the whole world of Pagans, but even some that bear the Name of Christians. Wherein stands this contempt, that we may avoid it?

1. In not regarding the knowledge of Christ, nor believing his Word. *If I tell you, yet ye will not believe me.* Is it not so still? Our hearers seem attentive all the Sermon, till the Preacher lights on a point that trenches upon their commodity: then I have observed them to hang down their heads in discontent, to pull their hattes in their eyes, to turn over the leaves of their

unminded Bibles, or to talk with their pew-fellows: As if the Preachers tongue on a sudden was become a *Medusa's* head, to turn them all into stones. Then they whisper, or perhaps, jeere: is not this to despise Christ? *He that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.* Is there any *glory* to him, without honor to his Word? Does any man amongst you, think the Company honors him, when they will not believe him? Out upon that same golden devil, that *Diana* of the Ephesians; for it destroys many souls! So we cannot preach against sacrilege, this Cities Copy-hold; but as if the Book of God had no such Text in it, you scorn the Preacher. *You have robbed me in tithes and offerings,* saith God by his Prophet *Malachi.* A Text then it hath in evidence, and guilty men are in their own Conscience: but here is the resolution of it; Though Christ tell you so, yet you will not believe him. And there is a sly schismaticke, a corrupt collapsed lawyer, to counsel you, like that unjust steward to his lords debtors; *for an hundred to write down fifty.* But you will find in that dreadful day, when you stand naked and trembling before the great Tribunal; that this was to cozen Christ of his propriety, not to give him *glory.* This is one contempt.

2. Another is, to forget his benefits. The thought of his blessings is out of our mind, as soon as the taste is out of our mouth. The first thing that the devil stole from *Eve* was her memory. *Of every tree of the garden thou mayest freely eat:* this freedom she forgot. *But of the tree of Knowledge thou shalt not eat:* this prohibition she would not remember. *Bless the Lord, O my soul, and forget not all his benefits.* Can we move, and forget him in whom we move? The lepers were no sooner cleansed, but gone: only one of the ten returned with his mite of *glory:* the rest turned their backs, and away, without bidding Christ farewell. Such men, when they are hungry, may think themselves beholden to God for victuals: but once full, they forget to give him thanks. This is contempt, for *glory.*

3. In perceiving Christ dishonored, without once being moved. As the chief Priests answered *Judas; What is that to us?* So we hear Blasphemers tear Christ, and more than betray, even shed his innocent blood, digging into his side with oaths; yet we say, *What is that to us?* We might as well say, what is Christ to us? What is heaven to us? Or what is salvation to us? Indeed, to us the one cannot be, without the other. We shall never have part of his *glory* in heaven, if we do not take his *glories* part upon earth. *Curse ye Meroz, because they helped not the Lord in the day of battle.* They did not maintain his honor here below, they are cursed and excluded from his honor there above. *So Gallio; If it be a question of words, and names, and of your law, look ye to it: for I will be no Judge of such matters.* If the business concern words, that concerns Christ, what does it concern us? We will not meddle with it. It is good sleeping in a whole skin: yet he that hath an ulcer, thinks it better sleeping in a broken. *Do not I hate them, O Lord, that hate thee?* Shall I hear my Savior abused, and hold my peace? No Lord, if we do not now stand for thee, we shall never be able at the last day to stand before thee. This is another contempt.

4. Not to be affected with the injuries of his Church. *O Lord, let them that hate thee, flee before thee: let thine enemies be scattered.* Why, be there any professed enemies to God? Yes, *The kings of the earth set themselves against the Lord.* If they be enemies to his Church, they are so to him. *Quod vobis mihi;* holds with Christ, whether in good or evil done to his members. He that willfully wounds my finger, is my foe. If the miseries of our brethren do not move us, we

have not all one Head, nor be members of the same Body. *Why is this come to pass, that there should be today one Tribe lacking in Israel?* We have been cut off by whole Tribes, and the blood of Christ's members hath run about the streets, and fallen like dew upon the fields: if our hearts were not set a bleeding for it, Christ takes it as a contempt done to Himself.

5. In vilipending his servants. Is it not a contempt done to Princes, the misusing of their Ambassadors? *Who are we? Your murmurings are not against us, but against the Lord.* In which expostulation, Moses both condemns them of injustice; for it was not he, but the Lord that afflicted them: and of presumption, in murmuring against Him that was able to confound them. In the one, he would have them see their wrong; in the other, their danger. As the act came not from Him, but from God: so he puts it off to God; from himself: *Why murmur ye against the Lord?* The opposition which is made to the Instruments of God, redounds ever to his Person. He holds Himself smitten through the sides of his Ministers. So hath God incorporated these respects, that our subtlety cannot divide them. O how hath this Nation lost her glory, in denying of honor to the Ministers of Christ? It stinks even to them, that are the stench of the Christian world: of whom God might say with holy *Job*, that *He scorned to set them with the Dogs of his flock.* Down goes the Gospel, that the Law may rise: the pride of that numerous generation is built upon the ruins of the Church. First, those sacrilegious sinners make us poor, and then wonder that we are not rich. I hope they have so much Latin, as to understand that *Necessitas cogit ad turpia*: Learning would have maintenance, or else it is in danger to be mischievous. Where wit and poverty meet, they seldom make up an honest man. This was the ground of that scandalous Bill, put up against Ministers: by consequence they force us to a scandalous life, and then for a scandalous life they censure us. They throw us into the Lions den, and have not so much mercy, like *Darius to Daniel*, as to say, *God help us.* This is to turn Christ's *Glory* into contempt. There is no City that more prides it self in bounty to Ministers, than this: you hold yourselves the best Benefactors: but no man of understanding will believe you: especially that observes how you have robbed the Churches nest, and stolen away her birds by sacrilege, and then stuck down a feather of your Benevolence.

6. Not to fly unto God in our distress: this He takes for a great indignity. Indeed, what can be worse, than to forsake God for *Baal*, God for *Belial*, Christ for the world? *They forsake the living Fountain, for broken cisterns.* Carnal men will make any shift, rather than trouble God: in their sorrows they never look so high as Christ: some lower respects take up their thoughts. They complain that the wind hath spoiled their fruits, the rain hath drowned their fields, a Surfet hath made them sick, the Oppressor hath undone them. This is all they regard; to blame fortune, or curse their enemies, or perhaps to tax themselves of oversight: as if there could be *any evil in the city, and God had not done it.* The Israelites want bread in the wilderness, and repine, *Would to God we had died by the hand of the Lord in Egypt.* And if they must die by famine, whose hand was this? Was it not God, that restrained his Creatures from them? We can see God in his immediate Judgments, but not in those whose second causes are sensible: yet he holds himself equally interested in all. It is but one hand, though divers instruments, wherewith we are smitten. The water may not lose the name, though it come by channels and pipes from the spring. It is the want of Faith, that invisible means, keeps us from seeing

Him that is invisible. *Job* does not cry out on the Sabaeans, Chaldeans, on the wind or fire, that they had undone him: he looks higher, and sees another hand above theirs: *The Lord hath taken away: blessed be the Name of the Lord*. Affliction is a Messenger sent on purpose, to remember us of our Maker: then to forget Him, is a manifest contempt. Now every contempt in examined according to the degree of the Person against whom it is done. To Parents, unnatural: to Princes, rebellious: to God, most heinous: this is the highest degree of contempt that can be. In all these respects we sin: the world is full of the contempt of God and his Christ: where then is his *Glory*? If we will not be so kind to Him; as to honor his Name with *Glory*: yet let us not be so unkind to Him, as to soil it with ignominy. The Lord hath contempt too, in store for such: *He that sits in heaven, will laugh them to scorn; and mock at their calamity*. Were they no less than Princes, that despise Him; *He will pour contempt upon Princes*, 1 Sam. 2.30. He first offers honor: to inflict shame, He is driven to it. It is, *Come ye Blessed of my Father: but Go ye Cursed, not by my Father, but by your own sins*. O, let us give Him all *Glory* upon earth, that He may give us his *Glory* in Heaven.

Next, *Cui, to Him*. Christ is the best good to us, therefore He requires the best good from us. God could give no better thing to us than Christ, nor can we return a better gift to Christ than *Glory*. It is the reflection of his own beauty; the glass wherein He sees his own face. Though from us it be dim, dull, and imperfect, like the small pieces of a broken looking-glass: yet it is all the representation of his divine Excellencie, which our love and thankfulness can find out: the highest honor, that either Christ can receive, or man can give, is *Glory*. This is no slight or common acknowledgement: not a *Glory Inter*, among the sons of men; but *Super*, above all, men and Angels. *God hath given him a Name above all names*: so He exalted him; good reason, so should we. He expects it; let not us frustrate his expectation. Not that he hungers for it: his beams are not the less bright, because we do not commend their shining. No interposition of our neglect, can put that glorious Sun into an eclypse. Our praising of him is but holding of a candle to the Sun, in respect of any addition of light. *Bonum laudare, non laudato, sed laudantibus prodest*. Not He, but we are the better by it. It were a silly Conceit to imagine of God, that he is *Auidior gloriae*: for what good can it do him? But this is all we have to give him, and we must give him this or nothing. *What can we render him for all his benefits, but praises to his Name?* David could find nothing else: if he could, he would not have grudged it. Christ hath deserved this *glory* at our hands in many dear respects.

1. He gives us all our temporal blessings: what good thing have we, which came not from him? Children, those dear pieces of ourselves, those living and surviving relicts of our bodies and names when we are dead: *they are the heritage of the Lord, and the fruit of the womb is his reward*. Honor: that advancing of our heads above the vulgar, is his gift: *I gave thee thy Masters house and crown*. Thou sittest in a high place; who lifted thee up thither? Who promoted thee to this honor? *Promotion comes not from the east, nor from the west, but from the Lord*. Riches are also his gift: Nature reaches out her hand, and gives us corn, and wine, and oil, and milk; but Christ doth fill the hand of nature, and then doth open the hand of nature, that she may rain down her showers upon us. Industrie reaches out her hand to us, and gives us the fruit of our labors; an estate raised by our endeavors, to ourselves and our posterity after us: but

Christ's hand doth guide the hand of industry, as a master directs a child to write. He governs our hand when it sows, and when it waters, and still all the increase is from him. Friends reach out their hands to prefer us; but the hand of Christ supports their hands, that support us. *God gave Joseph favor in the eyes of his keeper: and Jacob prayed for his sons, that they might find favor in the eyes of Joseph.* As we cannot see God here, but in a glass: so we cannot receive from him but by reflection, and by instruments. Even casual things come from him: and that which we call *Fortune* here, hath another name above. Friends use to give one another tokens of love, for the renewing of their memories in absence; as a ring with a poesy in it; When this you see, remember me: All the blessings of Christ are so many tokens of his love to us: we cannot open our eyes, but we must see those tokens: nay we cannot shut our eyes, but even the sleep and rest that follows, is a token of his favor: *So he giveth his beloved sleep.* Have we so many tokens, that we forget them all? Or rather, Christ in them all? When the charitable man gave his poor God-son a Lamb for a Cade, he was thankful to him, and would duly ask him blessing: but when his stock began to increase, and he had gotten a numerous flock of sheep, he grew so rich and proud, that he scorned to ask his God-father blessing anymore. He that could remember his Benefactor in one favor, in many slighted him. As we wish there was one Statute more, to enforce the keeping of all the rest: so would to God, Christ would confer upon us one grace more, which might move us to give him *glory* for all the other. If we can so pass over these common tokens of his favor, yet there is a Ring by which we must needs remember him; a wedding ring, and that with a poesie in it; *Do this in remembrance of me.* Let us never see this ring, without remembering the charge that goes with it: It is the seal-ring of our marriage: for shame let us not forget our husband.

2. He gives us all grace, therefore he merits all *glory*. *Grace* in the former part of the verse, that is his donation? *Glory* in the latter part, that is our retribution. What can Christ give us here better than *grace*? And what can we render him better than *glory*? The former doth require the latter, but the latter cannot requite the former. All our praises, could we sing them in the voice of Angels, could not make amends for his least bounty to us. Yea this very ascription of *glory*, is but the effect of *grace*: we could not so much as praise him for our blessings unless he did bless us with thankful hearts. *Let your light shine*: yet the candle cannot shine, except it be lighted. Our hearts must first take fire at his grace, before our works can shine to his glory. The one is inseparable from the other: if Christ have not *glory* by us, the grace of Christ is not in us. In the same measure are we gracious, that we desire to make him *glorious*. If we do but honor him as the world doth we have no more grace than the world hath. But then have we the grace of Saints, when we desire and endeavor to magnify him as do the Saints. It is his goodness to sanctify us, and it is our office to *glorify* him. As the sap in the root maintains the tree, and the tree brings forth and sustains the fruit, and the fruit acknowledges the sap in the root. It is the honor of his *grace* to us, that gives us the grace to honor him.

3. He gives us *glory*, therefore it is fit that we should give *glory* to him. I do not mean only the honor of this world, which is also his gift. As *Herod* had not only the glory of a kingdom, but also of great wisdom. A king they knew him before, now they take him for a Philosopher, or some excellent Orator. Sitting on his Throne, they only saw *vultum regis*: but when he had

ended his speech, they thought they heard *vocem Dei*. Neither had *Pharaoh* so advanced *Joseph*, nor *Ahasuerus* so honored *Mordecai*, if they had not been destined to this by the purpose of God. Whosoever be the instrument, it is Christ that giveth the advancement. But this is a glory which he communicates even to reprobates: there is a higher glory reserved for the Saints. It is some glory to be a man: his very dominion over the creatures is called *anhonor*, More glory to be a king: and yet more still, to be a Christian, and such a Christian as is a Saint. A man hath command over the irrational creatures: *the whole nature of them is tamed by him*. A king hath command over men, all those rational creatures that be his subjects. A Saint hath command over his own lusts and passions; a higher soveraigntie than all the rest. Men may have the service of the creatures, kings the service of men, Saints have the attendance of Angels. *Angels mandavit; Such honor have all his Saints*. All this glory doth Christ give us in this world: good reason therefore that we should return glory to him. One good turn asks another: *glory requires glory*: we cannot in equity do less.

But Christ hath another manner of *glory* in store for us: *It is his pleasure to give us a Kingdom. And the glory which thou gavest me, I have given them*. We have a great glory here, but it is *ab intus*: *The kings daughter is all glorious within*. There above, it shall be also external and visible: for they shall shine as the stars. Our very bodies shall be made glorious: *they are sown in corruption, but raised in glory: fashioned like Christ's own glorious body*. He that will give all this glory to us, may well look for *glory* from us. Alas, what is the *glory* we give him, in comparison of that he gives us? The *glory* he gives us is real: that we give him, is but vottall: He gives us as great *glory* as we can wish: we can but wish him the *glory* which he hath. He gives us as much *glory* as we are capable of: we cannot be so bountiful to him, for he is infinite. Our wish cannot make him glorious, his will makes us so. His is operative, ours but optative. Ours is *Cum affectu*, in desire: his *cum effectu*, in performance. The *glory* we give him, is *ex merito*; he hath deserved it: we cannot deserve the *glory* he gives us, but it is only *ex beneplacito*, of his own free favor. He needs not give it unto us, we are bound to return it unto him. His is voluntary, ours necessary: we can challenge no *glory* from him, he may challenge all *glory* from us. If he gives us none, we cannot blame him of unkindness: if we give him not all, we are guilty of unthankfulness. There is obligation enough in his bounty to us, to bind us to give all *glory* to him. *It becometh well the just to be thankful*: it becomes receivers to praise their benefactors. Our humility and dependence upon God shows it self in this grateful acknowledgement, that to Christ we are beholden for all things. *It is good to sing praises unto the Lord: it is pleasant, and praise is comely*. It is pleasant to God, and it is good to us: both for procurement of the good we want, and for the continuance of the good we have.

We almost defy the Artist, that hath made some curious and admirable piece: and if any man hath delivered his country from great dangers, his name is honored in our Chronicles. Christ hath made the world, that magnificent structure: and made man (as it were) the Worlds lord and master; and does he not deserve *glory*? Can we consider the heavens, and not say, *O Lord, how excellent is thy Name in all the earth*? Christ hath delivered us from all our enemies, sin, death, hell, the devil; and made us more than *Conquerors over them*, that were no less than tyrants over us; and does he not deserve *glory*? *Paul* could not speak of this mercy without the subjunction of *glory*. When we consider how little good, and how much evil we deserve at

his hands: When we consider how little evil, and how much good we receive at his hands; can we do less than give him *glory*? Christ's benefits are good seed, but they fall upon barren ground, if they do not prosper to his glory. *I gave them corn, wine, and oil, multiplied their silver and gold: but they prepared it for Baal:* There was God and Israel; God the Founder, and Israel the confounder: as she gives his glory to Baal, so will he give away her plenty to famine. Such is our case: Christ rains down Manna; we gather it, and eat it, and scarce ever think from whence we had it. We can easily remember to wish for what we want, but we forget to give thanks for what we have. But one of those ten lepers cleansed, returned with thanks: it is ten to one, if any give glory to God. Lucke, or wit, or friend; one thing or other still lies in our way, and takes up Christ's *glory* ere it can come at him. *Job* was so poor, that he had not a Lamb left to offer in sacrifice: yet even then was he rich, because God had taken them all away in one entire oblation, one holocaust or burnt sacrifice: For the fire that burnt up his sheep, is said to come from Heaven, and it is called the *fire of God*. Yet after all was gone, and *Job* had nothing left to offer him, he offered up himself, he did *glorify* God; *Blessed be his Name*. It is not so with us; we are not so poor: *Nondum ad sterquilinum redacti sumus*, we are not brought to the dunghill: *Nondum versa est in cineres Troia*, our state does not lie in dust and ashes: we have wherewithal to *glorify* Christ. Only there be three letters wanting in our Alphabet, which spell the best part of us, COR: these hath the world torn out, or obliterated: If we could put them into their place again, all would be right: the *glory* of Christ should shine forth most brightly, and in all things should he be honored. For *of him are all things*, and for all things *to him be glory*.

4. Christ is most lovely, and therefore deserves *glory*. *Omne pulchrum gloriosum*. He is fairer than the sons of men: Not as carnal hearts esteem of beauty, by their sense and fancy: So the covetous may think him lovely, because he is rich and bountiful: they wish not the *riches of his grace*, but to be graced with his riches; as if he were Mammon, the god of gold. If he did proffer riches, when he proffers righteousness, they would bring good stomachs, hunger and thirst enough. So the Epicure may think him lovely, because he always keeps pleasant cheare in his house: *Sectator Epularum, non de been vivente, sed de been pascente, laudabilem profert sententiam*. If the wine he speaks of were the juice of the grape, he could not want customers. It is the brutish error of men, to think the incomprehensible God like that thing, which best pleaseth their sensual appetite. So it is thought, that if the irrational creatures could draw a picture of the Divine Nature, they would make their own shape the copy. The Lacedemonians, because they were of a warlike disposition, and given to martial affairs, presented all the statues of their gods armed, like Commanders and Soldiers. The Egyptians did worse; for they painted the Angels black, and the devils white: but it was in favor of their own complexion, because themselves were black. So wealthy worldlings may praise Christ for his riches, and secular kings admire him for his Soveraigntie, and voluptuous men magnify him for his pleasures. But those be gross and muddy conceptions: a good man would not be so commended. *Sit tibi tam triste, laudari a turpibus, quàm si lauderis ob turpia*. I dare not altogether consent with the Philosopher in that: for men may be good, and yet praised of the evil. *Bonum est laudari, sed praestantius esse laudabilem*. But the children of faith see Christ's beauty with other eyes: they behold him as the Lord and Giver of life, as the Fountain of all

Grace, as the Perfection of all Happiness, as a merciful King that smiles upon humble suters, as a Lamb that shed his own blood to redeem us, as a glorious Sun of favor and pity, that dries up all the tears of Repentance, as the God of Peace and Comfort, that protects us on earth, and will forever crown us in heaven. This is another motive to inflame our hearts, with a desire to exalt his *glory*, and to *praise his Name, because he is lovely*.

5. Lastly, his low humiliation deserves *glory*. It is the Promise of Christ; *Everyone that humbleth himself, shall be exalted*: and shall not He himself speed so? This was a sufficient cause of his exaltation: *Humilitas gloriae meritum, gloria humilitatis premium*. As, by CHRIST, GOD brought light out of darkness at the first: so he will bring *glory* out of humility at the last. Let us look down a little to his descent, that his rise may appear the more glorious. First, The Person was God; and there is first mention of that high Majesty, to give the more luster to this low humility. For a man of mean condition to be humble, is no such hard matter, no great praise, if he be: a great fault, if he be not. But for a king thus to stoop, to rise from the royal Throne, and fall upon his knees; this was great humility. Secondly, the freedom of the action; he was not forced to it, but *humiliavit se*. *Simon of Cyrene was compelled to bear his cross*, his neck was humbled under it by constraint: Christ willingly submitted himself to it. The willingness makes it acceptable, to have done it by compulsion, had been miserable. Thirdly, the depth of his humiliation, *usque ad naturam hominis*: in his very assuming of humanity, there was great humility. But more, *usque ad formam servi*: as *Abigail to David*, so Christ to his Apostles, even to the washing of the feet of his servants. Yea, *usque ad mortem*, which is more. This would stagger the best of us: we love humility in a whole skin. Indeed there was no reason in the world, that obedience should be put to death; for death is the wages of disobedience: obedience, in justice, is rewarded with life. Add to all this, that it was *mors crucis*, to which he humbled himself. It was the fowlest death of all other; the death of Malefactors, and of the worst sort of Malefactors. So it was not only *usque formam servi*, but *usque mortem malefici*. Nor did he only suffer without pity, but not without scorn: his pain was their sport. This were worse than death to a generous and noble spirit: for if it be so miserable to live with infamy, what is it with infamy to die? This was low enough; yet his body must be laid in the grave; one story lower. Yea, he descended into hell, and lower he could not go. All this for us; *Descendit ad inferos, quo nos oportuit, ne nos descendamus unquam*. We have him now at the lowest; and have kept him all this while in the Press; it is now high time that he should come forth in Print.

For his *Humiliavit*, let him have his *Exaltavit*: for *mortem crucis, gloriam Patris*. See how God doth advance him, from death to life, from shame to *glory*, from a death of shame to a life of *glory*. He was not raised up like *Lazarus*, to die again: but being raised up, *He dieth no more; death hath no more dominion over him*; nay, he hath full dominion over death: Neither did he rise only to the upper face of the earth, but from the earth: from *De profundis*, to *in excelsis*: above the clouds, above the stars, above the heavens, and the heavens of heavens. As he descended into hell, that we might never come thither: so *ascendit in coelum, ut praeparet locum nobis, ubi nos nihil juris*.

This *glory* hath God given him, but have we no *glory* to give him for all this? We, for whom he suffered all those torments, can we be empty of his praises? The Angels sang, *Glory to God on high*; when the God of all glory lay low enough. He was then in the Cratch; afterwards on the Cross, but now is advanced to the Crown. Shall they more honor him in his Humility, than we do now in his Majesty? They *in infimis*, than we *in altissimis*? He remembered us in our low estate: and shall not we remember him in his glory? He hath it there, though we should never give it him here. Yet this most royal Prince looks down from his Throne to his footstool; to see which of his Servants give him most honor, and what requital they make of his favor. Christ seemed to lose his glory, by hanging on the Cross; therefore let us make him a Coronet of our praises. We took some from him, shall we not wish some to him again for it? That was his *Ignominia in infimis*, and shall we not give him *gloria in altissimis* in lieu of it? Yes, as it was said of *Babylon*, *How much she hath glorified her self, give her so much torment and sorrow*: so look how much torment Christ felt, if it were possible, let us give him so much *glory*. As there was no sorrow like to his sorrow, so let there be no *glory* like to his *glory*. It is he which gives us beauty for ashes, and joy for heaviness; that lifts us up from the dunghill, and sets us among Princes; that changeth all our tears into comforts; and at last advanceth us from a vale of miseries, to the Mount Royal of eternal Blessedness: Thus he exalts us, and shall not we exalt him? As he was humbled to the lowest, so let our praises lift him up to the highest. Let us sing his praise on earth, so as our songs may pierce the clouds, and enter into the heavens, and become a pleasant incense to the Lord of hosts. That so the *glory* which we give him below, may make for our souls to his *glory* above.

Aquibus, from whom must this *Glory* come? But here ariseth a doubt, what Verbe is to be put here; for there is never a Verbe in the original: whether *Est*, or *Esto*: whether an Indicative, that so it is: or an Optative, that so it may be. The former is by way of gratulation, the other by way of exoptation. Christ now hath *Glory*, saith the one: let Christ have *Glory*, saith the other. That is *Vox confitentium*; they acknowledge that all *Glory* is his: this *Vox petentium*; they desire that it may still be given unto Him: either is *Vox laudantium*; they praise Christ, and show that He is most worthy to be praised. *Ipsi sit Gloria*, which is *per modum voti*, doth well befit the Church militant: *Est Gloria*, which is *per concessum facti*, is more fit for the Church triumphant. It is either a praise, or a wish; Gratulatory, or Apprecatory: and consists *in demonstranda*, that this *Glory* is his; or *in exoptando*, that it may be, and daily more and more be given Him. Either is well; but both are best, for both are most true.

1. This *Glory* then must have an *Vnde*; As there is *Terminus in quo*, on whom this *Glory* reflects, and in whom it resides: so there must be *Terminus à quo*, from whence it comes: without an emissive term, there can be no receptive term. Who then should give this *Glory* to Christ? For the Angels to do it, is no new thing. From the beginning, it was their occupation so to do. *The morning stars sang together*: and what is their song, but *Holy, holy, holy, the whole earth is full of his Glory*? Nor do they sing this only to God in his his own Nature, but even to GOD incarnate. So when the Angel had done his Sermon, the whole Queere begun their Anthem. They gave Him *Glory*, when He was in great humility: the *Cratch* was the last word of the Sermon, and yet *Glory* the first word of the Song. To show that all that external baseness, which seemed to tend to his disgrace, was but the *Auspicium* of his *Glory*. All that appeared beneath, *Ignominia*

in imis, is pronounced *Gloria in excelsis*, and so celebrated by the holy Angels. No sooner was the Speech ended, but as if the word *Cratch* had been their rest, immediately the Hymn began. It was an Anthem that did properly belong to the Sermon, and it was a Sermon that did properly require such an Anthem. And all this to a Babe in the manger; *In infimis puero, in altissimis Deo*: for He was both. Such Hymns and Anthems they still continue in heaven: good cause have they to praise the Lord; but why this honor to Christ? Why do they so rejoice at his Birth? *Quid illis concio, vel cantio? He took not on Him the nature of Angels*: Why do they make such a do about it, when it concerns them not at all? *I bring you tidings of joy; To you is borne a Savior*: he does not say, *To us*. Yet they do it; not only upon command; *Let all the Angels of God worship Him*; let the whole Hoast of heaven do Him honor: but cheerfully and willingly, in relation to us. *They rejoice at our conversion; hoc angelicum est*. The Devils manner is to grieve at the good of others. If Christ come to save us, they cry out that *He torments them: hoc est Diabolicum*. They, in whose own particular this concerns not, rejoice: they for us, and not we (by good inference) for ourselves? The Queere of heaven began the song, but to set us in: we are to bear a part, and the chief part, because the best part of it is ours. They took it up, we are to keep it up, and never to let it go down, or die on our hands: but to sing it after the Angels below, that we may sing it with the Angels above.

2. Thus we have found out the Parties, to whom this duty belongs: we are they that must give *Glory* to Christ. As for us men and for our salvation, He exposed Himself to ignominy: so from us men, for our salvation, He expects *Glory*. The *Vnde* is from the earth, and men the *Aquibus* from whom this *Glory* is looked for. I deny but that God made all things for his *Glory*: and *Glory* He will have in all things that He hath made. *The Heavens declare the Glory of God*: and *Praise the Lord, O ye Heavens, &c*. How should these praise Him? The Heavens and Stars, the Earth and Seas, Fire and Vapours, Trees and Mountains, have no tongues. Dragons and Lions, Whales and Fishes, Ravens and Fowls, are called upon to praise God: yet they cannot speak. The former cannot speak, because they have no tongues: the latter have tongues, but they cannot speak. Why are all these Creatures said to praise God, and bidden to praise Him? They cannot do it but by the apprehension and expression of man: it is he that carries the tongue for them all. Therefore after the catalogue and list of the Creatures, mustered up to God's praises, man is instantly mentioned; and that in all the kinds and conditions of men; Kings, Judges, old, young. So in the Song of those three holy servants of God, after that copious enumeration of the Creatures, summoned to this retribution of *Glory*, Man is plentifully brought in: *O ye children of men, O ye Priests, &c*. As if all the rest could do nothing without man: and he were not only their Interpreter and vocal Orator, to tell their meaning; but (as it were) their Priest, to offer up their sacrifice of thankfulness to God: and their Lord and Master, to whom they owe and do service: by which service of theirs to him, they put him in mind of the service he owes to his Maker. If the Heavens declare the *Glory* of God, how do they it, but to the eyes of man, and by the tongue of man, for whom they were made? For what end hath man those two privileges above his fellow-Creatures; Reason and Speech, but that as by the one he may conceive of the great works of God, which the rest cannot: so by the other he may express what he conceives, to the honor of his Creator, which the other do not? *He that hath ears, let him hear*: and so he that hath a tongue, let him speak. With his own

precious blood He hath redeemed us, we have cause to do it: He hath furnished us with Reason and Language, we have means to do it: and if we do it not, the worst will be our own. For Christ will have it done: if we will not, others shall: yea, we ourselves shall, whether we will or no: If not with *Jacob*, under a shower of blessings; yet with *Achan*, under a shower of stones. If not with *Mary*, in a flood of penitent tears; yet with *Julian*, in a desperate stream of blood. It is woeful, when *Balaam's* beast must come to speak to her master: when the very Sun that shines upon us, and the earth that bears us, shall condemn our silence: and all the Creatures shall be called to give in their testimony, that we have not given Christ the *Glory*.

This is no new exprobration of our unthankfulness, by summoning heaven and earth, rocks and mountains. When the Trumpet sounds for the publication of God's *Glory*, even they are called in for Auditors. They would express, if they could; what we can express, if we would; even the *Glory* we owe to our Maker. They shall all be Witnesses of God's just quarrel against us, for our prodigious ingratitude. The senseless Creatures shall have a voice to cry out against sin; whether it be the oppression of man, or suppression of the *Glory* of God. The Pharisees murmur; what was the cause of their quarrel? The people would give *Glory* to Christ: this they grudge at; this they could not endure. But Christ chokes their clamorous cavils; that if the people should hold their peace, *The very stones would speak*. And indeed at his delivery into the hand of his enemies; when all his Disciples fled away for fear, and his dearest friends durst not acknowledge Him; the very stones did then confess Him: and that in a language not only extraordinary, but contrary to their solid constitutions. His *Glory* then shall not be hid: for if men hold their peace, the very stones shall speak it. *Ex ore Infantum* He will have it: yea, *Ex ore Lapidum*: As God is able to raise *Testes veritatis, ex lapidibus fluminis*, children to *Abraham*, of the stones of *Jordan*. In the body there be several members, and they have all their offices: the eye sees for all, the ear hears for all, the hand works for all, the foot walks for all: So man is the Tongue of the the world, whose office is to speak for all. The Sun doth his office in giving light, the Stars do theirs in giving influence, the sea his in sending abroad springs, the earth hers in yielding fruits: if man do not discharge his office, in glorifying God for all these benefits; all shall speak against him, because he did not speak for all.

3. The Saints have ever been most careful of this duty. *Elisha* to heal the waters of *Jericho*, calls for a new cruse, and falt in it, and says, *Thus saith the Lord, I have healed these waters*. The cruse shall be theirs, the act his, the power the Lord's. Far was it from the Prophet, to challenge ought to himself. In dividing the waters of *Jordan*, he does not say, where is the power of *Elisha*? but, *where is the Lord God of Elijah*? In curing the waters of *Jericho*, he says not, *Thus saith Elisha*, but *thus saith the Lord*. He professes that he can do no more of himself, than that salt, than that cruse: only God works by him. *Jericho* shall know to whom they owe the blessing, that to him they may return the thanks. Thus careful was S^t. *Peter*, when he had cured the creple, that none of Christ's *glory* might cleave to his fingers. There be those that would still be filching God's honor: like *Herod*, that was smitten with worms for his labor. He had a worm of pride within him, which engendered the worms that devoured him. There is nothing that the devil can worse abide, than that *Glory* should be given to Christ: he would fain have it himself. How large a proffer does he make for a little worship. The Angels sing,

Glory to God on high: but it is the devils study, to mar the Angels melody, and to bring in his black *Sanctus*; to pull down *Glory* from on high, quite out of heaven; and to confine it to himself in his own hell. But if he cannot have it himself, yet let man take it: Any where he is content to see it bestowed, rather than upon Christ. His first incantation was the false promise of a higher *glory*: that same *Eritis sicut Dii*, is not yet gotten out of the ambitious hearts of men. The Popish gloss is not reformed yet: that *Dominus Deus noster Papa* will not be left out. It is a common Text in Kings Courts, *I have said ye are gods*: but if the next verse be read by the Preacher, *ye shall die like men*; yet the glass must first be out, and the Sermon done before he comes at it. There will be havoc made of peace, religion, and piety, and all to achieve glory. That which the Apostles rent their clothes to put from them, we would rend our very skins to pluck to us. Let God's *glory* shift for it self, our honor must be preserved. Nay we are not content with our own allowance, but we must invade God's propriety: Out of our own commons, we break into his Several: no *glory* must serve our turns, but His: As if no honor could satisfy the ambitious subject, but the kingdom: It is nothing to be great at Court, he must have the Crown. But of all breaches of the eight Commandment, there is none like theft: all of thefts, none like Sacrilege: of all sacrileges none like robbing God of his *glory*. As his *glory* is a treasure, *which he will not give to another*: so the very attempt to rob him of that, is a sin to which he hath seldom granted a pardon.

4. Men are commanded to give this *glory*: but how can they give it? Giving presupposeth having: we have no *glory*, how then should we give it? We may as well find fire in the bottom of the sea, or a well of water in the body of the Sun, as *glory* in man. Besides, if honor be *in honorante*; than as *the less is blessed of the greater*, so here the giver of *glory* should be more excellent than the receiver. But properly, neither can we give it, nor can God receive it: For both he is so infinitely full of *glory*, that no more can be added unto him: and we are quite empty, and have not one drop to give him. Yet both we are said to give, and he to receive: We to give what he hath first given us: and he to receive, what before he had in himself. It is his grace planted in our hearts, that brings forth the fruit of *glory* to his Name: and if we have the former, we cannot but give the latter. *Suum Simile*; it is natural to grace, to beget the like: for *beneplacitum Dei*, to beget *beneplacitum Deo*. If we think to spin this *glory* out of our own bowels; and thereof to make a garment of honor for Christ, we are grossly deceived: for he will not accept it, he scorns to wear it. So heretics will undertake to blason Christ's arms; but the Device must be their own. These are false Heralds; let them keeper their honor to themselves. But if out of those innumerable graces, which his holy Spirit hath set in our hearts, we shall ransack our garden for flowers, and thereof make a garland of thankfulness; this he will accept, and account it a honor to wear. Those coronation flowers of humble gratitude, and hearty love, he will stick in his own Crown. If we could make a happy marriage between a perfect Red (suppose the Prince of the land of Roses) and a perfect white, (suppose the Lady of the nation of Lilies) between the zeal of a religious profession, and the innocence of a spotless life; they would beget the best color: the Lord would be well pleased with us, if we could present him such a *glory*. But to talk of any *glory* of our own, or to offer that; were as if the darkness should proffer light to the day, or the dry pit to lend water to the spring. The Lord found us *polluted in our blood*; there was all our beauty. *We come up, and*

are cut down like a flower; there was all our glory: And were not this rich stuff, to offer unto Christ? Once we did so, and he was contented with it: Our sin was all the favor, and our death all the honor, and our condemnation all the glory we gave him. We lodged him in a stable at his birth, and housed him with contempt all his life, and for a farewell nailed him to the cross at his death: and there we left him. From under all these clouds of abuse, our Sun rose glorious, to his own orbe in heaven: Have we no better thing to present him with now? Will no glory yet come from us?

From some, too many, it will not. We have our irreligious Politicians, that think on their own glory, not his. All happy successes they ascribe to their own heads, not to the Head of the Church. Perhaps if anything fall out cross, Christ may be blamed for it. These men do that in earnest, which we have seen boys do in sport; stand on their heads, and shake their heels against heaven. We have our impious blasphemers, that pierce his side with oaths, and swear all his wounds open again. The Jews did but crucify him below, on the earth; when he came to suffer: these crucify him above, in heaven, where he sits on his throne. From such men Christ hath injury and infamy enough, but not one spark of *glory*. From us yet let him speed better: some *glory*, yea all *glory* we must give him on earth, or he will give us none in heaven. If we lock up his *glory*, he will lock us out of his *glory*. He asks for our *glory*, and we beg his; *Petímusque damúsque vicissim*: Let us give, and we shall receive: as below, *Grace for grace*: so above *Glory for glory*. You have glorified me by your good works, in the day of thralldom: *Come now ye blessed*, and I will *glorify* you by my mercies in my eternal kingdom.

But wherein can we *glorify* him? Not in giving him what he hath not, but in making known what he hath. To publish his *glory*, is all that we can do for him: *orto magnify his works*. To magnify him, is not *Magnum facere, sed Magnum dicere*. His *glory* by our praises, is not made *Major*, but *Notior*. Nothing is added to the latitude or extent of it; but to the appearance and manifestation of it. We magnify him, not by increasing the luster of his *glory*, but by plucking off the veil of darkness from the faces of sinners. As it is a kind of honor to the Sun, when by opening the eyes of the blind, or bringing prisoners out of an obscure dungeon, we enable them to take knowledge of his light. Nor hath the Sun so much cause to thank us for this, as they that by this help come to behold the Sun. Yet he that is ever infinite, is pleased to enlarge himself by the number of our prayers: and takes our frequent petitions as it were an augmentation of his Greatness: as Princes are made famous by the multitude of clients. Still for all this, we are beholden to him, not he to us. That he will suffer us to take his glorious Name in our mouths, is a great honor: That he will take his Name any ways dignified by our mouths, is a greater honor. O what an honor hath God given to men, that they may either speak to him, or speak of him? We are worms, yea, worse by nature: why are we suffered to crawl on his earth? We are serpents, in respect of the venomous corruption of our sins: why are we suffered to hiss?

David professeth himself a *dead dog*, to his king *Saul*: and so doth *Mephibosheth* to his king *David*. Yet *David* speaks to *Saul*, and *Mephibosheth* speaks to *David*. We have no measure to try any comparison with God: proportion is no measure for infinitensse. Yet let it suffice to our comfort, that God doth not esteem us so little to himself, as a dead dog is to a King.

Whatsoever we are indeed, yet his mercy doth make more account of us. The man that hath but a torn cottage to hide his head in; he that hath no cottage, no harbor, but is fain to rest his weary limbs on the cold earth; he that hath no more of this world but a grave: he that hath his grave but lent him, till a better man must be buried in the same grave: he that hath no grave but a dunghill: he that hath no more earth but that which he carries, but that which he is: he that hath not that earth which he is, but even in that is another's slave: yet hath as much proportion to God, as if all *David's* worthies, all the monarchs of the world, and all those imaginary gyants, were kneaded and incorporated into one; and as though that one were the survivor of all the sons of men, to whom God had given the earth. Therefore how little soever we be, though we are as if we were not: yet he that calls things that are not, as though they were; gives us leave both to call upon him, and to call upon others to honor him; and puts the promulgation of his *glory* into our unworthy lips. If we were but mere dust and ashes, we might speak unto the Lord: For the Lord's hand made us of this dust, and the Lord's hand shall recollect these ashes. The Lord's hand was the wheel, upon which these vessels of clay were framed: and the Lord's hand is the vrne, in which these ashes shall be preserved. We are the dust and ashes of the Temple of the holy Ghost; and what marble is so precious? Yea, we are more than dust and ashes: we are our best part: every man is his soul: and being so, the very breath of God, he may breath back the praises of God. Yea, for this cause he hath his breath given him: and when he fails in that duty, he deserves to have his breath taken from him. It is man's greatest honor, that he may set forth the *glory* of his Maker as it was a high credit to him, *Cujus dignatur ab ore Caesar in orbe loqui*. In this respect every man is a Preacher, every creature a Text, every occasion a doctrine, every blessing a reason, every thanksgiving an use, men and Angels the auditors, and the whole Sermon is God's *Glory*.

Quomodo: To him, but How? Since we must all give *glory* to him; all *glory*, by all means, and at all times; it is requisite that we know *How*.

1. Justly; for we may not think that we are at any cost with God, or do bestow ought upon him out of our own bounty: we owe it to him, & Justice requires that we pay our debts. If it be *Benevolentia*, yet it is *Debita*: well taken, when it is freely given: but if not given, strictly to be accounted for. There is nothing for which Christ will reward us, but that whereby his *glory* is the greater for us. *These are they which came out of great tribulation*: in tribulation they confessed Christ: in the midst of that firy trial they honored his Name: therefore they stand with joy *before his Throne*. Such is the mercy of our good God, that he gives us a reward for doing that, which without any thanks we are bound to do. As a Father gives his obedient son the Inheritance; because he is his son, not for his obedience. But the omission of this duty shall be called to a woeful reckoning. *He that denieth me before men, shall be denied before the Angels of God*. His refusal of us, for us neglect of him, is both just and grievous. *Because they knew God, and did not glorify him as God*, what shall become of them? To be cast out from his presence, and debarred of those infinite joys that accompany it, is the extremity of sorrow. But there is more in it than so: *Depart from me ye cursed*: there is torment upon torment: *Cast that unprofitable servant into utter darkness, where is weeping and gnashing of teeth*; because he did not glorify God with his talent. It is not then left arbitrary, but imposed as necessary: No

indifferent matter, whether we render him *glory*, or not: but if we do not, we shall die for it. He is a self-willed fool, that will not open his mouth, to save his life: but more sottish he, that will not open it to save his soul. This is not therefore matter of courtesy, but of duty: nor a free largesse, but a just debt. *Render unto God the things that are God's: Not Date, but Reddite;* what is God's; and *glory* is his without all question. They are mistaken that think their gratitude a gravity: as if God were beholden to us for rendering him his own. Indeed it is often called a gift, though it be a debt: a gift in respect of our liberal mind, a debt in its own nature. In our common speech we say, What is more due than debt? And again, What is more free than gift? The one doth not destroy the other. Indeed what we frankly pay as a debt, God will graciously accept as a gift. Not that he useth us as we do desperate debtors; glad to take this or nothing: for our Creditor can pay himself at his pleasure. If we do not render him *glory* with all our hearts, he will fetch it out of our carcasses. Have it of us he will; either in the liberty of this earth, or in the prison of hell: Either our pleasure, or our pain must pay him. Yet such is his goodness, to accept kindly, what we pay heartily: and to take that as a courtesy, which is indeed our duty. *His wrath is revealed from heaven, against those that with-hold the truth in unrighteousness?* If we with-hold the truth of his glory, it is great injustice.

2. Freely: that is but a sour praise, which is pressed or wringed out, like Verjuyce from a Crabbe. *I will get me honor upon Pharaoh;* but no thanks to *Pharaoh*: he shall get little by it, unless we call plagues and death a commodity. Forced praise may be for the honor *laudatorum*, but it is nothing to the comfort *laudantium*. The very devils were driven to acknowledge Christ: their scholars, the Sorcerers of Egypt were compelled to say, *This is the finger of God*: yet they are all of them in hell. This is to give Christ the *glory*, because we cannot do the contrary; to praise him against our wills. There is a confession upon the rack: but commonly execution follows it: and such malefactors have no more favor, than to be had from the rack to the Gibbet: God hath *vim coactivam*. *Hophni* with his flesh-hook could say, *Da vel auferam*. So to part with it, as one delivers his purse, or as a Porter bears his load, groaning under it, is little to our comfort. *Whatsoever ye do, do it heartily*: so voluntarily, as if God had neither racks nor skrewes to force it out of you. *God loves a cheerful giver*: if he looks for this in our charity to the poor, much more in our piety to his honor. We call upon you for this tribute, and you put us off till *To morrow*. Favors that come with grudging, are *viscata beneficia*: they stick to the fingers like birdlime, and will not come off. We are all put into that holy office: Christ hath made us Priests to himself, and sent us into the world to preach his *glory*. If we do it, there is no merit to be talked of, for *anecessity is laid upon us*: but if we do it not, there is a *woe* to be thought of, for a curse will befall us.

Do it then, but do it cheerfully, even with love and good will: let it be the offering of a free heart. The willingness of the mind, is ever the fat of the sacrifice: and without that, all is lean and dry. *Sustali quod sanctum est e dome mea*: I had an holy portion due to God among my goods, I have severed it from the rest, I have brought and laid it upon his Altar. I have taken my best goods the love and fidelity of mine heart, and consecrated them to God in cheerful praises? *God had touched the harts of them that honored the King*: so all those that give *glory* to Christ, have God's stamp upon their hearts. But for those *men of Belial, that despise him, and bring him no presents* of praises; there is the print of the Devils claws upon them. Praised he

ought to be, and that freely: not feinedly, *Quemadmodum ad hypocritis*; not by custom, *sicut à secularibus*: not according to our own imagination, *sicut ad haeticis*: not by bodily representations, *sicut à superstitiosis*: not by compulsion, *sicut à mancipiis*: but with all sincerity and cheerfulness, as it becometh Christians. We need not grudge it, for we are no losers by it. It does not diminish our flocks, nor dis-furnish our houses, nor disquantitie our sums, nor disparage our Credites, nor impair our healths: nay, it is the only way to conserve all unto us. We are not the poorer, but the richer by this gift. Though we do not condition for the praising of Christ, as Judas did for the selling of Christ, *Quid dabis?* yet we are sure of a reward, *good servant*, the glory of thy Lord hath entered into thee; thou hast loved it in thy heart, and published it with thy lips: now *Enter thou into the joy of thy Lord*. As it was before in the charge, *Freely you have received, freely give*: so it is now for the reward, *Freely you have given, freely receive*: As my *glory* was advanced by you, so be you advanced into my *glory*.

3. Fervently: there is no thanks to a cold commendation: it is well if it may have a pardon. *Laus in ore invido, parùm differt à vituperio*. The praise that sticks in our teeth, and is loath to come forth; that pincheth God of his right, as *Pharaoh* higgled with him about the release of Israel: some he shall have, not all: the glory of such a deliverance, another came another ways; is *fraus*, rather than *laus*, a secret coozenage, rather than an act of Justice. When we write to great persons, we rather make their Titles excessive, than defective: they take it for a dishonor, if we speak them short: they would not lose one inch of their height. *Hyperbole's* do well; but *Aposiopeses* are intolerable. The new Lady snuffes to be called Mistress. Set up the string of honor as high as you may, as high as the Instrument will bear, till it even crackes again; and that sounds well, the music pleaseth us. And shall we bate God of his Celstitude? Is any praise too high for him? *His glory is above the earth and heaven*. Above the earth it may well be; for the earth is but the Cellar or Vault of the world. Indeed here be *Excelsa*, and *Excelsi*, high places, and high persons, both: the highest places are mountains, and the highest persons kings. *I will ascend above the height of the clouds, I will be like the most High*; said one of them. Babylon was the high place, and the King of Babylon the high Person: yet he was so modest as to challenge no more, but *Similis Altissimo*, not *Altissimus*. But as high as they are, *There be higher than they*. The *Glory* of Christ is higher than theirs, for it is above the earth: yea, above heaven too.

Altissimus was the ancient style of God: *Melchizedek* so termed him first. Therefore let us give him the highest *Glory*: *Laudate Deum in excelsis*: so the Angels sung, *Glory to God on high*. All *glory* is high; yet there is one *glory* higher than another: and *One star differeth from another in glory*. *Glory*, like *Fame*; *Ingreditur solo, & caput nubila condit*. If any be higher, let us give Christ that; *Praise Him in the heights*, as high as we can go. *Glory* it self is an altitude; higher than wealth, higher than pleasure: the highest pitch that man can fly; an Eagle for the King. Good reason that we should wish him that is highest the highest thing we have. *Praise him upon the high sounding Cymbals*; that our voices, and applauses, and thanks may be heard up to the very heavens, and so be *in altissimis* indeed. To shorten the *glory* of God, is not *laus*, but *sacrilegium*. To call him only, Great, happy, wise, good, is but a positive: not enough, if there be a greater, better, wiser, happier, in the comparative. *Parva laus, tantum miseris anteferri*. No, give it him in the superlative, in the highest; *Be thou exalted, O God, above the heavens*. With our highest

wishes, and highest affections, and highest expressions, and highest endeavors, let us set forth the praise and *glory* of the most high God, *Jesus Christ*.

4. Intently, and with an earnest desire to *glorify* him. Though we cannot go so high as we would, yet let us go as high as we can. I know it is impossible to shoot home to the mark, and to give Christ condign praises: he is worthy of all praise, but no praise can be worthy of Him. As his humility was so deep, that we cannot sound it: so his sublimity is so high, that we cannot reach it. Yet let us draw to our utmost strength, and loose the arrows of our praises, so that they may come as near heaven, as the arm of flesh can send them: and even that shall be accepted. He does not look for such *Glory* from us, as He is worthy to receive, but as we are able to give. Our praises of Him are not sins, yet they are not without some touch of sin: praises and infirmities come from us together, but Christ parts them; forgiving the infirmities, and receiving the praises. They are full of weaknesses, yet doth He not except against them for their imperfections. He takes them well in worth, though there be no worth in them: and vouchsafes them a reward, which had been sufficiently honored with a pardon. Christ says of *Mary's* anointing Him, *Quod potuit fecit*: yet this was somewhat, for the Ointment cost a round sum: and of the Widows charity, *Quod habuit dedit*; and that (God wot) was but two Mites: yet well taken though. *Actionis infirmitas* shall not hinder, if *Voluntatis integritas* be ready. There may be weakness in the act of rendering *Glory*; but if there be goodness in the desire, the Mercy of Christ will look graciously upon it. God's good will towards us, will accept of our good will toward Him. He is attentive to their prayers, that desire to fear his Name: and even for *David*, whom God commended for a man after his own Heart; his honest true heart was the fairest flower in his garden. Every action is measured according to the proportion of the Agent: Desire in them that cannot speak, speech in them that cannot do, doing good in them that lack strength to suffer evil, finds favor at the hands of Christ. As in extreme sickness; when the tongue cannot utter words, yet the heart venting groans, receives compassion. Though the *Totum hominis* be but *Votum mentis*; that will is taken for the deed. Great acts from weak persons, are entertained with wonder. The Leper was not praised, *Quia in lege doctus*: the Centurion was wondered at, *Quia legis ignarus*: yet they both had faith. *In modico sermon sapientiae plus laudatur rusticus, quàm in magno Philosophus*. The witty speech of a child is admired: the same falling from the mouth of a man would not be regarded. None returned with thanks but the Samaritan: if Christ have his Tythe out of a strange field, when his own Parish paies Him none, He may well take notice of it. Faithful observance is most accepted, where it is least expected. If they offer Gold to the Tabernacle, whom we deemed scarce worth Goats hair: If *Mary* that was so great a sinner, spend more tears upon Christ's feet, than *Simon* that thought himself so righteous a Saint; shall she not be more rewarded? But as there may be a desire without ability, so commonly there is an ability without a desire. Some few would do much for Christ's *Glory*, and cannot: thousands of us can do much for his *Glory*, and will not. These latter rejoice for what they can do, and are in danger of hell: the former mourn for what they cannot do, and are accepted in heaven. God will give *Glory* to that very willingness, which desires to *glorify* his Son *Jesus*.

5. Principally; before all others, and above all others. *Principaliter*, is not only a numerall, but an ordinall term: signifying both First in number, and Chief in order. For Precedencie, let

Christ be the First: and for Supremacy, let him be the chiefest. Both; for we know that in civil equipage, some go before who are not the chief, nay, furthest off from the Chief: as the fore rank are farthest from the Person of the Prince, though they go before the Prince. And Saint Paul in placing those three Divine graces, sets the greatest last; *Vltima charitas, sed maxima charitas*. So the son is set after the brother, yet is dearer than brother: wife after child, yet dearer than child; and friend after all, who is the dearest of all. But let Christ be both *Primus in Ordine*, and *Primus in Dignitate*. Begin thy works with his *glory*, and so let him be the first of all: reduce all thy works to his *glory*, and so let him be the chief of all. There be many others to whom we owe honor: but Christ's *glory* must be set before all, and kept above all. Men have their glory, and with his allowance: *Honor to whom honor belongeth*. There be distinctions of men upon earth; some higher than others: why have we else such diversity of Titles? Worship, Lordship, Honor, Grace, Excellencie, Majesty, are stiles of honor; everyone transcending another. There are degrees of *glory* in the celestial bodies, among the stars. Parents we are commanded to honor: and spiritual parents, good Pastors are *worthy of double honor*: above all men, *honor the King*. The politic Atheist would have all *glory* given to the King, and let God stand for a bare Name. The sottish Anabaptist would have all *glory* given to God, and the king to stand for a cypher. These think that God hath not his due honor, unless the king lay down his Scepter, that God and Caesar, Christ and the Christian Magistrate, are the whole heaven asunder: and will not come near one another. But Christ says, *Give Caesar that which is Caesars, and to God that which is God's*. He joins them both arm in arm, in one verse; and fears not the loss of his own honor, by the honor of the Prince. This is one difference between the Court-parasite, and the Anabaptistical hypocrite: The former is hot for *Quae Caesaris*, and quite skips over *Quae Dei*: the other stands upon *Quae Dei*, and would annihilate *Quae Caesaris*. But both have their due places; for *God is the God of order, not of confusion*. O ye sons of men, Christ doth not grudge you your honors, why should you deny him his? You may enjoy your Lordships, and Worships, and all your several Titles, without his envy: yea more, he commands men to give you all your due respects: not out of courtesy, for love; nor out of slavery, for fear; nor out of flattery, for gain; but out of duty, for conscience. He upholds your names, you may do well to uphold his. The factious Sectary, that would bring all things to a parity, thinks that God's *glory* is not entire, unless *Caesars* Image be quite blotted out. The profane polititian, that would flatter the king into a God, thinks that *Caesar* hath never enough, till God hath nothing left. As if both could not be preserved in their several rights: as if we must needs so look upon the one, as to lose the sight of the other; and so give ear to the one, as if we never cared for hearing of the other. But *Caesar* may have his honor, without God's prejudice: and God may have his *glory* without any impeachment to *Caesar*. Yea, *Caesar* holds all his honor *in Capite*: and as he is the head of his subjects, so Christ is the head of *Caesar*. *By me Kings reign*: It is Christ's Prerogative royal, to be the King of kings. *Glory and honor*, both are in his *hand*, and at his disposing.

To speak to us all; God is a careful Preserver of our honors: he hath made a strong fence about our good names; hedged them in with a precept, a precept delivered in thunder, and to be required with rigor; the breach whereof is punishable with quenchlesse fire: He hath bestowed a whole Commandment upon them. He gave but ten in all, and one of the ten he

hath set to guard our honors. We are not only forbidden to speak evil of the Ruler, but even of our neighbor. So provident hath the Lord been to preserve our honor. To the conviction of them that stand upon piety to God, and forget civilitie to men: that think it enough to do some homage to Christ on the Sabbath, though they dishonor their brethren all the week. By reason of a sinful custom crept into the world, it is usual for one duty of godliness to devour all her fellows. We cannot raise the price of one virtue, but we must cry down all the rest. Not extol Preaching, but Prayer must grow out of request: not bring up alms, and the works of mercy, but presently the works of devotion must be laid down. No way but by the sale of Christ's ointment, to provide for the poor. No way to honor God, but by the despising of men. If we be so pious, as to give Christ the *glory*: then so impious as to befoul the good names of his servants with ignominy. *I am not as other men, extortioners, adulterers, unjust.* Too many of the pure brotherhood are of the Pharisees opinion right. No extortioner, no adulterer, as if there was no other way to hell, but by these enormities: as if God could be displeased with nothing, but adultery and extortion. But as the Pharisee left out of his Catalogue, Pride: he says, No extortioner, no unjust man; he says not, No proud man: So the precise arrogant dissembler brags, that he is no adulterer, no blasphemer; but he says not, I am no slanderer. No tongue so bitter as theirs, when they light upon a name that is not in their own Register: none makes so deep an incision into the credit of their neighbors. They complain of the profane ones, (as they call them) that they make drunken catches of them in the Tavernes: I excuse it not: but by their leaves, they make worse libels of good men in their private conventicles. If it be a fault in the other, to censure men in their drink: is it no fault in these, to speak worse of men at their meat? Why should *Ceres* have a greater privilege than *Bacchus*? Why should our names be the fiddles, to draw down their morsels? Why do they blame the Papists for slighting the second commandment, when they make no reckoning of the ninth? As they take it ill for others to scandalize them under the name of hypocrites, so let them take heed of scandalizing others with the name of dissolutes. God is tender of all our reputations, why are not we so one of another's? This honor he affords us in our several stations: we have it, and much good do us with it. His *glory* doth not so swallow up ours, but that we are honored in him, by him, and for him. But then our honor goes beyond the bounds, when it encroacheth upon his *glory*. It is the presumption, and the ruin of it, to invade Christ's propriety. All our *glory* is but a beam of his: and shall a poor and small ray brave it out, as if it were the body of the Sun? The *glory* of making all good, the *glory* of repairing what we had made evil, the *glory* of disposing all to good, the *glory* of giving all good, the *glory* of doing all good; this *glory* he will not give to another. And he that presumes to take it, when as God denies to give it; shall find it too hot, or too heavy for him: he shall never carry it to his grave. All the glory we have, is the resultance of his: all our honor consists in being his instruments: We have the glory that belongs to the instruments, let him have the *glory* that belongs to the Agent. This is one strong motive to preserve his honor, because he preserves ours. We deserve to live with shame, and die with infamy, if both in life and death we do not give Christ the *glory*.

6. Entirely; and that two ways. First, *Ex parte Christi*, that he have it all to himself. Secondly, *Ex parte nostrâ*, that we give it to him with all the powers we have. *Totum illi, & ex toto nostri*: he must have all the *glory* which can be rendered by all our ability.

1. It must be entirely his: *To him*, and none but him. Not to another above him, not to another beneath him, not to another for him, not to another with him, not to another besides him; but only to himself. *Gloria* is not enough, nor *gloria Deo*, without *Soli*. *To the only wise God be honor. Not unto us*; as if the Saints were afraid to touch any part of it. So we are taught to acknowledge in our Prayer, and to pray for that acknowledgement; *Thine is the glory*. Thine, and no Creatures else. Some Creatures may have some glory, but none of Christ's *glory*: that same *Gloria in Altissimis* is only his. The Angels sung it to Him; and if we sing it to any but Him, we sing a false note. This was their music to Him, when he lay in the Cratch: much more now he wears his Crown: *To Christ*, and none but Christ the *glory*. No sharers; he will have all, or none. Let petty lords content themselves with a mediocritie of honor: they that have right to none, will take any. Satan was never so audacious, as when he would persuade his Maker to a geniculation, to an adoration of his Creature, of his professed enemy. Never did Christ say, *Avoid Satan*, till then. It is a just indignation, that is conceived at the motion of a rivalry with God. Certainly, Idolatry is a most dear sin to the devil, or else he would not be so importunate to compass it. How are the Papists sure, that they do not make a rivall with Christ, when they set an Image before their eyes at the time of their worship? Why may not the Saint represented in that picture, yea, why may not the picture it self go halves with Christ in the *glory*? How is it to him entirely, if either a Saint in heaven, or an Image on earth, be his partner? And how are they so certain of the constancy of their minds, that no thought of theirs shall ever stick upon the picture? There is flesh in the holiest of them, as well as spirit: and when the Spirit would give all the *glory* to Christ, will not the flesh steal away some, to bestow upon the image?

The philosophical opinion of our souls, that they are made of harmony, is little better than a poetical fiction: But the poetical fiction, that the Thebans sprang of the seed of the Serpent, and so became warring brethren, is more than a Philosophical opinion. For since the Serpent beguiled our first parents, *The flesh fighteth against the spirit, and the spirit fighteth against the flesh: Et cum hac controversia nati sumus*. These twins make a perpetual war within us, and that war makes many wounds, and those wounds will never perfectly be cured, till we are advanced to Heaven. Christ may now cover them with his own garment of righteousness, as that king bound up the wounds of his soldiers with his own robe: but they are never thoroughly healed, till we come to that Heavenly *Jerusalem*, which signifies *the vision of peace*, the beatifical vision of *God*. And so long as this flesh, this corruption of our nature sticks to us, we are in danger of making some rivall with Christ. Though our grace, the better part, the *Israel* within us, would give all glory to him; yet within us there is a Philistine faction too, corrupt nature, that will set up their *Dagon*. Though they cannot agree together, yet they must dwell together. And *Paul* does forbid the dominion of the worse, not the cohabitation of both. *David* thought it a great woe, *To dwell in Mesech*: but it is a far greater woe, for *Mesech* to dwell in us. Yet there it will dwell, till death turns them both out of doors: and sendeth our sin down to Hell, to the Devil that begot it; and our soul up into Heaven, to our Redeemer

that bought it. Good cause have we therefore to take heed, least that our sin betray our grace, and like a sly thief filch away some of that honor we intended to Christ.

Entirely Christ is to have his *Glory*, and entirely He cannot have it if with a Partner; and there is no way to set Him up a Partner, but by Idolatry. When S. *John* had told us, that Christ is the true God, he immediately chargeth to *keep ourselves from Idols*. Me thinks this should stagger all those Romists, that have any respect to their conscience, least in their invocations they should make Saints and Angels, yea, even dead pictures, Corrivals with Christ. It is a vain help, to be told that they should not do so: It were a far better course to remove the picture, and so to prevent all danger. As *Apelles* when he had drawn a picture, would stand close behind the curtains, to listen how the passengers did censure it; and according as they found just faults, to amend them. I would to God our superstitious neighbors, the Papists, hearing our just censures of their Idols, Images, and pictures, would even make a clear riddance of them. It is not safe enough to charge those clients, that they never ascribe any honor to such dead representations, but for better security to cast them forever out of their devotions.

For ourselves, we are not free from idolatry: It is miserable to see, how Satan draws the world insensibly into this sin, which they profess to detest. Those that would rather hazard the furnace, than worship gold in a Statue; yet do adore it in the stamp, and find no fault with themselves. They that would not endure to worship the virgin *Mary's* image, though it were in gold: yet having *Caesars* image in gold, they fondly worship it. *Facilius est Idola à Templis, quàm à cordibus separare*. And what difference is there upon the matter, whether we worship the workmanship of the carver, or of the coiner? Whether the Painters pencill, or the Minters stamp, most take our hearts? The Papist worships it as it is hangd up in his chamber, the Worldling worships it as it is laid up in his coffer: both are evil, which is worse? If our hearts be drawn to an over-high respect of any creature, we are idolaters: and idolatry (we know) sets up a rivall with Christ: and if rivalls be admitted, how does he sit alone in the throne? how is the glory entirely his?

All the titles of God's Power have been attributed to potent men by their subjects, saving only his glory. As his Greatness, his Grace, his Highness, his Excellency, his Majesty, his Omnipotency, but never his *Glory*. To some we say, your Honor: to some, your Grace: to a Superior, your Highness: to a Prince, your excellency: to the King, your Majesty: and the parasiticall Jesuits flatter the Pope with his Omnipotency: but never hath it been said to any of them, your *Glory*: This no Prince hath taken, no sycophant hath given: As if God on purpose had preserved that style to himself, and not suffered any creature to usurp it: *My Glory I will not give to another*.

Let the application of this be brought home to our own hearts. Christ hath appropriated divine *glory* to himself, yet still we are catching at it: we silly and sinful worms will be proffering to pilfer it, they that *Seek their own glory*, will never seek Christ's. Whereas all should be referred to the honor of Christ, they will refer even his honor to themselves. There is no practice stirring, but such a man must be at the one end of it: and some line of it, how crooked soever, must be drawn to his Center. But Christ will take *glory* from no hands but the humble: like some mighty Prince, that looks for lowliness in his attendants, and will

not be served but upon their knees. Our prayers are a part of Christ's *glory*, and our posture to present them in is kneeling. *Haman* was proud to his fellow-peeres, yet humble to *Ahasuerus*: but it must be an humble *Mordecai*, from whom Christ will accept *glory*. He accepted water from a Samaritan, and kisses from a *Mary Magdalene*: humble sinners do him more honor than proud Saints. There can be no greater folly, than the arrogation of *glory* to ourselves: what is it that we can *glory* in?

1. In our wealth, *Dives sum*? Saint *Augustine* answers him, *Sarcinam tuam commemoras*. Will any Ass praise his burden? *Tace laudes tuas, & considera miseraciones*. The safest time to praise a rich man, is when he is dead: *Quando nec laudantem movet adulatio, nec laudatum tentat elatio*. *Dionysius* fell from a tyrant over men, to be a tutor over boys, and so to get his living. *Perses* son and heir was fain to learn an occupation, the black smiths trade, to relieve his necessity. *Henry* the fourth, that victorious Emperor, after he had fought two and fifty pitched battles, became a petitioner for a prebend, to maintain him in his old age. *Geliner*, that potent king of the *Vandales*, was so low brought that he entreated his friend, to send him a harp a spung and a loaf of bread: a harp to consort with his misery, a sponge to dry up his tears, and a loaf to satisfy his hunger. Yet this is the wind that blows up the worlds bladder: wealth is the foundation of secular *glory*. *Evagrius* makes it the high praise of the Emperor *Mauritius*, that in the height of all his majesty, he retained his ancient piety. And *Thucydides* reports it for a strange thing in the men of *Chius*, that for all their prosperity they were sober. Scarce one of a thousand, *Cui praesens faelicitas si arrisit, non irrisit*. Be not these goodly things to *glory* in? Let the rich man tremble to hear of his own praises; *Qui de praeterito meminit se habere quod doleat, & de futuro videt sibi superesse quod timeat*. Honor God with thy substance: If thou takest this honor to thyself, thou playest the thief with thine own goods.

2. In our strength? Alas, it is vanity: *Morbi ludibrium*: a sorry fever will fillip down an *Alexander*. I know that much wrong is built on the presumption of power: *Id in summa fortuna aequius, quod validius*. Let them have might, and they have right enough. *Sua retinere privatae domus: de alienis certare, regia laus est*. They devour a man and his heritage. *Quia in potestate manus*. Would you have me be contented with mine own, says the oppressor? That is for peasants and base spirits: but to get that by force, which belongs to others, that is gentleman-like. You would have me use my servant well: *O demens, ita servus homo est*? Is my man a man? Is my tenant my neighbor? Is my neighbor my brother? Doth the Senate deny my master the Consul-ship? *Hic ensis dabit*, says *Caesars* soldier. Will not *Nabaoth* sell *Ahab* his vineyard for money? *Iesabell* will help him to it for nothing. A counterfeit hand, with *Ahab's* seal, shall do it. These men will have the law in their own hands: *Nec leges metuunt, sed cedit viribus aequum: Maestaque victrici jura sub ense jacent*: their right hand shall right them. *They eat up God's people as bread*: but it is not so soon digested, as eaten: in the end it will choke them. This nettles God, and makes him an enemy. *For the oppression of the poor, I will rise, saith the Lord*. And woe to thee that spoilest, for thou shalt be spoiled. Where will the mighty appear, when the Almighty comes to Judgment? They call to the rocks and mountains for shelter: and yet these were no babes, but *great, rich, mighty men*, no less than *Captains and Kings*. God takes pleasure to cast down the mighty: not out of envy to their greatness: alas, the greatest potentates be to him no more than the bigger size of worms. But this is the ground of his just

quarrel: they rob him of his *glory*, and therefore shall taste of his fury. Men may be strong: as when *Germanicus* had besieged a town, one *Pulio* in his army, by throwing a stone at a battlement, and overturning it, with all the men upon it, so amazed them with his strength, that they gave up the town. It is reported of *Marius*, one of the 30. Tyrans, that he could turn over a laden waine with one of his fingers. *Pliny* writes of one *Aristomenes*, who in a battle, slew 300. Lacedemonians in one day. It was a song made of *Aurelian* the Emperor, *Mille mille vivat, qui mille mille occidit*. These were all famous men in their generations; yet their strength was but the strength of flesh, vincible at their best. The strongest man upon earth is but the push of a pike, or the clappe of a pistoll. Or if they escape these violences, an ague can make them as weak as water, age will shrink their nerves, and dry up their bloods, and consume their spirits: death is stronger than they all. *Abimelech* was killed by the hand of a woman: so was *Pyrrhus*. *Totilas*, that had vanquished Rome, which had vanquished the world, slain by *Narses*, a *Semi-vir*, an eunuch. It is recorded of *Solomon*, that having a great German brought prisoner to him, of very envy to the German nation, he caused him to be bound hand and foot, and then set his dwarfe upon him, like a child with a knife to hacke a tree in sunder; who with many courses and careers, at last dispatched him. Such is the mockery of puissance, when God will give it over into the hand of weakness. Take heed ye potentates, least whiles you boast of what you can do if you will, you provoke God to do what he can; to lay you, and your principality in the dust. Woe worth that mightynesse, which shall offer to rob Christ of his *glory*.

3. Of our wisdom? Alas, that is a foolish *glory*: there is no wisdom in it. *Let not the wise man glory in his wisdom*. As by way of concession, every greater includes the less: he that can lift a talent, can easily lift a pound: So by way of denial, every greater excludes the less: if nobles may not be let into thy counsel, much less groomes. Wisdom it self is debarred any corrivality with Christ, in matter of *glory*: what place then is there for strength, or riches? Wealth is not comparable to strength: wealth tolles in enemies; but strength can both repel them from entering, and expel them if they be entered. Riches will make the thief more venturous, but seldom do they make the true man more hardy. Therefore doth the Prophet exclude the better at first, that the worse might with less ado be removed. If the more excellent cannot be allowed this liberty, the inferior may not by any reason challenge it. Wealth comes not more short of strength, than strength does of wisdom. *The poor wise man by his wisdom delivered the city*; that was the wise *Solomon's* observation. *Then said I, wisdom is better than strength*: that was his conclusion upon it. *Sertorius* commanded to be brought forth two horses; the one fat and lusty, the other a spittle, a poor lean Iade; both of them to be broken. He picked out two of his soldiers, the one strong and hearty, the other weak and sickly: to his lean horse he puts the strong soldier, the weak soldier to the pampered horse. The strong man went roughly to work, and thought to do the feat with dead strength; but he both tired himself, and became a mockery to the beholders: the weaker fellow by his sleight and cunning, did the deed, and went away with the applause. Strength therefore cannot boast, where wisdom is denied: and where strength cannot prevail, riches hath no hope. The best wisdom is to give all *glory* to Christ. *Pharaoh* ascribed great wisdom to *Joseph*, but *Joseph* quickly takes it off from himself, and sends it away to the right owner; *Absque me, Deus*

respondebit prospera Pharaoni. So Daniel to Nebuchadnezzar; *There is a God in Heaven that revealeth secrets.* He blesseth God for the knowledge he had, and so does not deny it; but he returns the praise to him that gave it. It is written of Saint Bernard, that having done many wonders in France, he did thus put off all *glory* from himself: I have learned in the Scripture, that signs are done *Vel per fictos, vel per perfectos: Ego nec fictionis, nec perfectionis mihi conscius sum:* Let them have a good opinion of me, but give all the praise to God. in that holy man, *Vincebat sublimitatem nominis, humilitas cordis: Nec poterat universus mundus tantum eum erigere, quantum se ipse dejicere solus.* Hypocrites labor to seem saints, not to be so; but the Holy labor to be, more than to seem Saints. The Kite may fly aloft, but her eye and mind is to the Earth: She seems to be a gallant Bird at her pitch, till she falls down upon a carrion. O how the dissembling Zealot makes a show to honor Christ with his lofty profession, as if he were altogether a man of Heaven: tarry but a little, throw the bait of *glory* in his way, and he will stoop to a carrion, and be taken with the pride of his own commendation. They say, there stands a Globe of the World at one end of a famous Library, and at the other end a *Skeleton:* We need not search long for a good lesson in this Library: for though a man were learned in all that he sees in the Map of this World, yet he must die, and so himself become a Map of mortality. Nothing a man hath wherein he can glory, but Christ will indict him for it, and that of a Sacrilegious felonie.

To conclude with some Use. All the Prophets and Fathers of the Primitive Church, used to cry out against those particular sins, wherewith their times were pestered: If I were to touch the sore of the daughter of this people; (we have many sores, from the crown of the head, to the sole of the foot) that which doth most rankle and apostemate, it should be this robbing of Christ of his *Glory*, by the proud affectation of our own. And if I should further insist upon it, my Argument and Text here would bear it well enough. It is an epidemical infection: *Every Man will proclaim his own goodness.* In a concourse of several companies in this or any other city, still they only that are called, appear and answer. If Stationers be called, none answer but Stationers: at the call of Mercers, Embroyderers do not stand up: nor if Goldsmiths be named, do Habberdashers present themselves. But to the Proclamation of, *O all ye that are good and honest men, approach,* we stand up every man of us, none disappears. We are all so proud, that we would be accounted such, though we are not so conscionable as to be such. But if we cloth ourselves with Christ's *Glory*, he will uncloth us of his favor, and then what will become of our honor? Suppose the King should set a Subject in his chair of State, give him royal attendants, and sumptuous cheare, but withal hang him a naked Sword over his head in a twine thread, with the point downwards: would that honor make him merry? Would he desire to be thus seated? Suppose that GOD should give thee this liberty, and suffer thee to ruffle it in the royal Robes of his *Glory*; Crown thy head with Rose buds, and wash thy paths with butter: or say unto thee, wrap thyself up in Purple and Scarlet, and fare deliciously every day: *Open thy mouth wide, and I will fill it with pleasures: Only, Faciem meam nunquam videbis,* you shall never come at me, never see my Face; Would we think we had a good offer? Would we accept the condition? No, *Lord, lift up the light of thy countenance upon us.* Rather let my abode be a Prison, a Dungeon, a kind of Hell; but let the light of thy Countenance, O sweet Savior, shine in at some little cranny; and that shall make it a Palace, a

Court, a very Heaven. Let our bread be the bread of affliction, and let our tears be our drink: but let the Light of thy Countenance shine upon us, and then our bread shall be transubstantiated into Manna, the food of Angels; and our Water be turned into Wine, our Tears congealed into Pearls, to enrich our Consciences with so many Heavenly joys. For all this felicity, he asks no more but his *Glory*. When *Thales Milesius* had imparted to another Philosopher some admirable discourse of Heaven, he freed his Scholar from all reward but this; That whensoever he divulged this secret; *Tibi non ascripseris, sed me ejus repertorem praedicaveris*. The invention it self he was willing to communicate unto others, but the honor of the invention he would keep to himself; *Vbi mea legit, me agnosce*. We have received all our Wisdom, Strength, Honor, and Wealth from Christ: he requires no more, but that we acknowledge the Author; *Vbi meis uteris, me agnosce*: Take thou the comfort of them, but give me the *Glory*. To do this, *Summa ratio docet, & Christianos decet*. Lord, the whole World is a great Book of thy mercy; every benefit is a lesson, and wheresoever we read it, we will give thee the *Glory*.

2. It must be entirely his, *ex parte nostra*. We owe both body and soul to His *Glory* for our Creation, and might have paid it: God did not set us up without a sufficient stock to do it. But we must needs be trading with the Serpent, for the commodity of forbidden Knowledge, and so take in sin for an Apprentice: and he cussened us of all, and so quite undid us. So that the Statute of Bankrupt was sued out against us, for our Creditor would not be compounded withal: and if we had been sold to our skins, we were not able to satisfy him. *Non habuimus unde*, no payment could be made. At last there was a rich and merciful Prince in Heaven, that took pity on us: He bought out our bondage, paid our debts with His own Blood, and once again did set us up with the wealthy stock of his own Righteousness. Thus are we re-enabled to pay him the debt of *Glory*: if we do not, we are worthy to perish: If we break once again, let us never look to be soaldred up. Our bodies and souls are his by a double right; therefore, in both let us glorify Him: In our souls, *Bless the Lord O my Soul*: With our bodies; giving up them a living sacrifice. With both entirely; the whole soul; *I will praise the Lord with my whole heart*: with the whole body, even all our members, not one left out, *All that is within us*. *Quoad intra*, and *quoad extra* too. With our hearts, with our lips, and with our hands. The lips without the heart, proves us Hypocrites: the heart without the lips proves us cowards: the heart and lips without the hand, proves us niggards. The heart is the leader, but what *glory* will there be without followers? Secrecie destroys the nature of *glory*, for it is *quiddam conspicuum*: *Celata gloria non est gloria*. Therefore the mouth is made to interpret the meaning of the heart: the lips are the Trumpet, but it is the heart that gives it breath, and makes it sound forth God's *glory*. The hands must come in with their part, or the song is marred: neither a thinking *glory*, nor a speaking *glory*, will please God without a working *glory*. The praise of God is thus bred, and borne, and brought up: Conceived in the heart, borne in the lips, and brought up with the hand. *Paratum cor*; there it is conceived. *Parata lingua*; there it is borne: *Parata manus*; there it is nursed and brought up. As good desires breed it, so good works feed it. If the young and tender grace of thankfulness, do not fall into the hands of uberous and fruitful obedience, it will languish and pine away, even to death: and we may say of it, that it was starved at nurse. It is too common for good resolutions, borne in our hearts, to die in our

hands: And not seldom, the *glory* of Christ speeds so with us; we have our well wishes to it, but no works to nourish it: it dies in our hands. So that it is not enough to pray for honest hearts; *Create in me a clean heart*: nor for gracious lips, *Open thou my lips*: but also for working hands; *Prosper thou the work of our hands*. For we may say of too many, *full of grace are their lips*; but you see none of it in their lives. Let us consider them all apart, and mark whether, like courtiers in their several offices, they *glorify* God in their proper places.

1. The heart must begin this holy song. *Bless the Lord from the ground of the heart*: *Make melody in your hearts to the Lord*. Otherwise we shall but set forth his praises, as ignorant Papists say their Latin prayers; their hearts not knowing what their tongue utters. *Sing ye praises with understanding*. The heart bears the inner part, and if that be left out, it disgraceth the music. There may be *parata cithara*, and *parata lingua*, and *parata manus*, and *paratum canticum*: but if there be not *Paratum Cor*, no harmony. The heart is a little man within: therefore *Peter* calls it, *the man of the heart*. There is the hidden heart of a man, and the hidden man of the heart. The former is so hidden, that it cannot be seen: the other will be seen, though it be hidden. The heart lies close in the body, there is no window into it. It may profess holiness, and be believed, because it cannot be discerned: but the man that is the Master of his own heart, will make demonstration of his integrity, by good actions. *The heart of man is deceitful*, but the man of the heart scorns to dissemble. It is not *Cor hominis*, but *homo cordis*, that does the deed, in giving Christ his *glory*. Indeed, grace is the heart of the heart: and a heart without grace is no better than a man without a heart. Nature hath given us an heart, but grace gives a heart to that heart, which makes it a heart indeed. It is *Cor cordis*, and *animae anima*. Therefore *Sursum cordae*; that is ever the cliffe, or first note in the song of praise. *My soul doth magnify the Lord*: the soul ever leads. The tongue is not enough, that organ would sound but harshly, unless the affection of the soul do give it breath, and the understanding of the soul keep it in tune. *They honor God with their lips, but their heart is far from him*: but-no heart, no harmony. The lips, hands, and feet may be in motion: but if the heart be not amongst them, to regulate their motion, there will be nothing but discord and confusion. Let a deaf stranger, who never saw that sportive exercise before, pass by men as they are a dancing; and because, he hears none of their music, he will think them mad. When Christ hears us talking of him, or spending our discourse upon his creatures, without a heart desirous of his *glory*, he knows us for mere hypocrites. The Virgins that press to the wedding, and leave the bride behind them, shall never be welcome to the Bridegroom: *Vbi sponsa mea?* will be his first question. If the bride of Christ, our heart or soul be absent in his solemn services, there is no entertainment for us. Devotion that hath not deeper root than the lips, is like that unprosperous corn sown in the high ways. Diverse great warriors, dying in foreign countries, have yet sent their hearts home to be buried: Let us send our hearts up into heaven, whatsoever becomes of our bodies.

2. The tongue follows with her part; the only vocal Instrument in the consort of man. The heart is *primum mobile*, and that sets this wheel a going. *I believed, and therefore I spake*: if the heart believes, presently the tongue confesses. *My heart is inditing of a good matter, my tongue is the pen of a ready writer*. To sing the praises of the heavenly king, is a good matter indeed: the ditty is honorable: no sooner can the heart prick the notes, than the tongue is ready to sing

them. It can sing at first sight, yea it can sing by heart. The heart is the most noble part, but not the most able part of man: it hath an affective, not an effective power. Yet as a king, whose bodily constitution is but weak, can move great armies by his authority: so the heart hath command over the strongest members of the body. And as a king cannot subsist, but by his subjects: so nor can the heart do anything, but by those instruments. The heart then hath need of the tongue for an Interpreter: loose that colt, and let it go for the Lord hath need of it: but let it not go without a bridle. God will not hear the tongue, but by the heart: as man cannot hear the heart, but by the tongue. The praises of Christ conceived in the heart, without the utterance of the tongue, are still-borne; they never live to speak. Why is our tongue called our *Glory*, but for the setting forth of God's *glory*? It doth not service enough by calling upon God in our private prayers: *Open thou my lips and my mouth shall show forth thy praise*: He hath not opened our lips, that our mouth might show Him his praise, but that it might show forth his praise. Solitude is not much better than a grave: *Lord, in the grave no man shall praise thee*: and in a wall, in an Hermitage, in a separation from all society, no man shall hear us praise thee. What holy use is there of our tongues, but to confess our sins, to inform our brethren, and in all to praise our Maker? But there is a dumb Devil that possesseth the world, and stops the mouths of men from those useful and necessary services. It is no small honor, whereof that malicious Spirit shall rob his Maker, if he can close up the mouth of his only rational and vocal Creature: and turn the best of his workmanship into a dumb Idol, that hath a mouth and speaks not.

Praise is not more necessary than complaint; praise of God, than complaint of ourselves: yea, in complaining of ourselves, we do no less than give praise to God. There needed no other evidence against *Achan*, when God had accused him: yet as the sin was hatched in his heart, so *Joshua* will have it out of his mouth: *Give Glory to God*. As his honor is blemished by our sin, so the humble confession of our sin makes to his *Glory*. The only amends we can make to God, when we have not had the grace to avoid sin, is to confess the sin we have not avoided. *I am merciful*, saith the Lord: *Only acknowledge thine iniquity*: as if He asked no more. This is the sponge that wipes out all the blurs of our lives. *If we confess, He is faithful to forgive*. There is no way to purge the sick soul, but upwards; by casting up the vicious humors wherewith it is clogged. Therefore the Devil strives to hold the lips close, that the soul may not disburden it self by confession. We have a tongue for God, when we praise his Name; a tongue for ourselves, when we pray and confess our sins: a tongue for our brethren, when we inform them in the truth. To fail in these duties, is to yield to the dumb Devil. Where do we not find that accursed Spirit? He is in the conversation of men, when the tongue belies the heart, flatters the guilty, and forbears reproofes even in the foulest crimes. When the partial Judge determines not for truth and innocence, that dumb Devil is on the bench. When the Preacher shall humor the times, and adulterate the message of God, that dumb Devil is in the Pulpit. When the irreligious Iuror dares lend an oath to fear, to hope, to gain, he is at the Barre. When the consciencelesse Chapman shall for his penny, sell his truth and his soul, he is in the market. Where is the *Glory* of Christ all this while? In that we are dumb: but take us to anything else, and we have wind at will, and tongue enough. Christ opened his mouth for us, *Father forgive them*: yea, He opened his side for us, his very blood did speak, *Father forgive*

them: and shall we be dumb in his praise? It is an easy labor to speak: for ourselves we can talk fast enough: and are we tongue-tied when it comes to the point of Christ's Glory? No, My lips shall rejoice when I sing of thee, my tongue shall talk of thy righteousness all the day long.

3. The hand must not be left out; in our words men hear his *Glory*, but in our good works they see it. Then doth our *Light shine* indeed, when *Men see our good works*, and thereby *glorify our heavenly Father*. This is a full evidence: all the Sermons of Christ did not move the people so much, as his miraculous works. Healing diseases, ejecting devils, over-ruling elements, raising the dead; these works convinced them, and they went away *glorifying God: We never saw it on this fashion*. And when He forbids us the doing of such works *to be seen of men; Non prohibet videri, ut Deus laudetur; sed videri, ut nos laudemur*; as Saint Augustine expounds it. And as our lips must not be *labra muta*, so nor our works *opera mutila*; lame and defective. *Shall I accept this of your hand*, saith the Lord. The best testimony that can be given to Christ, is our holy conversation. *Inutilis & mortuus aequiparantur injure*: Our hands are counted dead in Law, because they give nothing. If we do not *glorify* Christ in our actions, men will never believe our words. Such men are like dissolute Choristers, that sing *Gloria Patri* in the Queere, but chant *Carmina Bacchi* in the Tavern. Let us do something to his *Glory*, yea, *Do all things to his Glory*. Defend we the honor of Christ, not only with our speeches; (though they may not be left out, like parentheses) but with our goods, with our bloods, when just occasion calls for them. Thus did the Matyrs give Him *Glory*, by dying for the witness of his Gospel. *Potius quàm Christus perderet gloriam, Christianus perdidit vitam*. This makes his praise beautiful; white and red, and in both most lovely: White, *In innocentia viventium*; and Red, *in sanguine morientium*. If a blow be coming, the arm naturally lifts up it self to receive it, and to defend the head, whereof it is a member. What injury soever is meant to our Head, the Lord *Jesus*, if we be Christians, we strive to intercept it; and had rather be wounded to death, than the least finger of his honor should be scratched.

Yes, we all pretend a forwardness to this interposition; and say, we would rather lose our life, than the least part of our glory. This is a good saying, but all this while where is the doing? Let us hear the bells of *Aaron* strike on both sides; with a holy profession, which is one stroke, that other stroke of a holy conversation. As we have commonly seen upon those bells that hang out for signs; upon the one side is written, *Fear God*: on the other, *Honor the King*. Whiles we only say, we fear God, and *glorify* Christ, all this while the bell doth but toule, it strikes but on one side; But when we come to honor the King, to do good to all men, which is the practice and exercise of holy works, then the bell rings out to God's *glory*, it sounds forth his praises on every side. It is true that our well doing extends not to God: not immediately, but mediately it does, or at least he so takes it. *What you have done to these little ones, you have done to me*. If we defend not his Church, how do we glorify him? They mean small honor to the Head, that do not their best to save the Body. We have and enjoy plentiful blessings: blessed be his Name that gives them to us: But let us eat our sweet Passover with sour herbs, and be *mindful of the affliction of Joseph*. Some tribes of the Lord's *Israel* do not fare so well: shall we do nothing for them, for Christ in them? If *Herod* was so taken with *Herodias* dancing, that he promised her a boone to the one half of his kingdom. Shall not we be moved with *Rachel* weeping, weeping for her children because they are not; and they are

not, because bloody *Herod* hath taken them away? Can we see the Churches tears, and not do our utmost endeavors to comfort her? *Ephorus* an Historian, and scholar to *Isocrates*, had no remarkable thing to write of his country, and yet was willing to insert the name of it in his History: and therefore brings it in with a cold parenthesis: *Athens* did this famous thing and *Sparta* did that; and at that time my countrymen, the *Cumins* did nothing. God forbid that England should be so recorded in the Ecclesiastical History, as to have her name put in with a blank: Such a Church did thus nobly, and such a Church suffered thus pitifully; and at that time my countrymen of England did nothing. I think it would be no more honor for us, so to be put into the Chronicle, than it was for *Pilate* to have his name mentioned in the Creed. To be more particular; we abound with riches, our brethren are necessitous: we feast upon delicates, they want bread: we are strong and healthy, they feeble and sickly: yet we are so far from relieving them with charitable deeds, that we scarce vouchsafe them our hearty prayers. Think of it thou rich churl, from whose iron hands no persuasion can skrew a poor alms: if thou wilt not be moved with the compassion of thine own bowels, yet vouchsafe to learn charity by fair examples. There be not only walls upon Earth, but a book in Heaven, wherein the names of pious benefactors are written. Wouldest thou not be glad at the last day, to find thine own name there? Such a man did so much, and such a man gave so much, for the *glory* of Christ and succor of poor Christians: and at that time thou didst nothing, thou gavest nothing. Something thou hast done to the grief of others, nothing to their comfort: So nothing shalt thou receive to thy comfort, enough to thy everlasting sorrow.

To conclude; let us sacrifice all we have, all we are, to the *glory* of Christ. If our lives be not called for, yet our goods may: if we have no goods to give, yet our hearts and lips we have, the poorest among us may give praises to God. And the more he spares us in our blood and estates, the more our tongues are obliged to thankfulness. When tribute was to be paid to *Caesar*, and Christ himself was to pay it; rather than fail, the fish shall bring it in his mouth. There is not a fish that swims in our waters so dumb, not a beggar amongst us so poor but he hath gold in his mouth to pay this tribute: to give praise and *Glory* to *Jesus Christ*. Gratitude can give eloquence, even where nature hath commanded silence: They are more mute than fishes, that do not pay this tribute of thankfulness. Bee we never so rich, we are still begging for more comforts: Blessings we receive, but what blessings do we restore? God looks to be blessed of us, as well as we look to be blessed of God. One of *Philip's* soldiers, being courteously and plenteously entertained by his Host, where for a good space he was billeted, did yet at his going away beg some of his Hosts lands: but king *Philip* branded him with *Ingratus hospes*; he set that mark on his forehead. If we be still praying for new favors, without praising God for the old, we deserve to be branded with the ignominious title of unthankful Clients. Indeed God would have us pray, he commands us to pray, he teaches us to pray, he holds himself honored by our prayers, he grants the blessings for which we pray: but withal, he would have us pay still as we take up; and clear the old skore, before we run farther in debt. In a word, he looks that we should pay him the rent of thanks, for all his favors to us in *Jesus Christ*.

Quando, when must this *Glory* be rendered? *Nunc*, *Now*, without any delay. All time is God's: *Antiquus dierum*: though some be more specially his, as the Sabbath is called *Dies Domini*. *The*

day is thine, and the night is thine: therefore at all times we are bound to praise him: If we can find a time, which is not God's own propriety, we may take that time wherein to give him no *Glory*. Every work hath the own season; only God's work requires every season: especially this work of praising his Name. Some actions of God's service may vary according to their occasions: when he frowns upon us, that is a *time of mourning*; when he smiles, then our hearts are set a *dancing*. *Their is a time to get, and a time to lose*; a time to get his favor; and alas, there may be a time to lose it. *There is a time to rent* our hearts with repentance, and a *time to sew* them up again with faithful assurance. These acts have their several times: but for the promulgation of God's *glory*, no time is excluded. There is a *time to keep it*, but no time to *cast it away*: a *time to speak*, but no time to *keep silence*. What, not in adverse fortunes? when the hand of God hath undone us, by losses on sea or land; when he hurles us down from a rich state to beggary; shall we then praise him? then give him *glory*? Yes, *Job* did so; *Blessed be his name*, not only for *giving*, but even for *taking away*. I confess, this is a hard task put upon flesh and blood; to be smitten, and yet to bless; to give thanks for misery. *Job's* wife could hardly be got to do so, though she dwelt in a family where religion was so truly observed by morning and evening sacrifice, and by a constant devotion: yet her husbands extreme calamity made her so far forget herself, as to say to him, *Doest thou still retain thine integrity? Curse God and die*. To curse God, was the way to die indeed, even to be stoned to death; and to end all his miseries with a worse beginning. I know there are some so favorable interpreters of her weakness, that they would fain excuse her; and that from the doubtful acception of the word, which signifies to bless, as well as to curse: *Bless God and die*; pray for thy dissolution, and cessation of this trouble. But why then does *Job* reply; *Loqueris vt stulta* calling her fool for her counsel? Yes, for even that was a foolish advice: though a *Cupio dissolvi*, only to be with Christ, be a good desire: yet wearynesse under the cross is base and degenerate cowardice, far from the valor of a Christian. They allege farther, that if Satan had power to destroy all that *Job* had, his goods, his servants, his children, why not also his wife? They answer that she was out of his commission: *Only upon himself put not forth thy hand*: only himself was exempted, and his wife was himself: *una caro*. Besides, of her body were the other seven sons and three daughters begotten; for we do not read that *Job* had a second wife. And lastly, when *Job* offered sacrifice, to expiate the sins of his friends, he offered none for his wife: therefore in all likelihood she was holy. Yet against all this it might be said, that she was *una caro* with him, not *unus spiritus*: many a religious husband is knitte to an ungodly wife: And it is the opinion of the Fathers, that the Devil spared her, on purpose to vex him: what tempter could he find more fit, than her that lay in his bosom? Nor did her speech a little trouble him: for during all his trial, not one other so hasty a word dropt from him, as to call anybody fool. Besides, which strikes it home, she expostulates with him about his integrity: as if she took it ill that he took it no worse: his patience made her impatient. O how rare a grace is it in men, to bless God for their crosses, to kiss the hand that strikes them? *Behold this evil is of the Lord*, says that mad-braind king of Israel, *What should I wait for the Lord any longer?* We are soon weary of our attendance: we can wait at the gates of the Divine bounty, so long as we feel benefits a coming, like insatiate beggars for more alms: but if we be corrected for our unrulinesse, then *why should we wait on the Lord any longer? This evil is of the Lord*: this evil, this one evil: None of his mercies or good turns are thought on, but

this one evil sticks in our stomachs. In unthankful hearts, one of God's afflictions mars the glory of all his blessings. Now therefore we must praise him: *now*, even in the time of our adversity: *For shall we receive good things of God, and not evil? Nullum tempus occurit Regi:* none must prevent Christ of his right, which is his glory.

We have three considerations here: or this *Nunc* may be considered in three relations: By way of Position, by way of Opposition, and by way of Composition. First, Positively, in the right and true nature of it: what it signifies in it self. Secondly, Oppositively, as it is opposed to that external duration after this world, when time shall be no more. *Now, and forever:* this short *Now*, compared with that long *For ever*. Thirdly, Compositively, as it respects all times, and all occasions: every opportunity is a *Nunc*, and this *Nunc* is nothing else but opportunity.

1. All the term we have in this world, is but a *Nunc*: that which was in the morning, is past: what may be in the evening, is not yet come: the former may be already lost, and the future we are not sure of; we can only make much of our *Nunc*. The time past is irrecoverable, the future to us is contingent, and the very *Nunc* is slippery and transient: And yet this is all the term we have: we must enjoy this or nothing. *Aut nunc, aut nunquam*, is a frequent offer. To call back the the elapsed time, is a foolish imagination: to bid the Sun, when it is full South, to go back to the East; or when it is noon, to make it but the third hour of the day: who would attempt this but a mad man? And as we cannot *revocare praeteritum*, so nor *accelerare futurum*: we have planted trees, but we must stay for the fruit until the Season comes. When it is ripened of it self, we may reach out our hand, and gather it before it fall off: but we cannot hasten the ripening of it: we cannot make the Winter-fruit mellow in June. In the curing of a Fever, till there be some concoction of the disease, the Physicians themselves must be Patients. Any disorder of the Patient, any pretermission of the Physician, may exalt the disease, and increase the violences of it: no diligence can hasten the maturity; they must all tarry the season. And why should we look for that in a disease, which is the disorder, the irregularity, and rebellion of the body, which we cannot find in nature it self? It were scarce a disease, if it could be ordered, and made obedient to our times. The great Lady, in matter of childebirth, cannot put off her ninth month to a tenth; nor hasten it to a sixth, without bearing an abortive issue. Men in authority will not be put to change their seasons: we must take them in their *Nunc*, or fail of our purpose. We cannot look for this indulgence in time: there is an opportunity, which is the *Nunc* of time: let slip that, and time will not be at our beck. O that such and such sins were to do again; we then would never admit them: this is *Vox lugentium in infernis*. O that the time of doing such and such things were come: this is *Vox insipientium in terris*. O that I were made a Judge in the land: What an excellent Judge would *Absalom* be? But when by offering violence to time, he had skrew'd out a *Nunc* for his affected Magistracy, he proved an unnatural Traitor. Take therefore thy *Nunc*, the opportunity that God sends thee: use it, and be thankful.

The Scripture is very liberal, when it calls our life a *day*: for in the day there be twelve hours, saith our Savior. It is too much to call it an hour, which is but the twelfth part of a day; for in the hour there be sixty minutes: Nay, call it a minute, the sixtieth part of an hour. *Minutum* is little, yet not little enough: we must come to *Punctum*, and take that for all the certainty of

our allowance: we can be sure of no more than our very *Nunc*. *I will bless the Lord while I live*: and no certain tenure of life more than for a *Nunc*. The wicked are brought into desolation as in a moment: *In momento*, let that be our *Memento*: within the compass of a *Nunc*, we may be gone. That *samedies salutis* is called but a *Nunc*: the day of salvation may be longer to the world, no particular man can challenge more than his *Nunc*. When was the longest *Nunc* in the world? In the days of *Joshua*, when the Sun stood still in *Gibeon*. Why was this extension of time? Why this stoppage in the wheels of nature, as if the plummet had been down? It was for that purpose, for which our *Nunc* is here given us, that God might have the *Glory*. Israel was then in pursuit of their enemies; it was the time of execution: they cut them off with the sword, God with hailestones. Had *Joshua* only respected the slaughter; he knew that God's Ordinance from Heaven could have done that sufficiently: the Sun needed not stand still to direct the shot. God can as well hit as shoot; kill, as hit. But that all Nations might know, that the same hand commands in Earth, in the Clouds, in Heaven; the Sun and Moon shall stand still in Heaven, while volleys of shot play upon them from the Clouds. The whole Earth could not see that Cloude of hail, which because of the heavy burden flew but low: all the Earth might see the Sun and Moon. All the world must needs be witnesses of that, which the eye of the world stood still to see. Who would not inquire the reason why the Sun rested from motion? Or what wonderful business was in hand, that he stayed his course to behold it? All was for the *glory* of God: he never had got himself so much honor among those Heathen by one days work, as he did by that, when the Sun and Moon suspended their courses, to become spectators. That was a long *Nunc* indeed; never any like it. A *Nunc* of twelve hours long, for so it appeared to be; because the Sun which is the measure of Time, stood still about a *whole day*. We cannot look for such a favor, to have our *Nunc* stretched out to twelve hours; that the Sun should stand still in Heaven, while we are killing up our enemies, and by the sword of repentance doing execution upon our sins. But *Now*, while the word is sounding, let us fall a repenting: and at every *Nunc*, upon every occasion, let us give *glory* to Christ.

This easily solves that riddle; what is the longest, and the shortest? the oldest, and the youngest thing in the world? Time: It is the longest, for it reacheth from the beginning of the world to the end: the shortest for it is but a *Nunc*; gone in the turning of a hand, in the twinkling of an eye: it lasts but for a moment. The oldest thing, for it is just as old as the Creation, as the beginning of the world: it is five days older than man. As Time is the register of all things below, so the world is the register of time: it was borne on the first day, the first moment of the first morning; older than the Sun and Stars, Death is grown a very old man, though he hath yet strength enough to kill: sin is older than death, man is older than sin, time is older than man. Yet still is time the youngest thing: it is borne, and dies within the compass of a *Nunc*. It makes all things aged, yet is it self never above a minute old. That which was heretofore is not: that which shall be hereafter, is not: that which is, was not heretofore, nor shall be hereafter. We stand by a river: the present water that is now passing by, was never there before, nor shall it ever return again. *Nunc* is all we have; this only is our certain tenure.

2. In respect of opposition to *forever*: *Now* let us glorify Christ, as we hope to do it *forever*. For this we pray; that his will may be done in Earth *now* as it is in Heaven *forever*. His Will is his

Glory; and must have the *nunc temporis* here, as it hath the *Diem aeternitatis* there. *Punctum* may be something *ad lineam*, because continued points make a line: *Nunc* may be something *ad diem*; though there be many *Nunc*'s in a minute, and many minutes in an hour, and twelve hours in one day: yet still there is a proportion between *Now* and *Day*; because *Nunc* is a part of the whole. Points enough will make up a line; and store of *Nunc*'s will run out to a full days length: But there is no proportion between time and eternity: for eternity is not a duration of time, not an extension of time, nor can time be any part of eternity. Now therefore we must glorify him, or not forever: here below, or not there above. Nay, if we do not glorify him, *Nunc, in aeterno nostro*: he will not glorify us *Tunc, in aeterno suo*. Our surest course is to do it now, whilst we may: lest we unhappily wish that we had done it, when we may not. We acknowledge in our prayer, *Thine is the Kingdom*: that it is a powerful kingdom, for *Thine is the Power*: that it is a glorious kingdom, for *Thine is the glory*: that it is an everlasting kingdom, *For ever and ever*. God, as he is three Persons, hath three Kingdoms. There is *Regnum potentiae*, the kingdom of power and providence: and this we attribute to the Father. There is *Regnum gloriae*, the kingdom of peace in Heaven: and this we attribute to the Son, and to his purchase: *Come ye blessed, inherit the Kingdom*: He gives it. Between them two, there is *Regnum gratiae*, the kingdom of grace, which we attribute to the Holy Ghost: Because he takes them, whom the King of Power hath preserved, and the King of Glory hath redeemed; and brings them along through the Kingdom of Grace to the Kingdom of *Glory*. The two former Kingdoms, of Power and of Grace, are in this World; but neither of them is of this World, because they both refer to the Kingdom of *Glory*. The Kingdom of the Father, which is the Providence of God, doth preserve us. The Kingdom of the Holy Ghost, which is the Grace of God, doth sanctify us. And the Kingdom of the Son, which is the Glory of God, doth crown us. Power and Grace are exercised on Earth, Glory is exhibited in Heaven. Though to the Saints, this World be the way to their Kingdom; yet their Kingdom is not of this World. *My Kingdom is not of this World*, saith the King of all: if not his, much less ours. In two of these Kingdoms we have our *Nunc*: *For ever*, belongs to the Kingdom of *Glory*. All the Kings in Heaven shall glorify Christ forever there: we that hope for that Kingdom, must do it in our *Nunc* here. The Gospel is our *Nunc*; and this (we know) is called a Kingdom, the very Kingdom of Heaven. First, Because it revealeth a Kingdom; discovers a Kingdom before it be utterly unknown to the World. Secondly, Because it prepares us for a Kingdom: for only grace can make us fit for glory. Thirdly, because it promiseth a Kingdom, and makes good that Promise. Fourthly, Because it rules us as a Kingdom, subduing our wills and affections to the obedience of Christ. Our *Nunc* lies in this Kingdom, during the reign of the Gospel. As *Daniel prospered in the reign of Darius, and of Cyrus the Persian*: so let our goodness prosper under the reign of both these Kingdoms: of God the Father, over us in his Providence, and of God the Holy Ghost, over us in his Grace; that so God the Son may advance us to his *glory*. Out of this flower *Nunc*, we may suck a double sweetness; both encouragement, and instruction.

1. For our Encouragement, it is but a short time that we have to serve: our apprenticeship will soon run out. They that mind their work, and ply their business with delight, never think the time long; as *Jacob's service of seven years, for Rachel seemed but a few days*. O God, *our age is nothing unto thee*: and if we be men after *David's heart*, as he was a man after God's heart, our

sixty years spent in his service, is but like a Saint *Lucies* day; nay, but as a pleasant dream when one awaketh; a very *Nunc*, the next degree to nothing. A hackney jade, that knows the shortness of his journey, will scour it away. The hope of a reward in the evening, and rest at night, will make a hireling accomplish his day: How base are we, if we go groaning under our *Nunc*, and cannot carry our burden one stride? *Yet a little while, and he will not tarry*. A very little while indeed: we cannot imagine a less space in time, than a *Nunc*: as we cannot find a less place in the mathematickes, than a point: Put them together, and it is but *Punctum temporis*. Two things show time to be exceeding precious. First, Because they that have lost time, that are swallowed up into the eternity of hell, had rather be owners of one *Nunc*, of one moment to repent in, than to be Lord's of the whole world. Secondly, Because a very *Nunc* made use of, a short time employed in the work of salvation, shall gain us an everlasting kingdom. In the doing of evil, *Breve est quod delectat, aeternum quod cruciat*: But in the doing of good, *breve est quod laborat, aeternum quod coronat*. The husbandman lies to all the year, for one short harvest: Eleven months labor, for one months profit; and yet that hoped for profit may miscarry too: either by ill weather abroad, or by vermin in the barn. God hath set us but one months task, for a whole years harvest: Nay, the labor lasts but for a *Nunc*, the fruit forever. And it is such fruit as cannot miscarry; joy and glory laid up for us in heaven. Therefore hath he made our life of labor so short, and our life of rest so long; that we might not grudge to work out our *Nunc*, for that reward of peace whereof there is no end. *I will run the way of thy commandments*, saith holy *David* It were folly to ask him why he makes such hast, when we know he would fain be at home.

2. For our Instruction: so must we *glorify* Christ *Nunc* in our militant estate, as we desire to do *in aeternum*, in our triumphant estate. The draught and abridgment of heaven is in every sanctified heart upon earth: As it is said of the good Prince, that he carries the pattern of his governing the people always about him; and so rules himself, as he would have them ruled by him: So the Christian hath ever the pattern of heaven in his conscience, and so lives here, as the Saints do there. It is true that the glory of heaven is not visible to mortal eyes: *Eye hath not seen*: yet a man may have the map of a city which he never saw. All *Homers* *Iliades* have been drawn into a small volume: we have seen the counterfeit, the image of a king in a little tablet. When a pitched field is to be painted or printed, with in the compass of a sheet of paper, but a few soldiers can be presented entire; not many stations or postures whole and complete: but the greater number appear to us only by their heads or helmets; and the several troupes or companies by their colors. Yet by this portraiture we may guess at the battle, and conceive the module or platform of it in our imaginations. So though heaven be too immense to be measured by an human line, and none but the Angel with his golden reed can mete out the *new Jerusalem*: Yet the just man hath the *compendium* of it in his breast: the holiness and peace of his soul is a brief of it: and his sounding forth of God's praises here, is an Echo of the music above. As the joy or triumph for the kings coronation begins at the Court, and from thence spreads into the country: so the hymns of praise harmoniously sung to Christ in heaven, have a reverberation upon earth. S^t. *Paul* tells us, that *the foundation* of that high building is *laid* here below: if no holiness here, no blessedness there. Let us never look for a house above the stars, if we do not feel the groundworke of it in our own hearts. It

is a vain fancy, to expect a house without a foundation. The heir apparent of a kingdom, during his minority, may be brought up in a foreign country: yet even there, he may have the figure of his kingdom in his hand, and the copy of it in his heart. Who doth not pretend to the kingdom of heaven? Many a one that wants his pattern. Presumptuous hypocrite, doest thou lay title to a kingdom, whereof thou hast no form? What royal blood runs in thy veins? What grace and holiness is in they heart? Where be those noble actions that become a Prince? There is fullness of joy above: is thy laughing and singing in a taverne the pattern of it? There is honor and glory above: is thy covetous and base drudgery, to scrape together the mucke of worldly riches which should rather be spread abroad to dung the land; is this any pattern of it. There is music and harmony above: be thy wanton sonnets and drunken catches any patterns of it?

There is peace and rest above: is thine idle security and slepy neglect, any pattern of it? There is beauty and claritie above: is they piecing up the defects of nature with art, the laying of vermilion upon dust, or dressing up of mortal limbs in rich and curious attires; any Image of it? There is light above: be thy works of darkness any reflection of it? Will a man draw the Sun with a coal? There is perfect obedience above: is thy rebellion any module of it? There is pure innocence above: be thy rapes and rapines, thy rage and bloodiness, any resemblance of it? The language above, is the praises of Christ: be thy oaths, curses, and blasphemies, of a like sound to it? These sins be rather the Image of hell, than of heaven. Shall we like those Sun-burnt pagans, that painted the Angels black, in favor of their own complexion? Shall we measure the joys of heaven by our own corrupt and sensual pleasures upon earth? Or think that the Saints there stand affected, as we do here? This were to measure things that be unmeasurable, by things that be measurable, by things that be miserable. This were for heaven to take a pattern from us, not we to take a pattern from heaven, and to imagine the Saints (though in a higher degree) to be of like disposition with us; not we striving to be of like disposition with them. Will the covetous ask, what money there is in heaven? The purchaser, what land there is to be sold in heaven? The voluptuous, what dainties there be in heaven? Or the ambitious, what place he may get in the court of heaven? These be base and brutish thoughts. The module of heaven is within a man's heart: *it is not meat and drink, but righteousness, and peace, and joy in the holy Ghost.* There is nothing that I can think of upon earth, that bears any resemblance of heaven; but Peace: there is no war in heaven: and Music; there is an everlastingness of that in heaven. Holynes, obedience, joy, peace, centred in the praise and glory of Christ; this is the pattern and picture of heaven. This if we have in our *Nunc* of grace, it shall make us blessed in the *For ever* of glory.

3. In respect of Composition: for *Now*, like the eye of a well drawn picture, looks upon all times, upon all occasions. There is no action but challengeth a *Nunc*: no accident but hath the *Nunc*. *Now* such a thing is done: *now* such an event happened. The good tree brings forth fruit *Tempore suo, in her season*; that is the *Nunc* of it. *My hour is not yet come*: Christ himself tarries for his *Nunc*. Presently after, he changed the water into wine; then his *Nunc* came. *Tempus à temperando*; because it distinguisheth things in order. *To everything there is a season.* It is taken both strictly, and more at large: in the one sense, it is *filia unius momenti*: in the other, *Soror totius vitae*. And thus must it be understood here: let us be giving glory to Christ

Now; that is, all our life long. So *Dies mortalitatis* it opposed to *Dies aeternitatis*, Now, in this life; that *For ever*, in the life to come. Now therefore, is in effect, *Always*: we have no time, which cannot be called *Nunc*. When we are young, that is our *Nunc*: when we are old; that is also our *Nunc*: the age betwixt these, is our *Nunc* too. *David* took in all times and seasons to the praise of his Maker. In the morning; *I will sing of thy mercy in the morning*: yea he prevented the morning; waiting for the Lord, *more than they that watch for the morning*. In the night: *at midnight I will rise to give thanks unto thee*. All the day; *My tongue shall talk of thy righteousness all the day long*. *Seven times a day do I praise thee*; very frequently. *I will bless the Lord at all times, his praise shall continually be in my mouth*. *Omni tempore*, no hour excluded: *Semper laus ejus in ore meo*, no occasion excepted. *I will sing praise unto thy Name forever*, This is the end of our redemption, to *serve him all the days of our life*: If all our days, then our days of sadness too: *daily shall he be praised*. It is usual, when God crowneth the year with his goodness, and drops fatness upon the pastures, *for the little hills to rejoice on every side*: therefore is great joy compared to *the joy of harvest*. But when God restrains these heavenly influences, then the little hills droope on every side: no fatness, no more rejoicing then. There be too many, that never think of God till dinner time; that they are put in mind of it by the Chaplains saying grace: and it is somewhat if they mind him then. These are far from *David's per totum diem*: *From the rising of the Sun to the going down of the same, the Lord's Name is to be praised*. But what if they should want a dinner, and know not where to get it? Not so much food, as would keep life and soul together? How would they praise him then? But for a *Nunc dare*, where would be the *Nunc laudare*? Such irreligious souls know not how to bless the Lord fasting: No devotion with them, but upon a full stomach. Like to those baser instruments, they can yield no music till you have filled their paunches and even then, the sound that comes from them, is harsh to all holy ears. *Divites laudantes* you have store: but show me a *miserum laudantem*. For a *Dominus dedit*, you have a world of *Benedicite's*: but one *Benedicite* for a *Dominus abstulit* is worth them all.

The Lord looks for *Glory*, not only in fair weather, but even in storms and tempests: not only in high fortunes, but even out of the dust he ordaineth praises. The worldling cast upon his sick bed, and hopeless of remedy, asks what he should praise God for? O ungrateful wretch, how innumerable be the blessings he hath received of him; and yet does he ask for what he should praise him? That he hath life, and the use of reason, is a blessing. How justly might God have bereaved his body of a soul, his soul of understanding, his understanding of all possibility of comfort? That he hath space to repent, a tongue and time to call upon God for mercy, is a blessing and far more than God owes him. There be natural medicines for his body: that is a blessing: there is spiritual physic for his soul; a rich blessing. Besides all the former blessings, these he hath in present. As Christ once said to the Jews, *For which of my good works do you stone me?* So now, for which of my good blessings do you despise me? If he should give us no more, yet reason would make us thankful for what we have received. But to see him give, that does not for the present receive: one that will plead Christ's cause without a fee: one that can say with *Job*, *Though he kill me, I will trust in him*: or with those three Saints, *Though the fire consume us, we will serve him*: whatsoever good I want, whatsoever evil I suffer, I will ever give *Glory* to the Lord: here is the heart and voice of a Saint. Thus

every condition, rich or poor: every state, whether of health or sickness: every place, at home or abroad: every time, prosperous or adverse: every temper, of joy or sorrow: every occasion, of peace or war: every access, of friend or foe: every event, of life or death, is our *Nunc* to celebrate the *glory* of Christ. This circumstance further affords us three Instructions.

1. *Glorify* him for the present; that is thy *Nunc*. Delay is not only *Periculum*, but *Peccatum*. As we have opportunity, let us do good to all men, Perhaps that is not a man's will, which is his Testament: he would keep that by his will, which he is fain to give away by his testament. We read of one man that did *Cunctando restituere rem*: it was but *unus homo*, very rare: Thousands for that one, do *Cunctando perdere rem*, and that a *Rem* so precious, that the whole world is not worth it. He that makes hast to be rich, shall not be innocent: but he that makes hast to be innocent shall be rich: in the favor and blessings of God. When I read that Christianity is compared to a race, how can I but wonder at them that sit still? He that hath a long journey to go, and but a short time allowed him; cannot well stay to take every acquaintance that he meets, by the hand. *He that believeth, will not make hast*: not hast to mend the pace of God's purposes: but he that believeth, will make hast to set forth God's praised. We are discontented if God defers the grant of our prayers: and will he be pleased when we put off the publication of his praises? Shall we say, we will bless God tomorrow, for what he gives us today, and think that time enough? Things are acceptable, when they be seasonable. Is this all thy succors to the poor beggar, *came again tomorrow*? Alas, his body may die for want of meat, and thy soul may die for want of mercy, before the morrow. *Miserum in miseris mora*. Christ condemns the Judge that was long ere he did Justice, though he did it.

If God's favors were only mere futurities, natural men would cry; we will thank him for them when we have them: As they tarry for his blessings, so he should tarry for their praises. But that the mouth of all wickedness might be stopped, they are enriched with his present benefits, to incite their present thankfulness. *Vbique decurrit beneficium, vbique recurrat vox laudum*: Let the same place that is witness of his mercies, be also witness of our thankfulness. *My soul doth magnify the Lord*: it is *Magnificat*, in the present: not *Magnificabit*, in the future. *Minus ex crastino pendet, qui hodierno manum injicit*. Be sure to do that good today, which thou art not sure to do tomorrow. They that received the word, were *the same day* added to the Church: the same day. *Zacchaeus made hast to receive Christ*: the same hour. *Lord, now lettest thou thy servant depart in peace*: the same moment, that was *Simeons Nunc*. This same day let us join ourselves with the Church in the praises of Christ: This same hour let us receive him joyfully into our hearts: this same moment, in our very *Nunc*, let us depart from sin, and fall to repentance. Let us be sudden in our turning to Christ, for he will be sudden in his coming upon us. *The day of the Lord cometh as a thief in the night*. O how should this menate thunder-strike the secure sinner; that the dreadful Judge shall surprise him suddenly? Let the swearer tremble; for whiles he is rapping out a volley of oaths, God's hand may stop his blasphemous mouth, with those wicked speeches in it: he may die blaspheming: God may smite him suddenly. The intoxicated body may spew out a drunken soul, into the bosom of the Prince of darkness, when he disgorgeth his surfeited stomach: as the Poet describes one bleeding to death; *Purpuream vomit ill animam*, he sends forth his purple soul: The Lord may smite him suddenly. The vain-glorious boaster, so ambitious of titles, that like *Herod*, he hath

not the modesty to refuse *vox Dei*, when it is put upon him; may immediately be smitten by an Angel; and feel both his honor and life worm-eaten: The Lord may smite him suddenly. The sacrilegious with-holders of God's dues, and defrauders of their Pastors, to the horror of many in this City, may speed like *Ananias* and his wife: The Lord may smite them suddenly. The covetous Worldling, while both his hands are raking in Mammon, may fall into the hands of fatal destruction: the Lord may take him away suddenly. All impenitent sinners may share in this one phrase of wretchedness; God may smite them suddenly. He will make his Name *glorious*: If thou refuse to honor him with a graicous life, he will honor himself upon thee by a fearful death. We have heard of some dying with curses in their mouths, instead of prayers: What was the reason, but that they were more used to cursing, than to praying? Bee careful therefore of thy *Nunc*: *Glorify* God while thou hast time: For as it is usual with him, *Tarditatem supplicis gravitate pensare*: so not rare, *Tarditatem paenitendi impaenitentia punire*. Our nature is dull to goodness: but wherefore serve the spurs of diligence? *Naturam nobis formare non possumus, possumus diligentiam*. As *Paul* being sent into the Church to preach Christ, so we being sent into the world to praise Christ, had need of an *Ananias* to excite us: *Why tarriest thou?* Let us never *Confer with flesh and blood* about the conveniency, when we are called to celebrate God's *Glory*.

2. Being entered into this holy course, let us follow it. The ecclipticke line of his praise must run quite through the Zodiac of our life: our whole *Nunc* must be spent in his holy Service: our *Nunc* in the full latitude of it. So long as we have any blessings on Earth, Let the Earth ring with the praises of the Founder. Shall we think any *Nunc* sufficient? We have not done it before, we never mind it hereafter: only *Nunc, now* for a gird we will be hot upon the business. Must all our thankfulness be dispatched in a moment? That which is but for a moment, is indeed of no moment. But *blessed is he that doth righteousness at all times. Every day will I bless him, and praise thy Name forever and ever*. The day will have an evening: If his praise should last no longer, the night would bring in silence: nay but *For ever and ever*: the glorious day of eternity hath no night. *While I live will I praise the Lord: I will sing praises unto my God, while I have any being*: Not only while I live, for this life will have an end: but while I have any being; that can never have an end. To continue in giving *Glory* to Christ, is no less requisite than to begin: though the beginning be more than half, yet the end is more than all. The God of all perfection looks, that our *ultimum vitae*, should be his *optimum gloriae*. The Philosopher being asked in his old age, why he did not give over his practice, and take his ease, answered; when a man is to run a race of forty furlongs, would you have him sit down at the nine and thirtieth, and so lose the prize? We do not keep a good fire all day, and let it go out in the evening when it is coldest: but then rather lay on more fuel, that we may go warm to bed. He that slakes the heat of his zeal in his age, will go cold to bed, and in a worse case to his Grave. Wary travellers ride fare and softly when they come near their journeys end: but if we lagged so in the way of godliness, we shall never come to the expected end of our journey. The eternal God, though he passed over infinite millions of Generations, before he came to a Creation of the world; yet when he began, did never intermit his work, but continued it day today, till he had perfected the whole: and then he rested, deposing it in the hands of a Sabbath. It should not be long before we enter into the Vineyard; (no hour

prescribes unto God, yet God prescribes an hour to us, and that the first hour of our day) the sooner the better: but being once entered, we must intermit no labor, never give over workeing till our Sabbath comes, that Eternal rest in Heaven.

In the institution and bringing on of his Church, God proceeded by degrees: First, he began with the law of nature, a rule engrafted in our minds: But the characters of that being almost worn out by the custom of sin, he wrote his Law in Tables; legible to their eyes, and durable to time, uncapable of alteration: But because this law could not save them, he promised a *Messias*: and yet perceiving that men would not sufficiently rely upon his promise, he gave them types, and ceremonies, and sacrifices, prefiguring their expected *Messias*. This was not yet enough, therefore when *the fullness of time was come, he sent his Son*: which was so much the more perfect than all the rest, as the substance is more than the shadow: still the most perfect came at the last. So what degrees of goodness soever we have past through, God looks (after his own example) that our best shall come at last. *Cleave unto him, that thou mayest be increased at thy last end. Decrementum vitae, must have incrementum justitiae.* Other men set forth the good wine at first, but thou hast kept the best wine till the last. Hypocrites, *Ex fervidis tepidi, ex tepidis frigidi fiunt*: Their wine turneth into vinegar: for at first, it was mingled with water; and no more wine in it, than would give it a color. But the right Christian vents his best wine at last; the stars of his graces shine brightest in the evening of his life. *Samson* slew abundance of Philistines in his life time, but more at his death. Daily are the faithful killing up the Philistines, mortifying their sins all their life: but on their death-bed they kill them all; far more dying, than they did living. Let us frame the desires of our hearts, all our speeches and actions, to give *Glory* to Christ, so long as our *Nunc* lasts, till our mortal days be ended. And when we have no more *Nunc* left to do it in here, we shall be blessed to do it in that *Aeternum* hereafter.

3. That we may the better perform it, *durante Nunc*, God hath wrapped up His *glory* in every Creature: Not as fire in flint, which appears not without some violence: but as light in the Sun, which is not only visible it self, but making all other objects visible. So easily may we see his *glory* in every creature, that we cannot see the Creature but through his *glory*, as we can see nothing but by the light. He hath so folded up his *glory* in them, that we must annihilate them before we can destroy his *glory*: Nay when the Creatures shall be dissolved, yet his *glory* will remain clear and entire. Heaven and Earth shall pass away, but his *glory* shall never pass away. As the Artificer wrought his own name so cunningly in the shield of *Minerva*, that it could not be picked out, unless there were a dissolution of the whole frame. More inviolably is the Name of God wrought in all things, in our bodies, in our souls: and those bodies and souls must be reduced to nothing, before his Name can suffer diminution. Nay, when those bodies are turned to dust, and those souls sent to their own place, His most honorable Name will still stick upon them: Either the Name of Savior in their salvation, or the Name Judge in their just confusion. It is an observation in Philosophy, that if the motion of the Heavens should cease, there would be no generation of things upon earth. The flowers which we see here below, are begotten of those flowers of light, the Stars we see above. The Earth the lower Milstone, that lies still: The Sun that higher Milstone, that runs round, and keeps the other in heat: both must concur to the preparing of bread for us. The Earth is as

the wife, the Sun as the Husband; she cold, he of a power to give heat: the wife without the Husband, the Husband without the wife, cannot beget children: by the marriage and uniting of this couple, we have our fruits. The Sun, the Father of them is more noble: but the Earth cannot be left out for procreation. God that made both the Earth, the Sun and Stars, is of more powerful operation than they all: our natural hearts are as the cold and barren Earth: from that Sun of Righteousness comes all the influence of grace: the cause of fructifying is in him; he gives the whole operation of being, or doing good. If we do not return him all the *glory*, the wife is worthy to lose her Husband, the Earth to want her Sun, the Soul to be deprived of her Savior. As when the king removes, the Court follows: and when the Court is gone, the hangings and stately furniture is taken down: So if through our unthankfulness, God removes from our heart, where he once kept his Court, His Grace will not stay behind; and if they be once departed, down go the hangings and ornaments of peace and prosperity: all the noble virtues leave us: it may be our sins, the black guard will tarry with us. Our Apostle begins this Epistle with a Salutation, wherein he wisheth *Grace and Peace* unto us: so *Paul* continually joins them together. As *Grace and Peace* salute together, so *Grace and Peace* bid farewell together. *Grace and Peace* will take no pleasure to stay after *Glory*: and *Glory* will not stay when sin is placed in the chair. At the birth of *Ichabod*, away goes *Glory*. If sin be once borne, cockered, and dandled, and made the darling; our soul, the woeful mother, may weep, cry, and complain; *The glory is departed from Israel*. She shall not only cry in this sorrow, but die in this sorrow: the child to which she gave life, shall be her death: her lying in shall prepare for her laying out: from the bed of her delivery, she is delivered over to the bed of the Grave. Such an unhappy issue is sin, and above all sin the robbing Christ of his Honor, that it destroys the own mother. At the nativity of unthankfulness, the soul is left forlorn of comfort and succor; for grace, and peace, and glory forsake her altogether.

But let the *Glory* of Christ be our delight: let us more rejoice in doing Him honor, than in our own salvation. Let the covetous repair to their riches, like birds to their nests: and the lustful to their brothels, like flesh-flies to the larder: the ambitious to their honors, like butterflies to a poppy: the strong to their holds, as Snails creep into their shells: the learned to their arts, as Bees to their hives: Atheists to their sensual refuges, as Dogs to their kennels: and Politicians to their wits, as Foxes to their holes: the holy soul will know no other Sanctuary but *Jesus Christ*. I met with an apologue, and it is this. A Stationer hung up in a mart, the pictures or small printed counterfeits of men famous in their kinds: among which, he had also the picture of Christ. Divers men bought according to their several fancies. The Soldier buys his *Caesar*, the Lawyer his *Justinian*, the Physician his *Galen*, the Philosopher his *Aristotle*, the Poet his *Virgil*, the Orator his *Cicero*, and the Divine his *Augustine*: every man after the addiction of his own heart. The picture of Christ hung by still, of less price than the rest. A poor Chapman, that had no more money than would purchase that, bought it saying; *Quando quisque Deum abstulit suum, da mihi, bone vir, meum Christum*. I speak not for his Picture painted to the eyes, but for his lively Image to be placed in our hearts. The affianced Virgin hath the picture of her Beloved, drawn a in little tablet, which she wears in her bosom, next to her heart. There let us have the Image of Christ; not limed in our chambers, but fixed in the inner chamber of our hearts. She makes much of every token sent her from her Beloved, and

rejoiceth in the sight of them; and memory of him, upon all occasions: every blessing is a token of Christ's love to us: in the fruition of any of them, let us remember Him whom our soul loveth, and set forth his *Glory*.

Lastly, *Quóúsque*, how long must this reddition of *glory* last? *For ever*. So far is eternity beyond the capacity of man in his militant estate, that we want language to express it, and a name how to call it. Various are the interpretations of this 〈 in non-Latin alphabet 〉 . *Junius* renders it, *Ad tempus sempiternum*: there is indeed a *Sempiternum* above, but no *Tempus*: time is swallowed up in everlastingness. Some say, *In secula*: and to make it more complete, others add to it, and make it up *In secula seculorum*. Indeed they had no reason to pinch it of measure, when as it is *For ever*. Divers phrases do abbreviate it, none can make it too long. *Seculum* some derive à *sequendo*; as if it signified only *Series temporum*. Others more probably, à *secando*, because it cuts off: as *Secula*, (which comes from the same root) signifies a Sythe or Sickle, to cut down the grass and grain of the earth. It is generally taken for an age: but of what dimension, there is difference of opinions. But whether we take it for thirty, or for an hundred, or for a thousand years; still it is but a time, and what is time to eternity? *Jerome* and *Montanus* read, *In diem aeternitatis*; which is both *strictiùs ad literam vel sonum*, and *pleniùs ad sensum*. Eternity is without time, and day excludes night: there is no night in heaven, but altogether day: no time is there, but altogether eternity. Nor is it only, *In diem aeternam*; but *In diem aeternitatis*, for the fuller exposition of it. I know that, *For ever*, is divers ways taken in the Scripture.

1. For the life of man: *Samuel* a Priest to the Lord *forever*: yet this Ministry was but during his life: death determined his Priesthood.
2. For the year of *Jubilee*: The servant whose ear was bored, *Shall serve his master forever*: yet at the year of *Jubilee* he was to return to his own family, and to be free.
3. To the first coming of Christ. *My Covenant shall be in your flesh, a Covenant forever. You shall keep the Feast of the Passover by an Ordinance forever*. The garments of *Aaron* are said to be a *Statute to him forever*. Circumcision, the Passover, *Aaron's* Priesthood, the Sacrifices and Ceremonies, were all said to be a Law and an Ordinance *forever*: yet we know that Christ did put an end to them all. For Circumcision, and the Passover, the Sacrifices, and Ordinances; they are all taken away by Christ. They could not last *forever*; for they were at first *moritura*, and now they are *mortifera*.
4. To the second coming of Christ; that is the end of the world. *Thou art a Priest forever*: And *He shall reign over the house of Jacob forever*. Yet of that Priesthood, and of that kingdom, there shall be an end; when *Christ hath delivered up the Kingdom to God the Father*. His sacerdotal Office shall cease, when there be none left to intercede for; all his members being in heaven. *Jonah* in the deep complained, that the earth with her bars shall cover him forever: yet that could but have reached to the Resurrection: then earth and sea must give up their dead. *For ever*, in all these places, is taken *pro longo temporis intervallo*: but this *forever*, here, is a duration without end. Observe;

1. The difference between the King of heaven, and the Kingdom of heaven: Either of them hath an eternity, but the Kings eternity exceeds. God's *Aeternum* is the duration of an uncreated being: our *aeternum* is but the duration of a created being. God was King, when there was no heaven, for He made heaven: and of necessity the Maker must be before the work. Heaven, and the Angels and Saints who dwell in that Court, had a beginning, though they shall have no end: but God hath neither end nor beginning. The heavens contain us, they cannot contain Him: nay, He contains the heavens. Time was but a little breath of his mouth, and all the wheels of time, but the motion of his finger. Eternity is his Nature: He is perfect eternity it self: and the continuance of the world is but a shadow or abridgement of it; far shorter than Himself. He lays his hands upon both ends of everlastingness, comprehending it within his infinite eternity, and eternal infiniteness.

2. The difference betwixt this *Now*, and *forever*. *Nunc* hath both a beginning, and an end: *forever*, hath a beginning, no end. *Nunc* is spun out by degrees: *forever*, is perfect at once. Of nothing we become children, of children men, of men aged, and in age (if not before) we must die: one *Nunc* brings us into this world, another *Nunc* carries us out. In the Orbe of this *forever*, there is no increase and decrease, no infancy and age, no growth and death: all are perfect at once, all shall continue perfect *forever*. As for death, he may here ramble abroad, and deal about his bloody and fatal blows; and heaven is quite out of his reach. In that upper world, death hath nothing to do; his power, his credit is lost there: above they laugh at his fury. Our *Nunc* here hath many alterations: it is subject to changes and chances. Stay but a *Nunc*, and the greatest man of the East is become a Beggar: but another *Nunc*, and the healthiest man droupes: this minute he was well, and he is ill this minute. He feels a sudden change and alteration to worse, and cannot tell the cause, nor call it by any name. This variable, and therefore miserable condition of man, was not imprinted by God: for as Himself is immortal, so He did put a beam, a coal of immortality into us. This by our obedience we might have blown into a flame, but by our sin we blew it out. We beggared ourselves, by hearkening after false riches: we infatuated ourselves, by listening after false knowledge. So that now we do not only die, but die upon the rack, die by the torment of sickness: And because we fear sickness and death, we are even sick before sickness comes, and die before death comes. For the very jealousy; and pre-apprehension of sickness and death, is an antedating of sickness and death. We make ourselves sick, before we are so; and are ready to die, ere death comes at us. We are not sure we are ill; but by feeling of our pulse, one hand asks the other how we do: and our eye asks our own urine, how it is with us. We die, and cannot enjoy death, because we die in the torment of sickness: we are tormented with sickness, and cannot stay till the torment comes: but make ourselves sick with presages, and even die of suspicion. These mutations and miseries are involved in our *Nunc*: none such belongs to *forever*. In heaven there is no sin, therefore no sickness: no sickness, therefore no death: but for those three incidents of our *Nunc*, three beatitudes in *forever*: For Sin, Grace: for Sickness, Glory: and for Death, Life and Immortality.

3. The difference between the Saints militant, and those triumphant: between us in our *Nunc*, and them in their *forever*. We have the battle to fight: they have fought it, and are Conquerors. We are troubled with temptations, they tread the Tempter under their feet. We

have the bitter cup of affliction to drink, they are past it, and filled with comfort. We have our degrees to take in the rough School of the Cross: they are perfect and complete Doctors. We have but the Grace, they have the Glory of Saints. We have an apprenticeship to serve, under our good Master Christ: They are free men of the new *Jerusalem*. We are heirs of the same Kingdom, but yet in our minority: they are possessed of the Inheritance. We live below in the veil of miseries: They above, in the Mount of blessedness. We have the earnest of Heaven, they are stated in the whole bargain. We are upon the way, they at their journeys end. Our race is to run, they have got the Prize. We are Pilgrimmes in this world, they are at home in their own Countrie. We seek *For a Citty which hath a foundation*, they have found it. We are in black, our mourning garments: they *In white*, the habit of rejoicing. And which is worst, we are haunted with sins; those pernicious Heathens cannot be quite expelled out of our Canaan. Too often do they draw us into the offense of our Maker: for which our hearts smite us with remorse, and we go heavily all the day long: They above, are rid of all these solicitations; and think this the happiest of all their deliverances, that they are safely delivered from their sins. We sin against the Lord for trifles, they would not offend Him for a thousand Heavens This is the sorest inconvenience of our *Nunc*: not so much that it is a vale of miseries, as a vault of sins. The good soul had rather suffer the evil that displeaseth her sense, than do the evil that displeaseth her Maker. Here we have continual work for repentance: O how much of our time is spent in undoing that by sorrow, which we have done up amiss by sin? In our house sin continually makes dust, and repentance must be the Beesome to sweep it. In Heaven there is nothing but purity and perfection. Here we give Christ some *Glory*, but it is with the intermission of sleep, and interruption of sin: and too often we dishonor Him, which costs us many bitter tears. In that Orbe of Eternity, His praises are perpetually sung, and there is no stay of his *Glory*.

4. There is yet a Communion betwixt this *Now*, and *For ever*: the Saints that are gone before us, are not perfect without us. There is an association of both, them above, and us below; a communion of Saints. For the militant and triumphant Church make but one Parish: Though this world be scarce the Belfry in respect of that upper Choir. When Christ was upon the Earth, he was not out of his Diocese; nor out of his Temple, when he was in our flesh. They sing not the praises of Christ alone; we answer them. As when the Angels began; *Glory to God on high*; the shepherds followed, *glorifying and praising God for all the things that they had heard and seen*. The militant Church, in this joins with the Church triumphant: *Therefore with Angels, and Archangels, and with all the company of Heaven, we laud and magnify thy glorious Name: Evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts: Heaven and Earth are full of thy glory: Glory be to thee, O Lord most High*. The goodly fellowship of the Prophets *praise thee*: The glorious company of the Apostles *praise thee*: The noble army of Martyrs *praise thee*: And not only so, but *The Holy Church throughout all the World doth acknowledge thee*. We have our part, and this himne must not be sung without us. The *Epithalamium* of that happy marriage of Christ to our nature, was begun by Angels: yet there were men on Earth that did second them: The song was not let fall, but as it came from Heaven to the Earth, so was it sent up again from the Earth to Heaven. The exaltation of our Nature in the Son of God, was entertained with Angelical anthems. His Session at the right hand of his Father, is lauded by

the whole quire of Heaven: yea and it is rebounded, resounded by the Saints below. They from the battlements of Glory, we from the Earth, the pavement of this Temple answers them: *Blessed be the Name of the Lord, from this time forth and for evermore.* This song shall never cease: *Nunc* and *Aeternum*, shall both incessantly give him *Glory*. *They cease not day and night, saying, Holy, Holy, Holy, Lord God Almighty:* No interruption of that music; but still *Glory be to the Father, to the Son, and to the holy Ghost.* How for a *Nunc* only? Once, and no more? At this hour, and so have done? No, but *As it was in the beginning, is now, and ever shall be world without end: Gloria in altissimis,* is the song of my soul *in the house of my pilgrimage:* I sing it *Per modum voti, yea per modum devoti;* my heart is devoted to his praise, and my tongue shall speak of his righteousness. We have no Angels to sing this *Gloria in excelsis,* and it is music for an Angel: But they are well pleased to take us into the Consort, to make up the fuller Harmony. Yet let us take heed that we do not mar the music: If our breasts be hoarse; and stuffed with the crudities of unrepented sins, our voices will yield but a harsh sound: and God's praises would be sung with a clear breast. As we desire to sing with the Saints in Heaven, let us live like those Saints upon Earth. When we have cleansed our hearts from all unrighteousness, and made them Temples of the Holy Ghost; then do we rise above ourselves, and approach somewhat near to those blessed Spirits. Then are we in state with Saints and Angels, to magnify the glorious Name of Christ. There is joy among those Angels in Heaven, to hear their songs kept alive upon Earth. When the Son of God came down from Heaven to Earth, and when he went up from Earth to Heaven, still He was entertained with songs of praise. Let us praise Him both for the one, and the other, here; till we come to sing it in that glorious Choir above: No more of wish then, but of fruition, and so of gratulation *For ever.*

5. This is one sympathy of the Church, triumphant and militant: we all agree in this one harmony, of giving *Glory* to Christ. *To Him be Glory* in our *Nunc:* and *To Him be Glory* in their *For ever.* Howsoever there may be distance in place; they on high, we below: and difference in Grace; theirs perfect, ours inchoate: and difference in Glory; they have it *in Re,* we but *in Spe;* and difference in the effects of Faith: We believe what we shall have, they have what they believed: yet in this there is concord and consent; and without much difference, Christ hath his *Glory* both here, and there. Though there be a local and ceremonial difference between us, in place and honor: We Soldiers in His warfare, they at peace in His Palace, like Princes in his Court: Yet still there is a Communion of Saints, and we are all members of the same Head. Though we be like the feet of the Body, nearest to the Earth, yet we are parts of the same Body; and all of us have but one Head, *Jesus Christ.* So inseparably are they in Heaven, united to us on Earth; that the Church upon Earth is called the very Kingdom of Heaven. *There was war in Heaven.* Is not that the place of peace? Was not the Dragon long since cast out of Heaven? Can he get in thither, to work their disturbance? What, any war in Heaven? No certainly, there is all welfare, no warfare. But this Heaven is the Church militant; and it is honored with the name of Heaven for seven resemblances. First, It shines bright as Heaven. *Fulget Ecclesia Doctoribus, ut coelum syderibus.* Secondly, In Heaven, one Star differs from another Star in Glory: so here be different measures and degrees of Grace. Thirdly, Heaven is incessant in motion, so the Church continually mooves toward God. Fourthly, Heaven gives influence to all lower things. So all good to the World is conveyed through the Church.

Fifthly, Heaven hath none but pure inhabitants; and all the Churches Children are Heavenly: Their *Treasure is in Heaven*, Matth. 6.26. Their desires *in Heaven*. Coloss. 3.2. Their *conversation in Heaven*. Philip. 3.20. The Lord of Heaven *dwells in them*. Ephes. 3.17. And wheresoever He is, His very presence makes a Heaven. Sixthly, Heaven covers all sublunary things: So the Church hath the Moon under her feet, she treads upon the World. *Revelation*. 12.1. She is (as it were) shod with the Moon, and crowned with the Stars. Seventhly, as Satan is cast out of Heaven, so also thrown out of the Church: *His place was no more found in Heaven*. *Revelation*. 12.8. But you will say he rangeth in the World, how then hath he no place? He hath none *ad nocendum*: If he cannot hurt, he hath no place? He may still have power to tempt, not to hurt: Even the Devil himself shall work to our good. *The Prince of this World hath nothing in me: Nec quicquam in me nec quicquam meis*. Thus the Name of Heaven is communicated to us upon Earth: so certain are we in our *Nunc*, to be co-stated in their *For ever*.

Sixthly, This *For ever*, is the perfection of the Glory of Heaven. It were a Glory scarce worth glorying in, if it did not last *For ever*. This consummates the joy, that it cannot be lost: It would droupe and languish at the very height, if the head of it were not borne up with this *For ever*. This is the Crown of the Crown of Life; that the kings there shall wear their Crowns *For ever*. The very hope of this, is the best inheritance of the greatest Prince upon God's Earth: After a kingdom which he must leave, to enjoy a Kingdom which shall never leave him: To change a crown of gold, for a Crown of Glory: To change the glory of a Crown which must vanish, for the Crown of Glory which can never be taken from him. *Alexander* gave away all, and left himself nothing but hope: but it was not this hope: He wept when he heard of another World: He had wasted some time in winning this: and now to hear of another, when he had not gotten all this; it melted his great heart into tears. He thought one World indeed too little for him: *Vnus Pellaeo Iuveni non sufficit Orbis*: This he made account to have wholly his; yet still he wanted a part. But now there was another World, wherein he had no part at all: this made him weep; but he wept as one *That had no hope*. 1 *Thes*. 4.13. No earthly greatness can secure us from treachery and violence: Two of the Kings Chamberlaines conspire against *Ahasuerus*. He that ruled over millions of Men, through a hundredth twenty and seven Provinces, cannot assure himself from the hand of a villain. He that had the power of other Men's lives, is in danger of his own. O blessed they that are possessed of a Crown incorruptible, unfadeable; of a Kingdom in Heaven. No force, no Treason can reach thither: there can be no peril of either violence, or forfeiture. What a-do there is in the World for Annuities, for Leases of life, of three lives, for Free-holds and Perpetuities? So undeterminable is the love of this World which determines every minute. We are very earnest and industrious about the continuance of our *Nunc*: O that we were half so careful about the assurance of our *For ever*. *Soul, thou hast much goods laid up for many years, eat, drink, and be merry*: He was but a fool. But when we have Peace, Happiness, and Glory, (which are the true goods indeed) laid up for us, not for many years, nor for many ages, but *For ever*, we may then be merry indeed. The best joys of our souls here, though they be the beams of God's favor, are often clouded. In our fairest day, it often rains before night; and our jollity concludes in tears. If we escape outward crosses, yet we cannot avoid sins, and they do (and nothing but they should) set us a weeping. There is neither Clouds nor Rain in that Eternal

day above: They have nothing to weep for, therefore no place for tears. The Lord sometimes smiles upon us, and then we say in our prosperity: *We shall never be moved, thou hast made our hill so strong.* Psalm. 30.6. But *abscondisti faciem*; and then we hang down the head, like Bul-rushes in a shower. In Heaven the Face of God is never hidden; The Saints and Angels behold it continually. Matth. 18.10. This *In aeternum* crown all their crowns, rejoiceth their joys, and even glorifies their glories, by confirming them in blessedness: the assurance that they shall be crowned *For ever*, blessed *For ever*, joyous and glorious *For ever and ever*.

For application of all; we must do what we can, to make the *glory* of Christ last *For ever*: Not only *In aeterno suo*, for that shall be done without us: but *In aeterno nostro*, which is to be done by us, So let us honor him while we live, that our very memory may occasion his honor when we are dead. *This shall be written for the generation to come, and the people yet unborne shall praise the Lord.* O happy men that do such good works, for which the future ages shall praise him. Nature is pregnant in this office: *The outgoings of the morning and evening praise thee*: to teach us, neither to lie down, nor rise up, without remembering of our Maker. *Day unto day, and night unto night*, doth publish it: their *Language* is heard everywhere: How much more should we be diligent in the celebration of his praises? *One generation shall praise thy works to another.* The faith of *Abraham*, in not sparing his only son, *glorifies* God even to this day. The patience of *Job*, proclaims to all the world his honor. The gracious lives of the Saints departed, do still magnify him: in every place we hear of them, and are moved to *glorify* God for them: As if his Name had been less famous, if these men had not been, or not been so holy. Not that they could add renown to God, but God renounced himself by them. For if his Justice gets honor by a *Pharaoh*, much more doth his mercy by a *Moses*. We cannot look upon an Hospital or almshouse, but we are occasioned to *glorify* God, for giving men the grace to do such good works. *Their works follow them*; yea, and (in another sense) tarry behind them too: The reward goes with them, that their souls may be saved: but the work it self stays behind, that God may be *glorified*. For this cause we remember in our thanks to God, the *Wickams*, and the *Suttons*, and the benefactors of former ages: blessing him that raised them up, and reflecting all to his honor. Do good therefore, ye rich men, with your goods: and think it not enough to *glorify* God with your professions whiles you live; but that God through your occasions may be *glorified* when you are dead. These are better monuments than your alabaster or marble sepulchers; better than all the elegies of poets, and Inscriptions upon your tombs: your lasting good deeds, which be the visible trophies of your goodness: That is your *Aeternum* in this world and by this you shall give glory to Christ *forever*. This is that praise of God, which shows that he was *the God of your praise*. Build refectories for his members, and Temples to his service: you shall die, but *Non norant haec monumenta mori*. If Israel builds houses to his praise, he will dwell in them, and so is said to *inhabit the praises of Israel*. In our several stations. Let us endeavor all ways to *glorify* him, and in heaven he will glorify us *forever*.

Amen. This is the conclusion of all. Concerning which, some things are observable in the word it self, and some in the sense of the word.

1. It is a word *Omnium Linguarum*, of all Languages. Originally it is Hebrew; the Greeks took it up, the Latins followed them, all other nations entertain it, and it shall never be laid down.

There be many Hebrew words, which we retain in their proper dialect, without translation of them: as *Halleluiah*, *Immanuel*, *Hosanna*, *Maranatha*, *Racha*, *Manna*, *Mammona*, *Abba*, *Cherubim*, *Seraphim*: but the most frequent and familiar of them all is *Amen*. It is kept in the original, and not translated; first to preserve the honor of the Hebrew tongue. As that was the first language of the world, and thought to be still the language of heaven; so it shall have honor in the midst between both these: for all nations shall *speake the language of Canaan*: In time the consent of all nations shall come in, to testify the truth of the Gospel. And howsoever it be now *a stumbling block to the Jews*, and an *offense to the Gentiles*; yet the day will come, when both Jews and Gentiles shall receive it, and to the word of Christ, they shall say *Amen*. Next, it is a pledge to the Gentiles, that there shall be a re-engrafting of the Jews: Christians call God; *Abba*, *Father*, in the tongue of the Jews; implying that the Jews shall become Christians. As we received our first faith from them, so they shall receive their last faith from us. It is not then unlawful to use Greek or Latin words in our Sermons, when as we are allowed to use Hebrew words in our prayers. But as we refuse no meat that conduceth to the nourishment of our bodies, so all words are good that tend to the edification of our souls.

2. It is a word *omnium Idiomatum*; signifying a Noun, a verb, an adverb. First, It is taken for a Noun; real and substantial truth: *These things saith Amen, the faithful witness. All the promises of God are Yea and Amen*. So every Evangelist shuts up his Gospel; *Amen*. So *Paul*, *Peter*, and *John* conclude their Epistles *Amen*. So the holy Ghost seals us the Scripture: the last word of the Bible is *Amen*. To show that whatsoever therein is contained, is perfect and absolute truth. Secondly, It is taken for an Adverb: so frequently, it is used by Christ; *Amen, Amen, dico vobis; verily, verily I say unto you*. It is sometimes used in the Old Testament: *The woman shall say, Amen, Amen*. In diverse places of the Psalms: by which some would distinguish them into five books, in imitation of *Moses* his *Pentateuch*; every book containing thirty Psalms, and the number distinguished by *Amens*. It is thus taken, an asseveration, some call it *Iuramentum*. But that Christ, when he said *Amen, Amen*, did so often swear or take an oath were hard to affirm. Thirdly, It is taken for a verb: wherein we wish something to be. Deut. 27.15. Neh. 5.13. Psal. 89.52. Thus it is a note of confirmation, *tam asserendo, quàm optando*. It is every way a Seal to the truth of that which is delivered: *The promises of God are Amen in Christ; In ipso sunt Ipsum*. And to the truth of our receiving and believing it; so we shut up our Creed with *Amen*.

3. It is a word *Omnium locorum*; placed in the beginning, in the midst, in the end. In the beginning to express the Truth of that which follows: In the end to witness the Truth of what went before: In the midst, it is *Ipsa veritas*. Christ commonly used it in the beginning of his speech: so he begun his Sermon to *Nicodemus*. And *Paul* so begins his Epistle to the *Galatians*. So the Spirit begun his letter to the *Laodiceans*. In the midst it hath a place also. Romans 9.5. Like a *Selah* in the midst of a Psalm. And in the Lord's prayer, though it be but once mentioned or uttered, and that in the end; yet it is implied in the midst, and belongs to every petition: as well to *Fiat voluntas tua*, as to *Dimitte debita nostra*: to *Adveniat regnum tuum*, as to *Da panem nostrum*. To them all generally we say, and to everyone particularly we intend *Amen*. In the end, it is never to be omitted: whether we pray alone, or with the congregation, we must conclude with *Amen*. Every where then it challengeth a room: Especially *S^t. John*, repeating the words of our Savior, ever doubles it; *Amen, Amen*. Some would strangely allude

it to the age of *John*: that as in the Greek elements of the word *Amen*, the numerical letters amount to ninety nine: so they say, S^t. *John* lived ninety nine years. As those that collect, because the *Beasts* name, and *Solomon's* yearly *talents* of gold, were both of a number, each of them six hundredth sixtie and six: that therefore Antichrist at that time must be as rich, as ever was *Solomon*: they do but invent fantastical dreams, and groundless curiosities. *Amen* is a word of honor, the voice of faith, and faith presupposeth understanding; not to be used upon every trivial circumstance, with unadvised lips: for through a custom or habit of speaking it, they blunder out *Amen* at a ventures, and not seldom seal a curse to themselves. It cannot be used with too much reverence.

It was a complaint of the Jewish Teachers; we may too justly transfer it upon ourselves: that the *Amen* of God's Clients in the Church is very defective: there is a fault in it, that would be amended. One *Amen* they called *Pupillum*: when a man says *Amen* to he knows not what: he understands not the prayer. Another they called *Subreptitium*; when one says *Amen* before the time comes: he is loath to tarry till the prayers be done. The last they called *Sectile*: when a man cuts off his devotion, and divides it into two parts. He sleeps out the first part, and his mind is wandering in the last part; only he awakes in the midst, inopportunately says *Amen* to that. But a perfunctory and careless *Amen*, to thy private, or the public prayers, will procure thee none of the required blessings: it will bring but sorry comfort to thy conscience. Saint *Jerome* saith, That in the Primitive Church, the people's *Amen*, at the end of public prayer, was like thunder; above the shout of an army in a triumph: that it would almost astonish a man to hear, *Populum reboantem Amen*. With so submisse a voice do we answer the Minister in our suffrages, as if we were afraid that men should hear us: we do but whisper, whereas they did thunder: Out of the abundance of the heart, the mouth speaketh: our praising God with so low a voice, argues a poverty of devotion in our hearts. If we knew what a seal our hearty *Amen* were to all our petitions, we would sooner rend the clouds, than whisper to our pewes so necessary a *Fiat*.

Nor must this only conclude our supplications, but even our gratulations: as well our thanks for what we have received, as our suits for what we would receive. God will not accept of an *Hosanna*, without an *Hallelujah*: *Amen* must seal up both. Be this then the conclusion of our prayers, wherewith God concludes his Scriptures. The first word is *In principio*: the last word *Amen*. A stately beginning, and a powerful ending. What is more stately than Antiquity? *Id verum, quod primum*. The Doctrine of *Moses* and the Prophets concerning the true Worship of God, was first: Idolatry and Baalism came in afterwards. The Doctrine of Christ and his Apostles, touching Justification by faith, was first: the Popish Doctrine of Merits and Satisfactions came in afterwards. What more powerful than the Truth? At last it will prevail: all will be *Amen*, Truth in the end. So the Scriptures have both *Vetera* and *Vera*; which are not joined together in any other writings. In human learning, many things are uncertainly true, and more certainly untrue: only the Word of God is sealed with *Amen*. *Amen* is the end of it; and let us all say *Amen* unto it.

To set some method in my discourse; *Amen* is but one word; and it was hard to divide a word. It is an unwarrantable boldness to tear any word in pieces; much more to rend this word

Amen, which is the seal to all the rest. Who but a mad man would tear the seal of his Evidence? Yet though a word may not be divided, it may be distinguished, and that without injury. One word may have divers significations: and though it have but *Vnicum sonum*, may bear *Multiplicem sensum*. It is like *Manna*, which relished to all, according to the delight of every several palate. Many virtues lay claim to this *Amen*. Desire challengeth *Amen*, and says, It is mine. Faith lays title to *Amen*, and says, It is only mine. Thankfulness would engross *Amen*, as properly belonging to her. We will let them all have it, rather than tear it in pieces, that so none might have it. The root of it is in the heart, and it hath four several Branches in the mouth. First, as it comes from a Desire of the heart, it is *Vox Petentis*, the word of a Petitioner. Secondly, as it comes from a Perswasion of the heart, it is *Vox Credentis*, the word of a Believer. Thirdly, as it comes from the Joy of the heart, it is *Vox Gratulantis*, the word of a Thanksgiver. Fourthly, as it comes from the Resolution of the heart, it is *Vox Perseverantis*, the word of a Continuer. First, a Desire that so may it be. Secondly, a Belief, that so it shall be. Thirdly, a Rejoicing, that it is so. Fourthly, a Resolution, that so it shall continue. Of these in order.

1. *Amen* signifies an earnest Desire of the heart, to obtain some good. *Geminata precatio*: when we have expressed with our mouths, what we desire in our minds, we add *Amen*: So let it be unto me, O Lord. *I come quickly. Amen*. And least that *Amen* should not seem earnest enough, it is seconded by an exegeticall instance; *Even so, come Lord Jesus*. The foregoing prayer is a petition, and *Amen* is a short repetition of it: a brief and abridgement of all that hath been asked. All the requests of an humble Client, are thus summed up in a word; *Amen*. It is a Seal put to the end of a conveyance: Prayer is the conveyance of our hearty desires to Heaven: this is not authentical without a seal. As God hath regard to all the terms of the conveyance, and ponders all our requests; so in the bottom of the Instrument He looks for our seal. If *Amen* be not set to it, it is but a cold conveyance, and will hardly bring us a good assurance. *Duplicatum verbum, ardens desiderium*. So *Isaiah 37.17. Dan. 9.19. Matth. 7.7*. The evils be so hurtful, whereof we beg a removal: the Graces so excellent, whereof we pray for a fruition; that we have good cause to be urgent with God, and to put Him in mind of that we have asked, by the conclusion with which our prayers are sealed, *Amen*. We say *Amen*, O LORD to our supplications, do thou say *Amen* to the concessions of them. This is to seal our seal; to set the seal of his merciful grant, to the seal of our humble suit. *Amen* on earth, is sealed and ratified by the *Amen* in Heaven.

2. *Amen* signifies a persuasion of the heart: not only a desire to have it so, but a belief that it shall be so. And though option and expectation be different acts of the Soul; yet they may be at one instant in the Heart, and therefore expressed in one word by the mouth: The *Amen* of Prayer, which is a *Fiat*: and the *Amen* of Faith, which is a *Fiet*; do not destroy, but rather assist one another. Faith rouseth up Prayer, Prayer cheers up Faith. *Credidi & ideo locutus sum; Psalm 116.10*. Faith opens the lips of Prayer. *I have prayed, that thy Faith might not fail; Luke 22.32*. so Prayer keeps Faith in heart. Believe then, that you may pray heartily: Pray, that you may believe firmly. *Amen* answers to both; as one beam of the Sun yieldeth both light and heat: light to our Faith, heat and fervency to our Prayer. *Whatsoever ye shall ask the Father in my Name, He will give it you: John 16.23*. This is the foundation of our *Amen*. It must rise from a

believing heart, and that must needs be an understanding heart. No man will put his seal to a writing, till he understands the contents. Our Prayer, without the *Amen* of Faith, is an Evidence without a Seal. The *Amen* of our lips, without the intention of what is prayed for in our hearts, is a Seal without an Evidence. The Suffrage of the whole congregation, crying *Amen* to the public Prayers, hath ever been, and is the laudable custom of all Churches. But if the common Prayer be not in a common tongue, how shall the people say *Amen*? When the Priest says Prayers in Latin, it is at his courtesy, whether he will bless or brand the Assembly; and so ignorant Persons may say *Amen* to their own curse. Say his Charity is better, yet the unlearned Papist is never the wiser. It was a ridiculous observation of the *Carnotensian* Canons, that forbore to shut up Prayers with *Amen* in their Churches, because they understood Saint *Paul* to make it belong only to Idiots: whereas their Assembly consisted of none but noble and learned Persons. But *Hugo* saith well of them, that they have now just cause, *Illud resumere per contrarium*; and all to say *Amen*, because there are none but Idiots and unlearned amongst them. *Coeca devotio, rara benedictio*. The Romish Priests may conjure, as well as pray, for ought that the Vulgar know. And their *Amen* to the Orisons, is but like a song of one tune, and the burden of another: or like the ringing of the Saints-bell, after much jangling in the steeple. For though God understands Latin, yet their Latin does not understand God. So we have too many, that huddle up their prayers in a morning, and then think they have served God very well, and are blest for all day. Their minds are busy about one thing, and their tongues talk of another thing: they neither say what they consider, nor consider what they say. So that here is neither hand nor seal, but a mere blank: or a paper scribbled over with nonsense: No man can tell what to make of it. If praying were not an Action of the heart, more than of the lips, you have many Birds that might be taught to say their prayers.

But when *The heart hath indited a good matter, and the tongue hath set it down like the pen of a ready writer; Psalm 45.1*. Then is the seal opportunely put to them both; *Amen*. Some preproperous devotions are delivered, as Sermons are taken, in Brachigraphy: They love to be short with GOD, as if it were enough that he knew their meaning. Others are long and tedious, like the prayers of the Pharisees, full of superfluous repetitions, and idle misplacings. Like Anagrams; for as there is a transposition of letters, so here is a misposition of requests: The beginning is where the end should be, and the end where the beginning: so that in the wrong *Vbi*, there is skewed in *Amen*.

3. *Amen* signifies the joy of the heart, and so it is a gratulation for some good received. Thus most properly, and according to the genuine nature of it, it is taken here. *To GOD be glory forever; Amen*. We do not only desire that so it may be, and believe that so it shall be, but also rejoice that so it is. Saint *Chrysostom* tells us, that the People in the Primitive times, so soon as ever they heard these words uttered, *To whom be Glory forever*, they presently thundered out *Amen*. It is *Vox gratulantium*; as when the Magistrate hath pronounced, GOD save the King; The whole multitude showteth forth *Amen*. Whensoever we hear any man blessing the Name of God, it is a key to open our lips, and a motive to affix our Seal to His Praises with *Amen*. The best way to pledge the Kings health, is by our hearty prayers for him: And it is not the least way of honoring Christ, when others have begun his Holy Praises, to pledge them in

our consents, to answer them in our echo's, of *Amen*. *O that men would praise the LORD for His goodness, and for His wonderful works to the Children of Men.* Psalm. 107.8. and Psalm. 116.13. Though we cannot make a long Oration of His worthy Prayses, nor a narration of His great and glorious acts; yet when we hear the Preacher declare what He hath done for us, and ascribe all honor to His Name, We cannot but know how to say *Amen*. It is a word neither hard to learn, nor troublesome to remember, nor difficult to pronounce; *Amen*. All Plants receive influence from the Sun: only the thankful *Heliotropium* turns it self to the Sun, and would fain follow it. If the beams of Christ's Graces have thoroughly warmed our hearts, we still look towards Him, we rejoice in His Blessings, and close up all our praises of Him with *Amen*. All the Tribe of *Manasseh* went not over *Jordan*, some stayed behind: *Manasseh* is said to signify forgetfulness: though we forget many of GOD'S mercies and benefits, yet let some tarry behind in our memories, and not pass away without our thankfulness. We have dull hearts, if we can taste the sweetness, and digest the fatness of his blessings, without returning Him continual thanks, sealed with *Amen*.

4. It signifies the resolution of the heart; that as the glory of GOD shall continue forever in it self, so we with all our best endeavors will maintain it. And that as His favors towards us are not mutable, so we will be no changelings in setting forth His Prayses. *Amen* is Truth, and Truth is firm: implying that neither Christ's Honor, nor our thankfulness are fadable things: but of a durable subsistence, and such as will last forever. In witness of which perpetuity, we set to our Seal of *Amen*. There is no question of His Glory; all the doubt lies in the perseverance of our Grace. The Apostles *Were continually in the Temple, praising and blessing GOD.* Luke 24.53. If we be not always in the Temple of GOD, made by the hand of Man; yet we are never out of this Temple of Man, made by the Hand of GOD. So long therefore as our Souls are the Priests, and our Bodies the Temples; and these mortal Temples contain those immortal Priests; Let there be offered to Christ the continual sacrifice of thankfulness. Let us draw out *Amen* to the full length, and evermore sing his Prayses. When the old Man had entertained the gods, and they so liked of his Hospitality, that they bade him ask what he would, and it should be granted him: He only begged that his little Tenement might be turned into a Temple, and himself be accepted as the Priest, to offer sacrifice to them. Much like to *David's unum petii, & hoc requiram; even to dwell in the house of GOD forever.* Psalm 27.4. They say, happy are the Stones whereof Temples are made: GOD made the whole World a stately Temple, wherein He will be worshipped: And to do that, is the perfection of the world. The inferior Orbes have their several motions; some are turned this way, and others that way: but the Empyreall, the highest Heaven is never moved: the rest of that cannot be disturbed: Immobility and immortality belongs to that. So the lower Spheres of our Soul, our sensitive affections and passions may be whirled up and down: But let our heart continue firm, and stick fast to the honor of Christ: There let our *Amen* be laid up forever. The *Amen* of Mercy, the Son of GOD, when He undertook the work of our Redemption, never gave it over till he came to his *Consummatum est*. The temptations of Satan, the persecutions of the Jews, the afflictions of his body, the passions of his soul; could not call him down from the Cross, till he could triumph in his *Consummatum est*: then He gave up the Ghost, with *Father, into thy hands I commend my Spirit*. So when we have continued in His Service to the last, speaking and

doing, believing and living to His Glory; then may we with comfortable assurance breath forth our spirits into his bosom; *Lord into thy hands I commend my soul.* This is our *Amen*, and Himself say *Amen* unto it.

To conclude; *Hugo Cardinalis* hath a pretty observation: That *Amen*, under the Law, was answered to the curses, but not to the blessings: But *Amen*, under the Gospel, is answered to the blessings, not to the curses. For the Law, it is plain that there was an *Amen* enjoined to be said to the curses; and that not in general, one *Amen* for all. But in particular, every curse must have the several *Amen*: Which we shall find by perusing these places. *Numbers*, 5.22. The woman shall double her *Amen*. *Deuteronomy*, 27. from Verse 15. to 26. *All the People shall say Amen*. But in the next Chapter, where the blessings follow; there is no *Amen* affixed, nor commanded to be affixed to them. *Deuteronomy*. 28. from Verse 2. to 12. No *Amen* spoken of there. contrarily in the Gospel, to all the blessings there is an *Amen*, but none to the curses. *If any Man love not the Lord JESUS CHRIST, let him be Anathema Maranatha*: 1 *Corinthians*, 16.22. A fearful curse, but no *Amen* to that. But *Grace be with all them that love the Lord JESUS CHRIST in sincerity*: *Ephesians*, 6.24. There is an *Amen* to that. Thus doth Christ's *Amen* seal up mercy to us: Thus let our *Amen* seal up Glory to him forever.

To shut up all with this *Amen*. Now the *GOD of Peace that brought again from the dead our Lord JESUS that great Sheapheard of the sheep, through the blood of the everlasting Covenant: Make you perfect in every good work, to do that which is well pleasing in his sight, Amen.* To *GOD the Father*, that made me after His own blessed Image: To *GOD the Son*, that redeemed me by His own precious Blood, and called me to be a Minister of his Holy Gospel: To *GOD the Holy Ghost*, who hath inspired and enabled me to begin and finish this Exposition: To those three glorious Persons, One only infinite and Eternal *GOD*, be all Praise, all Honor, all Glory, now and forever. *Amen*.

FINIS.

P-TA-2. A divine herbal together with a forest of thorns In five sermons. By Tho. Adams. - Adams, Thomas, fl. 1612-1653.

A DIVINE HERBAL Together with A Forest of THORNS. In FIVE SERMONS.

- 1. The Garden of Graces.
- 2. The praise of Fertility.
- 3. The Contemplation of the Herbs.
- 4. The Forest of Thorns.
- 5. The end of Thorns.

By THO. ADAMS.

ESAY 55. 11.

My word, saith the Lord, shall not return to me void, but shall prosper in the thing whereto I sent it.

AUGUST. de benedict. IACO. & ESAU.

Simul pluit Dominus super segetes, & super spinas: sed segeti pluit ad horreum, spinis ad ignem: & tamen vna est pluvia.

LONDON, Printed by *George Purslow*, for *John Budge*, and are to be sold at his shop, at the great South-door of *Paul's*, and at *Britain's Burse*. 1616.

TO THE RIGHT Honorable, WILLIAM Earl of Pembroke, Lord Chamberlain of his Majesty's household, and one of his Majesty's most honorable Privy Council, and Knight of the most noble order of the Garter: The most noble embracer, and encourager of GOODNESS.

Right Honorable,

I Am bold to present to your *Honor* a short contemplation of those *Herbs*, (cut in rough pieces) which grow really and plentifully in your own *Garden*: and give so good nourishment to your virtues, delightful taste to the Church, and odoriferous savor to all; that, like the *Vine* in *Jotham's* Parable, they cheare the heart of both God & man. Your *Honor*, I •now, cannot dislike that in sight, which you so preserve in sense, and (for a happy reward) doth and shall preserve you. You are zealously honor'd of all those that know goodness; and have daily as many prayers, as the earth Saints. Into this number I have (hop•fully presuming) thrust myself; as loath to be hindmost in that acknowledgement, which is so nobly deserved, and so joyfully rendered of all tongues: dedicating to your *Honor* some public devotions, that

can never forget you in my private. I will not think of adding one *Herb* to your store: I only desire to remember your *Honor* what hand planted them, what dew waters them, what influence conserves, and enspheres a sweet provident air about them: and when gay weeds, that shoot up like *Jonah gourd* in a night, shall wither in an hour, (for *moriuntur, quomodo oriuntur*) Your *Herb of Grace* shall flourish & be prays'd, both *ob eminentiam*, and *permanentiam*; and at last be transported into that heavenly Paradise, whence it receives the originary root and being. Your *Honor* will excuse me for coupling to a *Divine Herbal*, a *Forest of Thorns*; by a true observation in both material and mystical *Gardens*, though a Poet records it.

Terra salutiferas herbas, eadernque nocentes

Nutrit, et vrticae proxima soepe rosa est.

Your Honor will love the light better, because the dark night follows so near it, That your Sun may never set, your noble *Garden* never wither; that your honors may be still multiplied with our most Royal and Religious King on earth, and with the King of Kings in heaven; is faithfully prayed for by

Your Honors humbly devoted, THO. ADAMS.

To my worthy friend Tho. Adams on his HERBAL.

THE Herbs which these dead leaves now bring,

Thy living voice did sweetly sing.

That thy transported Hearers thought

A PARADISE before them brought.

As if their inward eyes had seen

Another EDEN fresh and green.

How they will smell, or taste, thus sent,

Will be perceived in the event.

I stay no censures; for my part,

May they grow green still in my heart.

W. B.

R. S. His good-speed to the Herbal.

Truly thou dost the world disclose, which grows,

Promiscuous; here a Thorn, & there a Rose.

So shall black vices ugly face add grace,

Unto the virtue, which shines next in place.

So when a stinging Thorn shall wound, is found,
An Herb to heal the Soul, and make it sound.

**To the divine Author of the divine Herbal, his true friend dedicateth this small
Encomium of that which his pen despairs to praise.**

HAd ADAM lived till this decayed age,
And seen an HERBAL so *Divine*, and *Sage*,
He would have said, that no succeeding man
Might do for *Adam* that which *Adams* can.
For while he tilled his *Garden*, his dark mind
In all that compass no *Herb-Grace* could find.
This man hath found it; and herein is blest:
Adam was good, my *Adam's* still is best.

W. R. D. of Physic.

To the praise of the Herbal.

THE *Ground* God's Image, & his word the *Rain*:
His Christ the *Sun*, never eclipsed again:
The *Clouds* his Ministerial instruments:
His *Mercy* the all-working influence.
From these a *Garden* of sweet *Herbs* doth grow,
With such a *Spring*, as shall no *Autumn* know.

I. STOKES.

GRGreat Persons love a GARDEN for delight;
To please their nostrils, or content their sight.
The poor man's state likes it to feast withal.
Physicians for the virtues medicinal.
For Odor, Ornament, and medicinal worth,
A sweeter HERBAL never yet came forth.
Cecinit The. Parny.

A DIVINE HERBAL OR GARDEN OF GRACES.

HEB. Chap. 6. Vers. 7. 8.

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.

But that which beareth thorns and briars, is rejected, and is nigh unto cursing, whose end is to be burned.

I Presume, here is no Atheist to hear and deny; *The Gospel is the power of God to salvation*. I hope here is no Libertine; if there be, let him hear also: It is the power of God to confusion. It is a *double-edged Sword*, and gives, *vel vitam, vel vindi•tam*, either instruction, or destruction. It is *Fire*, that doth melt wax to repentance, and harden clay to vengeance. It is here a *Rain* or *Dew* falling on the ground of man's heart; causing one soil to be fertile in good works, another to abound with weeds of impiety: *For it returneth not back to him that sent it, in vain*. That it conveys grace to us, and returns our fruitful gratitude to God, is a high and happy mercy. That it offers grace to the wicked and by their corrupt natures occasions greater impiety, is a heavy but holy judgment.

Not to travel far for Division, here lies *Earth* before us. And as I have seen in some places of this Island, one hedge parts a fruitful meadow, and a barren heath: so of this *Earth, Man*; the same substance for natures constitution, clay of the same heap in the creating hand of the *Potter*; for matter, mass, and stuff, none made *de meliore luto*; though in respect of Eternities Ordination, some vessels of honor, of dishonor others; here be two kinds, a good and a bad soil: the one a Garden, the other a desert: the former an inclosure of sweet *herbs*, excellent graces: the latter a wild and savage *Forest of Briars and thorns*, scratching and wounding offenses.

For the better ground we will consider. 1. The operative means, or working cause of the *fertility; the rain that cometh often upon it*. 2. The thankful returning of expected fruit; *it bringeth forth herbs meet for them, by whom it is dressed*. 3. The reward of mercy; *it receiveth blessing from God*.

All is an Allegory. The *Earth* is *Man*: the *Rain*, *God's Word*: the *herbs* are *Graces*: and the *Blessing*, is a sweet retribution and accumulation of mercy.

The Earth

IS the best *ground* that lies betwixt heaven and earth, *Man*: the noblest part of this world: the worthiest creature, that hath earth for the pavement, and heaven for the seeling: the *Creators Image*; and as some read, his *Shadow*; which moves as the body doth, whose it is. When the body puts forth an arm, the shadow shows an arm, &c: so man in his actions and courses depends upon the disposition of God, as his all-powerful *Maker and Mover*. The blessed Deity (which hath in it a *Trinity* of most equal and eternal Persons) is the first and best of all beings: the holy *Angels* next: & a *Jove tertius Ajax*, man next them.

Ardens conceiteth upon *Mark* 16. in the Apostles commission, *Go ye into all the World, and preach the Gospel to every Creature*; that by this *Every Creature*, is meant Man. For to liveliness, senseless, or reason-less things, God never enjoined to preach the *Gospel*. But man is called *Every creature*, because he hath a participation of the best in all *creatures*. Stones have a being, not life: plants have a being and life, not sense: beasts have a being, life, and sense, but not understanding: Angels have both being, life, sense, and understanding. Man participates with all these in their best. He hath a being with stones, life with plants, sense with beasts, understanding with Angels: a sweet abstract or *compendium* of all *creatures* perfections.

Let not all this make man proud. Even this word *Earth*, though here used in a spiritual sense, puts him in mind that this excellent man is a mortal creature. *Earth*, must be earth: hot earth to cold earth: that earth which hath now a life in it, to that earth which hath no life in it. Therefore I will say from the Prophet. *O earth, earth, earth, hear the word of the Lord*. Bestow not too much pains in adorning this perishable *earth*, thy flesh: the *earth* thou must be careful of, and which God here waters from heaven with his holy dews, is thy heart, thy conscience.

I could willingly step out a little to chide those, that neglecting God's *Earth*, the Soul; fall to trimming with a curious superstition the *Earths* earth, clay and loam: a body of corruption painted, til it shine like a Lily (like it in whiteness, not in humility, the candor of beauty; for the Lily grows low; *Lilium conuallium*, a flower of the valleys and bottoms) a little slime done over with a past-board; rottenness hid under golden leaves; stench lapped up in a bundle of silks: and by reason of poison sucked from sin and hell, worthy of no better attribute then glorious damnation. Is there no sickness? is there no disgrace? is there no old age? is there no death? that you make so much of this earth. Or do you desperately resolve to dote on it living, as if you never hoped to find it again being dead? Fear not, you shall meet with it again; perhaps when you would not. God hath struck as gallant, as you can make or think yourselves, with sudden, sore, and sure judgments. Believe it, his hand is his own. His arm was never yet broken, luxate, or manacled.

Woe worth them that have put Pride and Covetousness fellow-commoners among us: for they out-eat us all, and sta•ue the whole house of our Land. Covetise would be charitable, but there is that other sum to make up. Pride would give, or at least forbear to extort, but there is a ruffe of the new fashion to be bought. Dignity, a caroch, or strange apparel is to be purchased; and who but the poor tenants must pay for it! upon whom they (once so accoutred) afterward look betwixt scorn and anger: and go as if they were shut up in wainscot.

Sed vitate viros cultum formas{que} professos.

Quique suas ponunt in station comas.

Such a one will not give, lest his white hand should touch the poor beggars: who perhaps hath a hand cleaner then his; I mean, from aspersion of blood, rapine, injury, bribery, lust and filthiness. He cannot intend to pray; for he is called to dinner just when his last lock is

hung to his mind. O the monstrous curiosity of tricking up this earth of earth! yet from the Courtier to the Carter, from the Lady to the Inkle-beggar, there is this excess and going beyond their calling.

But I have strayed out of my way, to cut off a lap of *Pride's* garment: I conclude this *Earth* with this caution. *Respice, aspice, prospice*. Look back what thou wast: behold what thou art: consider what thou must be. *Recole primordia, attend media, prouideto nouissima. Haec pudorem adducunt, illa dolorem ingerunt, ista timorem incutiunt*. Call to mind former things, see the present, foresee the last. The first will breed in thee shame, the other grief, these fear. Remember thou wert taken out of the earth: behold thy strength of life subject to diseases; manifold, manifest, sensible ones: foresee that thou must die; this earth must to earth again.

But the *Earth* here meant is a divine, spiritual, immortal nature; called *Earth* by a Metaphor, incapable of suffering terrene fragility. This is God's *Earth*, and that in a high and mystical sense, though proper enough. Indeed *Domini terra, the earth is the Lord's and the fullness thereof*, saith the *Psalmist*. But he hath not such respect to the *Earth* he made, as to this *Earth* for whom he made it. This is *Terra sigillata, earth* that he hath sealed and sanctified for himself, by setting his stamp and impression upon it. Now the good man's heart is compared to *Earth* for diverse reasons.

1. For *humility*. *Humus, quasi humilis*. The *Earth* is the lowest of all elements, and the center of the world. The godly heart is not so low in situation; but so lowly in its own estimation. God is said to hang the earth upon nothing. *Io. 26. He stretcheth out the North over the empty place, and hangeth the Earth upon nothing*: that it might wholly depend on himself. So a true Christian heart, in regard of itself, is founded upon *nothing*; (hath an humble vilipending and disprizing of its own worth) that it may (*ex toto, & ex tuto*) wholly and safely rely on God. O man of earth, why exaltest thou thyself? this is the way to prevent and frustrate the exaltation of God. Keep thyself lowly as the *Earth*; reject all opinion of thy own worth, and thou shalt one day over-top the clouds. The *Earth* is thy mother, that brought thee forth when thou wert not: a stage that carries thee whiles thou art: a tomb that receives thee when thou art not. It gives thee original, harbor, sepulcher. Like a kind mother, she bears her offspring on her back; and her brood is her perpetual burden, till she receive them again into the same womb, from whence she delivered them. She shall be yet more kind to thee, if her baseness can teach thee *humility*; and keep thee from being more proud of other things, then thou canst (with any reason) be of thy Parentage. Few are proud of their souls; and none but fools can be proud of their bodies: seeing here is all the difference betwixt him that walks, and his floor he walks on: Living *Earth* treads upon dead earth, and shall at last be as dead as his pavement. Many are the favors that the earth doth us; yet amongst them all there is none greater, then the schooling us to *humility*; and working in us a true acknowledgement of our own vileness, and so directing us to heaven, to find that above which she cannot give us below.

2. For *Patience*. The *Earth* is called *Terra, quia teritur*: and this is the natural earth. For they distinguish it into 3. sorts. *Terra quam terimus: terra quam gerimus: terra quam quaerimus*; which is the glorious land of *Promise*. That earth is cut and wounded with coulters and shares; yet is

patient to suffer it, and returns fruits to those that ploughed it. The good heart is thus rent with vexations, and broken with sorrows; yet offers the *other cheek to the smiter*, endureth all with a magnanimous *patience*; assured of that victory, which comes by suffering, *Vincit qui patitur*. Neither is this all: it returns mercy for injury, prayers for persecutions, and blesseth them that cursed it. *The Plowers plowed upon my back: they made long their furrows. They rewarded me evil for good, to the spoiling of my soul. Yet when they were sick, my clothing was sackcloth, I humbled my soul with fasting: I was heavy, as one that mourned for his friend or brother; and my prayer returned into mine own bosom.* When the heart of our Savior was thus ploughed up with a spear, it ran streams of mercy, real mercy; which his vocal tongue interpreted, *Father forgive them: they know not what they do.* His blood *Heb. 12.* had a voice, a merciful voice, and *spake better things then the blood of Abel.* That cried from the caverns of the earth for revenge; this from the Cross in the sweet tune of compassion and forgiveness. It is a strong argument of a heart rich in grace, to wrap and embrace his injurer in the arms of love; as the earth quietly receives those dead to burial, who living tore up her bowels.

3. For faithful *Constancy*. The *Earth* is called *Solum*; because it stands alone, depending on nothing but the Makers hand. *One generation passeth away, and another generation cometh; but the earth abideth forever.* She often changeth her burden, without any sensible mutation of her self. *Thy faithfulness is to all generations: thou hast established the Earth, and it standeth.* The Hebrew is, *To generation and generation*: inferring that times, and men, and the sons of men, posterity after posterity pass away, but the *Earth* whereon, and whereout they pass, *abideth*. The parts thereof have been altered; and violent Earthquakes begot in the own bowels, have tottered it. But *God hath laid the foundations of the earth,* (the Original is, *founded it upon her bases*) *that it should not be removed forever*: the body of it is immovable. Such a constant solidity is in the faithful heart; that should it thunder *Bulls from Rome*, and bolts from heaven, *Impau•dum ferient ruinae.*• Indeed God hath sometimes bent an angry brow against his own dear ones; and then no marvel, if they shudder: if the *bones of David tremble*, and the *teeth of Hezekiah chatter*. But God will not be long angry with his: and the balances, at first putting in of the evenest weights, may be a little swayed, not without some show of inequality: which yet after a little motion, settle themselves in a just poise. So the first terror hath moved the godly, not removed them: they return to themselves, and rest in a resolved peace. *Lord, do what thou wilt: if thou kill me, I will trust in thee.* Let us hear it from him, that had it from the Lord. *Psal. 112. Surely he shall not be moved forever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His heart is established, &c.* Oh sweet description of a constant soul!

They give diverse causes of Earthquakes: *Aristotle* among the rest, admits the eclipse of the Sun for one; the interposition of the Moons body hindering some places from his heat. I know not how certain this is in Philosophy:•n Divinity it is most true, that only the eclipse of our Sun, JESUS CHRIST, raiseth Earthquakes in our hearts: when that inconstant and ever-changing body of (the Moon) the world steppes betwixt our Sun and us, and keeps us from the kindly vital heat of his favor: then, O then, the earth of our heart quakes; and we feel a terror in our bones and bowels, as if the busy hand of death were searching them. But no

eclipse lasts long: especially not this: our Sun will shine on us again: we shall stand sure, even as *mount Zion, which cannot be removed, but abideth forever.*

4. For *Charity*. The Earth brings forth food for all creatures that live on it. Green herb for the cattle: oil and wine for man: *The valleys stand thick with corn: the Mower filleth his scythe, and the binder up of sheaves his bosom.* A good man is so full of *charity*: he relieves all without improvidence to himself. He gives plentifully that all may have some: not indiscreetly, that some have all. On the *Earth* stand many glorious Cities, and goodly buildings; fair monuments of her beauty and adoration. The sanctified soul, in an happy correspondency, hath manifold works of charity, manifest deeds of piety; that sweetly become the *Faith* which he professeth.

5. For *Riches*. The Earth is but poor without: the surface of it, especially when squalid winter hath bemired it, seems poor and barren: but within, it is full of rich mines, ores of gold, and quarries of precious minerals. For medals and metals, it is abundantly wealthy. The sanctified heart may seem poor to the worlds eye, which only beholds and judgeth the rind and husk, and thinks there is no treasure in the Cabinet, because it is covered with leather. But within he is full of golden mines, and rich ores; the invisible graces of faith, fear, love, hope, patience, holiness: sweeter then the spices of the East Indies, and richer then the gold of the West. *Omnis decor filiae Zion ab intus. The Kings Daughter is all glorious within.* It is not the superficial skin, but the internal beauty, that moves the King of heaven to be enamored of us; and to say, *Thou art all fair my Love: there is no spot in thee.*

6. Lastly, for *Fertility*. The *Earth* is *fruitful*: when the air hath given influence, the Clouds showered down seasonable dews, and the Sun bestowed his kindly heat; loe, the thankful *earth* returns fruits, and that in abundance. The Christian soul, having received such holy operations, inspirations, and sanctifying motions from above, is never found without a grateful *fertility*. Yea, as the *Earth* to man, so man to God, returns a blessed usury; ten for one; nay sometimes 30. sometimes 60. sometimes an hundred fold.

But the succeeding doctrine will challenge this demonstration. I have been somewhat copious in the first word; the brevity of the rest shall recompense it. The *operative* cause, that worketh the good earth to this fruitfulness, is a heavenly *Rain* that *falls oft upon it*: and the *earth* doth *drink it up*. Wherein is observable, that the *rain* doth come, that it is welcome. God sends it plenteously, and man entertains it lovingly. *It comes oft, and he drinks it up.* God's love to man is declared in the *coming*: in the *welcoming*, man's love to God. In the former, we will consider, 1. The matter. 2. The manner. The matter that *cometh*, is *Rain*. The manner consists in 3▪ respects. 1. There is mercy, *It cometh*. It is not constrained, deserved, pulled down from heaven; *It cometh*. 2. Frequency, *it cometh often*: there is no scanting of this mercy: it flows abundantly, as if the windows of heaven were opened: *Often*. 3. Direction of it right, *upon this earth*. It falls not near it, nor besides it, but *upon it*. To begin with the

Rain.

Gods Word is often compared to *Rain* or *Dew*. Moses begins his *Song* with *My doctrine shall drop as the rain, my speech shall distill as the dew; as the small rain upon the tender herb, and as the*

showers upon the grass. Therefore in the first verse, he calls to the earth to *hear his voice.* Man is the *Earth*, and his *Doctrine* the *Rain.* Mica. 2. *Prophecy ye not: the original word is Drop ye not, &c.* Amos 7. 16. *Thou sayest, Prophecy not against Israel, drop not thy word against the house of Isaac.* Ezek. 21. *Son of man set thy face toward Jerusalem, and drop thy word toward the holy places.* The Metaphor is usual: wherein stands the comparison? In 6. concurrences.

1. It is the property of *Rain* to cool heat▪ Experience tells us, that a sweltering fervor of the air, which almost fries us, is allayed by a moderate shower sent from the clouds. The burning heat of sin in us, and of God's anger for sin against us, is quenched by the Gospel. It cools our intemperate heat of malice, anger, ambition, avarice, lust; which are burning sins.

2. Another effect of *Rain*, is *Thirst* quenched. The dry *earth* parched with heat, opens it self in rifts and crannies, as if it would devour the clouds for moisture. The Christian soul *thirsts after righteousness*; is dry at heart till he can have the *Gospel*: a shower of this mercy from heaven quencth his thirst: he is satisfied. *Whosoever drinketh of the water that I shall give him, shall never thirst:but it shall be in him a well of water, springing up into everlasting life.*

3. *Rain* doth allay the winds. When the air is in an uproar, and the stoutest Cedars crouch to the ground before a violent blast; even Towers and Cities tremble; a shower of *rain* sent from the clouds mitigates this fury. When the Potentates of the world, Tyrants, little better then Devils, *Gog and Magog, Moab and Ammon, Turkey, Rome, Hell,* storm against us; God quiets all our fears, secures us from all their terrors by a gracious *rain*, drops of mercy in the never-failing promises of the Gospel.

4. *Rain* hath a powerful efficacy to cleanse the air. When infectious fogs, and contagious vapors have filled it full of corruption, the distilling showers wash away the noisome putrifaction. We know, that too often filthy fumes of errors and heresies surge up in a land, that the soul of faith is almost stifled, and the uncleanness of corrupt doctrine gets a predominant place: the Lord then *drops* his word from heaven: the pure *Rain* of his holy Gospel cleanseth away this putrifaction, and gives new life to the almost smothered *truth.* Woe to them then that would deprive men's souls of the Gospel, and *with-hold the Truth in unrighteousness.* When they *lock up* the gates of grace (as *Christ* reproved the *Lawyers*) and labor to make the *heavens brass*, they must needs also make the *Earth iron.* How should the *earth* of man's heart bring forth fruits, when the *rain* is withheld from it? No marvel, if their air be poison'd.

5. *Rain* hath yet another working; to mollify a hard matter. The parched and heat-hardened earth is made soft by the dews of heaven. O how hard and obdurate is the heart of man, till this *rain*•falls on it. Is the heart covetous? no tears from distressed eyes can melt a penny out of it. Is it malicious? no supplications can beg forbearance of the least wrong. Is it given to drunkenness? you may melt his body into a dropsy; before his heart into sobriety. Is it ambitious? you may as well treat with *Lucifer* about humiliation. Is it factious? a Choir of Angels cannot sing him into peace. No means on earth can soften the heart; whether you anoint it with the supple balms of entreaties, or thunder against it the bolts of menaces, or beat it with the hammer of mortal blows. Behold! GOD showers this *rain* of the Gospel from

heaven, and it is suddenly softened. One Sermon may *prick him at the heart*; one drop of a Saviors blood distilled on it by the Spirit, in the preaching of the Word, melts him like wax. The Drunkard is made sober, the Adulterer chaste, *Zacchaeus* merciful, and raging *Paul* as tame as a Lamb.

They that have erst served the Devil with an eager appetite, and were hurried by him with a voluntary precipitation; have all their chains eaten off by this *Aqua fortis*: one drop of this rain hath broken their fetters; and now all the powers of hell cannot prevail against them. There is a Legend, (I had as good say, a tale) of an Hermit, that heard (as he imagined) all the Devils of hell on the other side of the wall, lifting, and blowing, and groaning, as if they were a removing the world. The Hermit desires to see them: admitted, behold, they were all lifting at a feather, and could not stir it. The application may serve; yield the fable idle. Satan and his Armies, Spirits, Lusts, Vanities, Sins, that erst could toss and blow a man up and down like a feather; and did not sooner present a wickedness to his sight, but he was more ready for action, then they for instigation; now they cannot stir him: they may sooner remove the world from the pillars, then him from the grace and mercy of God. The dew of heaven hath watered him, and made him grow; and the power of hell shall not supplant him. The rain of mercy hath softened his heart, and the heat of sin shall never harden it.

6 Lastly, *Rain* is one principal subordinate cause, that all things fructify. This holy dew is the operative means and working cause, next under the grace of God in our Lord *Jesus Christ*, that the souls of Christians should bring forth the fruits of faith and obedience. I know, God can save without it: we dispute not of his power, but of his work; of ordinary, not extraordinary operations. God usually worketh this in our hearts by his word. Thus for the matter: the manner is:

- 1. It cometh.
- 2. Often.
- 3. Upon it.

It cometh:

IT is not forced, nor fetched, but comes of his own mere mercy, whose it is. *I am*. 1. So saith the Apostle: *Every good gift, and every perfect gift is from above, and cometh down from the Father of lights*. They that want it, have no merit of congruity to draw it to them: they that have it, have no merit of condignity to keep it with them. It is the mercy and gratuital favor of God, that this Gospel *cometh* to us. For, if *ipsum minus* be *munus*, how highly is this great gift to be praised! What deserve we more then other Nations? They have as pregnant wits, as proportionable bodies, as strong sinews as we: and perhaps would bring forth better fruits. Yet they want it: with us it is. We need not travel from Coast to coast, nor journey to it; it is come to us. *Venit ad limina virtus*: will you step over your thresholds, and gather Manna? When the Gospel was far off from our Fathers, yet in them *Studium audiendi superabat taedium accedendi*: the desire of hearing it beguiled the length of the way. But we will scarce put forth our hand to take this bread: and, as in some ignorant country towns, be more eager to catch

the rain, that falls from the outside of the Church in their buckets, then this *rain* of grace preached in it, in their hearts. Oh you wrong us; we are fond of it; we call for preaching: yes, as your forefathers of the blind times would call apace for holy water; yet when the Sexton cast it on thē, they would turn away their faces, and let it fall on their backs. Let God sow as thick as he will, you will come up thin. You will admit frequency of preaching, but you have taken an order with yourselves of rare practicing. You are content this *Rain* should come, as the next circumstance gives it,

Often.

GOD hath respect to our infirmities, and sends us a plentiful rain. One shower will not make us fruitful; it must come *oft upon us. Gutta cauat lapidem, non vi, sed saepe cadendo.* The rain dints the hard stone, not by violence, but by oft-falling drops. *Line* must be added to *line: here a little and there a little.* God could pour a whole flood on us at once: but man's understanding Is like a vial, narrow at the top:

Not capable of more, then drop by drop,

Says the Poet. If much were poured at once, a great deal would fall besides, and be spilled. Like children, we must be fed by spoonfuls, according to the capacity of our weak natures. It is not an abundant rain falling at once, that makes the plants grow; but kindly and frequent showers. One sermon in a year contents some thoroughly; and God is highly beholding to thē, if they will sit out that waking. You desire your fields, your gardens, your plants to be often watered; your souls will grow well enough with one *raining*. How happy would man be, if he were as wise for his soul, as he is for his body! Some there are, that would hear *often*, may be too often; til edification turn to tedification; and get themselves a multitude of Teachers; but they will do nothing. You shall have them run ten miles to a Sermon; but not step to their own doors with a morsel of bread to a poor brother. They wish well to the cause of *Christ*, but they will do nothing for it worth God-a-mercy. The world is full of good wishes: but heaven only full of good works. Others would have this *Rain* fall *often*, so it be such as they desire it. Such a cloud must give it, and it must be begotten in thunder; faction and innovation. Till *Euangelium Christi fit euangelium hominis; aut quod peius est, Diaboli.* Till the Gospel of Christ be made man's Gospel, or which is worse, the devils, If the *rain*, as it falls, do not smell of Novelty, it shall fall besides them. They regard not so much heaven whence it comes, as who brings it. I have read of two, that meeting at a Tauem, fell a tossing their religion about as m•rily as their cups: and much drunken discourse was of their profession. One protested himself of Doctor *Martins* Religion: the other swore, he was of Doctor *Luther's* Religion: whereas *Martin* and *Luther* was one man. No *rain* shall water them, but such a man's: otherwise be it never so wholesome, they spew it up again. As if their conscience were so nice & delicate as that ground at *Coleine*, where some of S^t. *Vrsula's* eleven thousand *Virgins* were buried; which will cast up again in the night, any that have been interred there in the day: except of that company, though it were a child newly baptized. For our selves, the limits of sobriety being kept, desire we to hear the Gospel *often*; and let our due succeeding obedience justify the goodness of our thirst.

When *Christ* spake of the *bread of life*, the transported Disciples beseech him, *Lord, evermore give us this bread*. So pray we, Lord evermore shower down upon us this *rain*.

Upon it.

GOd so directs this *dew* of his Word, that it shall fall on our hearts, not besides. The *Rain* of the Gospel, like the rain of the clouds, hath sometimes gone by coasts. *Amos 4. I have withholden the rain from you, and I have caused it to rain upon one City, and caused it not to rain upon another City: one piece was rained upon, and the piece whereupon it rained not withered.* But I have wetted your fields, moistened your hearts, with the dews of heaven, given you *my statutes and ordinances*, saith the Lord: *I have not dealt so with every people*; there be some that *have not the knowledge of my laws*. The Sun shines on many nations, where this spiritual *rain* falls not. This is not all; but as at the last day, *two in one bed* shall be divorced; so even now one seat in the Church may hold two, upon one whereof this saving *rain* may fall, not on the other. The *Spirit blows where he pleaseth*: and though the sound of the *rain* be to all open ears alike, yet the spiritual dew drops only into the open heart. Many come to *Jacob's well*, but bring no pitchers with them; wherewith to draw the water. A good shower may *come* on the earth, yet if a man house himself, or be shrouded under a thick bush, or burrowed in the ground, he will be dry still. God sends down his *rain*; one houseth himself in the darkness of security: he is too drowsy to be told in with the bells: Another sits dallying with the delights of lust under a green bush, a third is burrowed in the ground, mining and entrenching himself in the quest of riches. Alas, how should the dew of grace fall upon these! Thou wouldst not shelter thy ground from the clouds, lest it grow barren: oh then keep not thy soul from the *rain* of heaven.

You have heard how the *rain* is come; now hear how it is made welcome. The good ground *drinks* it, nay *drinks it in*. *Imbibit*. The comparison stands thus. The thirsty Land drinks up the *rain* greedily, which the clouds pour upon it. You would wonder what becomes of it: you may find it in your fruits. When your Vines hang full of clusters, your Gardens stand thick with flowers, your Meadows with grass, your fields with corn; you will say, the earth hath been beholden to the heaven. That hath rained moisture, this hath drunk it in; we see it in our fruits. *The Lord saith, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel.* The fruits of corn, wine, oil, witness that the earth hath heard them, that heaven hath heard the earth, and that the Lord hath heard the heaven. The heavens give influence to the ground, the ground sap to the plants, the plants nourishment to us, the Lord a blessing to all. The Lord *watereth the hills from the chambers: the earth is satisfied with the fruit of the works. He causeth the grass to grow for the cattle, and herb for the service of man: Wine to make glad his heart, and oil to make his face shine; and bread to strengthen man's heart, &c.* With such thirsty appetite, and no less happy success, doth the good soul swallow the dew of grace. If you perceive not when the faithful take it; you may see they have it: for their fruits testify it. It is a most evident demonstration, that they have been beholding to the Gospel; they have a sanctified life. *Drinks it in.*

There be very many great *Drinkers* in the world. The main drunkenness, that gives denomination to all the rest, is that throat-drunkenness: whereof the Prophet, *Vae fortibus ad*

potandum. These are they, that will not drink this mystical wine in the Church, so willingly as be drunk in the tap-house. Wine-worshippers, that are at it on their knees, protesting from the bottoms of their hearts to the bottom of the cups; if the health be not pledged, *actum est de amicitia*: farewell friendship. I have read of a street in *Rome*, called *vicus sobrius*, sober street. Find such a street in any City or populous town in England, and some good man will put it in the Chronicle.

It hath been said, that the Germans are great drinkers; and therefore to Carouse is given to be derived from them; the word being originally to Gar-rouse, which is to drink off all: *Gar* signifying *totum*: so the Germans are called by themselves *Germanni, quasi toti homines*; as if a Germane were *All-man*; according to another denomination of their Country, *Almany*. And so we are grown to think him, that can tipple soundly, a tall man, nay all-man from top to toe. But if England plies her liquor so fast as she begins, Germany is like to loose her Charter. I have heard how the *Jesuits* out-stripp'd the *Franciscans*. Indeed Saint *Francis* at the first meeting saw six thousand Friars. *Ignatius*, because he could not begin his order with so many, made up the number in Devils. The Germans had of us both priority and number for drunkards. Our English beggars first got the fashion: but because their number was short, and it was like that the Nation would be disgraced, it was agreed to make it up in Gallants.

No marvel, if the Lord for this threaten us with the rod of famine, and to scourge us with that most smarting string of his whip. God hath laid himself fair in his bow already, and is ready to draw this arrow up to the head, and send it singing into our bosoms. *Ferro saevior fames*: it is one of God's sorest judgments. Beasts and Sword kill quickly; and the Plague is not long in dispatching us: but Dearth is a lingering death. *Lament. 4. They that be slain with the sword, are better then they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field*. We see how our seasons are changed, because we can find no season to repentance. Our Springs have been graves, rather then cradles: our Summers have not shot up, but withered our grass: our Autumns have taken away the flocks of our sheep. And for our latest Harvest, we have had cause to invert the words of our Savior, *Luke 10*. He saith, *the Harvest is great, but the Laborers are few: pray ye therefore the Lord to send forth more Laborers into his harvest*. But we might have said: *the Laborers are many, and the harvest is small: pray ye therefore the Lord to send a greater harvest for the Laborers*. God hath thus, as it were, pulled the Cup from the Drunkards lips; and since he will know no measure, the Lord will stint him. If there will be no voluntary, there shall be an enforced fast. We have other great drinkers besides.

What say you to those that *Drink* up whole towns, unpeople countries, depopulate villages, inclose fields? that *Pharisee-like*, swallow up poor men's houses, drink their goods, though mingled with tears of damme and young ones, mother & children? Are not these horrible *drinkers*? Sure God will one day hold the Cup of vengeance to their lips, and bid them *drink* their fills.

The *Proud-man* is a great *drinker*. It is not his belly, but his back, that is the drunkard. He pincheth the poor, racks out the other fine, enhanceth the rent, spends his own means, and what he can finger besides, upon clothes. If his rent-day make even with his Silkman,

Mercer, Taylor, he is well. And his white Madam *drinks* deeper then he. The walls of the City are kept in reparation with easier cost, then a Ladies face, and the appurtenances to her head.

The *Ambitious* is a deep-*drinker*: O he hath a dry thirst upon him. He loves the wine of promotion extremely. Put a whole monopoly into the cup, and he will carouse it off. There is a time when other drunkards give over for asleeping-while: this *drinker* hath never enough.

Your grim *Usurer* is a monstrous *drinker*: you shall seldom see him drunk at his own cost: yet he hath vowed, not to be sober til his Doomsday. His brains, and his gown are lined with fox; he is ever afoxing. It may be some infernal spirit hath put love-powder in his drink; for he dotes upon the devil extremely. Let him take heed; he shall one day *drink* his own obligations and they will choke him.

The *Rob-altar* is a huge *drinker*. He loves, like *Belshazzar*, to *drink* only in the goblets of the Temple. Woe unto him, he carouses the wine he never sweet for, and keeps the poor Minister thirsty. The tenth sheaf is his diet: the tenth fleece (O 'tis a golden fleece he thinks) is his drink: but the wool shall choke him. Some drink down whole Churches and steeples; but the bells shall ring in their bellies.

Every *covetous worldling* is a great *drinker*: he swallows *aurum potabil* as his diet-drink. And like an absolute, dissolute drunkard, the more he drinks, the dryer he is; for he hath never enough. It may be said of him, as it was of *Bonosus*, whom the Emperor *Aurelian* set to drink with the German Ambassador; not a man, but a rundlet filled with wine.

And my fine *precise Artisan*, that shuns a Tavern, as the Devil doth a Cross, is often as drunk as the rankest. His language doth not savor of the pot; he swears not, but indeed: but trust him, and indeed he will cozen you to your face. The love of money hath made him drunk. And though the Proverb be, *In vino veritas*; yet as drunk as he is, you shall never have truth break out of his lips.

And the unconscionable Lawyer, that takes fees on both hands, as if he could not drink but with two cups at once, is not he a great *drinker*? If what is wanting in the goodness of the cause, be supplied in the greatness of the fees, O these

Foecundi calices, quem non fecere disertum?

Let all think these ebrieties must be accounted for. How fearful were it, if a man's latter end should take him drunk! *Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and so that day come upon you unawares.* In corporal ebriety the soul leaves a drunken body: in spiritual, the body leaves a drunken soul; both desperately fearful.

There is yet a last, and those a blest sort of *Drinkers*: which *drink* in this sweet rain of grace and mercy. They do not only taste it: so do the wicked. Verse 4. *They have tasted of the heavenly gift: they have tasted of the good word of God, and of the powers of the world to come.* 2. Nor drink it only to their throat, as if they did gargarize the word; as carnal Politicians, and formal Professors do. They must attend, they must admit, but no further then their throats:

they will but gargarize the Gospel. It shall never come into their stomachs, never near their hearts. But these *drink it in*, digest it in their consciences; take liberal draughts of it, and do indeed *drink* Healths thereof. Common health-maintainers drink their sickness. Therefore says the moderne Poet honestly,

Vne salus sanis nullam potare salutem.

But this is a *saving health*: such as our Savior began to us; when he drank to us in his own blood, *a saving Health to all Nations*. And we are bound to pledge him in our own faith and thankfulness; as *David, I will take the cup of salvation, and bless the name of the Lord*. This is a hearty draught of the waters of life; the deeper the sweeter. Blessed he is that *drinks* soundly of it, and with a thirsty appetite. There is, as *Divines say, sancta ebrietas*: such as fell on the blessed Apostles on *Whitsunday. Acts 2*. They were *drunk* (not with new wine, but) with the *holy Ghost*. This holy plenitude doth (as it were) inebriate the souls of the Saints. *They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures*. The Spouse sings of her Saviors kindness, *He brought me to the banqueting house, and his banner over me, was love. Stay me with flagons, and comfort me with apples, for I am sick of love*. In the original it is called, *House of wine*. Christ hath broached to his Church the sweet wines of the Gospel, and our hearts are cheered with it; our souls made merry with flagons of mercy Come to this wine, *bibite & inebriamini: eat O friends, drink, yea drink abundantly, O beloved: drink and be drunk with it*. God will be pleased with this (and no other but this) *Drunkness*.

The vessel of our heart being once thus filled with grace, shall hereafter be replenished with glory.

A DIVINE Herbal, Or, THE PRAISE OF FERTILITY. The SECOND SERMON.

MATH. 25. 29.

Unto everyone that hath shall be given, and he shall have abundance.

AUGUST.

Magnae Virtutis est, cum foelicitate luctari:

Magnae foelicitatis est, à foelicitate non vinci.

LONDON, Printed by *George Purslow*, for *John Budge*, and are to be sold at his shop, at the great South-door of *Paul's*, and at *Britain's Burse*. 1616.

A DIVINE HERBAL, OR The praise of Fertility.

THE SECOND SERMON.

HEB. Chap. 6. Vers. 7.

For the earth which drinketh in the rain that cometh off upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.

THAT difference which the Philosophers put between learning and metals, we may truly find between human writings and God's *Scriptures* conferred. They that dignity in the one, find *Paruum in magno*, a little gold in a great deal of ore. They that dignity in this rich field (which the wise Merchant sold all he had to purchase) find *Magnum in pa^o no*, much treasure in a few words.

We have heard how the good *earth* is beholding to God for his holy *Rain*: the next circumstance objects to our meditation this *earths* thankful *fertility*. *It bringeth forth herbs meet for them by whom it is dressed*. Every word transcends the other; and as it excludes some vicious defect, so demonstrates it also some gradual virtue.

1. *It brings forth*. It is not barren like a dead ground that yields neither herbs nor weeds. This is no idle heart, that doth neither good nor harm; that like a mere spectator of the world, sits by with a silent contemplation for whom was made that Epitaph:

Here lies he, was borne and cried,

Liu'd threescore years, fell sick and died.

Doing neither profit nor prejudice to the Country he lived in. Here is no such stupid neutrality, nor infructuous deadness. *It brings forth*.

2. They are not weeds it produceth, but *herbs*. A man had as good do nothing, as do naughty things. It is less evil to sit still, then to run swift by in the pursuit of wickedness. They that forbear Idleness, and fall to lewdness, mend the matter, as the Devil (in the tale) mended his dames leg; when he should have put it in joint, he broke it quite in pieces. It is not enough that this ground *brings forth*, but that it yields *herbs*. Of the two, the barren earth is not so evil as the wicked earth: that men pity, this they curse. *It brings forth herbs*.

3. Neither is it a paucity of *herbs* this ground affordeth, but an abundance: not one *herb*, but *herbs*; a plural and plentiful number. There is neither barrenness nor bareness in this ground; not no fruits, not few fruits, but many *herbs*.

4. Lastly, they are such herbs, as *are meet for the dresser*: such as God expects of the garden, who planted it: such as he will accept, not in strict justice for their own worth, but in great mercy for *Jesus Christ*. *Meet for them by whom it is dressed*.

We have now opened the mine, let us dig^o for the treasure. Four demonstrations commend this good *Ground*.

- 1. It is fruitful.
- 2. It is fruitful in good.
- 3. It is fruitful in much good.

- 4. It is fruitful in such good, as the *Dresser* looks for.

1. Fertility. It brings forth.

Barrenness hath ever been held a curse, a shame, a reproach. So the mother of *John the Baptist* insinuated, Luke 1. *Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.* When God will bring the Gospel, and with it salvation to the Gentiles, he is said to take away their barrenness. So was it prophesied, *Isaiah*, 54. 1. So was it accomplished, *Galat.* 4. 27. *Rejoice thou barren that bearest not, break forth and cry (with joy) thou that travelest not: for the desolate hath many moe children, then she that hath an husband.* The primordial praise of this good ground is, that it is not barren. This *Fertility* in the Christian heart, doth 1. conclude thankfulness. 2. exclude idleness.

1. For the former; GOD hath given him *Rain* for this purpose, that he should *bring forth fruit*: if he should take the *rain*, and not answer the senders hopes, he were *unthankful*. The good man considers the end why he received any blessing, and examines what God meant in conferring on him such a benefit. Hath God given him wisdom? *Solomon* hath taught him to *Let his fountains be dispersed abroad, and his rivers of waters in the streets.* Whether thy knowledge be great in divine things, *tanquam luminare maius*; or in human, *tanquam luminare minus*; remember our Saviors lesson *Math.* 5▪ *Put not your light under a bushel, but upon a candlestick; that it may give light to all that are in the 〈ϕ〉.* *Let your light shine before men, &c.* They that are God's lights, must waste themselves to give light to others. *Non licet habere priuatā, ne priueur •a.* To keep it private is the way to be deprived of it. So the old verse. *Scire tuum nihil est, nisi te scire hoc sciat alter.* As we must not be wise in our selves, so nor only wise to ourselves. He that conceals his knowledge, cancels it, and shall at last turn fool. Do not inclose that for several, which God hath meant common. The not employing will be the impairing of God's gifts.

This is the fruit, which the good *ground* must send forth for all the feeds of grace sown in it. Neither doth this instruction bound it self with our spiritual; but extend also to our temporal gifts. Hast thou riches? when God scattered those blessings upon thee, in the seed-time of his bounty, he intended thou shouldst return him a good crop at the harvest. Be thankful then, in doing that with them for which God gave them. *Custos es tuarum, non dominus, facultatum.* Thou art a deputed Steward, not an independent Lord of thy wealth. God meant them to promouē, and help forward thy journey to heaven; let them not retard thy course, or put thee quite out of the way. Thou art a thankful ground, if thou suffer thy riches to bring forth those fruits, which the hand of God looks to gather from them. 〈ϕ〉 merciful; be charitable; be helpful. *Stips pauperum, the saurus diuitum.* The rich man's treasure is the poor man's stock. The distressed soul asks but his own. Christ may say to thee in the Beggars person; Pay (not give) me a penny thou owest me. *Da mihi ex eo quod tibi dedi: de meo quaero, non de tuo: da & red:* Give me of that which I gave thee: I demand some of my own, not of thine: it is more properly a restoring then a gift. *Petimus{que} damus{que} vicissim.* Thou askest the Lord, and he giveth thee: but on this condition, that thou give him some of it back

again. Thou art more truly the beggar: and God but a demander of a just and easy retribution. This is not all.

God did also mean, that thyself should take comfort in these things. It is a part of that *Blessedness*, which the *Psalmist* promiseth to him that *feareth the Lord*. *Thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee*. For God gave *wine* (for this purpose) to make *glad the heart of man*, and *oil to make his face shine, and bread to strengthen his heart*. How doth man divert God's goodness, when he turns his blessing into a curse, and puts his good creatures from their intended uses! *The Lambes are for thy clothing, and the Goats are the price of thy field*, saith the *Wiseman*. Thou must wear the wool, and drink the milk of thy own flock. Neither be so sparing, as to starve thyself in the midst of thine own plenty. As the covetous wretch, that dares not eat an egg, lest he should loose a chicken. Nor so profuse to thy own lusts, that thou shouldst give all, *vel veneri, vel ventri*: not that surfeits or wine should sluice out thy estate into thy belly. Not that with unnecessary quarrels of law, thou shouldst afflict and weary thy neighbors. O madness! that to put out both thy brothers eyes, thou shouldst put out one of thine own: nay, both thine own for one of his. Ungrateful men for God's great mercy; that what they get by peace with foreigners, vainly spend it in civil wars: where the Lawyers set them together, as men clappe on unwilling Mastiues! Most commonly they fight at the long weapon, a tedious, wearying, weather-beaten suit. Sometimes they fight close; Poniard and Pistol, killing quarrels: laying trains for one another, till both be blown up. Can the back of charity bear no load? Are the sinews of love grown so feeble? Alas fools! you get both nothing but the blows; the Lawyer goes away with the victory. He fills his purse, and you come home both well beaten.

Well, the good ground knows no such end for God's blessings. He sees with the eye of faith, another intentional and internal meaning for such bounty. He doth not say of his riches, as the Atheists of their tongues. *Psal. 12. They are our own*. What hath Magistrate on the bench, or Preacher in the pulpit, or friend in private, to do with it? I waste none of theirs: let me do with my own, as I lift. But saith the Apostle. *Fool, what hast thou, that thou hast not received? And wherefore hast thou received them? To satiate thy own lusts? or to bring forth fruit me• for them, by whom thou art dressed?* There is nothing, that a man can properly and in district terms call his own, but his sins. His impieties, weaknesses, ignoranc•s, vices, lusts; these are his own. All good things are God's gifts, *James 1. 17*. Bee thankful then, and after the rain of mercy, *bring forth the herbs of obedience*. You see what this *Fertility* concludes; *Thankfulness*. Hear now what it excludes.

2. *Idleness*. This good ground lies not dead and barren: nor returns all heavens rain with a naked and neutral acceptation: it *brings forth*. You read, *Luke 19*. of a *Servant*, to whom when his Lord had entrusted a *Talent*, he *hid it in the ground*, as an Usurer his money, to keep it safe. And at his Lord's return, *Domine ecce tuum*: he answered his account with, *Lord behold thine own*. I knew that thou wert *seuerus Magister, a hard Master*: therefore I thought it my securest course, to make good thine own again. But the Lord replied, *Ex ore tuo: Oh evil servant, out of thy own mouth I condemn thee*. Thou shouldst then have answered my austerity, with thy laborious care of my advantage. Therefore hear his doom. *Cast ye the unprofitable servant into*

outer darkness: there shall be weeping and gnashing of teeth. He did not evil with his talent: no, it was enough to condemn him, he did nothing. There is abundance of this dead ground in the world, which *brings forth* nothing. Idle wretches, that sleep out time and admonition: but their *damnation sleepeth not.* It was never said, *Samson* hath lost his strength, till he slept in the lap of *Delilah.* Idleness doth neither get nor save: there is nothing more empty of good fruits, nor more abundantly pregnant with evil. That man doth ill, that doth nothing; and he looseth, while he gains not. Many beholding with cowardly and carnal eyes, what a long and troublesome journey it is to heaven, sit them down and fall fast asleep. O barren grounds! will ye *bring forth* nothing? Is difficulty made your hindrance, that should be a spurr to your more eager contention? Know you not, that the *violent* shall get the kingdom of heaven? Some can follow their dogs all day in the field: others hunt Mammon dry-foot in their shoppes year after year, and never complain of weariness. Only an hour or two in the Church puts an ach into our bones; as if nothing *wearied* us so soon as *well-doing.* Is it fear of too much labor, that keeps you from God? why doth not the same reason deter you from serving the devil? His laws are true burdens, and his service drudgery. But *Christ's yoke is easy, and his burden light.*

I may boldly affirm it: your covetous man takes more pains to go to hell, then the godly ordinarily to get to heaven. He riseth early, and resteth late, and eats the course bread of sorrow: and after tedious and odious misery, goes to the Devil for his labor. Shall we refuse easier pains, for a far better recompense? It is but *Satan's* subtlety, that makes men believe the passage to life so extremely difficult, that it is impossible. Herein the Devil doth like the inhospitable Savages of some countries, that make strange fires, and a show of dismal terrors upon the shores, to keep passengers from landing. The *Sluggard,* says *Solomon,* doth but fain Bears and Lions, (as the superstitious doth bugs) in the way; as apologies of idleness, that he may sit still and be at ease. The slothful person is the Devils shop, wherein he worketh engines of destruction. He is most busy in the lazy. *But whatsoever thy hand findeth to do, do it with thy might: for there is no work nor knowledge, nor device, nor wisdom in the grave whither thou goest.* If thy soul be watered with the dew of heaven, thou must needs *bring forth.* What?

2. Herbs. There is Fertility in Goodness.

THE eldest daughter of *Idleness* is to do nothing: the next borne to do something to no purpose. But the good man is not only doing, but well doing, *Math. 24. Blessed is that servant, whom his Lord when he cometh, shall find so doing.* This so consists in doing *Bonum,* and *Bene.* As the former verse may seem to intimate. He *gives them meat,* there he doth *good: in due season,* there he doth it *well.* The forbearance of wickedness is not enough to acquit the soul, but the performance of righteousness. The rich Glutton is tormented in hell, not because he did hurt, but because he did not help *Lazarus. Non quod abstulerit aliena, sed quod non donarit sua,* saith *S. Chrysost.* Not for taking away another man's, but for not giving his own. He would not give the poor the crumbs that fell from his board; and so *facere damna lucrum,* make a gain of his losses: for they were lost that fell from his libertine table, and yet would have refreshed the hungry and famished soul. But *Dives* would not give a crumb, to get a crown. He wore *fine*

linen; but it was his own. He was clothed in rich purple; but it was his own. He fared sumptuously every day, but he did eat his own meat: he took none of all this from *Lazarus*. Yet he *went to hell*. God condemned him, because he did not give some of this to *Lazarus*. Thus it is not only the commission of lewdness, that sinks men to hell, but even also the omission of goodness. Dost thou hear, O *Earth*; unless thou *bring forth herbs*, thou shalt be condemned. The *Fig-tree* had no bad fruit on it, yet was it cursed, because it had none at all. The *axe* that is laid *to the root*, shall hew down even *that tree, which brings not forth good fruit*: though it bring forth no evil. Fire shall take the barren, as well as the weedy ground.

Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven. Wherein (me thinks) our Savior implieth a three-fold gradation to heaven. First there must be *Iustitia, Righteousness*; an habitual practice of godliness; an uncorrupt life, which shall only be entertained to God's *Hill*. But the *ground* must be made good, before it can produce good *herbs*: for the person must be accepted before the work. And this work must be good both *quoad fontem*, and *quoad finem*: we must derive it from an honest heart, and drive it to a right end. In the next place, this *Righteousness* must be a man's own. *Nisi iustitia vestra*. Here, that *ground which brings forth herbs receiveth blessing*; not that borrows them of another. For so, as stony and barren an heart as Cheapside, may be a far richer garden then some of those, where those *herbs* (brought thither) naturally grew. The Pope hath a huge garden of these herbs; wherewith he can store as many, as will pay for them. *John the Baptist* fasted more then he was commanded: and *Mary* lived more strictly then God required. Now the Church of *Rome* keeps an *Herbal* of these superabundant works; and money may have store of them. But heaven and *Rome* stand a great way asunder. And as God never gave the Pope authority to make such bargains, so he never means to stand to them. It is not only spoken, but commanded to be written of the dying *Saints*, that *their works follow them*. *Their own works*, not the works of others. No *righteousness* of friend living, or of Saint dead, shall do thee good, but the *herbs* of thy own Garden shall be accepted of God. Lastly, this *Righteousness* must *excel, nisi abundauerit*. If it come short of those that come short of heaven, what hope have you? It must exceed innocence, and come to real goodness.

We have not sufficiently discharged our duties in being painful, unless we be profitable. Some will take no pains, unless the Devil set them on work. They must be their own carvers in their employment, or they will sit idle. But so a man may work and have no thanks for his labor. It is not then simply and only *bringing forth*, commends a ground, but *bringing forth herbs*.

The fruit of *Peters* repentance is not to deny his Master no more; but to stand to him to the death. We think, if we forbear our wonted notorious sins, we are on the sudden excellent Christians. As if God were beholden to us, for not wounding his name with oaths; for not playing out Sabbaths; for not railing on his Gospel; for not oppressing his poor members: when we neither relieve the poor, nor obey the Gospel, nor hallow his Sabbaths, nor honor his name. Perhaps an Usurer when he hath gotten enough will cease that damned trade: now he is sure of heaven in a trice. Alas! how repents *Zacchaeus*, if he restores not?

Shall I go a step higher? If he give not liberally, and show compassion to the afflicted Saints? Perhaps an old Adulterer when his sap is grown to cinders, breaks off his uncleanness. When the envious looseth his object, he may suspend his malice. But where are the returned fruits of penitence, manifest and visible obedience? Say the weeds are gone, where be the *herbs*? To root up the weeds, is but the first step to heaven: and some are forty, threescore years taking this step. How long will it be ere their garden be set with good growing *herbs*? But *Curse ye Meroz, said the Angel of the Lord, curse ye bitterly the Inhabitants thereof: because they came not to the help of the Lord, (and that it might fully appear, that this curse came not on them, for taking part with God's enemies and fighting against him; but only for denial of succor, the song doubles it) to the help of the Lord against the mighty. The offended Lord delivered that Servant to the tormentors, that (did not extort from his fellow that he had no right to, nor wrest away an others goods; but) did only say, Pay me that thou owest; and in a harsh manner, or unmerciful measure, required his own due. It is the form of the last doom, I was hungry, and ye gave me no meat: though you took not away mine, yet for not giving your own, Go ye cursed.*

But if that ground be near unto cursing, that brings not forth *herbs*; what shall we say to that, which brings forth weeds? What hell, and how many torments are provided for oppressing *Dives*, when *Dives* that but denied his own shall be tortured in endless flames! If he were bound to an everlasting prison, that rigorously prosecuted his own right, challenged his own debt: whither shall they be cast, that unjustly vex their neighbors, quarrel for that which is none of theirs, and lay title to another man's propriety? If he that gives not his coat to the naked, shall lie naked to the vengeance of God; then he that takes away the poor man's coat, shall be clad with burning confusion. If he that gives not, wring his hands; he that takes away shall rend his heart. The old world did but eat and drink, build and plant, marry and be merry; and were swept away with the besom of an universal deluge; which things were in themselves lawful: what shall become of liars swearers, adulterers, idolaters, malicious, monstrous, scandalous sinners; whose works are in themselves simply unlawful. There are 3. sorts of ground mentioned, *Mark 4.* and the very worst of them receives the *seed*, yet all damned: whither shall the tempest of God's wrath drive them, that would never give the Gospel a religious ear? O beloved! weigh it.

Our *Idle words* must come to judgment: what shall be our answer for unlawful deeds: If omission of good works be whipped with rods, commission of impieties shall be scourged with Scorpions. If they that stand in a luke-warm neutrality, shall be spewed up; sure the palpable and notorious offender shall be trodden under foot of a provoked Justice. Indifferency shall not scape: and shall extreme presumption be spared? that like dogs, sup up the dregs they have vomited. I have read of a Popish Saint, *Henry the Dane*, that in a mad and hare-brained devotion, when worms crawled out of a corrupt ulcer in his knee, did put them in again. There are such frantic wretches, that when the word hath squeezed some poison out of their consciences, and driven forth lusts, like crawling worms; they in a voluntary madness put them in again. As the Tode casts ont per poison, when she goes to the water to drink; when she hath drunk, sups it up again. *Adam* lost himself, and all his posterity by one transgression; and do we think, can we hope that our infinite shall scape

judgment? Or do we extenuate our iniquities with such self-flattering mitigations, that if they be not innumerable, they are pardonable; and that a few shall bring no man to judgment? And what call we this paucity? As the *Gloss* deals with a piece of *Gratians Decretum*. The Text says, *Meretrix est, quae multorum libidinē patet*. She is a whore, who serves many men's turns.

Now the *Gloss* brings this indefinite number to a certain, and gives *Multorum* a reasonable latitude; saying, the name of Whore should not be given her, til she hath lain with three and twenty thousand men. So till we have doubled, iterated, and multiplied our lies, oppressions, lusts, unto thousands, and thousands, we do not think that we merit the names of liars, swearers, oppressors, or luxurious persons. Beloved, these things must be reckoned for: and if nescience be beaten with stripes, willful impiety shall be burned with fire. Blessed ground then, that *brings forth herbs*; and that not in scarcity, but in

3. Plenty. Many herbs.

The good ground is plentiful in fruits. It bears fruit, good fruit, much good fruit. Multiplicity of grace is requisite, though not perfection. What Garden is only planted with one singular kind of *herb*? The Christian hath need of many graces; because he is to meet with many defects, to answer many temptations, to fight with many enemies. Therefore, 2. Pet. 1. *Join with your faith virtue, and with virtue knowledge, and with knowledge temperance, &c.* One Jewel will not serve: Christ's Spouse must have diverse to adorn her. One piece of armor will not secure us; we know not which way the blow will come, nor where it will light. Therefore, *Put on the whole armor of God, that ye may be able to stand against all the wyles of the devil*. The loins, the breast, the head, the feet; all parts must be armed. The *fruit of the Spirit* (those happy fruits which the *Spirit* of God worketh in us, and bringeth out of us) is manifold. *Galat. 5. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, &c.* The Apostle chargeth us to be *rich in good works*. 1. Tim. 6. *And for this cause bows his knees unto the Father of our Lord Jesus Christ, that according to the riches of his glory we might be filled with all the fullness of God*. The reason is given by Christ. *To whom much is given, of them shall much be required*. And it was his commendation of *Mary Magdalen*, that because *she had much forgiven her, therefore she loved much*.

Happy then is that ground, which abounds with good *herbs*; the fruits of faith, patience, content, charity. Not our riches, but our *works shall follow us*. Goodness shall only give *Pulchrum sepulchrum*: and as we use to stick dead bodies with herbs; so these *herbs* our fruitful good works shall adorn and beautify our memorials, when *the name of the wicked shall rot*. I know *England*, inveigh the Papists till their galls burst, is full of pious and charitable works. It is a Garden full of good *herbs*. *Not to us, but to God be the praise*; who hath moved such instruments to works of his glory. Yet *Quoniam fecimus ipsi, vix ea nostra voce*: let every man quiet his own conscience, with the good *herbs* his own garden produceth.

The rich man grows easily richer, so the good man easily better. It is the custom of most men to be pleased with a very little religion. For the world, we are enraged and transported with such a hunger, that the grave is sooner satisfied: but a very little godliness contents us. But if

we would not be *barren nor unfruitful in the knowledge of our Lord Jesus Christ*, we must, saith the Apostle, *abound with these herbs*. And then for a proportionate reward, *An entrance shall be ministered unto us abundantly, into the everlasting kingdom of our Savior Christ*. Blessed is he that *brings forth herbs, many herbs, and lastly such as are*

4. Meet for them by whom he is dressed.

The word *By whom*, may as well be translated *For whom*: 〈 in non-Latin alphabet 〉 Two instructions are here necessarily offered us.

- 1. *By whom* this goodness comes.
- 2. For whom it must be intended.

1. By whom it is dressed.

GOD is the *Husbandman* that *dresseth* this ground, and causeth in it *Fertility*. It was the *Pelagian* error. *A Deo habemus quod homines sumus, a nobis ipsis autem quod iusti sumus*. We are beholding to God that we are men, to our selves that we are good men. But the contrary is here evident. God doth not only make the ground, but he makes the ground fruitful: he *rains* upon it, he *dresseth* it, he *blesseth* it. *Christ* said not, *Sine me parum potestis facere, sed sine me nihil*. *Without me ye can do nothing*, saith our Savior, and to the best men, even the Apostles: not a little, but *nothing*. If God had only made thee a man, and thou made thyself a good man, then is thy work greater then God's work. For, *Mel us est iustum esse, quam te hominem esse*. Our mere being is not so happy, as our better being. No, this Text convinceth that lie. For, according to that distinction of grace. 1. Here is *Gratia operans*, God begins the work; he makes the ground good. sanctifies the person. 2. Here is *Gratia cooperans*, *God that begins, performs the work*; he *raineth* upon, he *dresseth* the heart, and so causeth it to produce *herbs*. 3. Here is *Gratia saluans*, whereby he crowneth our will and work in the day of our Lord JESUS. *It receiveth blessing from God*. So

Qui viret in foliis, venit a radicibus humor.

The sap of grace which appears green and flourishing in the branches and fruit, comes from the root. Now in all this *Deus non necessitat, sed factitat*: God induceth the good to good by alacrity, not enforceth against their wills. *Quoniam probitate coacta, Gloria nulla venit*. For God doth not work upon us, as upon blocks and stones, in all and every respect passive: but converts our wills to will our own conversion. *Qui fecit te sine te, non iustificabit te sine te. Fecit nescientem, Iustificat volentem*. He that made thee without thyself, will not justify thee without thyself. (without thy merit indeed, not without thine act). He created thee when thou knewest it not, he doth justify thee with the consent of thy own will. Let this consideration lay us all prostrate before the foot-stool of God, kissing the feet of his mercy, who is the *Beginner and finisher of our faith*. Who hath made the ground good, and increased the number of *herbs* with his holy dew from heaven; *dressed* it with his graces, and promised to reward it with his *blessings*. Thus *By whom*: now *For whom*.

Meet for them who dressed it.

AND is it possible, that man should produce *herbs meet* for the acceptation of God? Hath he not *pure eyes*, which see uncleanness and imperfection in all our works? Is there any man so happy, as to be *justified in his sight*? No; but it pleaseth him to look upon our works in the Crystall glass, *Christ*; and because they are the effects of a true faith in him, to esteem them *meet*. *S. Peter* saith, *This is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully*. Do even our sufferings then merit? 〈 in non-Latin alphabet 〉 even this is grace. *To you it is given not only to believe in him, but even to suffer for his sake*. This was none of yours, but given you. And when you have suffered, yet you must truly with *Paul reckon*, that *the afflictions of this present world are not worthy of that high inestimable weight of glory*. There are no works acceptable (*Quae praecedunt instificandum, sed quae sequuntur iustificatum*) which go before Justification, but these that follow it. All of us, as *Luther* was wont to say, have naturally a Pope bred in our bellies; a Mountebank-opinion of our own worth. *Narcissus*-like, we dote upon our own shadows; and think our works acceptable enough to God. If we have prayed, relieved, believed the history of the Gospel, or attentively heard the word, these are works *meet* for God. The Monk had but one hole in his Cell, and though it was in the top, upward to heaven, yet the Devil made a shift to creep in there. The Serpent thrusts in his head often in some crack of our good works. *Luther* paradoxically. 〈ϕ〉 *•niustitiarum •ere sola causa* 〈ϕ〉. Almost the only cause of all unrighteousness, is (a too-well conceited) righteousness. We are easily induced to think our selves everyone, as *Simon Magas*, some great man. There must be a dejection of this thought, an annihilation of our own worth; that we can do nothing *meet* for God, or worthy his just acceptance. For *Serdet in distincti•e Iudicis, quod fulget in opinione operantis*. That is often foul in the sentence of the Judge, which shines in the imagination of him that doth it.

But as Physicians say, no man dyes of an ague, or without it: so seldom any soul dyes of pride, or without pride; not merely of pride, for (though that sickness were enough to kill it, yet) it is ever accompanied with some other disease and vicious wickedness; nor without it, for it is so inherent unto man's nature, that pride, if it doth not provoke yet at least holds the door, whiles any iniquity is doing. Hence flow so many errors, and factions, and singularities.

For as in the body, a raw stomach makes a rheumatic head, & a rheumatic head a raw stomach. So in the soul, an indigested conceit of some good thing in us, makes the head rume of some rheumatic opinion, or mad factious singularity: and this petulant rheum in the brain, keeps the conscience raw still; that the physic of repentance, or good diet of peaceable obedience cannot help it. Let us correct these exorbitant and superfluous conceits, which are like proud flesh upon us; and know, we are able to do nothing of our selves, but God is fain to put even good thoughts in us. And if we do good from him, how good soever it be as from him, yet running through us it gets some pollution.

Neither let us run into the contrary error, as if in a stupid willfulness, what good soever we did, we could not hope that God in *Jesus Christ* would accept it. There is a threshold of despair below to stumble at, as well as a post of high presumption to break our heads at. There is a base dejection, a sordid humility. *Bar•ena* the Jesuit told another of his order; that when the

devil appeared to him one night, out of his profound humility he rose up to meet him, and prayed him to sit down in his chair; for he was more worthy to sit there than he. This did appear a strange kind of dejectedness. Surely I think, a man should by God's word and warrant, take comfort in his well doing, and be cheered in the testimony which a good conscience, on good cause beareth to him. So *David* heartened himself against all the malicious slanders of his his enemies; *O Lord thou knowest mine innocence*. Good works are the necessary and inseparable effects of a true faith. We are by nature all dead in sin, and by sin concluded under death. Our Savior bore for us this death, and by his passion freed us from eternal damnation. It was not enough to scape hell, how shall we get to heaven? Loe, we are clothed with the garment of his righteousness, hung with the Jewels of his merits. So not only hell is escaped by his sufferings, but heaven got by his doings. Why should we then work? what need our gardens stand so full of *herbs*? Good reason. Shall God do so much for us, and shall we do nothing for him, for our selves? If the Lord of a Forest gives me a Tree, it is fit I should be at the cost to cut it down, and bring it home, if I will have it. I cannot say that I deserved the tree; it was another's gift: but my labors must lead me to enjoy that, which was freely given me. Neither, can the conscience have assurance of eternal life, so frankly bestowed in *Christ*, without a good conversation. Faith doth justify, and works do testify that we are justified. In a clock, the finger of the dial makes not the clock to go, but the clock it: yet the finger without shows how the clock goes within. Our external obedience is caused by our inward faith; but that doth manifest how truly the clock of our faith goes. As a man's corporal actions of sleeping, eating, digesting, walking, declare his recovery from sickness, and present health. So his life witnesseth by infallible Symptoms, that the disease and death of sin is mortified in him, and that he hath taken certain hold of eternal life. It is meet then that we should do good works: but all our works are made *meet* and worthy in him that bought us. I will conclude then with that Anthem, made by a sweet singer in our *Israel*. *Pendemus ate, credimus in te, tendimus, ad te, non nisi per te, Optime Christ.*

AMEN.

THE GARDEN *Or*, A Contemplation of the HERBS. The THIRD SERMON.

The Song of Solomon. Chap. 6. Ver. 2.

My Beloved is gone down into his Garden, to the beds of spices; to feed in the gardens, and to gather Lilies.

AMB. *super* LVC.

Non Virtus est non posse peccare, sed nolle.

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THE GARDEN OR A Contemplation of the Herbs.

THE THIRD SERMON.

HEB. Chap. 6. Vers. 7.

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dressed, receiveth blessing from God.

THat the *Herbs* of our *graces* may be *meet for the dresser*; contentful to GOD, who hath planted, watered, husbanded the *Garden* of our hearts; we will require in them four virtues: *Odor, Taste, Ornament, Medicinal Virtue.*

1. That they have a good *odour*. God is delighted with the smell of our *graces*. *My Beloved is gone down into his Garden, to the beds of spices, to feed in the gardens, and to gather Lilies.* The virtues of *Christ* are thus principally pleasant; and all our *herbs* only smell sweetly in his *Garden*. *Because of the savor of thy good ointment, thy name is as ointment poured forth, therefore do the Virgins love thee.* This savor is sweetly acceptable in the nostrils of God. *All thy garments smell of Myrrh, Aloes, and Cassia:* It is his righteousness, that gives all our *herbs* a good *odour*: and in him it pleaseth God to judge our works sweet. When *Noah* had built an *Altar*, and sacrificed *burnt offerings* on it, *the Lord smelled a sweet savor and said, I will not again curse the ground anymore for man's sake.* *Myrrh* and *Frankincense* were two of the oblations, which the *Wise-men* offered to *CHRIST* being an *Infant*.

Tres Reges, regum Regitria dona tulerunt:

Myrrham homini, vncto aurū, thura dedere Deo.

Tutria fac itidem dones pia munera Christo,

Muneribus gratus si cupis esse tuis.

Pro myrrha lacrymas, pro auro cor porridge purum,

Pro thure, ex humili pectore funde preces.

Three kings to the great King three offerings bring,

Incense for God, Myrrh for man, gold for king.

Thy Incense be the hands a white soul rears.

For gold give a pure heart, for myrrh drop tears.

The way to make our herbs smell sweetly, is first to purge our *garden* of weeds. For if sin be fostered in our hearts, all our works will be abominated. God heareth not the prayers of the wicked. *If ye will walk contrary to me, saith the Lord, I will bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors.* But being adopted by grace in *Christ*, and sanctified to holiness, our good works smell sweetly, *Phil. 4. I have received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to*

God. It seems, GOD highly esteems the *herb Charity* in our gardens. He that serveth the Lord, shall *smell as Lebanon: he shall grow as the Vine, and his sent shall be as the wine of Lebanon.*

Man is naturally delighted with pleasant saviors, and abhors noisome and stinking smells. But our God hath purer nostrils, and cannot abide the polluted heaps of iniquities. The Idle man is a standing pit; and hath an ill-savor'd smell, an ill-favored sight. The drunkard is like a bog, a fog, a fen of evil vapors: God cannot abide him. Your covetous wretch is like a dunghill; there is nothing but rottenness and infection in him. *Omnis malitia eructat fumum.* All wickedness belcheth forth an evil savor. Wonder you, if God refuse to dwell with the Usurer, Swearer, Idolater, Adulterer? There is a poison of lust, a leprosy of putrefaction in them: no carryon is so odious to man, as man's impieties are to God. Yea the very oblations of defiled hands stink in his presence. *He that sacrificeth a Lamb, is as if he cut off a dogs neck, &c.* As if *Ass a foetida* was the only supply of their gardens. But good *herbs* give a double savor: one outward to man, another inward to God. The sweet smoke of a holy sacrifice, like a subtle air, riseth up to heaven; and is with God before man sees or smells it. It also cheers the hearts of Christians, to behold Christian works. Reverence to the Word, hallowing the Sabbaths, relieving the poor, deeds of mercy, pity, piety, give a delightful sent: solacing the souls of the Saints, and pleasing him that made them both men and Saints. Therefore *Hearken unto me, ye holy children, and bud forth as a Rose growing by the brook of the field. Give ye a sweet savor, as frankincense, and flourish as a Lily, send forth a smell, sing a song of praise, and bless the Lord in all his works.*

2. That they *taste* well. Many a flower hath a sweet smell, but not so wholesome a taste. Your Pharisaical prayers and alms smelt sweetly in the vulgar nostrils: *taste* them, and they were but rue, or rather worm-wood. When the Pharisee saw the Publican in the lower part of the Temple, standing as it were in the Belfry; he could cry, *Foh* this Publican: but when they were both *tasted*, by his palate that could judge, the Publican hath an *herb* in his bosom, and the Pharisee but a gay, gorgeous, stinking weed. The *herbs*, that the Passover were eaten with, were sour: yet they were enjoined with sweet bread. Sour they might be, but they were wholesome. *Herbs* have not only their *savor*, but their nutriment. *He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring food out of the earth.* Herbs thē are food, and have an alimentall virtue. So we may both with the *herbs* of charity feed men's bodies, and with the *herbs* of piety feed their souls. A good life is a good sallet: and in the second place to precepts, are usefully necessary good examples. The blood of Martyrs is said to have nourished the Church. The patience of the Saints, in the hottest extremity of their afflictions, even when the flames of death hath clipped them in their arms; hath been no less then a kindly nourishment to many men's faith. It is expounded by an universal consent of Divines, that one of those 3. feedings, which Christ imposed on *Peter*, is *Pasce exemplo*; let thy life feed them. Blessed *Gardens* that yield *herbs*, like *Jotham's vine*, that *cheare the heart of both God and man.* The Poets fain'd, that *Nectar & Ambrosia* were the food of their God's. *Jupiter Ambrosia satur est, est Nectare plenus.* But the true God's diet, is the virtues of his Saints, wherewith he promiseth to *sup*, when he comes into their hearts. Faith, love, patience, meekness, honesty; these dishes are his dainties.

If thou wouldest make Christ good cheare in the parlor of thy conscience, bring him the *herbs* of obedience. Do not say, I would have been as kind and liberal to my Savior as the best, had I lived in those days, when he blessed the world with his bodily presence. But now I may say with *Mary Magdalene*: *They have taken away the Lord, and I know not where to find him.* Damn not thyself with excuses. Wheresoever his Church is, there is he; exercise thy piety. Wheresoever his members are, there is he; exercise thy charity. Thou art very niggardly, if thou wilt not afford him a sallet, a dinner of *herbs*. Yet, saith *Solomon*, *A dinner of green herbs with love, is better then a fat Ox with hatred.*

3. That they be fit to *adorn*. *Herbs* and flowers have not only their use in pleasing the nostrils, and the palate, but the eye also. They give delight to all those three senses. Good works are the beauty of a house, and a better sight then fresh *herbs* strewed in the windows. The Chamber, where Christ would eat his Passover, was trimmed: and the Palace of our Princely *Solomon* is paved *With Love of the daughters of Jerusalem.*

There is no ornature in the World like good deeds: no hanging of Tapestry, or Arrase, comes near it. A stately building where an Idolater dwells, is but a gaudy coat to a Sodom-apple. When you see an Oppressor raising a great house from the ruins of many less; depopulating a Country to make up one Family; building his Parlours with extortion, and cementing his walls with the mortar of blood: you say, there is a foul Minotaur in a fair Labyrinth. Be a man dead, it is a foolish hope to rear immortality with a few senseless stones. Perhaps the Passenger will be hereby occasioned, to comment upon his bad life; and to discourse to his company the long enumeration of such a man's vices. So a perpetual succession of infamy answers his gay sepulcher: and it had been better for him, to have been utterly inglorious, then inexcusably infamous. The best report, that can be drawn from him, is but this. Here lies a fair Tomb, and a foul carcase in it.

These things do neither honest a man living, nor honor him dead. Good works are the best ornaments, the most lasting monuments. They become the house wherein thy soul dwelleth, whiles it dwells there: and bless thy memory, when those two are parted. A good life is man's best monument: and that Epitaph shall last, as if it were written with a pen of iron, and claw of a Diamond; which is made up of virtuous actions. Good *herbs* beautify more then dead stones. Wheresoever thou shalt be buried, obscurity shall not swallow thee. Every good heart that knew thee is thy Tomb; and every tongue writes happy Epitaphs on thy memorial. Thus height up your souls with a treasure of good works. Let your *herbs* smell sweetly, let them taste cheerfully; let them adorn beauteously. So God's palate, his nostrils, his sight shall be well pleased.

4. That they be *medicinal*; and serve not only as Antidotes to prevent, but as medicaments to cure the souls infirmities. The poor man's physic lies in his Garden: the good soul can fetch an *herb* from his heart (of God's planting there) that can help him. *Pliny* writes of a certain herb, which he calls *Theligonum*; we in English, *The grace of God*. A happy *herb*, and worthy to stand in the first place, as chief of the garden. For it is the principal, and (as it were) the *Genus* of all the rest. We may say of it, as some write of the *Carduus benedictus*, or *Holy-thistle*; that it is *herba omnimorbia*; an *herb* of such virtue, that it can cure all diseases. This may heal

a man, who is otherwise *nullis medicabilis herbis*. Wretched men, that are without this *herb*, *The grace of God*, in their gardens.

Hyssop and Humility.

IS a man tempted to *pride*? and that is a saucy sin, ever busy among good works, like a *Judas* among the Apostles: let him look into this *Garden* for *Hyssop*, *Humility* of Spirit. Of which *herb* it is written.

Est humilis, petrae{que} suis radicibus haeret.

Let him be taught by this *herb*, to annihilate his own worth, and to cleave to the Rock, whereout he grows, and whereof he is upholden, JESUS CHRIST. Or let him produce the Camomile, which smells the sweeter, the more it is trodden on. *Humility* is a gracious *herb*, and allays the wrath of God; whereas pride provokes it. It is recorded of an english king, *Edward* the first, that being exceeding angry with a servant of his, in the sport of hawking, he threatened him sharply. The gentleman answered, it was well there was a river between them. Hereat the King more incensed, spur'd his horse into the depth of the River, not without extreme danger of his life; the water being deep, and the banks too steep and high for his ascending. Yet at last recovering land, with his sword drawn, he pursues the servant; who rode as fast from him. But finding himself too ill-hors'd, to out-ride the angry King; he rained, lighted, and on his knees exposed his neck to the blow of the kings sword. The King no sooner saw this, but he put up his sword, and would not touch him. A dangerous water could not with-hold him from violence; yet his servants submission did soon pacify him. Whiles man flies stubbornly from God, he that *rides upon the wings of the wind*, posts after him with the sword of vengeance drawn. But when dust and ashes humbles himself, and stands to his mercy, the wrath of God is soon appeased.

This Camomile or *Hyssop* grows very low: *Humbleness* roots downward, yet no *herb* hath so high branches. We say, that proud men have high minds: they have not. For their minds only aspire to some earthly honors, which are but low shrubs indeed. The humble man aspires to heaven, and to be great in the eternal Kings favor; and this is the true, but good height of mind. His desires have a high aim, though their dwelling be in the vale of an *humble* heart. There are engines, that raise water to fall, that it may rise the higher. A lowly heart, by abasing it self in the sight of God and men, doth mount all the other graces of the soul as high as heaven; and the eye of mercy accepts them. Pride is a stinking weed; and though it be gay and garish, is but like the Horse-flower. In the field it is of glorious show: crop it, and you cannot endure the savor. At the best, the proud man is but like the bird of Paradise, or the Ostrich; his feathers are more worth then his body. Let not thy *Garden* be without this *herb Humility*. It may be least respected with men; and among other *herbs* overlooked; but most acceptable to God. *Respexit humilitatem ancillae suae*, sings the *Virgin MARY*. *He had regard to the lowliness of his hand-maiden*. It shall not want a good remembrance, a good recompense. For the last, the least, and the lowest may come to be the first, the greatest, and the highest. This is a necessary *herb*.

Bulapathum. The herb Patience.

IS a man, through multitude of troubles, almost wrought to impatience; and to repine at the providence of GOD; that disposeth no more ease? Let him fetch an *herb* out of the *Garden* to cure this malady; *Bulapathum*, the *herb Patience*. The *Adamant* serves not for all seas; but *Patience* is good for all estates. God's purpose cannot be eluded with impatience: and man under his hand, is like a bird in a net; the more he struggles, the faster he is. Impatience regards not the highest but secondary causes: and so bites the stone instead of the thrower. If our inferior strike us, we treble revenge. If an equal, we requite it. If a superior, we repine not: or if we mutter, yet not utter our discontent. Think whose hand strikes: it is God's. Whether by a *Pleurisy*, or a *Fever*, or a *Sword*, or what ever other instrument. The blow was his, whatsoever was the weapon. And this wound will not be cured, unless by applying the herb *Patience*.

The good man hath such a hand over fortune; knowing who guides and disposeth all events; that no miseries, though they be sudden as well as sharp, can vn-heart him. If he must die, he goes breast to breast with virtue. If his life must tarry a further succession of miseries, he makes absent joys present, wants plenitudes; and beguiles calamity, as good company does the way, by *Patience*. A certain man drew a bow at a venture, and smote the King of Israel between the joints of the harness. The man shot at random, or as the *Hebrew* hath it, in his simplicity; but God directed the arrow to strike *Ahab*. So *David* spake of *Shimei*. Let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite good for his cursing this day. Consider we not so much, how unjust man is that giveth the wrong; as how just God is that guideth it. *Non venit sine merito, quia Deus est iustus: nec erit sine commodo, quia Deus est bonus*. It comes not without our desert, for God is just: nor shall be without our profit, for God is merciful. God hath an *herb*, which he often puts into his children's sallet; that is *Rue*: and man's *herb* wherewith he eats it, must be *Lapathum*, *Patience*.

This *Rue* is affliction; which hath a profitable effect in those that quietly digest it. Of all the *herbs* in the garden, only *Rue* is the *herb* of grace. How much virtue is wrought in the soul by this bitter plant! It is held by some a sickness: it is rather *Physic*: a sharp and short medicine, that bringeth with it much and long health. This, if they will needs have it a sickness, may be compared to the *Ague*. The *Ague* shakes a man worse then another disease, that is mortal. At last it gives $\langle \diamond \rangle$ a kind farewell, and says, I have purged thy cholera, and made thee healthful; by consuming and spending out that humor, which would have endangered thy life. Affliction in the taste is often more bitter, then a judgment that kills outright: but at last it tells the soul, I have purged away thy foulness, wrought out thy Justs, and left there a sound man. So the good Physician procureth to his Patient a gentle *Ague*, that he may cure him of a more dangerous disease. *Vt curet spasnum, procurat febrim*. Christ our best Physician deals a little roughly with us, that he may set us straight. And howsoever the *Fever* of affliction disquiet us a while, we shall sing in the conclusion with the *Psalmist*. *It is good for me that I have been afflicted; that I might learn thy statutes*.

Saepe facit Deus opus quod non est suum; vt faciat opus quod est suum. GOD by a work that is none of his, effecteth a work in us that is his. He molests us with some vexations, as he did *Job*;

which is Satan's work immediately, not his; that thereby he might bring us to patience and obedience, which is his work immediately and wholly, not Satan's. *So we are chastened of the Lord, that we might not be condemned with the world.*

Bees are drowned in honey, but live in vinegar, and good men grow the better affected, the more they are afflicted. The poor man for his ague, goes to his garden, and plucks up thyme. The remedy for this spiritual sever, is true, but sensible patience. Men should feel God's strokes, and so bear them. It is dispraisable, either to be senseless or fenceless. Not to know we are stricken, or not to take the blows on the target of *Patience*.

Many can lament the effects, but not the cause: and sorrow that God grieves them, not that they grieve God. They are angry with heaven, for being angry with them. They with heaven for justice, that is angry with them for injustice. But *Maereamus, quod mereamur paenam*. Let not the punishment, but the cause of it, make thy soul sorrowful. Know thou art whipped for thy faults; and apply to the prints the herb *Patience*.

Hearts-case, and spiritual joy.

DOth sorrow and anguish cast down a man's heart, and may he complain, that *his soul is disquieted within him?* Let him fetch an *herb* out of this *Garden*, called *Heartsease*; an inward joy which the holy *Ghost* worketh in him. Though *all the days of the afflicted be evil, yet a merry heart is a continual feast*. This is Heaven upon earth. *Rom. 14. Peace of conscience, and joy of the holy Ghost*. His conscience is assured of peace with God, of reconciliation in the blood of JESUS; and that his soul is wrapped up in the bundle of life.

This may be well called *Hearts-ease*: it is a holy, a happy *herb* to comfort the spirits. When worldly joys, either (like *Rachel's* children) are not, or (like *Eli's*) are rebellious, there is *Heartsease* in this *Garden*, that shall cheare him against all sorrows, certainty of God's fau•r. Let the world frown, and all things in it run cross to the grain of our minds; yet *with thee, O Lord, is mercy and plentiful redemption*. And, if nobody else, yet *God will be still good to Israel, even to those that are of a pure heart*. Those which we call penal evils, are either past, present, or to come: and they cause in the soul, sorrow, pain, fear. Evils past sorrow, present pain, future fear. Here is *Hearts-ease* for all these. Miseries past are solaced, because God hath turned them to our good; and we are made the better, by once being worse. Miseries present find mitigation: and the infinite comfort that is with us, within us, sweetens the finite bitterness that is without us. Miseries future are to us contingent: they are uncertain, but our strength is certain; God. *Noui in quem credidi: I know whom I have trusted*. Here is abundant ease to the *heart*.

Balsamum, or Faith.

HATH the heart got a green wound, by committing some offense against God? for actual iniquity makes a gash in the soul. The good man runs for *Balsamum*, and stancheth the blood: *Faith* in the promises of Jesus Christ. He knows there is *Balm at Gilead, and there are Physicians there: and therefore the health* of his soul may easily be *recovered*. He is sure, that if the blood of Christ be applied, it will soon stanch the blood of his conscience, and keep him from

bleeding to death: and that the wounds of his Savior will cure the wounds of his soul. And though this virtual healing *herb* be in God's own *Garden*, yet he hath a *key* to open it, *prayer*: and a hand to take it out, and to lay it on his sores, *faith*. This is a sovereign *herb*; and indeed so sovereign, that there is no *herb* good to us, without it. It may be called *Panaceas*; which Physicians say is an *herb* for all manner of diseases: and is indeed the principal *herb* of grace; for it adorns the soul with all the merits and righteousness of JESUS CHRIST.

Saint John's-wort, or Charity.

DOth the world, through sweetness of gain, that comes a little too fast upon a man, begin to carry away his heart to covetousness? Let him look in this *Garden* for the *herb*, called *Saint-John's-wort*, *Charity*, and brotherly love. It is called *S. John's. herb* not improperly: for he spent a whole *Epistle* in commending to us this grace; and often inculcated; *Little children, love one another*. And he further teacheth, that this *love* must be actual. *For he that hath this worlds goods, and seeth his brother hath need, and shutteth up his cowels of compassion from him, how dwelleth the love of God in him?* He hath no such *herb*, as *Saint-John's-wort* in his garden. The good Christian considers, that he hath the goods of this world, to do good in this world. And that his riches are called *Bona*, Goods; *Non quod faciant bonum, sed vnde faciat bonum*; not that they make him a good man, but give him means to do good to others.

He learns a Maxim of Christ from the world; which the world teacheth, but followeth not; that is, to make sure as much wealth as he can: as if it were madness, to leave those goods behind him, which he may carry with him. This policy we all confess good; but fail in the consecution. The world thinks, that this assurance is got by purchasing great revenues, or by locking up gold in a coffer. The Christian likes well to save what he can; but he thinks this is not the way to do it. He considers, that the richest hoarder leaves all behind him; and carries nothing but a windingsheet to his grave. But he finds out this policy in the Scriptures; as *David* was resolved of his doubt in the *Sanctuary*: that what he charitably gives alive, he shall carry with him dead; and so resolves to give much, that he may keep much. Therefore what he must loose by keeping, he will keep by loosing; and so proves richer under ground, then ere he was above it. The poor man's hand he sees, to be Christ's treasury: there he hoards up; knowing it shall be surely kept, and safely returned him. His *Garden* shall stand full with *Saint-John's-wort*; and *Charity* is his *herb*, to cure all the sores of covetousness.

Penny-royal, and Content,

DOth poverty fasten her sharp teeth in a man's sides and cannot all his good industry keep want from his family? Let him come to this *Garden* for a little *Penny-royal*, *Content*. This will teach him to think, that God who feeds the Ravens, and clothes the Lilies, will not suffer him to lack food and raiment. The birds of the air neither plow nor sow, yet he never sees them lie dead in his way for want of provision. They sleep, and sing, and fly, and play, and lack not. He gathers hence infallibly, that God will bless his honest endeavours: and whiles he is sure of God's benediction, he thinks his *Penny royal*, his poor estate rich. No man is so happy as to have all things; and none so miserable as not to have some. He knows he hath some;

and that of the best riches: therefore resolveth to enjoy them, and to want the rest with *Content*. He that hath this *herb* in his garden, *Penny-royal*, contentation of heart; be he never so poor, is very rich.

Agnus castus, and Continnence.

DOth the rebellious flesh, upon a little indulgence, grow wanton; and would concupiscence enkindle the fire of lust? The good soul hath in this *Garden*, an *herb* called, *Agnus castus*, the chaste *herb*; and good store of Lettuce: which Physicians say, cool this natural intemperate heat. His *Agnus castus* & *Lettuce*, are *Prayer* and *Fasting*. He knows, that if this kind of devil get possession of the heart, it *goes not out but by Prayer and fasting*. It is fasting spettle, that must kill that Serpent. Mistress *Venus* dwells at the sign of the Iuy-bush: and where the belly is made a barrel, stuffed with delicious meats, and heating drinks, the concupiscence will be luxurious of turpitudes. *Sine Cerere & Baccho friget Venus*. Venerie will freeze, if wine and junkets do not make her a fire. Lust will starve, if flesh-pampering shall not get her a stomach. Where there is thin diet, and clean teeth, there will follow *Chastity*.

Barly-water, or Cool-anger.

DOth the heat of anger boil in a man's heart; and enrageth him to some violent and precipitate courses? Let him extract from this garden the juice of many cooling *herbs*; and among the rest a drink of *Barly-water*; a Tysan of *Meekness*, to cool this fire. He that hath proceeded to anger, is a man: he that hath not proceeded to sinful, harmful anger, is a Christian, *Irasi hominis, i'urtam non facere Christiani*. The most loving man will chide his friend sweetly; and he that doth not, *hates him in his heart*. *Sic vigelit tolerantia, vt non dormiat disciplina*. But he will not be transported with anger, to the loss of his friends, of himself. He considers, that God is *provoked every day, yet is long suffering, & of great goodness*. He hears that others speak ill of him: he judgeth not without certain knowledge. Knowing, he suffers not himself abused. It were silliness to believe all; sullenness to believe none. The wrong done to God and a good conscience must move him.

Non patitur ludum fama, fides, oculus.

A man's name, his faith, and his eye must not be jested withal. Yet when he is most angry, he recollects himself, and claps upon his heat a Tysan of *meekness*.

Parsley, or Frugality.

DEclines a man's estate in this world, as if his hand had scattered too lavishly? There is an *herb* in this *Garden*; let him for a while feed on it: *Parsley*, *Parsimony*. Hereon he will abridge himself of some superfluities: and remember, that moderate fare is better then a whole College of Physicians. He will wear good clothes, and never better; knowing there is no degree beyond decency. It was for *Pompey* to wear as rich a scarfe about his leg, as other Princes wore on their heads. But the *frugal* man can clothe himself all over decently, with half the cost, that one of our gallant *Pompeyes* caseth his leg. He that would not want long, let him practice to want somewhat, before he extremely needs. I have read of an English Martyr, that being put into a prison at Canterbury, tried (when she had liberty of better

fare) to live on a spare diet; as preparing and prearming herself with ability to brook it, when necessity should put her to it. *Frugality* puts but three fingers into the purse at once: *Prodigality* scatters it by heaps and handfuls. It is reported, that *Caesar's* host lived a long time at *Dyrrhachium* with Coleworts: whereof arose the *Proverb*, *Lapsana viuere*, to live sparingly. That stock lasts, that is neither hoarded miserably, nor dealt out indiscreetly. We sow the furrow, not by the sack, but by the handful. The wise man knows, it is better looking through a poor lattice-window, then through an iron grate. And though he will lend what he may, he will not borrow till he must need.

Liver-wort, or Peaceable love.

IS a man sick in his *liver*, by accession of some distemperature? Doth his charity and love to some neighbors, for their malignancy against him, fail and faint in his heart? For they say, *Cogit amare Iecur*. I stand not here on the distinction betwixt *Amare* and *Diligere*. Then let him step to this *Garden*, for some *Iecuraria*; we call it *Liver-wort*. He asks of his heart for his old love, his wonted amity: if his reason answer, that the persecutions of such and such calumnies have fled her into another country; he is not at quiet, till affection fetch it home again. He thinks, that night he sleeps without Charity in his bosom, his pillow is harder then *Jacob's* was at *Bethel*. If carnal respects can draw him to love his friend for his profit, or his kinsman for blood: he will much more love a Christian for his Fathers sake, for his own sake.

There is a story (nothing worth but for the moral) of a great King, that married his daughter to a poor Gentleman, that loved her But his grant had a condition annexed to it, that whensoever the Gentleman's left side looked black, or he lost his wedding ring, he should not only loose his Wife, but his life. One day pursuing his sports, he fell into a quarrel; where (at once) he received a bruise on his left breast, and lost his ring in the scuffling. The tumult over, he perceived the danger, whereinto his own heedlessness had brought him; and in bitterness of soul shed many tears. In his sorrow, he spied a book, which opening, he found therein his ring again; and the first words he read, were a medicine for a bruised side. It directed him three *herbs*, whereof a plaster applied should not fail to heal him. He did so; was cured; was secured.

The application is this. The great King of heaven marries to man, poor man, his own daughter, *Mercy*, and everlasting kindness: But threatens him, that his side must not look black; his heart must not be polluted with spiritual adulteries: nor must he loose his wedding ring, love to God and his Saints: lest he forset both God's mercy, and his own salvation. Man in the pursive of worldly affairs, quarrels with his neighbors, and scuffles with contention. So his heart takes a bruise, and looks black with hatred. And *Charity* his wedding ring is lost, in these willful turbulencies and vexations. What should he do but mourn? Loe, God in his goodness, directs him to a book, the holy Gospel. There the *Spirit* helps him to his ring again, his former love; and to heal his bruise, prescribes him three herbs.

First *Rue*, or herb of grace, which is repentance this teacheth him to sorrow for his strife and emulation; and purgeth away the bruised blood.

The second is the $\langle \diamond \rangle$ *deluce*, Thankfulness: he considers how infinitely God hath loved him; therefore he must needs love God, and in him his. *Beatus qui amat te, & amicum in te, & inimicum propter te.* He $\langle \diamond \rangle$ it impossible, to love him he *hath not seen*, and to hate his *Image, which he hath seen.*

The third, $\langle \diamond \rangle$, which will grow the faster for injuries. Many wrongs hereafter shall not put him out of charity. A good plaster of these *herbs* will draw his bosom white again. And when it is so, let him use *Iecurarta, L••er-wort*; a continual application of love to his heart: that he keeping his ring of faith sure from loosing; and his breast from the self-procured blows of contention; he may hold also his wife forever; that beautiful daughter of the King, God's eternal mercy.

Lily, or Pureness of heart.

DOth a man perceive his heart a little beguiled with o•temptation, and desires he to seem better than he is? And how easily is man won, to answer his commendens speculation? Let him fetch the *Lily, pureness of heart*; which is an herb of grace, growing in the humble valley of a meek spirit; yet is white, and lovely. He knows, God can unmask the vizarded face, and turn the inside outward. If a man be a *Herod* within, and a *John* without: a wicked Politician in a ruffe of Precisian-set; God can distinguish him. There are too many of these, that stand up in the fabric like Pyramids: it were better for us, for themselves, if they were but good honest pillars. Plain-dealing, is a good plain song, and makes better music, then a forced squeaking treble, that troubles us all with •ouelties. Shallow honesty is more commendable, then the profound quick-sands of subtlety: and one leaf of the Plane-tree, is better then many handfuls of the pricking Holly. *They search out iniquities, they accomplish a diligent search: both the inward thought of everyone of them, and the heart is deep.* But when God shall wound them with his arrow, *They shall make their tongue fall upon themselves.* Such a man's own wit shall snare him; and he shall sing, or rather sigh, *Ingenio perii.* They are glad of Christ's Cross; not to suffer for it, but to enjoy plenitude of riches by it: And so, like many in great Funerals, rejoice to be mour•ers; that they may get some of the blacks. Put them to no charges, and they'll make you believe, they are strongly, strangely religious. But, 2. *Sam.* 24. *Shall we offer burnt sacrifices to the Lord our GOD of that which cost us nothing?* Christ compares this man to a *painted sepulcher. Sepulchrum quasi semi-pulchrum, saith one. Extra nitidum, intus foetidum.* But let them be the men they seem; and not nettles in the midst of a rose-cake. The good great man, though he be able securely to do much mischief; regards more the sins indignity, then his own indemnity.

Enula camp•a, or Obedience.

PERhaps evil example hath suddenly, and, without provided consideration, led a man into evil. Let him run to this *Garden* for *Enulaeampana*. This *herb* is that Christ enjoined us. *Search the Scriptures*; adhere to the word of the Lord. This shall give decision of all doubts: and teach thee what path to fly, what way to take. It is given of this *herb. Enula campana reddit praecordia sana.* It is true of our constant cleaving to the word; that it shall purge the heart of

what corruption soever bad precedents have put into it. Of all the *herbs* in thy *Garden* loose not this. Forego not the *Sword of the Spirit*: it is thy best weapon.

Heart-wort, or Affiance in God's promises.

IT may be, sorrow of heart for sins hath cast a man down; and he is swallowed up of too much heaviness. There is an *herb* to comfort him, called, *Heart-wort*; affiance in the merciful promises of God: past to him by Word, Oath, Seal, Scriptures, Sacraments,; and therefore infallible. *At what time soever* what sinner soever *repents* of what sin soever, *God will put all his wickedness out of his remembrance*. He will not let that promise fall to the ground, but meets it with peace and joy. *Blessed are they that mourn, for they shall be comforted*. He believes that his wet seed time shall have a glad harvest: *for they that sow in tears, shall reap in joy*. He persuades himself, that the days of mourning will pass over, as the wind blows over the rain; and then *God will wipe away all tears from his eyes*, with the hand of mercy. This confidence, in the midst of all sorrows, is his *Heart-wort*.

Hyacinth, or Following Christ.

SAy that the Christian hath met with some guilded pill of corruption; some poisonous doctrine, yet plausible to flesh and blood. Let him search this *Garden* for *Hyacinth*, or *Sosequium*, Tornesol: an *herb*, that duly and obediently follows the Sun. Do thou follow the *Sun of righteousness*: and let his bright beams guide thy course: who hath promised to teach all those, that with an humble heart, and earnest prayer seek it at his hands. Follow the Sun, and he will bring thee where he is, to heaven, at the right hand of his Father. Let no wandering Planet err thee; but adhere to the Sun with a faithful imitation.

Care-way.

IF worldly troubles come too fast upon a man; he hath an *herb* called *Caraway*. Not that he bequeaths himself to a supine negligence, as if God would fill his house with provision, while he sits and sings care away. But as he is free from idleness, so also from distrust. He considers the Ravens and Lilies; and knows, that the Lord is the *Preserver of men*, as well as of Fowls and flowers: that he respects man above those, and his own above other men. Therefore he throws all his cares upon God; as if they were too heavy a lode for himself. Solicitous thoughtfulness can give him no hurt, but this *herb Caraway* shall easily cure it.

Holy Thistle, or good Resolution.

Yield that he is pressed with injuries; as who will *live godly in Christ, and shall not suffer persecution!* He is oppressed by force or fraud, might or subtlety; and cannot help himself. He hath a good *herb* in this *Garden*, called *Carduus Benedictus*, *Holy thistle*: a godly resolution, that through many miseries he must enter heaven. He rests himself on God; and rather wisheth his harmlessness should suffer, then himself not to give passive and patient obedience to lawful authority. *Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not; be it known to thee, O King, that, we will not serve thy gods, nor worship thy golden Image.*

There are many other *herbs* in this *garden*: as if he be to deal with crafty adversaries, let him fetch some *Sage*, honest policy; and such as may stand with an untouched conscience. For Christ gave us this prohibition, to be *wise as Serpents*; though withal a cohibition, that we be *harmless as Doves*. If he be tempted to ebriety, he hath in this *Garden*, *Coleworts*; moderate abstinence. *Matthiolus* on the preface of *Dioscorides* notes such a natural enmity betwixt this *herb* and drunkenness: that if you plant *Colewort* near to the roots of the *Vine*, of it self it flieth from them. But I excuse myself.

Non ego cuncta meis amplecti versibus opto.

I would not leave nothing unsaid. Thus I have walked you through a sacred *Garden* of many gracious *herbs*: happy souls thus planted. I will stay you no longer, then to hear your blessing.

It receiveth blessing from God.

The *Reward* gives a happy conclusion to this good *ground*. So it pleaseth the Lord to accept our labors, that he will reward them; not after our own merit, for that is not an atom; but after his own mercy, which exceeds heaven and earth. Receive this *blessing* with a thankful heart; thou hast not earn'd it. It is objected, that here it is said, their *works are meet for God*, therefore deserve this *blessing*. And *Wisd. 3. God proved them, and found them meet for himself*; as if they could stand God's trial. And *Paul* exhorts us to *walk worthy of the vocation, wherewith we are called*. I answer, *Deus coronat dona sua, non merit a nostra*. God rewards his own works, not our worth. It is given, *Non meritis operantis, sed miseratione donantis*: not for the deserts of the doer, but for the mercy of the giver. *Datur operatoribus, non pro operibus*. *Luke chap. 12. Verse 32. It is my Fathers will to give you a kingdom*.

Do we good? from whom is it? doth not God work in us to will and to do? Thou hast done well: be comforted; be not proud. It was God's work, not thine. *Omnia merita Dei dona sunt: & ita homo propter ipsa magis Deo debitor est, quam Deus homini*. All our good works are God's gifts: and therefore man is more beholding to God for them, then God to man. If in this *Garden* any good *herb* spring over the wall, and saucily challenge to it self a prerogative of merit; deal with it, as the Gardener with superfluous branches; prune it off. Or as *Torquatus* with his over-venturous son; cut it short with the sword of the Spirit, for daring beyond the Commission. Our Adversaries oppose this truth very violently, both in the Schools, and in the Pulpits: but come they to their deathbeds, to argue it between God and their own souls; then grace and grace alone; mercy and only mercy; JESUS and none but JESUS.

And this even their great Bell-weather is forced to acknowledge. *Propter incertam utinam propriae iustitiae, & periculum inanis gloriae, tutissimum est fiduciam totam in sola Dei misericordia & benignitate reponere*. I will translate his words truly. *By reason of the uncertainty of our own righteousness, and the danger of vain glory; the safest course is to put our whole trust and confidence in the only favor and mercy of God*. But perhaps *Bellarmino* spoke this as a mere Jesuit; and now made Papable, he be willing to recant and unsay it.

This *blessing* then comes not for the *Grounds* merit, but for the *Dressers* mercy. It is said, *Gen. 6.* tht God would destroy the World with a flood, *Because the imaginations of man's heart were only evil continually.* And *Gen. 8.* it is said, that GOD will no more curse and destroy the ground for man's sake; *because the imaginations of his heart are only evil from his youth.* The same reason that is alleged, why God will not spare the world, is also alleged why God will spare the world.

It serves plentifully to demonstrate, that not for man's merit, but for God's mercy, confusion is withholden. *I am the Lord, I change not. Therefore ye sons of Jacob are not consumed.*

It receiveth.

Such is the immense goodness of God, that he will add grace to grace, and when he hath shown mercy, he will show more mercy. As if he expected no other argument of future bounty, but his former bounty. *Whom he did predestinate, them also he called: and whom he called, them also he justified: and whom he justified, them he also glorified.* Man is to be considered in a four-fold estate. *Confectionis, Infectionis, Refectionis, Perfectionis.* First, God made him happy, without misery, without iniquity. *God hath made man upright: but they have sought out many inventions.* If a glorious heaven above him, a fruitful earth under him, serviceable creatures about him, could give him solace and felicity, he was not scanted. Here is man's first draught of God's bounty; his original state. 2. Then man fell from holiness, and so from happiness; and lost the favor of the Creator, with the good of the creature: that a general curse fell on the earth for his sake. Loe, now he lies weltering in his gore, who shall heal him, who shall revive him? God promised him a Savior, and kept his word. Look on his own only Son hanging, bleeding, dying on an accursed Cross. 3. A Redeemer is come; what is man the better for it, that hath no power to believe on him? Faith he hath none, but what God must put into him. Again, Lord help: let us *receive* yet a third mercy: make us believers, or we are never the better. We had as good have no Savior, as not to have him our Savior: and ours he cannot be, unless the Lord make us his. 4. Lastly the Lord gives us Faith: and so we shall *receive* a happiness by this believed Savior, better then ever our first creation gave us: a kingdom; a kingdom of life; an eternal kingdom of life; that can never be taken from us. Thus we are still *receivers*, and God is the giver. *We receive blessing from God.*

Blessing.

THIS word is of a great latitude. What good is there, which will not be brought within this compass? This *blessing* hath a double extent. There is *Beatitudo viae*, and *Beatitudo Patriae*. A *blessing* of the way, and a *blessing* of the Country: one of *grace*, the other of *glory*. The former is either outward, or inward.

1 Outward, *Psal. 132.* *I will abundantly bless her proutsion: I will satisfy her poor with bread. Deut. 28.* Blessed in the field, blessed in the city. The fruits of thy body, of thy ground, of thy cattle shall be blessed. Thy basket, thy store; thy going out, and coming in shall be blessed. *Which things do often come to the godly even on earth, and that in abundance. For as all have not riches, that exceedingly love them: so many have them, that do not much care for them. Wealth is like a woman; the more courted, the further off.*

2 Inward. The godly on earth is (as it were) in the suburbs of heaven; whose *kingdom consists, not in meat and drink, but righteousness, peace of conscience, and joy of the holy Ghost*. Could his life be as full of sorrows, as ever Lazarus was full of sores, yet he is *blessed*. The Sun-shine of mercy is still upon him; and the *blessing of GOD* makes him rich. Let the air thunder, and the earth quake, and hell roar; yet *He that walketh uprightly, walketh surely. Qui vadit plane, vadit sane*. I have read it storied of a young Virgin, that at a great Princes hands had the choice of three vessels. One whereof should be freely given her, even that she should choose. The first was a vessel of gold, richly wrought, and set with precious stones; and on it written. Who chooseth me shall have what he deserveth. The second was of silver. superscribed thus. Who chooseth me shall have what nature desireth. The third was of lead; whose motto was this. Who chooseth me, shall have what God hath disposed. The former pleased her eye well, but not her understanding. It offered what she deserved. She knew, that was just nothing: therefore refused it. The second considered, offered what Nature desires. She thought that could be no solid good; for Nature desires such things as please the carnal lust. This she also refused. The third had a course outside, but the sentence pleased her well; offering what God had disposed. So she faithfully put her self upon God's ordinance, and chose that. This Virginis man's soul. The golden vessel is the worlds riches; contentfull to an avarice eye. Too many choose this: but being opened, it was full of dead men's bones, and a fools bable. To testify them fools, which cleave to the world: and at last all their hopes shall be rewarded with a bable. Neither is this all. Though *their inward thought be, that their houses shall continue forever; yet they shall be laid in the grave like sheep, and death shall feed on them*. The silver-vessel is the lusts of the flesh; those fond and vain delights, which concupiscence seeks. So saith the Motto: It gives what nature desireth: but corrupt nature affects nothing, but what gives complacency to the flesh. This vessel opened was full of wild fire, and an iron whip. God shall scourge the lustful here with the whip of judgments, diseases of body, infamy of name, overthrow of estate, vexation of conscience. And Satan shall hereafter burn them in wild fire, such flames as can never be quenched. The leaden vessel is, as the sense & sentence declares it, the *blessing of God*. The chuser of it shall have what God hath disposed for him. Blessed soul that makes this election: for opened, it was found full of gold and most precious jewels; everyone more worth then a world, the immortal graces of God's Spirit.

The Virgin chose this, and she was married to the Kings son. Choose this vessel, O my soul; and *Jesus Christ* the king of heaven shall marry thee. No matter though it seem lead without; glister not with earthly vanities: it is rich within; the wealth thereof cannot be valued, though all the Arithmeticians of the world go about to sum it. *There be many that say, who will show us any good? Lord lift thou up the light of thy countenance upon us.*

This *blessing* hath yet a further extent, to the *blessedness* of our Country: when we shall hear it: *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*. For, *si sic bonus es sequentibus te, qualis futurus es consequentibus!* If thou Lord, be so good to those that follow thee, what wilt thou be to those that find thee! If there be such *blessing* in this world, what shall that be in the life to come! If the first fruits of our inheritance, and the earnest of the spirit be so graciously sweet here: surely when that infinite mass of glory shall be broken up, and communicated to us, we shall be wonderfully ravished. *When that*

which is perfect is come, then that which is in part shall be done away. This is, beat a vita in fonte, saith Aug. a blessed life indeed. Aeterna sine succession, distributa sine diminutione, communis sine inuidia, sufficiens sine indigentia, iucunda sine tristitia, beata sine omni miseria. Thou wilt show me the path of life: in thy presence is the fullness of joy, at thy right hand there are pleasures for evermore.

No tongue can declare this blessing; happy heart that shall feel it: whose glorified eye shall one day behold all: and ten thousand times more than we have spoken. Who shall say, as it is in the Psalm: *Sicut 〈ϕ〉*, it a & vidimus; as we have heard, so we have seen in the City of our God. As we have heard it preached on earth, we now find it true in heaven: though the City we enjoy far excel the map we saw.

Well this is God's blessing, and he will give it to the good ground. Labor we then to be fruitful *Gardens*; and to abound with gracious herbs; that God may in this world shower upon us, the dews of his mercy: and after this life transplant us to his heavenly Paradise. Let not the pleasures of sin; the lusts of the wanton flesh, the riches, snares, cares of the world, nor all those transient delights, whose taste is only in the sense, the operation in the conscience; that tickle men for an hour, and wound them forever: nor all those vain desires of carnal complacency, which shall one day be laid upon God's cold earth; intercept us to the privation of this blessing.

Let us not be hunting after sports, as *Esau* for venison, and loose our blessing: lest we cry, howl, roar, when it is too late to recover it Think, oh think: there is a heaven, a GOD, a JESUS, a kingdom of glory, society of Angels, communion of Saints, joy, peace, happiness, and eternity of all these; which it will be a fearful thing to loose, for the base pleasures and short delights of this world.

O great God of all, and sweet Father of thy chosen, pour upon us thy holy dews of grace: make our souls to stand thick with sanctified herbs; that we may receive thy blessing. That honoring thee in the day of Grace, we may be honored by thee in the day of Glory. Grant this for thy loved Son, and our loving Savior, even, *JESUS CHRIST* his sake. *Amen.*

THE FOREST *Of* Thorns.

THE FOURTH SERMON.

EZEK. 28. 24.

There shall be no more a pricking Briar unto the house of Israel, nor any grieving Thorn of all that are round about them.

Terra salutiferas herbas, eadem que nocentes Nutrit; & vrticae proxima saepe rosa est.

LONDON, Printed by *George Purslow*, for *John Budge*, and are to be sold at his shop, at the great South-door of *Paul's*, and at *Britain's Burse*. 1616.

THE FOREST OF THORNS.

THE FOURTH SERMON.

HEB. Chap. 6. Vers. 8.

But that which beareth thorns and briars, is rejected, and is nigh unto cursing, whose end is to be burned.

THIS verse begins with a word of *Disjunction; But*. The Rain of grace falls upon the good ground: it returneth *herbs*; it receiveth *blessing*. *But that which beareth thorns and briars, is rejected, and is nigh unto cursing.* &c. It is undeniably true, that S. Paul knew no Purgatory: otherwise, he that *shunned not to declare to men all the counsel of God*, would not in a voluntary silence have omitted this mystery. He delivers two sorts of *Grounds*, the good and the bad; the one *blessed*, the other *near unto cursing*. He knew no mean, either betwixt good and evil men, or betwixt reward and punishment, *blessing* and *cursing*. It seems that Christ himself was ignorant of that point, which the Papists know so soundly, and believe so roundly. For he says, In God's *Field*, whatsoever grows is either *corn* or *cockle*: for the one whereof a *Barn* is provided; for the other, unquenchable *Fire*. A third sort, between *herbs* and *weeds*, had either the Master or the Servant known, they would have acknowledged.

This first word of the Text, *But*, is a strong engine set to the walls of Purgatory, to over-turn them, and over-burn them with the fire of hell. For they are imaginary pales, that divide hell and Purgatory: take away your conceit, and they are both one: all is hell. For surely hell was raked, when Purgatory was found; and it is nothing else but a larder to the Popes Kitchen. What fancy soever founded it, their wits are foundered, that labor to maintain it. For they cannot tell us, *vel quid sit, vel vbi*: what it is, nor where it is. They cavil with us for want of unity and consent in judgment. Yet *Bellarmino* recites eight several opinions amongst them, about the place: And concludes at last, that it must remain among those secrets, *Quae suo tempore aperientur nobis*; which shall be unfolded to us in their times. Some think the torments of it to consist in fire, others in water: some that the afflictors are Angels, other that they are Devils. So they teach *omni modo*, that which is *nullo modo*: and because it is *vbique*, is therefore *nullibi*. Howsoever, it being the Popes peculiar; and in his power to command the Angels to fetch out whom he list; me thinks the Popes are strangely unmerciful, that in all this time none of them hath made a general Gaole-delivery. But our Purgatory is the blood of *Jesus Christ*, which *cleanseth us from sin*. And they that have no portion in this blood shall be *rejected*, are *nigh unto cursing*, and *their end is to be burned*.

The barren, or rather evil-fruited *ground* is the ground of my discourse: and according to the common distinction of *Evil*, here is a double *evil* in the Text. *Vnum quod malus facit, alterum quod malus patitur*. An evil which the wicked man doth; and an evil which he suffers: an evil that is sin, and an evil that is punishment for sin. In the former the wicked are agents; in the latter, patients. The one evil is done by them, the other upon them. They offend God's justice, and GOD in his justice offends them. They have loved *cursing*, and *cursing shall be unto them: they desired not blessing, and it is far from them*. They produce *Thorns*, and the end of *thorns is to be burned*. The first and worst evil (for the other, though evil to them, is good in

God's good Justice) is sin. Herein 1. the wicked are compared to bad *ground*. 2. their iniquities to *thorns* and *briars*. 3. and the manner how so ill weeds arise from this *ground*, is said to be *bearing*. *The earth that beareth thorns, &c.* Here first observe,

1 The different word the Apostle useth. For the good *earth*, he says, it is 〈 in non-Latin alphabet 〉 *bringing forth herbs*. For the evil, it is 〈 in non-Latin alphabet 〉, *bearing*, not bringing forth. As if good works were brought forth like children, not without pain and travel: evil works but cast out like froth or skim; as easily vented, as invented. Therefore the earth is said *ebullire*, to bubble or boil out such things, as mere excretions. Our proverb says, An ill weed grows apace. *Herbs* grow not without preparing the ground, planting and watering them by seasonable dews and diligence. Weeds are common: it is hard to set the foot besides them. The basest things are ever most plentiful. *Plurima, pessima*. I have read of a kind of mouse, that breeds six score young ones in one nest. Whereas the offspring of the Lioness or Elephant is but single. You shall find your furrows full of Cockle and da••ell, though you never sew them. The earth, saith the Philosopher, is now an own mother to weeds, and naturally breeds and feeds them: but a stepmother to good herbs. Man by a proclivity of his own natural inclination, is apt to produce *thorns* and *briars*: but ere he can *bring forth herbs*, Graces, God must take pains with him. No husbandman so labors his ground, as God our hearts. Happy earth, that yields him an expected harvest. But that *which beareth Thorns is near to be cursed and burned*.

2 Observe, that a wicked man is compared to bad earth, and that fitly in 5. respects.

1 For baseness. The earth is the heaviest of all Elements, and doth naturally sink downwards; as if it had no rest, but in the center; which it self is. A wicked man is base-minded, and sinks with a dull and ponderous declination; not regarding the things above, but these below. He hath commune with men *sursum os*, but with beasts, *deorsum cor*. All his affections have a low object, not out of humility, but base dejection. His hope, desire, love, joy, are set on these inferior things: and like a Mole, he digs still downwards, till he come to his Center, *his own place*, Hell. *Telluris inutile pondus*.

2 For coldness. Experience teacheth that the earth is cold; & coldness is a natural quality pertinent to it, though accidentally there be bred in it fiery vapors. The wicked man hath a cold heart, frozen up in the dregs of iniquity; though there be an unnatural heat sometimes flaming in him; the fire of lust and malice tormenting his bowels: but this is no kindly heat to warm his conscience. That is derived from the *fire* of the Temple, that never goes out, and only given by *Jesus Christ*, that *baptizeth with the holy Ghost, and with fire*.

3 For foulness. The squalid earth (for we speak not here of any good ground) is called *Lutulenta terra*; miry and noisome: yet is it neat and clean in comparison of a sin-contaminated soul. The body was taken from the earth; not the Soul: the body shall resolve to the earth; not the soul: yet the polluted soul is more sordid, then either a leprous body, or a muddy earth. In the eye of GOD, there is no beauty so acceptable, no foulness so detestable, as the souls. The Dove carried the praise of beauty from the Peacock, by the Eagles judgment: that though the Peacock living had the fairer plumes, yet dead he hath but a black

liver. God's judgment of all men's fairness, is by the liver, the *cleanness of the heart in his eyesight*.

4 For obscurity and darkness; the earth is called a *place of black darkness, the land of forgetfulness*. So *Job* and *David* term it. The wicked Soul is full of darkness, thickness of sight, caecitie of understanding; not *seeing the glorious liberty of the Sons of God*. Our Gospel is hid to those that are lost. Whose minds the god of this world hath blinded. There is in them *Hebetudo mentis*, which is *acutae rationis obtusio, carnalis intemperantiae crassis sensibus inducta*. They are so utterly ignorant of heaven, that (as it is in the Proverb) *ne pictum quidem viderunt*: they have not seen it, so much as in the map or picture. As to men shut up in the low caverns of the earth, not so much as the sun, and stars, and the lights of heavens lower parts have appeared. *Tolerabilior est poena, viuere non posse, quam nescire*. Ignorance is a heavier punishment than death; saith the Philosopher. Darkness is their desire, *because their deeds are evil*. Perhaps at last, after a long dotage on their dark delight, earth; they come to hear of a better & richer country: and then take only with them the Lantern of Nature to find it. But so *erepto lumine can delabrum querunt*. Having lost the light, they grope for the Candlestick. A man that comes into his house at midnight, sees nothing amiss: in the day-light he finds many things misplac'd. Nature is but a dark Lantern, when by it we endeavor to ransack the conscience. Only the light of grace can demonstrate all the sluttish and incurious misorders in our souls.

5 The main resemblance between an evil ground and worse man, consists in the ill fruits, that they both produce: *briars and thorns*; and such (not only unhelpful, but) hurtful vices. This is the principal analogy, which our Apostle intends; the pith and marrow of this reference. But before we come to a particular anatomizing of this Subject, some observable doctrines fall profitably to our instruction. Observe therefore.

1 The word of God will work some way. It falls not upon any ground in vain; but will produce *herbs* or *weeds*. It is such Physic, as will either cure or kill. It mollifies one, makes another more hard. Some *hearts it pricks*, others it terrifies, though converts not, as it made *Felix tremble*. None ever heard it, but they are either better or worse by it. *We preach Christ crucified, unto the Jews a stumbling block, unto the Gentiles foolishness. But unto them which are called, both of Jews and Greeks, the power of GOD, and the wisdom of God*. In this Epistle it is called a *double-edged sword*, &c. It is either a converting or convincing power; sealing receivers to redemption, contemners to rejection. *The word which I have preached, shall judge you in the latter day*.

If this doctrine were considerably digested in hearers hearts, what a zealous preparation would it work in their souls! It would bring us to these seats with other minds, if we remembered, that we return not back to our own doors the very same we came out; but either somewhat better, or much worse. *Sergius Paulus* was turned, *Elimas* obdured at one Sermon. After our Saviors heavenly Sermon. *John 6. Some went back, and walked no more with him; that Christ bespake his Apostles, Will ye also go away? Others stuck more close. Lord, to whom shall we go? Thou hast the words of eternal life*. The Prophet *Isaiah* speaks fully to this purpose. *As the rain cometh down, and returneth not back, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. So shall my word be*

that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

The word that we have preached, shall either save you, or judge you. It shall be either a copy of your pardon, or a bill of your inditement at the last day. *John the Baptist* calls the Gospel a *Fan*, that will distinguish between true and false children, between *Wheat* and *Chaff*. It will make known the faithfulness of those, that with honest hearts embrace it; and scatter hypocrites like *chaff*, by reason of their insolid levity. *Simeon* so prophesied to *Mary* the Virgin of her Son, That *he should be the fall and the rising*, the reparation and ruin of many: and whiles *he is set for a sign Which shall be spoken against*, by this means *the thoughts of many hearts shall be revealed*. The word is like fire, that hath a double operation upon the several subjects it works; stubble or gold. It fires the one, and fines the other. Some hearts it enflames with zeal to it: other it sets on fire to quench, impugn, persecute it. It is to conversion, if believed; to confusion if despised. Lo, *Christ*, himself preaching, some faithfully entertain, others reject; as the *Gergesens*, that had rather have their hogs saved than their souls.

2. That *thorns* are produced, the fault is not in the good *Rain*, but the ill ground. *What could I, saith God, have done more to my Vineyard?* I have done enough to make it bear good grapes. *Wherefore* then, or from what cause *brings it forth wild grapes?* The earth desires the influence of heaven, and showers from the clouds, to make it fruitful. It is granted: the Sun shines, the dew fall. The Garden hereupon brings forth *herbs*, the desert *thorns*. If these blessings of heaven were the proper cause of the weeds; why hath not then the good ground such cursed effects? The everlasting lamp of heaven sends forth his saving rays: and the sacred dews of the Gospel fall on the pure and unclean heart. There it is requited with a fertile obedience: here with an impious ingratitude. Let not the mercy of God be blamed for this man's misery. *Perditio ex se*: God hath done enough to save him. *S. Augustine* directly to this purpose. *Simul pluit Dominus super segetes, & super spinas. Sed segeti pluit ad horreum, spinis ad ignem: & tamen vna est pluvia.* GOD at once rains upon the *herbs* and the *thorns*. Upon the herbs or good seed, to shoot it up for his barn, for himself; upon the thorns to fit them for the fire: yet is it one and the same rain.

This shall cover the faces of Libertines with everlasting confusion; who are evermore rubbing their own filthiness on God's purity; and charging him as the author of their sins. If the Devils in hell should speak, what could they say more? we have fallen from our happiness, and God caused it. Reprobate thoughts! Men have spilled blood, defiled forbidden beds, struck at Princes with treasons, ruined countries with depopulations, filled the earth with rapes, and shot at heaven with blasphemies; and lay their damnation on their Maker: deriving from his purpose excuses of their wickedness. The inevitable decree of God's counsel is charged: the thought of that hath made them careless: so with good food they poison themselves. Willing fools, rack not your belief with impossibilities. Behold! God is so far from authorizing your sins and falls; that he rains on you the holy dews of his word to mollify your hearts. Justifying himself by this proffered means of your salvation, that he would not the death of a sinner. O but his hidden will is to damn us. Mad men, that forsake

that signed will, written in tables, published with trumpets, commanded with blessings, cursings, promises, menaces, to which every soul stands bound! and fall to prying into those unsearchable mysteries, covered with a curtain of holy secrecy, not to be drawn aside till the day comes, wherein we shall know as we are known.

Cease aspiring man to root thy wickedness in heaven; and to draw in God as an accessory to thy profaneness. God would have thee saved, but thou wilt *bear thorns* and *briars*, though thou endangerest thyself to cursing. Is this the requital for his mercy? Are all his kindnesses to thee thus taken? That when he hath done so much to bring thee to heaven, thou wilt tax him for casting thee to hell? when he hath so labored to make thee good, thou wilt lay to his charge thy own voluntary badness. No: justify God, and magnify his mercy. Accuse thine own corrupt heart, that turns so good and alimentall food into offensive crudities. Say, Heaven is good, but thy ground is naught. Fatness and juice hath been bestowed on thee, but thou hast yielded pestilent and noisome fruits. Lay not the fault on heaven, but on the native corruption of thy own heart, that hath decocted the goodness of God into venom.

3. This observation shall make way (and give place) to another. That the ground is very *unthankful*, which answers the kindness of heaven in raining on it, with *briars* and *thorns*. Wretched man, that receives so blessed dews from the fountain of mercy, and returns an ungrateful wickedness. *Unthankful* it is; as failing in both these essential parts of *Gratitude*; acknowledging, and requiting a benefit: and so guilty both of falsehood and injustice. Say the wicked did confess God's mercies, yet where's their obedience? True *thankfulness* is called *Gratiarum actio, non dictio*. Whiles for holy dews they render unholy weeds, this disobedience is the greatest *Ingratitude*. The silence of our tongues; the not *opening our lips*, to let our *mouth show forth his praise*, is a grievous unthankfulness. He is of an evil disposition, that conceals or dissembles a benefit. This is one branch of *Ingratitude*: but our speech hitherto keeps but low water; let us rise up to view the mountainous billows of that ingratitude here taxed; a real, actual, sensual, senseless *unthankfulness*: if it be not a degree beyond it, and unthankfulness too poor a word to express it. Mere ingratitude returns nothing for good; but this sin returns evil for good. Silence in acknowledging is too short: we must think of a contumacious and contumelious retribution. God, after his merciful *rain* looks for some herbs of Grace, when he walks down into his *Garden*, to see whether the *Vine flourished*, and the *Pomegranates budded*. And behold weeds, stinking weeds, stinging weeds; *thorns* and *briars*! Here is *Ingratitude* in full proportion, with all the dimensions of his ugly stigmatic form. This is that wickedness, which brings the ground here to rejection, malediction, combustion. Observe further that

4. Wicked men prove commonly so much the worse, as they might have been better: and divert the means of their conversion to their confusion. The more *rain* of the Gospel they receive, the more abundantly they thrust forth the *thorns* of iniquities. The roots of these *briars* are surely earthed in their hearts, and do boil out at the warm dews of the Word. It fares with them, as with a man of a surfeited stomach: the more good meat he eats, the more he increaseth his corruption. The former crudities undigested, ingested, having the greater force, turn the good nutriment into themselves. There is such an antipathy betwixt the good

word of God, and the heart of a reprobate; that the more it wrestles to bring him to heaven, the more he wrestles against it, that he might be damned. *Tully* mentions a Country, wherein a great drought and heat maketh abundance of mire and dirt; but store of rain causeth dust. It is here experimentally true: the plentiful rain of God's blessed word is answered with the dusty and sandy barrenness of men's evil lives. So the Sun, shining upon unclean dung-hills, is said to cause a greater stench: yet no wise man blames the beams of the Sun, but the filthiness of those putrefied heaps, for such offense. The Sun of righteousness hath sent down the glorious rays of his Gospel among us• the wicked hereupon steam out the more noisome and stenchful fruits. Upon whom shall the accusation light; God's comfortable heat of mercy, or our putrid and rank iniquities? Sometimes the Sun's heat working upon a muddy and baneful object, breeds horrid serpents. No wonder then, if this *rain* of the Gospel ingender in reprobate minds, weeds, and prickles. The *Cicones* have a river, that doth harden the bowels, and make the entrails stony: a strange operation in them that drink it. But if the water of life do harden the hearts of *Pharaohs*, and exasperate the mischiefs of a malicious *Elimas*, let the imputation of fault light where it is deserved. It was a strange protestatiō, that God had against *Israel*. *I have nourished and brought up children, and they have rebelled against me*. I have brought them up in my house, and taught them my precepts, and yet (as if my instructions and favors had made them worse) they have rebelled against me. Thus when the Sun is hottest, the springs are coldest: and the more fervent the love of God is to us, the more cold is our charity to him, and to others for him. As if the sweet dews of *Hermon* had made the hill of *Zion* more barren.

It is written of the *Thraeian* flint, that it burns with water, and is quenched with oil: a fit Emblem of those wicked souls, that are the worse for God's endeavor to better them. But such contrary effects hath the Gospel in contrary natures. As by the heat of the Sun wax is softened, and yet clay is hardened: so by the preaching of the word, the hearts of such as shall be saved, are mollified; but the hearts of the lost are further obdurate. God in his wis• justice will be even with men: since they will not be the better for his favors, they shall be the worse. Seeing they will not bring forth herbs, they shall cast forth weeds: and he that might not in their salvation, will be glorified in their subversion. For application.

This *Rain* hath fallen upon us all: how have we entertained it? where be our *herbs*? It is objected against us, that our forefathers who wanted this *rain*, brought forth more herbs, than we that have it. That they in the days of ignorance did more then they knew; that we in the light of the Gospel know more then we do. *Apollonius* among other wonders writes one most wonderful: that there was a people, which could see nothing in the day, but all in the night. What, hath the Sun blinded us? Cannot we see to serve God so well in the light, as they did in the dark?

It was once said, *Ignoti nulla cupido*: but now it may be inverted; *Noti nullus amor*: we little esteem the Gospel, because it is frequent amongst us. The long enjoying it hath dulled our estimation. Full children are weary of their bread, and play with it. Like the Indians, that have such store of gold and precious stones, that they truck them away for glasses and rattles. Perhaps the cold legs of custom will bring us to Church: and we are content to hear

the Preacher taxing our frauds, usuries, oaths, oppressions. May be for some show of devotion, we will ask counsel at his lips: but say what he will, we will not part with our sins.

The Princes of *Israel* came to *Jeremiah*, and entreat him to inquire of the Lord fought them: promising, that whatsoever direction the Lord should send they would obey. The *Prophet* accordingly presents their supplication to God. God answers *You shall not go into Egypt, lest you be destroyed: but abide still in Judah, and you shall be safe.* When they heard this Oracle, because it was not their humors, they replied, *We will go into Egypt.* This was their purpose from the beginning, (though they dissembled a will to know God's mind) which if God's command crosseth, they will cross his command: *they will go into Egypt.* So people will be content to hear what God saith to them by his Ministers: but if he speak not what pleaseth them, they will follow their own affections. We are such nice and froward pieces, that the more God woos us, we are the further off. As it is with some shallow professors of Music, saith the Poet.

Omnibus hoc vitium cantoribus, inter amicos,

Vt nunquam inducant animum cantare rogati.

When they are most earnestly entreated, they make most dainty to sing or play. So the more the Lord calls for our praises, the more hoarse are our voices, the more harsh our notes; or perhaps we will not sing at all. But if God hath given us music, and we will not dance; as Christ reproved the Jews; we shall mourn in sadness for our obstinate refusal of proffered mirth. You have heard *Herodotus* tale of the Piper. He came to the water-side, and piped to the fishes: they would not dance. He took his net and caught some of them; and being thrown upon dry land they began to leap and skip up. Nay, quoth the Piper, I offered you music before, and you would none: now you shall dance without a pipe. Men commonly regard the Songs of *Zion*, as they do music heard late at night in the streets, whiles they are in bed. Perhaps they will step to the windore, and listen to it a while; and presently to bed again. So men step from the couch of their lusts and sins to, Church, hear the Sermon; and then to bed again; lulling themselves in their former security.

There are some, that care for hearing it no more: but sit down with a conceit of their own sufficiency. They know as much as all the Preachers can tell them: let the youth go to be Catechized. So the sluggish and irreligious Master sits at home, whiles he sends his servants to Church. There is an old tale, idle in it self; the use may be good. A certain man that would never go to Church, when he heard the Saintsbell, would say to his wife. Go thou to Church and pray for thee and me. One night he dreamed, that both he and his wife were dead, and that they knocked together at Heaven-gate for entrance. *S. Peter* (by the Legend) is Porter, and suffered the wife to enter in, but kept the husband out: answering him, *Illa intrauit pro se ette:* She is gone in both for her self and thee. As thy wife went to Church for thee, so she must go to heaven for thee. The Moral instructs everyone to have a personality of Faith, and a propriety of devotion: that himself serving GOD, himself may be blessed of God.

It now remains, to examine more narrowly the nature of the sins these ungodly hearts produce. They are called *Thorns* and *Briars*. *Pliny* saith that the *Thorn* is more soft then a Tree, and more hard then an Herb: as if it were some unkindly thing; and but an imperfect

excrement of the earth. For the Philosopher saith, It is not the intent of kind, that Trees should be sharp with prickles and thorns: but he would have it caused by the insolidity and unfastness of the tree. By which means the cold humor is drawn out by the pores ere it be concocted: whereupon for scarcity of matter, it is hardened by the sun; and •o shaped and sharpened into a *thorn*.

But it is unquestionable truth, that God created the *thorns* and *briars* on the earth. Some think, because it is said, *Gen. 3. in man's punishment, Maledict• esto terra propter te: Cursed be the earth for thy sake. Thorns and Thistles shall it bring forth to thee:* that therefore if mankind had not sinned, the ground should have produced no such thing. But the most received opinion, and consonant to truth is; that these *Thorns* and *briars* should have been, though man had never fallen: but they should not have been noxious and hurtful to him. Now let us consider what resemblances may be found, betwixt those natural, and these allegorical *thorns* and *briars*.

1 Where is abundance of *thorns*, there is most commonly a barren ground. For they hinder the happy influence of the heavens, the kindly heat of the sun, the dews of the clouds, and all those working causes of fertility. God prearmes *Ezekiel*, that he should not wonder at the barrenness of *Israel*, *for briars and thorns shall be with thee*. Let no man marvel at our unprofitable times; we have too many *Briars* and *thorns* among us: which do what they can to hinder the goodness of heaven to us, or our goodness to heaven. That which is sown nigh or among *thorns* seldom prospers. Our Savior saith, that the *Seed* sown in some hearers, brought forth no fruit; *for the Thorns choked it*. The very company of the wicked is harmful, for they are as *thorns* to stifle any goodness. *The companion of fools shall be afflicted*, saith *Solomon*. He dwells among *thorns*, that shall wound him. To lay no more affliction upon him then *Solomon* there meant; as appears by the opposite member of the verse: he shall endure a privation of what good soever he had; and a position of their lewdness. A good man with ill company, is like a living man bound to a dead corps: that will sooner suffocate him, then he can revive that. The Soul that lives among *thorns* shall hardly thrive. Therefore saith the Lord of the vineyard concerning the barren tree. *Cut it down, why troubles it the ground?*

2 *Thorns* and *briars* grow most commonly on heaps, and seldom are found single, or destitute of company of their own kind, And though they be troublesomely harmful to other trees, yet they fold and embrace one another, without hurt. It is so usually seen, that wicked men hold together, and sins grow in united clusters. There is a combination of the ungodly; even so far as to the very participation of their estates. *Cast in thy lot with us; we will have all one purse*. They are entangled in mutual amity, like beds of Eels; nothing but thunder can break their knots. Is it much, saith Christ, that you purpose *diligere diligentes, to love them that love you?* Why, *briars* and *thorns* do it, *even Publicans do the same*. Yea, I would to God, their unity did not shame ours. We see here, that one of the Papists chief marks of their church is not infallible; their consent or unity: when *briars & thorns* have it. The Pharisees, Sadducees, Herodians conspire against Christ: may be, they with the rest. Sins grow in heaps, like *thorns* in bushes: where are some, are many. The Apostle brings them in by couples & companies. *Gluttony & Drunkenness, Chambering and wantonness, strife and envying*. Me thinks *Gluttony & Drunkenness*

come in like an Englishman, and a Dutchman. *Chambering & Wantonness* like an Italian and a Venetian. *Strife & Envy* like a Spaniard and a Frenchman. These sins being so National, and natural to the countries: to over-drink in Germany; to over-eat in England; to wantonize in Italy and Venice; to quarrel in France, and to be envious in Spain; Envy being ever the bosom-companion of Pride.

3 *Thorns* and *briars*, by reason of their thickness and sharpness, are refuges for Serpents, Snakes, Adders, and such other venomous beasts. Where the ungodly have a strong part, oppression, rapine, robbery, murder, and all those fatal and deathstriking serpents are fostered. God, when he told *Ezekiel*. *Ezek. 2*. That *briars* and *thorns* should be with him; adds in the very next words, *And thou shalt dwell among Scorpions*. Therefore in Latin, *Rubetum* is a place of briars and brambles; and *Rubeta* is a toad, and that land-toad, the most venomous of the kind. It is dangerous sleeping near such places. He that lives among the wicked, hath no need of security, but to have clear and circumspect eyes; lest either the *thorns* prick him, or the Serpents under the *thorns* sting him. *Woe is me*, saith the Psalmist, *that I must remain in Meshech, and dwell in the tents of Kedar*.

4. Neither do the wicked, only with their *thorns* and *briars*, hinder others passage, but even their own. No marvel, if it be so difficult for an ungodly man to get to heaven; for he hedgeth up his own way. Men multiply their transgressions to infinite, and cast up innumerable *thorns*, yet hope well to be saved. But in vain he purposeth to travel to *Ierusaem*, that hedgeth up his own passage. *Thorns and snares are in the way of the froward*: not of God's setting, but of their own planting. For (the next words testify) *he that keepeth his soul, shall be far from them*. There are hindrances enough to heaven, though the wicked make none themselves. The devil will look, that the way shall not be easy. Neither hath God set salvation upon such terms, that we may play and get it. *The kingdom of heaven is got by violence*: and they must *strive*, that will pass the *narrow gate*. Satan hath so many plots and tricks to deceive them; so many temptations, and corruptions to oppose them; that they have no cause to fence up the way themselves, against themselves, with a hedge of their own *thorns*. Heaven-gates will not fall down before men, as the iron-gates of the City to *Peter*, of their own accord. Nay, *If the Righteous scarcely be saved, where shall the ungodly and the sinner appear?*

5. Sins are fitly compared to *thorns* and *briars*, for their wounding, pricking, and such harmful offenses. Therefore they are called *tribuli, a tribulando*; from their vexing, oppression, and tribulation they give those that touch them. The wicked are such *Calthrops* to the Country, boring and bloodying her sides. Either pricking the flesh, or tearing of the fleece; as *briars* and bushes that rob the sheep of their cotes, which come to them for shelter. A great man wicked is like *Abimelech*, whom *Jotham* calls a *Bramble* in his Parable. The *Olive* would not leave his *fatness*, nor the *Fig-tree* his *sweetness*, nor the *Vine* his *goodness*, to be promoted over the trees. But the aspiring *Bramble* usurps it: and (as if he were some great Cedar) he calls the *Trees* to trust under his shadow. But when poor men come to this *Bramble* for refuge, here they loose a lock and there a lock, til they are left naked, Yea, the clothes are not only rent from their backs; but like the sons of *Sceua* exorcising the evil spirits, they

depart not away *naked* only, but *wounded*. Their garments satisfy not these *briars*, scarce their blood and lives.

These *Briars* and *Thorns* have such pricking and wounding effects, in regard of three objects, whom they strike. For sins are like *Thorns*. 1. To men. 2. To Christ. 3. To the own consciences of the committers. First to men. *Pliny* mentioneth three sorts of *Briars*.

1. The moorish *Briar*, that only grows in rank and fen^e places, & is nourished with rotten mud, and such squalid putrefaction. There is a generatiō of men like these *briars*, given to drunkenness, whose affections are fed only with the moisture of the pot. They cannot live but in fenny and moorish places. *Pliny* saith, that adders & toads love and eat the fruits of these *briars*; and it is the food of serpents. The effects of drunkenness (in like sort) is a condiment for the devil. *Augustine* somewhat near our purpose, when he compares drunken places to the fens; where are bred snakes and serpents, and such vile noxious things, which every year must be burned. It were a good turn, if these morish *brambles* were stocked up by the roots. If you ask how you should rid them; I will not point you to the Fen-men, who to make quick dispatch of their annoyances, set fire on their fens: but I will give you another precedent. When a king asked how he might be rid of certain noisome fowls, which came abundantly flying into his land; one answered him. *Nidos eorum vbi{que} destruendos*: that the only means was to destroy their nests in every place. So if you would be shut of these morish *briars*, the course is to destroy their nests; their haunts, and *rendezvous*, as they term them; the common quagmires of all filthiness. The ale houses are their nests & cages, where they exhaust and lavish out their goods, and lay plots and devises how to get more. Hence they fall either to robbing, or cheating; open courses of violence, or secret mischiefs: till at last the Jail prepares thē for the gibbet. For lightly they sing thorough a red lattice, before they cry through an irō grate. And when those *briars* are hampered, & put into prisons; it is said, that those places teach them more villainy then they knew before. That when a lewd fellow comes out of prison, he is furnished with such a pack of mischiefs, that he now sets up school, and teacheth others. It is wonderful, that places ordained for reformation, should be instructions of worse lewdness. I speak not against mercy: but experience & truth witnesseth that the mercy of sometimes is cruelty. And the pity to a notorious malefactor argues us of a hard heart, & of unmercifulness to the common-wealth. The sparing of rapes, robberies, whoredoms, cheatings, frauds, unjust measures, false balances, occasioneth, yea encourageth the like. If thou be a Magistrate, deputed to judge it, and sparest a man that hath shed blood; the next blood he sheds thou art guilty of. Thou consentest to the second robbery of a thief, that hast remitted him the first. A *Father* brings in a notorious malefactor arraigning at the bar before the Judge. When the mother coms, *miserādlulacione*, with bitter weeping desiring mercy for her son.

The wife *Lachrimabili* voice, with mournful speech, imploring mercy for her husband. The little children *plorantibus ocellis*, with crying eyes, beseeching mercy for their Father. The people wishing he may be spared for the goodliness of his person. Yet saith the Judge, *Non misereor modo*: I pity, but must not spare. *Pereat vnus, potius quam vnitas*. Better one perish, then all. Weed up the implacable *thorns*, for they will keep the ground barren. It hath been

said, Bear one injury and provoke more: but here in case of justice, forgive one public injury, I mean a fact of horrid nature as I formerly taxed, and you provoke and encourage many. The Mariners would fain save *Jonah*; but when there is no remedy, they will rather loose one *Jonah*, then all themselves.

2. *Pliny's* next sort of *Briars* are *Tribuli agrestes*, *Field-briars*; which are (saith he) shrewd enemies to tillage, and the fruits of the earth. This Island of ours, within these late days, hath bred a great number of these *field-briars*: which unnaturally turn their mother into barrenness. Oppressors, Inclosers, Depopulators, Deportators, Depravators; that run the land to ruin for a private benefit: and work out a particular gain from a public and general loss.

Gaine said I? Where is it? Did you ever know Inclosers prosper? I will speak boldly. I never knew great man grow greater by his depopulations: and I hope no man will say, he hath grown better by them. Corn-fields are turned to sheepwalks; once-inhabited towns feed Oxen; and Churches are made Shepherds Cottages: and yet the doers of all this never the richer. They keep less Hospitality; for a few rooms in *London* serve their turns: they extort sorer rents, and yet they have never the more money. It cannot be denied, but the main end of these courses was profit, and enhancing their estates: and loe, in this very end GOD crosseth-them. Speak what you will of their pride, of turning the alms they should give to the poor into feasts for the rich, of their infrugal courses: I say confidently, *hic digitus Dei*: here is the very hand of God striking them. Man, though he hath authority, will not look to these *Field-briars*; but let them waste and forage, and play the *Abimelech's*; but God will. But if we do not look to it, let me say to you, as *Jotham* to the *Shechemites* of that aspiring *Bramble*, *Judge. 9. If fire come not out of Shechem to devour Abimelech; fire will come from Abimelech to devour Shechem.* If you undo not the oppressions of the *Field-briars*, their oppressions will undo us all.

3 There is the *Town-briar* too, which groweth in our mounds and fences, and about the closing of towns. You in the City have no great plenty of these *briars*; yet you are troubled (in a metaphorical sense) with *Town-briars*, and *City-brambles*: which would not a little vex you, if you were not those yourselves.

1. What say you to the Usurer? Is he not a *Thorn* amongst you? If you were not Usurers yourselves, you would confess it. But they say, the most horrible usury in the world is here practiced, to 40. in the hundred: nay, to doubling of the principal in one year. A landed Gentleman wants money, he shall have it; but in commodities: which some compacted Broker buys of him, for half the rate they cost him, in ready money. Are these Christians? dare they show their faces in the Temple? But I know, you have been often told of these things. In a word, even the gentles• usury is a most sharp *thorn*, and pricks the side of the Country till the blood follows. An Usurer with his money, is like a man that hath no work of his own, yet keeps a servant to let out: and takes not only hire of others for his days labor; but chargeth him to steal somewhat besides, and never to return home empty. You understand me: I need not further apply it.

These are vile winding and wounding *briars*, that fetch away clothes, and skin, and flesh too. Now the mercy of God rid us of these *thorns*. And let us know it is for our sins, that God suffers Usurers among us. It may be he permits them, as he did the Canaanites for a while in *Israel*, lest the wild beasts should break in upon them. Lest pride, and haughtiness, and uncleanness should spill men's souls by a full estate of wealth. God suffers Usurers like Horse-leeches to suck and soke them: thereby (possibly) to humble them. Yet in mean time, I may say of them, as *Joshua* did of those Canaanites; that *they are pricks in our sides, and thorns in our eyes*.

2 What do you think of *Adultery*? Is it not a *Thorn*, yes, a sharp *thorn*, wounding the purse, envenoming the body, condemning the Soul. The ground that bears it is lust: the sap that feeds it, is fullness of bread and Idleness: the heat that makes it glow, grow, and shoot, is lewd and wanton speech, and effeminate gestures: infamy is the bud; pollution the fruit; and the end Hell-fire. And as *Cajetan* and *Theophilact* observes on 1. *Thes.* 4. that the Apostle having bid men *possess their vessel in holiness*, he adds; *And let no man go beyond or defraud his brother in any matter*: that this circumvention may be applied to *Adultery*, when a man is deceived of his bosom-spouse; who is hired to the subornation of bastards. So that lightly, concupiscence and cozenage go together. As that wickedness, of all others, never goes but by couples. For *Adulterers non possunt ire soli ad diabolum*. An *Adulterer* cannot go alone to the Devil.

3 Corrupt and conscience-less Lawyers you will confess to be sharp and wounding brambles, and exceedingly hurtful. A poor Client among them, is as a blind sheep in a thicket of *thorns*: there is no hope of his fleece, it is well if he carry away his flesh whole on his back. A motion this term, an order next; instantly all cross'd: scarce the twentieth order sometimes stands: execution is suspended, a writ of error puts all out of course. Oh the uncertain events of suits! I hope, says the poor blood-drawn wretch, I shall have an end of my suite next term; nay, nor the next term, nor the next year. Fool! thou art gotten into a suite of durance; almost an immortal suit. And when the upshot comes, perhaps the mispleading of a word shall forfeit all. It is a lamentable uncertainty, and one political addition of fickleness to the goods of this world, that no man might set his heart upon them: that an estate bought, truly paid for, and inherited, shall be gone upon a word; sometimes upon a syllable; upon a very bare letter, omitted or mis-written by the Scrivener. These are scratching *briars*. If what is wanting in the goodness of the cause, be supplied by the greatness of the fees, their tongs shall excuse their tongs for their contra-conscient pleadings. The Italians have a shrewd proverb against them. The Devil makes his Christmasepyes of Lawyers tongs and Clerks fingers. This proverb I leave with them; and come to their kinsmen.

4 Corrupted Officers, who are also sharp and sharking *brambles*. Their office is a bush of *thorns* at their backs, and they all to rent the country, with bribery and extortion. These men seek after authority, and commanding-places, not with any intent of good to the common-wealth, but to fill their own purses, to satisfy their own lusts. As some love to be poring in the fire, not that they care to mend it, but only to warm their own fingers.

5 We have Papists amongst us; look to them, they are rankling *thorns*, and renting *briars*. False *Gibeonites* they are; and howsoever they pretend their *old shoes*, the antiquity of their Church, we have ever found them *thorns*; ready to put out our eyes, and (if they could) the eye of the Gospel. They exclaim against us for persecution; and cry themselves (louder then oyster-women in the streets) for patient Catholics, Saints, Martyrs. But match the peace they enjoy under us, with the tyranny they exercised over us; the burning our Fathers at stakes, the butchering our Princes, their conspiracy against our whole Realm, their continual bending their weapons against Sovereigns and subjects throats; and you will say, they are *thorns*. I have read of a bird, that when men are devout at their sacrifice, takes fire from the Altar, and burns their houses. All their black treasons, and bloody intendments, they derive from the Altar; and plead the warrant of Religion, to set our whole Land in combustion. O that these *brambles* were stocked up: that *Ishmael* were cast out of doors, that *Sara* and her son *Isaac* might live in quiet.

6 There are furious male contents among us: a contemptible generation of *thorns*; that (because their hands are pinion'd) prick only with their tongues. They are ever whining, and upon the least cause filling the world with importunate complaints. These are savage & popular humors, that cannot suffer eminency to pass unreproached. But they must vellicate goodness, and gird greatness; that neither the living can walk, nor the dead sleep, in quiet. Affecters of innovation, that are ever finding fault with the present times: anything pleaseth them but what is. Even the best blessings of God scape not their censures: neither do they esteem by judgment, or pronounce by reason: they find fault with things, they know not wherefore, but because they do not like them. Beware these *thorns*: they are like the wheels of some cunningly wrought fire-works; that fly out on all sides; and offering to singe others, burn themselves. *Laudant veteres, &c.* as if no times were so miserable as ours. As if the civil wars of France, or the bloody Inquisitiō of Spain, or the Turkish cruelty in *Natolia*, where he breeds his soldiers; or at home, the time of the Barons war; or yet later, the persecution of a *Boner*; were none of them so cruel, as these days, when every man sits and sings under his own fig-tree. Sure if they had once tasted the bitterness of war, they would better esteem of their peace. These are pestilent *thorns*: nothing but fear keeps them from conspiracy. Nay, so they might set the whole land on fire, they would not grudge their own ashes.

7. There are *briars* too growing near the Church; too near it. They have raised Church-livings to four and five years purchase: and it is to be feared, they will shortly rack up presentative livings, to as high a rate, as they did their impropriations, when they would sell them. For they say, few will give above sixteen years purchase for an impropriate Parsonage; and I have heard some rate the donation of a benefice they must give, at ten years: what with the present money they must have, and with reservation of tithes, and such unconscionable tricks; as if there was no God in heaven, to see or punish it. Perhaps, some will not take so much: but most will take some; enough to impoverish the Church, to enrich their own purses, to damn their souls.

One would think, it was sacrilege enough to rob God of his main tithes: must they also nimme away the shreds? must they needs shrink the whole cloth, (enough to apparel the

Church) as the cheating Taylor did, to a dozen of buttons? Having full gorged themselves with the parsonages, must they pick the bones of the Vicarages too? Well saith S. August. *Multi in hac vita manducant, quod postea apud inferos digerunt.* Many devour that in this life, which they shall digest in hell.

These are the *Church-briers*; which (let alone) will at last bring as famous a Church, as any Christendom hath, to beggary. Politic men, begin a pace already to with-hold their children from Schools and Universities. Any profession else better likes them; as knowing, they may live well in whatsoever calling, save in the ministry. The time was, that Christ threw the *buyers* and *sellers* out of the *Temple*; but now the *buyers* and *sellers* have thrown him out of the Temple. Yea, they will throw the church out of the church if they be not stayed. But some may say to me, as one advised *Luther*, when he began to preach against the Popes usurpation and tyranny, *You had as good hold your peace. This wickedness is so powerful, that you will never prevail against it. Get you to your study, and say, Lord have mercy on us, and procure yourself no ill will.* But be it good will, or be it ill will, we come hither to speak the truth in our consciences. And if these *Church-thorns* will continue their wickedness, be it unto them as they have deserved. If they will needs go to hell, let them go: we cannot help it, let them perish. I had purposed the discovery of more *Brambles*, but the time forbids it. I would to God, we were well freed from those I have taxed.

THE END Of Thorns. THE FIFTH SERMON.

ESA. 9. 18.

Wickedness burneth as the fire: it shall devour the Briars and Thorns, and shall kindle in the thickets of the Forest, and they shall mount up like the lifting up of smoke.

GREG. lib. 4. Dialog.

Ad magnam iudicantis iustitiam pertinet, vt nunquam mortui careant supplicio, qui nunquam viui voluerunt carere peccato.

LONDON, Printed by *George Purslow*, for *John Budge*, and are to be sold at his shop, at the great South-door of *Paul's*, and at *Britain's Burse*. 1616.

THE END OF THORNS.

THE FIFTH SERMON.

HEB. Chap. 6. Vers. 8.

But that which beareth thorns and briars, is rejected, and is nigh unto cursing, whose end is to be burned.

OvR sins are *thorns* to others; some wounding with their direct blows, others with their wipes, all with their examples. Man only hath not felt their blows; our Savior also so found them: when he was fain for our sakes to set his naked breast, his naked heart, his naked soul against them. They say, the Nightingale sleeps with her breast against a *thorn*, to avoid the Serpent. Christ was content to be wounded, even to sleep to death with *thorns*, that he might deliver us from that devouring serpent, the great infernal Dragon. His head was not only raked and harrowed with material *thorns*: *Caput Angelicis spiritibus tremebundum coronatur spinis* That head which the Angelical spirits adore and tremble at, was crowned with *thorns*. But these mys•call *thorns*, our iniquities, with fiercer blows drew blood of his soul. They do in a sort still. *Heb. 6. 6. They crucify to themselves the Son of God a fresh, and put him to an open shame.* Not in himself, for they cannot: but can them no thanks; they would, if they could: and to *themselves* they do it. Wretched men, will you not yet let *Jesus Christ* alone, and be at rest? will you still offer violence to your blessed Savior; and labor to pull him down from his throne to his Cross; from his peaceful glory at the right hand of his Father, to more sufferings? You condemn the merciless Soldiers, that *platted a crown of thorns*, and put it on his innocent head. Sinful wretch, condemn thyself. Thy sins were those *thorns*, and far sharper. Thy oppressions, wrongings, and wringings, of his poor brethren, offer him the violence of new wounds: thy oaths, thy frauds, thy pride scratch him like *briars*. Hear him complaining from heaven, *Saul, Saul, why persecutest thou me?* These *Thorns* grow on earth, yet they *prick Jesus Christ* in heaven. Oh we little know the price of a sin, that thus play the executioners with the Lord of life. Think, think; Christ felt your sins as sharp *thorns*.

Lastly, you find them *thorns* yourselves, if Christ did not for you. When God shall enliven and make quick the sense of your numbed consciences, you shall confess your own sins •ruell *thorns* to your souls, *2. Cor. 12. A thorn in your flesh*, that shall buffet you with terror. For a while men are insensible of their iniquities. Christ, *Math. 13. 22.* calls the *riches of this world thorns*, which *choke* the good seed of the Gospel.

The common opinion of the world is, that they are goodly, fine and smooth things; furs to keep them warm, oil to cheare their faces, and wine to their hearts; of a silken softness to their affections. But Christ saith, they are *thorns*; stinging and *choking thorns*. And the covetous conscience shall one day perceive in them, *Triplicem puncturam*, a threefold pricking. *Laboris in acquisitione*; they are gotten with trouble. *Timoris in possessione*; they are kept with fear. *Doloris in amissione*; they are lost with grief.

Men commonly deal with their sins, as hedgers do, when they go to plash thorny bushes: they put on tyning gloves, that the *Thorns* may not prick them. So these harden their hearts, that their own *thorns* may give them no compunction. But all vanities are but like the *fools laughter*, which *Solomon* compares to the *crackling of thorns under a pt*: they make a noise, and suddenly go out. But sin never parts with the wicked, without leaving a sting behind it. *Luther* saith, there are two fiends, that torment men in this world: and they are sin, and a bad conscience. The latter follows the former: or if you will, the former wounds the latter: for sin is the *thorn*, and the conscience the subject it strikes. This *thorn* often pricks deep; to the very *heart*. *Acts 2. to the very bones*, *Psal. 38. There is no rest in my bones because of my sin.* *Vis*

nunquam esse tristis? been viue. Nunquam securus est reus animus. Wouldest thou never be sorrowful? live well. A guilty mind cannot be securely quiet. *An evil mind is haunted and vexed with the thorns of his own conscience.* Sin to the affections, whiles it is doing, is *oleum vngens*, supple oil. Sin to the conscience when it is done, is *tribulus pungens*, a pricking thorn. What extreme contraries do often wicked conceits run into? In their time of security they cannot be brought, to think sin to be sin. At last desperately, they think it such a sin, that it cannot be forgiven. At first they are delighted with the sense and smell of their iniquity, as of a sweet rose: but the rose of their delight withers, and there is a *thorn* under it, that pricks the heart. Hereupon *Solomon* couples pleasant *vanity*, and troublesome *vexation* together. If that tickles the flesh, this shall wound the spirit. You shall hear an Usurer in the madness of presumption expostulating, what? may I not make benefit of my money? Observe him, and in the end you shall hear him in the madness of despair, cry out of his own damnation for it. At first they make question whether it be a sin: at last they know it such a sin, that they make question whether God will forgive it. So men will look to sin either too superficially, or too superstitiously. There was no danger saith the Drunkard, when he is asked how he seeped such a passage: bring him back in the sober morning to see, and he falls down dead in astonishment.

I need not further amplify this point. Christ gives a *vae ridentibus; Woe to them that laugh, for they shall weep:* and every smile of sin shall be turned to a groan of sorrow. They that exhibit their lives as sacrifices *risuiet lubentiae;* shall one day feel pricks, and goads, and thorns; scratching and piercing their hearts: when (like the stricken deer, with the arrowhead rankling in his side) they shall not be able to shift or change pains with places. Let this reach to our souls two instructions.

1 That we labor our hearts betimes to a sensibleness of these *thorns*. A *Thorn* swallowed into the flesh, if it be not looked to, rankles. Sin without repentance, will fester in the soul; and is so much more perilous, as it is less felt. Oh the number of *thorns* that lie in many conscience, who complain no more, then if they ailed nothing. The prick of a *thorn* is not so painful at first, while the blood is hot, as after a cold pause. Every man hath his complaints; & who liveth out of the reach of discontent? You shall hear tradesmen complaining of few or false customers. Laborers, of little work, and less wages. Beggars complain the want of Charity: and rich men the want of money. Merchants of rocks and Pirates: Lawyers of short fees; and Clients of long suits. But no man complains of the *thorns* in his own bosom. He nourisheth *briars* there that wound him: and the heart is as dedolent, as if it were *past feeling*. But where there is no discovery of the disease, the recovery of the health is in vain hoped for.

2 After sense of the smart will follow a desire of remedy. The throbbing conscience would be at ease, and freed from the *Thorn* that vexeth it. *David roars out for the very disquietness of his heart.* The aking heart will make a crying tongue, and wet eyes. Loe the mercy of GOD! A remedy is not sooner desired, then offered. The sacred Gospel directs us to a medicine, that shall supple the heart, and draw out these *thorns;* though they stuck as thick in it, as ever the arrows did in *Sebastian*. They speak of the herb *Dictamnium*, called of some Dittany, that it hath a secret virtue to draw out anything fastened in the body. *Pliny* saith, that this herb

drunk, *Sagittas pellit*. Experience telleth, that it is sovereign to exhale a *thorn* out of the flesh. Our only *Dictamnum* is the precious blood of our merciful Savior JESUS CHRIST. A plaster of that is truly virtual, to draw out all *thorns* from our consciences, *Saucia nimis*, which is *nulla medicabilis herbis*, is thus cured. Our sins drew blood of him; that his blood might save us. He was *crowned with Thorns*, that we might not be killed with *thorns*. He was wounded for us, that we might not perish for our selves.

Take we heed, that we despise not this medicine. The law was so far from drawing out these *thorns*, that it would drive them in further, and cause them to rankle in the heart, without any hope of ease. It did but exasperate their stings, and give them a deeper continuance of pricking. The mollifying and healing Gospel extracts their venom, and sucks out their poison. Let us not dare then to vilipend this cordial and sovereign medicine.

You perceive that our sins are *Thorns*; and what is their only remedy. Know now, that if they be not drawn out in this world, they shall be found *thorns* hereafter; when the owners shall hear *Christ's* sentence, *Go ye cursed, &c. for the end of them is to be burned*. So I come to the *punishment*: but I will soon have done with that, which shall never have done with those that must undergo it.

There is a threefold gradation in the Penalty, *Rejection, malediction, combustion*. *Is rejected, is nigh unto cursing, and the end thereof is to be burned*. And it seems to have relation to a threefold distinction of time. 1. For the present, *it is rejected*. 2. For instance or appropinquation, *it is nigh unto cursing*. 3. For future certainty, *the end of it is to be burned*. As men commonly deal with *thorns*: first they cut them up with bills and mattocks: then they lay them by to wither: and lastly burn them in the furnace.

1 *Rejection*. This which we here translate (*is rejected*) is in the original (〈 in non-Latin alphabet 〉) which may signify *Reprobios*, or *reprobatus*: so *Beza* hath it; *is reprov'd*, or disallowed of God. This ground shall have no ground in heaven, no part in God inheritance. It is reprobate silver, not current with the Lord. No man desires to purchase Land, that will bring forth nothing but weeds: he will not cast away his silver upon it. And shall GOD buy so base ground, that will be no better, at so inestimable a price, as the incorruptible blood of his own Son? It despiseth the Lord's goodness, and the LORD'S goodness shall despise it. *It is rejected*. If any man saith, this is *Durus Sermo*, let him consider of whom the Apostle speaketh, *verse*. 4. against whom he concludes *ab impossibili*. *It is impossible, &c.* A hard saying to understand, but more, most heard to undergo. If God be driven to loose all his pains and cost upon an ungrateful heart, he will at last renounce it, and give it over a desperate nature. As he in the Comedy, *Abeat, pereat, profundat, perdat*. *If it will be filthy, let it be filthy still*. If nothing will bring it to goodness, it shall *be rejected*.

2. The second degree of the *Punishment* is *cursing*: and this may seem to exceed the former. God's *curse* is a fearful thing. If you would view (though but in part) the latitude and extension of it, I refer you to the 28. of *Deuteronomy*. But I purpose not to be curiously punctual, in the demonstration of these particular degrees of the *Punishment*. That which I will observe, is this.

That God is more propense and inclined to *blessing*, then to *cursing*: more prone to show mercy, then to inflict judgment. It is said in the former Verse, the *good ground receives blessing of God*: receives it presently, receives it at once. But here of the evil ground; *it is nigh unto cursing*: it is not presently *cursed*, but *nigh unto it*. There is some pause and delay: some *lucida interualla misericordiae*. The whole vial of wrath is not poured on at once. But first there is a despising or *rejection*; to let the wicked see, how hateful their vices are in God's sight. If this serve not, they are not suddenly *cursed*; but there is a breathing time, and a merciful space between that and *cursing*; and between *cursing* and *burning*. So slowly doth GOD proceed to judgment, so little haste he makes to the execution of his vengeance. He is speedy to deliver, to save, to give his *blessing*; but he hath leaden feet when he comes to strike.

The use of this to our selves is, that the patient forbearance of God may lead us to *repentance*, *Romans* the second and the fourth. The Prophet *Joel* bids us *Rent our hearts*, and fall to weeping and mourning; *Because* the Lord is merciful and *slow to anger*. God's longsuffering is as a hand reached out, that points us to *repentance*. Such is his goodness, that when all his terrors and menace; are set in their places, yet he makes room for *Repentance*, whensoever it comes. And though they be as ready to strike, as *Abraham's* hand was to *Isaac's* sacrifice; yet *Repentance, tanquam vox Angeli*, shall stay them. O blessed *Repentance*, how sweet and amiable art thou! yet how few love thee!

The great man, that thinks he may securely be wicked, because he is honourably great; and dares affront the Pulpit, though the greatest Bishop in the land were preaching in it; cares not for *repentance*. The wealthy Gentleman, that can bung up Hospitality into a *Diogenes* tub; nestle himself warm in a City-chamber, whiles Owls and Daws parlor themselves in his country-manors: that (as it is storied of that Jew for the use of his money) takes his rent in blood; the *heart-blood* of his racked Tenants; cares not for *Repentance*.

The country *Nabal*, that hoards his grain, and with it locks up his soul in a Garner, that the Sun of God's blessing may not come at it: that starves the poor, his family, himself; cares not for *Repentance*. The avarice Citizens, whom the glad Devil can never find without a false measure in one hand, and a cozening weight in the other; that have tricks in their sconces to over-reach the devil himself; but that (like a cunning Fencer) he that taught them all their tricks, kept one to himself, to cheat them of their souls; care not for *repentance*. The muffled Lawyer, that hath no sense left alive but his feeling, and weighs all causes by the poise of gold; that talks against others right and his own conscience; that leads Jury into pe·jury, with his fraudulent circumventions; cares not for *repentance*.

The sharking Officer, (that like *Menelaus*, an *Armenian* Archer in the wars betwixt *Constantius* and *Magnentius*) can shoot three arrows at once, at one loose; wherewith he wounds not one, but three at the least: the Prince whom he serves, the person whom he draws blood of, and the body of the Common-wealth; cares not for *repentance*. I need not speak of the Church-robber, the Usurer, the Drunkard, the Proud, the unclean adulterer: no man can think, that they care for repentance. O but they all purpose to *repent*. Spare them a while; they are but new set into the Oven; not yet fully baked in their hot vanities: let them foke a little in their

pleasures, and at last they will return. *They are as an Oven heated by the Baker. Repentance* is an ascent of four steps: many get up three of them, but climb not to the fourth and best.

1. Some there are that *purpose* to amend their lives. But *purpose* without performance is like a Cloud without rain; not unlike *Hercules Club* in the Tragedy, of a great bulk, but the stuffing is moss and rubbish. If the tree be fairly blossomed, and naked of fruit, it may speed as the Fig-tree in the Gospel. be *curseo*: or at least (it is as the evil ground here) *nigh unto cursing*. Many that purposed to repent, are now in hell, as the *five foolish Virgins*, that intended to go in with the *Bridegroom*; but before the time their lights dropped out.

One said, that hell is like to be full of good *purposes*, but heaven of good works. If a bare *Intention* would serve, God's Church on earth would be fuller of Saints, and his Court in heaven fuller of souls. Ignorance and Sloth adulterating, bring forth this lank brood, this abortive embrion, *Purpose*. Such a man is like an ill debtor, who will not pay God his due of devotion till he is old: and then he cannot pay for want of (time & money) space and grace to *repent*. We make (in these days) our purposes like our *Eves*, and our performances like the holy-days: servants work hard vpō the Eves, that they may have the more liberty to play upon the Holy days: so we are earnest, and labor hard on our purposes; but are idle and play upon our performances. But *Resolution* without action, is a golden couch to a leaden Jewel.

2. The second round of this Ladder is *Preparation*. Some there are that will *prepare*, & almost set themselves in a readiness for their journey to heaven; yet never set one step forward. *Preparation* is indeed as necessary, as the door is to the house: but as idle, if there be no house to the door. It may (as *John the Baptist* did for Christ) *prepare the way of the Lord* into our hearts: and it may be as vaite, as the *Apothecaries Beast*, which he promised his Patient would help him of all diseases; but before morning it had eaten up it self. *Preparation* is a necessary antecedent to all great works, *Amos 4. Prepare to meet thy God, O Israel*. But a man may *prepare* meat, and not feed: *prepare* meat, and not eat. *Preparation* does well, if *reparation* follows. A man may climb both these rounds, and yet fall short of the true height of *Repentance*.

3. The third stair is a *Beginning* to abstain from some horrid iniquities; and as it were, an entering into a new path; but not going one step in it, without a voluntary revolting. But *Beginning* is nothing to perfection. Some *begin in the spirit*, and *end in the flesh*: that *s'lute* Christ in the market place; take acquaintance of him in the street, but never bid him home to their houses. It is (*vox praetereuntium derisoria*) the speech of them that pass by. *This man began to build*. A house but begun is not fit to dwell in: and shall we think that God's Spirit will dwell in an inchoate habitacle, and not likely to be finished? The Apostle saith, *It had been better for them not to have known the way of righteousness, then after they have known it, to turn from the holy commandment delivered unto them*.

4 The fourth Round only pleaseth God, and is good for our Souls, *Repentance*; without which the evil ground is *near to cursing*; as it were at next door by; and it shall come on him with a speedy visitation *nisi interueniente poenitentia*. This is the Bulwark to defend us from the shot of God's thunder from heaven: this hedgeth us in from his judgments on earth. Woe to sinful man without this: for he is *near to cursing*; and *his end is to be burned*. Blessed Soul that hath it.

Wheresoever it dwells, mercy dwells by it. If England hath it, it shall ease her of her *thorns*, Ezek. 28. *There shall be no more a pricking briar unto the house of Israel, nor any grieving Thorn of all that are round about them.*

3 The last and forest degree of the *Punishment*, is *Burning*. I will not discourse, whether the fire of that everlastingly-hot furnace be material or spiritual. Surely, it is strangely terrible; and we are blessed, if we neither understand it nor undergo it. The misery of the damned is usually distinguished into the *Paine of loss*, and the *pain of sense*. Both implied in this verse, and expressed, *Thessalonians* the second, Chap. 1. Verse 8, 9. Christ shall *take vengeance on such as know not God, and obey not the Gospel of Jesus Christ*, there is *pain of Sense*. *They shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power*, there is *pain of loss*.

1. This *Poenadamni*, or privation of blessedness, may seem to be implied in the first degree here mentioned, *Rejection*. The reprobate are cast away of God. Much like that form of the last sentence, *Math. 25. 41. Depart from me, ye cursed: a fearful sentence, a terrible separation. From Me*, saith Christ; that made myself man for your sakes, that offered my blood for your redemption, & received these & these wounds for your remedy. *From Me*, that would have healed, would have helped, would have saved you. *From Me*, that invited you to mercy, and you would not accept it. *From Me*, that purchased a kingdom of glory, for such as believed on me; and will wrap their heads with crowns of eternal joy: *Depart from Me*. This is a fearful *Rejection*, My friendship, my fellowship, my Paradise, my presence, my heaven, *where is fullness of joy, and pleasure for evermore*, are none of yours. They might have been; they are lost. Neither shall they only loose Christ, but all the company with Christ: the Choir of glorious Angels, the society of his *blessed Mother*, the Prophets, Apostles, Martyrs, all the happy and holy Saints, with the whole host of heaven. They shall fret, and vex, and be ready to eat their own galls, to see those triumphing in glory, whom they on earth persecuted, martyred, tortured. They could here exercise their savage tyranny over them; not only denying their own bread, but taking away theirs: they could despise, beat, malign, undo, burn them at stakes: now the estate of both is changed: as *Abraham* told *Dives*. *They are comforted, and thou art tormented.*

2. This is not all. The *privation* of blessed joys is not enough: there must follow the *position* of cursed torments. For their *Punishment* is proportioned to their sin, *Ier. 2. They have committed two evils. They have forsaken the Lord, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water.* As they turned from their Maker, so their Maker turns from them: there is *Poenadamni*. As they fastened their delights on the creatures, so the creatures shall be their tortures: there is *Poenasensus*. They rejected God, and he *rejects* them; they adhered to wickedness, and it shall adhere to their bones forever, and bring them to *burning*.

Their torments which are here expressed by *Fire*, have two fearful conditions, universality, and eternity.

1. They are universal, vexing every part of the body, and power of the soul. It is terrible in this life, to be pained in every part of the body at one time. To have ache in the teeth, gout in the feet, colic in the reins, &c. and to lie (as it were) upon a rack, for innumerable diseases, like so many executioners, to torture him, is intolerable. But the largest shadow of these torments to their substance, is not so much as a little bone-fire to the combustion of the whole world.

2. They are eternal. If it had but as many ages to *burn*, as there be trees standing on the earth, there would be some, though a tedious hope of their end. But it is such a *Fire*, as shall never be quenched. This word *Never* is fearful. Though they rain floods of tears upon it, they shall be but like oil to increase the flame: for the *worm never dyes, the fire never goes out*. You see the *end of Thorns. Wickedness burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickest of the Forest, and they shall mount up like the lifting up of smoke.*

I resolved against prolixity. The general and summary doctrine is this. That since the wicked ground, which *bearth thorns and briars, is near unto cursing, and the end thereof* is eternal fire: it follows necessarily, that all they which lay the foundation of ungodliness, must needs build upon condemnation. *Let no man deceive you: He that committeth sin is of the Devil.* If the course of a man's life be wicked, covetous, unclean, malicious, idolatrous, adulterous, drunken; he lays the ground-work of his own destruction; and precipitates himself to the malediction of God. He that lays the foundation in fire-work, must look to be blown up. Perhaps this meditation, though it be of unquenchable *Fire*, may yet work coldly in our hearts; and leave no impression behind it; yet you cannot deny this to be true. He that would deny it must deny my Text, must turn Atheist, and reject the holy word of God. Nay, he must think there is no God, no revenge of wickedness, no devil, no hell. And he undertakes a very hard task, that goes about to settle this persuasion in his mind. No, no. *Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.* And in this passage I must value all men alike: of what stuff, or of what fashion soever his coat be: if his life be full of *briars and thorns*, his *end* is to be *burned*. *What shall we then do unto thee, O thou preserver of men, that we may escape it? what, but Repent, and believe the Gospel!*

Let the commination of hell instruct us to prevent it: as the message of *Nineveh's* overthrow effected their safety. 1. Let us fly by a true faith into the arms of our Redeemer, that God *reject* us not. 2. Let us pour forth floods of repentant tears, that we be not *nigh unto cursing*. 3. And let us *bring forth* no more *briars and thorns*, that our *end* may not be, to be *burned*. Faith, Repentance, Obedience; this same golden rule of three, will teach us to work up our own *salvation*. This done, we shall not be *rejected*, but known to be elected: we shall be so far from *cursing*. that we shall presently *receive the blessing*. And our *End* shall be, not fire, but glory and peace. *Mark the perfect man, and behold the upright: for the end of that man is PEACE.*

FINIS.

P-TA-3. Diseases of the soul a discourse divine, moral, and physical. By Tho. Adams. - Adams, Thomas, fl. 1612-1653.

DISEASES of the SOUL: A DISCOURSE

DIVINE, MORAL, AND PHYSICAL.

BY *Tho. Adams.*

SEN.

Desinit esse remedio locus, vbi quae fuerunt Vitia, Mores sunt.

[illustration]

LONDON, Printed by *George Purslow* for *John Budge*, and are to be sold at the great South-door of Paul's, and at *Britain's Burse.*

1616.

TO THE TRULY Judicious, and worthily eminent in his Profession, M^r. WILLIAM RANDOLPH, Doctor of Physic.

Worthy Sir,

IT will seem strange to those, that better know my *unworthiness* than your *merits*, that I should administer *Physic* to a *Physician*. But my *Apology* is just; convincing rather them of *ignorance*, than myself of *presumption*. It is not a *Potion*, I send, but a *Prescript* in paper; which the foolish Patient did eat up, when he read in it written, *Take this*. Neither do I send it, to direct you, but that you should rectify it. So the poor *Painter* sent *Appelles a Picture*, to mend it, not to commend it. That which tastes of *Philosophy* in it, is but so much of those *axioms* and *rudiments*, as I gathered in the *University* in a short time, and have had much opportunity to lose since. Somewhat is chimed out of *experience*; wherein I may say, *Necessit as was ingenii largitor*: as *Pliny* writes of the *Raven*; who laboring of thirst, and spying a vessel with some little water in it, but so deep as she could not reach, filled the vessel with stones; till the heavier matter sinking downwards, raised up the lighter to her easy apprehension. My own ill health forced me to look into that poor *Cistern of knowledge*, which I had: and finding it almost *dry*, I assayed by some new *contemplations*, to raise it up to experience; which now, behold, runs over, and (without diminution to it self) is communicatively dispersed to others. Only do you use it, as I desire you should myself: if it be in health, conserve it: if foul purge it. For my own part, I am content, that no happy *meditation* of mine should be *vt Curia Martis Athenis*; or like some precious *mystery*, which a *Practitioner* will get money by, whiles he lives; but suffer none else to use, when he is dead: for he resolves, it shall die with him. It is more *Moral*, than *Physical*; and yet the greater part *Theological*. wherein I have most satisfied my own conscience, in aiming at that punctual *Center*, and blessed *Scope*, whither all endeavours should look; the straitening our warped *Affections*, and directing the *Soul* to

heaven. And in this passage, (you must pardon me) I fear not to say your *memory* at least, if not your *understanding*, may hereby be helped. My *Medicines* are not very *bitter*; but nothing at all *sweet* to a *sensual* palate: learning from *Saluian*; that *Quae petulantium auribus placent, aegrotantium animis non prosunt*. For my *soul*, I prescribe to others that, which I desire ever to take myself; such saving *Recipe's*, as God's holy *Writ* hath directed me. For my *Body*, though I would not have it lamed by my own neglect, that it might lean upon the staff of *Physic*; having not so much *health* to spare, as might allow some unthrifty expense of it on surfeits: yet when it is *sick*, I desire no other *Physician* then yourself. Perhaps a great number of men are of my mind, and frequent are the knocks at your *Study-door*: but I am sure that all those desires are not enflamed with that light of knowledge, which I have of your sufficiency, through much private conference. Rudeness or prolixity do ill in an *Epistle*, and worse when both together; and may perhaps please a man's self, and none else. I have done, when I have (yet once again) challenged your promised *Judicial of urines*: which if you make public, you shall have the like addition to my singular thanks. Till a good gale of opportunity waft myself over to your *Sudbury*, I have sent you this *Messenger* of that love and service, shall ever be ready to attend you; desiring that, as it hath found the way to you, you would give it your *Passe* to the World; and (if it grow poor with contempt) your *Legacy* of *approbation*.
Wingrave in Buck. May vlt.

Your Worships in all just references of love, THO. ADAMS.

TO THE READER.

THE *Title* of this *Book* requires some Apology. There is a book lately conceived in *Scotland*, and born in *England*, which both promiseth in the *Frontispiece*, and demonstrates in the *Module*, the *method* and *matter* here proposed. Whereof I cannot speak, having only cursorily perused some page or two of it, but not of the worthiness. Because that hath the priority of the time, and transcen. dencie in quantity of mine, I have reason to fear, that *this* will be thought but the spawn of that: or an *Epitome*: or at best, that it is begot out of *imitation*. Herein I must seriously propose, and engage my credit to the truth thereof: that this was committed to the *Stationers* hands, perused and allowed by authority: yea, and with full time to have been printed, and perhaps an impression sold, before that of *Master John Abrenethys* came out. What *dilemma's* were in the *Book-sellers* head, or what reasons for such slackness and reservation, are to me as mystical, as his profession. Neither do I plead thus out of any affected singularity, as if I were too good to imitate so worthy a man: but only to have punctually and plainly delivered the truth hereof: leaving it to thy censure, and us all to the grace of God.

T. A.

A General Table of all the *particular* Diseases, contained in this Book.

Page

- The Induction. 1

- The Method. 2
- *Disease 1.* Of Head-ache and Brain-sickness. 3
- *Disease 2.* Of Inconstancy, a kind of staggers. 7
- *Disease 3.* Of Madness and Anger. 12
- *Disease 4.* Of Envy, a consumption. 17
- *Disease 5.* Of Idleness, the Lethargy. 20
- *Disease 6.* Of the Dropsy and Covetousness. 23
- *Disease 7.* Of Usury, and *Caninus appetitus*, or the dog-like appetite. 27
- *Disease 8.* Of Pride. 33
- *Disease 9.* Of the Palsy and timorous suspicion. 35
- *Disease 10.* Of Immoderate Thirst, and Ambition. 39
- *Disease 11.* Of inflammation of the reins, or lustfulness. 44
- *Disease 12.* Of the rotien Fever, or Hypocrisy. 48
- *Disease 13.* Of Flux and Prodigality. 52
- *Disease 14.* Of the Iaundeys and Profaneness. 55
- *Disease 15.* Of Apoplexy and Security. 57
- *Disease 16.* Of windiness in the stomach, and vainglory. 60
- *Disease 17.* Of the Itch or the Busie-body. 63
- *Disease 18.* Of stinking breath and flattery. 67
- *Disease 19.* Of short windiness and weariness of doing well. 70

THE SOULS *Sickness*: A DISCOURSE *Divine, Moral, and Physical*.

The Induction.

THE *Sickness* of this *World* is *Epidemical*, and hath with the invisible poison of a general pestilence infected it to the heart. For *Uice* in manners, as *Heresy* in doctrine, distilleth insensible contagion into the fountain of Life; and *dumvnum interficit, centum alios inficit*, in killing one, banes many. Whether *ex daemonis iniuria, vel ex hominis incuria*, from the Devils malice, or man's secureness, Iniquity is grown from a mist to a *Mystery*, Ignorance to Arrogance, nescience to negligence, simple imprudence to political impudence, and I know not how, too much light hath made men blind. At first they knew not when they sinned, now

they would know to justify their sins: they defend that, wherein they offend, and buy *Sickness* with as great expense of time, wit, money, as the anguished Atheist would health.

Sicknesses in men's *Souls* are bred like diseases in natural, or corruptions in civil bodies; with so insensible a progress, that they are not discerned, till they be almost desperate: as the frantic endures not bonds, nor the Lethargical noise: or as it was once said of the *Romans*, that they could neither endure an ill Emperor, nor obey a good one: so we may say of our selves (no less then *Liuy* of that *State*) *Nec vitia nostra, nec remediaferre possumus*: we can better brook our maladies, then our remedies. There is, say Physicians, no perfect *Health* in this world; and man, when he is at best, enjoys but a neutrality. But the *Physicians* of the *Soul* complain further: *That we are all as an unclean thing, and all our righteousness are as filthy rags, &c. and in many things we sin all.* We may say with the *Prophet*, not so much for our punishments, as our sins, *The whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in it; but wounds and bruises and putrifying sores.*

The Method.

TO pursue this Argument, I would willingly dispose the tenor of my speech into this method, 1. to describe the disease, 2. to ascribe the signs, 3. to prescribe the remedy. And whereas *Physicians* begin their medicinal institutions or instructions at the *Head*, as the most noble part of the body; the principal seat of the wits, the beginning of all the organical senses, and the proper house and habitation of the animal virtue; (though Philosophy attributes that supereminent dignity to the *Heart*) and I (for metaphors sake) without contention suffer myself to be led after their rule; behold, I apply to the *Head* first: which if I could cure, it would more easily discern the infirmities of the descending parts. In the *Head* and other corporal parts there are many diseases, which I will not contend to find out; desiring only to say (not all, but) enough. I will borrow so much *Timber* out of *Galens* wood, as shall serve me for a scaffold to build up my *Moral* discourse.

Head-ach and Brain sickness. Disease. 1.

Head-ach is diverse, say *Physicians*, according to the causes; proceeding some of cold, some of hot; of dryness, of moisture, of blood, of choler, of phlegm, windiness, drunkenness, of an offending stomach. There is an *Head-ach* called the *Migram*, *Hemicrania*, possessing lightly one side of the *Head*, and distinguished by a seam that runs along in the skull. There is a disease in the *Soul* not unlike this, and they that labor of it, are called *Brain-sick men*. They may have some pretty understanding in part of their heads, but the other part is strangely sick of crochets, singularities, and toyish inventions; wherein because they frolic themselves, they think all the world fools that admire them not. They are ever troubling themselves with unnecessary thoughtfulness of long or short, white or black, round or square; confounding their wits with Geometrical dimensions, & studying of *Measure* out of measure. A square cap on another man's head, puts their head out of square, and they turn their brains into dry wool, with storming against a garment of linen. New *Albutij* to moote the reasons, why if a Cap fell down, it brake; if a Sponge, it brake not; why Eagles fly, and not Elephants. There be such students in the Schools of *Rome*; what shall be done with an Ass, if he get into the

Church to the Font uncovered, and drink the water of *Baptism*: upon the strange hazard of a Clarks negligence, and an Asses thirst entering the Church, which are uncertain, they make themselves Asses in certain. Or if a hungry Mouse filch the Body of our Lord, &c. Brave wits to invent Mouse-traps. These curiosities in human, but much more in divine things, prove men *brain-sick*.

Cause.

The *Cause* of the *Migram*, is the ascending of many vaporous humors, hot or cold, by the veins or arteries. The *Cause* of this *spiritual Migram*, or *brain-sickness*, is the unkindly concurrence of ignorance, arrogance and affectation, like foggy mists and clouds, obscuring & smothering the true light of their sober judgments; and bearing their affections like a violent wind, upon one only point of the *Compass*, new-fangled *Opinion*. Like the Giants son, they must have six toes on a foot: they hate, not to be observed, and had rather be notorious, then not notable. *Opinion*, is a foot too much, which spoils the *Verse*. New *Physic* may be better then old, so may new *Philosophy*; our studies, observation, and experience perfecting theirs: beginning, not at the *Gamoth*, as they did, but as it were at the *Ela*: but hardly new *Divinity*; not that an ancient error should be brought out against a new truth. A new truth? nay, an old newly come to light: for *Error* cannot wage Antiquity with *Truth*. His desire is to be cross to regularity; and should he be enjoined a *Hatte*, a *Cap* would extremely please him: were he confined to extemporal and enthusiastical labors, he would commend premeditation and study; which now he abhors, because they are put on him. He is unwise in being so bitter against Ceremonies: for therein he is palpably against himself, himself being nothing else but Ceremony. He loves not the beaten path; and because every fool (saith he) enters at the gate, he will climb over the wall, whiles the *door* of the *Church* stands open, he contends to creep through the *window*. The *Brain-sick* are no less then drunk with *Opinion*; and that so strangely, that sleep which helps other drunkards, doth them no good. Their ambitious singularity is often so violent, that if it be not restrained, it grows to a kind of frenzy, and so the *Migram* turns into the *Staggers*. Herein, because we will not credit their Positions, nor receive their Crochets in our set Music, they reel into the low-Countries.

Signs and Symptoms.

Physicians say of the *Migram*-affected, that in the violent fit of the passion, they can abide: 1. No noise or loud speech: 2. Not clear light: 3. Not to drink Wine: 4. Nor almost to move at all, &c. Our *Brain-sick* Novelist is described by such tokens.

1. Loud speech he loves not, except from his own lips. All noise is tedious to him, but his own: and that is most tedious to the company. He loves to hear himself talk out of measure. He wonders, that the senses of all his hearers do not get up into their ears, to watch and catch his mysteries with attention and silence; when as yet himself is more *Non-resident* from his theme, then a discontinuer is from his charge.

2. The clear light he cannot endure, for his brain is too light already. He presumes, that his head contains more knowledge then ten Bishops; and wonders that the Church was so overseen, as to forget him, when offices were disposing, or places a dealing; and because he

can get none, rails at all for Antichristian. He is the only wise man, if he might teach all men to judge him, as he judgeth himself: and no star should shine in our Orbe, without borrowing some of his light. He offers to reform that man, that would inform him; and presumes of so much light, that if himself were set, our world would be left without a Sun.

3. Wine he hates, specially when it is poured into his wounds: (as the *Fathers* interpret the *Samaritans wine* to the *wounded man*, to cleanse and purge him.) Reproof and he are utter enemies; no man is good enough to chide him: wholesome counsel, which is indeed Wine to a weak soul, he accounts Vinegar; nothing so pleaseth him as his own Lees. *Opinion* hath brewed him ill, and he is like water scared out of the wits.

4. He must not be moved, nor removed from what he holds: his will is like the Persian law, unalterable. You may move him to choler, not to knowledge: his brain is turned, like a Bell rung too deep, and cannot be fetched back again. His own affectation is his pulley, that can move him; no engine else stirs him. A man may like him at first, as one that never heard music doth the Tinkers note on his kettle; but after a while, they are both alike tedious. There is no help for his auditor, by by any excuses to shift him off; if he have not the patience to endure an impertinent discourse, he must venter the censure of his manners, and run away. His discourse is so full of parentheses, as if he were troubled with the rheum, and could not spit. He is ever tying hard knots, and untying them, as if nobody had hired him, and therefore he must find himself work. If he light on the sacred Writ, he conceitedly allegorizes on the plainest subject, and makes the Scripture no more like it self, then *Michols* Image in the bed upon a pillow of Goats hair, was like *David*. He carries bread at his back and feeds upon stones. Like a full fed Dog, he leaves the soft meat to lie gnawing upon bones: that we may say of him, this man hath a strong wit, as we say, that dog hath good teeth.

Curation.

The way to cure the *Migram* is diverse, according to the cause; either by cutting a vein, purging, revulsive or local remedies. But the sanation of this *Brainsick* malady is very difficult: insomuch, that *Solomon* saith, *There is more hope of a fool*, then of one *wise in his own conceit*. For he imagines the whole world to be sick, and himself only sound. I might prescribe him the opening of a vein which feeds this disease, that is, affectation: the itching blood of singularity let out, would much ease him. Or a good purge of humility to take him down a little, because he stands so high in his own imagination: and full vessels, to prevent their bursting must have timely vent. Or a little *opium* of sequestering him from business, and confining him that he might take some sleep; for his brains want rest. Or a little *Euphorbium* of sound admonition and fit reproof dropped into his ear warm. Some *Euphrasia* or Eye-bright would do well. Unctions, if lenifying, will do no good, nor any of the former, I doubt; except a strong pill of Discipline go with them. The speciaest remedy is Discipline, as the Father said, when he heard his son complain of his head; *my head, my head*, commanded a servant; *Carryhim to his Mother*: so for these men so troubled with the *Head-ach*, deliver them to their mother, let the Church censure them.

Inconstancy, a kind of staggers. Disease. 2.

There is a Disease in the *Soul* called *Inconstancy*, not unfitly shadowed to us by a bodily infirmity, possessing the superior part of man, *vertigo*, a swimming in the head, a giddiness, or the *Staggers*. The disease in the body is described to be an astonishing and dusking of the eyes and spirits, that the Patient thinks all that he seeth to turn round, and is suddenly compassed with darkness. The parallel to it in the *Soul*, is *Inconstancy*, a motion without rule, a various aspect, a diversifying intention. The *Inconstant* man is like a *Pour contrell*; if he should change his apparel so fast as his thought, how often in a day would he shift himself? He would be a *Proteus* too, and vary kinds. The reflection of every news melts him, whereof he is as soon glutted. As he is a Noun, he is only adjective, depending on every novel persuasion: as a Verbe, he knows only the Present Tense. To day he goes to the Key to be shipped for *Rome*, but before the Tide come, his tide is turned. One party think him theirs, the adverse theirs: he is with both, with neither, not an hour with himself. Because the Birds & Beasts be at controversy, he will be a Bat, and get him both wings and teeth. He would come to heaven, but for his halting: two opinions (like two Water-men) almost pul him a-pieces, when he resolves to put his judgment into a Boat, and go somewhither; presently he steps back, and goes with neither. It is a wonder, if his affections, being but a little luke-warm water, do not make his religion stomach-sick. Indifferency is his ballast, and Opinion his sail: he resolves, not to resolve. He knows not what he should hold; he knows not what he doth hold. He opens his mind to receive motions, as one opens his palm to take a handful of water; he hath very much, if he could hold it. He is sure to die, but not what religion to die in; he demurs like a posed Lawyer, as if delay could remove some impediments. He is drunk when he riseth, and reels in a morning fasting. He knows not whether he should say his *Pater noster* in Latin, or English; and so leaves it and his prayers unsaid. He makes himself ready for an appointed feast; by the way he hears of a *Sermon*, he turns thitherward, yet betwixt the Church gate, and Church door, he thinks of business and retires home again. In a controverted point he holds with the last reasoner he either heard or read, the next diverts him; and his opinion dwells with him, perhaps so long as the teacher of it is in his sight. He will rather take dross for gold, then try it in the furnace. He receives many judgments, retains none, embracing so many faiths, that he is little better then an Infidel.

Causes.

They give a double cause of this disease in the body; either the distemperature and evil affectedness of the brain; or an offense given to it from the mouth of the stomach: vapors, gross and tough humors, or windy exhalations, either lodging in the brain, or sent thither from the stomach, turning about the animal spirits: hence the brain staggers with giddiness. This spiritual *Inconstancy* ariseth from like causes. If it be in religion, it proceeds from cloudy imaginations, fancies, fictions, and forced dreams, which keep the mind from a sober and peaceful considerateness. Multitude of opinions, like foggy vapors, mist the intellectual faculty, and like reverberated blasts whirl about the spirits. He sees some Ceremonial devisions in our Church, and therefore dares not steadfastly embrace that truth, which both parts without contention teach and observe. So leaves the blessing of his mother, because he beholds his brethren quarrelling: whiles he sees the irreconcilable opposition of *Rome* and us, which he fondly labors to atone, he forsakes both, and will now be a Church alone. Thus

his breast is full of secret combats, contradictions, affirmations, negatives, and whiles he refuseth to join with others, he is divided in himself: And yet will rather search excuses for his unstaidness, then ground for his rest. He loathes *Manna* after two days feeding, and is almost weary of the Sun for perpetual shining. If the Temple pavements be ever worn with his visitant feet, he will run far to a new Teacher: and rather then be bound to his own parish, he will turn Recusant. He will admire a new Preacher, till a quarter of the sand is out; but if the Church doors be not locked up, he cannot stay out the hour: what he promiseth to a Collection today, he forgets, or at least denies the next morning. His best dwelling would be his confined chamber, where his irresolution might trouble nothing, but his pillow. In human matters, the cause of his variableness is not varied, but the object. He is transformable to all qualities, a tempered lump of wax to receive any form, yet no impression sticks long upon him. he holds it the quickness of his wit, to be voluble.

Signs and Symptoms.

The *signs* of this disease in the body, are a mist and darkness, coming upon every light occasion. If he see a wheel turning round, or a whirl-pool, or any such circular motion, he is affected with giddiness. The *Symptoms* of the *Spiritual Staggers* are semblable. He turns with those that turn, and is his neighbors *Chameleon*. He hates staidness as an earthen dullness. He prosecutes a business without fear or wit; and rejecting the patience to consult, falls upon it with a peremptory heat: but like water once hot, is soonest frozen, and instantly he must shift his time and his place; neither is he so weary of every place, as every place is weary of him. He affects an object with dotage, and as superstitiously courts, as an Idolater his gilded block: but it is a wonder, if his passionate love out-live the age of a wonder, 9. days. He respects in all things novelty above goodness; and the child of his own brains, within a week he is ready to judge a Bastard. He salutes his wits after some invented toy, as a Seruing-man kisseth his hand, when instantly on another plots arising, he kicks the former out of doors. He pulls down this day what he built the other, now disliking the site, now the fashion, and sets men on work to his own undoing. He is in his own house, as his thoughts in his own brain, transient guests: like a Haggard, you know not where to take him. He hunts well for a gird, but is soon at a loss. If he gives any profession a winters entertainment, yet he is whether for a penny the next Spring. He is full of business at Church, a stranger at home, a *Sceptic* abroad, an observer in the street, everywhere a fool. To conclude, their own unfaithfulness making the *Inconstant* thus sick, there is an accession of the Lord's plague; he adds dotage as a punishment of willful dotage. *The Lord hath mingled a perverse spirit in themidst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.*

Cure.

FOR the curing of this bodily infirmity, many remedies are prescribed: odoriferous smells in weakness, the opening of a vein in better strength, cupping glasses applied to the hinder part of the head, with scarification, gargarisms and sternutatory things, together with setting the feet in hot bathes, &c. To cure this *Spiritual Staggers*, let the Patient be purged with Repentance for his former unsettledness: let him take an ounce of Faith to firm his

brains; let his repose be on the Scriptures, and thence fetch decision of all doubts; let a skillful Physician order him, a good Minister. Let him stop his ears to rumors, and fixe his eyes on Heaven, to be kept from distracting objects. Let him keep the continual diet of Prayer, for the Spirit of illumination; and thus he may be recovered.

Madness and Anger. *Disease 3.*

THE next disease I would describe, is *Frenzy* or *Madness*. Now though Physicians do clearly distinguish betwixt these two, *Frenzy* and *Madness*; calling *Frenzy* an inflammation of the brain without a Fever; or an impostumation bred and engendered in the pellicles of the brain, or *pia mater*: and *Mania* or *Madness*, an infection of the former cell of the head, without a Fever: the one abusing the imagination, the other ravishing the memory; I list not to dispute or determine. That which serves my intention, is to confer either of these passions, with a Spiritual disease of like nature, *Anger*. *Ira furor brevis*. It is a madness, I am sure, I am not sure how short. I do not ask for men passionless, this is *hominem de homine tollere*. Give them leave to be men, not mad men. *Ira optimo loco donum Dei: & magna est ars, irasciverbis praemeditatis, & tempore opportuno*. Anger in the best sense is the gift of God, and it is no small art, to express anger with premeditated terms, and on seasonable occasion. God placed *Anger* amongst the affections engraffed in nature, gave it a seat, fitted it with instruments, ministered it matter whence it might proceed, provided humors whereby it is nourished. It is to the *Soul* as a nerve to the body. The Philosopher calls it the *Whetstone to fortitude*, a spurr intended to set forward Virtue. This is simply rather a propassion, then a passion.

But there is a vicious, impetuous, frantic *anger*, earnest for private and personal grudges; not like a medicine to clear the eye, but to put it out. This pernicious disease of the *Soul* hath degrees. 1. It is *inhumane*; Tigers devour not Tigers, this rageth against kind and kindred. 2. *Impious*; it rageth often against God; as that *Pope* upon a field lost against the *Frenchmen*: *Sic esto nunc Gallicus*. So, turn French now, &c. 3. *Mad*; for it often rageth against unreasonable creatures, as *Balaam* striking his Ass; how much is such a man more irrational and bestial, then the Beast he maligns? 4. It is more then *mad*, striking at insensible things: as *Xerxes* wrote a defying letter to *Athos* a *Thracian* mountain. *Mischievous Athos, lifted up to heaven, make thy quarries passable to my travel, or I will cut thee down, and cast thee into the sea*. But his revenge was neither understood, feared, nor felt. So the *Africans* being infested with a North wind, that covered their corn fields with sand from a mountain, levied an army of men to fight with that wind; but were all buried under the sand. So *Darius*, because a River had drowned him a white Horse, vowed to cut it into so many Channels, that a woman with child might go over dry-shoo'd. We have some so madly impatient with a storm, wind &c. which might answer them, as *Rabshakeh* told the *Jews*: *Am I come hither without the Lord? it is he that sent me*. This anger is immediately directed against God: the heart speaks Atheism, only in other words. 5. It is *unnatural*, for it maligneth a man's self. It is full of consternation and amazement, and never useth violence, without torment to it self. It thinks to offer wrong, and indeed suffers it.

Ipsa sibi est hostis vesania, seque furendo-Interimit. As the frantic or drunkard do that, intoxicate, which sober, they would quake to think of; so these ireful, direful men (or rather

beasts) dare in their fits play with Serpents, mingle poisons, act massacres, whereat their awaked souls shudder.

The higher the person in whō this frenzy reigns, the greater the fault. The Master-Bee hath no sting, the rest have: the greater power, the less passion. It is a State tyranny, in authority to mind nothing but authority. *Posse & nolle, noble*. It is noble to may and will not. When a railing wretch followed a Heathen Prince with obloquies all day, and home to his doors at night, he requited him with commanding his servant to light him home to his house with a torch. *Damascene* makes three degrees of *anger*; *Bilem, Iracundiam, Infensionem*: Choler, Wrath, heavy Displeasure. Some have added a fourth.

1. The first hath a beginning and motion, but presently ceaseth; we call this *Choler*. Like fire in stubble, soon kindled, and soon out. These are like gun-powder, to which you no sooner give fire, but they are in your face. They say, these hot men are the best natured; but I say then, the best are naught. These are stung with a nettle, and allayed with a dock.

2. The second is not so soon conceived, but takes deeper hold in the memory. This fire is neither easily kindled, nor easily put out: like fire in Iron, which hardly taking, long abideth. These men are like green logs, which once set on combustion, continue burning day and night too.

3 The third entertain this fire suddenly, and retain it perpetually, not desisting without revenge. These are like fire, which bewrayeth not it self without the ruin and waste of that matter wherein it hath caught: this worst.

4 The fourth is a moderate *Anger*, not soon incensed, but quickly appeased: and this is the best, because likest to the disposition of God, *who is merciful and gracious, slow to anger, and plenteous in mercy*, ready to forgive.

Causes.

Frenzy is caused by abundant blood, or choler occupying the brains or the films thereof: the more adust this choler is, the more pernicious the madness. The cause of *anger*, is the giving to Passion the dominion over Reason. *Seneca* says, *Causa iracundiae opinio iniuriae est*: the cause of anger is the conceit of injury. Such a man gets up on the wild Iade his choler, and spurs him on, having no bridle of moderation to hold him back. His conversation is so full of choleric fits, as a book of tedious parentheses, that they mar the sense of his life. He is like an egg in roasting, hopeful to be good meat, but it grows too hot on a sudden, and flies in your face not without a great noise. *Anger* is able to turn *Dametas* into *Hercules furens*, teaching him that is strong to fight, him that is not to talk: whilst the lightning of his rage lasts, he thunders out a challenge, but after a little calm meditation, sounds a retreat. He menaceth the throats of his enemies, though they be many, and swears loud he will be their Priest, he means Executioner. But if you compare his threatenings and his after-actions, you would say of them, as that wise man sheering his hogs: Here is a great deal of cry, but a little wool. His enemies are worse feared then hurt, if so they be in personal presence, as he is in sober judgment a little out of the way.

Signs and Symptoms.

The *Frensy* is easily seen, and needs not to be described by signs. Physicians give many, I will say no more but this. If the *madness* proceed from blood, they are perpetually laughing; if of choler, they rage so furiously, that bands only can restrain them from doing violence. The *Symptoms* of this *spiritual madness*, rash and furious *anger*, are many, visible and actual.

1. Swelling of mind so high and so full, that there is no room for any good motion to dwell by it. *Iratumor mentis*, and makes a man like the Spider-poison'd toad. In this raging fit, Reason, Modesty, Peace, Humanity, &c. run from him, as servants from their mad master, or Mice from a Barn on fire. 2. Contumely without any distinguishing respect of friend, foe, alliant, familiar, reviles any, *fratrem{que}*, *patrem{que}*. 3. Violence of hands, savage and monstrous behavior: *Like the troubled Sea, when it cannot rest, whose waters cast up mire and dirt: fuming and foaming, like a muddy channel: a distorted countenance, sparkling eye, foul language, hasty hands.* If the angry man, and the drunkard had a glass presented them, how hardly could they be brought again to love their own faces!

Cure.

To cure this Bedlam passion, (leaving the other to deeper judgments in that profession) both *nature* and *Grace* have given rules. *Natural* reason; that an *angry* man should not undertake any action or speech, till he had recited the Greek *Alphabet*; as a pause to cool the heat of choler. That *angry* men should sing to their passions, as Nurses to their Babes 〈 in non-Latin alphabet 〉 *haste not, cry not. Maximum remedium est irae, mora.* The best remedy for *Anger* is delay. What a man doth in anger, he lightly repents in cold blood.

That we should keep our corrupt nature from provoking objects, as a man that hath Gunpowder in his house, keeps it safe from fire. That we should conster all things in the best sense: a good disposition makes a good exposition, where palpableness doth not evince the contrary. That suspicion is a pair of bellows to this mad fire. That Jealousy and self-guiltiness are the angry man's Eues-dropper and Intelligencer. That the Earth suffers us living to plow furrows on her back, and dead, opens her bowels to receive us: a dead earth convincing a living earths impatience. *Scripture. That anger resteth in the bosom of fools. That the wrath of man doth not accomplish the righteousness of God. That unadvised anger is culpable of judgment.* Let him take some herb of Grace, an ounce of Patience, as much of Consideration how often he gives God just cause to be angry with him; and no less of meditating how God hath a hand in *Shimei's* railing, that *David* may not be angry: mixe all these together with faithful confidence, that God will dispose all wrongs to thy good; hereof be made a pill to purge choler. To conclude, let reason ever be our Judge, though passion sometimes be our solicitor.

Parit ira furorem;

Turpia verba furor, verbis ex turpibus exit

Ira, ex hac oritur vulnus de vulnere lethum.

Wrath kindles fury, fury sparks foul words,

Those let out wounds and death with flaming swords.

Envy a consumption. Disease. 4.

Envy fitly succeeds *anger*, for it is nothing else but inveterate wrath. The other was a frantic fit, and this is a *consumption*; a languishing disease in the body, the beginning of dissolution, a broaching of the vessel, not to be stopped till all the liquor of life is run out: what the other tabe is in the body, I list not to define, by reason that this *spiritual sickness* is a consumption of the flesh also, and a pining away of the spirits: now since they both have relation to the body, their comparison would be confusion. *Envy* is the *consumption* I singularly deal withal, which though I cannot cure, I will hopefully minister to.

Cause.

The cause of *Envy*, is others prosperity; or rather an evil eye shot upon it. The *angry* man hath not himself, the *envious* must have no neighbor. He battens at the maligned's misery; and if such a man riseth, he falls as if he were Planet-struck. I know not whether he could endure to be in Paradise with a superior. He hates to be happy with any company. *Envy* sits in a man's eyes, and wheresoever through those windows it spies a blessing, it is sickness and death unto it. *Inuidus petat a Jove priuari vno oculo, vt auarus quod priuetur ambobus.* The *envious* man would have happily one of his eyes put out, as the covetous should lose both. A Physician being asked what was the best help to the perspicuity of the eyes, affirmed, *Envy*: for that like a perspective glass would make good things appear great things.

Fertilior seges est alienis semper in agris;

Uicinum{que} pecus grandius vber habet.

He is even quarrelling with God, that his neighbors field bears better corn, and thinks himself poor, if a near dweller be richer. He will dispraise God's greatest blessings, if they fall besides himself: and grow sullen (so far as he dares) with the Prince, that shall promote a better deserver. There is no law perfect, if he was not at the making it. He undertakes a great work, and when he cannot accomplish it, he will give leave to none other. No man shall have that glory, which he aspired and missed. An *Aesop's* dog in the manger; because he can eat no hay himself, he will starve the horse. Poison is life to a Serpent, death to a man: and that which is life to a man, his humidity and spettle, they say is death to a Serpent: the rancorous sustenance which a malicious man lives of, is the misery and mischief to a good man; and a good man's prosperous felicity is the malicious man's death. God hath in justice appointed it to be a plague to it self. Among all mischiefs it is furnished with one profitable quality; the owner of it takes most hurt. *Carpit{que}, & carpitur vna: supplicium{que} suum est.—vt Aetna seipsum,*

Sic se non alios, inuidus igne coquit.

The *envious* is a man of the worst diet, and like a strange Cook, shows himself; nay, and conceits pleasure in pining: so that his body, at last, hath just cause to sue his soul on an action of dilapidations. He finds fault with all things, that himself hath not done. He wakes,

whiles his enemy takes rest. *Parum est, si ipse sit foelix, nisi alter fuerit infoelix.* His affections are like lightning, which commonly scorch the highest places. He creeps like a Canker to the fairest flowers. By putting in a superfluous syllable, he hath corrupted one of the best words, turning *amorem* into *amarorem*, love into bitterness. A Philosopher seeing a malicious man dejected, asked him, whether some evil had happened to himself, or some good to his neighbor.

Signs and Symptoms.

The *Signs* of this disease are given by the Poet.

—videt intus edentem

Vipereas carnes, vitiorum alimenta suorum.

Pallor in ore sedet, macies in corpore toto;

Nunquam recta acies; liuent rubigine dentes:

Pectora felle virent, lingua est suffusa veneno.

A pale face without blood, and a lean body without any juice in it, squint eyes, black teeth, a heart full of gall, a tongue tipp'd with poison. Amazedness makes the face pale, grief drinks up the blood, looking on men's prosperity makes the eyes squint, and cursing, the teeth black. It were well for him on earth, that he should dwell alone. It is pity he should come into heaven; for to see one *star excel another in glory*, would put him again out of his wits. I wonder, when he is in hell, whether he would not still desire superiority in anguish, & to sit in the chair, though he receive the more torments. The *envious* man is so cross to God, that he is sure of punishment: he hath in present one like to the nature of his offense. For his sin, whereas GOD brings good out of evil, he brings evil out of good. For his punishment, whereas even *evil things work together to the good of the good*, even good things work together to his evil. All the happiness lights on him that is envied; for it goes well with him, with whom the malicious thinks it goes too well.

Cure.

His Cure is hard, even as with a tabe in the body: too much Physic makes him worse. Crosses are fitly called God's physic; whereby if God will cure him, he must minister them to those he hates. Strange! that one man should be healed, by giving physic to another. Two simples may do him good, if he could be won to take them: a scruple of content, and a dram of charity. If these be given him, (well stirred) in a potion of repentant tears, he may be brought to wish himself well, and others no harm, and so be recovered.

Idleness, the Lethargy. Disease 5.

Idleness in the soul is a dangerous disease as the *Lethargy* in the body. The very name of *Lethargy* speaks the nature: for it is compounded of 〈 in non-Latin alphabet 〉 *forgetfulness*, and 〈 in non-Latin alphabet 〉 *slothful*; and so consequently is defined to be a dull oblivion.

The *Idle* man is a piece of base heavy earth, molded with muddy and standing water. He lies in bed the former half of the day, devising excuses to prevent the afternoons labor. He cannot endure to do anything by himself, that may be done by Attorney. He forestalls persuasion inducing him to any work, by forecasting the unprofitableness: he holds business man's cruellest enemy, and a monstrous devourer of time. His body is so swollen with lazy humors, that he moves like a tun upon two pottle pots. He is tempted to covetise, for no other reason, but to be able to keep servants; whom he will rather trust, then step out to oversee. Neither summer nor winter scape the blame of his laziness: in the one it is too hot, in the other too cold to work. Summer hath days too long, winter nights too cold; he must needs help the one with a nap at noon, the other with a good fire. He was very fit to be a Monk: spare him an early mass, and he will accept it: yet howsoever, he will rather venture the censure, then forsake a lazy calling.

Cause.

The *Cause* of the *Lethargy* is abundant phlegm, overmuch cooling the brain, and thereby provoking sleep; which putrefied in the brain, causeth a fever. The *cause* of *Idleness* is indulgence to the flesh, a forgetfulness of the end of our creation, a willful digression from man: for the lazy wretch is a dormouse in an human husk. To man motion is natural, the joints and eyes are made to move; and the mind is never asleep, as if it were set to watch the body: Sleep is the image of death, saith the Poet: and therefore the Church-sleeper is a dead corps, set in his pew like a coffin, as if the Preacher were to make his funeral Sermon. He sings out harvest like the Grasshopper; therefore may at Christmas dance for and without his dinner. He riseth at noon to breakfast, which he falls to unwashed, and removes not out of his chair without a sleep. Whilst he sleeps, the enemy oversows the field of his heart with tares. He is a patient subject for the devil to work on, a cushion for him to sit on, and take his ease: his misery is, that *his damnation sleepeth not*. His bed is his haven, his heaven, and sound sleep his deity.

The standing water stinks with putrefaction:

And virtue hath no virtue, but in action.

If he be detained up late, he lies down in his clothes, to save two labors: nothing shall make him bustle up in the night, but the house fired about his ears; which escaping, he lies down in the yard, and lets it burn. He should gather moss, for he's no rolling stone. In this he is a good friend to his Country, he desires no innovation: he would scarce shift ground ten leagues, though from a cottage to a Manor. He is so loath to leave the tap-house in winter, that when all leave him, he makes bold with the chimney corner for his Parlour. If ever (in a ••gne) he lights upon a humor to business, it is to game, to cheat, to drink drunk, to steal, &c. and falls from doing naught to do naughtily; so mending the matter, as you have heard in the fable, The devil mended his dames leg; whē he should have put it in joint, he brake it quite apieces.

Signs and Symptoms.

Symptoms of the *Lethargy* are a great pulse, beating seldom, as if it were full of water; a continual proneness to sleep, that they are scarcely compelled to answer a question. You may know a lethargical *Idle* man, by a neglected beard, unkemb'd hair, and unwashed face, foul linen, clothes unbrushed, a nasty hand smelling of the sheet, an eye opening when the ear receives your voice, and presently shut again; as if both the organs were stiff with excretions. He hath a blown cheek, a drawling tongue, a leaden foot, a brazen nose: he gapes and gasps so often, that sometimes he keeps his mouth open still, as if he had forgotten to shut it.

Cure.

TO cure the *Lethargic*, there are required many intentions; not without frictions, scarifications, sharp odors, and blood-letting, &c. To cure the *Idle*, it should more properly belong to Surgery than Physic; for there is no medicine like a good whip, to let out his lazy blood; and a good diet of daily labor, which some skillful Bedle must see him take; put him into the bath at Bridewell, to take away the numbness of his joints, and scour off his rust, and so he may be recovered.

Fac been, fac tua, fac aliquid, fac vtile semper:

Corrumpunt mores otia praua bonos.

The Dropsy and Covetousness, Causes. Disease. 6.

Physicians say, that the *Dropsy* is an error in the digestive virtue in the liver, bred of the abundance of salt and waterish phlegm, with the over-feeding of raw and moist meats. It is distinguished into three sorts, *Ascites*, *Tympanites*, and *Anasarca*, or *Hyposarca*. *Ascites* is, when between the filme called *Peritoneum* (which is the Cowl that covers the Entrails) much watery humor is gathered. *Tympanites* ariseth from windiness and flatuous causes gathered into the foresaid places. *Hyposarca* is, when the humors are so dispersed through the whole body, that all the flesh appears moist and spongy. Our *spiritual Dropsy covetousness*, is a disease bred in the soul, through defect of *faith* and understanding. It properly resides in the inferior powers of the soul, the *affections*; but ariseth from the errors of the superior intellectual faculty; neither conceiving aright of God's all-sufficient help, nor of the worlds all-deficient weakness.

Signs.

THE corporal *Dropsy* is easily known by heaviness, swelling, puffing up, immoderate desire of drink, &c. The *spiritual* likewise (though it leans the carcass) lards the conscience; at least swells and puffs it up: and as if some hellish inflammation had scorched the affection, it thirsts for *Aurum potabile* without measure. The *Covetous* man is of *Renodaeus* his opinion, that *argentum plurimum valet ad cordis palpitationem*, silver is good against the heart-panting. The *Wise man* calls it a *disease*, an-evil disease, and almost incurable. The *Covetous* hath drunk the blood of oppression, wrong from the veins of the poor: and behold, like an indigestible receipt, it wambles in his stomach; *he shall not feel quietness in his belly*. This is an epidemial sickness.

Aurum omnes, victa iam pietate, colunt.

Religion gives riches, and riches forgets religion.

Religio dat opes, paupertas Religionem:

Diuitiae veniunt, Religio{que} fugit.

Thus do our affections wheel about with an unconstant motion. *Poverty* makes us *Religious*, *Religion* rich, and *riches* irreligious. For as, *Pauperis est rogare*, so it should be *Diuitis erogare*. *Seneca* wittily and truly, *Habes pecuniam? vel teipsum vel pecuniam habeas vilem necesse est*. Hast thou money? either thou must esteem thy money vile, or be vile thyself. The *Covetous* man is like a two-legged Hog: whiles he lives, he is ever rooting in the earth, and never doth good, till he is dead; like a vermin, of no use till uncased. Himself is a Monster, his life a riddle: his face (and his heart) is prone to the ground; his delight is to vex himself. It is a question whether he takes more care to get damnation, or to keep it; and so is either a *Laban* or a *Nabal*, two infamous churls in the old *Testament*, spelling one another's name backward. He keeps his god under lock and key, and sometimes for the better safety, in his unclean vault. He is very eloquently powerful amongst his poor neighbors; who for awful fear listen to *Pluto*, as if he were *Plato*. He prevails very far when he deals with some officers; as a Pharisee with *Christ's* Steward, *Tantum dabo, tantus valor in quatuor syllabis*: so powerful are two words. He prevails like a sorcerer, except he light upon a *Peter*: *Thou and thy money be damned together*. His heart is like the *East Indian* ground, where all the mines be so barren, that it bears neither grass, herb, plant, nor tree. The lightness of his purse gives him a heavy heart, which yet filled, doth fill him with more cares. His medicine is his malady: he would quench his avarice with money, and this inflames it, as oil feeds the lamp, and some harish drinks increase thirst. His proctor in the law, and protector against the law, is his money. His *Alchemy* is excellent, he can project much silver, and waste none in smoke. His *Rhetoric* is how to keep him out of the *Subsidy*. His *Logic* is to prove heaven in his chest. His *Mathematics*, *Omnia suo commodo, non honestate mensurare*, to measure the goodness of anything by his own profit. His *Arithmetic* is in Addition and Multiplication, much in Substraction, nothing in Division. His *Physic* is to minister gold to his eye, though he starve his body. His *Music* is *Sol, re, me, fa: Sola res me facit*; that which makes me, makes me merry. *Divinity* he hath none: *Idolatry* enough to his money: *Sculptura* is his *Scriptura*, & he hath so many God's as images of coin. He is an ill harvest man, for he is all at the rake, nothing at the pitchfork. The devil is a slave to God, the world to the devil, the covetous man to the world; he is a slave to the devils slave; so that his servant is like to have a good office. He foolishly buries his soul in his chest of silver, when his body must be buried in the mould of corruption. When the *Fisher* offers to catch him with the *Net* of the *Gospel*, he strikes into the mud of *Avarice*, and will not be taken. The *Dropsy* of his 〈 in non-Latin alphabet 〉 doth *Senectute iuuenescere*. *Cicero* calleth it an absurd thing, *Quo minus viae restat, eo plus viatici quaerere*. He sels his best grain, and feeds himself on mouldy crusts: he returns from plough, if he remember that his cupboard was left unlocked. If once in a *Rain* he invites his neighbors to dinner, he whiles the times with frivolous discourses, to hinder feeding; sets away the best dish, affirming it will be better cold: observes how much each guest eateth, and when they are risen and gone, falleth to himself,

what for anger and hunger, with a sharp appetite. If he smells of Gentility, you shall have at the nether end of his board a great Pasty uncut up, for it is filled with bare bones; somewhat for show, but most to keep the nether mess from eating. He hath sworn to die in debt to his belly. He deducts from a servants wages the price of a halter, which he cut to save his master, when he had hung himself at the fall of the market. He lends nothing, nor returns borrowed, unless it be sent for; which if he cannot deny, he will delay in hope to have it forgotten. To excuse his base and sordid apparel, he commends the thriftiness of king *Henry*, how cheap his clothes were. His fist is like the Prentices earthen box, which receives all, but lets out nothing til it be broken. He is in more danger to be sand-blind, then a Goldsmith. Therefore some call him *anidum, a non videndo*. He must rise in the night with a candle to see his corn, though he stumble in the straw and fire his barn. He hath a lease of his wits, during the continuance of his riches: if any crossestarts away them he is mad instantly. He would flay an Ass for his skin, and like *Hermocrates* dying, bequeath his own goods to himself. His case is worse then the prodigals: for the *Prodigal* shall have nothing hereafter, but the *Covetous* hath nothing in present.

Cure.

FOR his cure much might be prescribed; specially as they give in the corporal *Dropsy*, purge the humor that feeds it. When the *Covetous* hath gotten much, and yet thirsts, a vomit of confiscation would do well, and set him to get more. It was a good moral instruction that fell from that shame of *Philosophy Epicurus, the course to make a man rirh, is not to increase his weath, but to restraine his covetous desires*. The *Apostles* counsel is to fly it, and all occasions, occupations that may beget or nourish it. Remember, saith a *Schoolman*, that though *homo be de terra, & exterra, yet non ad terram, nec propter terram*. Man is on the earth, of the earth, but not for the earth, &c. I have read of one *John Patriarch of Alexandria*, asparing and strait-handed man, that being earnest at his prayers, there appeared to him a *Virgin* with a crown or garland of Olive leaves: he desiring to know her name, she called her self *Mercy*: requiring her intent, she requested him to marry her, promising him much prosperity on that condition. He did so, and found himself still the richer for his merciful deeds. She may offer her self long enough in these days ere she be taken. *Mercy* may live a maid, for no man will marry her. *Valerius Maximus* speaks of one *Gilianus*, a famous *Roman*, that besides hospitality to strangers, paid the taxes of many poor, rewarded deserts unsued to, bought out the servitude of captives, and sent them home free: how few such like can an *English Historiographer* write of? I would we had such a *Gilianus* amongst us, so it were not from *Rome*. Well then, let the *Covetous* remember his end, and the end of his riches, how certain, how uncertain they are! And intend his couertice to a better object. *Quis alius noster est finis, quam peruenire ad regnum cuius nullus est finis?* What else should be our end, save to come to the kingdom that hath no end! His cure is set down by God: I leave the receipt with him. *They that will be rich, fall into temptation and a snare, and into many foolish and noisome lusts, which drown men in perdition and destruction. For the love of money is the root of all evil, &c. But thou, O man of God, fly these things, and follow after righteousness, &c. Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, &c. but that they be rich in good*

works, &c. The place is powerful; let the Covetous read, observe, obey, repent, believe, and be saved.

Usury, and Caninus appetitus, or the dog-like appetite. Disease 7.

NExT to the *Dropsy of Covetise*, I would place the immoderate hunger of *Usury*; for as the one drinks, so the other feeds to satisfy; and the former is not more thirsty after his cupping, then the latter is hungry after his devouring. Some have compared *Usury* to the *Gout*, (by reason of that diseases incidency to *Usurers*) which is an unnatural humor flowing to the extreme parts. It is either *Arthritis*, an articular disease, which we call a jointsickness: or *Podagra*, a pain invading the joint of the great toe, or the heel, or some inferior parts of the foot: this like a strong charm bindeth a man to his chair. *Musculus* says, that *Divines* shall reform *Usury*, when *Physicians* have cured the *Gout*: the sin and the disease are both incurable. And that will one day rack the conscience, as this the sinews. Herein the merely *Covetous* and the *Usurer* differ: the *Covetous* to be rich, would undergo any labor, the *Usurer* would be rich, yet undergo no labor; therefore like the gout-wrung, desires to sit still. I have thought fitter to compare it with the *dog-like appetite*; which cannot refrain from devouring meat without measure; which the stomach not able to bear, they fall to vomiting like Dogs: hence again hunger is excited to more meat, and much meat provokes spewing: so that their whole life is nothing else but a vicissitude of devouring and vomiting.

Causes.

IT is caused through cold distemper of the stomach, or through vicious and sharp humors, which gnaw and suck the mouth of it: or through immeasurable dissipation of the whole body, which lightly follows the weakness of the retentive virtue. This animal hunger is raised partly from the coldness of the heart, for there is no charity to warm it; partly from corrupt affections, which like vicious humors gnaw and suck the conscience dry of all vividity, whether of grace or humanity; partly through the weak retention of any good instruction, whether from the Scriptures of God, or writings of sober men.

Signs and Symptoms.

THE *corporal* disease is easily perceived, by insatiate feeding, which yet ministers almost no virtue to the body, but it is rather made lean, and wasted therewith; the skin is rarefied, the body made fluid and apt to much egestion, &c. An *Usurer* is known by his very looks often, by his speeches commonly, by his actions ever. He hath a lean cheek, a meagre body, as if he were fed at the devils allowance. His eyes are almost sunk to the backside of his head with admiration of money. His ears are set to tell the clock; his whole carcass a mere Anatomy. Some *Usurers* have fatter carcasses, and can find in their hearts to lard their flesh, but a common meagerness is upon all their consciences. *Foenus pecuniae, funus animae*. Some spin *Usury* into such fine threads of distinction, that they take away all the names whereby it offends: and because R. is a dogged letter, and they conceive a toothless practice, *Interest*, *Usury*, and all terms with R. in them shall be put out: and the *Usurer* shall be called only, *one that lives upon his monies*. All his reaches are at riches: his wit works like a Mole, to dig himself through the earth into hell. *Plutarch* writes strangely of Hares, *eodem tempore*

& *parere*, & *alere*, & *alios concipere foetus*; at one time to bring forth, nourish and to conceive. Your *Usurer* makes his money truly do all these at once. He drowns the noise of the people's curses, with the music of his money; as the *Italians* in a great thunder, ring their bells, and shoot off their Cannons, by an artificial noise of their own, to dead the natural of broken clouds. His practice mocks Philosophy, *Quodex nihilo nihil fit*, and teaches of nothing to get something. He is a rank Whore-master with his mistress *Pecunia*, and lives upon the lechery of metals. He doth that office for the Devil on earth, that his spirits do in hell, whip and torment poor souls. His blows are without fence; except men (as *Strepsiades* desired) could pluck the Moon out of the skies, his month and day will come.

Nature hath set a pitch or term in all inferior things, when they shall cease to increase. Old cattle breed no longer; doted trees deny fruit: the tired earth becomes barren: only the *Usurers* money, the longer it breeds, the lustier; and a hundred pounds put out twenty years since, is a great great Grand-mother of two or three hundred children: pretty striplings, able to beget their mother again in a short time.

Each man to heaven his hands for blessing rears;

Only the *Usurer* needs not say his prayers.

Blow the Wind East or West, plenty or dearth,

Sickness or health, sit on the face of earth,

He cares not: Time will bring his money in:

Each day augments his treasure and his sin.

Be the day red or black in Calender,

Common, or holy fits the *Usurer*.

He starves his carcass; and true money's slave,

Goes with full chests, and thin cheeks to his grave.

He hath not his gold so fast, as his gold him. As the covetous takes away the difference betwixt the richest Mine and basest mould, use: so this pawn-groper spoils all with over-using it. It is his ill luck that the beams of wealth shine so full upon him: for riches like the sun fires and inflames objects that are opposed in a diameter, though further removed; but heateth kindly, when it shines upon a man lately, though nearer. He shrinks up his guts with a starving diet, as with knot grass; and puts his stomach into his purse. He sels time to his customers, his food to his coffer, his body to languishment, his soul to the Devil.

Cure.

His *Cure* is very desperate: his best reprehension is deprehension: and the best purge is to purge him out of the land. *Hiera picra Galeni* is a sovereign confection to clarify him. Let him be fed, as Physicians prescribe in the cure of the corporal disease, with fat supplings: and let

him drink abundantly, till he forget the date of his bonds. Turn him out from the chimney-corner into some wilderness, that he may have a cold and perspirable air. Give him a good vomit of *Stibium*, till he hath spewed up his extortions. Let his diet-drink be repentance, his daily exercise restoring to every man his gotten interest. Give him a little *Opium*, to rock his cares a sleep: and when he is cold, make him a good fire of his Bills and Bonds. Give him a *Iulep* of the Gospel, to beget in him the good blood of faith. If nothing work with him, let him make his will, and hear his sentence, that he shall never *dwell with the blessed*.

Pride and the Pleurisy, Disease 8.

The *Pleurisy* is defined to be an inward inflammation of that upper skin, which girdeth the sides and the ribs: and therefore is called *dolor lateralis*. *Pride* is a pury affection of the soul, *Lege, modo, ration carens*: Without law, for it is rebellious: without measure, for it delights in extremes: without reason, for it doth all things with precipitation. The *proud* man is bitten of the mad dog, the *flatterer*, and hence runs on a garget.

Causes.

The *Pleurisy* is caused of an abundance of hot blood flowing unnaturally to the foresaid place: or by the engendering of cold, gross, and viscous humors, gathered into the void place of the breast, or into the lungs. This *spiritual* disease ariseth from a blown opinion of ones self: which opinion is either from ignorance of his own emptiness; and so like a Tumbrel full of nothing but air, makes a greater sound, then a vessel of precious liquor: or from arrogance of some good, which the owner knows too well. He never looks short of himself, but always beyond the mark, and offers to shoot further then he looks, but ever falls two bows short, humility and discretion.

Signs and Symptoms.

The *Symptoms* of the *Pleurisy* are difficult breathing, a continual Fever, a vehement pricking on the affected side. The *proud* man is known by his gate, which is peripatetical, strutting like a new Church warden. He thinks himself singularly wise, but his opinion is singular, and goes alone. In the company of good wits he fenceth in his ignorance with the hedge of silence, that observation may not climb over to see his follies. He would have his judgment for wearing his apparel pass unmended, not uncommended. He shifts his attire on some solemn day twice at least in twelve hours; but cannot shift himself out of the Mercers books once in twelve months. His greatest envy is the next Gentleman's better clothes: which if he cannot better or equalize, he wears his own neglected. His apparel carries him to Church, without devotion, and he riseth up at the *Creed* to join with the rest in confession, not of his faith, but his pride: for sitting down hides much of his bravery. He feeds with no cheerful stomach, if he sit not at the upper end of the table, and be called young master, where he is content to rise hungry, so the observant company weary him with drinking to: on this condition he gives his obligation for the shot. He loves his lying glass beyond any true friend; and tells his credulous auditors, how many Gentlewomen have run mad for him: when if a base female servant should court him, I dare wager, he proves no *Adonis*. If he were to die on the block as *Byron*, he would give charge for the composition of his locks.

Pride.

PRide is of the feminine gender; (therefore the more intolerable in a masculine nature:) much *Ciuet* is unsavory: *Nō been olet, quae been semper olet*. She that breaths perfumes artificially, gives her self to have naturally corrupted lungs. This woman hath neither her own complexion nor proportion: for she is both painted, and pointed together. She sits moderator every morning to a disputatiō betwixt the comb and the glass: and whether concludes best on her beauty, carries her love and praise. Howsoever, of men saith the Poet: *Forma viros neglecta decet*. Indeed there is no graceful behavior like humility. This fault is well mended, when a man is well minded: that is, when he esteems of others better than himself. Otherwise a proud man is like the rising earth in mountainous places: this swells up *monte*, as he *mente*: and the more either earth advanceth it self, perpetually they are the more barren. He lives at a high sails, that the puffy praises of his neighbors may blow him into the enchanted Island, *vain-glory*. He shines like a Glowworm in a dark village, but is a crude thing when he comes to the Court. If the plethory swells him in the vein of valor, nothing but well-beating can hold him to a man. If ever he goes drunk into the field, and comes off with a victorious parley, he would swell to a *son of Anak*.

Cure.

The *Pleurisy* is cured by drawing out some blood frō the vein, that hath relation to the affected part. A Clister is very good, together with some fomentations. It is helped much by cupping, I do not mean, drinking. God prescribes the cure of *Pride*, by precept and pattern. Precept. *Humble yourselves under the mighty hand of God: the reason is given; for God resisteth the proud, and giveth graceto the humble*. Pattern. *Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and you shall find rest vntoyour souls*. The Master is worth your hearing, the lesson your learning, the recompense your receiving. The cure hereof is hard, for all vices are against *humility*: nay, all virtues are against *humility*; as many are proud of their good deeds: nay, *humility* hath an opposition against *humility*, as if she were false to her own person. *Saepe homo de vanae gloriae contemptu vanus gloriatur*: so that often, *humility* by a prodigious and preposterous birth, brings forth *pride*. *Pride* doth make a wise-man a fool; continues him a fool, that is so; the opinion of his own wisdom excluding all opportune possibility of receiving knowledge. Pour precious juice into a vessel full of base liquor, and it runs besides. That instruction is split, which you offer to infuse into a soul so full of self affectation. Many a man had proved wise, if he had not so thought himself. If the air of his pride be enclosed in a baser bubble, attire, it is the more vile: for the generation of his sin is produced from the corruption of himself. God made him a man, he hath made himself a beast; and now the Taylor (scarce a man himself) must make him a man again: a brave man, a better man than ever Nature left him. Thus he is like the Cinnamon tree, the bark is better than the body; or some Vermin, whose case is better than the carcass.

For his *cure*, open his pleuritic vein with the sacrificing knife of the *Law*; and tell him, that the cause of his pride is the effect of his sin. That wickedness brought shame to nakedness, and apparel hides it; whereof being proud, he glories in his own halter. Strip him of his

gaudy clothes, and put him in a Charnel house, where he may read visible lectures of mortality and rottenness.

Palsy and timorous suspicion. Disease 9.

The former *sick* were *Tumidi*, these are *Timidi*: they were bold to all evil, these are fearful to all good. The *palsy* is a disease, wherein one half of the body is endamaged in both sense and moving. Of that disease which is called *Paralysis, Resolution*, or the *dead palsy*, wherein sometimes sense alone is lost, sometimes motion alone, and sometimes both together perish, I intend not to speak. It is (proportion considered) more dangerous to the body, then I would imagine this *disease* to be to the soul. I would compare it to that corporal infirmity, which *Physicians* call *Tremorem*, and some vulgarly the *palsy*; wherein there is a continual shaking of the extremer parts: somewhat adverse to the *dead palsy*: for that takes away motion, and this gives too much, though not so proper and kindly. This *spiritual disease* is a cowardly *fearfulness*, and a distrustful *suspicion*, both of actions and men. He dares not undertake, for fear of he knows not what: he dares not trust, for suspicion of his own reflection, dishonesty.

Cause.

This evil in the body is caused generally through the weakness of the sinews, or of the cold temperature of nature, or accidentally of cold drink taken in Fevers. Old age and fear are not seldom causes of it. This *spiritual palsy* ariseth either from the weakness of zeal, and want of that kindly heat, to be affected to God's glory, or from consciousness of self-corruption, thereby measuring others. The first is *Fearfulness*, the second *Distrustfulness*.

Signs and Symptoms.

The *Signs* of the *palsy* are manifest; of this not very close and reserved. He conceives what is good to be done, but fancies difficulties and dangers, like to knots in a bul-rush, or rubs in a smooth way. He would bowle well at the mark of Integrity, if he durst venture it. He hath no journey to go, but either there are bugs, or he imagines them. Had he a pardon for his brother (being in danger of death) and a Hare should cross him in the way, he would no further, though his brother hanged for it. He owes God some good will, but he dares not show it: when a poor plaintiff calls him for a witness, he dares not reveal the truth, lest he offend the great adversary. He is a new *Nicodemus*, and would steal to heaven, if nobody might see him. He makes a good motion bad by his fearfulness and doubting; and he calls his *trembling* by the name of *conscience*. He is like that Collier, that passing thorough *Smithfield*, and seeing some on the one side hanging, he demands the cause; answer was made, for denying the Supremacy to King *Henry*: on the other side some burning, he asks the cause; answered, for denying the real presence in the Sacrament: some, quoth he, hanged for Papistry, and some burned for Protestancy? then hot on a God's name: chill be never nother. His Religion is primarily his Princes, subordinately his Land-lords. Neither deliberates he more to take a new religion, to rise by it; then he fears to keep his old, lest he fall by it. All his care is for a *ne noceat*. He is a busy inquirer of all Parliament acts, and quakes as they are read, lest he be found guilty. He is sick, and afraid to die, yet holds the potion in a trembling hand, and quakes to drink his recovery. His thoughts are an ill balance, and will never be

equally poised. He is a light vessel, and every great man's puff is ready to overturn him. Whiles CHRIST stands on the battlements of heaven, and beckons him thither by his word, his heart answers, I would fain be there, but that some troubles stand in my way. He would ill with *Peter* walk to him on the pavement of the Sea, or thrust out his hand with *Moses*, to take up a crawling Serpent, or hazard the loss of himself, to find his *Savior*. His mind is ever in suspicion, in suspension, and dares not give a confident determination either way. Resolution, and his heart are utter enemies, and all his Philosophy is to be a *Sceptic*. Whether is worse, to do an evil action with resolution that it is good; or a good action with dubitation that it is evil, somebody tell me. I am sure neither is well: for an evil deed is evil, whatsoever the agent think; and for the other, *Whatsoever is not of Faith, is sin*. Negatively, this rule is certain and infallible: *It is good to forbear the doing of that, which we are not sure is lawful to be done*. Affirmatively; the work being good, labor thy understanding so to think it.

Fear rather than profit hath made him a flatterer; and you may read the statutes and his Land-lords disposition in the characters of his countenance. A Soldier, a Husbandman, and a Merchant should be venturous. He would be God's Husbandman, and sow the seeds of obedience, but for *observing the wind & weather* of great men's frowns. He would be God's factor, but that he fears to lose by his *Talent*, and therefore *buries it*. He would be God's soldier, but that the *world* and the *devil* are two such shrewd and sore enemies. He once began to prosecute a deed of charity, and because the event crossed him, he makes it a rule to do no more good by.

As he is *fearful* of himself, so *distrustful* of others, carrying his heart in his eyes, his eyes in his hands: as he in the Comedy, *Oculatae mihi sunt manus, credunt quod vident*: He knows nothing by himself but evil, and according to that rule measures others. He would fain be an Usurer, but that he dares not trust the Law with wax and paper. He swears damnably to the truth of that he affirms; as fearing otherwise not to be believed, because without that othing it, he will credit none himself. The bastardy of swearing lays on him the true fatherhood. He will trust neither man nor God without a pawn: not so much as his Taylor with the stuff to make his clothes: he must be a Broker, or no neighbor. He hath no faith; for he believes nothing, but what he knows; and knowledge nullifies belief. If others laugh, he imagines himself their ridiculous object: if there be any whispering, *consciis ipse sibi, &c.* it must be of him without question. If he goes to law, he is the advocates sprite, and haunts him worse then his own *malus genius*. He is his own Cater, his own Receiver, his own Secretary; and takes such pains, as if necessity forced him, because all servants he thinks thieves. He dares not trust his money above ground for fear of men; nor under ground for fear of rust. When he throws his censures at actions, his luck is still to go out: and so whiles he playeth with other men's credits, he cousins himself of his own. His opinion lights upon the worst sense still; as the Fly, that passeth the sound parts to fast̄ on a scab; or a Dorre, that ends his flight in a dunghill. Without a *Subpoena* these timorous cowerds dare not to London, for fear lest the city air should conspire to poison them: where they are ever crying, *Lord, have mercy on us*, when as *Lord, have mercy on us* is the special thing they feared. The ringing of bells tunes their hearts into melancholy; and the very sight of a corps is almost enough to turn them into corpses. On the Thames they dare not come, because they have heard some there

drowned: nor near the Parliament-house, because it was once in danger of blowing up. Home this Emblem of diffidence comes, and there lives with distrust of others, and dies in distrust of himself; only now finding death a certain thing to trust to.

Cure.

THE *Cure* of this bodily shaking is much at one with that of the *Palsy*; specially if it be caused of cold and gross humors. To help a man of this *spiritual trembling*, these intentions must be respected. First, to purge his heart by repentance, from those fowl and feculent corruptions, wherewith it is infected: and being clean himself, he will more charitably censure of others. Then teach him to lay the heaviest load on himself, and to spare others. *True wisdom from above is without judging, without hypocrisy*. The wisest men are the least censurers: they have so much a do to mend all at home, that their neighbors live quietly enough by them. Set him a good affection, and he will have a good construction. Minister to his soul a draught of charity, which will cleanse him of suspicion: for *Charity thinks no evil*. None? It thinks no evil, unless it perceive it apparently. To credit all were silliness; to credit none, sulliness. Against his *timorousness* he hath an excellent receipt, set down by God himself. *Fear not the fear of the wicked; but sanctify the Lord of hosts himself: let him be your fear, let him be your dread*. The way for him to fear nothing as he doth, is to fear one thing as he should. Awful reverence to God doth rather bolden, then terrify a man. *They that trust in the Lord, shall be as mount Zion, which cannot be removed, but abideth forever*. They may be moved, they cannot be removed, from what is good, from what is their good, their god. This course may cure his paralytic soul; only if it shall please God, to be his Physician.

Immoderate Thirst, and Ambition. Disease. 10

There is a disease in the body called *immoderate thirst*; which is after much drinking desired and answered, a still sensible dryness. By this I would (I suppose not unfitly) express that *spiritual disease, Ambition*, a proud souls thirst, when a draught of honor causeth a drought of honor; and like *Tullies* strange soil, much rain of promotion falling from his heaven the Court, makes him still as dry as dust. He is a most rank Churl, for he drinks often, and yet would have no man pledge him.

Cause.

THE disease is caused in the body, through abundant heat drying up moisture: and this is done by hot, choleric, or salt humors engendered in the stomach, or through Fevers burning or Ecticke.

Signs and Symptoms.

THE *Signs* of the disease are best discerned by the patients words. The *cause* of *Ambition* is a strong opinion of honor; how well he could become a high place, or a high place him. It is a proud covetousness, a glorious and Court-madness. The head of his reason caught a bruise on the right side, his understanding; and ever since he follows affection, as his principal guide. He professeth a new quality, called the art of climbing: wherein he teacheth others by pattern, not so much to aspire, as to break their necks. No stair pleaseth him, if there be a

higher; and yet ascended to the top, he complains of lowness. He is not so soon laid in his bed of honor, but he dreams of a higher preferment, and would not sit on a seat, long enough to make it warm. His advancement gives him a fresh provocation; and he now treads on that with a disdainful foot, which ere-while he would have kissed to obtain. He climbs falling towers, and the hope to scale them, swallows all fear of toppling down. He is himself an Intelligencer to greatness, yet not without underofficers of the same rank. You shall see him narrow-eyed with watching, affable and open-breasted like *Absalom*, full of insinuation so long as he is at the stair-foot: but when authority hath once spoken kindly to him, with *Friend, sit up higher*, he looks rougher then *Hercules*; so big, as if the river of his blood would not be banked within his veins. His tongue is *flabellum Diaboli*, and *flagellum iusti*: bent to scourge some, flatter others, infect, infest all. *Agrippina*, *Nero's* mother, being told by an Astrologer, that her son should be Emperor, but to her sorrow: answered, *Let my sorrow be what it will, so my son may get the Empire*. He hath high desires, low deserts. As *Tully* for his *Pindinessus*, he spends much money about a little preferment; and with greater cost then the captain bought his Burgessship, he purchaseth incorporeal fame; which passeth away, as swift, as time doth follow motion; & whose weight is nothing but in her name, whereas a lower place well managed, leaves behind it a deathless memory. Like a great wind, he blows down all friends that stand in his way to rising. Policy is his post-horse, and he rides all upon the spur, till he come to *None-such*. His greatest plague is a Rival.

Nec quemquam iam ferre potest Caesarue priorem,

Pompeiusue parem.

Tolluntur in altum, vt lapsu grauiore ruant.

He is a child in his gaudy desires, and great Titles are his rattles, which still his crying, til he see a new toy. He kisses his wits, as a Courtier his hand, when any wished fortune salutes him: and it tickles him, that he hath stolen to promotiō without God's knowledge. *Ambitio ambientium crux*. Ambition is the rack, whereon he tortureth himself. The court is the sea, wherein he desires to fish: but the net of his wit and hope breaks, and there he drowns himself. An old courtier being asked what he did at Court, answered, *I do nothing, but undo myself*.

Cure.

FOR the bodily disease, caused of heat and dryness, Physicians prescribe *Oxycratum*, a drink, made of vinegar and water sodden together: a chief intention in them, is to procure sleep, &c. To cure the immoderate *Thirst of Ambition*, let him take from God this prescript: *He that exalteth himself, shall be brought low: but he that humbleth himself, shall be exalted*. That he, who sets himself down in the lower room, hears the masters of the feasts invitation, *Friend, sit up higher*. That a glorious Angel by ambition became a Devil; and a *Lucifer* of his sons, the king of *Babylon*, that said, *I will exalt my throne above the stars of God, is brought down to hell, and to the sides of the pit*. That the first step to heavens Court, is *humility*. *Blessed are the poor in spirit, for theirs is the kingdom of heaven*. That he, who walks on plain ground, is in little danger to fall; if he do fall, he riseth with small hurt: but he that climbs high, is in more danger of falling; and

if he fall, of killing. That the great blasts of powerful envy overthrow Oaks and Cedars, that oppose their huge bodies; and pass through hollow Willows, or over little shrubs, that grow under the wall. That the higher state is the fairer mark for misfortune to shoot at: That which way soever the *ambitious* man looks, he finds matter of dejection. *Above him*, behold a God casting an *ambitious Angel* out of heaven, an *ambitious king* from the society of men: but so *respecting the lowliness of his handmaiden*, that all generation call her *blessed*. *Below him*, behold the earth, the womb that he came from, and the tomb that must receive him. *About him*, behold, others transcending him in his best qualities. *Within him*, a mortal nature, that must die, though he were clad in gold; and perhaps an evil conscience stinging him, whose wounds are no more eased by promotion, then a broken bone is kept by a tissue-coat from aking. That there is a higher reckoning to be made of a higher place. That like city-houses, that on small foundations carry spacious roofs, his own top-heavy weight is ready to tumble him down. That he mounts up like a seeled Dove, and wanting eyes of discretion, he may easily light in a puddle. That he is but a stone tossed up into the air by fortunes sling, to receive the greater fall. That for want of other malignant engines, he begets on himself destruction. That *Tiberius* complained of fortune; that having set him up in so high a monarchy, she did not vouchsafe him a ladder to come down again. That the honors of this world have no satisfactory validity in them. The poor laborer would be a farmer: the farmer after two or three dear years aspires to a yeoman: the yeoman's son must be a Gentleman. The Gentleman's *ambition* flies Justice-height. He is out of square with being a Squire, and shoots at knighthood. Once knighted, his dignity is nothing, except worth a noble title. Then, he thinks himself, whiles a mere Baron, a bare on: the world must count him a *Count*, or he is not satisfied. He is weary of his Earldom, if there be a Duke in the land. That granted, he thinks it base to be a subject: nothing now contents him but a crown. Crowned, he vilifies his own kingdom for narrow bounds, whiles he hath greater neighbors; he must be *Caesar'd* to an universal Monarch. Let it be granted, is he yet content? No, then the earth is a molehill, too narrow for his mind, and he is angry for lack of Elbow-room.

Vnus Pellaeo Iuueni non sufficit orbis:

Aestuat infoelix angusto limine mundi.

Last to be king of men is idle, he must Deified: and now *Alexander* conceits his immortality, and causeth Temples and Altars to be built to his name. And yet, being thus adored, is not pleased, because he cannot command heaven, and control nature. *Rome* robbed the world, *Sylla Rome*, and yet again *Sylla* himself, not content till then, when advancement hath set him up as a Butte, he cannot be without the quiver of fears. Thus the largest draught of honor this world can give him, doth not quench, but inflame his *ambitious thirst*. Well, let repentant humiliation prick the bladder of his blown hopes, and let out the windy vapors of self-love. And now let him *hunger* and *thirst after righteousness*, and on my life *he shall be satisfied*.

Inflammation of the reins, or lustfulness. Disease 7.

AMong many diseases incident to the reins, as the *Diabetes*, ulcers, the stone there, and the emission of bloody urine, there is one called *inflammation of the reins*. To this not unfitly, by comparing the causes, Symptoms, and cure of either, I do liken *Lust*: the *Scripture* calls it by a general name, *Uncleanness*. *Covetousness* is commonly the disease of old age, *Ambition* of middle age, *Lust* of youth: if it extends further, it portends less help.

Causes.

THE *Causes* of the bodily disease are given to be. First, corrupt humors. Secondly, drinking of many medicines. Thirdly, vehement ridings. Consider these in our comparison, and tell me, if they sound not a similitude. There is *corruptio perdita*, whence comes *eruptio pestifera*. *Prouocatur libido, vbi deficit; reuocatur, vbi desinit*. Medicines are invented, not to qualify, but to calefy; as if they intended to keep alive their concupiscence, though they dead their conscience.

Signs and Symptoms.

THE *Signs* are many. There is a beating pain about the first joint of the back, a little above the bastard ribs, &c. with others, which modesty bids cover with the cloke of silence. The *Lustful* man is a monster; as one that useth,

Humano capiti ceruicem iungere equinam.

He affects Popery for nothing else, but the patronage of fornication, and frankness of Indulgence. He cites *Harding* frequently, that *common Courteghians in hot countries, are a necessary evil*: which he believes against God's express prohibition, in a hotter climate then *Italy*. *Thereshall be no whore of the daughters of Israel*: then certainly no whore-master. He thinks it; if a sin, yet *peccadillo*, a little sin; and that the venereal faults are venial, at least venial. Thus he would be a Bawd to the sin, if not to the sinners. He is careless of his own name, of his own soul: injurious to his own minion, whom he corrupts: to his bastard, whom he brings up like himself. He increaseth mankind, not for love to the end, but to the means. His soul is wrapped in the truss of his senses; and a whore is the *Communis terminus*, where they all meet. He hath no command over his own affections, though over countries; as our moderne Epigrammatist of *Hercules*.

Lenam non potuit, potuit superare leaenam;

Quem fera non valuit vincere, vicit hera.

His practice is, as it is said of some Tobacconists, to dry up his purse, that he may dry up his blood, and the radical moisture.

Nil nisi turpe iuuat, curae est sua cui{que} voluptas;

Haec quo{que} ab alterius grata dolore venit.

The delight of his wickedness is the indulgence of the present, for it endures but the doing. He never rests so contentedly, as on a forbidden bed. He is a felonious picklock of Virginities,

and his language corrupts more innocent truth, then a bad Lawyers. He is an Almanac from eighteen to eight and twenty; if he scapes the fire so long. He can never call his hairs and his sins equal; for as his sins increase, his hairs fall. He buys admission of the Chambermaid with his first fruits. He lives like a Salamander in the flames of lust, and quencheth his heat with fire; and continues his days under *Zona Torrida*. He spends his forenoon with Apothecaries; the afternoon of his days with Surgeons: the former beget his misery, the latter should cure it. Every rare female, like a wandering Planet, strikes him: hence he grows amazed. His eyes are the trap-doors to his heart; and his lascivious hopes suck poison from the fairest flower. He drowns himself in a woman's beauty, which is God's good creation, as a melancholy distracted man in a Crystall river. When conscience plucks him by the sleeve, and would now after much importunacy speak with him, he bids her meet him at fifty: he chargeth repentance attend him at master Doctors. When his life's sun is ready to set, he marries, and is then knocked with his own weapon: his own disablement, and his wives youthfulness, like bells ringing all in. Now his common theme is to brag of his young sins; and if you credit his discourse, it shall make him far worse then he was. At last, he is but kept above ground by the art of Chirurgery.

Cure.

For his cure, let him blood with the law of God: *Thou shalt not commit adultery*. That the righteous God tryeth the heart and the reins: even the place, where his disease lieth. That

Si Renum cupis incolumem seruare salutem,

Sirenum cantus effuge, sanus eris.

That *breuis est voluptas fornicationis, perpetua poena fornicatoris*: the pleasure of the sin is short, the punishment of the sinner eternal. That

Nuda Uenus picta est, nudi pinguntur amores:

Nam, quos nuda capit, nudos amittat oportet.

That his desired cure, is his deserved poison. Age and sleep are his infallible Physicians. Disease is the mortifier of his sin, and cures it with an issue. That no black shield of the darkest night, no subtle art can hide or defend from God's impulsive sight. That, as a moderne Poet of ours:

Joy graven in sense, like snow in water wastes.

Without conserve of virtue nothing lasts.

That he walks the high-way to the devil; and Winds down the blind stairs to hell. That as it is called a noble sin, it shall have a noble punishment. That he hath taken a voyage to the kingdom of darkness; and is now at his journeys end, when lust leaves him ere he discharge it. Let him observe *S. Paul's medicine: Fly fornication: Every sin that a man doth, is without the body: but he that committeth fornication sinneth against his own body*. And *This is the will of God, even your sanctification, and that ye should abstain from fornication*. Let him shun Opportunity as

his Baud, and Occasion as his Pandar. Let him often drink that potion, that *Augustine* at his conversion. *Let vs walk honestly as in the day time, not in rioting and drunkenness, not in chambering and wantonness, &c. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.* Physicians prescribe, for the reins inflammation, cooling things, cataplasms, bathes, &c. A special intention to cure this burning concupiscence, is to cool it with the tears of penitence. Weep for thy sins; and if the disease grow still strong upon thee, take the antidote God hath prescribed, *Marriage. It is better to marry then to burn. Marriage is honorable in all, and the bedvndefiled: but Whoremongers and Adulterers God will judge.* Much exercise doth well to the cure of this *Inflammation*. When our affections refuse to sit on the nest of *Lust*, and to keep it warm, the brood of actual follies will not be hatched. How *Aegistus* (not without company) became an Adulterer,

In promptu causa est, desidiosus erat. *For.*

Otia si tollas, periere Cupidinis arcus.

Cupid shoots in a slug, and still hits the sluggish. This intemperate fire is well abated by withdrawing the fuel. Delicates to excite *Lust*, are spurs to post a man to hell. It is *fasting* spettle, that must kill his tetter. *Uncleanness* is the bastard begot of *Gluttony* and *Drunkenness*. *Sine Cerere & Baccho friget Uenus*. When the mouth is made a tunnel, and the belly a barrel, there is no contentment without a bed and a bed-fellow.

The rotten Fever, or Hypocrisy, Disease 12.

AMongst almost innumerable kinds of *Fevers*; there is one called, 〈 in non-Latin alphabet 〉, or *febris putrida*, the rotten *Fever*: which is a *fever* of one fit, continuing many days without any great mutation. Therefore it is called of some, *continens febris*, a stable and constant *fever*. Hereunto I have likened a rotten disease in the soul, called *Hypocrisy*; which is nothing else, but vice in *Virtues* apparel.

Cause.

THis *corporal* disease is caused, when the humors do putrefy and rot equally within the vessels. It is not engendered in those that be lean and slender, or of a thin and rare state of body, or of a cold temper; but in those that be hot and abound with blood, fleshy, gross and thick-bodied. Me thinks this malady smells very like *Hypocrisy*; which is a rotten heart, festered and putrefied with habituated sins, there with great delight and indulgence reserved: not incident to those that have a weak, thin, and slender opinion of themselves; that through humility have a lean and spare construction of their own deserts: no; nor to them that be of a cold temper and disposition to religion, not caring either to be good, or to seem so: but to those that have a gross and a blown conceit of themselves, swelling into an incomprehensible ostentation, and implacably hot in the persecution of that, they inwardly affect not.

Signs and Symptoms.

ROr the *Signs* of this *putrid fever*, they be not externally discerned; except you feel the pulse, which beats thick, quick, and vehement. The *Hypocrite* is exceedingly rotten at core, like a *Sodom* apple, though an ignorant passenger may take him for sound. He looks squintey'd, aiming at two things at once, the satisfying his own lusts, and that the world may not be aware of it. *Bonus videri non esse; malus esse non videri cupit*. They would seem good, that they might be evil alone: not seem evil, lest they might not then be evil so much. *Oves visu, Vulpes actu, actu*: having much angel without, more devil within: a villainous Host dwelling at the sign of, *Friend*.

Tuta frequens{que} via est, per amici fallere nomen.

Tuta frequens{que} licet sit via, crimen habet,

Which one thus wittily englisheth:

A safe and common thing it is,

through friendship to deceive.

As safe and common as it is,

'Tis knavery, by your leave.

He is on *Sunday* like the *Rubric*, or *Sunday-letter*, zealously red; but all the week you may write his deeds in black. He fries in words, freezeth in works; speaks in elles, doth good by inches. He is a rotten tunder shining in the night: an *ignis fatuus*, looking like a fixed star: a *painted sepulcher*, that conceals much rottenness: a crude *Gloe-worm* shining in the dark: a stinking dunghill covered over with snow: a fellow of a bad course, and good discourse: a loose hung Mill, that keeps a great clacking, but grinds no grist: a lying hen, that cackles when she hath not laid. He is like some tap-house, that hath upon the painted walls written, *Fear God, be sober, watch and pray, &c.* when there is nothing but swearing and drunkenness in the house. His tongue is hot as if he had eaten pepper, which works coldly at the heart. He burns in the show of forward profession; but it is a poor fire of zeal, that will not make the pot of Charity seeth. He is in company holy and demure, but alone demurs of the matter; so shuts out the devil at the gate, and lets him in at the postern.

His words are precise, his deeds concise; he prays so long in the Church, that he may with less suspicion prey on the Church: which he doth the more peremptorily, if his power be answerable. If his place will afford it, his grace will without question. He bears an earnest affection to the Temple, as a hungry man to his meat, only to devour it. *They say, come, let us take to our selves the houses of God in possession.* We pray for their conversion, but if there be no hope, we must use the next words of the *Psalm*: *Oh my God, make them as a wheel: like the stubble before the wind.* They can abide no point of Popery, but only this, *Church-robbing*. Every thing the Papists used but this is superstition. Some are so charitable, that having got the tythe-corn frō the Church, they reserve from the presented Incumbent their petty tithes also: like monstrous thieves, that having stole the whole piece, ask for the remnants. Nay, it is not enough, that they devour our Parsonages, but they also devour our persons, with their

contumelious slanders. Advantage can make his religion play at fast and loose; for he only so long grows full of devotion, as he may grow full by devotion. His arguments are weak or strong, according to his cheare; and he discourses best after dinner. Self-conceit swells him, and popular applause bursts him. He never gives the law good words, but when it hath him upon the hip. Like a kind Hen, he rules and feeds his chickens fat, starves himself. He forceth formal preciseness, like a Porter to hold the door, whiles devils dance within. He gives God nothing but show, as if he would pay him his reckoning with chalk; which increaseth the debt. If ever his alms smell of bounty, he gives them in public. He that desires more to be seen of men then of God, commend me to his conscience by this token, he is an *Hypocrite*. He covers his ravenous extortions, and covetous oppressions, with the show of small beneficences; & so may for his charity go to the devil. Indeed, *gentilem agit vitam sub nomine Christiano*: He lives Turk under the name of Christian. He is false in his friendship, heartless in his zeal, proud in his humility. He rails against interludes, yet is himself never off the stage, and condemns a mask, when his whole life is nothing else. He sends a beggar from his gate, bountifully feasted with Scripture sentences; and (though he likes them not) so much of the Statutes, as will serve to save his money. But if every house were of his profession, Charities hand would no longer hold up poverties head. What his tongue spoke, his hands recant; and he weeps when he talks of his youth, not that it was wicked, but that it is not. His tongue is his dissimulations lacquay, and runs continually on that errand: he is the Strangers Saint, his neighbors Sycophant, his own Politician: his whole life being nothing else, but a continual scribbling after the set Copy of *Hypocrisy*.

Cure.

FOR his *cure*, there is more difficulty then of the *rotten fever*. In this, two special intentions are used; bloodletting, and drinking of cool water, &c. But alas! what medicine should a man give to him, whom he knows not to be sick? His heart is rotten, his husk, fair and sightly. The core of his disease lies in his conscience; and like an onion, is covered with so many pills, that you would not suspect it: Their best Physic is that, God gives to *Israel*: *Cleanse thy heart from iniquity, Oh Jerusalem, that thou maistbe saved: how long shall thy vain thoughts remain within thee?* If this serve not, let them read *Christ's bill*, his denunciation against them, so often menaced, *Woe unto you, hypocrites*. I would tell them, that *simulata sanctitas, duplex iniquitas*; and their life is so much the more abominable, as they have played the better part. But I refer them to the *White-Devil*.

Flux and Prodigality. Disease 13.

THEre be diverse *Fluxes* according to Physicians: *Lienteria*, a smoothness of the bowels, suffering the meat to slide away not perfectly digested: *Difenteria*, which is an exulceration of the bowels; (whereof also they make four forts:) *Tenasmus*, which is a continual provocation to seege, that the patient can neither defer, nor eschew, yet vents nothing but slime. The *Flux Diarrhea* is the general, as being without exulceration or inflammation. To this I compare *Prodigality*, which is a continual running out.

Cause.

The corporal disease is *caused*: First, either by debility of the instruments that serve to digestion. Secondly, or through abundance of nourishment, moist and viscous soon corrupted. Thirdly, or through weakness of the retentive faculty. The similitude holds well in the causes of *Prodigality*. There is first a weakness of his understanding & brain, to digest that which his friends left him. Secondly, abundance of goods hath made him wanton; and the most part being slimy and ill gotten, it wastes like Snow, faster then it was gathered. Thirdly, the debility of his retentive virtue is a special cause. For *Prodigality* is pictured with the eyes shut, and the hands open; lavishly throwing out, and blindly not looking where.

Signs and Symptoms.

The *Symptoms* of this disease are manifest. He is an out liar, and never keeps within the pale. He runs after liberality and beyond it. He is diametrically opposite to the *Covetous*; and the difference is in the transposing of one Adverb. The one, *dat non rogatus*: the other, *non dat rogatus*. One hand is his receiver, but like *Briareus*, he hath an hundred hands to lay out. He would bear *Dissipatoris, non dispensatoris officium*. His father went to the devil one way, and he will follow him another: and because hath chosen the smoother way, he makes the more haste. Parasites are his Tenterhooks, and they stretch him till he bursts; and then leave him hanging in the rain. You may put his heart in your pocke; if you talk to him bare-headed, with many *parentheses of your worship*: there is no upstart buys his titles at a dearer rate. He loves a well furnished table; so he may have three *Ps.* to his guests: *Parasites, Panders, and Players*: the fourth he cannot abide, *Preachers*. He will be applauded for a while, though he want (almost) pity, when he wants. Like an hourglass turned up, he never leaves running, till all be out. He never looks to the bottom of his patrimony, til it be quite unraveled; and then (too late) complains that the stock of his wealth ran course at the fag-end. His father had too good an opinion of the world, & he too much disdains it. Herein he speeds, as he thinks, a little better; that those that barked at his Sire like dogs, fawn upon him, and lick his hand like Spaniels. He vies vanities with the *Slothful*, and it is hard to say, who wins the game; yet give him the bucklers: for Idleness is the coach to bring a man to *Needome*, *Prodigality* the post-horse. His father was no man's friend but his own; and he (saith the Proverb) is no man's foe else: of what age soever, he is under the years of discretion; and if Providence do not take him Ward, his heirs shall never be sought after. His vessel hath three leaks, a lascivious eye, a gaming hand, a deified belly; and to content these, he can neither rule his heart, nor his purse. When the shot comes to be paid, to draw in his company is a quarrel. When he feels want, (for till then he never sees it) he complains of Greatness for ingratitude, that he was not thought of when promotions were a dealing. When his last acre lies in his purse, he projects strange things, and builds houses in the air, having sold those on the ground he turns malcontent, and shifts that he never had, Religion. If he have not learned those tricks that undid him, *Flattery* and *Cheating*, he must needs press himself to the wars. He never before considered *adposse*, but *advelle*, and now he forgets *velle*, and looks only to *posse*. Take him at first putting forth into his sea of wealth and profuseness, and his fullness gives him

—Languentis stomachum, quem nulla ciborum,

Blandimenta mouent, quem nulla inuitat orexis:

His stomach so rasping since his last meal, that it grows too cowardly to fight with a chicken: then he calls for sport like sauce to excite appetite; and when all fails, thinks of sleep, lies down to find it, and misseth it. In the connivance of his security, harlots and sycophants rifle his estate, and then send him to rob the hogs of their provender, Ioues nuts, acorns. In short time he is dismounted from his coach, disquantied of his train, distasted of his familiars, distressed of his riches, distracted of his wits; and never proves his own man, till he hath no other. At last, after his hovering flight, he drops to a center, which is a room in the Alms house, that his father built.

Cure.

FOR his *Cure*; (I will not meddle with his estate, I know not how to cure that; but for his soul) let him first take a pill of Repentance: for howsoever he hath scowr'd his estate, he hath clogged his conscience, and it must be purged. Bind up his unruly hands, so lavish and letting fly. Pull off from his eyes that filme of error, that he may distinguish his reprovng friends from his flattering enemies. Cool his luxurious heat with *Solomon's* aftercourse, the banket of his pleasures being done: *that for all these things God will bring him to judgment*. That beggary is the heir apparent of riot, as the *younger son* in the Gospel (we have too many such younger brothers.) That his answer to those that admonish his frugality, is built upon a false ground: *My goods are my own*, as the Parasites said of their tongs: whereas he is not a Lord, but a Steward, and must one day *reddere rationem dispensationis*. The bill of his reckoning will be fearful. *Item*, for so many oaths. *Item*, for so many lies. *Item*, for drunkenness. *Item*, for lust, &c. Nay, and *Item* for causing so many Tavern *Items*, which were worse then Physic bills to his estate. To conclude, if Death find him as Bankrupt of spiritual, as of worldly goods, it will send him to an eternal prison.

The Iaundeis and Profaneness. Disease 14.

ICterus or the *Iaundeis*, is a spreading of yellow choler or melancholy all over the body. To this I compare *Profaneness*, which is an epidemial and universal spreading of wickedness throughout all powers of the soul.

Cause.

THE *Iaundeys* is caused sometimes accidentally, when the blood is corrupted by some outward occasiō without a Fever; or through inflammation and change of the natural temperament of the liver; or through obstruction of the passages which go to the bowels, &c. The causes of *Profaneness* are an affected ignorance, a dead heart, a sensual disposition, an intoxicate reason, an habituated delight in sin, without sense, without science, without conscience.

Signs and Symptoms.

THE *Symptoms* of both the *Iaundeys* and *Profaneness* need no description: their external appearance discolouring, the one the skin, the other the life, save both Physicians much

labor; if it be true, that the knowledge of the disease is half the cure. He hath *sold himself to wickedness*, for the price of a little vanity, like *Ahab*; or let a Lease, not to expire without his life. At first sight you would take him for a man; but he will presently make you change that opinion, for *Circe's* cup hath transformed him. His eyes are the casements, that stand continually open, for the admission of lusts to the unclean rest of his heart. His mouth is the devils trumpet, and sounds nothing but the music of hell. His hand is besmeared with aspersions of blood, lust, rapine, theft; as if all the infernal serpents had disgorged their poisons on it. He loves *Satan* extremely, and either swims to him in blood, or sails in a vessel of wine. His heaven is a Tavern, whence he never departs, till he hath cast up the reckoning. He is ready to swear, there is no God, though he swears perpetually by him. Religion is his footstool, and Policy his horse, Appetite his huntsman, Pleasure his game, and his dogs are his senses. He endeavours by the continuance of his sports, to make the motion of pleasure circular, and the flame of his delight round, as the Moon at full, and full as bright. The point of his heart is touched with the Load-stone of this world, and he is not quiet but toward the North, the scope of wickedness. He hath bowled his soul at the mark of sensuality, and runs to hell to overtake it. If the devil can maintain him a stock of thoughts, let him alone for execution; though to bastard his own children, and water on his fathers grave. To conclude, he is but a specialty of hell antedated and strives to be damned before his time.

Cure.

His Physic, as in some *Iaundeis*, must be strong of operation; for the dryness of the ones stomach, of the others conscience, doth enervate the force of medicines. The special intentions of his *cure* are strong purgations and blood-letting. If the law of God doth not purge out this corruption from his heart, let him bleed by the law of man: manacle his hands, shackle his feet, dispute upon him with arguments of iron and steel: let him smart for his blasphemies, slanders, quarrels, whoredoms: and because he is no allowed Surgeon, restrain him from letting blood. Muscle the Wolf, let him have his chain and his clog, bind him to the good behavior: and if these usual courses will not learn him continence, sobriety, peace, try *what a New-gate and a grate will do*. If nothing, let us lament his doom. *Their end is damnation, whose God is their belly, and whose glory is in their shame, who mind earthly things.*

Apoplexy and Security. Disease 15.

The *Apoplexy* is a disease, wherein the fountain & original of all the sinews being affected, every part of the body loseth both moving & sense; all voluntary functions hindered, as the wheels of a clock when the poise is down. To this I liken *Security*, which though it be not sudden to the soul, as the other is to the body; yet is almost as deadly. There may be some difference in the strength of opposition, or length of obsession; all similitudes run not like Coaches on four wheels: they agree in this, they both lie fast a sleep; the eyes of the ones body, of the others reason shut, and they are both within two groans of death.

Cause.

The cause of the *Apoplexy* is a phlegmatic humor, cold, gross, and tough, which abundantly fills the ventricles of the brain. The cause of *Security*, is a dusking and clouding of the

understanding with the black humors, and dark mists of self-ignorance; a want of calling himself to a reckoning, till he be non-suited.

Signs and Symptoms.

The *Signs* of the corporal are more palpable, then of the spiritual *sickness*. The parish of his affections is extremely out of order; because *Reason* his Ordinary doth not visit; nor *Memory* his Churchwarden present; (or if it at all, *Omnia been.*) Neither doth *Understanding* the *Judge* *censure* and determine. He keeps the chamber of his heart locked, that meditation enter not, and though it be sluttish with dust and cobwebs, will not suffer repentance to sweep it. He looseth the fruit of all crosses; and is so far from breaking his heart at a little affliction, that a sharp twitch stirs him not. Whereas a melting heart bleeds at the least blow, he feels not the sword drinking up his blood. Most men sleep nigh half their time, he is never awake: though the Sun shines, he lives in sempiternall night. His *soul* lies at ease, like the *rich man's*, and is loath to rise. Custom hath rocked him asleep in the cradle of his sins, and he sleeps without starting. His *Security* is like Popery, a thick curtain ever drawn to keep out the light. The Element he lives in, is *mare mortuum*. He is a foolish Governor, and with much clemency and indulgence nurseth rebellion; neither dare he chide his affections, though they conspire his death. He is the Antitype to the fabulous Legend of the seven *Sleepers*. Policy may use him as a block, cannot as an engine. He is not dangerous in a commonwealth; for if you let him alone, he troubles nobody.

Cure.

The *Cure* of the *Apoplexy* is almost desperate. If there be any help, it is by opening both the *Cephalica veins*; and this course speeds the patient one way. *Security*, if it sleeps not to death, must be rung awake. There are five bells, that must ring this peal.

First, *Conscience* is the *Treble*, and this troubles him a little: when this bell strikes, he drowns the noise of it with good fellowship. But it sounds so shrill, that at last it will be heard; especially if God pulls it.

Secondly, *Preaching* is the *Stint* or the *Certen* to all the rest. This is *Aaron's Bell*, and it must be rung loud to wake him: for lightly he begins his nappe with the *Sermon*, and when the parish is gone home, he is left in his seat fast asleep: yet this may at last stir him.

Thirdly, another *Bell* in this ring, is the death of others round about him; whom he accompanies to the Church with a deader heart then the corps; knows he is gone to judgment, yet provides not for his own accounts at that *Audit*. It may be, this spectacle and a mourning cloak may bring him to weep.

Fourthly, the oppressed *Poor* is a *Counter-tenor*, and rings loud knells of moans, groans, and supplications, either to him for his pity, or against him for his injury. If this bell, so heavily tolling, do not waken him, it will waken God against him. *Their cry is come up into the ears of the Lord of Hosts.*

Fifthly, the *Tenour* or *Bow-bell* is the abused creatures; the *rust* of the gold, the *stone out of the wall* crying against the Oppressor: the corn, wine, oil, against the Epicure.

Happily this peal may wake him. If not, there is yet another goad, affliction on himself, God cutting short his horns, that he may not gore his neighbors: and letting him blood in his riches, lest being too rank, he should grow into a surfeit: or casting him down on his bed of sickness, and there taking sleep from his body, because his soul hath had too much. If neither the Peale nor the Goad can waken him, God will shoot an Ordinance against him, *Death*. And if yet he dies sleeping, the *Archangels Trump* shall not fail to rouse him. *Awake then, thou that sleepest, and arise from the dead, and Christ shall give thee light.*

Windiness in the stomach, and vain-glory. Disease 16.

*IN*station in the stomach hath some correspondence with *vain-glory* in the soul: a disease in either part of man full of ventosity, where all the humor riseth up into froth.

Cause.

Windiness is engendered through phlegmatic humors in the stomach; or through meats dissolved into vapors by deficiency of kindly heat. The *cause* of *vain-glory* is a vaporous windy opinion of some rare quality in himself: which though it be but an *atomus*, he would blow (like an Alchemist) to a great mass. But at last, it either settles in a narrow room, or vanisheth into foam.

Signs and Symptoms.

Symptoms of the *corporal disease* are a swelling of the stomach, empty belchings, much rumbling of wind in the bowels, which offering to descend, is turned back again. You shall easily know a *vain-glorious* man: his own commendation rumbles within him, till he hath bulked it out; & the air of it is unsavory. In the field, he is touching heaven with a lance; in the street, his eye is still cast over his shoulder. He stands up so pertly, that you may know he is not laden with fruit. If you would drink of his wisdom, knock by a sober question at the barrel, and you shall find by the sound, his wits are empty. In all companies, like chaff he will be uppermost: he is some surfeit in nature's stomach, & cannot be kept down. A goodly Cypress tree, fertile only of leaves. He drinks to none beneath the salt; and it is his Grammar rule without exception, not to confer with an inferior in public. His impudence will over-rule his ignorance to talk of learned principles; which come from him, like a treble part in a base voice, too big for it. Living in some under-stair office, when he would visit the country, he borrows some Gallants cast suit of his servant, and therein (Player-like) acts that part among his besotted neighbors. When he rides his masters great horse out of ken, he vaunts of him as his own, and brags how much he cost him. He feeds upon others courtesy, others meat: and (whether more?) either fats him. At his Inn he calls for chickens at spring, and such things as cannot be had; whereat angry, he sups according to his purse with a red Herring. Far enough from knowledge, he talks of his castle, (which is either in the air, or enchanted) of his lands, which are some pastures in the Fairy-ground, invisible, nowhere. He offers to purchase Lordships, but wants money for earnest. He makes others praises as introductions

to his own, which must transcend; and calls for wine, that he may make known his rare vessel of deal at home: not forgetting to you, that a Dutch Merchant sent it him, for some extraordinary desert. He is a wonder everywhere; among fools, for his bravery, among wisemen for his folly. He loves an *Herald* for a new *Coat*, and hires him to lie upon his *Pedigree*. All Nobility, that is ancient, is of his alliance; and the Great man is but of the first head, that doth not call him, *Cousin*. When his beams are weakest, like the rising and setting Sun, he makes the longest shadows: whereas bright knowledge, like the Sun at highest, makes none at all; though then most resultance of heat, and reflection of light. He takes great pains to make himself derisory; yet (without suspecting it) both his speech and silence cries, Behold me. He discommends earned worth with a shrug, and lisps his enforced approbation. He loves humility in all men, but himself, as if he did wish well to all souls but his own.

There is no matter of consequence, that Policy begets, but he will be Gossip to, and give it a name, and knows the intention of all projects, before they be full hatched. He hath somewhat in him, which would be better for himself, and all men, if he could keep it in. In his hall, you shall see an old rusty sword hung up, which he swears killed *Glendower* in the hands of his Grandsire. He fathers upon himself some villainies, because they are in fashion; and so vilifies his credit, to advance it. If a new famous *Courteghian* be mentioned, he deeply knows her: whom indeed he never saw. He will be ignorant of nothing, though it be a shame to know it. His barrel hath a continual spigot, but no tunnel; and like an unthrift, he spends more then he gets. His speech of himself is ever historical, histrionical. He is indeed admirations creature, and a circumstantial Mountebank.

Cure.

FOR the *cure* of the *corporal* disease, you must give the Patient such medicines, as divide and purge phlegm; with an extenuating diet. To *cure* this windy humor of *vain-glory*, *S. Paul* hath a sharp medicine: That *his glory is in his shame*. Prescribe him, that the free giving all glory to God, is the resultance of the best glory to man. The counsel of both *Law* and *Gospel* meets in this. *Let not the wise man glory in his wisdom, nor the strong in his strength, nor the rich in his wealth; but let him that glorieth, glory in the Lord.* That *he hath nothing*, (which is good) *that he hath not received*; and it is a shame for the Cistern not to acknowledge the Fountain. That the praise of good deserts is lost by want of humility. That there is none arrogant, but the ignorant: and that if he understood himself, his conceited sea is but a puddle, which every judicious observers plummet finds shallow, and muddy. That trafficking for the fraught of men's praises for his good worth, *He suffers shipwracke in the haven; and loseth his reward there, where he should receive it.*

The Itch, or the Busy-body. Disease 17.

THE *Itch* is a scurvy disease; a man would not think the soul had any infirmity to sample it. You shall find the humor of a *Busie-body*, a contentious intermeddler very like it. The *Itch* is a corrupt humor between the skin and the flesh, running with a serpedinous course, till it hath defiled the whole body. Thus caused.

Cause.

Nature being too strong for the evil humors in the body, packs them away to the utter parts, to preserve the inner. If the humors be more rare and subtle, they are avoided by fumes and sweat: if thicker, they turn to a scabious matter in the skin: some make this the effect of an inflamed liver, &c.

Signs and Symptoms.

IF this *Itching* curiosity take him in the *Cephalica* vein, and possess the understanding part, he moots more questions in an hour, than the seven *Wise men* could resolve in seven years. There is a kind of down or curdle on his wit, which is like a Gentle woman's train, more than needs. He would sing well, but that he is so full of Crochets. His questions are like a plume of feathers, which fools will give anything for, wise-men nothing. He hath a greater desire to know where Hell is, than to scape it: to know what God did before he made the world, than what he will do with him when it is ended. For want of correcting the garden of his inventions, the weeds choke the herbs; and he suffers the skin of his brain to boil into the broth. He is a dangerous Prognosticator, and propounds desperate riddles; which he gathers from the conjunction of Planets, *Saturn* and *Jupiter*; from doubtful Oracles out of the hollow vaults and predictions of *Merlin*. He dreams of a cruel Dragon, whose head must be in England, and tail in Ireland; of a headless cross, of a popish curse. And *Our Lord lights in our Ladies lap, and therefore England must have a clappe*. But they have broken day with their Creditors, and the Planets have proved honester, than their reports gave them. Thus as *Bion* said of *Astronomers*, he sees not the fishes swimming by him in the water, yet sees perfectly those shining in the *Zodiac*. Thus if the *Itch* hold him in the theoretical part. If in the practical;

His actions are polypragmatical, his feet peripatetical. *Erasmus* pictures him to the life. *He knows what every Merchant got in his voyage, what plots are at Rome, what stratagem with the Turk &c. He knows strangers troubles, not the tumultuous fightings in his own bosom, &c.* His neighbors estate he knows to a penny; and wherein he fails, he supplies by intelligence from their flattered servants: he would serve well for an Informer to the Subsidy-book. He delays every passenger with inquiry of news; and because the country cannot satiate him, he travels every term to London for it: whence returning without his full lode, himself makes it up by the way. He buys letters from the great city with Capons; which he wears out in three days, with perpetual opening them to his companions. If he hears but a word of some State-act, he professeth to know it, & the intention, as if he had been of the Counsel. He hears a lie in private, and hastes to publish it; so one knave guls him, he innumerable fools, with the strange *Fish* at *Yarmouth*, or the *Serpent* in *Sussex*. He can keep no secret in, without the hazard of his button. He loves no man a moment longer, than either he will tell him, or hears of him news. If the spirit of his tongue be once raised, all the company cannot conjure it down. He teaches his neighbor to work unsent for, and tells him of some dangers without thanks. He comments upon every action, and answers a question ere it be half propounded. *Alcibiades* having purchased a dog at an unreasonable price, cut off his tail, and let him run about *Athens*; while every man wondered at his intent, he answered, that his intent was their wonder, for he did it only to be talked of. The same Author reports the like of a gawish

Traveler that came to *Sparta*, who standing in the presence of *Lacon* a long time upon one leg, that he might be observed & admired, cried at the last: *Oh Lacon, thou canst not stand so long upon one leg.* True, said *Lacon*, *but every Goose can.*

His state, belike, is too little to find him work; hence he busieth himself in other men's common wealths: as if he were Town-taster: he scalds his lips in every neighbors pottage. If this *Itch* proceed from some inflammation, his bleach is the breaking out of contention. Then he hath *humorem in cerebro, in cord tumorem, rumorem in lingua.* His brain is full of humor, his heart of tumour, his tongue of rumour. He spits fire at every word, and doth what he can to set the whole world in combustion. He whispers in his neighbors ear how such a man slandered him: and returns to the accused party (with like secrecy) the others invective. He is hated of all, as being indeed a friend to none, but Lawyers and the Devil.

Cure.

FOR his *Cure*; if his *Itch* proceed from a Moon-sick head, the chief intention is to settle his brains; lest *too much learning make him mad:* as *Paul* was wronged. Give him this Electuary. That *secret things belong to the Lord, and revealed to us and our children forever.* That the *Judgments of God are, soepe secreta, semper iusta:* and therefore it is better *mirari, quam rimari.* That in seeking to know more then he ought, he knows not what he should. That gazing at the stars, he is like to fall into the lowest pit.

If his *Itch* be in his fingers, and that he grows like a Meddler in everybody's Orchard, let him apply this unction. That *he meddle with his own business.* That he recall his prodigal eyes, like wandering *Dinah's*, home; and teach thē another while to look inward. That he be busy in repairing his own heart; for of other meddling comes no rest.

If his disease proceed from a greater inflation or inflammation, thus sharply scarify him: That *sowing discord among brethren, is that seventh abomination to the Lord.* That as troublesome men seek faction, they shall meet with fraction; and as they *have a brotherhood in evil, so they shall be devided in Jacob, and scattered in Israel.* That *cum pare contendere, anceps est; cum superiore, furiosum: cum inferiore, sordidum.* If thy enemy be equal, yet the victory is doubtful. If low, *parce illi,* it is no credit to conquer him. If great, *parce tibi,* favor thyself, contend not. *Serua pacem domi, pacem Domini.* Love peace, and the God of peace shall give thee the peace of God, which passeth all understanding.

Stinking breath and Flattery. Disease 18.

THE *Flatterer* hath a disease very odious, *foetorem* or is, a *stinking breath.* The *corporal* disease is caused, 1. sometimes through putrefaction of the gums. Secondly, sometimes through hot distemper of the mouth. Thirdly, sometimes through corrupt and rotten humors in the mouth of the stomach. Fourthly, and not seldom through the exulceration of the lungs. The main cause of *Flattery* is a kind of self-love; for he only commends others, to mend himself. The *communis terminus*, where all his frauds, dissimulations, false phrases and praises, his admirations, and superlative title meet, is his purse. His tongue serves two Masters his great-ones ear, his own avarice.

Signs and Symptoms.

IF the cause of this *Stench* be in the mouth, it is discerned: if in the vicious stomach, or ulcerate lungs, it is allayed by eating; and not so forcible after meats as before. So the *Flatterers* stomach is well laid after dinner; and til he grow hungry again, his adulatory pipes go not so hotly. His means come by observance, and though he wait not at table, he serves for a fool. He is after the nature of a Barber; and first trims the head of his masters humor, and then sprinkles it with Court-water. He scrapes out his diet in curtsies; and cringeth to his glorious object, as a little Curr to a Mastiff: licking his hand, not with a healing, but poisoning tongue. *Riches make many friends*: truly; they are friends to the *riches*, not to the *rich man*. A great proud man, because he is admired of a number of hang-byes, thinks he hath *many friends*. So the Ass, that carried the goddess, thought all the knees bowed to her, when they revered her burden. They play like flies in his beams, while his wealth warns them. Whilst like some great Oke, he stands high and spreads far in the forest, innumerable beasts shelter themselves under him, feeding like hogs on his acorns: but when the axe of distress begins to fell him, there is not one left to hinder the blow. Like burrs, they stick no longer on his coat, then there is a nappe on it. These Kites would not flock to him, but that he is a fat carcass. *Seianus*, whom the *Romans* worship in the morning as a *Semi-god*, before night they tear apieces. Even now stoops, and presently strokes. You may be sure, he is but a gally-pot, full of honey, that these wasps hover about; and when they have fed themselves at his cost, they give him a sting for his kindness.

The *Flatterer* is young Gallants School-master, and enters them into book-learning. Your cheating Tradesman can no more be without such a Factor, then an Usurer without a Broker. The Fox (in the *Fable*) seeing the Crow highly perch'd, with a good morsel in his mouth, flattered him that he sung well, with no scant commendations of his voice: whereof the Crow proud, began to make a noise, and let the meat fall: the foolish bird seeing now himself deceived, soon left singing, and the Fox fell to eating. I need not moral it. The Instrument his tongue is tuned to another's ear; but like a common fiddler, he dares not an honest song. He lifts up his Patron at the tongues end, and sets him in a superlative height; like a Pharos, or the eye of the Country, when he's indeed the eye-sore. He swears to him, that his commending any man is above a Justice of peaces letter; and that the eyes of the Parish wait upon him for his grace. He insinuates his praise, most from others report: wherein (very rankly) he wrongs three at once. He belies the named commender, the person to whom this commendation is sent, and most of all himself, the messenger. Whilst he supplies a man with the oil of *flattery*, he wounds his heart; like thunder, which breaks the bone, without scratching the skin. He seldom speaks so pompously of his friend, except he be sure of Porters to carry it him. He is the proud man's ear-wig, and having once gotten in, impostumes his head. A continent man will easily find him; as knowing, that it is as evil, *laudari à turpibus*, as *ob turpia*. One being asked, which was the worst of beasts, answered; of wild beasts the *Tyrant*, of tame beasts the *Flatterer*. Like an ill Painter, because he cannot draw a beautiful picture, he is ever limbing deformities and devils: so the *Flatterer*, ignorant of goodness, lays fair colors upon foul iniquities. This cunning wrastler stoops low, to give the greater fall, and wisheth to his object, as a whore to her Lover, abundance of all goods,

except only sober wits. He studies all the week for preventions, to keep his Patron on the Sunday from Church: a *Sermon* and he are antipodes. Lest his Observed should take him into the light, and look on him, he keeps him perpetually hoodwink'd with the opinion of his own knowledge; admiring his deeds for sanctimonious, and his words for Oracles. Sometimes *Conscience* is his riuall-advocate, and pleads against him in his Patrons heart: but because the Judge is partial on his side, and his perjurous tale runs so smooth with the grain of his affections, he gives *Conscience* the check-mate. In short, he is (at last) one way a *Pandar*, Cozenages Factor, sins Magician, and a pleasing murderer, that with arrident applauses tickles a man to death.

Cure.

To cure this stinking breath of Adulation, give him a vomit. *He that saith to the wicked, Thou art righteous, him shall the people curse; nations shall abhor him. But to them that rebuke him, shall be delight, and a good blessing shall come upon them. As (not serving our Lord Jesus Christ, but his own belly) by good words and fair speeches he hath deceived the harts of the simple; so he hath most deceived himself, and been no less his own fool, then others knave. Tell him, that his beginning is hateful to God, his end to men also. His great friend did no more love him in his dream, then he will hate him waking: as a sick man, after the receipt of a loathsome potion, hates the very cruse, whereout he drank it. And lightly, what he hath got by flattering fools, he spends upon knaves; or worse, and dyes full of nothing but sins and diseases. Let him soundly repent, reform himself, inform others, whom he hath deformed; become a friend to goodness, and so to himself and others. Repentance and Obedience can only make his breath sweet.*

Short windedness and weariness of doing well. Disease 19.

The *Asthma* is caused by abundance of gross & clammy humors, gathered into the gristles, or lappets of the lungs: or through some distillations, wherewith the *Trachea arteria*, or wind-pipe is replete.

Cause.

The causes of this spiritual *Short-windedness*, are 1. want of *Faith*, which is the true life-blood of courage against all difficulties. 2. want of *Patience*, to hold out in the *working up of salvation*. 3. a feeble *hope*, not supposing the recompense to the worth of their labors.

Signs and Symptoms.

The *Signs* of both the diseases are palpable: the Physician may easily judge of his Patient, the Patient of himself. He prays for a brunt very zealously, but like a hasty shower soon over. You shall have him the first man at Church, on a Sabbath morning, and the first man out. He lays the foundation of an Alms-house, and so leaves it. He shoots up, like *Jonah gourd*, in a night, and next day withers. He is in religious practices, like the Spring in that windy month, March many forwards. He riseth fair, as a Summer-sun, but is soon clouded: no man rides faster at first putting forth, nor is sooner weary of his journey. A little onwards to heaven, he quandaries, whether to go forward to God, or with *Demas* to turn back to the *world*. The light

of his devotion is ever anon in the eclipse, and his whole life rings the changes; hot and cold, in and out, off and on, to and fro: he is peremptory in nothing, but in vicissitudes. He is early up and never the near; saluting *Christ* in the morning, but none of those that *stayed with him*: therefore losing his reward, because he will not tarry working in the *Vineyard till night*. He purposeth to go to God, and in the fit of his devotion tells him so, but still breaks promise. One told *Socrates*, that he would fain travel to *Olympus*, but he feared his ability to hold out the journey. *Socrates* answered him, I know you walk every day a little, put that together in a continuing straitness, and you shall come whither you desire. This man rouse (as we all should do) against the stream; & whiles he neglects 2 or 3. strokes, he is carried down further in an hour, then he can recover in a day. He loves, like a horse, short journeys: & walks on so warily, wearily, timorously, that he tells his steps, and his stops; and reckons every impediment to a rub & a thorn.

Cure.

FOR his cure. *Pro ration victus*, as they prescribe for the *Asthma*, which is a disease in the body, to avoid perturbations of the mind: so let this *Orthopnic*, for the help of his mind, avoid needless perturbations of the body. He is troubled, like *Martha about many things*, but forgets the better part. Give him some juice of *Bulapathum*, which is the herb *patience*. For he hath need of *patience*, that after he hath done the will of God, he might receive the promise. He considers not that heaven is up an hill, like *Olympus* with the heathen, *mount Zion* with the Christian, and therefore thinks to get thither *per saltum*, not *per scansum*. Assure him, that *Salvation* must be wrought up, and *Election* made sure by diligence. That *vincenti dabitur*; not to him that flies, nor to him that knocks a bout or two, nor to him that faints and yields, but *To him that overcomes*. That *who continues to the end shall be saved*. That it was a shame to see *Lot* incestuous with his daughters in the Mount, that kept him chaste in *Sodom*: to see *Noah* mocked of his son for drunkenness, by whose righteousness his son scaped. That he hath many encouragements, *Christ* calling, the *Father* blessing, the *Spirit* working, the *Angels* comforting, the *Word* directing, the *Crown* inviting: all tuning him this one lesson, *Bee not weary of well-doing*. For in due season we shall reap, if we faint not: and after our weary labor find rest.

The Conclusion.

INnumerable are the bodies infirmities; *introitus vnus, innumeri exitus*, there being but one means of coming into the world, infinite of going out; and *Sickness* is *Deaths Leger* Ambassador. But they are few and scant, if compared to the souls; which being a better piece of timber, hath the more *teredines* breeding in it: as the fairest flower hath the most *Cantharides* attending on it. The devil loves the soul as the jewel, the body of the rind or husk, as if it were without the other a dead commodity, and would stink in his hands. He cries as the king of *Sodom* to *Abrahm*, *Da mihi animus caetera cape tibi*. If he can corrupt this, he knows the other will fall to corruption of it self: for the *soul* works by motion, the body but by action for the *souls* servant. Now *Satan* was ever ambitious and will not care for the waiting Maid, if he may get the mistress; or useth the other but for his better conveyance and insinuation to this. And because it bears the narrow portraiture and image of that *Creator* he emulates, this he seeks the more violently to deface. Let the body enjoy the light

and warmth of the Sun, so he can enwrap this in the cold clouds of dark night. A dark night indeed, wherein many souls do live; having the little windows or loope-holes of reason shadowed by the curtains of fleshly lusts. Night is a sad, heavy, and uncomfortable time, to the unresting body (a nurse of anguished thoughts at whose dugges sorrows and dreams lie continually sucking:) thinking every hour an *Olympiad*, till the Sun ariseth: so is the souls darkness, if security hath not rocked asleep; and custom (which is the apoplexy of bed-rid nature, and wicked life) obstupefied her; an unquiet, turbulent, and peaceless time: with such hurrying tempests within, that the body tumbles upon a soft bed, and after many experienced shiftings finds no ease.

There be three things, say Physicians, that grieve the body. First, the cause of *sickness*, a contranatural distemper, which lightly men bring on themselves, though the sediments rest in our sin-corrupted nature. Secondly, *sickness* it self. Thirdly, and the coincidents, that either fellow it, or follow it. In the *soul* there be three grievances. First, original pravity, a natural 〈 in non-Latin alphabet 〉, proclivity to evil, contradiction to good. Secondly, actual sin, the main *sickness*: Thirdly, and the concomitant effects, which are punishments corporal and spiritual, temporal and eternal. For all sin makes work; either for *Christ*, or *Satan*: for *Christ*, to expiate by his *blood*, and the efficacy of that once performed, ever available passion; or for the devil, as God's executioner to plague. Many remedies are given for many diseases: the sum is this; the best *Physician* is *Christ Jesus*, the best *Physic* the *Scriptures*. Ply the one, fly to the other: let this teach thee, he must cure thee: that express *image of his Fathers person, and brightness of his glory*, in whom *the graces of God shine without measure*: oft have you seen in one heaven many stars; behold in this Son, as in one *star* many heavens: for *in him dwelleth all fullness*. let us fly by our faithful prayers to this *Physician*, and entreat him for that medicine, that issued out of his side, *water and blood*, to cure all our spiritual maladies. *Fusus est sanguis medici, vt fiat medicamentum aegroti*. And when in mercy he hath cured us, let our diet be a *conversation* led after the *canon* of his *sacred Truth*: that whatsoever become of this frail vessel, our *flesh*, floating on the waves of this world, the passenger our *Soul* may be saved in the *day of the Lord Jesus*.

Amen.

FINIS.

P-TA-4. Eirenopolis: = the city of peace Surueyed and commended to all Christians. By Tho. Adams. - Adams, Thomas, fl. 1612-1653.

Eirenopolis: THE CITIE OF PEACE.

Surueyed and commended to all Christians.

By THO. ADAMS.

LONDON, Printed by *Aug. Matthews* for *John Grismand*, and are to be sold at his Shop in *Paul's Alley*, at the Sign of the Gunne. 1622.

ERRATA.

PAge 7. for *proposition*, read *pro portion*. page 18. for *imitates*, read *intimates*. page 19. for *if* read *as*.

To all that love PEACE and TRUTH.

PEACE, take it with all faults, is better then War: and the ende of a just war, is but *Studium Pacis*, the intention of a right peace. The Subject then is beyond exception, to all that love Peace. But commonly they, with whom it meddles, refuse to meddle with it. Let such take the course of their unhappy precipice into everlasting unquietness, who willfully reject the cure of their affected malady: denying their consciences a trouble that may save them, for fear of loosing a trouble that •o•h please them. As if a man were less then mad, that will leap into the fire, o avoid the smoke. There is *Pax fundamenti*, the peace of Doctrine: and *Pax Ordinis*, the peace of Discipline. The Heretike would pull down the first Pillar, the Schismatic the other: The former would break our peace with Christ; the latter with our selves & the Church: both these are almost desperate. But there is a third, *Pax Politica*, a civil Peace: and the common disturbers of this are such contentious spirits; that either vnproouoked, out of mischievous intention: or being provoked, out of malicious revenge; set all in uproar, make a mutiny in manners, an ataxie in the course of life. To cure this *Babel*, if at least she will be cured, is the scope of this Tractate. Peace was Christ's blessed Legacy to his Church; and we are the Ministers whom he hath chosen to see it paid. Executours are often sued for the bequests given by dead Testators: Loe here a Legacy without suing from a living Father. Embrace it, and be regulated by it: so shall your hearts find present comfort, and your souls eternal life in it.

The hearty desirer of your Peace.

TH. ADAMS.

THE CITIE OF PEACE.

PEACE is the Daughter of Righteousness, and the moher of knowledge, the nurse of Arts, and the improouement of all blessings. It is delectable to all that taste it, profitable to thē that practice it; to thē that look vpō it, amiable; to them that enjoy it, a benefit inualuable. The building of Christianity knows no other materials: if we look upon the Church itself, *There is*

one body: if vpō the very soul of it, *There is one Spirit*: if vpō the endowment of it, *There is one Hope*: if upon the head of it, *There is one Lord*: if upon the life of it, *There is one Faith*: if upon the door of it, *There is one Baptism*: if upon the Father of it, *There is one God, and Father of all*.

Peace is a fair Virgin, every ones Love, the praise of all tongues, the object of all eyes, the wish of all hearts; *Pacē •te poscimus omnes*. She hath a smiling look, which never frowned with the lest scowle of anger: snowy arms, soft as Down, and whiter then the Swannes feathers; always open to pious embracements. Her milken hand carries an Olive branch, the Symbole and Emblem of quietness. She hath the face of a glorious Angel, always looking towards righteousness, as the two Cherubims looked one upon the other, and both unto the Mercy-Seat. Her Court is the invincible Fort of integrity; so guarded by the diuine providence; that Drummes, Trumpets, and thundering Canons, those loud Instruments of war, (I mean Blasphemy, Contention, Violence) may affront her, but never affright her. She hath a bounteous hand, virtual like the Garment of Christ; if a faithful soul can come to touch it, to kiss it; all her vexations are fled, her conscience is at rest. Her bowels are full of pity: she is always composing salves for all the wounds of a broken heart, Sedition and tumult her very soul hates: she tramples injuries and discords under her triumphant feet. She sits in a Throne of Joy, & wears a Crown of Eternity: and to all those that open the door of their heart to bid her welcome, she will open the door of Heaven to bid them welcome, and repose their souls in everlasting *Peace*. In these continual Dog-days of ours, wherein love waxeth cold, and strife hot, we had need set our Instruments to the tune of Peace. This was the blessed legacy which Christ bequeathed to his Church: the Apostle from his Master sent it as a token to the *Corinthians*: and I from the Apostle commend it as a Jewel to all Christians; *Live in Peace, and the God of Love and Peace shall be with you*. Which conclusion of the Epistle contains the blessing of the Apostle: a Valediction, and a Benediction. They are in part Hortatory, in part Consolatory: the virtue to which he persuades them, and the reward which he promiseth them. There is a sweet symphony, and respondent proposition between the Counsel and the Comfort; the Active Peace, and the Factiue Peace: for seeking peace on Earth, we shall find peace in Heaven: for keeping the peace of God, we shall be kept by the God of peace. The one is the regular Compass of our life on Earth, the other is the glorious Crown of our life in Heaven.

That we may not cherish too weak an opinion of this duty, we must know, that this Apostolical counsel is an Evangelical law; and binds us all to the peace. *Live in Peace*: there are in it all the concurring qualities, that define a good law; as *Lycurgus* taught: *Generalitas, Bonitas, Possibilitas*. It must be General, Good, Possible.

General, so that all be tied to the obedience of it. Else it were like *Anacharsis* law, a cobweb to catch flies: or those tyranous censures, which are made to vex Doves, while they are indulgent to Buzzards.

It must be Good, for none are bound to the obedience of unjust things. If it have an indifferent extent to good or bad, there is easily found some color of evasion.

It must be Possible; for if things be imposed *ultra posse*, and so men be made liable to the mulct, when they are not culpable of the guilt; they may object that *Naturae dictamen. Nemo tenetur ad impossibile*: none are to be tied to the obedience of impossible things. Such are Tyrants Laws; not *vincula, sed retia*: not limits to confine, but netts to ensnare: not Pales, but Toiles.

But the Law of *Peace* is General, none can plead immunity. Good, none tax it of iniquity. Possible, none can say, it is beyond their ability. But it may be objected. If you require it General, it is not Possible: for we cannot have peace with all men. If it were Possible, yet is it not lawful and good; for we may not have peace with all men. To direct us in this, the Apostle inserts two cautions. *If it be possible, as much as lieth in you; live peaceably with all men.* For there are some cases in which 〈 in non-Latin alphabet 〉, it is not possible. *What communion hath light with darkness! and what concord hath Christ with Belial!* We must have no peace with it, if there be no grace in it. *Blessed is he that walketh not in the counsel of the ungodly, &c.* Forebear not only to sit in the *Chair* of pestilence with them, which is *Sin reigning*: but even to *stand* and discourse with them, which is *Sin delighting*: yea even to *walk* a turn with them, which is *Sin entering*: teaching us to shun the very acquaintance of their counsels.

But wicked men cannot be avoided; and so long as we are in this world, we must converse with men of the world. To answer this, we must distinguish between offenders, and offenses: we may have no peace with the one, true peace with the other. There are two names, *Homo & Peccator*: a Man, and a Sinner. *Quod Peccator est, corripe: quod Homo, miserere.* As he is a Sinner, reform him: as he is a man, the Image of God, pity him. Doth thy Brother sin of ignorance? *Dilige errantem, interfice errorem*: kill the error, preserve thy brother. Doth he offend of frailty? Bee at peace (*cum hominibus, non cum moribus*) with the man, not with the manners. Trespasseth he of malice? Hate (*vitium, not virum*) the disease, not the patient. Howsoever these infirmities are inevitable, still we may have Peace, *Cum malis, licet non in malis*: with evil men, though not in evil matters.

Indeed let him that hath authority, correct malicious offenses: for that is not like a ravisher to abuse, but like a Chāpion to vindicate the honor of peace. Yet still *Cum corrigat malitiam, diligat personam*; let him correct the transgression, love the person.

But how shall we answer that of the Psalmist? *Be not merciful to them that sin of malicious wickedness.* This was not *Precantis votum, sed Prophetantis vaticinium*: not the request of a Petitioner, but the prediction of a Prophecier. He did not wish it should be so, but saw it would be so.

But if all this be true, we may then admit peace with *Rome*? We do accept a Civil, not a Religious peace. In a treatise of pacification, both parties must yield somewhat: but nothing is to be yielded that may prejudice the Truth. In a Musicall Instrument the strings that be out of tune, are set up, or set down to the rest: the strings that be in tune, are not stirred. Our Doctrine and Profession are tuned to the blessed Gospel, that infallible Canon of Truth, and therefore must not be changed. Their Faith and Religion iarreth and erreth from that; therefore must be proportioned to ours, if they will endenour a perfect Harmony.

Thus far, & upon these terms we may have peace, if we seek it: we may live in peace, and peace may live in us, if we desire it. Therefore still 〈 in non-Latin alphabet 〉 *Live in peace*. Calvin renders it, *Pacem agite, Do peace*. Or, as if God should say to men, whom he found quarrelling, or too loud; *Peace*. The word is emphatical, and imitates a continual habit: we may call it, The Exercise of peace, or the Practice of peace.

Some have a good mind to peace, but they will be at no labor about it: many are content to embrace it, but they are ashamed to seek it: most men love it, few practice it. The use commends the virtue: the beauty and praise of peace consists not in motion, but in action: nor is the benefit of it in a knowing discourse, but in a feeling sense. A Speculative peace, is like an Historical knowledge: such as he that hath been always confined to his study, may have of foreign countries: so we make a conquest of peace, as the byword says, our Fathers won *Boloigne*; who never came within the report of the Canon. Or if the *Grecians* kept Philosophy in their leaves, but kept it not in their lives. A ieiune and empty speculation, like some subtle air in the head, only breaks out into crochets: it is experience that brings the sweetness of peace home to the heart. Use breeds perfectness, and disuse looseth the most serviceable things. Gold looseth more of the weight by rusting in corners, then by continual running in commerces, the proper end it was coined for. The best land will yield small increase, if it be not tilled: though some have the most profitable trades, the want of industry hath made them the poorest men. The throne of peace is in the heart, not in the head.

To recover, therefore the swounding life of this virtue, I will compare *Peace* to a *City*: if you will, to this *City*: which should be like *Jerusalem, A City of Peace*. And so much we will pray for it; that it may preserve peace, and peace may preserve it, to the worlds end.

Let the walls of this *City* be *Unity* and *Concord*. Let her have four *Gates*; *Innocence*, and *Patience*; *Benefaction*, and *Satisfaction*. The first gate of peace is *Innocence*; she must do no wrong. The second is *Patience*; she must suffer wrong. The third is *Beneficence*; she must do good instead of wrong. The fourth is *Recompence*; she must make liberal and just satisfaction for any committed wrong. There is also a *Posterne Gate*, and that is *Humility*. A gate indeed, but a small and low one; whosoever enters the *City* of peace that way, must stoop before he get in. The enemies of this *City* are many; divided into two bands; *Hostilitie* and *Mutinie* The Governor of it, is *Magistracy*: the Law, *Religion*: the Palace, the *Temple*: the life of the Citizens is *Love*. It is served by the River of *Prosperity*; the State of it, is *Felicitie*: the Inheritance, eternal Glory.

The Walls of Peace.

Are *Unity* and *Concord*. *Omnis Societas est corpus politicum*: and it is in a *City*, as in a *Body*: there are many members, one body: many Citizens, one *City*. The *Body* is one of the most lively figures and examples of peace. *We are all one Body*: not only one Kingdom; so disparity in Religions make many differences. Nor only one *City*, *Inter dites erunt lites*; so disparity of estates will breed quarrels. Nor only one House, so we may have *enemies of our own household*.

But one *Body*, here must be all love & peace. Where all are tied by bonds, joints, & ligaments to the head; there also by the same Nerves one to another.

Some members are single; as the tongue is one, to speak one truth: the heart one, to entertain one God. Other are *Gemina, Germana*; their forces are doubled to supply mutual defects. Some are stronger, as the arms and legs; for the supportation of the weaker. Thus qualified are all the faithful citizens of *Peace*; preserving an unanimity in affection, a sympathy in affliction, a ready help to the most needful condition. Comforting the minds of those that are perplexed, supplying the wants of those that are distressed, rectifying the weakness of those that are unsettled, informing the ignorance of those that are seduced, and reforming the errors of those that are perverted: all endeavoring the deliverance of the oppressed.

The members provide one for another: the eye sees not only for it self, but for the *Body*: the hand works not only for itself, but for the *Body*: the ear hearkens, the tongue talks, the foot walks, all parts exercise their functions for the good of the whole. In the *City of peace* men must not only seek their own, but the glory of their Maker, and the good of their Society. That God who hath given us honor by our Ancestors, would also have us add honor to our Successors. To prefer a private good before a public; is to famish and starve the whole *Body*, to fatten a toe, or please a finger. Such Monopolies and Patents, as impoverish the whole, to enrich a part are not tolerable in the *City of Peace*.

There is no envy and grudging among the members: the eye doth not grieve to see the arm grow strong, nor the foot to be sensible of the Stomach's health. In this *City*, one should not envy another's thriving; as if all were taken from our selves that is given to our neighbors. The Lord sees that an inequality is best for his glory: distributing (to whomsoever lest, yet) to everyone more than he deserves. *Shall the Eye say, Because I am not the Eye, I am not of the Body?* No, but as *John the Baptist* said of Christ▪ *He cometh after me, yet is before me:* Some come after us in wealth, that may go before us in grace. The poor man is not so many pounds behind the rich for this world, as he may be talents before him for the world to come. They often with their poverty, misery, ignominy, are saved; while others with all their honor and opulency go to hell.

If one member suffer, the rest suffer with it. If there be a thorn in the foot, the eye sheds a tear, the heart aches, the head grieves, the hand is ready to pull it out. If a man tread on our toe, we say, *Why do you tread on Me? Quod cuiquam, cuivis:* let us sorrow for the afflictions of others, *as if we were in the body.* He is no son of *Peace*, that forgets the breaking of his brother *Joseph*.

The Walls of the *City* must be whole, no breaches in them, lest this advantage the enemies entrance. There must be no schism in a *City*, as no division in the *Body*: one must not be for *Paul*, another for *Apollos*, another for *Cephas*; but all for Christ; & all for *Peace*. Many evil men may have one will in wickedness. It is said of *Pilate Tradidit Iesum voluntati earum;* He delivered Jesus to their Will; not wills: many sinners, one will. Shall then the Sons of grace quarrel? The Children of *Peace* be mutinous? *Vnica columba mea,* saith Christ: *My Dove is but one;*

the Dove is a Bird of peace. Many of them can agree lovingly together in one house: everyone hath a little cottage by her self, wherein she sits content without disquieting her neighbors. Thus *Dum singulae quaerunt vnionem, omnes conseruant vnitatem*. We have them that rush into others Tabernacles, swallowing a man and his heritage: would Doves do thus? Poor *Nabaoths* portion is many a rich *Ahab's* eyesore; would Doves do thus? Numbers are still on the wing, to prey upon prostrate fortunes; these be Ravens, not Doves: If the Law cannot make work for their malice, their malice shall make work for the law. This is like Cockes of the Game, to pecke out one another's eyes, to make the Lawyers sport. When two friends are fallen out of loves into blows, and are fighting; a third adversary hath a fair advantage to kill them both. We have an enemy that watcheth his time, and while we wound one another, he wounds us all.

If the members be pulled a sunder, they all rott: the distraction of parts is the dissolution of the whole. If we forsake the peace of our Mother, we put our selves upon record for bastards Discontēt with our own portions and places, overthrowes the City of Peace. When the *Woods* and the *Floods* were at variance, the *Sand* and the *Fire* were fain• to quiet their insurrections. While men will not rest satisfied with their own determinate stations; but invade the seueralls and proprieties of others; what can be expected but destruction? If there be Contention on this side, and Ambition on that side, there will be confusion on all sides. While *Judah* was hot against *Israel*, and *Israel* hott against *Judah*, the King of *Syria* smote them both. God shall supply the part of *Syria*; and when brother is against brother, he will be against them all. He that doth not what he can to mainetaine the walls doth what he can to betray the City. So I come from the Walls to the Gates.

The first Gate

Is *Innocence*; and this may be called *Bishopsgate*; the Ministers of the Gospel being both the Preachers and Precedents of Innocence. If men would abstain from doing wrong▪ the Peace could not be broken. St. *Bernard* writes of the *Dove*, that *Fell caret*, she hath no Gall: Let us be such Doves to purge our harts from all bitterness.

Now the first shelf that wracks Innocence, is Anger. It were rare if *the wrath of man should fulfill the righteousness of God*: even a cursed anger breaks the Peace. It is an evidence whereby God will judge men guilty: now there is no malefactor going to the bar for his try all, would willingly have that evidence found about him, that should cast him. *Iratus non videt legem, sed Lex videt iratum*. The wrathful man takes no notice of the Law, but the Law takes notice of the wrathful man. Let us take heed lest we carry our anger with us unto God. That which offends our eyes, we remove either our sight from it, or it from our sight▪ but that which offends our souls, we too often lay next our heart. But, it is the voice of transportive fury, I cannot moderate my anger. Cannot? Wherefore serveth grace, but to mortify such natural, yea rather unnatural passions?

How easily doth this rage often inueter at; making some so angry with men, that they will searse be pleased with God himself! And either he must take thē with their anger, or let them alone. So soon it rankles into malice, & that is full opposite to Innocence.

What shall a man do? In this sudden fit shall he come to the Lord's Table, or forbear it? *Si non accesserit, periculum: Si accesserit, damnum.* To refuse the Sacrament in anger, is evil: to receive it in anger, that's worse. Is the Body & Blood of Christ no more worth, but that for love of a peevish humor we should neglect it? Shall we starve our consciences, to feed our misbegotten passions? What is then to be done in this straight? The answer is easy: Let us excommunicate our wrath, that we may communicate with the Church: leave our lusts behind us, and we are welcome; as *Abraham* left his Ass when he went about his Sacrifice. In the Levitical Law no unclean thing might be touched: if it were touched, the Temple by that person must not be approached. Now for the Israelite to absent himself from the assembly of Saints, and service of God, was ponderous: to come so polluted, was dangerous. He knew the remedy; either not to be unclean at all, or soon to get himself cleansed. The first best is to harbor no malice; the next to deliver our selves from it with all possible speed.

In a word, let us turn our anger whē it comes, another way. Let all our hate be the hate of sin; and all our anger bent against our own corruptions. Let our wrath, like the Shepherds dog, sleep till the Wolf comes. Be we at peace with God by repentance, with our neighbor by innocence, with our own heart by a purified and pacified conscience; and the Prince of peace, the Lord Jesus shall embrace us.

The second Gate

Is *Patience*; which is not unlike to *Ludgate*: for that is a School of patiēce; the poor souls there learn to suffer. The first entrance of peace is to do no injury, the next is to suffer injury. It is one special commendation of Charity, that it *Suffers all things; Pro fratribus, a fratribus, propter fratres.* For our brethren we must sustain some loss: he that suffers not an abatement of his own fullness, to supply their emptiness, is no brother. Of our brethren we must put up some wrong, rather than make a slaw in the smooth passage of peace. Because of our brethren, and *for the Elects sake, we must endure all things, that they may obtain Salvation.* Let us be infirmed, to have them confirmed: brooking a temporal loss, to procure their eternal good.

According to the Apostles counsel, *Let us bear the burden one of another,* and God shall bear the burden of us all. As in the Arch of a building, one stone bears mutually, though not equally, the weight of the rest. Or as Deere swimming over a great water, do ease themselves in laying their heads, one upon the back of another: the foremost having none to support him, changeth his place, and rests his head upon the hindmost. Bear thou with his curiousnes, he doth bear with thy furiousnes: let me bear with his arrogance, he doth bear with my ignorance. In Architecture, all stones are not fit to be laid in every part of the building: but some below, as the fundamental, and chief cornerstone to sustain the load of the rest: some higher in the wall, other in the top for ornament. In the Church, which is built of *Living Stones*, Christ is the *Head of the corner*, the Foundation that supports all. Gracious Saints have the next places, and are so set that they may help to bear up the weaker.

Materialls that be only of a hard nature, will never fadge well in an Edifice. The Italians have a Proverb; *Hard without soft, the wall is naught.* Stones cobbled up together, without mortar to combine them, make but a tottering wall. But if there be mortar to ciment them, and with

the tractable softness of the one to glew and fixe the solid hardness of the other; this may fortify it against the shock of the Ram, or shot of the Canon. The society that consists of nothing but stones, intractable and refractory spirits, one as froward and perverse as another, soon dissolves. But when one is reaking with the fire of rage, and another shall bring the water of patience to cool and quench it; here is a duration of peace. When iron meets iron, there is a harsh and stubborn iarre: let wool meet that rougher metal, and this yielding turns resistance into embracements.

Let not then the voice be an echo of ill words, nor the hand a Racket to bandy back fire-bals. Patience makes even the wicked confess; *Thou art more righteous then I. Infoelix victoria qua hominem superamus, vitio succūbi.* It is a wretched victory that overcomes our souls, and slaves us to our lusts. *Patientia mea à Domino*, as the Fathers read it: and indeed who can give this patience, but God? *Paul* had many lives, yet he sacrificed them all; *I die daily. Etsi non mortis experientia, tamen proposito.* Though he could loose but one, yet in regard of his patience and purpose, he was ready to loose them all.

Nor is Christian patience thus confined within the bearing of injuries; but it extends also to the remitting of them. Some can suffer for the present, as *Haman* before *Mordecai*, *Animo vindicandi.* Forgiuenance is the demonstration of patience. Not to contest because we cannot conquer, is called Patience perforce: but can we remit? The civil man can forbear, the Christian must forgive. Let us be remiss to note a wrong, remissive to forget it, writing all our injuries in the dust. Yea, let humility sweetly order our forgiveness: for *Grauiissima poena est contumeliosa venia*: a proud and scornful pardon, is a reproachful wrong; there is in it more bitterness then mercy; more punishment then reconcilement.

Otherwise how can we pray, *Forgive us our trespasses, As we forgive them that trespass against us?* O but say some, God is merciful: what, shall we therefore be unmerciful? I may forgive, but I cannot forget; is the faint reservation of another. Take we heed, let not us be in jest with God, least he be in earnest with us. Do we not otherwise beg a removal of mercy and pardon from our own souls? Will not God say, *Evil servant, Ex ore tuo*, out of thy own mouth will I judge thee? Hath Christ with his own blood made thee friends with God, and cannot that blood entreat thee to be friends with thy brother, when thou comest to the holy Altar with thy gift, and rememberest thy offended brother: *Leave there thy gift*▪ first be reconciled to him, then offer to God. *A gift doth pacify wrath*, and God is pleased with our Sacrifice upon his Altar: yet *Cum omnis culpa munere soluat, sola iniuria incondonata rejicitur*: when every fault is solued with a gift, Injury alone is sent away without pardon.

Therefore *Qualem vis erga te esse Deum, talem te exhibeas erga proximum*: be thou to thy brother on earth, as thou wouldest have thy Father in heaven be to thee. *Si laedens, pete veniam: si laesus, da veniam.* If an injurer, ask pardon: if a sufferer, give pardon. Be we so far from expecting his submission, that we tender our emission; and meet the trespasser with a pardon before he ask it. *Dissensio ab alijs, à te reconciliatio incipiat.* Let strife begin from others, be thou first in reconcilement. Christ healed *Malchus* his ear, that came to arrest him. Which amongst us so loves his benefactors, as *Paul* loved his malefactors? He would do anything to save them, that would do anything to kill him. Others offenses to us are but small; valued

with ours against God who is infinite. If he forgive the pounds, let not us stick at the farthing tokens.

The next Gate

Is *Beneficence*; Doing good, is the fortification of peace. This may be called *Ald-gate*; not only because there is the picture of Charity: (at the gate: I do not say, as near going out; but at the gate, to keep goodness in.) But because that is called the *Old-gate*, and Charity was a virtue of old times, not so much now in fashion. The heathen Moralist said, we must use men thus; *Benevelle omnibus, benefacere amicis*; wish well to all, and do good only to our friends. But the clear light of nature, which is the Gospel, chargeth us while we have opportunity, *to do good to all men*; albeit with some preferment of the best, *especially to the household of Faith*.

All men may be ranked under one of these combinations: Rich and poor, home-borne and strangers, friends & enemies. First for the rich and poor; the Pharisee will stand on good terms with the rich, invite them for a re-invitation as men at Tennis, toss the ball to another, that he may toss it to them again: but who helps the poor? *Wealth maketh many friends, but the poor is separated from his neighbors*. If he do well, he is not regarded: if ill, he is destroyed. The poor man by his wisdom delivered the city from the force of a puissant enemy; yet whē all was done, *no man remembered that poor man*. But if he *stumble*, *they will help to overthrow him*. How contemptibly doth a rich epicure look upon a poor beggar! yet *the rich and the poor meet together, and the Lord is the maker of them all*. In all our ground Feasts, the guests that Christ spoke for, are left out.

For Domestickes and strangers; many have so much religion as to provide for their own; yea so much irreligion as to do it with the prejudice of the public good, and hazard of their own souls: but who provides for strangers? *Entertaine strangers, for thereby some have entertained Angels unawares*: but for all this possible happiness, few will put it to the venture: and were they indeed Angels without angels in their purses to pay for it, they should find cold entertainment.

Friends and enemies; for friends, many will be at peace with them, till they be put to the trial by some expressiue action. And then they will rather hazard the loss of a friend, then the lest loss by a friend. But suppose we answer our friends in some slight courtesy, hoping for a greater: who will do good to his enemies? *If thine enemy hunger, feed him▪ so thou shalt heap soales of fire on his head*. Do it, not with an intent to make his reckoning more, but thy own reckoning less. *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you*. Do unto them deeds of amity, deeds of charity, deeds of piety. Of amity, *Love them that hate you*: of Charity, *Do good to them that hurt you*: of Piety, *Pray for thē that persecute you*. There is the *Diligite of the Heart, Love your enemies*. The *Benedicite of the Tongu, Bless them that curse you*. The *Benefacite of the Hand, Do good to them that hate you*. The *Beneuelle of all, Pray for thē that persecute you*. Love your enemies, there is *Affectus cordis*: Do them good, there is *Effectus operis*: Pray for them, there is *Perfectio charitatis*. But the wiseman counsels; *Do well to him that is lowly, but give not to the ungodly*. And *Give unto the good, not to the sinner*. Though not *Qua impius, and quia impiu*; yet

qua homo; and *quia homo*, we must relieve him. Cherish himself, not his sin. We must love him, *non quoad culpam, sed quoad naturam*. They are God's children, *licet insani*, although they be sick; and our brethren, *licet infirmi*, although they be weak. Therefore for the conformity of nature, because we are the same workmanship: for our own benefit, for he that doth good to his enemy, even in that doth better to himself: and for the imitation of *Him* we worship, let us uphold Peace by Charity. His Sun rises, and rain falls, both on the just and unjust. *Noli negare, quod Deus nulli negat*. Thus looking up with piety to the Lord's perfection, and down with pity upon man's imperfection, let us do good to all.

Through the gate of Beneficence, doth the charitable man enter into the City of Peace. He that is covetous, must needs be mutinous. *He that is greedy of gain, troubleth his own house* Solomon calls him a trouble-house, and we do find him a trouble-city; as *Demetrius* did all *Ephesus*. But Charity makes peace; *Diuitem voluit Deus vt pauperem adiuuaret, Pauperem voluit vt diuitem probaret*. God makes some rich, to help the poor: and suffers some poor, to try the rich. The loaden would be glad of ease: now charity lighteneth the rich man of his superfluous and unwieldy carriage. When the poor find mercy, they will be tractable: when the rich find quiet, they should be charitable. Would you have your goods kept in *Peace*? First, lock them up by your prayers, then open them again with your thankful use, and trust them in the hands of Christ by your Charity.

This City hears ill for oppression, and is (I fear too justly) suspected of Injustice: now the most noble confutation of jealousy, is by deeds of charity. This is the East-gate to the City of Peace, and I may (from *Saint Paul*) call it the principal, and *most excellent way*. Whosoever can show you the way better, yet certainly none can show you a better way.

The fourth Gate

Is *Recompence*, or *Satisfaction*; and this we may liken to *Creepie-gate*. It is the lamest way to peace, yet a way: it is a halting gate, but a gate. It were far better coming into this City by any of the former gates, yet better at this then none. All come not in by Innocence, nor all by Patience, nor all by Beneficence: but if they have failed in these, they must be admitted by recompence, or not at all. The first best is to do no injury; the next is Satisfaction, to make amends for that we have done. *Hortensius* said of his mother, *Ego nunquam cum ea inivi gratiam*, I never was reconciled to her, because we two never fell out. O that the Inhabitants of this city could say so of their neighbors; We never were made friends, because we never were foes. But as our Savior saith, It is necessary that offenses do come: not that it should be so, but that it will be so. There is no necessity that compels a man to sin; except that the heart being evil, will give offense. As it is necessary for him that comes to the fire, to be made hot: but there is no necessity that he come unto the fire.

The malady of offenses, will be contracted, therefore the only Cure is by Satisfaction. That we may know how to do this, the Scripture sets down diverse degrees in the accomplishment of this Satisfaction for injuries. First, he must go to the party wronged. Secondly, He must confess his fault. Thirdly, He must humble himself. Fourthly, He must make restitution.

Fifthly, He must reconcile himself. Sixthly, and this must be done quickly, with all possible speed.

He must go to him, not tarry till he meet him, or till some occasion bring them together; not *Obuiamda*; But Go to thine adversary, go on purpose: enquire for him, seek him out, rest not till thou find him.

Humanity may work some to this undertaking, and ouertaking of peace: but man is naturally so good a constructor of his own doings, that will he *confess* his fault? Yes, *He shall confess his trespass*.

An ingenious nature may be brought to acknowledge his fault: but will *Pride*, the contention-maker, admit *Humility*? will he stoop to him he hath abused? From insultation will he descend to submission? He must; *Go and humble thyself*.

Touch of conscience may procure Humility; but yet will he not spend twice as much at Law, ere he make restitution? Yet even here, a quiet man for his own peace sake may be brought to give somewhat, for a part of amends: but will he satisfy him the whole? The law of nature requires total satisfaction, but will he besides give damages? The law of the Land allows damages; but now will he give any overplus to make an atonement? or be at so much coast as to buy a reconcilment, rather then miss it? He must: *Zacchaeus* restores *fourfold*; and by the Law he is bound to add a *fifth part*.

But if all this be done, will he yet ever be friends with him? will he be truly reconciled? He must: *Reconcile thyself to thy brother*. Otherwise, when he desires of the Lord to be forgiven, as he forgiveth; God will answer as *Joseph* did to his brethren; *Look me not in the face, unless thy brother be with thee*. Shall the father think well of that son, which rejecteth his brother? Do we call the *Author of Peace*, our God, while we are the children of dissention? Will he ever agree with him, that delights to quarrel with his? But suppose the injurer doth entreat and persuade himself, without pr•uailing, will he use his friends about such a business? Yes, saith *Seolomon*, he must employ his friends.

Time may work all this, but to do it when the flesh trembles, and the blood boils for revenge, suddenly; who can so prevail over him self? He must do it *quickly*; *Agree with thine adversary quickly*. Yes perhaps, when leisure may serve: but will any man neglect business to go about it? Yes, all business set apart, though it were as important as offering sacrifice at God's own Altar; *Leave there thy gift, &c. Non experieris Deum tibi propitium, nisi proximus te sentiat sibi placatum*. Strife with our brother makes our best services vnacceptable to our Father. The Lord despiseth his own worship, to maintain our charity: and will not be found of us, till we have found our brother, to make our peace with him. Come not to the Temples, hear no Sermons, say not your prayers, forbear all worship and devotions, while a festring and rankling hatred is in your souls.

Yet now all this may be done of an Inferior to a Superior, either for fear or hope of gain by his love: but would you have a Superior yield thus to an Inferior, to deprecate strife? Yes, *Abraham* disdained not to go unto *Lot*, the elder to the younger, the uncle to the nephew, the

worthier to the meaner, and that in the kindest manner, to compose a controversy begun by their servants. O that this age, which seldom wakes but to do mischief, would yet think, how after all injuries to others, they do this greatest injury to their own souls; that for want of a just compensation, they exclude themselves from the blessing of *Peace!*

These be the main *Gates*, there is a little *Posterne* besides, that is *Humility*: for of all vices, Pride is a stranger to Peace. The proud man is too guilty, to come in by Innocence: too surly, to come in by Patience: he hath no mind to come in by Benefaction: and he scorns to come in by Satisfaction. All these Portcullises be shut against him: there is no way left but the Postern for him, he must stoop, or never be admitted to peace. Pride is always envious & contumelious, thinking she adds so much to her own reputation, as she detracts from others: she is no fit neighbor for Peace.

Heaven is a high City, yet hath but a low Gate. *Celsa patria, via humilis. Tolle super biam, quod habes meum est▪ tolle inuidiam, quod habet tuum est.* Take away pride, and that which thou hast is mine: take away envy, and that which I have is thine. Pride and envy are too uncivil for a peaceable city: the one cannot endure a vicine prosperity, nor the other a superior eminency. All men must be poor to please the one, and all must be base to content the other. Peace is humble, pride quite over-looks her. The Philosopher might have seen the stars in the water, he could not see the water in the stars, when he stumbled into the ditch. Men may behold glory in humility, they shall never find peace in ambition. The safest way to keep fire, is to take it up in embers: the best means to preserve peace, is in humbleness. The tall Cedars feel the fury of tempests; which blow over the humble shrubs in the low valleys. There was no rule with *Paul* at first; raising tumults, speeding Commissions, breathing out slaughters against poor Christians. But when Christ had thundered him from his horse, broken his wild spirit to humility, thē he was fit for peace. God, that often effectuates his own will by contraries, makes trouble the preparation for peace: as a father corrects his unruly children that they may be quiet. Let us examine our own experience: when the Lord hath soundly scourged us, we go from under his fingers as tame as lambs: farewell strife, all our care is to find rest and peace in Jesus Christ.

We have seen the *City of Peace*, with her walls and gates, and we wish well to her; *Peace be within thy walls, and prosperity within thy palaces.* But hath she no adversities? Yes, there is an enemy that beleaguers this City; *Contention*. Whose army is divided into two Bands or Troups; the one called the *Civil*, the other the *Vnciuill*: the Civil are Law-quarrels, the vnciuill are Sword-quarrels. The one is the smooth-fac'd company, the other the rugged or ragged Regiment. The city of peace hath gates for these also, when she hath subdued them. Either she turns them out at *Moore-gate*, as fitter for the society of Moors and Pagans; she banisheth them. Or lays them up in *New-gate*; a place very convenient, being not so old as peace, built since the birth of strife. These enemies pursue us, *vel ferro, vel foro*, as that Father saith.

Ferro, when upon every punctilio of honor, as they falsely call it, Reason & Religion must be thrown by, and Fury govern. The Gallant, as if he knew no Law but his own will, or as if the least aspersion upon his honor were more weighty, then if the state of Christian dome, or the glory of God lay upon it; cries Reuenge, offers the stab, threatens the pistoll. How is that

precious account forgotten which God requires of man and beast! Men study to be mad with reason, they have an Art of killing, that teaches murder by the book: as cunning as *Joab* was, that could stab in the fifth rib, a speeding place: so he treacherously slew *Abner* and *Amasa*. O that men should venture their lives upon one another's sword, as if they had no souls to be ventured upon the sword of God's vengeance! That he should be held base, who being challenged, doth not write his mind with a pen of steel, in the ink of blood, on the white paper of man's life!

Cannot the tears of our *Mother* prevail with us, when seeing us quarrel, she says as *Iocasta* advised her two vnbrotherly sons; *Bella geri placuit nullos habitura triumphos*. Or as *Rebecca* said of her twins; *Why should I be deprived of you both in one day?* But if our *Mother* cannot still us, our *Father* will part us: & they whose souls have peace, shall be sent to a prison where is no peace: that seeing they love quarrels, they may have fighting enough with infernal spirits. But perhaps there be some who make no other reckoning, resolving with him in the Orator, *Hodie coenabimus apud Inferos*: to night we will sup together in hell. As it is reported of two to have fought under the gallows: desperately fore-casting, that if the one were there killed, the other should there be hanged.

By the toleration of this Duel in France, that kingdom lost in ten years six thousand Gentlemen; as themselves report. Wretched men! for *Occiser lethaliter peccat, & occisus aeternaliter perit*: the homicide sins deadly, and the slain (without vnexpectable mercy) perisheth eternally. How dare they lift up those hands to God for mercy, that have been lifted up against their brother in cruelty? Every base vermin can kill, it is true prowess and honor to give life, and preserve it *Simeon* and *Levi* seemed to have just cause; the *Whoring* of their own *Sister*: yet their father calls them *brethren in evil* for it, blesseth his honor from their company, & his soul from their secrecy. Thou sayst of thy contentent, he shall have as good as he brings, yet thyself condemnest that he brings for evil. *Ne vtaris inimico praeceptore*, let not thy enemy teach thee to due that, which thyself detestest in him. Because we receive injuries without right, shall we return them without law?

Sometimes this ariseth from the wine, *Bacchus ad arma vocat*: and lightly it makes men aptest to use their arms, when they cannot stand on their legs. But shall this serve for a plea, and get a pardon, it was done in drink? no, this rather deserves a double punishment, as it is a double fault. Commonly it proceeds from unadvised anger; as if anything done in fury, were not done in folly. The choleric man is like one that dwells in a thatched house; who being rich in the morning, by a sudden fire is a beggar before night. It was the decree of *Theodosius*, by the counsel of *S. Ambrose*; that execution after a severe sentence should be deferred thirty days: that the heat being qualified, the severity might be moderated.

But they object, This is to stand by like fools, while we suffer others to abuse us: no, that is not folly, which the Lord hath commended for wisdom. The shot of the Cannon hurts not Wooll, and such yielding things; but that which is hard, stubborn, and resisting: the rage of our roaring sons is tamed by patience. Turn to the brawling cur, and he will be more fierce: ride on neglecting him, and he will soon be quiet. This is the furious Band.

Foro; there is another Battalia of adversaries that turn their challenge into a Writ; the field appointed is Westminster Hall, or some other Court of Justice: the weapons, the Law: the postures of the fight are Demurres, Delays, Quirks, Remouals: the Victory, a Verdict: the Doome, a Sentence: and the death it self, an Execution. One says, To bear this, is against my conscience: when indeed he means it is against his concupiscence. If the Plaintiff go no further then the Court of his own affections, the defendant shall never have audience: for he is *Amicus Curiae*. He that is first in his own cause, seemeth just: but his neighbor cometh, and searcheth him: he is no competent Judge in his own matter. It will bear an action, saith the Lawgiuer, this enflameth passion in the Law-goer.

O that men could see the folly of this litigiousnesse. 1. That he is not in the state of grace, but a mere carnal man. This is Saint Paul's argument to the Corinthians; If there be contentions amongst you, *Are ye not carnal?* whereas the *Fruit of the Spirit is Peace, Long-suffering, Gentlenesse*. 2. That he doth not so much find, as make himself enemies: we may say of him as the Angel said to Hagar concerning her son Ishmael; *His hand is against every man, and every man's hand against him*. 3. That he vexeth himself without need: they that go to Law for trifles, are like nice people that continually lie in the hands of Chirurgians, and Physicians, for pimples & warts: whereas as the Physician and Lawyer are for necessity, not wantonness. Their boxes and papers are the Books & Badges of their profession: they trudge up and down, more busy to cast away their money, then Lawyers are to catch it: their word is *Currat Lex*, let the law have his course: but by their willes that course should never have an end.

They plead, we have stood before the best, in Courts of highest honor: alas, so doth the spider, even *in kings palaces*. So did the Devil, when the Sons of God presented themselves before him, Satan was there also. 4. They consider not the root of contentions, as the Apostle describes them: want of *Wisdom* to compound controversies; *Is there not one wise man among you, able to judge between brethren?* Want of *love*, *Brother is against brother*. Want of *Patience*; *Why do ye not rather suffer wrong?* Want of *Justice*; *Ye defraud and do wrong*. For want of *Justice*, *foro conscientiae*, they prosecute their malice, *foro Iustitiae*. We may add, want of *Mercy*, they cannot forgive: but if they forgive not others, their final *Quietus est* was never yet sealed; and they shall be called to an after-reckoning. As that wicked seruāt sped; notwithstanding the *Lord forgave him* at his request, because he did not forgive his brother at his entreaty, he was *delivered over to the tormentors*.

Fifthly, they weigh not how they are deceived. Lawyers first invented Laws to secure our lands and titles: now they make those laws engines to get away our lands and titles. Their frequent Session hath not been evermore to preserve a man's possession. And for those that can tarry the leisure of the Law, they have quirks & delays: which are like the corrosiue plasters of an vnconscinable Leach, that turns a small green wound to an incurable *Fistula*, by poisoning and exulceration of it for filthy lucre. When a man must die without mercy, it is some ease to die quickly, and be out of his pain. But such, when they purpose to murder a man's estate, have tricks to keep him long a dying: that he may still languish and pine away in hope of recovery.

And what doth the winner get, that at the Tearmes end, he may brag of his gains? Doth he not come home dry-foundered? Doth he not follow the Mill so long, till the toll be more then the griest? It is a token of unwholesome air, where the country is full of thriving Physicians: *Sivaleant homines, arstua, Phaebe, iacet*. It argues little health in that kingdom, which hath so many thriving Lawyers: who while unquietness feeds us, do quietly feed upon us.

We are willing to give such self-molesters some counsel, if they will take it, and ask them no fees for it. Yea we give it not, but Christ gives it: will they take his advice, that great *Counselor* of the Father? He counsels his clients to the everlasting possession of their souls by patience. *In Olympiacis certaminibus, Diabolo consecratis*; In the games of Olympus consecrated to the Devil, he had the glory of the day, that gave most wounds, and came off himself untouched. *In stadio Christi non est ea certādi lex, sed contraria*: In the race of Christianity, there is a contrary Law of striving: not he that offers most blows, but he that suffers most blows, is crowned. A man is stricken, will he go to law for this? no, rather let him turn the other cheek; this is Christ's counsel. His cloke is taken from him, it is near him a garment; of necessary comliness, a cloke: of singular use, he hath but one cloke: he hath the propriety of it, it is his cloke: must he go to Law for this? no, rather let him take his coat also. *Felix ill, si nudus corpore, sit nudus malicia*: there is a wedding garment to cloth such.

I am no Anabaptist, nor Libertine, to deny the Magistracy, or lawfulness of authority, and our just appeal thereto. Rather then every man should be his own Judge, I would appease uproars with the Town-clerk of Ephesus; *The Law is open, and there are Deputies, let them implead one another*. Saint Paul himself took this course, appealing to the Judgment seat of Caesar. Our Saviors practice is a clear Comment and declaration of his Law: he that bade us rather turn out other check to the smiter, then revenge our selves; did himself sweetly reprove him that smote him. *If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?* So Paul to Ananias, *Sittest thou to judge me after the Law, & commandest me to be smitten contrary to the Law?* The Lord himself hath appointed Tribunals: and no law, no love. I know there is a Christianly seeking of Justice, when injurious persons grow worse by forbearance, and ground their insolence upon others patience. As Christians may war in love, so they may iarre in love: when the party cast in the suit, may be bettered, if not in his money, yet in his manners; and Satan only conquered. *Vt qui vincitur, simul vincat, & vnus tantummodo vincatur diabolus. Sed reprimā me*, I will hold me where I was. I have labored to bring men into peace, I must show them no way out again. The Fathers sometimes in confuting an Heresy much spread; if they did run a little within the brinks of a contrary error, not then questioned, nor so dangerous; were never censured for that to have erred *Dogmaticce*. So if to convince that Heresy in manners, (It is lawful to go to law for everything;) I should a little lean to and favor that other opinion, (It is lawful to go to law for nothing;) either excuse me, or at least suspend your judgments, till I come on purpose to handle that point. If men would promise not to go to Law till then, I would promise, when they did go to Law, to bear all their charges.

Howsoever, let them not do it *animo litigandi*, nor for every wrong enter an action, lest God enter his action against them. *The Lord hath a controversy with the Inhabitants of the land*: a terrible action, which the Jury of heaven and earth will find. Let them therefore leave all,

and study God's Law, with that royal Prophet; *Thy Testimonies are my delight and my Counsellors: and I will meditate in thy Statutes.* Blessed is he that *meditates on God's Law day and night:* but cursed is he that wastes his time to meditate and study Law-tricks. Let the litigious soul learn a new course of law: let Conscience be his *Chancery*, Charity his *Chancellor*, Patience his *Counselor*, Truth his *Attorney*, and Peace his *Sollicitor*. *Litem in proximum, diuertat in seipsum.* Let him go to Law with his own heart; arraign his passionate will at the Bar of God's Judgment; let the twelve Apostles be a Jury against him, who all condemned Contention. Thus let him judge himself, that he be not judged of Jesus Christ. For he that avengeth his own quarrel, steps into the Princes Chair of Estate, yea into God's own Seat; dethroning both; and so disturbs neauen and earth. Mad men, that thus presume, as if God did not see malice in the heart! *Hell and destruction are before the Lord, much more then the hearts of the children of men.* Or as if seeing men contend, he had nothing to do with it: but must sit still like an idle looker on, and take part with neither.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord. This sounds a Retreat to all quarrels: Paul seeing the Daggers drawn, and the peace in danger to be broken; steps in with the sword of the Spirit, to part the fray. It is a Writ of Reuersment from the high Court of heaven: if we break open the writ, we shall find the Kings pleasure in it; an Arrest of reuengers. He begins with *Dearely beloved;* a sweet ingredience, to qualify a bitter medicine. As if he should say, It is my love that I write so much against malice: not for your hurt, but for your eternal good: if you will not believe me, believe God himself: *To me belongeth vengeance.*

The Devil when he gets audience, tells a man how much he is hated of others: the holy Spirit tells him how much he is loved of others. The argument of our charity to them, is God's charity to us. *Put on (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, long suffering:* seeing you are beloved of God, love his.

This is God's challenge, *Vengeance is mine:* God's execution, *I will repay:* God's Subscription, to which his great Name is affixed, *Thus saith the Lord. Scriptum est,* it is a transcript and faithful copy out of the Original, to show it the Lord's true act and deed: twice written, that it might never be forgotten. *Once hath God spoken, twice have I heard it, that Vengeance (so well as Power) belongeth unto God.* He pleads the continuance of Succession without interruption; vengeance, Judgment, and Glory are *His* alone. Therefore to avenge our selves, is both to lose God's protection, and to incur his condemnation. It is faithless and fruitless: faithless, not to believe that God will deal with us according to his Word. *With thine eyes thou shalt see the reward of the wicked.* It is then infidelity not to commit our case to God, and his Deputy the Prince; but to make them both our deputies and instruments of revenge. What is this but to exalt our selves above all that is called God; and to play the Devil in jest, and the Pope in good earnest? Fruitlesse, for if being wronged, we draw out our wooden dagger of revenge, God will put up his sword, and leave us to our selves. The injured child turns not again, but runs to his father. When the Italians hear how God hath reserved Vengeance to himself, they say blasphemously, He knew it was too sweet a bit for man, therefore kept it for his own tooth. But if man were is own caruer, he would carue too deep. God only is wise and

just, wise to know, & just to give the due proportion. Now the Great and Omnipotent Lord chief Justice, bind us all to the peace on earth, and bring us all to the peace of heaven.

Now because every City must have an established Government; Order being the good of every creature, & it is better not to be, then to be out of order: therefore this *City of Peace* must have a *Lord*, and a *Law*: a *Ruler* to govern it, and a *Rule* whereby it must be governed. The *King* is Christ, who is therefore called *Princeps Pacis*, The Prince of Peace. And he hath a Deputy or Vicegerent under him, whom he hath set to promote the good, and to remove the evil, of Peace. The *Law* is *Truth*, that is the Gospel, *Regula Pacis*, the Rule of Truth.

The Governor of this City

Is supreme *Authority*: as God is a great King, so the king is (as it were) a little God. *I have said, Ye are God's*. God is an invisible King, the King is a visible god. *Ye must be subject, not only for wrath, but also for Conscience sake*. All must obey: the bad for fear, the good for love. To compel the one, there is a *Writ* out of the *Kings Bench*: to persuade the other, there is a motion in the *Chancery*.

Of all Nations we are blessed with peace, under a King of peace: therefore all bound to be children of peace. There are three ways of choosing Kings. 1. An immediate nomination from God. 2. A Succession of blood. 3. An election of the people. The first ceaseth, the last hath been found dangerous, the best remains. They that are suddenly chosen out of the flock, do seldom manifest such royal behavior, nor become their Maieiestie; for it is not their Trade. *Jehu* remitted much of his noble zeal, when he was settled in his kingdom. It is one thing to say, *With a great sum of money, obtained I this kingdom*: and for another to say, *I was a King borne*. We may justly say of our King, *Dignissimus Regno, si non natus ad Regnum*. When the Poets called some men the Sons and offspring of the gods; they meant that they were men of a more noble and vncommon nature: and that those graces were, *Ex Diuino afflatu*. It was as familiar with *Homer*, to make a King fight with a god at his elbowe, as a common Soldier with his sword in his hand. To whom the Lord gives most honor, he gives most assistance. *The heart of the King is in his hand, as rivers of waters*; the heart of a private man as a little brook: in the former is more need of his omnipotence. Howsoever, the grace of adoption, in the Apostles time, was *not given to many mighty or noble*; yet the graces of administration are.

Anarchy is the mother of division, the stepmother of peace. While the State of Italy wants a King, all runs into civil broils. It is the happiness of this City, that there is no distraction. Not a King at *Judah*, and another at *Dan*: not one in *Hebron*, another in *Gibeon*: not the redd Rose here, and the white there. We are not shuffled into a popular government, nor cut into Cantons, by a headles, headstrong Aristocracy: but *Henricus Rosas, Regna Jacobus*: in *Henry* was the union of Roses, in *James* of the kingdoms. Every King is not a Peace-maker; ours, like a second *Augustus*, hath shut the rusty door of *Ianus* Temple; so making Peace, as if he were made of peace. That blessed Queen of sweet and sacred memory before him, was *Filia Pacis*: who, as by her Sexuall graces shed deserved to be the Queen of women, so by her masculine virtues to be the Queen of men. Certainly, it would have troubled any King but *Him*, to have succeeded such a Queen; yet no man complains the want of peace. This he promised, and

Verbum Regis, Rex Regi, this he hath performed to every good souls content. When he was first proclaimed, what heard we but peace? What heard the Nobles? a King that would honor them. What the Senators? a King that would counsel them. What the Schools? a King that would grace thē. What the Divines? a King that would encourage them. What the rich? a King that would defend thē. What the poor? a King that would relieve them.

When a Tyrant comes abroad, all seek to hide themselves: *When the wicked rise, men hide themselves*. But when a clement Prince progresseth, all flock to him, the streets and ways are filled with people, the air with acclamations. We call our peace, the *Kings peace*: and say to brawlers, Keep the Kings peace. Peace, Plentie, Trafficke, Learning, Administration of Justice, flourishing of arts, preaching of the Gospel, *Rex Jupiter omnibus idem*. Like *David*, he leads the Dance to heaven: and like *Augustus*, makes a sweet spring wheresoever he goes. *Israel had rest forty years*, we have had a Jubilee of fifty years, and begun again. The Peace-maker doth both bless, and is blessed: therefore let us bless him, and bless God for him, and hold our selves blessed in him.

Away then with those discontented spirits, that grudge these outward rights, whether tributes of money, or attributes of Supremacy. *Soluatursubsidium, ne contingat excidium. For this cause pay we tribute also, &c.* It is the mediate due to God, as prayers & praises are his immediate rents. Some have observed, that Christ did no miracle about Honor or money, except that one of giving tribute to *Caesar*. Much more intolerable are those our Cozens of Samaria, that fly off in a rage; *What portion have we in David?* For this cause certainly, if *David* were now a live, he would never admit a Jesuit to his Chaplain. But perish his enemies, and upon his own Head let his Crown flourish. May not the Scepter depart from *Jacob*, nor a Seed from his loins, till *Shiloh* come again. May his Posterity have a Crown on earth, when himself hath a crown in heaven. Amen.

The Law of this City

Is the Gospel of Christ: a law indeed, but a law of peace. It made peace betwixt God and man, and it must make peace between man and man. If it cannot reconcile us one to another, it shall reconcile none of us to the Lord. It is a law, not to be observed for State, but for Conscience. Indeed those *Catuli Catilinarij*, Statising Jesuits, turn all their Religion into Statisme, yea into Atheism. And there be many Church-Recusants, a monstrous, menstruous brood, the Moon-calves of that lunatic religion. Come they do, but more for fear of the Law, then for love of the Gospel. And all the children that even hang on the breasts of peace, cannot be excused: for some through nescience or negligence, scarce cast an eye on the statutes of peace.

I will hear what the Lord will speak: for he will speak peace unto his people. One takes snuff at his poor neighbor; perhaps it is *Mordecai's* cap that hath put *Haman* out of his princely wits: and now he resolves to trounce him: proud beggar! He will teach him to know his betters. O but tarry, and hear the Statute of Peace. *Rob not the poor because he is poor:* for the Lord will plead his cause, and spoil the soul of them that spoil him. Lust makes this a spurr to oppression, *Quia pauper*, because he is poor: the Law makes this a bridle from it, *Quia pauper*, because he

is poor. Another is erop-sick of Ceremonies; he hath a toy in his head, that the Churches garment should not be embroidered, nor have more lace and fringe then his own coat: there is in him so little of man, that he talks of nothing but the *Beast*. Rather then his children shall be crossed in Baptism, he will out of the Ark into some fantastical Wherry. Let him tarry, and hear what the Lord speaks, in his Law of peace. *In Christ Jesus neither Circumcision availeth anything, nor uncircumcision, but a New creature.* That is, neither Ceremony, nor no Ceremony, but the Substantial; a new Creature.

Another flatters himself; I need not stand on strict performance of Tythes, the Gospel requires nothing but Benevolence: experienced men justify it, I have the warrant of good Lawyers for it. O but such a Lawyer is the Barrister of *Barathrum*, a sworn enemy to the law of peace. The voice of Christ is not in it, hear that. *Let him that is taught in the word, communicate unto him that teacheth, in all good things.*

This City of Peace hath one immutable *Rule*, and it is sufficient to direct all actions. *And as many as walk according to this Rule, peace be on them, and mercy, and upon the Israel of God.* A man is proud of his victorious mischiefs, flesh'd with his fortunat wickedness; thinks he hath carried himself bravely, in out-bribing his adversary, fooling Judge and Jury by false testimony, and triumphs in his vnblest gain; but is this according to the *rule* of Peace. *Vincat veritas*, let Truth ouercom. The loser may sit down with content, but the winner shall ye down in tormēt. A rich man carries himself proudly,; above others in scorn, above himself in folly: he thinks all his Titles beneath him, and even those that worship him, still to vnderualue him: others he looks upon, as if they were made to serve him, yea, and be proud to be commanded by him. Cross him, and he rages, swelles, foames, like the Sea in a storm: but is this after the *Rule* of Peace? *Learn of me who am meek and lowly in heart.* Alas, what is the difference in dust? *The Beggar dies, so doth the rich man.* Before, the rich could not endure the beggar near him, here one verse contains thē both. In life the rich hath the preeminence of ease, and wealth, and honor: in death the poor man goes first to peace.

In driving a trade, it is Mammons prime policy, to take advantage of others necessity, or simplicity. *Sold you it for so much?* Saith *Peter*: *For so much*, answers *Ananias*. Did it cost so much? says the buyer: yes, saith the seller. Let him tremble at the Judgment, which was a sudden death. This is the *Rule* of an unjust City, not of the City of Peace. *Pereat mundi lucrum, ne fia animae damnum.* Perish that gain which comes with the souls loss.

Many think Charity to the poor, to be a work of mere Supererogation; that they are not bound liberally to give part of that to lasie beggars, which they have laboriously gotten by their endeavors. But hear the *Rule* of Peace; *Break thy bread unto the hungry; Sell that thou hast, and give to the poor.* But as when Christ dissuaded from Covetise, by the difficulty of entrance that wealth finds to heaven, they amazedly replied, *Who then can be saved?* Who can walk after this *Rule*? When we preach this doctrine, the world cries, *Durus Sermo*, this is a hard saying, a harsh Sermon. Yet is this the law of peace, and thus minded are the citizens of peace. When the poor at your gates ask you *Panem quotidianum*, their daily bread; they after a sort make you gods; therefore show yourselves at least to be men. Charity is the food of Peace on earth, and the Seed of peace in heaven.

The Palace of Peace

Is the *Temple*: the peace of man can never be preserved without the worship of God. It is not enough for the city to have laws, but these must be diuulged, made known to the Inhabitants; the observation of them continually urged: for by nature men are apt enough to fly out. Howsoever the Romans built their *Templū Pacis* without the gates, yet here it is the chief honor and ornament of the City. Here *Peace* keepsher Court, and sits like a royal Queen in her Chair of Estate. Which is not like *Solomon's Throne*, guarded with Lions; but with milk-white Doves, and covered over with Olive branches.

But alas! how doth her Palace now fall to ruin for want of reparation? Few there be that repair it, but to impair it thousands are ready. The question was once; *What shall we bring to the man of God?* Now it is a motion suffered in all Courts, *What shall we take away from the man of God?* The noble Shunamite built him a chamber, with a bed and a candlestick: We have those that pull down his rooms, disturb his rest, and put out his light. *Nehemiah* reduced the Tythes to the primitive institution and order: But if any *Nehemiah* should now undertake it, and restore our portion to our own hands; there are ten thousand Harpies ready to catch it ere it come to our mouths. We may sing, or rather sigh one to another, as little children chaunt in the streets: *When shall we eat white Bread? When the Puttock is dead: when there is not a Sacrilegious Lawyer left.* If the walls of *Jerusalem* should begin to rise, there is a *Tobiah* or *Samballat* to flout us, that a *Fox is able to break them down.* Corrupt Advocates are those *Foxes*, and by their wills the Vine of Peace should bear no Grapes that escape their fingers. Some have written wittily in the praise of folly, some have commended Baldness; other in a quaint Paradox extolled deformity: but in former times it was never heard that any wrote *Encomiums of Sacrilege.*

That the Kings of the earth should conspire against Christ, it was no wonder: for *they knew him not.* That the Edomites and Ishmaelites should oppose him, no wonder: for they stood on terms of hostility. That the Jews should confederate against him, no wonder: for they hated him. But that men baptized in his Faith, bearing his Name as their honorable Title, and wearing his Profession, as their chief ornament; should consent to rob him, and justify it by their law! this is such a thing as the very Barbarians would blush at. Suppose the Ministers of this City, the Pencioners of *Peace*, by some humble complaint request their own, or (at most but) so me small part of their own; is the Spoyler at a non-plus? Cannot he find an Advocate to plead for him, and make his cause (though not be, yet) appear good? What, not one for his fees, that can cry down the *Temple*, the Gospel, Christ himself? Is there no Bill to be framed? no false plea to be found? Is Satan turned fool? Hath none of his scholars any brains left? Yes, we might think the devil were dead, if there could not be found an Advocate to plead for Sacrilege. The Lord in his Justice for sin, *hath broken down her hedges;* and now every hand hath a snatch at her *Grapes.*

In many places, *Ahab-* like, they have engrossed the whole vineyard: but if the poor, exposed, & unsupported Vine be left, it shall bear the owner but a few grapes. This may hold *in Iure Fori*, it never shall hold *in Iure Poli.* God promised that the faith of the Church should remove mountains: such were *Domitian, Dioclesian,* and those Imperial persecutors. The

Church prays, *Dorsum eorum incurua, Bow down their backs*; and so the Lord did. *Valerian* was so bowed down, that he became a footstool for the King of *Persia*, to mount up to his horse O that the Church of *Peace* had still this miraculous Faith, to remove these mountains; malicious and truth-hating pleaders, the pioners of the Temple, and the maintainers of those that pillage it.

They tell us, the *Law is open, and there be deputies*; but who be the deputies in this City? Is there any other then a Judge of their own? And is it not then a prouerbiall answer of any man questioned in this Sacrilege; Ask my father if I be a thief? When *David* decided the matter to *Mephibosheth*; *Thou and Ziba divide the land*: he answered, *Yea let him take all*: For the misery of Law, I never by experience found it, because I never tried it: but when they have leave to divide the Inheritance of Christ with their Ministers (and it were something tolerable if they did but divide it) I say, yea let thē take all, seeing all they will have, rather then we go to recover it by such a Judgment. But certainly God cannot long abide to see that people prosper, who cannot abide to see his Church prosper. They that spoil the *Palace of Peace* on earth, shall never be entertained into her glorious Court of heaven.

The River that serves this City of Peace

Is *Prosperity*. It is one principal happiness of a City, to be situated by a Rivers side: that as it hath fortified it self by land, so it may have command of the Sea. Prosperity is the River to this City, that like a loving Meander, winds it self about, throwing his silver Arms upon her sides; ebbing slowly, but flowing merrily, as if he longed to embrace his love. Peace is the mother of Prosperity, but Prosperity is too often the murderer of Peace. For peace breeds wealth, wealth breeds pride, pride breeds contention, and contention kills peace. Thus she is often destroyed by her own issue, as *Sennacherib* was by his own bowels.

Take this City we live in for an Instance. Peace hath brought God's plenty: the Inhabitants neither plow, nor sow, nor reap; yet are fed like the fowls of heaven. They fare well with less trouble, then if come grew at their doors, and cattle grased in their streets. But as *Nylus* may rise too high, and water Egypt too much; so the inundation of opulency may do thē hurt. Thus may the influence of heaven, and the plenty of earth, be a *Snare* unto us; and our abundance, an occasion of our *falling*. Prosperity is hearty meat, but not digestible by a weak stomach, strong wine, but naught for a weak brain. *The prosperity of fools destroyeth them*. It is not simply prosperity, but the prosperity of fools that destroyeth them. The swelling River by the surfeit of a Tide, doth not sooner bring in our increase; but our increase doth breed in our minds another swelling, in our bodies another surfeiting: we swell in pride, and surfeit in wantonness. The Israelites never fared so well, as when they lived at God's immediate finding; and at night expected their morrows breakfast frō the clouds. When they did daily ask, and daily receive their daily bread.

There be (as I heard a worthy Divine observe) three main Rivers in the land, whereof this is held the best: and this City is placed in the best Seat of the River, upon the gentle rising of a hill, in the best air, and richest soil. When a Courtier gave it out, That Queen *Mary* being displeased with the City, threatened to divert both Tearme and Parliament to Oxford: an

Alderman asked whether she meant to turn the channell of the *Thames* thither, or no▪ if not, saith he, by God's grace we shall do well enough. *The lines are fallen to us in pleasant places, we have a goodly Heritage.* Both the Elements are our friends; the Earth sends us in her fruits, the Sea her merchandise. We are near enough the benefits, and far enough from the dangers of the Ocean. Nothing is wanting to the consummation of our happiness: to keep us in our own Country, in our own City, in our own Houses, but that which keeps men in their wits, Temperance, and Thankfulness.

But do we not requite this River of Prosperity, with vngrateful impiety? and use the Ocean of God's bounty, as we do the *Thames*? It brings us in all manner of provision; Clothes to cover us, Fuell to warm us, Food to nourish us, Wine to cheare us, Gold to enrich us: and we in recompense, foil it with our rubbish, filth, common sewers, & such excretions. It yields us all manner of good things, and we requite it with all plenty of bad things. It comes flowing in with our commodities, & we send it loaden back with our injuries.

Such toward God is the impious ingratitude of this famous City, which else had no Paralell under the Sun. She may not unfitly be compared to certain *Pictures*, that represent to diverse beholders, at diverse stations, diverse forms. Looking one way, you see a beautiful Virgin: another way, some deformed monster. Cast an eye upon her Profession, she is a well grac'd creature: turn it upon her conversation, she is a misshapen stigmatic. View her Peace, she is *fairer then the daughters of men*: viewe her Pride, the children of the *Hittites and Amorites* are beauteous to her. Think of her good works, then *Blessed art thou of the Lord*: number her sins, then *How is that faithful City become an harlot* 〈...〉 To tell of her Charity, and how many hundreds she feeds in a year, you will say with *Paul*, *In this I praise her*. To tell of her oppressions, and how many thousands she undoes in a year, you will say with him again, *In this I praise her not*. Behold her like a Nourse drawing her Breasts, and giving milk to Orphans, you wish her Cup to run over with fullness. Behold her like a Horse leech, sucking the blood of the Church, to feed her own sacrilegious avarice; you will say her Cup is too full. When we think of her prosperity, we wonder at her impiety: when we think of her impiety, we wonder at her prosperity. O that her Citizens would learn to manage their liberal fortunes, and to entertain the *River of Peace that makes glad the City of God*, with Humility and Sobriety. That when Death shall disfranchise them here, they may be made free above, in that triumphant City, whose glory hath neither measure, nor end.

The Life of the Citizens

Is *Love*: for without the love of men there can be no peace of God, and there is no love of God in them that desire not peace with men. He that loves not the members, was never a friend to the *Head*. To say we love Christ, and hate a Christian; is as if a man, while he was saluting or protesting love to his friend, should tread on his toes. I know indeed, that every creature is to be loved, but *in ordine ad Deum*: Religion doth not forbid, but rectify our affections. Our Parents, spouses, children, allies, countrymen, neighbors, friends; have all their due places in our love: and it were a brutish doctrine to dispossess us of these human relations. Only they must know their orders and stations, and by no means usurp upon God: they must not be mistresses, but handmaidens to the love of Christ.

But let us love them, because they love God: as reflections of our sight, which glance from the Lord upon his Image: if God have their hearts, let them have our hearts. It is poor to love a man for that is about him: he must be loved for that is within him. If we should account of men as we do of bags; prize them best that weigh heaviest, and measure out our love by the Subsidy-book; honoring a man because he is well clothed: I see then no reason, but we should do greater reverence to the Bason and Euer on the stall, then to the Goldsmith in the Shop; and most humbly salute Sattin & Veluet in whole pieces, because their virgin-glory was never yet ravished and abused into fashion.

No, but especially let us love others, because they fear God, and serve Jesus Christ. For as the brain is to the sinews, the liver to the veins, and the heart to the arteries; so is God's love to human societies: as the very soul by which they live, and the form that gives them being. Otherwise our companies are conspiracies; when we fall in one with another, to fall out with God. Let us begin our loves above, deriving this holy fire from the Altar of Heaven; let our faith inkindle it at the heart of Christ, and then like the Cherubims, we shall look graciously one upon another, while all faithfully look up to the Mercy-seat of God.

The general State of this City.

This is the Corollary of all; every particular being cast up, here is the sum; her universal felicity. For the illustration whereof, it will not be unuseful, to borrow an instance: and we need not travel far to seek out such an image or resemblance.

Look we upon our own Nation, the happy Module of this City of peace. It was said, that in Rome a man might see all Countries: and the Romans used to solace themselves; *It is good looking on a Map of the World, vbi nihil in orbe videmus alienum*, when we find nothing in the world which is not our own. What doth the whole earth produce, which is not yielded to our enjoying? What was once said of *Ormus*, is true of this City, Turn the world into a Ring, and this is the Diamond of it. Like to *Gideon's Fleece*, it hath been wet with the dew of heaven, when drought was on the whole earth besides: Or like *Nylus*, which keeps within the Banks, when other Rivers overflow their continents. Some Nations have peace, but without the Truth: other have the Truth, but without Peace: we have both Truth and Peace. Our neighbors have been exercised with troubles, whirled about with hostile tumults; their ears affrighted with the thunder of those murdering pieces: their eyes agashed with their Temples and Tabernacles flaming about their heads: Infants bleeding upon the stones, and their amazed mothers ravished ere they can be permitted to die. The shrieks of the dying, and slavery of the living, under the merciless hands of a killing or insulting adversary; these have been their distracting objects: none of them come near us. There is no rifling of houses, no flying to refuges, no rotting in Dungeons, no ruining of Monuments, no swelling the channels with blood, no fiering of Cities, no Rapes of Virgines, no dashing of Babes against the stones, nor casting them, as they drop from their mothers wombs, into their mothers flames. But instead of these, the truth of the Gospel is preached, piety professed, the practice of it encouraged; Grace promising, and Peace performing, blessed rewards.

That is verified in us, which is recorded of the days of Solomon; *That he had peace on all sides round about him: and Judah & Israel dwelt safely, every man under his Vine, and under his Figgetree, from Dan to Beersheba.* Or as Syluius said of Rhodes; *Semper in sole sita est.* The Sunshine of mercy embraceth us, and hath made us a day of peace, not shorter then sixty years: the favors of God over shadowing us, as the Cherubims did the Mercy-Seat. I know that Rome frets at this, and let the Harlot rage her heart out: she thunders out Curses, but (praised be God) we never more prospered, then when the Pope most cursed us. Yea, O Lord, though they curse, do thou bless: their thunder doth more fear then hurt, thy favor doth more good then they can blast. Conuert or confound them that have evil will at Zion: & still let us inherit thy *Peace*, that thou mayst inherit our praise.

This is the Reward of *Peace*, and of all those that in sincerity of heart love her: *the God of peace shall be with them.* There be six kinds of peace, but the peace of God contains all the rest. *The peace of God passeth all understanding:* therefore whosoever looseth this peace, hath a loss past all understanding. But Christ foretold us, that *in the world we shall have no peace.* Indeed no peace *Quoad oppositionem seculi*, yet much peace *quoad dispositionē Domini.* The most savage disturbers, *Si non reformatur ne pereant, tamen reprimuntur ne perimant:* if they be not reformed to save thē themselves, they shall be restrained from harming us. If they will not do us the good they should, yet they shall not do us the evil they would. *Vel inimicus tuus non manebit, vel non manebit inimicus.* Either our enemies shall not live, or they shall not live our enemies. Either *the righteous shall rejoice whē they see the vengeance, and wash their feet in the blood of the wicked.* Or *the Lord will give them favor in the sight of their enemies, and those that hated them, shall cleave unto them.*

From hence ariseth peace with our selves: a conformity of affection to reason, of reason to grace: that the conflicts which a distressed conscience finds with legal terrors, shall be turned to mild embracements. Faith leading the understanding, the understanding guiding the will, the will ruling the operative powers, & Christ Jesus governing all. For indeed he is the Fountain of peace, and we *through him being justified by faith, have peace with God.* Through the corruption of our nature, and Justice of God's nature, we are enemies: and there is no reconciliation, but through the blood of the everlasting Covenant. He reconciles us to God, as *Joab did Absalom to David by the woman of Tekoah:* when the whole family rose up, & said, *Deliver him that smote his brother, that we may take his life for the life of the slain:* and so the father & mother shall *have no name nor remainder upon earth.* God hath two sorts of sons Angels & men: the Angels that fell, are lost forever: men fell, if they were lost too, where should God have sons? I know that he needs not man: he hath still the elect Angels, and is able to raise sons of stones: he can want nothing while he possesseth himself. Well, yet in mercy Christ reconciles us: *David asks, Is not the hand of Joab in all this?* so we may admire, *Is not the hand of Jesus in all this?* Yes, he hath made our peace. The Minister always ends his public devotions with the *peace of God*, & the blessing of this *Peace* rest upon us.

Thus we have a real abridgment of this mystical *City of Peace*; happy every way. Vigilancie is her *Officer of Peace*; that hath an eye in the darkest angles, and discovers the first conceptions of strife. Discipline is her *Clerke* of the peace, that keeps the Records, and indicts offenders.

Authority is her *Justice* of peace: that if any will not be ruled, binds them over to the peace. Equity is her *Burse*, where men exchange kindness for kindness: on whose stairs Injury and imposture durst never set their foul feet. Truth is her *Standard*, which with the Trumpet of Fame shall resound her happiness to all nations. Plenty is her *Treasurer*, Liberalitie her *Almoner*, Conscience her *Chancellor*, Wisdom her *Counselor*, Prayer her *Clerk of the Closet*, Faith her *Crown*, Justice her *Scepter*, Masculine Virtues her *Peers*, Graces her *Attendants*, and Nobility her *Maid of Honor*.

All her Garments are green and orient; all her paths be Milk, her words Oracles, and her works Miracles: making the blind to see, and the lame to go, by a merciful supply to their defects. Her breath is sweeter then the new blown Rose; millions of souls lie sucking their life frō it: and the smell of her garments is like the smell of *Lebanon*. Her smiles are more reviving then the Vertumnall Sunneshine: and her favors, like seasonable dew, spring up flowers and fruits wheresoever she walks. Holiness is the *Canopie of State* over her head, and Tranquilitie the *Arras* where she sets her foot. All her *Servants* wait in order; and can with contentful knowledge, distinguish and accept their own places. Her *Court* is an Image of Paradise; all her channels slow with milk, and her Conduits run wine. Envy and murmuring, as privy to their own guilt, fly from her Presence. Her *Guard* consists not of men, but Angels: and they pitch their Tents about her Palace. Lastly, having preserved and blessed all her children on earth, she goes with them to heaven; is welcomed into the arms of her Father, invested Queen with a Diadem of glory, & possessed of those joys, unto which Time shall never put

An End.

P-TA-5. England's sickness, comparatively conferred with Israel's Divided into two sermons, by Tho: Adams. - Adams, Thomas, fl. 1612-1653.

To The Right Worshipful, Sir John Cleypole Knight, saving health.

Worthy Sir, I have ventrously traffiqued with my poor talent in public, whiles I behold richer graces buried in silence: judging it better, to husband a little to the common good, then to hoard much wealth in a sullen niggardice. I censure none: if all were Writers, who should be Readers? if none, idle Pamphlets would present themselves to the general eye, and be entertained for defect of more sober matter. If the grain be good, it doth better in the market then in the garner. All I can say for myself is; I desire to 〈...〉 whereof if I fail, yet my endeou• 〈...〉 not my conscience without some joyful content. To your Patronage this flies, to whom the Author is greatly bounden, and shall yet be indebted further for your acceptance. Your love to general learning, singular encouragement to Students, (opposed to the common dishartnings, which poverty, contempt, ignorance assaults us with) your actual beneficence to many, especially to *Katherine Hall in Cambridge*, worthy of death-less memory, lastly, your real kindness to myself, have prompted me to seal this *Book*, with the signet of your *name*, and send it to the world. Which in humble submission I commend to your kind acceptance, and yourself, with it, to the *blessing* of our gracious *God*.

Your *Worships* in all duty devoted Tho. Adams.

ENGLAND'S SICKNESS.

THE First Lecture.

Ierem. Chap. 8. Ver. 22.

Is there no balm at Gilead? is there no Physician there? why then is not the health of the daughter of my people recovered?

Sicke is the *daughter of Zion*; and the complexion of *England* gives her not to be sound. If she feel her own pulse, and examine the *Symptoms* of her ilnes, her works of disobedience; she must confess that her health is impaired, or if she feel it not, she is obstupe•ied.

The Coast I am bound for, is *Israel*: but (like faithful Merchants) if I can traffic or transport thence any good commodity into our own *country*, I will venter the welcome of it. *Israel & England*, though they lie in a diverse climat, may be said right *Parallels*; not so unfit in *Cosmographically* as fit in *Theological* comparison. And saving *Israel's* Apostasy, and punishment for it, we need not think it harsh to be sampled. They could plead much of *God's* mercy; if we can speak of more, let us thankfully embrace our transcendent happiness.

Two main passages are directed my discourse to sails through; which shall limit my speech, and your attentions for this time. 1. The *Patient*. 2. The *Passion*. The *Sick*, and the *disease*. The *Person* laboring of grief, is the *daughter of Israel*: her *Passion* or grief is *sickness*: *Why is not the*

health of the daughter of my people recovered? These two coastes will afford us many subordinate observations, worthy both our travels.

The *Patient*, whom we must visit, is described, 1. *Qua sit*, 2. *Cuius sit*. God speaketh of her, 1. *Positively*, 2. *Possessively*. *Positively*, what she is of her self. *The daughter of the people*. *Possessively*, what she is by relation, in regard of her owner, *populi mei*, God's people.

Daughter. This title is usual according to *Hebraism*, *Daughter of Israel*, for *Israel*. *Daughter of Zion*, for *Slon* Say ye to the daughter of Zion, Behold thy salvation cometh &c. *Daughter of Judah*, for *Iudah* The Lord hath trodden the daughter of Judah, as a Wine-press. *Daughter of Jerusalem*, for *Jerusalem*, *Lament*, 2. *Of Babylon*, for *Babylon*, Oh daughter of Babylon, who art to be destroyed, &c. So *Christ* calls himself the *Son of man*, because he took on him man's nature, *Isaiah* 2 1. *Oh my threshing, and the son of my floor*, for the floor it self, or the corn of it. And *Augustine* observes on the 72. *Psalm*, that by *the children of the poor*, is meant the *poor* themselves. This is an abstractive Phrase, and *vox indulgentis*; implying propense favor in the speaker, and tenderness in the person spoken of; *filia populi*. It is a word of relation, simply taken: for *daughter* depends on the respect of *Parent*. Here it is *Phrasicall*, and therefore not to be forced. Yet because (*cunctae apices*) every letter and accent in *holy West* is divinely significant; let us not neglectfully pass it over, without some useful observation.

There is somewhat in it, that *Filia non Filius dicitur*, the name of *Daughter*, not of *Son* is here given to *Israel*. *Iaraels* offspring, must be a *Daughter*, that she may be married to the God of *Israel's Son*. *Christ* is the *beloved*: the *Church* is his *Spouse*. *My beloved is mine, and I am his: he feedeth among the Lilies*. Betrothed to him in this life. (*I will betroth thee unto me forever: yea I will betroth thee unto me in righteousness &c.*) Solemnly married in the next: at what time the *Saints* shall sing: *Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made her self ready: and verse 9. Blessed are they that are called to the marriage Supper of the Lamb*. Thus *God the Father*, that had a *Son* by eternal generation, hath now a *Daughter* also by adoption. Hence the *Church* is called *the Kings daughter*, *Ps. 45. (The kings daughter is all glorious within, her clothing is of wrought gold.)* because she is wedded to the *Kings son*. *God* is a *Father* in many respects.

- 1 In *Creation*, *Deut. 32. Is not he thy father, that hath bought thee? Hath he not made thee, and established thee? He gave us all essentiam & formam*, subsistence and form.
- 2 In *Education*, *Esa 1. I have nourished and brought up children, and they have rebelled against me*. We are brought up in this *House* of this world, and fed from the table of his blessings.
- 3 In *compassion*, *Psal. 103, Like as a Father pitieth his children, so the Lord pitieth them that fear him*. Yield, that a mother (which is rare and unnatural) can forget the *Son of her womb*; yet *God* cannot forget the *children* of his *Election*.
- 3 In *Correction*, *Heb. 12, Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Qui excipitur à numero flagellatorum, excipitur à numero siliorum*: He that scapes affliction, may suspect his adoption. We are not exempted from misery, that

we may not be excepted from mercy. The rod walks over us, lest we should grow wanton with his blessings.

- 5 In Adoption, and that most principally, Rom. 8. *We have received the spirit of Adoption, whereby we cry Abba, Father: God sent his son made of a woman, that we redeemed by him, might receive the adoption of sons.*

All these may be reduced to three, God is a *Father singularly, generally, specially*. 1. *singularly*, the *Father of Christ*, by nature, 2, *generally*, the *Father of all men*, and all things by creation. 3. *specially*, the *Father of the Elect* by adoption. The first privilege belongs only to Christ. The second to many, who have made themselves by Apostasy the children of *Belial*. The third is blessed, and never to be forfeited.

This is a happy advancement, that the *daughter of Zion* is made the *daughter of God*; whom his equal and eternal son hath vouchsafed to marry. It was no small preferment in *David's* opinion, by wedding *Saul's* daughter, to be made *son in Law to a King*: how far higher doth the *Churches* honor transcend, that by marrying the son of God, is made *daughter in Law* to the King of Kings? Specially, when this bond is indissoluble by the hand of death; uncancellable by the sentence of man, undivorceable by any defect or default in the *Spouse*: for he that chose her to himself, will preserve her from all cause, why he may not *take pleasure in her beauty*. And as *Christ* now in heaven, dwells with his *Church* on earth by grace: so *she*, though partly now on earth, dwells with him in heaven; all her members being *Burgesses* of that celestial Corporation. Since *animus est, vb•amat, non vb•animat*. *Our conversation is in heaven, whence also we look for the Savior, the Lord Jesus Christ*. Thus *Augustine*, *Et ill adhuc deorsum est, & no iam s•sum*. His mercies are still descending to us, our affections ascending to him. The desires of the faithful *Spouse* are with her *Beloved*. Such is the insolubility of that mystical union, which no eloquence of man can express, no violence of devils shall suppress. Therefore *ascendamus interim cord, vt sequamur corpore*: let us send up our affections before, that our persons may follow after. As *Christ* hath sent thee down his *spirit*, as a pawn and pledge of this assurance: so do thou send him up thy heart, for a token of thy acceptance: yea of thy hopeful expectation and desire to be with him: *Minus anima promisit se Christo, quae non praemisit se Christo*: that soul hath nothing less then vowed it self to *Christ*, that hovers and hankers about the world, and is loath to come at him.

This is ineffable, inestimable happiness. Hence the *daughter of Israel* (understand me not topically, but typically; not *Israel* in the flesh, but the *Israel of God: children of that Jerusalem, which is above, or (at least from above,)* doth apportion all the riches of her *Husband*. If it be (*vox amici, Tuus sum totus*) the voice of a friend, I am wholly thine: it is more livingly, more lovingly (*vox mariti*) the speech of a husband. The *Bride* (among the heathen) on the first day of her marriage, challenged of the *Bridegroom*, *vbi tu Gaius, ego C••*, where you are Master, I must be mistress. Marriage is a strong bond by *God's* ordinance, and knows no other method but composition. *God*, that increation made two of one, by marriage made one of two. Hence the *Daughter of Israel* is made one with the son of *God*; by an union, which the heart may feel, but no art describe. Those gracious and glorious riches, which the master of all the world, is proprietarie of, are in some sort communicate toys. His righteousness,

holiness, obedience, satisfaction, expiation, inheritance is made ours: as our sin, sorrow, sufferings, death and damnation were made his not by transfusion, but by imputation. His sorrow, pain, passion, for us, was so heavy, so grievous, so piercing such a *Sic* that all the world could not match it with a *Sic*•t Our joy by him is so gracious, shall be so glorious, that *pro qualitate, pro aequalitate nihil in comparationem admittitur*: for quality, for quantity it refuseth all comparison. Oh blessed mutation, blessed mutuation • what we had ill, (and what had we but ill?) we changed it away for his good: what he hath good, (and what other nature can come from goodness it self?) we happily enjoy, *vel in esse, vel in posse*, either in possession or assurance. Our Savior died our death, that we might live his life. He suffered our hell, to bring us to his heaven.

It is somewhat, not unworthy the noting, that *Filia dicitur, non filiae, Israel* is called by the name of *daughter*, not of *daughters*. *Zion* hath but one *daughter*. The whole *people* is *vnica, quia vnita*: As she is one, she must be at one, not •arring, not repugnant to her self. *Confusion* belongs to *Babel*: Let *peace* dwell in the *Palaces of Jerusalem*. They are refractory spirits, unworthy to dwell in the *Daughter of Zion's* house, that are ever in preparation, for separation from her. The *Church* consists of a *Communion of Saints*, an united *Flock* under *one shepherd*, not a company of stragglings, getting *schism*, & forgetting their *chrisme*: the *unity of the spirit, that makes men be of one mind in one house*, But as the spirits in man cease to quicken any member sundered from the body, and the scattered *bones* in *Ezekiel's vision* received no life, till they were incorporate into a body. So the *spirit* of God, which is *anima corporis*, the soul of his mystical body, forbears the derivation of grace and comfort, to those that cut off themselves from it.

She is one, *vna vnica*, that is *mother of us all*. Though there be *threescore Queens, and fourscore Concubines, and virgins without number*: yet *my dove my undefiled is but one, she is the only one of her mother, the choice one of her that bare her*. There is one body, many members, 1. Cor. 12. The eye must not quarrel with the hand, nor the head with the foot, If we be one against another, let us beware, lest God be against all. We have *one Lord*, whose Livery is *Love*, John 15. (By this shall all men know that you are my Disciples, if ye have love one to another:) whose doctrine is *peace*, Ephes. 2. (He preached peace to you that were far off, and to them that were nigh:) Let us then serve him, professing one *truth*, with one *heart*. It is wretched, when sects vie number with Cities; and there are so many creeds as heads; *Qui conantur vel corrumpere fidem, vel dirumpere charitatem*, who strive either to corrupt *faith* or dissolve *charity*; none performing his function without faction. It is testified of those pure and primitive times, that *the multitude of them that believed were of one heart, and of one soul*. One mind in many bodies? Behold how good and pleasant a thing it is for brethren to dwell together in unity, saith the *Psalmist*, when *inter multa corpora, non multa corda*, as August-sweetly; when among diverse men there are not diverse minds: *Sic viuentes in vnum, vt vnum bominem faciant*, so loving and living together in one, that they all make but (as it were) one man.

There is no knot of love so sure, as that which *Religion* ties: It is able to draw together East and West, sea and land, and make one of two, of ten, of thousands, of all. This is that, which *gathereth the saints together*, not to a local, but mystical union; whereby they are compacted

under the government of one *Lord*, tied by the bonds of one *faith*, washed from their sins in one laver, assigned, assured, assumed by one *spirit*, to the inheritance of one kingdom: but the unity of brethren agreeing, is not more entire, than their dissention, falling out is violent. Pro. 18. *A brother offended is harder to be won, than a strong City: and their contentions are like the bars of a Castle:* but their own loss is the enemies gain. It is usually seen, that (*amicorum dispen[•]a, hostium compendia*) dissention is a Lent to friends, a Christmas to foes. They that so labor to untie unity, that *true-lovers knot*, which every Christian heart should wear, and never be weary of; find at last by miserable experience, that destruction doth strive to follow, where distraction went before. When in stead of *the right hands of fellowship*, struck for consent, they like the *Atheni[•]ns* will sacrifice for none but themselves, and their neighbors of *Chios*. Needs must the *Daughter of Israel* be disquieted, when such opposites, like *Rebeccas* twins, struggle in her womb. If the distraction of voices hindered the building of *Babel*: needs must the distraction of hearts hinder the building of *Jerusalem*.

Behold ye working spirits that must be doing, though you have no thanks for your labor; behold *the daughter of Zion*, -opposed on both sides, as *Christ* was crucified betwixt two malefactors; straitened as the *Host of Israel*, once betwixt the *Aramites* and the *Syrians* (when *Joab & Abishai* disposed themselves to mutual help, as need required.) *Atheists* on one side, *Papists* on the other. Bend all your forces against them, that make breaches in the walls of *Zion*; and seek, ensue, procure the *Peace of Jerusalem*, who is the only *Daughter* of her Mother, and *Spouse* of her Savior.

I might here infer to your observation (without any *non-residence* from the *Text*) that the *Church* is called *Filia Jerusalem*, the *daughter* of the *people*, for her *beauty*, for her *purity*; I desire you to interpret by *Church*, not only that *Church*, then visible in the *Jews*, but the *Catholic Church* also, whereof theirs was but a part; many things being figuratively spoken of the *particular*, which properly belong to the *universal*. The *Church* of God (then and ever) may be called the *daughter* of *Zion*, for her virgins fairness, matchless by all the daughters of women. The *Prophet* in those solemn *lamentations* of *Israel's* ruin, gives her the title of *Virgin*, with this of daughter, Chap. 1. *The Lord hath trodden the virgins, the daughter of Judah, as in a Winepress,* and Chapter 2. *What shall I equal to thee, that I may comfort thee, oh Virgin daughter of Zion?* The holy promise of God for her restauration is recorded by the same *Prophet*. to her under this unstained title. *Again I will build thee Oh Virgin of Israel; thou shalt again be adorned with thy tabarets and shalt go forth in the dances of them that make merry.*

This may insinuate (*intemeratam pulchritudinem Ecclesiae*) the unpolluted beauty of the *Church*. So *Christ* testifieth of his elected *Spouse*, Cant. 4. *Tota pulchra es amica mea, Thou art all fair, my love, and there is no spot in thee.* Now beauty consists in a sweet variety of colors and in a concinne disposition of different parts. So the foreign *congregations* call her, *the fairest among women: Whither is thy Beloved gone, oh thou fairest among women, that we may seek him with thee?* For her simplicity she is called a *Dove*, for her fruitfulness a *vine*: *Mount Zion* for her steadfastness: for her royalty, she is called a *Queen*, for her brightness and eminence, an *Ivory Tower*: for her beauty, the *fairest among women*. As the *Cedar* in the forest. the lillie among the flowers of the valleys, *Zion* among the mountains, *Jerusalem* among the Cities; as *Di[•]a*

among all the daughtees of the land, so the *daughter of Judah* among her sisters. None so fair as the *Shunamite* to content king *David*, none else can plead that the Son of *David* takes delight in her beauty. But *the kings daughter is all glorious within, Omnis decor ab intus*. It consists not in outward face, but in inward grace. How comes she thus fair? Here her speak of her self? *I am black O ye daughters of Jerusalem, but comely as the tents of Kedar, as the curtains of Solomon*. Black indeed by her own misery, white and fair by her Saviors mercy. Every soul is black by nature: originally soilde, actually spoiled. We have *all primitiuam & priuatinum corruptionem*, a penury corruption, that deprives us of all habitual goodness. We are borne Moors, and have increased this swarthisness, by the continual tanning of unceased sins. We have no *nitre* of our own virtual, enough to whiten us. *Job* had no water of *snow*, nor *David* of *Hyssop*, nor had the *pool of Bethesda*, though stirred with a thousand Angels, power to cleanse us. Let *Nature* do her best, we dwelt at the Sign of the *Labor-in-vain*. Only *Christ* hath washed $\langle \diamond \rangle$, that we might have part with him. A medicine of *Water* and *blood*, let out of the side of *Jesus* by a murdering spear hath made the *daughter of Zion* fair. In this sacred fountain hath *Christ* bathed her crimson sins and vlcerated sores; till she is become whiter then *wool*, or the driven *snow*. He made her fair, whom he found foul, that he *might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish*. She must be *pulchra*, or not *sponsa*, to him that is higher then the heavens, and holier then the Angels. His Spouse must be no blowse: She is adorned by him, let him be adorned by her.

The useful benefit of this Observation teacheth us, to make way through our own natural wretchedness, to the admiration of our Saviors gracious goodness. He loved us *tantillos & tales, paruos & prauos*, so small in deserts, so vile in defects; without any precedent congruity, or subsequent cond•gnity, *in nobis, quod à nobis*, in our selves, that was or is of our selves: For all the beauty of *S•ons daughter*, is derived from God's son. *Thy renown went forth among the Heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God*. God said once to *Jerusalem*, *Thy birth and thy Nati•ity is of the land of Canaan, Thy Father was an Amorite, and thy mother as i Iustite*. None eye pitied thee, but thou wast cast out in the open field, to the loathing of thy person. But when I passed by thee, and •wor• thee polluted in thine own blo•d, I had compassion on thee: I washed thee with water, clothed thee with broidered wo•k, decked thee also with ornaments, put a Jewel on thy forehead, and a beautiful crown on thy head. We have all an *Amorite* to our Father, an *H•ne* to our mother; I mean, are concei•ed and borne in sin; to •ole, and full of corruption, that there could no temptation be shot from us, to wound the breast of *Christ* with love. Sported we were, and nothing but nakedness was left to cover us: sick, but without care of our own cure: deformed and luxate with the persecution of vanities; quadrupedated with an earthly, stooping, groping, groucling, covetousness: not only spotted and speckled (*in concret•*) but spots and blemishes, (*in abstracto*) pollution it self. As *Micah* calls *Jerusalem* and *Samaria*, not *pec•antes*, but *peccata*: *What is the transgression of Jacob? Is it not Samaria and what are the high places of Judah? are they not Jerusalem? Or as Lucan speaks of the wounded body. Totum est pro vulnere corpus*. The whole body is as one wound. *Blood touched blood*, and sore broke out into sore: all ulcers were coagulated into one by a general rupture; that even *our righteousness was as filthy rags*. Oh

then how ugly were our sins! If old iniquities could provoke, or new ones revoke his favor, we had store to tempt him. If the raw and bleeding wounds of voluntary sins: if the halting foot of neutrality, the blear eye of ignorance, the ear deaf to his word, the tongue dumb in his praise: if the sullen brow of averseness, or the stinking breath of hypocrisy, (if these) could inflame his love, •oe our beauty.

What moved thee then. Oh Savior to love us? besides the incomprehensible delight, and infinite content, which God hath in himself; *thousands of Angels stand about him, and ten thousands of those glorious spirits minister unto him, What then is man, Lord, that thou takest knowledge of him? or the son of man, that thou makest account of him?* the meditation of Saint Augustine is pertinent to this consideration, and what son of man may not confess it with him? *Neque enim equistime, aut egotale bonumsum, quo tu adi•veris: nec minor sit potestas tun carens obsequio men. Neither didst thou lack me, Oh Lord: nor was there that good in me, whereby thou mightest be helped: neither is thy power lessened through the want of my service.* If we had been good yet God needed us not: being bad, whence ariseth his love? what a roughness of soul findest thou, *Oh Christ*, when though• embracest us? what deformity when thou beholdest us? what stench of sin when thou ku•est? when thou discoursest, what rotten speeches drop from us? when thou takest us into thy garden, what contrariety of affection to thy expectation? our embraces have been rougher then thy crosses, our persecutions like vinegar, hidden in the sponge of our sacrifices; our words swords, our oaths as bitter as *crucifige*, our kisses have been treasonable to thee; as *Judas* his: our contempts thy thorns: our oppressions a spear to gore thy side, and wound thy bowels.

Such was our kindness to thee, Oh blessed *Redeemer* when thou offeredst thyself to us, and to the *Father* for us The best thing in us, yea in the best man of us, had nothing of merit, nothing near it. Our *wages is death; thy gift is life, bona naturae, melior gratiae, optima gloriae.* Thou gavest us a good life of nature, thou gavest us a better of grace, thou wilt give us the best of glory. Whether it be *pro via*, or *pro vita*, for the way or the end, it is thy gratuital goodness, who hast promised of thy mercy, both *donaere bonatua & condonare mala nostra*, both to give us thy good things, and to forgive us our evil things, We had misery from our parents, and have been parents of our own greater misery, *Miseri miserum in hanc lucis miseriam* ⟨◇⟩ : Miserable parents have brought forth a miserable offspring into the misery of this world. And for our selves, even when we were young in years, we had an ⟨◇⟩ about us, *Tantillus p•er, tantus pec••tor.* A little child a great sinner. *Sic generant pater* ⟨...⟩ *regenera••nt p•ter casstis*, So wretched our generation left us, so blessed our regeneration hath mad us. So beggarly were we, till Christ enriched us.

If you ask still, what moved Christ? I answer his own free mercy, working on our great misery. A fit object for so infinite a goodness to work on. He was not now to part a *sea*, or bring water out of a *Rock*, or rain *Bread* from heaven, but to conquer *Death* by death, to break the head of the *Leviathan*, to ransom captives from the power of hell to satisfy his own *justice* for sin; and all this by giving his own *Son* to die for us; by making him man, who was the *maker* of man. This was *dignus vindice nodus*, a work worth the greatness and goodness of God.

Decet enim magnum magna facere. For it becometh him that is Almighty, to do mighty works. Thus to make the *Daughter of Jerusalem* fair, cost the *Son of God* the effusion of his blood.

This gives us strong consolation. *Qui dilexit pollutos, non deseret politos.* He that loved us when we were not, when we were naught, will not now loose us, whom he hath bought with his death, interested to his life *Having loved his own which were in the world, he loved them unto the end. vsque ad finem, nay absque fine,* unto the end, in the end, without end. He will not neglect *David* in the *Throne*, that did protect him in the *fold*. He that visited *Zacchaeus* a sinner will not forsake him a *Saint*. If he bore affection to us in our rags, his love will not leave us, when highted with his righteousness, and shining with his rewels. If *Ruth* were lovely in the eyes of *Boz*, gleaning after the Reapers, what is she, made Mistress of the Harvest? He never meant to loose us, that laid out his blood to purchase us. *Satan* hath no trick to deceive him of us, us of him. As he had no power, to prevent the first, so none against the *second Redemption*. *Christ* was *Agnus* in *passion*, but *Leo* in *R•surrection*: a lamb suffering death, but a *Lion* rising from death. If he could save us being a *Lamb*, he will not suffer us to be lost, being a *Lion*. Fear not *thou daughter of Zion*; he that chose thee sick, sinful, rebellious, will preserve thee sound, holy, his friend, his *Spouse*. There is neither *death, nor life, nor principalitie: nor power, nor h•ght, nor depth* that shall be able to *separate us* from his *love*, or pluck us out of the arms of his mercy. But tremble ye wicked; if ye have not fought in his *Campe*, you shall never shine in his *Court*.

To press this point too far, 1. were but to write *Iliades* after the *Homers* of our *Church*, 2. Besides there are many that offer to sit down in this chair before they come at it, and presume of God, that they shall not be forsaken, when they are not yet taken into his favor. Enow would be saved by this privilege, if there were no more matter in it, then the pleading of it. But in vain doth the beggars son boast himself of the blood royal, or the wicked soul of *partaking the divine nature*, when he cannot demonstrate his adoption, by his sanctification So that as we give comfort to them that except themselves; so terror to them that accept themselves, when God doth not, make sure to thy soul, that thou art once God's; and my life for thine, thou shalt ever be his.

Lastly, from this titular phrase observe, that the *daughter of Jerusalem*, is our *mother Jerusalem which is above is free, which is the mother of us all*: 〈 in non-Latin alphabet 〉 . The holy *Church* is our *mother*, if the most holy God be our *Father*. She feeds us with *sincere milk* from her two breasts, the *scriptures* of both the *Testaments*; those *Oracles* which God hath committed to her keeping. God doth beget us of *unmortal seed*, by the *word which liveth and abideth forever*; but not without the womb of the *Church*. *Non enim nascimur, •edrenascimur Christian•*: we are not *Christians* by our first, but by our second birth. Neither is she the *mother* of all, but *us all*, whom God hath chosen before all time, and called in time to himself, *Qui sic sunt in dom• Dei, vt ipsi sint dom•s Dei*, who are so in the *House of God*, that themselves are the *house of God*. *He that overcometh I will write upon him the name of my God, and the name of the City of my God, which is now Jerusalem, that cometh out of heaven from my God.*

So that *à quo dominatio, ab •o denominatio*, our name is given us, according to her name that cherisheth, and is *Mother* unto us. Hence every believing soul is a *daughter of Jerusalem*, and a

spouse of Christ. *Anima credentis est sponsa redimentis*. The soul of him that believes, is the spouse of him that saves. As a multitude is but a heap of unites; so the Church is a congregation of *Saints*. And as that which belongs to the body, belongs to every member: so the privileges of our *mother Jerusalem*, are the prerogatives of all her children: not only the *daughter of Zion* her self, but every *daughter* of hers, every faithful soul, 'is a pure *virgin*, and so to be presented to *Jesus Christ*. As *Paul* to his particular *Church of Corinth*: *I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ*. Mans soul is of an excellent nature, and like a beauteous damsel hath many Suitors.

1. First, the Devil, who comes like an old dotard, neatly tricked and licked up: his wrinkled hide smoothed and sleeked with temptations; he comes ever masked, and dares not show his face. Take away his visor, and the soul is worse then a witch that can affect him. And as when he tempts wretched Sorceresses to some real covenant with him, he assumes the form of familiar and unfear'd creatures; left in a horrid and strange shape they should not endure him. So in his spiritual circumventions, for the more facile, fly and suspect•esse insinuation into mortal hearts; He *transforms himself into an Angel of light*.

The promises of this *Sutour* are large and fair; he offers the *soul*, if it will be his *spouse*, a greater Jointure. *Judas* shall have money, *Esau* pleasures, *Nabal* plenty. *Christ* himself shall be ioyn•t•u'd in many kingdoms, but ever he indents, that we must love him, and join with him in marriage. *Doeg* shall have a place in the court so he will malign God's Priests. *Pilate* shall be Judge, so he will ply his usury hard. The *Proctor* shall be made an Eccle•asticall Judge. if he will promise more connivance, then conscience, and suffer Master bribery to give the censure. Every *Bal•am* shall be promoted, that is readier to curse, then bless the people.

These things to the wicked doth *Satan* form in speculation, though not perform in action. He is an ill wooer that wanteth words. Hear his voice, and see not his face; believe his promises, and consider him not as a liar, as a murderer, and he will go near to carry thy heart from all. But he that hath two infirmities, nay enormities that betray him: a stinking breath, and a halting foot.

1 For his breath, though it smell of sulphur, and the hot steam of sin and hell, yet he hath art to sweeten it. So he can relish covetise with thrift•nes, voluptuousness with good diet, idleness with good quiet, drunkenness, because it is very sour, fulsome, and odious •u•n to nature and reason, shall be seasoned, sweetened with good fellowship. Malice is the argument of a noble Spirit, and murder the maintenance of reputation. Lust is the direction of nature, and swearing a graceful testimony to the truth of our speeches. With such luscious confections he labors to conserve his lungs from stinking If it were not for those mists and shadows, sin would want both fautors and factors.

2 But his lame foot cannot be hidden (as they once foolishly fabled among the vulgar, that his cloven foot could not be changed) for his disobedience is manifest. If he saith, *Steal*, and God saith, *Thou shalt not steal*: Swear, when God saith, *Swear not*, *dissemble*, when he cries, *Woe* against hypocrites: *be an usurer*, when God saith, thou shalt not then *dwell in my glory*: what

pretences soever gloss his Text, his lameness cannot be hidden. All his policy cannot devise a boot to keep him from this halting. This is the first & worst *Sutour*.

2 The *World* comes in like a blustering Captain, with more nations on his back, then crowns in his purse, or (at least) virtues in his conscience. This wooer is handsomely breasted, but ill backed: better to meet, then to follow: for he is all *vanity* before, all *vexation* behind, by the witness of him that tried and knew him. Sometimes trouble follows him, but surely follows him. *The desire of money is the root of all evil, which while sons coveted after, they have erred from the faith, and pierced themselves through with many sorrows.* He is like a Bee or an Epigram, all his sting is in his tail. He is troubled with a thousand diseases, and is attended on with more plagues, then ever was *Galens* study. He is now grown exceeding old, and hath but a few minutes to live. He is decayed both in stature and nature: especially he is troubled with a stooping, and a stopping, a stooping in his joints, a stopping in his lungs. He neither hath an upright face, nor a light heart.

1 For the former, he is ever poring on the earth, as if he had no other heaven, or were set to dignity there for Paradise. His eye never looks up to heaven, but to observe what weather it will be. This is his curuitie, he is a warped, aged and decrepit *Sutour*. There is no straitness in him.

2 For the other, he cannot be lightsome, because he never did give good conscience one nights lodging which only, truly, can make the *heart merry*. He strives to be merry, but his mirth is madness. He cannot dance unless vanity be his mate, and iniquity his Minstrel. All his joy is *vel in vitys, vel in diuitiis*, either in his wealth, or his wickedness. He cannot be merry, if God be in the company. For the good only keep Christmas all the year in their conscience, though not at their table. He hath three inducements to persuade, and three defects to dissuade the soul from accepting his love. If the former induce any to him, let the latter reduce them from him.

1. His first allurement is a mellifluous language, able to blanch mischief. His words drop Nectar, as if he had been brought up at Court. And by his Logic he can make *quidlibet ex quolibet*, anything of everything: so by his *Rhetoric* he can make (stones) hard hearted worldlings dance to his pipe, as it is fabled of *Orpheus*, *Cusus ex ore non tam vera, quam mella fluunt*, as I have read of *Origem*. Every syllable is like a drop of honey from his lips. *Magicis verborum viribus, quasi transformat homines*. There lies a magic in his tempt•ng speech, able to enchant, and transform men's hearts, making a voluptuous man a hog, an oppressor, a Wolf, the lustful a Goat, the Drunkard a Devil. His arguments are not empty, but carry the weight of golden eloquence, the musical sound of profit and pleasure.

2 Besides his captiuing elocution, he mends the ill fabric of his person with rich accoutrements. He wears all his clothes, as Saint *Paul* saith, *in the fashion*. He hath change of suites. He puts on *pride*, when he goes to the Court: *Bribery*, when he goes to the Hall: *Ebriety*, when to a Tavern: *Prodigality*, when he shuffles in among *Gallants*: *Usury*, when he would walk in the *Exchange*: & *Oppression*, when he would ride down into the *Country*. Only, *Avarice* is the

girdle of his loins, he is never without it. It is fashion, to be of any fashion, & to apply himself to thy humor, whom he courts. He hath a suit to speed of his suite, to please thy affection.

3 This is not all, he tenders thee a fair and large jointure. Give him but marriage, and he will give thee maintenance. *Iura, periura, Defraude, dissemble, swear, for swear, bribe, flatter*, temporize; make use of all men, love only thyself; and riches (with preferment in his company) shall seek thee out. Thou shalt hazard no Straights, climb no Alps, prison not thyself in a study, nor apprentice thy life to the wars: entertain but the world for thy husband, and thou art out of all hunger and cold: wealth shall come trolling in evē whiles thou sleepest. (But happy is he, that can be rich with honesty, or poor with content.) These are the glories, whereof he would enamour thee: thus would he possess thee with his possessions. But he hath three deterrings: hear them.

- 1 He hath sore eyes, blear and raw with cares: for he is ever in expectation, either of remedy to griefs, or supply to wants. What opulency can boast immunity from sorrow, exemption from crosses? And such is the secure worldlings impatience, when once angered with afflictions, that a little misery makes him greatly miserable He makes his yoke the more troublous to him, because he hath not learned to draw quietly in it. Though he hath already more than enough, he keeps his eyes sore, with seeking for addition. In the quest of wealth he denies himself rest. Needs must his eyes be sore that sleepeth not. This is one disease incident to the *world*.
- 2 He hath swollen legs, diseased with surfeits. For the *world* comprehends more than covetousness, by the testimony of *S. John: The lust of the flesh, the lust of the eyes, the pride of life is of the world*. We renounced in our Baptism with the world, poms and vanities Riot, lust, intemperance, Epicureanism, dissoluteness are members of the *world* as well as avarice. *Tam* I say, if not *tantum*. And therefore our *Savior* by that terrible sentence against rich men intends not covetousness for a sole and singular obstacle, (yield it a principal) but pride, ambition, lust, vain-glory, luxury, the effects of an opulent state, as well as covetise. There are more burdens to load the Camel when he should pass through the small postern of Grace, (that *needless eye*) then only avarice affections. What lesson of vice is not the rich man apt to learn? Therefore this makes the world have swollen legs, as the other sore eyes. He is blind, he is lame, both ill qualities in a *Sutour*.
- 3 He hath a very weak tenur of all he possesseth, he is God's tenant at will, & hath lease of nothing, but *durante Domini been placito*, during the great Landlord of heaven & earth his favor. At utmost, his hold is but for term of life; & that a warish, short, and transient life, scarce so long as the first line of an indenture. Nay, he, hath right to nothing; for he holds not in *Capite*, from the Lord of all, *Jesus Christ*. Therefore every worldling shall be accountant, for each crumb of bread, and drop of water, which they have received. For the right of the creatures lost in the first *Adam*, cannot be recovered, but by the second. So that he enters on them as an Intruder, and possesseth them as an Usurper his title being so bad, his tenure is certain in nothing,

but in being uncertain. *Sic transit gloria mundi: So the fashion of this world passeth away.* What soul soever marries him, either he leaves his wife, or his wife must leave him, without ever being satisfied.

You see then the fraudulent proffers of your personable wooer, the *world*. What is there in him, that any *daughter of Jerusalem* should affect him? Only be you simple as *Doves*, in not loving him, but wise as *Serpents*, in living by him. *Love not the world*, saith *Saint John*: yet make use of it saith *Saint Paul*, *Vtere mundo, fruero Deo*: Use the world, but enjoy God: for the *world, waxeth old as a garment, and fadeth away*; but *Jesus Christ yesterday, and today, and the same forever*. The *world*, like fire, may be a good servant, will be an ill Master. Make it thy slave, it is not good enough to be thy husband. How base is it, for a freewoman to marry her servant.

3 The third is the *Flesh*. This *Sutour* comes boldly in, like a home-borne child, and hopes to speed for old acquaintance. He can plead more then familiarity. even inherence, inheritance of what nature hath left us. He is not only collateral, but connatural to us. One house hath held us, one breath served us, one nutriment fed us, ever since one conception bred us. Like *Hippocrates* twins we should have inseparably lived together, and loved together, if the prerogative Court of grace and mercy had not divorced us. And even in the sanctified, this impudent, wooer cannot be quite shaken off, till death shall at once deliver that to death, us to life. For though *with the mind, I delight in the law of God; yet I see another law in my members rebelling against the law of my mind, and bringing me unto captivity to the law of sin*. His company is wearisome, his solicitings tedious, to the *virgins-daughter of Zion*. *Oh wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord*. So then with the mind we serve the Law of God, but with the flesh the law of sin.

He will perpetually urge his suit; and not after many rejections be said nay. Thy soul cannot be rid of him, so long as thou holdest him in any hope of success. And so long he will hope, as thou givest him a cold and timorous denial. Suitors are drawn on with an easy repulse, & take that as half granted, that is but faintly opposed. In whom this wooer prevails least, he wearies him with importunity, till a peremptory answer hath put him out of heart. The wavering and weakly-resisting spirit cannot sleep in the Chamber of quiet: whiles innumerable lusts (which are the solicitors and spokesmen of the *flesh*) beat at the door with their early knocks: pressing more impudently for audience, then instruments of villainy to *Machianell*, or wronged Clients to an Advocate. Remiss answers provoke his fiercer attempts. He is shameless, when he meets not with a bold heart. He thinks that though

Pugnabit primo fortassis, & improbe dicet,

Pugnando vinci se tamen illa volet.

Though at the first the Soul refuse to yield,

She means on further strife to loose the field.

Only resolution can make him give back, give over.

His insinuations are many, 1. by promises. *Pollicitis diues*. He is neither a beggar, nor a niggard in promising They are the cheapest chaffer, a man can part withal, 2. By tedious and stintless solicitations, as if time could win thee.

Quid magis est durum saxo: quid mollius vnda?

Dura tamen teneris saxa cauantur aquis.

The stone is very hard, the water soft,

Yet doth this hollow that, by dropping oft.

As if the strongest sort were not long able to hold out, 3. By shadow (by real proffers) of friendship, *Tut a frequensque via est, per amici fallere nomen*, It is a safe and common way: by name of friendship to show false play. It was not mine enemy (saith David) but my familiar friend, that did me the mischief. 4. By tendering to the soul, pleasing and contentful objects, as if

—non vincere possit

Flumina, si contra quàm rapit vnda, na•et.

The floods would easily master him,

If he against the stream should swim.

Therefore he forms his insidious baits to our inclinations, diversifieth his lusts according to the variety of our humors. *Hic Procus innumeris moribus aptus crit*. This Wooer can vary his *Protean* forms, observe all strains, reserve and conceal his own, till he be sure, that the pill he gives will work.

This *Sutour* is dangerous, and prevails much with the soul: a handsome fellow if you pluck off his skin: for this saith Saint *Jude*, is spotted all over. A virgin well natured, well nurtured, that sets ought by herself, will not fasten her love on a lazar, leper, or ulcerous Moore. Why then. Oh why should the *soul*, so heavenly generate thus become degenerate, as to wed her affections to the polluted *flesh*. God, indeed, once married the soul to the body, the Celestial to a terrene nature, but to the *lusts* of the body, which *Paul* calls the *flesh*, he never gave his consent. This clandestine match was made without the consent of Parents, of God our Father, of the church our mother; therefore most sinful, most intolerable. Cashier then this sawey *Sutour*, who (like some riotous younger brother, with some great heir) promiseth much, both of estate and love; but once married, and made Lord of all, soon consumes all to our final undoing. He breaks open the Cabinet of our *heart*, and takes out all the Jewels of our *graces*; and stints not his lavishing, till he hath beggared us. This is the third *Sutour*.

4 The last and best, and only worthy to speed is *Jesus Christ*. What is thy beloved more than another beloved, O thou fairest among women: Say foreign Congregations to the Church. To whom she answers: My beloved is white and ruddy (he hath an exact mixture of the best colors, arguments of the purest and healthfullest complexion.) The chiefest among ten thousand; (Infinitely fairer than all the sons of men; who, alone may bear the standard of comely grace,

and personal goodliness among all.) *His head is as the most fine gold;* (the Deity which dwelleth in him, is most pure and glorious,) *His locks are curled, and black as a Raven,* (his godhead deriving to his human nature such wondrous beauty, as the black curled locks become a fresh and well favored countenance) *His eyes are like doves, &c.* who will, let him there read and regard his graces: *His name is as ointment poured forth, therefore do the Virgins love him.*

He hath 1 a rich Wardrobe of *righteousness* to apparel us, 2. a glorious house, a City of gold to entertain us; whose foundation is *Jasper and Sapphire*, and such precious stone; the least of them richer then ten *Escurials*, 3. His Jointure is *Glory*, Jointure I may call it, for so we are with him joined heirs, though not joined purchasers. If the house of this *World* be so esteemed, wherein God lets his enemies dwell; what is the mansion he hath provided for himself, and his *Spouse*, the *daughter of Zion*• 4. His fruition is sweet and blessed, *ob eminentiam, ob permanentiam*, for perfection, for perpetuity, a Kingdom, and such a one, as *cannot be shaken*, which no sin, like a politic Papist shall blow up, no sorrow like a turbulent Atheist shall invade.

This Soutour is only beautiful, only bountiful: let him possess your souls, which with his blood he bought out, and with his power brought out from Captivity, for him am I deputed wooer at this time, (for as *though God did beseech you through us we pray you in Christ's stead, be ye reconciled to God,*) who would fain •*present your souls pure Virgins to Jesus Christ* Forebear the prostitution: of them to any ravisher, to any sin: For *peccare* to sin, in the literal word, is to commit adultery: *quasipellicare, id est cum pellice cire*. Christ lays just Title to you: give yourselves from yourselves to him: you are not your own, unless you be his.

We have heard the *Daughter of Zion* described, *qua sit*: let us now hear *cuus sit, the daughter of my people* saith the Lord. God was pleased with that Title, *the God of Israel* His own *Scriptures* frequently give it him, *Ierem. 32. Thus saith the Lord, the God of Israel, &c.* The children are usually called after the name of then Father: here the *Father* is content to be called after the name of his children. *The God of Abraham, the God of Isaac, &c.* So *Darius* proclaims in his decree: *The God of Daniel, Esa. 44 One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Thus saith the King of Israel, &c.* And *Esa. 45. For Jacob my servants sake, and Israel mine Elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.* Here might be inferred the inutterable compassion of God to *Israel*. It is *my people*, that is thus sick. But I have not scanted this observation before.

That which I would now direct my speech, and your attention to, is the strangeness of this complaint; *agrotat Israel*. Others to have been sick, not so rare. It had been no wonder in *Egypt, Ammon, Edom, Babylon, Israel* hath the best means for health, therefore the more inexcusable her sickness. They should have been so mannered, as they were manured; and brought forth grapes according to their dressing: *Sidon* shall judge *Chorazin; Niniuch Jerusalem;* In *Sidon* where was no *Prophet*, was less wickedness: in *Nineveh*, where less prophesying, greater repentance. This conviction was demonstrated in many particulars. The praise of the Centurion, is the shame of *Israel*. The mercy of the *Samaritan*, the *Priests* and *Levites* condemnation. The very dogs licking *Lazarus* sores, confute the stony bowels of *Dives*.

The returning of the strange *Leper*, with a song of thanksgiving in his mouth, was an exprobration to all the nine; when *Christ* had the tythe of a person, he least expected.

God reproacheth this *daughter of Zion*, Ezek. 16: that *Samaria* and *Sodo••e* were of her *Sisterhood*, yea, as if their abominations were a very little thing, thou wast corrupted more then they in all thy ways. Nay; thou hast justified thy sisters, in that their abominations came short of thine, by the one half? The people of thy holiness, as the Prophet *Isaiah* calls them, are become by the same Prophets testimony, a *sinful nation*, a people laden with iniquity. They that were not called by thy name, are not so rebellious. *E• sunt deteriores, quo meliores Deus reddere conatus est.* It is grievous, that God's goodness should make men worse; and the more kind God hath been to them, the more unkind they should be to themselves, the more unthankfull to him. *Christ* for the *Jews* turned their *water* into *wine*: the *Jews* for *Christ*, turned their *wine* into *vinegar*, & offered it him to drink. They that were the richest of God's own making, became the most bankrout sin religion. They changed *Cathedrā magistery*, wherein God placed their Doctors, in *sodem pestilentiae*, into the *scorners chair*, contemning his benefits: they had a *Vineyard* at an easy rate, yet paid no fruits of obedience. It is hard to say, whether God was more gracious to them, or they more grievous to him. This boldly, never was more piery required with less piety. God sowed mercy, and reaped a crop of iniquity.

God can brook this in none, but as he forsook his *Temple* in *Zion*, when it became a *den of thieves*, so he will take out his ornaments where with he graced the *temple* of the *soul*, when we set up the *Dagon* of this world in it; and withdraw his riches, as from a divorced Spouse, running after other lovers. Whiles *Adam* served God, God served him; he provides for him a ⟨◇⟩ a companion, and sustentation. We read of nothing, that God did six days together (and his works were not small nor few) but work for *Adam*; as if he had been hired to labor for him: Is it not strange that such a child should rebel to such a father? Let none think, his fault was small, in eating an apple, or that his punishment weighed heavier then his trespass. His sin was so much the greater, because against a God (and) so good unto him. The more gloriously the Sun and Summer have apparrelled a tree, the more we admire the blazing; when God hath planted a soul in his own holy ground, watered it with those sacred, purifying dew of his *graces*, shone on it with the radiant beams of his soul reviving *mercies*, spent much (& *opera & olei*) both of care and cost upon it; and hath his expectation required, abused with a mere flourish of seaues; with either (*anequam, ornequic quam fructus*) none or evil fruits; there goes out a curse, *Never fruit grow on thee more.* When God hath put his *grace* into our unworthy vessels, how abusive is it, to empty our selves of that precious liquor, and swell our spirits with the poison of hell? How just is it with him to *take away*, what he gave, Luke 8. and to put a consumption into our vital parts? Hence (without wonder) our *judgment* rusts, like a never drawn sword: our knowledge looseth the relish, like the *Jews* putrefied *Manna*. Our *faith* dissolves as a cloud, our *zeal* trembles, as if held with a palsy; our *love* freezeth the harder, as water that once was warm. Our *repentance* turns to ice, & our hope to *snow*: which the heat of affliction melts to water, not to be gathered up; the image of death is upon all our religion.

Was this strange in *Israel*; and is it nothing in *England*: Look upon the inhabitants of the earth, somewhat remote from us, to whose face the *Sun* of the Gospel hath not yet sent his rays; people blinded with ignorance, blended with lusts. What were our desires or deserts, former matter or latter merit, congruity before conversion, or condignity after, more than they might show; that God should put us into the *Horizon* of his Grace? whiles they sit in *darkness and shade of death*? Want they nature, or the strength of flesh? are they not tempered of the same mortar? are not their heads upward toward heaven? have they not reasonable souls, able for comprehension, apt for impression, if God would set his Seal on them, as well as we? Are they not as likely for flesh and blood, provident to forecast, ingenuous to invent, active to execute, if not more than we? Why have we that *star* of the gospel, to light us to Christ Jesus, standing over our Country, whiles they neither see it, nor seek it: It is clearly, merely God's mercy. Now why are our lives worse, our knowledge is better? Why devour we their venom, refusing our own healthful food; whiles they would feed on our crumbs, and have it not. Woe unto us, if we scant God of our fruits, that hath not scanted us of his blessings.

Bring presents to the King of glory; ye children of his holiness, and worship before him. Endanger not yourselves to the greater misery, by abusing his great mercy. He hath loved us much and long in our *election*, when we could not love him: in our *redemption*, when we would not love him. His love was not merited by ours: let our love be deserved, inflamed by his. If God prevent us with love, we can do no less than answer him in the same nature, though not (it is impossible) in the same measure. *Publicans* will love those, that love *Publicans*. The *Poet* could say,

Ut prastem Pyladen, aliquis mihi praestet Oreslen,

Hoc non sit verbis: Marce, vt ameris <◇> .

Give me Orestes, I shall Pylades prove,

Then truly, that thou mayest be loved, love.

But God loved us, even being his *enemies*, *Eitu charitas est substantia, nostra accidentalis*. His love is a substance, ours only accidental. His, *ignis accendens*, ours *ignis accensu*. His love is that holy fire, that enkindles ours. If we return not our little mite of love for his great treasures, his great love shall turn to great anger; and we shall fare the worse that ever, we fared sowl. God (as he hath advanced us into his favor) so hath he set us as a *light on a hill*; among the Nations: if darkness be on the hill, what light can be in the valley? A small scar on the face is eminent. If one eye-brow be shaued, how little is taken from the body, how much from the beauty? We are now the worlds envy; oh let us not become their declamation.

Is the *daughter of God's people sick*? it may then be inferred, that the Church may be sick, though not die and perish; die it cannot. The blood of an eternal king bought it, the power of an *eternal* spirit, preserves it; the mercy of an eternal God shall crown it. The heathens have imagined to vaunt themselves and daunt us, with the downfall of our Church. *Ad certum tempus sunt Christiani, postea perihunt, r•dibunt Idola, & quod fuit antea.* These Christians are but for

a time, then they shall perish, and our Idols shall be returned to their former adoration. To whom that father replies: *Verum in cum expectas, miser Infidelis, vt transeunt Christiani, trās is ipse sine Christianis.* But whilst thou O wretched Insulei, expectest the Christians to perish, thou doest perish thy self, and leave them safe behind thee. Whiles they boast in their self flatteries, that we had a time to begin, and shall have a time to continue, themselves vanish and we remain to praise the Lord our God from generation to generation. Indeed, Matth. 15. *Every plant which my heavenly Father hath not planted, shall be rooted up: But whom he loves, forever he loves.* Yet may his Church while it is not freed from militancy be very sick in the visible body of it. *Aegrotat Israel*, yet in Israel was the true Church of God. It was so sick in *Elias* time, that Rom. 11. he complaineth, *Lord they have killed thy Prophets, and digged down thine altars, and I am left alone, and they seek my life.* The Church was sick you see; yet the next verse of God's answer frees it from being dead, *I have reserved to myself seven thousand men, that never bowed the knee to the Image of Baal.*

What Church since hath been so happy, as to joy in her freedom from this cause of complaint? The Church was from the beginning, shall be to the end without limitation of time, of place. Yet she is a Garden, (Cant 4. *A garden enclosed is my sister, my spouse*) sometime by diligence kept neat and clean, sometimes by negligence over-run with weeds. She is a Moon, est clear and beautiful, est waning and waxing dark esome. Die then it cannot, be sick it may. Time was, saith *Chrysostom*, that *Ecclesiacalum fuit, spiritu cuncta administrant &c.* The Church was a heaven, the holy Spirit governing all things &c. Now the very steps and tokens thereof do but scarcely remain. *Mali prosiciunt, boni deficiunt:* Wickedness grows strong, goodness faints. The lambes are few, the goats swarm,

Little faith shall be found,

When the last trumpe shall sound.

We have read often the Church compared to a body, *Cuius caput Christus*, whose head is *Jesus Christ*. In the 4. 10 the *Ephesians*, we have it likened to a man, *Cuius anima Christus*, whose soul is *Christ*. Till we all come to a perfect man &c. Now the soul increaseth in a man, not augmentatively, but *secundum vigorem*; transfusing into the body her virtual powers and operations more strongly. *Christ* is (*semper Idem objective, subjective, effective, ever the same* in himself, and to us: but this body grows up with the head, this man with the soul, this Church increaseth with the increasing of God. *Sickness* then to the Church cannot be mortal, yet may the body be distempered: her doctrine may be sound, her members want health. *Why is not the health of the daughter &c.*

But to descend from the universal to a particular, from the invisible to a visible Church; this may be sick, 1. Either by some inbred distemperature, 2. or by the accession of some outward malady. There may be grievances in either respect, to afflict the *daughter of Israel*.

1 *Inwardly*, Corruption may gather on it by degrees, & put it in need of physic. For as the natural body of man, when it is over charged in the veins and parts with rank and rotten humors, which it hath gathered by misdiet, surfeiting, or infest airs; the man grows dangerously sick, til by some fit evacuation he can be discharged of that burden. So the body

of a *Church* being infected with humors, and swollen with tumours of unsound doctrine, of unsounder life, superstitious ceremonies, corrupting the vital pores and powers thereof: troubled with the cold shakings of indevotion, or taken with the numbness of induration, or terrified with windy passions of turbulent spirits. cannot be at ease, till due reformation hath cured it. Now such a *Church* sometimes is more swelling in bigness, & oftents a more bulky show; but once truly purged of such crude superfluities, it becomes less great and numerous, but withal more sound, apt and fit for spiritual promotions.

Our particular *Church of England*, now fined from the dross of *Rome*, had a true substantial being before, but hath gotten a better being, by the repurgation wrought by the Gospel, maintained of our Christian Princes, the true *defenders of the faith of Christ*. God had doubtless his *Church* among us before; for it is *Catholic* and universal: but his *floor* was full of chaff. The Papists demand where our *Church* was before *Luther's* time. We answer, it lay hid under a great bulk of chaff: and Mat. 3. since *Christ* vouchsafed to come *with his fan to purge it of the chaff*, it now shows it self with greater eminence, and is clearer both in show and substance. It was before a wedge of pure gold, but coming into the hands of impostors, was by their mixtures & sophistications, for gain and such sinister respects, augmented into a huge body and mass, retaining still an outward fair show and tincture of gold. They demand, where was the gold? demonstrate the place. I answer in that Mass. But for the extracting thereof, and purifying it from dross, God hath given us the true touchstone, his sacred *Word*, which can only manifest the true *Church*: and withal reverend Bishops, and worthy Ministers, that have been instruments to refine & purge it from the dross of superstitions, foul ceremonies, and juggling inventions.

The Papists brag themselves the true ancient *Church*, and tax ours of novelty, of heresy. But we justly tell them, that *Ecclesienomen tenent, & contra Ecclesiam dimicant*; that they usurp the name of the *Church*, yet persecute it. For the truth of our *Church*, we appeal to the *Scriptures*. *Nolo humanis documentis, sed diuinis oraculis sanctam Ecclesiam demonstrari*: It is fit the *holy Church* should be proved rather by divine oracles, then human precepts or traditions. We stand not upon numbers (which yet, we bless God, are not small) but upon truth. You see, as the *Church of the Jews*, so any particular *Church* may be sick *inwardly*. To describe these internal diseases, I will limite them into 4.

- 1 Error, indeed *Heresy* cannot possess a *Church*, but it gives a subversion to it. *Errare possum, Hereticus esse non Possum*, saith that Father, *I may err, an heretic I cannot be*. Now, *Quic quid contra veritatem sapit, heresis est, etiam vetus consuetudo*. What is diametrically opposed against the Truth, is heresy, yea though it be an ancient and long received custom. But Logic, which is a reasonable discourse of things, shows a great difference between *diuersae* and *contraria*. A *Church* may be sick of error, and yet live: but heresy (a willful error against the fundamental truth, violently prosecuted and persisted in, kills it. Therefore *Haeresis potius mors, quam morbus*: Heresy is rather death then sickness. When the truth of doctrine or rather doctrine of truth, hath been turned to the falsehood of Heresy. God hath removed their *Candlestick*, & turned their light into darkness. Error may make it sick, but so

that it may be cured. The Churches of Corinth, Galatia, Pergamos had these sicknesses: the holy Ghost by *Paul* and *John* prescribeth their cures. If they had been dead, what needed any direction of Physic? If they had not been sick, to what tended the prescription of their remedy.

To God alone, and to his majestical word, be the impossibility of erring. That *Church* that man shall in this err palpably, that will challenge an immunity: whosoever thinks, he cannot err, doth in this very persuasion err extremely. I know there is a man on earth, a man of earth, (to say no more) that challengeth this privilege. Let him prove it. Give him a term *ad exhibendum*, and then for want of witness ho may write, *Teste meipso*, as Kings do, *Witness our self*, &c. Nay ask his *Cardinals*, *Friars*, *Jesuits*. This is somewhat to the Proverb, Ask the son• if the Father be a thief. But he cannot err in his definitive sentence of Religion. Then belike he hath one spirit in his consistory, and another at home: and it may in some sort be said of him, as *Salust* of *Cicero*. *Al•d stan•, aliud sedens de Republica loquitur*. He is of one opinion sitting, of another standing. *Let God be true, but every man a liar*. One of their own said; *Omnis homo errare potest in side, etiamsi Papa sit*: Any man may err in faith, yea though he were the *Pope*. If they will have *Rome* a sanctuary, let them take along with them *Petrarcha's* *catathresicall* speech, calling it a *Sanctuary of Errors*. What particular *Church* then may not err? now can it err, and be sound? Bee the error small, yet the ache of a finger keeps the body from perfect health. The greater it is the more dangerous. Especially, 1. either when it possesseth a vital part, and affecteth, infecteth the Rulers, of the Church. It is ill for the feet, when the Head is giddy, 2. or when it is infectious and spreading, violently communicated from one to another, 3. or when it carries a color of truth. The most dangerous vice, is that which bears the countenance, and wears the cloak of virtue, 4. or when it is fitted to the humor, and seasoned to the relish of the people. Sedition, affectation, popularity, covetousness, are enough to drive an error to an heresy. So the disease may prove a Gangrene, and then *enserecidendum, ne pars sinceratrabatur*: no means can save the whole, but cutting off the incurable part: *Pereat vnus potius quam vnitas*.

- 2 *Ignorance* is a sore sickness in a *Church*, whether it be in the superior or subordinate members. Especially when the *Priests lips preserve not knowledge*. Ill goes is with the body when the $\langle \phi \rangle$ are blind. Devotion without instruction often winds it self into superstition. When learnings head is kept under Avarices girdle, the land grows sick. Experience hath made this conclusion too manifest. Our forefathers felt the terror and tyranny of this affliction; who had golden Challices, and wodden Priests, that had either no Art, or no heart to teach the people. Sing not, thou Roman *Syr•n*, that *Ignorance is the damme of devotion*, to breed it: it is rather a damme to stifle, restrain and choke it up. Blindness is plausible to please men, not possible to please God. Grant that ourfaults in the light, are more heinous then theirs who wanted true knowledge. *Ex furibus enim leges eos grauius puniunt, qui interdii furantur*: For the laws do punish those thieves most severely, that fear not even by day to commit outrages. Yet in all reason, their sins did exceed in number, who knew not when they went awry or what was amisle.

Rome hath (by a strange and incredible kind of doctrine) gone about to prove that the *health*, which is indeed the *sickness*, of a Church, *Ignorance*. Their *Cardinal Cusaen* faith, that *Obedientia irrationalis est consummata obedientia & perfectissima, &c.* Ignorant obedience, wanting reason, is the most absolute and perfect obedience. *Chrysostom* gives the reason, why they so oppose themselves against reason, *Haeretici sacerdotes Claudunt ianuas veritatis, &c.* Heretical Priests shut up the gates of *Truth: For they know that upon the manifestation of the Truth, their Church would be soon forsaken.* If the light which maketh all things plain, should shine out, *Tunc hi qui prius decipiebant: nequaqua ad populum accodere valebunt, post quam se senserint intellectos:* then they who before cozened the people, could preserve their credits no longer, being now smelt out and espied. Hence the people aim at Christ, but either short or gone, and not with a just Ieuell. But *Nemo de Christo credat nisi quod Christus de se credi voluit.* Let no man believe other thing of Christ then what Christ would have believed of himself. *Non minus est Deum fingere, quam negare,* saith *Hilary.* It is no less sin to fain a new God, then to deny the true God. The Priests call the people *Swine*, and therefore must not have those precious pearls. And so the people (*Amant ignorare, malunt nescire, quod iam oderunt,*) had rather continue ignorant, as not loving to know those things, which they cannot love, because they know not.

But alas, *Ignorance* is so far from sanity and sanctity, that it is a spilling and killing sickness. Men are urged to read the Scriptures, that never emptied Treasur-house of knowledge: they answer, *Non sum. Monachus, vxorem habeo, & curam domus,* I am no Priest, I have a wife, and a domestical charge to look to. This is that *Pestilence* (no ordinary sickness) that infects to death many souls; to think that knowledge belongs only to Priests. *This is a work of the Devils inspiration, not suffering us to behold the treasure, least we grow rich by it. Dices non legi, non est haec excusario, sed crimen:* Thou sayest I have not read: this is no excuse but a sin. The *Romists* stick not, as once the *Valentinian heretics* (*veritatis ignorantiam, cognitionem vocare*) by a *Paradox, Pseudodoxe*, to call the *ignorance of the truth, the true knowledge thereof.* Like those, *Wisd. 14. that living in a war of ignorance, those so great plagues they called peace. But Quia quae sunt Domini nesciunt, a Domino nesciuntur:* They that will not know the Lord, shall not be known of the Lord. It is objected, *1. Cor. 8, Knowledge puffeth up.* Let *Iraeneus* expound it. *Non quod veram scientiam de Deo culparet, alioquin seipsum primum accusaret,* Not that he blamed the true knowledge of God, for then he should first have excused himself.

Beloved, *Let the word of God dwell in you plenteously.* Do not give it a cold entertainment, as you would do to a stranger, and so take your leave of it; but esteem it as your best familiar, and domestical friend: making it (as our *Postill* sweetly) your chamber fellow, study-fellow, bedfellow. Let it have the best room, and the best bed, the parlor of our conscience, the resting place in our heart. Neglected things are without the doer, less respected with in, but near the door; *Sed quae pretiosae sunt, non vno seruantur ostio:* the more worthy things are not trusted to the safety of one door, but kept under many locks and keys. Give terrene things not only regard, preserve them with a more removed care. But this *pearl* of inestimable value, this Jewel purer then the gold of *Ophir*; lay it not up in the Porters lodge, the outward ear, but in the Cabinet, and most inward closure of thy heart, *Deut. 11. Therefore shall ye lay up these my words in your heart & in your soul* *Mary* thought that place the fittest receptacle for such Oracles. This is that *Physic*, which can only cure the sickness of *Ignoranc•sVbi ignorans*

in: nit quod ⟨ϕ⟩, *contum•x quid timeat, laborans quo praemiaetur, ⟨ϕ⟩ quo nutri•tur, famelicus conuiuium, vulneraetus remidium*: where the ignorant may find what to learn the refractory what to fear, the laborer wherewith to be rewarded the weak nourishment, the guest a banker, the wounded a remedy to cure him. Be not ignorant be not sick: *Search the Scriptures*, read, observe. This is not all. *Non prodest Cibus, qui statim sumptus emittitur*, the meat nourisheth not, which tarrieth not in the stomach, It must be digested by meditation and prayer. *Meditatio docet quid desit, oratio obtinet ne desit*. Meditation shows our want; prayer procureth supply. Let it not be said of our perfunctory reading, as it was of the *Delphian Oracle, Quoties legitur, toties negligitur*, that we disregard what we read; Read to learn, learn to practice, practice to live and live to praise God forever.

- 3 A third sickness, which may inwardly afflict a *Church* is *Dissention*: a sore shaking to the joints, an enervating the strength, and a dangerous degree to dissolution. The world being but one, teacheth that there is but one God, that governs it, one God; that there is but one *Church*, one *truth*. The *Church* is not only (*Columna veritatis, sed columba vnitatis*) *the pillar of truth*, 1. Tim. 3.15. but also the *Dove of Unity*. Cant. 6. *My Dove, my vndesiled is all•ne*. Dissensions like secret and close *Iudasses* have given advantageous means to our common enemies, both to scorn and scourge the *Church*. *Clemens Alexand•••* brings in the Heathen, exprobrating our Religion for untrue, unwarrantable, •*Quia omnis Secta Christianismit•tulum sibi vindicat,tameu aliae aliam execratur & condemnat*. Because every sect challengeth to it self the city and right of true Christianity, yet one curseth and condemneth another. Within how much the narrower limits this distraction is pent, it so much the more violently bursteth forth and strives to rend the bowels of a *Church*. Like some angry and furious vapor, or exhalation restrained. that shakes the very earth for vent and passage. Such hath been the distractedness of sometimes, that men have labored to be neuters, and studied more to be indifferently disposed to either side, then to be religious at all. Such a time doth *Erasmus* mention, *Quando ingeniosares fuit esse Christianum*, when it was a point of policy, and wit to be a *Christian*.

I confess indeed, that *Unity* is no inseparable and undoubted mark of the *Church*, for there was an unity in those murdering voices, *Crucify him, Crucify him, The Kings of the earth have banded themselves together against the Lord*. Those favorers and factors of *Antichrist*, Reu. 17. that make war against the *Lamb*, are all said to *have one mind*. Nay *Chrysostomo* saith, that *Expedit ipsis Daemonibus obaudire sibi inuicem in Schismate*. It is necessary for the very Devils to hearken one to another, and to have some mutuallity in their very mutiny, an union in their distraction; yet cannot it not be denied, but that *dissention* in a *Church*, is a sickness to it. It goes ill with the body when the members agree not. *Those that dwell in one house* should be of *one mind*. It endangers the whole building to ruin, when the stones square and ⟨ϕ⟩ one with another. What detriment this hath been to whole Christendom, he hath no mind, that considers not no heart that condoles not, we may say with the Athenians, *Auximus Philippum nos ipsi Athenienses*. We have strengthened King *Philip* against us by our own contentions. Christian Nation fighting with Christian, hath laid more to the possession of the Turk, then

his own sword. Where is the Greek Church once so famous? ⁱ *Graeciam in Graecia quaerimus*, saith *Aeneas Sylvitu*, We seek for Greece in Greece, & scarce find the remaining ruins. Behold we have laid wast our selves, who shall pity us? our own seditions have betrayed the peace of our *Jerusalem*. He hath no tears of Christian compassion in his eyes, that will not shed them at this loss. If you ask the reason, why the wild Bore hath spoiled the Vineyard: why the *Iim* and *Zym*, filthy and unclean Birds roost themselves in those sanctified dominions; Why *Mahomet* is set up like *Dagon*, where the Ark once stood, and Paganism hath thrust Christianity out of her seat, it is answered; *Israel* is not true to *Judah*, the renting of the ten Tribes, from the two, hath made both the two, and the ten miserable.

It is one of the forest plagues, (oh rather let it fall on the enemies of God and his *Church*; let his own never feel it) when men shall be *fed with their own flesh, and shall be drunk with their own blood, as with sweet wine*. frighting and fighting one against another, till an utter extirpation devour and swallow all. The malignity of this sickness hath been terrible to particular Churches. They that have been least endamaged, have little cause to joy in it. Our own home-bred jars, have lately more prejudiced our peace then foreign wars. The *Spanish* blades have done less hurt to us, then English tongues. Our contentions have labored about trifles, our damage hath been no trifle, but (I know not whether more) to our loss, or our enemies gain. Look but one the effects, and you will confess this a dangerous *sicknesses*. *Rome* laughs, *Amsterdam* insults, whiles the *brethren* scuffle in the *Vineyard*, *Atheists* and persecutors shuffle in to spoil it. God's Sabbath, his worship, his Gospel is neglected. Some will hear none but the refractory, and refusers of conformity: others take advantage of their disobedience, to contemn their Ministry. Witched hearts are hardened. good ones grieved, weak offended. Is this no *sickness*? is it unworthy our deploring, our imploring redresses.

We are all *brethren*, both by *fathers* and *mothers* side. It is more then enough, that our fallings out have been a grief to both our parents. If we proceed, the brethren shall smart for all. Whither we be victor or vanquished, we may beshrew our selves. Let us think, we behold our *Mother* calling to us, to stay our quarrels, and to lay down the cause at her feet. Otherwise, as *Iocasta* told her two sons,

Bella geri placuit, nullo; habitura triumphos.

We undertake a war, whose victory shall have a sory triumph. Let every *Star* in our *Orbe* know his station and run his course without erring: the inferior subieting themselves to the higher powers; whiles the courses of Superiors be wisely tempered with moderation and clemency. For *Et si omnibus verbis ministris commune idemque sit officium, sunt tansen honoris gradus*. Though the office of all God's ministers be common, and the same, yet they have different degrees and places.

We have adversaries enow at home, to move our tongs and pens against. (Oh that arguments of steel and iron might supply the weakness of the other.) We have the *Edomites* with their no god, and the *Babylonians* with their new god; dissolute *Atheists*, resolute *Papists*: the former scoffing us for believing at all; the latter, for believing as we do, as we ought. These oppose (with us though under the pent-house of night) Mass against Service, Sacrament

against Sacrament, Prayer against Prayer; confounding the language of *England*, as the Jews once of *Israel*. Whiles we are praying in one place, *Oh Lord God of Abraham, &c.* they are mumbling in another place, *Oh Baal* hear us. Whiles we pray for fire to consume the sacrifice, they for water to consume the fire: we for the propagation, they for the extirpation of the Gospel; hating us, and our Christian Princes more mortally, then if we were *Saracens*. For as no bond is so strong, as that of Religion: so no hostility is so cruel and outrageous, as that which difference in Religion occasioneth. Hence they cross, they curse, they persecute, they excommunicate. Nothing but our blood can stay their stomachs.

We know, they hate us: let us the more dearly love one another. The manifestation of enemies should confirm the mutual league and amity of Brethren. *Oh pray for the peace of Jerusalem*. Pray we that the deceived may find their error, correct their opinions, and submit their judgments and affections to the rule of *truth*. Yea, that the wandering *sheep*; yea that those, who are yet *goats* may become *sheep*, and brought into one *fold*, under one *Shepherd*, whiles they continue cogle, there is small hope. Yet *Paul* was once a *rare*, who after proved good *wheat*, and is now in the *Garner* of heaven: *Recte dicitur glaciale niue calidam esse non posse: nullo enim pacto quamdiu nix est, calida esse potest: It is truly said: that the frozen snow can by no means be made hot: for so long as it is snow, and frozen it admits not to be calfied*: Yet if that snow be melted, the liquidity thereof may be made hot. God that is able to turn a stony heart into a heart of flesh, work this change upon them; unite all our heats to himself; •o one another and heal our souls of this sickness.

- 4 To omit many; (for sins as they are innumerab•e for multitude so diverse for quality; and many ••an def•ne sin, but few decline sin.) The last of these in•ard sicknesses is irreligious *Profaneness*: a grief of all time, a disease of all Church. Other time have been notable for this, our• notorious. Not that I praise the former, which doubtless were conscious of evils enough. They know theirs, we our own. *The deeds of the flesh* (if ever) are now *manifest*, not only to *God, b•f•re whom all things lie naked*, a• a dissected *Anatomy*: b•t even to the observing e•e of man. Oppression the• < Ϸ self in open field, depopulating, ruining City, Country Church, Drunken re•les in the street; and Gluttony desire, not to beehous'd. Malice not only discovers, but oftenteth hir devilish effects. Bribery opens his hand to receive in in the very Courts. Robbery and murder swagger in the high ways. There is emulation in open school: Superstition in open Temple: Sects in open Pulpit. Brokery stands, like a sign, at the userers door, and invites foolish want to turn in thither, for a (miserable) supply. Whoredom begins to neglect curtains, and grows proud of an impudent prostitution. Pride holds the restraint of concealment a plague; and rather would not be, then be unnoted. Oaths are louder then prayers; men scarce spend two hours of seven days at their supplications, whiles they swear away the whole week. If *profaneness* be not our *sickness*. I will almost say, we are sound.

—Niger omnibus aris,

Ignis & in nullis spirat deus integer extis.

If this *sickness* be not lamentable, rejoice triumph, and say, you have no need to mourn. If a temporal loss salure us, we entertain it with ululations and tears. Let Pirates and rocks spoil us at sea, the oppressing *Sabaeans* in the field, the fire at home: see we our houses and towns $\langle \diamond \rangle$, our gold and goods (worldlings gods) transporting our wives, children, friends shrieking under the hand of slaughter, we need not *call for mourning women*, Ier. 9. to wail for us, *our own eyes would run down with tears, and our eye lids gush out with waters*. Let *profaneness* lift up his wicked hand against God, to blaspheme his name, despise his truth, disallow his *Sabbaths*, abuse his patience, deride his treatings, his threatenings, his judgments; this we see and suffer without compassion, without opposition But *knowing the judgment of God (that they which commit such things are worthy of death) not only do the same, but have pleasure in them that do them*.

These *Sicknesses* may afflict a *Church inwardly*. She may be *sick outwardly*. 1. by the *persecution of man*. 2. by the *affliction of God*.

By *persecution of man*, I need not call your thoughts back to elder times, & weary you with antiquities, to justify this assertion. This *Church* of ours so well remembers this *sickness* in Q. *Mary's* days, as if she were but newly recovered; whence descended those evils, but *à culmine Pontificio*, as one calls it, from the top tower of the *Pope*: yet the *Romists* stick not to answer this laid to their charge, by averring paradoxically, that their persecution was in love, as *Sara* to *Hagar*. In love they tyrannized, slandered, beat, imprisoned, manacled, massacred, burned us; all in love. As *Philippides* cudgelled his father, & pleaded it was in love. If this were charity, then sure the very *mercies of the wicked are cruel*: their love is worse then others hatred, *Nunquid ouis lupum persequitur aliqnando? non, sed lupus ouē. Quem videris in sanguine persecutionis gaudentē, lupus est*, saith *Chrysost*. doth the sheep ever persecute the wolf? no, but the wolf the sheep? whom thou seest delighting in the blood of persecution, let him plead what he will, he is a very wolf We tell the *Papists*, as *Augustine* told the *Donatists*, notwithstanding their distinguishing by tenses and pretenses, that their persecution exceeded in cruelty the very Jews. For the Jews persecuted (*Christicarnem ambulantis in terra*: these *Christi evangelium sedentis in caelo*.) the flesh of *Christ* walking on earth; the *Papists* the Gospel of *Christ* sitting in heaven. But their cruelty is our glory, we have sprung up the thicker; for their cutting us down, *Plures efficimur, quoties matimur*: Contrary to the rules of Arithmetic, our subtraction hath been our multiplication: The *Church* of God (*morte vinit, vulnere nascitur*) receiveth birth by wounding, life by dying, *Occidi possumus, vinci non possumus*; as the inevitable invincible truth hath manifested. We *may be killed, we cannot be conquered*, *For thy sake we are killed all the day long*, as *Paul* saith from the *Psalmist* (to show that both the *Church* of the old *Testament*, and of the new give experimental testimony of the truth) yet *in all these thing we are more then conquerors, through him that loved us* If our plant had not been set up by the all-prospering hand of God, the malignancy of these enemies would have soon *rooted it up*. They have verified in their persecutions against us, what one of their own writes of the Turkish *Alcoran*. *Omnium, quae in Alchorano continentur, vltima resolutio est gladius*. The last resolution, propagation, propugnation of all things contained in the *Alchorā*, (in the *Popes* decretals) is (not the word, but) the sword. But blessed be our God,

that hath limited this rage, and sealed us our *Quietus est*. Though they will have no peace with us, we have peace with him, that can over-rule them.

But have we no persecutors still? Oh that no Israelite would ever strike his brother. There are two sorts of *Persecutors* remaining, *Esau's* and *Ismaels*; nourished with the same air, borne on the same earth, and carried in the indulgent bosom of the same *Church*. But *nobis ignominia non sit, patià fratibus, quod. passius est Christus; ne{que} illis gloria, facere quod fecit Judas*. Let it be no more shame for us, to suffer of our brethren, what our Savior suffered of his; then it is glory for them, to do the works of Judas. Some persecute with the hand, others with the tongue. *Exercent hi sapientiam, illi patientiam Ecclesiae*. The latter exercise the wisdom, the former the patience of the *Church*. We are secured from *Ahab's*, and *Herod's*, and *Nero's*; the teeth of the *dogs* be broken, and the jaws of the *wolves* pulled out: the *Bonnors* and butchers of the *Church* are husht in their graves. Oh that the *Serpents* also, which hiss and spet their venom at our peace, when all the birds of our air sing acclamations to it, were at quiet. *But as then be that was borne after the flesh, persecuted him that was borne after the spirit, even so it is now*. Now so, and will be so. We cannot see an end of these things, without the end of all things. Our turn is still to suffer, we return not blow for blow; but instead of sounding a point of war, we cry one to another, *patiamur potius, Let us rather suffer*. Let the Roman affections, like so many pestilent rivers, run all (*in mare rubrum, or rather in mare mortuum,*) into the *red Sea*, into the dead sea, and snatching the *sword of vengeance* out of his hand that owes it, quit themselves on their (imagined) enemies, with •loud and death. Let him that is styled the *Servant of servants*, show himself the *Tyrant of tyrants*. Philosophy teacheth, that external accidents change inward quality •s. but without an absolute mutation *ipsius speciei*, they change no substances. A *Church* may indeed at one time be better or worse disposed, then at another; more hot or more cold; more sick or more whole. But as it were a strange fit, that should transform *Apuleius* into an *Alie*: so it were a strange variation of accidents in a *Church*, that should turn patience into cruelty, humili•y into pride, a Tutor into a tormentor. Let their *motto* be *ferio*; (the term whereon all their arguments r•lf) let ours be *fero*. It is far better to suffer, then to offer wrong. Let savage persecution sit under the *Ensings* of wolves; meekness and patience be our arms and armors.

This outward malady of a *Church*, *Persecution* discovers the malignity of it self in many extentions. Especially, 1. in martyring her professors 2. in treason against her Sovereigns, 3. in seducing her *Seers*.

1 Martyrdom, God hath in all ages of his *Church* suffered some witnesses of his holy truth to be purified like gold in the fire. Though they are blessed that have so suffered, & the *Church* hath in conclusion gained by this loss. yet during the turbulent working of these thunder exhalations in our air, we have lamented *miseram regionis fciem*, the miserable state of our country, whose face hath been scratcht and torn by the bloody nails of these persecuting bears, Needs must the land be *sick*, where the *Governors*, like ill *Physicians* have purged away the good humor, and left the bad behind them. When they have imprisoned stripped, scourged, famished, drowned, burnt the innocent, and rewarded the wretched instruments of such deces. When the poor infant falling out (by the midwifery of fire) from the mothers

womb. hath been call back again into the others flames. When the bodies and bones of the dead, which by the law of nature should rest in quiet have been digged out of their Sepulchers, violated, curled, burnt, as if (saith their Proverb) they would kill god-have-mercy on's soul. When women have been dragged out of their ous sick men from their beds: & the woods have abounded with saints, whiles the temples with their persecutors wild desars have been frequented with true worshippers, & the consecrated Churches with Idolaters. When the *hoy boo* was either not had or must be hid. It is no impeachment of a churches health to have these assaults go•ing her sides? Such a time will give cause to complain with *Israel, I •m in distress, my bowels are troubled: mine heart is turned with in me, for I have grievously rebelled. Abroad the sword bereaveth, at home there is death.* This is the main blow of *persecutiō*

2 *Treason* is a fearful and prodigious evil. Needs must the body of that Realm be in hazard, whose head is broken. They mean *Israel* no good that strike at the life of *David*. I confess that this evil is not so properly (in strict terms) a *sickness* as a danger. Yet as a man that hath ill humors in him, though by good diet & strength of nature they are kept from uniting their forces, and casting him down cannot be said in health, whiles those enemies •emaine within him, watching their time of mischief. So the *Church*, though it be not s•nsit us of the sever, which (such raw & undigested crudities as) traitors can put her into, til it be upon her, vet can the nor be perfectly well, till purged of such pernicious and malignant adversaries: were not the *Faeux*s of that horrid treason a disease & burden to the stomach of the land, till it had spewed them •ut? did not those pray against her & prey ••other? Would they not as willingly have <◇> , through the fire to than *Moloe*• of *Rome* the whole church, as those principal •llars of it, they plotted to blow up•t •y wanted not will but power They would have swelled their vengeance, till it had run over the verges, and comprised in one work (*Mille actus vetitos, & milie piacula*) innumerable stratagems, the easiest whereof was the intention of murder; till they had made a Catholic end with an heretic church, as they call it: But the God of *Jerusalem* prevented the children of *Edom*: who is blessed forever. It appears then *Regicides* are no less then *Regnicides*; for the life of a king contains a thousand thousand lives) and traitors make the land sick which they live in. This is the second dangerous blow of *persecution*.

3 The third is, *Seducing* a Churches *Seers*, and perverting the children of the *Prophets*, which is most commonly done, rather with error then with terror; by beguiling, then affrighting them, I have read, that *Julian's* cruellest persecution was with rewards. How many have been wasted over the seas with golden hands? Promotion rather then devotion hath cast many on the shores of *Rome*. There lies an exorcism, an enchanting power in gold, that coniuers many weak spirits into that superstitious circle. Then at last home they come, and prove caltrops to wound the Countries sides, that breed and feed them. *Antichrists* spel is gold; and they that will worship a piece of red earth, will not stick to adore that glorious *Beast*. Self-conceit blows them up with a swelling imagination of their own worth & if our church doth not (& *numerare & munerare inter dignissimos*) give regard & reward, estimation and recōpence according to their proud desires, they will shift Realm and Religion too, for a hoped guerdon. You will say, there is little loss to the body, in dropping off of such rotten members. It is

true, that the damage is principally their own: yet what mother doth not grieve at the Apostasy of her children? There is some hope, whiles they are at home; little, when revolted to the enemy. Meantime, let it not be denied, but the seducers are persecutors, and great enemies to the *Churches* health.

Thus may a *Church* be outwardly sick by man's *Persecution*; she may be sick also by God's *affliction*. This is diverse, accordingly as our sins deserve, and his judgment thinks fit to punish us; 1. By war, 2. by famine, 3. by pestilence; the easiest of them heavy enough, and able to deprive a *Church* of health. Though the first might seem to be man's weapon, and so fitter to have been inserted among the former persecutions; as *Israel* termed her enemies, *Our persecutors are swifter then the Eagles of the heaven, they pursued us upon the mountains; they laid wait for us in the wilderness:* yet because God calls *Ashur* his rod: and it is *He* that sends either *peace* or *war*; and no adversary sword can be lifted up against us; but by (more thē) his permission; for he hath a punishing hand in it. Let us see how he can make his *Church of Israel* sick.

- 1 *War* is that miserable desolation, which finds a land before it like *Eden*, and leaves it behind like *Sodom*, and *Gomorrah*, a desolate and forsaken wilderness. Happy are we that cannot judge the terrors of war, but by report & hear-say. That never saw our towns and Cities burning, whiles the flame gave light to the Soldiers to carry away our goods. That never saw our houses rifled, our temples spoiled, our wives ravished, our children bleeding dead on the pavements, or sprawling on the merciless pikes. We never heard the groans of our own dying and the clamors of our enemies insulting, confusedly sounding in our distracted ears: the wife breathing out her life in the arms of her husband, the children snatched from the breasts of their mothers, as by the terror of their •laughters to aggravate the ensuing torments of their own. We have been strangers to this misery in passion; let us not be so in compassion. Think you have seen these miseries with your neighbors eyes, and felt them through their sides.

Let it somewhat touch us, that we have been threatened: *Octog•simus octanus mirabilis annus*, Have we forgotten the wonderful year of 88? an enemy of a savage face and truculent spirit; whose arms were bent to harms, to ruin, to blood, to vastation: whose numbers were like locusts, able to lick up a country, as the ox grass: the Ensigns of whose ships were *Assurance* and *Victory*: whiles they cast lots upon our nation, and easily swallowed the hope of our destruction: a mortal enemy, an implacable fury, an *invincible nauy*. Loe in the heat and height of all, our God laughed them to scorn, sunk them, drunk them up with his waves; tottered, sca•tered them on the waters, like chaff on the face of the earth, before the wind and tempest of his indignation. All their intentions, their contentions, their presumption of conquest were disappointed, dissolved, discomfited. These things, though they have not seen, let our children's children to the last generation, that shall inhabit this land, never forget: that we and they may praise God, who *hath made fast the bars of our gates, and hath settled peace in our borders*.

- 2. *Famine* is a sore outward sickness; an affliction sent by the immediate hand of God. For it is he that withholdeth the influence of heaven, and the kindly heat of the Sun, and the nourishing sap of the earth. *I have given you cleanness of teeth in all your cities, and want of bread in all your places, saith the Lord.* As it is his blessing, that *our valleys are covered over with corn:* so it is his plague, that *we have sown much, and bring in little;* that *the mower filleth not his hand, nor he that bindeth sheaves, his bosom.* When he is pleased, *he will hear the heavens, and they shall hear the earth, and the earth shall hear the corn and wine and oil, and they shall hear us.* England hath felt the smart of this sickness; and she that out of her abundance hath been able to lend others, hath also been glad to borrow of her neighbors. The *satte kin• of Bashan*, rich gormondizers have not been acquainted indeed with this misery; and therefore have not sorrowed *for the affliction of Joseph.* But the poor, the poor have grieved, groaned under this burden: whiles cleanness of teeth, and swarthinness of look were perceived in the common face. Whiles these *arrows of famine wounded* our sides, and our *staff of bread*, whereon our very life leans, was broken, we could then cry, *hic digitus dei:* here is the finger of God. In our plenty, saturity, satiety of these earthly blessings, we acknowledge not (*manum expansam*) his whole hand of bounty opened to us; though then we confessed (*digitum extensum*) his finger striking us, and bewailed the smart.

Famine is terrible enough of it self; more dire and tetricall in regard of the company she brings along with her. For

Saua farms semper magnorum prima malorum

Est comes.

Raging famine is the prime companion of many fellow-mischiefs. *Ex vno grano oritur aceruus:* of one grain of this starving misery, ariseth a whole heap of lamentable woes. The attendants of famine are murders, robberies, rapes, killing of children, that the same vessels become the wombs and tombs of little ones; and innumerable stretchings of conscience, to the revoking of former, and provoking of future judgments. No marvel if hunger disregard the mounds and fences of God's laws and man's, when it breaks through stone walls. The Poet, somewhat morally describes Famine.

Qu•esit am que famem lapidoso vidit in antro, &c.

Behold hunger in her stony den, tearing up the grass with her long nails and sharp teeth, her neglected hairs grown rough and tangled, her eyes hollow, her cheeks pale, her skin rugged and swarthy, left only as a thin scarce to hide her lank entrails; nothing clean about her but her teeth, her dry bones starting up, her breasts hangi•g over in the air, her joints swollen big and huge, her sinews shrunk, as unwilling to hold her limbs together. This is that monster, that turns men into Cannibals, unnaturally to devour one another's flesh. I have read, that at *Turwyn in France*, the famine was so deadly, that man's flesh was sold for food. This sickness is worse then death. Happy are we, that God's mercy hath banished this plague from our land, Oh let not our iniquities revoke it.

- 3 The Pestilence we better know, as one that hath but a little while been kept out of our doors; and watcheth when our iniquities shall again let him in. He skulks about, and will not be rid away, till repentance hath made our coast clear. This is God's Pursuant, that hath rode circuit in our land, and to whomsoever God hath sent him, he never returned with a *non est muentus*, but always brought (*Si non corpus taemen animam sum causa*) if not the body, yet the soul with the cause before his judgment seat. This is he that *rides on the pale horse*, Reu. 6. and *catcheth men as with a snare*, perhaps when they have most hasted from him. How hath this plague left the very streets of our Cities empty, when they seemed to have been sowed with the seed of man; how astonied the living, frightened the dying; disjoined the mutual society and succor of friend to friend, and that in a time, when comfort would have been most seasonably welcome, trembling hands, pulling dead bodies into the graves with hooks, or rolling them into pits.

Turn back your eyes, that now live in the *Appeniue* height of peace and health, and think you see the lamentable state of your Country, as few years past discovered it. Imagine you behold the hand-wringing widows, beating their bosoms over their departing husbands: the distracted mothers falling into swoons, whiles they kiss the insensible cold lips of their breathless Infants: poor desolate Orphans, that now mourn the untimely loss of their parents, as being made by years more sensible, of their want, then when deaths pestilential hand took them away: the loud groans and struggling pangs of souls departing: servants crying out for Masters, Wives for Husbands, parents for children, children for mothers; grief in every house, striking up alarums; belles heavily tolling in one place, ringing out in another: Numbers of people, that not many hours before had their several Chambers delicately highted, now confusedly thrust together into one close room, a little noisome hole, not twelve foot square. They have marble bosoms that will not be shaken with these terrors, and have sucked Tigresses in the wilderness that cannot compassionate these calamities. How did they grieve a *Church* to feel them, when they affect, afflict, and make us *Sick* to hear them?

I know you have long looked for an end. I never delighted in prolixity of speech. What remains? but the more terrible we conceive these sicknesses of a *Church*, the more we bless GOD for the present health of ours. Let not our sins call back these plagues: let us not provoke our GOD, least earth, air, heaven renew their strokes upon us. Wars and famines from the earth, plagues from the air, judgments from the Clouds; they are all restrained at our repentance, let loose at at our rebellions. Oh serve we the Lord our God with fear and obedience; that he may delight to do us good, and we to praise his name. That we our selves, and our Children after us, and the generations yet unborn, may see the *Peace of Jerusalem all their days*. That the *golden Belles of Aaron* may be freely rung; and the Trophies of Victory over all *Antichristian enemies* may still be seen amongst us. Even till this *Easter & Feast of the Resurrection* of our Savior *Jesus*, overtake take the Resurrection of all his Saints.

Grant this O Father for thy mercies, Oh Christ for thy merits; Oh blessed Spirit for thy holy names sake: To whom, three persons in glorious Trinity, one only true and immortal God in unity be all power, praise, majesty and mercy acknowledged forever, Amen.

ENGLAND'S SICKNESS. THE Second Lecture.

IEREM. CHAP. 8. VER. 22.

Why is not the health of the daughter of my people recovered?

WE have described the *Person*, the Church of *Israel*, as she is her own, as she is her owners: what in regard of her self, what in respect of her God. It remains now only to enquire, how she is affected. She is *Sick*; which is necessarily implied from God's complaint. *Why is not the health of my daughter recovered?* She was *sick*, and so sick, that the *Prophet* complains, *Her wound is incurable, for it is come* (even to the heart) *unto Judah. Incurable*, in regard of her own misery, not of her Saviors mercy. She was low brought in the *Babylonish Captivity*. *Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and like unto Gomorrah? It is of the Lord's mercies, that we are not consumed, because his compassions* (though our obedience) *fail not*. But her *honor lay in the dust*, when her *Apostasy* had forfeited her happiness: *Superstition* taking the upper hand of *Devotion*, and the *traditions* of man getting the start and ascendancy of God's *precepts*; When her disease grew too frenzy, and her *sickness* so excluding from it self all recoverable hope, that she had slain her *Physician*, and killed him that should have carried her.

Whence it appears, that a particular visible *Church* might and may fall away from grace, and have the *Candlestick removed*. The *Papists* brag of their numerous multitude, and promontorious celsitude. *Rome* boasts that their *Church* stands upon an *hill*. So it doth on *six hills* too many. She is mounted high enough, if this could iustif•e her. She had better bate of her height, and •ise in her goodness. There may be a local succession, but if not in faith and doctrine, *mole ruit sua*, her top-heavy weight overthrows her. May it not be said of her, as *Jeremiah* of *Egypt*? *Go up into Gilead and take balms, Oh virgin the daughter of Egypt: in vain shalt thou use many medicines, for thou shalt not be cured*. It is no wonder then, no wrong, if we depart from her, that hath departed from the truth of the *Gospel*, and faith of *Christ*.

I will not descend into the view of her apostasy, though just occasion may seem here offered; but turn myself and speech to our selves, who are *sound* in doctrine, *sick* in conversation; but (I trust) not without good hope of recovery.

But so soon as the *Romish* malignancy hears me say, *we are sick*; they instantly insult, reproaching our doctrine. But do *men try the faith by the persons, or the persons by the faith*? It is a silly argument (*à moribus ad doctrinam*) from the life to the doctrine. Yet (though we desire and strive to have our own lives better) we fear not to match them with theirs. Our *sickness* would be esteemed less, if we would go to *Rome* for a medicine. (For the *Papist* may better steal the horse, than the *Protestant* look on.) But so long as we have approved *Physicians* at home, what need we walk so far to a *Mountebank*? It is a false rumour, there is

no sound air but the Romish. Is it not rather true, that thence comes all infection? And that they who have forsaken us to seek health there, have gone out of God's blessing into the warm Sun?

Our lives trouble them: this they object, this they exprobrate *ad nauseam vsque*. But do they not stumble at our staws, and leap over their own blocks? cavil at our motes, and forget (or justify) their own beams? The swelling on the Foxes head shall be a horn, if the Pope will so judge it: a *Catiline*, *Lopus*, *Garnet*, *Faulx*, an honest man, a Catholic, a Saint, if he will so interpret, so canonize him. If I should but prick this rank vein, how would *Rome* bleed? Would not (*haec prodidisse, be vicisse*, as *Erasmus* said of *Augustine's* dealing against the *Manichees*) the very demonstration of these things, be a sufficient conviction? Unnatural and hideous treasons, conspiracies against whole kingdoms, deposing, dethroning, touching with a murderous hand (*Christos Dei*) the *Anointed* of God; oaths, uncleannesses, perjuries from whom are they produced, by whom practiced, if not mostly, if not only by Papists? They pry, search, deride, censure the forepart of their Wallet, wherein they put our iniquities: whiles their own sins are ready to break their necks behind them. The greatest evils we have are theirs; fathered by those that will not be mothered of our Church: *Haec non ad frument a Christi, sed ad eorum paleam pertinent*: These belong not to Christ's *wheat*, but to the *ch•ffe* of Antichrist. These are •onsters bred of that viperous dam, that have shook hands with huma•ity, with civility, though they reserve the form of Religion.

Si quid in his possem, facerem sterilem matrem; as one of their own said. It were well, if either the children would forsake their kind or the mother become barren: Yet must these men be *Saints*, and stand named with red letters, in the Popes Calendar; red indeed, so died with the Martyred blood of God's servants.

But I am not delighted to stand upon comparisons, if their exclamations had not put me to them, that like blown Pharisees, they cry out with ostentation of sanctity, *God, I thank thee, that I am not as other men are, or as this Publican*, What age, people, Church were ever yet so holy, that the *Preachers* found no cause of reproof, of complaint against it? *Chrysostom* speaketh of his times: *Christians now are become like Pagans or worse*: Yet who will say that the Religion of Pagans was better then the Christians. The *Priest* and *Levite* had no mercy, the *Samaritan* had: yet their Religion was the true, and not the *Samaritans*. If some Papists amongst us (and those very few) live in more formal and moral honesty; et this commendeth not their whole Church. They are now in the time of their persecution as they take it, (though their prosperity and numbers evince the contrary) we are in our peace, and who knows not that, an easy occasion of wantonness.

I deny not, that we have grievous offenders: we mourn and pray for them. Do the Papists rejoice at this? Woe to him that is glad of God's dishonor. Let them brag their perversion of some which were ours, but such and so affected to viciousness. If we had lost more of Atheists, sacrileg•ous Adulterers, l•centious hypocrites we had as little reason to complain, as they to be proud. We are the fewer, they not the better. We desire, endeavor reprove, exhort, instruct all, with purpose of heart to save them in the day of the *Lord Ie•u*; if they wish not the same. We are content to differ as far from them in our desires, as we do in our

doctrines. If there were none sick, we might lay aside our Physic, but there are many, too many, all in some measure, some in all measure, beyond measure, therefore we must proceed.

Sickness is the Subject, and the observations that shall limite my short ensuing speech, are quadruple. 1. The precious benefit of *spiritual health*, which we shall the better discern, if we compare it with corporal, 2. What *sickness* is incident to man, 3. That the *Sickness of the Soul* is most dangerous, 4. Lastly, who are the *sick*?

1 *Health* is precious, *Cara est cuique salus*, Every man's *health* is dear to him. Exclude from this comparison the gifts of the mind, which are truly of a more pure and changeless condition, and then what earthly benefit will not give place to health? It is one of the positive virtues, grafted in man's nature with the creation. Weigh it in the balance with some rivals.

1 *Riches* are the desire of many hearts, the special fruit which their hands reach to gather (passing by all the better trees in God's orchard) the object of most endeavours: How vain, how tedious, how odious are they without health? Let them bind gold to their a king head, drink *Cleopatra's* draught, (precious stones dissolved) to ease their rasping stomach, involve and wrap their conu•lised joints in furs and silks, empty their coffers in the Physicians study; if (nature and her Ordinator) God deny *health*, how invaluable are their riches, how unavailable their projects! How complain they (after all experimented succors) their unabated anguish! Therefore the son of *Sirach* truly saith; *Better is the poor being sound and strong of constitution, then a rich man that is afflicted in his body. Health and good state of body are above all gold, a strong body above infinite wealth. There is no riches above a sound body, and no joy above the joy of the heart.*

The poor man well, only admireth wealth,

The rich man sick, only commendeth health.

Health gives means to be rich, riches give no means to be healthful. Nay, they are rather traitors and adversaries to it: Not scaffolds whereby *health* is built up, but stairs to descend by to the grave. The *Rich man's* quotidian delicacies rotted him for death. Where there is a full purse, and an esurient ambitious appetite, there is a close and unsuspected conspiracy against the *health*. Thus we do not more eagerly pursue opulency in our soundness than in our sickness we contemptibly despise, loathingly dislike it.

2 Is there any ascendancy in *Pleasure* above *health*? will not that carry up a brave forehead without being beholding to it? Alas! cold is the entertainment of delight to a warish and sickly carcase. *Misera est voluptas, vbi periculi memoria adest*: Pleasure is unpleasant to the memory guilty of instant danger. It is Epicurean, profane, and idle physic to sorrow.

The l•ying wine on ears to make them sink,

Who fears the threats of fortune, let him drink.

Why doth not, then that *Chaldean* Monarch continue his carousings, and wash away the Characters of that fatal hand from his heart, with floods of wine? alas! sorrow will keep a man sober, and restrain him from any drunkenness but it own. To omit, that *mortem dabit ipsa voluptas*, and *the end of mirth is heaviness*, what pleasure can fasten her slippery hold on the afflicted heart It is *loathed while it objects and prostitutes it self to our sight*, courting and wooing our affections: *the more greedily we draw on Pleasure, the sooner it looseth the nature, and is turned into the contrary*. Miserable Comforter; as *Job's* friend were justly called) whose requested mitigation turns to aggravation of our misery. When *Pleasure* opens the shoppe of all her delectable wares, and prays the *sick* hand to choose what best affects it, shows perfumes, colors, wine, junkets, sports, company, music, she is answered with nothing, but *Away with them, away with them*; they are no medicines for the headache, one dram of health is worth a talent of pleasure.

How dotingly do men (in their wanton days) take it up? nay how doth it take up them? as the Philosopher truly. *Non nos voluptaetem, sed voluptas nos habet; cuius aut inopia torquemur, aut copia strangulamur: miseri, si serimur ab illa, miseriores, si obruimur*: We possess not pleasure, but pleasure us; whereof we are either perplexed with the want; or strangled with the abundance, we are wretched if it leave us, more wretched if it overwhelm us. But *sickness* when it comes, mars the relish of it to the mind, as of meats to the palate, and sends it away without a welcome, not without a check and defiance. *Sickness* a stronger power (if weakness may be called strength) then *pleasure* hath gotten possession of a man and laughs at the vain endeavor of vanity to remove it. This is the time to say to *Laughter, thou art mad*, and to esteem mirth a tedious, odious, irksome guest. They that (*non voluptates sibi emunt, sed voluptatibus vendunt*) buy not pleasure to themselves, but sell themselves to pleasure, as *Esau* did his birthright for it, find in sickness the memory of what they do love and must leave, an addition to their present malady. So (*foelicitas* hath no more left but the first syllable, *fell* gall, and) *pleasure* hath no pleasure but this, that it is short during the sweetness, long in the bitterness necessarily following it. *Health* then is beyond *pleasure* also, without which, it is either not delightful, or is not at all.

3 Both these have lost the prize, let us see if *Honor* can win it, Alas! what is it to sit groaning in a Chair of State? or to lie panting on a bed of down? It is little content to have many knees bow to thee, whiles thine bow to sickness, to have many uncovered heads attend thee, and thine own (though covered) find no ease. How wouldest thou be glad to change places with thy meanest servant, on condition thou mightest change bodies with him. How much of thine *honor* wouldest thou lay out, for a little of his *health*? He that lives in the height of *honor* and wealth, repines at nothing more, then to see the hungry laborer feed on a crust, whiles his own nice and queasy stomach (still weary of his last meal) puts him into a study, whether he should eat of his best dish or nothing.

How poor, how weak, how nothing besides, a name is *honor*, when *sickness* hath dismantled it? when the Coach is turned to a littour, the feather to a kerchief, public and popular magnificence, to the close limits of a Chamber, whether *sickness* (like a great commander) hath confined him, the imperious tongue fainting and failing in the wonted tunes, of *go*,

come, do, &c. as the *Centurion* spake: the curious attire thrown by with neglect: alas, now what is *honor*? but a mere property, a Pageant, which health like the day sets out, and the night of sickness takes in again? *Sickness hides pride from a man*, saith *Elihu*,

What inferior benefit shall we then match with health that it may glory of the priority or equality, in comparison This is precious and desirable, whether to *body* or *soul*. To the *Rule* simply, to the *body* (but *secundum quid* in respect) if it may not prejudice the *health* of the *soul*. For though corporal health be so good, that all other worldly good things are but troublesome without it; yet it is often seen, that the worse part draws away the better, and a vigorous strong able body, without any difficulty makes a wanton and diseased soul.

1 *Bodily health* is generally desired; (far more then endeavored) it being an action of that natural propenseness, engrafted in all men, to their own good. Parents are provident to the bodies of their children, even those who set to slight a thought on their souls (showing herein plainly that they brought forth their bodies, not their souls). Large and lavish is our indulgence, at all partes to this frail Tabernacle; yea so profuse, and not withholding, that whiles we seek more health, we loose that we had. *Quaerendo perdimus*, we seek it in full dishes, and behold there we lose it. For *prohibent grandes patinae*. Would we know how to preserve *health*? I am no Physician, nor will I wade further in this argument, then divinity & reason leads me Let us observe moderation, labor in our calling, abstinence.

1 *Moderation*, as the Philosopher said, that he never corrected himself with repentance for his silence, but often for his speech: so our forbearing of junkets should not grieve us, but our immoderate devouring them, *Haec est sana & salubris forma vitae, vt corpori tantum indulgeas, quantum bonae valetudini satis est*. This is a wholesome form of living that the body be so far pleased, as the *health* be not displeased. It is certain, that surfeit kills more then famine. It was one of *Hippocrates* Aphorismes; *Allimoderations are enemies to health*. It was one of *Plato's* monsters of nature that he found in *Sicilia*; a man eating twice a day. A thing of so little admiration with us, that it is wonderful in him that doth not. Perhaps a breakfast goes before, and a banquet follows after both these. Neither is the variety less then the quantity. We plead; Nature bids us eat and drink. It is granted, Yea, a solemn Festival invites us to more liberal feeding. It is not much denied, if rare, if seasonable for thy appetite if reasonable for the measure. But many content not themselves (only to steal the halter, except there be a horse at end of it, as the shriven thief said in his confession to the Priest) only to feed and drink, to pleasure, but to sle•pe •o surfeit, to ebriety, disabling themselves to any sober exercise. *Turpe est stomachum non nosse modum*•: It is vile, (and worse then bestial) when the stomach <...> measure.

Seneca's rule is good, *Dandum ventri quod debes non quod potes*: Allow thy belly what thou shouldst, not what thou mayest. I shame not to convince this error, even from the example of Heathens; that if *Religion* cannot rule us as Christians, yet nature may correct us as men. Whiles others (saith *Socrates*, *viuunt vt edant, ego edam vt viuam*) Live to eat, I will eat to live. It is perhaps easy to find some that abstain, but how few for conscience of God's precept? The sick, the poor, the covetous, the full, all moderate, but to what purpose? The *sick man* for his healths sake, the *poor man* for his purse sake: the *covetous* for miserableness, the *full* for the

loathing of his stomach. But let us that are *Christians* moderate our selves in conscience of God's commandment; because *Gluttony* is a *Work of darkness*; and the *night* is now past. So shall we at once, provide well for our bodies, and better for our souls.

2 *Labor* in our callings is no small furtherance of our *healths*. The bread of *him that laboreth* (as *Solomon* says of his *sleep*) is sweet and relishable, *whether he eat little or much*. Therefore *drink waters out of thine own cistern*: live of thine own labors: the *bread* thou hast earned shall never be gravel in thy throat. *He that tilleth his land shall be satisfied with bread*, whereas others shall either *eat, and not have enough*; or have enough and not eat: Hence surfeits light so frequently on the rich, and the gentle blood grows so quickly fowl: because they think themselves bound to no labors, so long as they may live on their lands. It was the *Fathers* charge to his *eldest son*, *Son go and work today in my Vineyard*. The privilege of primogeniture must not exempt him from labor. He sends him to the *Vineyard*, to dress it before he hath it, he will keep it the better when he hath it: Industry in our vocation is not only a means in nature, but even by the ordinance and blessing of God, to the conservation of *health*.

3 *Abstinence*. I mean more than moderation, that which we call *Fasting*. *Ieiunium ieiunantis*, a free and voluntary fast, when the body refraineth such refectations as nature taketh pleasure in, and that only for *healths* sake. As the tree by a gentle shaking knits faster at the root: this moderate weakening begets strength. So that at once, it may be a help to devotion, (for repentance comes not before God with a full belly, and meat between the teeth) and a preservative to *health*, physic to defend from the need of physic, a voluntary medicine to prevent a necessary trouble. Thus of the *Body*.

2. The *Souls* sanity is not less precious, though more neglected. It was made in the image of the most high God. which *Image* consisted (*in lumine mentis, recludine cordis, affectuum moderation*, as some.) in the brightness of the *mind*, rightness of the *heart*, and just governance of the *affections*. Or as others: It was (*libertas arbitrij, intellectus sapientiae, & potentia obedientiae*.) freedom of will, wisdom of understanding, (kingdom or) power of obedience: for here to serve was to reign. Herein consisted the *health*. The privation of these perfect habits, is not less than the *sickness* of it. This *health* thus lost, cannot be recovered, but by him that was *sick to the death* for us: neither is it hindered!, when he will bestow it. For *grace is not refused of the hard heart, because it takes away the hardness* of that heart it lights on. *Christ* modifies it with his *water*, and mollifies it with his *blood*, both which issued out of his side at one wound, and followed the murdering spear of a *Soldier*, to save them which fight under his *Standard*.

Thus from man's *sickness* ariseth his better *health*, and he now stands surer by his first fall. Such is the greatness and goodness of God, such his power and mercy concurring, that it works *health* out of *sickness*, good out of evil. There is an *infinite Good*, but not an infinite *evil*. For the *Good* cannot by any means be diverted into evil. but the evil may be converted to *good*. By the conspiracy of *Jews, Gentiles, Judas, Devils*, against *Christ*, is our *salvation* wrought. From the horridest and most unnatural treasons, God hath advanced his own glory, advantaged his children's security. We labor of three diseases, birth, life, death: all these are cured by those three answerable in *Christ*. Our unclean birth is sanctified by His so pure from

the least spot of sin. Our transgressing life is reformed by the virtue, informed by the example of His. That tyrannizing, wounding *Serpent*, *Death* hath the *sting* pulled out by *His death*, that we may embrace him in our secured arms. The *Conqueror* of us all is *conquered* for us all, by *Him* that foiled the Giant in his own den, the Grave. *Thanks be to God which giveth us the victory through our Lord Jesus Christ. Oh death where is thy sting. Oh grave where is thy victory?* This is our insultation and holy triumph. Provided ever, that *He* be believed of us, that hath thus relieved us. Believe and fear not. A good conscience is never faild of a good confidence, of a good consequence. Hence ariseth the *souls* sanity.

What can endanger, in damage this *health*? no losses to the estate, no crosses to the flesh. The spiritually-sound man, values all the fortunes of the world, less then the freedom and health of the mind. He that wants this armor is wounded by every blow of affliction. Other security is but a shield of wax against a sword of power. They cannot choose but fear, even *where no fear is*, and testify their inward guilt and *sickness*, by their pale and trembling looks. *Timida nequitia dat testimonium condemnations, & semper praesumit saeua, perturbata conscientia.* Fearefull wickedness gives testimony of it own damnation; and the troubled conscience imposeth and presumes to itself terrible things, but the *health* of *faith* is *health* indeed; yea this health is life, a life Angelical, a life Euangelical, whether for obedience or peace: inspired, spirited, sealed, assured by the *word of Truth: Which is life to all that find it, and health to all their flesh*, No fear shall invade him, no troubles involve him, so that he cannot be extricated. For *the fear of the Lord tendeth to life, and he that hath it, shall not be visited with evil*, His innocence may speed in the world, as deserts in a lottery, be rewarded with a blank. But he in whom he affies, shall put the marrow of health into his bones, distill the sap of grace inio his spirit.

Low in the world; lowly in himself, in his estimation, who sees not that the clambering goats get upon rocks and promontory places, whiles the humble sheep feed in the bottoms and dejected valleys. Only one day, the *Sheep* shall be advanced above the Sun and stars, and set in heaven with *Christ*; when the *goats* shall be cast down to the depth of depths. Rich *Dives* was well enough known to the world, yet nameless in the sacred Records. So we brand our sheep, let the Goats go unmarked.) God sets his *seal* on his chosen: *Nouit qu• sui sunt*, lets the wicked run without his cognizance.

Thus different is the state of God's servants, and the worlds slaves. They think none sick but we: we know none sick but they. If equal crosses befall us both, our estate is soon descried. We differ as the Camel and the Camomell: the one is stunted, the other thrives by his burden. Afflictions that so scatter them, and loosen the joints of their vain hopes, do more knit and consolidate our healths. As soon as they take themselves it is as easy to prove, as to reprove their diseases. Though I confess in the days of their Joviality; he hath great wisdom, that can make them sensible of their *sickness*. Were *Solon*, nay *Solomon* alive to declare it, they see t not, 'they will not feel it. If the want of health were perceived, how amiable, admirable would the benefit appear? *Gratior est saint as redita, quā retenta, vix aliter quā perdendocognoscimus.* Returning *health* is more welcome, then if it had not been lost. We scarce know what *health* is, but by the want. Let others spend their times, wits treasures, to

procure health to their bodies, which I embrace when it is offered, and would not loose by my own errors) give me a sound and clear conscience, and let me not want this *health*, till I envy theirs.

2. Thus having inquired what *health* is, leaving a while the consideration thereof as it is in it self; let us descend into it as respectively; casting an oblique eye unto that which is diverse from it, or adverse to it. There is a significant and lightful demonstration or commentary, which one contrary nature gives to another, when they are diametrically opposed. The day would not seem so clear, if the departing Sun should not leave night to follow it. The foil adds grace to the Jewel. It (no less then) glorifies learning, that the malicious tongue of ignorance barks at it. He knows the benefit of heat, that hath felt the sharpness of a freezing cold. If there were no *sickness* to trouble us, *health* it self would be thought sickness. The very enmity of these repugnances help the beholders judgment, either to embrace or reject them. Even their opposition is an exposition of their natures, deformity, darkness, sickness, sin, all those privative, corruptive. destructive things, which as they had no creation from God so give no direction to the good; yield (by a sober meditation) an unwilling luster to those virtues, graces, and happy habits; against which they vaunt their contrariety. That if any lewd, vain, ill judging, worse affecting mind, shall still love the desolation of sin, rather then the consolation of spiritual *health*: it may appear to be, not because this object is not wretched, but because he is blind and bewitched.

There is a twofold *Sickness* incident to man, 1. in *sin*, 2. for *sin*. The former of these is only spiritual: the latter is not only corporal, but sometimes spiritual also: and of all the Vials of God's wrath, holden to the mouth of miserable men by the hand of justice, it is the forest, when sin shall be punished with sin, and the destitution of grace, shall permitte a lapse to impenitency.

1 The *Sickness* in sin is double, according to the cause, which is a defect either of right believing, or straight living, a debility of confidence, a sterility of good works: lack of faith, wrack of charity. These effects (or rather defects) are produced by two errors in our *Souls* diet: the one excessive, the other deficient, 1. By *Fasting* too much from *Christ*, 2. By *feeding* too much on the world. In what we should affect, we are abstinent, in what avoid, very indulgent.

1 The first cause is, by forbearing that sacred meat, living and life giving *bread*, which *came down from heaven*, to translate thither those that eat it. This is the *Son* of the most high God, not disdaining to become the food of the affamished sons of men. *Out of the strong came sweetness*: the mighty is become meat: the *Lyon of Judah* yields honey, such as never came out of any earthly Hive, *He* is our invincible Captain, to him we supplicate (as distressed *Nerua* to *Traian*.)

Telis Phoebe tuis lachrimas vliscere nostras.

Oh Savior defend and keep us, yet he that is (*Victor*) a conqueror for us, is also (*victus*) food to us. But this is (*Cibus non dentis sedimentis*) meat for our faith, not for our teeth, *manducaemus intus non foris*, We eat it inwardly, not outwardly. *Christ* is verily (*panis verus, non panis merus*)

true, not mere natural bread. Thus our *Feeder* is become our *Food*, our *Physician*, our *Medicine*. He doth all things for us, guide, feed, mediate, mediate: let us meditate on him, and noi disappoint the intention of his mercies by our averseness. No hope but in him, no help but by him. The *Law* could not satisfy our hunger (not through it own, but our insufficiency) the *Gospel* gives not only present satisfaction; but even impossibility of future famine. There is no abiding the law, except the *Gospel* be by: not of that thunder, without his rain of mercy to quench it.

Who gives this *food* to us, but *He* that gave himself for us? that *shepherd* that feeds his *Lambes* (not on his grounds, but) with his wounds▪ his broken *flesh*, and sluiced *blood*, Hence from this great Parliament of *Peace*, made in that once acted, and forever-virtual *sacrifice*) derive we pardon for our sins, without impeachment to the justice of so high a Judge, as we had offended. Thus the King of eternal glory, to the worlds eye, destating himself (though indeed not by putting off what he had, but by putting on what he had not) was cast down for us, that we might rise up by him. *Learn of me to be humble*, wherein he gives us a precept and a pattern: the one requiring our obedience, the other our conformity. The *Pelican* rather then her young ones shall famish, feeds them with her own blood. *Christ* for the better incorporating of his to himself, feeds them with his own *flesh*, but spiritually. So that we eat (not only *panem Domini*, as the wicked, but *panem Dominum*) not only the bread of the Lord, but the bread the Lord, in a Sacramental truth.

They that have ransacked the riches of nature, searched earth, sea, air for beasts, fishes, birds, and bought the rarest at an inestimable price, never tasted such a iunket. The fluid transient, passing, perishing, meats of earth, neither preserve us, nor we them from corruption. This banket of *His* flesh, richer then that *Belshazzar* made to his thousand Princes, this cup of his blood more precious then *Cleopatra's* draught, shall give (*vitam sine morte*) life without death to them that are received, to receive it. We perceive a little the virtue of this meat.

Now then, as the withdrawing of competent meat and drink from the body, lesseneth that radical moisture (which is the oil whereon the Lamp of life feeds) and makes way for drines: whence the kindly heat (which like other fire might be a good servant, must needs be an ill master) getting more then due and wonted strength▪ for want of resistance, tyrannizeth, and not finding whereupon to work, turns upon that substantial vividity, exciccating & consuming it This oversparing abstinence wastes, weakness, sickens the body, dangers it to an Ecticke or some worse disease, of no less hurt, then too great repletion, So when the *Soul* (either through a mad frenzy of wickedness, or dull melancholy darkness of ignorance or sensual perverseness of affections) forbears, forbids herself to feed on that sacred and vital substance, *Jesus Christ* the vivid sap of grace and virtue, (which keeps true life and soul together; stilled into the heart by the holy Ghost) begins to dry up, as a morning dew: shrinking at the thirsty beams of the rising Sun, and the fire of *sin*; gets the predominance. Now where that unruly Element *reigns in a mortal body*, it hazards the immortal soul to death. There is then no marvel, if the soul descends into the fall of sickness, into the valley of death, when she shall refuse the sustentation, health and very life thereof, her Savior: who is

not only (*cibus*, but *ipsa salus*) meat, but health it self, as *Paul* calls him *ipsam vitam, qua viuimus, quam viuimus*, the very *life* whereby we live, which we live, We live in *Christ*, we live by *Christ*, nay, we live *Christ*, for our very life is *Christ*. Now live not I, but *Christ* liveth in me.

This is *He*, that once suffered for our sins, the just for the unjust, that he might bring us to God. He suffered our sins, the cause most odious: the just for the unjust, the persons most unequal, that he might bring us to God, the end most absolute How well then may we yield (and if there might be any pride or glory in us, it should be in our sufferings) to suffer for him. The Apostles did so rejoicing, O *Jesus*, *Sic adeo dulce est stare pro te, quam dulce erit gaudere de te?* Oh *Christ*, if it be so happy to suffer for thee, what will it be to rejoice in thee? It cost him much, (oh how much!) trouble, sorrow, beating, grinding, before he became bread for us. There may be a scarcity of other bread, there is none of this, to those that rightly seek it. It is dear in regard of the preciousness (they that have it will not part with it) not dear in regard of the price we pay nothing for it, but faith and love. Though thousands pray at once with the *Disciples*. Lord evermore give us this bread (*Joseph's* may) *Jesus* his storehouse can never be emptied, Least the world perish through famine. He only (*nec accipiendo proficit; nec dando deficit*) grows not rich with receiving, neither grows poor with giving. Rejoice then, *Beloved*, in done, in *Domino*. The Lord is the giver, the Lord is the gift. Let not your souls be starved with those inferior things, which are (*pauca, parua praua*) few in number, small in measure, bad in nature, *Whiles there is bread enough in your Fathers house*. Why should we sicken our spirits in a voluntary want; and fast from that which is able to feast a world of faithful guests. This is the first degree of our spiritual sickness.

2 The excessive occasion to procure ill health to our souls, is by feeding too heartily too hastily on the world. This is that too much oil, which quencheth our Lamp. For as in a body overcharged with immoderate quantity of meats or drinks, when the moisture swells (like a tide above the verges) and extinguisheth the digestive heat: that their kindly embraces are turned to conflict, and the superfluities want their former dissolution, and egestion, the necessary event is distemperature and sickness. So the affections of the soul overladen with the devoured burden of worldly things, suffer the benign and living fire of grace to be quenched. Hence the fainting spirits of virtue swoon and fall sick, and after some weak resistance (as a coal of fire in a great shower,) yield the victory to the floods of sin, and are drowned. Neither are the affections only (which they call the *neither part* of the soul, as if this dropsy were only in the feet) thus diseased; but the sickness taketh the head of the soul, the understanding and the heart of it, the conscience: that faith (which is religious reason) is impaired, and the instrument, the tongue, the Organ of God's praise is hindered. As we see it in these corporal effects by drunken men, the feet are too light, and the head too heavy: the legs cannot stand, the tongue cannot speak: so both understanding and affections are stifled in this deluge, inward faith, and outward profession falling sick to the death.

For how can it be otherwise, that the soul (of so high and celestial a creation) should thrive with the gross and homely diet of vanity? *Man* is, saith the *Philosopher*, 〈 in non-Latin alphabet 〉, God's kinsman. And *Paul* taking such a sense from the *Poet*, makes of a conceit of nature a sanctified truth, 〈 in non-Latin alphabet 〉, *For we are also his offspring*. And *Peter*

saith, that (though not really, but in regard of renovation) *We are partakers of the divine nature*. Why then contemn we not with a holy disdain, the rude, crude and unwholesome morsels of the world; sensual pleasures? If we considered aright the natures; either 〈 in non-Latin alphabet 〉, or 〈 in non-Latin alphabet 〉, of the things nourishing, or things nourished, we would strive (*aut non admittere, aut cito emittere*) either not to let in, or soon to throw out such unsavory repast. For the nourishment of the body, if it be *alienum*, it is *venenum*, if strange and contrary to nature, it is as poison to him that eats it, *Quae nutriuntur, familiaribus & naturalibus rebus nutriuntur, contrarijs corrumpuntur*: for creatures that live by nourishment, with natural and familiar things are nourished, corrupted with their contraries. Otherwise the food makes work for the Physician and his elder brother death.

Spiritual and celestial delicacies, the diet of grace, and sanctification, nourish and cherish the souls health, and put the good blood of holiness into her veins, give her a fresh and cheerful look, roses and lilies, (the pride of nature in their colors) make not so beautiful a mixture. But the world-affected, and sin infected delights pale her cheeks, drink up her blood, and sap of virtue, dim her intellectual eyes, lame her feet the affections, crase her health, crush her strength, and which is most wonderful, for *morte carent animae*, even kill her immortality.

Now they are not simply the things of this world, that thus sicken the Soul, but our extravagant desires and corrupt usage. For all these were made for man's delight and comfort in the second place, yield them immediately for the makers glory, and we offend not to serve our necessities in them it is their abuse which brings this sickness. It is with nutritive things to the soul, (in some sort) as with all meats to the body. They are of three kinds, *Contraria, naturalia, neutralia*, contrary, natural, indifferent. Contraries hurt, natural and kindly help, neutral or indifferent, either hurt or help as they are received, 1. Food merely contrary to the soul is, *Sin*, this kills, 2. natural and proper to it is *grace*, this saves, 3. indifferent, or of a middle nature, are the inferior things of this world, house, lands, riches, &c. these either hinder or further our souls *health*, as they are used or abused. They may be consolations, they may be desolations, ladders of ascent, or stairs of descent, as our regenerate or degenerate minds shall embrace them. Now the reason why earthly things do neither strengthen our spirits, nor lengthen our joys is doubt, 1. They be transitory, 2. They be not satisfactory.

1 They be transient. Meats of a washy and fluid nature, that slip through the stomach, and tarry not for concoction, do no more feed a man's health, then almost if he lived on air. They that have no other sustentation to their souls, but such light, sleight, and empty food, (except they live by miracle) cannot be like *David, ore rubicundo*, nor like *Daniel* of a fresh hew, and cheerful complexion, I mean the constitution of their soul, cannot thrive. The Soul fed only with the frail circumstuous, humid, cloudy vanities of this world, is so far from remaining sound, and retaining *health*, that she pines, languisheth, dwindleth away, as a tree, whose life-feeding sap is dried up: So perishable are all the things of this world. *Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings, they fly away like an Eagle toward heaven*. Not like a tame bird that returns, nor like a Hawk, that will show

where she is by her bells, but like an Eagle, whose wings thou canst neither clip nor pinion. *Aut deserunt, aut deseruntur*: either they forsake, or are forsaken. All their certainty is their uncertainty; and they are only stable in this, that they cannot be stable.

Riches are not forever, and doth the Crown endure to every generation? Hence they are called *Riches of the world*; which is a bar in the Arms of *Riches*, to demonstrate their slippery hold: for the *world* it self being transitory, they must needs savor of the soil. Our judgments must of necessity be convinced to confess this, though our affections will not yield it: wherefore tend all those Writings for covenants, if these earthly things were not uncertain? What are those labors and appendances, but bands and ties, to keep close to us mad and starting *Riches*? We plead, it is for the mortality of men, but we mean the mortality of *riches*. If then these earthly things will boast of anything, let them *boast* (as *Paul* did) their *frailties*. They are either *i•Journeying*, not got without labor, or ventured on the *Sea*, (yea, together with goods) bodies and souls too, to make such ill Merchants full adventurers. *In peril of robbers*, public and notorious thieves: *In peril of false brethren*, secret & tame thieves, Lawyers, Usurers, flatterers. *Fire in the City* Free-booters in the *Wilderness*, Pirates on the *S••*; for *weariness, painfulness, watchings, &c.* who doubts the miserable partnership twixt them and *riches*.

Could the world be thought thy *Servant*, (which is indeed thy *Master*. Oh Worldlings, as *Christ's* Maxim inferreth. *No man can serve two masters*: none indeed; for he that hath God for his obeyed *Master*, hath for his obeying *Servant* the world;) yet is it but a vagrant and runagate servant. It hath a madding mind, and a gadding foot. And though by the greatness of the stature and proportion, it may promise able service, yet it will be gone when thou hast most need of it. Neither will it slip away empty, but rob thee of thy best Jewels, carry away thy peace, content, joy, happiness, soul with it. Behold the *Cosmopolite*; Luke 12. planting, transplanting, rebuilding, *•udying* for room to lay up his fruits; *Non in visceribus pauperum*, not in the bowels of the poor, but in his enlarged *Barns*, if ever their capacity could answer his enlarged heart. He builds neither Church nor Hospital (either *in cultum Christi*, or *culturam Christiani*, to the service of *Christ*, or comfort of any Christian) but *Barns*. He minds only *Horreum suum, & Hordeum suum*, His barn and his Barley. Behold at last he promiseth his *Soul* peace, ease, mirth, security: but when his Chickens were scarce hatched, whereon he long *•ate* & thought to sit long brooding, he hears a fatal voice confiscating his goods, and himself too. *Thou fool, this night shall thy soul be required of thee: then whose shall those things be which thou hast provided?* No marvel then if the *Soul* be famished, when she is only fed with such fugitive meat which vanisheth like *Tantalus* Apples, or *Ixions* cloud in the Poet: and like Medicines rather than food, or like poisons rather than medicines, wash away the good they find, and leave the bad (made yet worse by their accession) behind them.

2 They be not *satisfactory*, and therefore confer no true content to the mind: no more then the *dreamed bread* of the *Sluggard*, who walks with an empty stomach. *Thou shalt eat, but not be satisfied. All things are full of labor, man cannot utter it, the eye is not satisfied with seeing, nor the ear filled with hearing.* There is nothing but emptiness, vanity, vacuity in them: *Simuloriuntur &*

moriuntur, they at once are borne, and die, as *Plutarch* said of the Lightning, as *Jonah* found in his gourd. Like the Mermaid,

Virgo formosa superne,

Desinit in turpem piscem malesuada voluptas.

Face flattering Pleasure, that so much deludes,

Like that Sea-monster with sad ruth concludes.

The motion of the mind following these wandering Planets of earthly delights, is ever errant, ever vncessant, *Ahab* is sick of his neighbors field, though he have a whole Kingdom to walk in. And *Alexander* finding himself Lord of the whole world, is discontent, as if he wanted elbow room. The poor man is not more perplexed because he hath neither barn nor grain, then the covetous wretch, because he hath not barn enough for his grain. What Cosmopolite ever grasped so much wealth in his gripulous fist, as to sing to himself a *Sufficit. He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase.* His cares fill up as fast as his coffers. He hath much in his keeping, yet doth neither enjoy it, nor joy in it.

It breeds a disease in the soul, like that in the body, which they call *Caninum appetitum*, an immoderate desire of meat; whereafter the body looks thin, wan, sickly, as if it were starved. The cold, feculent, viscous, vicious humors of covetousness, desire an unreasonable quantity of worldly goods; yet leave the soul more weak, warish, sickly, then if she neither had, nor had will to do anything. This is the infallible effect of these coveted vanities, *vel sequendo labimur, vel assequendo laedimur*, the soul either falls in the seeking, or fails in the finding. She is not the better, nay, she is the worse for her longing after them.

Luxuriant animi rebus plerunq, secundis.

The mind may riot and grow rank for a while with these puffings up, but how soon doth a tabe and consumption take it down, when the *joy answers not to the expectation of the heart?* The world may set such a man in high estimation, *The rich hath many friends, but the poor is separated from his neighbors.*

Aspicis vt veniant ad candidatecta Columbae,

Accipiet nullas sor dida turris aues.

But all this while others are more satisfied with the sight, then he with the possession of his own Still his soul is hungry, and he knows not how to appease it.

I persuade not all abjuration of the world, as if it could not be used. but it must be abused. As the Philosopher of old, that threw his money into the sea, purposing to drown that, least that should drown him. Or as the new found and fond Votaries, that profess a voluntary want, as if all coin were diseased, and had for the circumscription, *à noli me tangere.* So the Empiricke to cure the fever, destroys the patient: so the wise man to burn the mise, set on fire his barn. Is there no remedy, but a man must make his medicine his sickness? I speak of

things as they are, not as they should be. He that feeds too hungerly on the world, falls with much ease to neglect Christ. As he that was once following him, no sooner heard of his fathers death, but presently left him; thinking perhaps that he should get more by his fathers Executorship, then by his Saviors Discipleshippe, and therefore would leave to minister in *Christ's* service, that he might administer on his Fathers goods. Hence fall many souls into this spiritual sickness, when they forsake the solid and substantial nutriment of *Jesus Christ*, to gape for the fugitive and empty air of worldly riches: which if they do carry to their deaths, yet they must then leave all, *exuendo, expnendo, donec nihil vel intus vel foris manserit*, by putting off, by spuing up whatsoever their covetousness hath devoured. Nature shall turn thē out naked & empty. Thus *the righteous eateth, to the satisfying of his soul, but the belly of the wicked shall want*. They are not *satisfactory*.

In a word, that we may a little perpend the effects, as we have perceived the causes; all *spiritual sickness* is either in faith or conversation.

1. In *Faith*. This is a general & dangerous *sickness*. *General, AEgrotat sides iam proxima morti*. Faith is so sick, that it is ready to die. These are those last and Apostate times, wherein *faith* is become so little, that the *scarcity* gives expectation of the general doom. We swear away our *faith* at every trifle, and then no marvel (being so prodigal of such oaths,) if our stock of *faith* be sworn and worn out. *Dangerous*, we affie the world, which we have vowed to defy; and loosing that confidence we should live by, (for the *Just lives by faith*) How can it be, but the *Soul* must become *Sick*? Whiles the *shield of faith is lost*, we lie naked to the *fiery darts of Satan*: and many wounds will let out the life blood. The Sun in the heaven passeth through the 12. Signs of the Zodiac. Christ is our *Sun*, the 12. Articles of our *Creed*, the 12. Signs, *Faith* is our Zodiac; do you wonder why in this day of the Gospel, the Sun beams of grace lived in so few hearts? They have lost their Zodiac. Their *faith* is form, and the clouds of infidelity have eclipsed those Signs. They believe not beyond the extension of sense, they have a sensual, a senseless faith. It is the forest shipwreck, which the vast sea of this world and the Pirates of sin can put men to, the sinking of their *faith*; It was *Paul's* happy triumph that he had *kept the faith*, though *he bore about in his body the market of our Lord Jesus*. Needs must the soul be sick, whose faith is not sound.

2 The other degree of our *spiritual sickness* is, in *conversation*, Our lives are diseased? the ill beating of those pulses show we are not well *The fruits manifest the tree, Vbicaro est regnant, peccatum est praegnans*: Sins are rife, where the flesh reigns: plentiful effects will arise from such a working cause. In vain, (and not without the more hazard) do we plead our soundness, when the infallible symptoms of our disobedience evince the contrary. *Saul* stands upon his observation of God's charge: *What then (saith Samuel) meaneth the bleating of the sheep in mine ears, and the lowing of the oxen which I hear?* Whence flow those streams of impiety; merciless oppressions, Church-devouring sacrileges, bestial luxuries, cunning circumventions, detracting slanders, heaven-threatening blasphemies, malicious fires of rage & hatred, monstrous treacheries, behaviors compounded of scorn and pride, close Atheism, open profaneness, gilded hypocrisy. Whence if these vicious corruptions, if not from our ulcerous conversations? Shame we not to call *sickness health*; and to maintain that

Atheistical Paradox, Adoxe, Pseudodox, *which judgeth evil good, and darkness light?* If thy life be so unsound suspect thyself, thou art not well.

2 Now (not unfitly) after the *sickness in sin*, follows the *sickness for sin*, which distributes it self into a double passion, *corporal* and *spiritual*.

1 All *corporal sickness* is for *sin*. The *sick* man heard it from his heavenly *Physician*, *Go thy ways sin no more lest a worse thing come unto thee*. So sung *David* in the *Psalms*; *Fools, because of their iniquities are afflicted, their soul abhorreth all manner of meat, and they draw near to the gates of death*. This *Elihu* grounds against *Job*, that *sin* causeth *sickness*: *So that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen, and his bones that were not seen, stick out*. Weakness proceedeth from wickedness: if the *Soul* had not sinned his body should not have smarted. Indeed this blow is easy, if we respect the cause that drew it on us. For if the *Wages of sin be death*, *Sickness* is a gentle payment, *Sickness* is the malady of the body, *Death* is the malady of *sickness*. But such is *God's* mercy, that he is content to punish sometimes *corporaliter, non mortaliter*; and to put into our hearts a sense of our sins, by casting us down, not by casting us out. But whether the affliction be *quoad introitum*, or *quoad interitum*, a more gentle entrance or more piercing to death, all is produced by our sin.

You will say, that many afflictions, wherewith *God* scourgeth his children, are the *Fatherly corrections of love*; yet they are corrections, and their intention is to better us. Now what need the bestowing such pains on us, to make us good, if *sin* had not made us evil. Still *Sin* is the cause, whether it be *sickness*: *therefore I will make thee sick in smiting thee, because of thy sins*. Or whether more despairful calamity, *I will wail and howl, I will make a wailing like the Dragons, mournings as the owls: for her wound is incurable*. Still the reason is, verse 5. *For the transgression of Jacob is all this, and for the sins of the house of Israel*. Oh that our sick bodies, when the hand of *Visitation* hath cast them down) would convey this lesson to our souls, All is for our wickedness. Our stomachs loath meat, because we have overburdened them with *God's* abused blessings. We have made the *Creatures* (ordained for our comforts) *an occasion of our falling*. And now, loe, we abhor to be cheered by those things, wherewith we have erst oppressed our selves. That *delicates poured upon a mouth shut up, are as messes of meat, set upon a grave*.

Our sins, that remain unpurged by repentance in our bosoms, are not only diseases themselves to our consciences; but vigorous and rigorous enough, to engender diseases in our carcases. We are framed and composed of four Elements, *Fire, Air, Water, Earth*; and have the kindly concurrence of those four original and principal qualities, heat and cold, moisture and dryness to our making up. Their harmony and peaceful content preserve our little world in health; but if those brethren of one house fall at variance with themselves, their strife will vndoev. So easy is it for *God* to take rods from our own bodies, wherewith to whip us. Though those outward Elements *fire, water, and the rest*, forbear to lay on us the strokes of vengeance: yet we have those (primordial) humors within us, whose redundance, defect, or distemperature are means able enough to take our breath from us. How evident is this, when

Some have been burned in the pestilent flames of their hot diseases; the violence whereof hath set their blood on fire, wasted their bowels, scorched their veins, withered away their vital spirits, and left the whole body (*flagrantem rogam*) as it were a burning pyle.

Some have been choked up with the fumes and vapors ascending from their own crude and corrupted stomachs, and poisoned their spirits no less then with the contagion of infected airs. How many obstructed lungs suck in far better air then they breath out.

Others have been drowned with a deluge of waters in their own bodies, a flood running betwixt their skin and bowels, glutting and overcharging nature so violently, that the life hath not been able to hold up her head: and the soul (like *Noah's Dove*) returns unto God the *Ark of her strength*, as not able to set her foot dry in her former habitation.

And yet others have buried themselves alive in the grave of their own earthly melancholy; which casteth such a thick fog and dark obscurity over the brain, that it not only chokes up the spirits of life, like the damp in a vault that extinguisheth the lights, but even offers offensive violence to the *Soul*. Melancholy men are (as it were) buried before they be dead; and as not staying for a grave in the ground, make their own heavy, dull, cloudy, cloddy, earthen cogitations their own Sepulchers. From what sink arise all these corrupt steams, but from the sins in our own selves, as proper and fit to ingender these sicknesses, as these sicknesses are to bring dissolution? It is our own work to make *death better then a better life, or continual sickness*, that our *meat* gives no more sent nor savor, then an *offering* doth to an *Idol*. *He that sinneth before his maker, let him fall into the hands of the Physician.*

6 *Spiritual sickness for sin*, is yet far more perilous and mortal: nay, well were it for some thus sick, if it were mortal. If the disease would decease, the soul might revive and live. It varies (as some diseases do in the body according to the constitution of the sick) thereafter as the soul is that hath it: whether regenerate or reprobate. The malignancy is great in both, but with far less danger in the former.

1 In the *Elect* this spiritual sickness is an afflicted conscience, when God will suffer us to take a deep sense of our sins, and bring us to the life of grace through the *valley of death*, as it were by hell gates unto heaven. There is no anguish to that in the conscience: *a wounded spirit who can bear?* They that have been valiant in bearing wrongs, in forbearing delights, have yet had womannish and cowerd spirits, in sustaining the terrors of a tumultuous conscience. If our strength were as an army, and our lands not limited save with East and west, if our meat were *mana*, and our garments as the *Ephod of Aaron*; yet the afflicted conscience would refuse to be cheered with all these comforts. When God shall raise up our sins, like dust and smoke in the eyes of our souls, and the *arrows of his displeasure drink up our blood, and his terrors, seem to fight against us*; when he buffets us from his presence, and either *hides his countenance* from us, or beholds us with an angry look; loe then! if any sickness be like this sickness, any calamity like the fainting soul. Many offenses touch the body which extende not to the soul; but if the soul be grieved, the sympathizing flesh suffers deeply with it. The blood is dried up, the marrow wasted, the flesh pined as if the powers and pores of the body opened themselves, like so many windows to discover the passions of the distressed *Prisoner* within.

It was not the sense of outward sufferings,) for mere men have borne the agonies of death undaunted) but the wrestling of God's wrath with his spirit, that drew from Christ that complaint, able to make heaven and earth stand agast: *My soul is heavy unto the death.*

There is comfort even in death, when the clock of our life runs upon her last minutes: but is there any disease during the torments of a racked conscience? This wearisome guest doth God often lodge with his own children, suffering the eye of *faith* to be shut, and the eyes of flesh and blood open, that sorrow is their bread, and tears their drink, and the still perplexed mind knows not where to refuse it self. Always reserving and preserving his Children (but never d•ing) grace of his *Spirit* in their hearts: *a substance of bl•ssing* $\langle \diamond \rangle$ *the oke*, though it hath cast the *leaves*, though the barrenness of the boughs, drines of the bark give it for dead and withered. *Faith* being in a swoon may draw the breath inwardly, not perceived: but *destroy it not, for there is a bl•ssing in it.*

Neither is this sickness and trouble of conscience properly good in it self, nor any grace of God, but used by God as an instrument of good to his, as when by the *spirit of bondage* he brings us to *adoption*. So the Needle that draws the thread through the cloth, is some means to join it together. This is the godly *souls sickness for sin*, full of sharp and bitter ingredients, but never destitute of a glorious event and victorious triumph. I may say of it as Physicians speak of agues, (which make a man sick for a while, that he may be the sounder a long time after.) This sickness is physic to procure better health.

2 *Spiritual sickness for sin* in the reprobate hath other effects. To restrain their number, they principal appear in two diseases, or disasters rather, *Impenitency* and *Despair*.

1. *Impenitency*, the symptom of an obdurate and remorseless heart. *Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.* Saint Paul calls it a *reprobate mind*: a death rather than a sickness. He that labors hereof, is rather deceased, then diseased. This is a heart so hard and impenetrable, that all the holy dew of instructions cannot soften it; all the blows of God's striking rod put no sense into it. It is invulnerable to any stroke, save that which makes a fatal and final end with it. *Thou hast stricken them, but they have not grieved, &c.* It is just with God, but fearful on whom soever this iu•gement lights, to plague sin with sin, that *peccatum sit paena peccantis*. For there is evermore some precedent impiety in those ungracious persons, procuring God to deal thus with them. *For this cause God shall send them strong delusion, that they should believe a lie. That they all might be damned that believed not the truth, but had pleasure in unrighteousness.* First *Pharaoh* hardens his own heart &c. God all this while holds his peace, gives him the hearing and looking on. In the end he saith *I will harden Pharaohs heart*; and then puts iron to iron, adamant to adamant, and there is perfected a relentless repentless obduracy.

This is that retaliation of sin, which God returns into their bosoms that foster it, that since *they loved cursing, it shall be unto them.* So *David* in the *Psalm*. (Though indeed it was not in him *Precantis votum*, but *Prophetantis vaticinium*: he did not desire it should be so, but he knew it would be so.) *Add iniquitieto their iniquity.* Neither doth God this by infusion of wickedness, but by subtraction of his *spirit*. He is *causa deficiens*, not *efficiens*; as the revoking of the sun

from us causeth darkness: the privation of grace, the position of all ungodliness. It is in him (not *peccatum, sed iudicium*) not sin, but judgment. When he leaves us to our selves; it is no wonder if we fall into horrid and prodigious sins. *Peccatum est malum in se: effectum prioris mali, & causa subsequenteris: est & supplicium, & causa supplicij.* Sin is *evil* in it self, the effect of former *evil*, the cause of future▪ It is both punishment it self, and the cause of punishment. In all the store house of God's plagues there is not a greater vengeance. With other punishments the *body* smarteth, the *soul* groaneth under this. Hence sins multiply without limits, that the plagues may be without end. Every affliction is sore that offends us; but that is direful which withal offends God. Such do at once act and suffer: it is both an active and a passive sin. The punishment they suffer, is (in them) sin; the sin they do, is (from God) a punishment.

There is nothing more wretched, then a wretched man recking his own wretchedness. Either they do not feel as blocks, or they will not feel as *Stoics*. You know a *seared conscience* is not sensible: and usual whipping makes some careless of the rod; except it be a stroke that shall fetch blood of the *soul*. Indeed we are all of one mould, but some are more cloddy and hard, others more soft and relenting. The best in their *sorrows*, may be more then *Conquerors*, not more then men. And let the Stoic brag his tetricall conclusions to the world, that *no pain can bring sorrow to a Wise man; &c.* Let him (being put into that torturous engine of burning brass, called the Horse) bite in his anguish; smother his groans, sigh inwardly, and cry to the Spectators, *non sentio*, I feel not. The wicked may laugh out lighter punishments; and like the surde deaf, and dead rocks of the sea, not regard the waves of easier judgments beating on them; letting fall no tears of repentance for so many blows. But when God sees that thou digestest his Physic as diet, and with a strange kind of indulgency, wilt neither grieve that thou hast offended, nor that thou art offended: God will strike home, and sharpen at once both his blow & thy sense. Now thou shalt *feel*; even thy *seared heart* shall bleed. In a word, the wicked may be senseless *Stoics*, they cannot be insensible stones. There is in all men an impossibility of impassibility.

But these remorseless wretches, so *spiritually sick* (not of the stone in the rains, but) in the heart, at least regard not to offend God, whiles God forbears to offend them. *They speak softly, they set their mouth against the heavens.* The reason is, *They are not in trouble, nor plagued as other men.* At first they liberally sin and spare not: God lets them alone. loe, now they sin and care not. Impiety, impunity, impenitency thus swiftly follow one at the heels of another. There are some *sick* of this disease, but not so far gone; of whose recovery there is a little (& but a little) more hope. These have by the chidings of their accusing *conscience*, a notion, a relish, a guess of the number and nature of their own sins, which because they suspect to be monstrous, they would by no means admit a sight of. Hence they fly the temple, the society of the good, the voice of exhortation, whence soever it soundeth: lest it should call the *Souls* eye home, to glance at the own estate, and so leave it amazed. Hence he hath (*animum inscium, insciturum*) an ill sight, an ill-sighted mind.

So timorous is this Patient, that because he knows his wound deep, he will not suffer the Surgeon to search it, willing rather to kill his soul, then to •isquiet it. Such is the folly of his

partial indulgence to his conscience, that whiles he would softer it, he doth fester it. They write of the Elephant, that (as if guilty of his own deformity, and therefore not abiding to view his snout in a clear spring:) he seeks about for troubled and muddy waters to drink in, This sick wretch (without question induced by the like reason) refuseth to look into the *glass* of the *Law*, or to come to the clear *springs* of the *Gospel*, or any perspective that may represent his evil conscience to his eyes, but seeks to muddy and polluted channels, Taverns, Theaters, societies of sin, to drown the thought of former iniquities with floods of new. (And if he be enforced to any such reflection, he spurns and tramples that admonition, as Apes break the glass that represents their deformity, He runs himself prodigally into so deep arrearages and debts, that he cannot endure to hear of a reckoning. Whiles he despairs of sufficiency to pay the old, he reckons not into what new desperate courses and curses he precipitates himself. And as it was in the Fable with the blind woman and the Physician: the Physician coming often to her house, ever carried away a portion of her best goods; so that at last recovered, by that time her sight was come again, her goods were gone. So this wretch will not see the ransacking of his soul, and spoil of his graces, till his conscience be left empty, and then he sees, and cries too late, as *Esau* for his *blessing*.

2 That other *spiritual sickness for sin*, befalling a reprobate soul, is final and total desperation. This is that fearful consequent, which treads upon the heels of the former *sickness*. *Presumption* goes before, *Despair* follows after. *Cain's* fratricide, *Judas* treachery, presumptuous, aspiring, heaven-daring sins, find this desperate catastrophe, to cut themselves off from the mercy of God. This is *insanabilis plaga*, when the Physician promising help of the disease, the patient shall thrust his nails into it, and cry, *Nay, it shall not be healed*. As if the goodness of God, and the value of *Christ's-all sufficient* ransom, were below his iniquity. As if the pardon of his sins would empty God's storehouse of compassion, and leave his stock of mercy poor. This is that *agony*, whose throbs and throws, wrestles, turbulent, implacable cogitations cannot be quieted. Let rivers of those *waters* of comfort, which *glad the City of God*, run with full streams unto it, they are resisted and driven back.

This is that *sin*, which not only offers injury and indignity to the Lord of heaven and earth, but even breaks that league of kindness, which we owe to our own flesh. *To commit sin is the killing of the soul, to refuse hope of mercy, is to cast it down into hell*. Therefore Saint Jerome affirms that *Judas* sinned more in despairing of his masters pardon, then in betraying him. Since nothing can be more derogatory to the goodness of God, which he hath granted by *promise* and *oath* (two immutable witnesses) to penitent sinners, then to credit the *Father of lies* before him *Ianuas aeternae felicitatis spes aperit, desperatio claudit*: Hope opens the door of heaven, desperation shuts it. As *faith* is heaven before heaven, so *despair* is damnation before the time.

Shall the *blood* and *death* of *Christ* put sense into rocks and stones, and shall man tread it under his desperate feet, enervate his cross, annihilate his ransom, and die past hope? did he raise three *dead* men to life, one newly departed, another on the Bear, a third swelling, in the grave: to manifest that no degree of death is so desperate, that it is past his recovery? And shall these men; as *iftwice, dead and pulled up by the routes*, deny to the grace and glory of

God, a possibility of their reviving? 〈 in non-Latin alphabet 〉 , God (and the unfeigned repentance of their own hearts) forbid it.

3 Thus we have heard the malignancy of *spiritual sicknesses*, whether in *sin*, or for *sin*. Now let us take a short consideration, how far *spiritual sicknesses*, are more dangerous then *corporal*.

The *Soul* is; at all parts, more precious then the *Body*. It is that principal, most divine, and excellent half of man. *Dum viuiscat, anima: dum vult, animus, dum scit, men's: dum recolit, memoria, dum iudicat ratio, dum spirat spiritus: dum sentit sensus*. It is called for quickening, a soul, for knowing, mind, for remembering, memory, for judging, reason, for breathing, spirit, for feeling, sense, when the *soul* is *sick*: all these are *sick* with it. The *soul* is compared to heaven, the *body* to earth. The heaven is glorious with Sun, Moon Stars; so the *soul* with understanding, memory, reason, faith, hope, &c. The *body* like the earth, whereof it was made, is squalid with lusts. The earth hath no heat nor nourishment, but from heaven, nor the *body* comfort, but from the *soul*. How then? oh how terrible is the *souls sickness*, or death?

How indulgently should we tender the *health* thereof? We keep our chicken from the kite, our lamb from the Wolf; our fawn from the hound, our doves from the vermin; and shall we yield our *darling to the Lions*, our *soul* to those murdering spirits, which endeavor to devour them? The *Soul* may be well, when the *body* is full of griefs: but ill goes it with the *body*, when the *soul* is *sick*. Nay even *corporal diseases* are ofen a means to procure *spiritual* soundness. Therefore one calls it (*optabile malum, cum mali remedium sit maioris,*) a happy evil, which is the remedy of a greater evil. We may say of many healthful bodies, *tutius aegrotassent*, they might with less danger have been *sick*. *Nusquam peius quam in sano corpore, ager animus habitat*. A sick mind dwells not rightly in a sound body. But to find a healthful and sound soul in a weak, sickly body is no wonder. Since the *Soul* (before smothered with the clouds of health) is now suffered to see that through the breaches of her prison, which former ignorance suspected not.

Corporal sickness is a perpetual Monitor to the conscience, every pang a reproof, and every stitch reads a lesson of mortality; ready ever to check for evil, or to invite to good, which duty weighed, a man hath less reason to be over fearful of *sickness*, then over glad of health. The *Spiritual* detriment that may ensue on health, is more dangerous then the bodily pain that pursues *sickness*. If a man fear not death, what power hath sickness to make him miserable? *Tolerabilis est morbipraesentia, si contempseris id quod extre•um minatur*. *Sickness* hath little terror in it, if thou shall contemn that which it threateneth, *Death*. If it teach thee by the sight of the first death instant, to prevent the fury of the second; behold it makes thee blessed. Such good use may the wise *Soul* make of the *bodies* enemy. I have read it said, that *singulus morbus, paruula mors*, every disease is a little death. Therefore God sends us many little deaths, to instruct our preparation for the great death. The oftener a man dies, the better he may know to die well.

I yield, if in *sickness* we contract and narrow up the powers of our soul, and direct them (as our finger) to the grief of our *bodies* only; forgetting either that God strikes us, or that we have first stricken God: either flying to ill means, or affying to good means more then to

God; our sickness may be deadly to *body* and *soul* too. *Asa* was sick but of his *feet*, his *feet* stood far from his heart, yet because he relied more on his Physicians, then on his *Maker*, he died. Or if there shall be no less confusion and hurly butly in the faculties of the *Soul*, then there is distemperature in the partes of the body: when *Reason* which should be the Queen, and dwell in the highest and choicest room, is deposed from her government, When the *Senses*, which are the Court-guardes, and the *Princesses* attendants, that give all admission into the Presence; are corrupted: when the supreme faculties, which are the Peers, are revolted; and the *Affections* which are the Commons perverted: and all this insurrection and disturbance, dethroning the Queen, corrupting the Guard, drawing from fealty the Peers, and the Commons from allegiance, wrought by those violent passions which are refractory and headstrong Rebels, having once gotten head. Alas, how far is this miserable distemper and perturbation of these spiritual parts, above the distress or distraction of the corporal members? neither is the future peril hereof only more full of prodigious desolation, but even the present sense is also more tetricall, piercing, and amazing with horror.

We shall find the perplexity of this spiritual *sickness*; (how far?) exceeding the *corporal*, if we either compare them generally, or particularly, instance in any special disease.

1 *Generally*, The excellency of *health*, is measured according to the *Life*, which holds it: and the dignity of *Life* is considered by the cause that gives it, 1. The *Life* of the Plant is basest, because it consists but in the juice which is administered by the earth to the root thereof, and thence derived and spread to the parts, 2. The *Life* of the brute creature excels, because it is sensitive, and hath power of feeling, 3. The *Life* of man is better then both, because it is reasonable, conceiving & judging of things by understanding 4. The *Life* of a spiritual man is better then all the former, and it hath two degrees, 1. The *life* of inchoate regeneration, and it consists in grace, 2. the perfect *life* of imputed righteousness, conferred and confirmed by *Jesus Christ*, 5. The *Life* of *Glory* exceeds all, whereof there are also two degrees, 1. the fruition of glory in soul, 2. the full possession in the union of the body to it. These two last sorts of *Life* transcend the former in two main respects, 1. Because the other may die, must die; these have a patent of eternity sealed them, 2. Because the other have transient causes: These have the *Grace* and *Glory* of God.

Now as by all consent, the *Life* of reasonable man is better then the vegetable of plants, or sensitive of beasts; so the *health* of man must needs be more precious: and as that virtue excels in goodness, so doth the defect exceed in miserableness. Respect man distinctively, as he is a *Body* only, and then to be *sick*, and die are common to him with plants and beasts; and what suffering is there in the one, more then in the other, save that as the Beast is more sensible of pain then the tree; so man is more apprehensive then the beast, the bodies of all *return to the earth*. But man hath a *soul*, wherein his reason is placed; which fainting or sickening through sin, or the punishment for sin, there is offered a passion and grief, whereof the other are not capable. Death to the rest is not so terrible, as this *sickness*. The goodlier the building is, the more lamentable the ruin.

2 *Particularly*, This will best appear, if we single out some special disease, and confer the perplexity it can offer to the body, with the *sickness* of the *soul*. Take for instance, the plague

of the *Leprosy*. It was a fearful and unsupportable *sickness*, every way miserable, as you may find it described, Levite. 13. &c. ver. 45.46. *His clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. He shall dwell alone, without the Campe shall his habitation be.*

The *Leprosy* infected their very *garments* and *houses*, sticking contagion in the very wool and walls. But our *Leprosy* of sin hath (with a more vast extension) infected the Elements, Air, Earth, beasts, plants, &c. sticking scars on the brow of nature, and making the whole *Creature* groan under the burden of corruption.

2 The *Leprosy* was violent in spreading, running eftsoons over all the body, as in *Gehazi*, and making it all as one ulcer; yet could it not penetrate and enter the soul; the mind might be clean in this general defiling of the carcase. Behold the *Leprosy* of sin hath not content it sefe to insult, pollute and tyrannize over the body, but it defiles the *Soul* also, and turns that purer parte of Man into a Lazar. *Our righteousness is become filthy rags, our heart is poisoned,our Consciencs defiled.*

3 The *Leprosy* was an accidental disease, casual to some, whiles other escaped it. It was God's Pursuiuant to single out and arrest some for their sins, his mercy spaing the rest. But the *Leprosy* of sin is (*haereáitarius morbus*) an hereditary *sickness*. We derive it from our great Sire *Adam*, with more infallible conveyance then ever son inherited his fathers lands. It is original to us, borne with us, borne before us. So that (*natalis* would be *fatalis*) the birth day would be the death day, if the blood of that immaculate Lamb should not cleanse us.

4 The *Leprosy* was a dangerous disease, yet curable by natural means: but ours is by so much the worse, as it admits not man as Physician, nor nature it se•fe as Physic, sufficient to cure it. The medicine is supernatural; the *Blood* and *Water* of that man, who is God. *Faith* must lay hold on mercy: Mercy alone can heal us.

5 The *Leprosy* is a sore disease, so entering and eating, that it is even incorporate to the flesh: yet still (*cum carne exuitur*) it is put off with the flesh. Death is a Pysician able to cure it. *Mors vna inter•t & leprosum & Leporam*. Death (the best Empericke) kill• at once the Leaper and his *Leprosy*. But the *Leprosy* of sin cleans so fast (not only to the flesh, but) to the *Soul*, that if spiritual death to sin do not slay it, Corporal death shall neither mende it nor end it. It shall not fly the *Soul*, when the *soul* doth fly the body: but as it accompanies the one to the judgment fear of God, so it shall meet the other in hell, if they both cannot be rid of it, through *Christ* on earth,

6 The *Leprosy* makes man loathsome to man, that (*seorsim habitaturus sit*) *he must dwell alone*. So was the *Law*, *He is unclean, he shall dwell alone; without the Campe shall his habitation be*. Yea, though he were a King, he must content himself with an unvisited and removed lodging; yet what is it to be secluded from man's (and not to be destitute of the Lord's) company? God forsakes not the *clean heart*, though man abhors the leprous flesh. God alone is a thousand companions; God alone is a world of friends. He never knew what it was to be familiar with heaven, that complains the lack of friends whiles God is with him. Were thy Chamber a prison, thy prison a Dungeon; yet what Walls can keep out that infinite Spirit? Even there

the good soul finds the Sun of heaven to enlighten his darkness, in comparison of whom all the stars in the sky are the snuff of a dim candle. Every cloud darkens our Sun, nothing can eclipse that. But the *Leprosy* of sin separates a soul from God's fellowship, from the company of Angels. *We lie, if we say we have fellowship with him, and walk in darkness. Your sins have separated betwixt me and you saith the Lord of hosts.* They unhouse our hearts of God's spirit, and expel him from the temple of our souls, who will no longer stay there, when the *Dagon* of sin is advanced, adored. It is customable with men to eschew the society of their poor, maimed, afflicted, diseased Brethren, and to show some disdain by their averseness: but to keep company with drunkards, adulterers, swearers, userers, &c. of whom alone we have a charge, *de non tangendo*, they reckon not, *E•te not with them? Turn away from them*, saith the Apostle, from those so diseased in Soul, not in body. But now ^d (*melior est conditio vitij, quam morbi.*) the estate of sin is better than of sickness. But God looks unto (and is with) Lazarus living, and takes him into his bosom dying, though he was full of sores: and lets healthy, wealthy, flourishing *Dives* go by unnamed, unaccepted.

7. The *Leprosy* kept men but from the fading city, terrestrial *Jerusalem*. This *Leprosy* unpurged by repentance, restrains men from that *Jerusalem* which is above; a city built upon *Jaspers and Sapphires and precious stones*; flowing (instead of *milk and honey*) with bliss and glory. For into ^f it shall enter nothing that defileth, nor whatsoever worketh abomination or lies. Now as the pleasures and treasures of this City are more, so much worse is the cause hindering our entrance. You may judge by this taste, how far *spiritual sickness* is more bitter than *corporal*. Every circumstance before hath reflected on this; but *nunquam satis dicitur, quod nunquam satis addiscitur*, it is never taught enough, that is not enough learned.

4 I should now lastly inquire who are the sick, wherein (as the Philosopher said of men; *Non vhi sunt, sed vhi non sunt, faoile demonstratur*, I can easily show you where they are not, not where they are.) It is a small matter to find out the sick, the difficulty is to find any sound. I know ^g there are a few names in our *Sardis*, that have not defiled their garments; but they are so few, that it is hard to find them. *Run to and fro through the streets, and seek in the broad places of our Cities, if you can find a man, if there be any that executes judgment, and seeketh the truth.* The whole World is very old and sick, given over, as man in his dotage to covetousness.

Huius aedest aet as extremae & ferre a mundi,

Alget amor dandi, praeceps amor ardet habendi.

Needs must the world be sick and old

When lust grows hot, and charity cold.

Wonder you at this? •nder is the daughter of ignorance, ignorance of nature. God hath foretold it, event hath fulfilled it. Saint *Paul* gives the symptoms of this general sickness. *Redeem the time, for the days are evil.* Our *Savior* premonish•th the great decay of faith and love, to insue the *Apostasy* of the latter times. His *Apostles* testify no less. *Paul* to *Timothy*, *Know that in the last days perilous times shall come. Men shall be lovers of their own selves, covetous, boasters, proud, &c.* (read and observe.) *Peter* (with others) to make

up a *cloud of witnesses*, prophecieth the like, if not with addition; that men shall be so debauched, as even to *deride* and *scoff* at goodness, as a thing rather derisory, than necessary. The plague of *sin* rankles, and (helped with fit instruments of dispersion) infects the times.

The *Scribe* points to the *Publican*, and thinks that destruction comes on the city for his sake. The ungodly Protestant lays the fault on the profane Gallant, that *the days are evil*, and says that pride devours all. The proud on the covetous Churl: the well conceited Hypocrite on the dissolute; the dissolute on the Hypocrites. Even the wicked think the godly the cause, but the godly know the wicked the cause. Atheists will live as they list. *Loquuntur grandia*. They *lift up their mouths against heaven*, and acknowledge no other deity then their own guts. If good cheer may be their *sickness*, they care not though gluttony be their grave. *Grace* is fain to give place to *wantonness*, Religion to Idolatry, honesty to profaneness. Many live, as the *Apostle* saith of *Hymenaeus* and *Philetus*, as if the *resurrection was past*, or would never come.

I know, there was never age not complained of, not judged as worst. *Laudamus veteros &c*. We see what is, not what hath been. Some times have been evil, others worse, ours worst of all. We are so much worse than all, because we have more means to be better. We have Atheists that serve no God, ⟨◇⟩ that serve their money, Idolaters that serve creatures, Apostates that forsake God, worldlings, temporizers, neuters, that serve many, serve all, serve none. Love is banished, temperance gives place to drunkenness, humility stoops to pride, hope yields to sense, and religion it self is used either for a show of good, or for a cloak of evil. Men's words disagree from their deeds, their hearts from their words. If any say this world is not so *sick*, as we give it, I durst tell them that they are a great part of the *sickness*; and but for such we had less need to complain.

Satan's violence now doubling his forces, shows it to be the last and worst time. For the Devil then rageth most when he knows he shall rage but for a while. The world is *sick*, *the days are evil*. You hear what makes them so. Shortly, either doing or suffering ill: sin originally, misery by consequent. If we would bate of our sins God would decrease our miseries. What plagues the world with the sword, but malice and ambition? What turns the poor from their right, but injustice? What brings famine but covetousness? Proud Courtiers make rich Merchants and both make miserable Commons. We multiply sins against God, God's punishments upon us: the former from our unrighteousness, from his righteousness the latter: both together make the world *sick*, the days evil. I would hope, it were now vain to bid you loath the world. Is he less then mad, that can love and dote on such a cheek? The beauty of it is black without by the miseries, and more foul within by the sins: if any wretch shall now make it his choice, he is not worthy of envy, if of pity, now as a moderne Poet well.

Ther's only one way left, not to admit,

The Worlds infection, to be none of it.

Seeing we are thus *sick*, why speed we not to means of

P-TA-6. Five sermons preached upon sundry especial occasions Viz. 1 The sinners mourning habit: in Whitehall, March 29. being the first Tuesday after the departure of King James into blessedness. 2 A visitation sermon: in Christ's Church, at the trienniall visitation of the right reverend father in God the lord bishop of London. 3 The holy choice: in the chapel by Guildhall, at the solemn election of the right honorable the lord major of London. 4 The barren tree: at Paul's-Cross, Octob. 26. 5 The temple: at Paul's-Cross. August 5. By Tho: Adams. - Adams, Thomas, fl. 1612-1653., Adams, Thomas, fl. 1612-1653. Barren tree. aut, Adams, Thomas, fl. 11612-1653. Temple. Aut

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By THO: ADAMS.

Sine merito, non sine commodo.

LONDON, Printed for JOHN GRISMAND 1626.

TO THE RIGHT HONORABLE, AND TRVly Noble Lord, WILLIAM, Earl of PEMBROKE.

BY your Honors favor, I had a place in the sad Court of *Whitehall* this last Lent: and it was so disposed by our blessed Maker, that I know not whether, my Text was a Comment upon the Occasion, or the Occasion upon my Text: they met together with such unhappy happiness. As this Sermon took Birth in the highest Sphere of our Kingdom, so there learning to presume on the help of your Noble wing, it hath adventured to fly abroad. And whither, justly, should it take the first flight, but to your Honors Protection, from whom it received Breath and Motion? I have been bold also to send a pair of Servants to wait upon it, which were produced by other solemn occasions. I humbly beseech your Lordsh. to give them all your Passe: and then I fear not, but that for your Noble Names sake, (not their own merit) wheresoever they light, they shall find kind entertainment; and do yet some more good to the Church of God. Which success, together with your Honors happiness, is still prayed for, by

Your Lordships humbly devoted and ready to be commanded, THO: ADAMS.

THE SINNERS MOURNING HABITE.

IOB. CHAP. 42. VER. 6.

Wherefore I abhor myself, and repent in dust and ashes.

THis is in many dear regards a mourning and penitential season, therefore I thought best to accommodate it with a penitential Sermon. *I abhor myself, &c.*

Affliction is a winged Chariot, that mounts up the soul toward heaven: nor do we ever so rightly understand God's Majesty, as when we are not able to stand under our own misery. It was *Naaman's* leprosy that brought him to the knowledge of the *Prophet*, and the *Prophet* brought him to the saving knowledge of the true God: had he not been a leper, he had still been a sinner. *Schola crucis, schola lucis*: there is no such School instructing, as the cross afflicting. If *Paul* had not been *buffeted by Satan*, he might have gone nigh to buffet God, through danger of being puffed up with his revelations.

The Lord hath many messengers, by whom he solicits man: He sends one health, to make him a strongman: another wealth, to make him a rich man: another sickness, to make him a weak man: another loss's, to make him a poor man: another age, to make him an old man: another death, to make him no man. But among them all, none dispatcheth the business surer or sooner than affliction: if that fail of bringing a man home, nothing can do it. He is still importunate for an answer; yea, he speaks, and strikes. Do we complain of his incessant blows? alas, he doth but his office, he waits for our Repentance; let us give the messenger his errand, and he will be gone. Let him take the proud man in hand, he will humble him: he can make the Drunkard sober; the Lascivious chaste: the Angry patient; the Covetous charitable; fetch the Unthrifft Son back again to his Father, whom a full purse had put into an itch of traveling: the only breaker of those wild Colts. *Ier. 5.* the waters of that Deluge, which (though they put men in fear of their lives) bear them up in the Ark of Repentance higher toward heaven. It brought the brethren to the acquaintance of *Joseph*, and makes many a poor sinner familiar with the Lord *Jesus*.

Job was not ignorant of God before, while he sate in the Sun-shine of peace; but resting his head on the bosom of plenty, he could lie at his ease, and contemplate the goodness of his Maker. But as when the Sun shines forth in his most glorious brightness, we are then least able to look upon him: we may solace our selves in his diffused rays and comfortable light, but we cannot fixe our eyes upon that burning Carbuncle. These outward things do so engross us, take up our consideration, and drown our contemplative faculty in our sense; that so long, we only observe the effects of God's goodness, rather than the goodness of God it self. Necessity teacheth us the worth of a friend; as *Absynthium*, wormwood rubbed upon the eyes, makes them smart a little, but they see the clearer. Therefore *Job* confessed, that in his prosperity he had only (as it were) heard of God; but now in his trial he had seen him. *I heard of thee by the hearing of the ear, but now mine eye seeth thee*: that is, he had obtained a more clear and perspicuous vision of him; the eye being more apprehensive of the object than the ear. *Segniius irritant animos dimissa per aures*. When we hear a man described, our Imagination conceives an Idea or form of him but darkly: if we see him, and in tentiuelly

look upon him, there is an impression of him in our minds: we know his stature, his gesture, his complection, his proportion. *Sic oculos, sic ill manus, sic or a ferebat.* Such a more full and perfect apprehension of God did calamity work in this holy man; and from that speculation proceeds this humiliation; *Wherefore I abhor myself, and repent in dust and ashes.*

Where we may consider three degrees of mortification; the Sickness, the Death, and the Burial of Sin. *I abhor myself*, there sin is sick and wounded: *I repent*, there it is wounded and dead: *In dust and ashes*, there it is dead and buried. To *deny* ones self, maims concupiscence, that it cannot thrive: to *repent*, kills it, that it cannot live: *in dust and ashes*, buries it, that it cannot rise up again. I throw it into the Grave, I cover it with mould, I rake it up *in dust and ashes*.

But I will not pull the Text in pieces; only I follow the manuduction of the words: for there is not a superfluous word in the verse, as the Psalmist said of the Army of *Israel*, *There was not one feeble person among them.* It begins as high as the glory of Heaven, and ends as low as the basest of Earth. The first word [*Therefore*] respects an infinite God: the last words [*Dust and ashes*] declare an humbled man. The meditation of the former is the cause of the latter, and the condition of the latter is the way to the former. To study God, is the way to make an humble man: and an humble man is in the way to come unto God. Such a consideration will cast us down to *dust and ashes*: such a prostration will lift us up to glory and blessedness. Here then is a *Jacob's Ladder*, but of four rounds. Divinity is the Highest, *I have seene thee, Therefore.* Mortality is the lowest, *Dust and ashes.* Between both these, sit two others, *Shame* and *Sorrow*; no man can *abhor* himself, without *Shame*; nor *Repent*, without *Sorrow*. Let your honorable patience admit *Job* descending these four stairs; even so low as he went; and may all your souls rise as high as he is.

Wherefore.

This refers us to the motive that humbled him; and that appears by the context, to be a double meditation; one of God's majesty, another of his mercy. 1. Of his majesty; which being so infinite, and beyond the comprehension of man, he considered by way of comparison, or relation to the creatures; the great *Behemoth* of the Land, the greater *Leviathan* of the Sea; upon which he hath spent the precedent Chapters. Mathematicians wonder at the Sun, that it being so much bigger then the Earth, it doth not set it on fire, and burn it to ashes: but here is the wonder; that God being so infinitely great, and we so infinitely evil, we are not consumed. *Whatsoever the Lord would do, that did he, in heaven, in earth, in the Sea, and in all deep places.* If man's power could do according to his will, or God's will would do according to his power, who could stand? *I will destroy man from the face of the earth*, saith the Lord. The original word is, I will *steep* him, as a man steepes a piece of earth in water, till it turne to dirt: for man is but clay, and forgets his maker, and his matter. None but God can reduce man to his first principles, and the original grains whereof he was made: and there is no dust so high, but this great God is able to give him steeping.

2. Or this was a meditation of his mercy, then which nothing more humbles a heart of flesh. *With thee, O Lord, is forgiveness, that thou mightest be feared.* One would think, that

punishment should procure fear, and forgiveness love: but *nemo magis diligit, quàm qui maxim veretur offender*: no man more truly loves God, then he that is most fearful to offend him. *Thy mercy reacheth to the heavens, and thy faithfulness to the clouds*; that is, above all sublimities. God is glorious in all his works, but most glorious in his works of mercy: and this may be one reason, why Saint Paul calls the Gospel of Christ, a *Glorious Gospel*. Solomon tells us, *It is the glory of a man to pass by an offense*: herein is God most *Glorious*, in that he pasleth by all the offenses of his children. Lord, who can know thee, and not love thee; know thee, and not fear thee? fear thee for thy Justice, and love thee for thy mercy: yea fear thee for thy mercy, and love thee for thy Justice, for thou art infinitely good in both.

Put both these together, and here is matter of humiliation, even to *dust and ashes*. So Abraham interceding for Sodom; *Behold, I have taken upon me to speak unto the Lord, which am but dust and ashes*. *Quanto magis Sancti Diuinitatis interna conspiciunt, tanto magis se nihil esse cognoscunt*. It is a certain conclusion; no proud man knows God. *Non sum dignus, I am not worthy*, is the voice of the Saints: they know God, and God knows them. Moses was the meekest man upon earth, and therefore God is said to *know him by name*. *I am less then the least of thy mercies*, saith Jacob; loe, he was honored to be Father of the 12. Tribes, and Heir of the *Blessing*. *Quis ego sum Domine*, says David, *who am I, O Lord?* He was advanced from that lowly conceit to be King of Israel. *I am not worthy to loose the latchet of Christ's shoe*, saith John the Baptist. Loe, he was esteemed worthy to lay his hand on Christ's head. *I am not worthy that thou shouldest come under my roof*, says the Centurion: therefore Christ commended him, *I have not found so great faith, no not in Israel*. *I am the least of the Apostles*, saith Paul, *not worthy to be called an Apostle*: therefore he is honored with the title of *The Apostle*. *Behold the handmaid of the Lord*, saith the holy Virgin: therefore she was honored to be the Mother of the Lord, and to have all generations call her *Blessed*. This *Non sum dignus*, the humble annihilation of themselves, hath gotten them the honor of Saints. In spiritual graces, let us study to be great, and not to know it: as the fixed Stars are (everyone) bigger then the earth, yet appear to us less then torches. *In alto non altum sapere*; not to be high-minded in high deserts, is the way to blessed preferment. Humility is not only a virtue it self, but a vessel to contain other virtues: like embers, which keep the fire alive that is hidden under it. It emptieth it self, by a modest estimation of the own worth, that Christ may fill it. It wrestleth with God, like Jacob; and wins by yielding: and the lower it stoops to the ground, the more advantage it gets to obtain the blessing. All our pride, O Lord, is from the want of knowing Thee: O thou infinite Maker, Reueale thyself yet more unto us; so shall we *abhor our selves, and repent in dust and ashes*.

I abhor myself.

It is a deep degree of *mortification*, for a man to *abhor* himself. To abhor others is easy: to deny others, more easy: to despise others, most easy. But it is hard to despise a man's self: to deny himself, harder: hardest of all, to *abhor* himself. Everyone is apt to think well, speak well, do well to himself. Not only Charity, a spiritual virtue, but also Lust, a carnal vice, begins at home. There is no direct Commandment in the Bible, for a man to love himself; because we are all so naturally prone to it. Indeed, we are bound to love our selves; so much is implied in the Precept; *Love thy neighbor as thyself*; therefore love *Thy self*, But *Modus*

praecipendus, vt tibiprosis; so love thyself, as to do thyself good. But for a man, upon good terms, to *abhor* himself; this is the wonder! He is more then a mere Son of *Eve*, that does not ouervalue himself. *Qui se non admiratur, mirabilis est*: he that doth not admire himself, is a man to be admired.

Nor is this disease of proud flesh, peculiar only to those persons, whose imperious commands, surly salutations, insolent controulements, witness to the world how little they *abhor* themselves. But it haunts even the baser condition, and fomes out at the common jaws. A proud beggar was the Wisemans monster; but pride is the daughter of Riches. It is against reason, indeed, that metals should make difference of men: against religion, that it should make such a difference of Christian men. Yet commonly, Reputation is measured by the acre; and the altitude of Countenance is taken by the Pole of Advancement. And as the servant values himself higher or lower, according as his master is: so the master esteems himself greater or less, according as his master, that is, as his Money or Estate is. His heart is proportionably enlarged with his house: his good, and his blood riseth together: *Is not this the great Babylon, which I have built for the honor of my Majesty?* But you know, he was turned into a *beast* that said so. Gold and silver are heavy metals, and sink down in the balance: yet by a preposterous inversion, they lift the heart of man upwards: as the plummet of a clock, which, while it self poiseth downwards, lifts up the striking hammer. As *Saul* upon his anointing, so many a one upon his advancing, is turned quite into another man. *God I thank thee*, says the Pharisee, *that I am not as other men are, nor as this Publican*: not as other men, and for this he thanks God: as if because he thought better of himself, God must needs think better of him too. Now he must no more take it as he hath done; a new port, for a new report. He *abhors* all men, but admires himself. Yet after these blustering insolencies, and windy ostentations, all this thing is but a man, and that (God knows) a very foolish one.

But the children of grace have learned anothe• lesson, to think well of other men, and to *abhor* themselves. And indeed, if we consider what Master we have served, & what wages deserved, we have just cause to *abhor* our selves. What part of us hath not sinned, that it should not merit to be despised? Run all over this little *Ile of man*, & find me one member of the body, or faculty of the soul, that can say with *Job's* messenger, *Ego solus aufugi; I alone have escaped*. What one action can we justify? Produce *ex tot millibus, vnum*. Where is that *Innocence*, which desires not to stand only in the sight of *Mercy*? There is in our worst works wickedness, in our best weakness, error in all. What time, what place, are not witnesses against us? The very Sabbath, the day of Rest, hath not rested from our evils. The very Temple, that holy place, hath been defiled with our obliquities. Our chambers, our beds, our boords, the ground we tread, the air we breath, can tell our follies. There is no occasion, which, if it do not testify what evil we have done, yet can say, what good we should, and have not done.

If all this do not humble us, look we up (with *Job* here) to the Majesty which we have offend•d. To spoil the Arms of a common Subject, or to counterfeit his Seal, is no such heinous or capital crime. But to deface the Arms of the King, to counterfeit his Broad Seal, or privy Signet, is no less then Treason: because the disgrace redounds upon the person of the

King. Every sin dishonors God, & offers to stick ignominy upon that infinite Majesty; therefore deserves an infinite penalty. *Against thee, O Lord, against thee have I sinned. I, thy creature; against Thee, my Maker: here is a transcendency, which when a man considers, he is worthy to be abhorred of all men, that does not abhor himself.*

Yet when God, and our own selves, stand in competition, which do we most respect? Temptation is on our left hand, in a beautiful resemblance, to seduce us. The will, the glory, the Judgment of God, is on our right hand, to direct us: do we now *abhor* our selves? Commodity sets off iniquity, & woos us to be rich, though sinners: Christ bids us first *seek thee kingdom of Heaven*, and tells us that other things shall come without seeking, *they shall be added unto us*: Do we now *abhor* our selves? Such a sin is pleasing to my lust and concupiscence, but it is displeasing to God and my Conscience: Do I now *abhor* myself? That we love God far better than our selves, is soon said; but to prove it, is not so easily done. He must *Deny himself*, that will be Christ's servant. Many have denied their Masters, many have denied their Friends, many have denied their Kinred, not a few have denied their Brothers, some have denied their own Parents, but to *deny themselves, durus hic sermo*, this is a hard task. *Negare suos, sua, se*; to deny their profits, to deny their pleasures, to deny their lusts, to deny their reasons, to deny themselves? no, to do all this they utterly *deny*.

Yet he that repents truly, *abhors* himself; *Non se vt conditum, sed se vt perditum*; not the creature that God made, but the creature that himself made. Repentance loves *Animam, non malitiam, carnem, non carnalitatem*; the Soul, not the venom of the soul; the flesh, not the fleshliness of it. So far as he hath corrupted himself, so far he *abhors* himself; and could rather wish *non esse*, not to be at all, than *malum esse*, to be displeasing to his Maker.

Thus, if we *despise* our selves, God will honor us: if we *abhor* our selves, God will *accept* us: if we *deny* our selves, God will *acknowledge* us: if we *hate* our selves, God will *love* us: if we *condemn* our selves, God will *acquit* us: if we *punish* our selves, God will *spare* us: yea, thus if we seem *lost* to our selves, we shall be *found* in the day of Jesus Christ.

I repent.

Repentance hath much acquaintance in the world, and few friends: it is better known than practiced; and yet not more known, than trusted. My scope, now, shall not be the definition of it, but a persuasion to it. It is every man's medicine; an universal Antidote, that makes many a *Mithridates* venture on poison. They make bold to sin, as if they were sure to *repent*. But the medicine was made for the wound, not the wound for the medicine. We have read, if not seen, the Battle betwixt those two venomous creatures, the Toad and the Spider: where the greater, being over-matched with the poison of the less, hath recourse to a certain herb, some think the Plantane; with which she expels the infection, and renews the fight: but at last, the herb being wasted, the Toad bursts and dies. We suck in sin, the poison of that *old Serpent*, and presume to drive it out again with *Repentance*: but how if this *Hearbe of grace* be not found in our Gardens? As *Traian* was marching forth with his army, a poor woman solicited him to do her justice upon the murderers of her only son. I will do thee Justice, woman, says the Emperor, when I return. The woman presently replied; *But what if my Lord*

never return? How far soever we have run out, we hope to make all reckonings even, when Repentance comes: but what if *Repentance* never comes?

It is not many years, more incitations, and abundance of means, that can work it: but *Repentance* is the fair gift of God. One would think it a short Lesson; yet Israel was forty years a learning it; and they not sooner got it, but presently forgot it. *Reu. 16.* We read of men plagued with *heat*, and *pains*, and *sores*; yet they *repented not*. *Judas* could have a broken neck, not a broken heart. There is no such inducement to sin, as the presumption of ready *Repentance*: as if God had no special riches of his own; but every sinner might command them at his pleasure. The King hath Earth of his own, he lets his subjects walk upon it: he hath a Sea, lets them sails on it: his Land yields fruit, let them eat it: his fountains water, let them drink it. But the moneys in his Exchequer, the garments in his Wardrobe, the Jewels in his Jewel-house, none may meddle with, but they to whom he disposeth them. God's common blessings are not denied: his *Sun shines*, his *rain falls*, on the righteous and unrighteous. But the treasures of heaven, the robes of glory, the Jewels of *Grace* and *Repentance*; these he keeps in his own hands; and gives, not where he may, but where he will. Mans heart is like a door with a Spring lock: pull the door after you, it locks of it self; but you cannot open it again without a key. Mans heart doth naturally lock our grace; none but he that *hath the Key of the house of David*, can open the door, and put it in. God hath made a promise *To Repentance*, not *Of Repentance*: we may trust to that promise, but there is no trusting to our selves. Nature flatters it self with that singular instance of mercy; one malefactor on the cross repenting at his last hour. But such hath been Satan's policy, to draw evil out of good, that the calling and saving of that one soul, hath been the occasion of the loss of many thousands.

Wheresoever *Repentance* is, she doth not deliberate, tarries not to ask questions, and examine circumstances; but bestirs her joints, calls her wits & senses together: summons her tongue to praying, her feet to walking, her hands to working, her eyes to weeping, her heart to groaning. There is no need to bid her go, for she runs: she runs to the word for direction, to her own heart for remorse and compunction, to God for grace and pardon: and wheresoever she findeth Christ, she layeth faster hold on him, then the *Shunnamite* did on the feet of *Elisha*; *As the Lord liveth, and as thy soul liveth, I will not let thee go*: no *Gehesi* can beat her off. She resolves that her knees shall grow to the pavement, till mercy hath answered her from heaven. As if she had felt an earth quake in her soul, not unlike that Jailor, when he felt the foundations of his prison shaken; she *calls for a light* the Gospel of truth, and *springs* in trembling; and the first voice of her lips is, *O what shall I do to be saved?* She lowes with mourning, like the *Kine* that carried the *Ark*; and never rests till she comes to *Bethshemesh*, the fields of mercy. The good Star that guides her, is the promise of God: this gives her light through all the dark clouds of her sorrow. Confidence is her life, and soul: she draws no other breath then the persuasion of mercy; that the *King of Israel is a merciful King*. *Faith* is the heart-blood of *Repentance*. The matter, composition, constitution, substance of it, is amendment of life: there be many counterfeits that walk in her habit, as King *Ahab* had his shadows; but that's her substance. Her countenance is spare and thin; she hath not eyes standing out with fatness. Her diet is abstinence; her garment and livery, Sackcloth and

ashes: the Paper in her hand, is a Petition; her dialect is *Miserere*; and lest her own lusts should be bane within her, she sweats them out with confession and tears.

We know, there is no other fortification against the Judgments of God, but *Repentance*. His forces be invisible, invincible; not repelled with sword and target: neither portcullis, nor fortress can keep them out: there is nothing in the world that can encounter them but *Repentance*. They had long since laid our honor in the dust, rotted our carcasses in the pit, sunk our souls into hell, but for *Repentance*. Which of those Saints, that are now saved in heaven, have not sinned upon earth? What could save them but *Repentance*? Their infirmities are recorded, not only for the instruction of those that stand, but also for the consolation of them that are fallen. *Instruunt Patriarchy, non solùm docentes, sed & errantes*. They do not only teach us by their Doctrines, but even by their very errors. *Noah* was overcome with a little wine, that escaped drowning with the world in that Deluge of water. *Lot* was scorched with the flame of unnatural lust, that escaped burning in the fire of Sodom, *Sampson*, the strongest; *Solomon*, the wisest, fell by a woman. One Balm recovered them all, blessed *Repentance*. Let our souls, from these premises, and upon the assurance of God's promises, conclude; that if we *repent*, our sins are not greater, God's mercies cannot be less. Thus was *Nineveh* overthrown, that she might not be overthrown. *Quae peccatis perit, fletibus stetit*. Every man must either be a Ninevite, or a Sodomite: a Ninevite sorrowing for sin, or a Sodomite suffering for sin. *Doleat peccata reus, vt deleat peccata Deus*. If we grieve, God will forgive.

Nor yet must we think, with this one short word (*I repent*) to answer for the multitude of our offenses; as if we that had sinned in parcels, should be forgiven in gross. It were a rare favor, if we paying but one particular of a whole Book of debts, should be granted a general acquittance for them all. No, let us reckon up our sins to God in confession, that our hearts may find a plenary absolution. Nor is it enough to recount them, but we must recant them. Do we think, that because we do not remember them, that God hath forgotten them? Are not debts of many years standing, to be called for? Mans Justice doth not forbear old offenders: no tract of time can eat out the Characters of blood. *Thou writest bitter things against me, when thou makest me to possess the sins of my youth*. These things hast thou done, saith God, and I held my peace: therefore thou thoughtest me altogether such a one as thyself: *but I will reprove thee, and set them in order before thine eyes*. Therefore let us number all the sins we can, and then God will forgive us all the sins that we have.

If we could truly weigh our iniquities, we must needs find a necessity, either of *repenting*, or of *perishing*. Shall we make God to frown upon us in heaven, arm all his creatures against us on earth? shall we force his curses upon us and ours? Take his rod, and teach it to scourge us with all temporal plagues; and not *repent*? Shall we wound our own consciences with sins, that they may wound us with eternal torments; make a hell in our bosoms here, and open the gates of that lower hell to devour us hereafter; and not *repent*? Do we, by sin, give Satan a right in us, a power over us, an advantage against us; and not labor to cross his mischiefs by *repentance*? Do we cast Brimstone into that infernal fire, as if it could not be hot enough, or

we should fail of tortures except we make our selves our own tormentors; and not rather seek to quench those flames with our penitent tears?

If we could see the farewell of sin, we would abhor it, and our selves for it; Could *David* have conceived the grief of his broken bones, beforehand; he had escaped those aspersions of lust and blood. Had *Achan* foreseen the stones about his ears, before he filch'd those accursed things, he would never have fingerd them. But it may be said of us, as it was of our first parents; when they had once sinned and fallen; *Tunc aperti sunt oculi eorum, Then their eyes were opened; Then, not before.* In this place comes in *Repentance*; as a rectifier of disorders, a recaller of aberrations, a repairer of all decays and breaches. So it pleaseth God's mercy, that the daughter should be the death of the mother. *Peccatum tristitiam peperit, tristitia peccatum conteret.* Sin bred sorrow, sorrow shall kill sin: as the oil of Scorpions healeth the sting of Scorpions.

If I should give you the picture of *Repentance*, I would tell you, that she is a *Virgin* fair and lovely: and those tears which seem to do violence to her beauty, rather indeed grace it. Her Brest is sore with the strokes of her own penitent hands; which are always, either in *Moses* his posture in the Mount, *lifted up towards heaven*; or the Publicans in the Temple, *smiting her bosom*. Her knees are hardened with constant praying, her voice is hoarce with calling to heaven; and when she cannot speak, she delivers her mind in groans. There is not a tear falls from her, but an Angel holds a *bottle* to catch it. She thinks every man's sins less then her own, every man's good deeds more. Her compuncions are unspeakable; known only to God, and her self. She could wish, not only men; but even beasts, and trees, and stones, to mourn with her. She thinks, no Sun should shine, because she takes no pleasure in it; that the Lilies should be clothed in black, because she is so appareled. *Mercy* comes down, like a glorious *Cherub*, and lights on her bosom, with this message from God; *I have heard thy prayers, and seen thy tears*: so with a handkerchief of comfort, dries her cheeks, and telles her that she is accepted in Jesus Christ.

In dust and ashes.

I have but one stair more, down from both Text and Pulpit; and it is a very low one; *Dust and ashes.*

An adorned body is not the vehicle of an humbled soul. *Job*, before his affliction was not poor. Doubtless, he had his Wardrobe, his change and choice of garments. Yet now, how doth his humbled soul contemn them! as if he threw away his vesture, saying; I have worn thee for pomp, given countenance to a silken case; I quite mistook thy nature, get thee from me, I am weary of thy service, thou hast made me honorable with men, thou canst get me no estimation before the Lord. *Repentance* gives a farewell, not only to wonted delights, but even to natural refreshings. *Job* lies not on a bed of Roses and Violets, as did the *Sybarites*; nor on a couch beautified with the Tapestry of Egypt; but on a bed of *Ashes*. *Sackcloth* is his apparel; *dust and ashes* the lace and embroyderie of it. Thus *Niniuhs* King, upon that fearful sentence, *rose from his throne, laid his robe from him, covered himself with sackcloth, and sate in ashes.* O what an alteration can repentance make? From a King of the earth, to a worm of the earth: from a

foot-cloth, to sackcloth: from a Throne, to a dunghill: from sitting in State, to lying in ashes! Whom all the reverence of the world attended on, to whom the head was uncovered, the knee bowed, the body prostrated; who had as many salutations, as the firmament stars, God save the King: He throws away Crown, scepter, Majesty, and all, and sits in ashes. How many doth the golden Cup of Honor make drunk, and driven from all sense of mortality! Riches and hearts ease, are such usual intoxications to the souls of men; that it is rare to find any of them so low as *Dust* and *Ashes*.

Dust, as the remembrance of his original: *Ashes*, as the representation of his end: *Dust*, that was the mother: *Ashes*, that shall be the daughter of our Bodies.

Dust, the matter of our substance, the house of our souls, the original grains whereof we were made, the top of all our kindred. The glory of the strongest man, the beauty of the fairest woman; all is but *dust*. *Dust*; the only compounder of differences, the absolver of all distinctions: who can say, which was the Client, which the Lawyer: which the borrower, which the lender: which the captive, which the Conqueror; when they all lie together in blended *dust*?

Dust; not Marble, nor Porphyry, Gold nor precious stone, was the matter of our bodies; but earth, and the fractions of the earth, *dust*. *Dust*, the sport of the wind, the very slave of the besom. This is the pit from whence we are digged; and this is the pit, to which we shall be resolved. *Dust thou art, and to dust thou shalt return again*. They that sit in the *dust*, and feel their own materials about them, may well renounce the ornaments of pride, the gulf of avarice, the foolish lusts of concupiscence. Let the covetous think, what do I scrape for? a little golden *dust*: the ambitious, what do I aspire for? a little honorable *dust*: the libidinous, what do I languish for? a little animated *dust*, blown away with the breath of God's displeasure.

O how goodly this building of man appears, when it is clothed with beauty and honor! A face full of majesty, the throne of comeliness; wherein the whiteness of the Lillie contends with the sanguine of the Rose: an active hand, an erected countenance, an eye sparkling out luster, a smooth complexion, arising from an excellent temperature and composition: whereas other creatures, by reason of their cold and gross humors, are grown over, beasts with hair, fowls with feathers, fishes with scales. O what a workman was this, that could raise such a Fabric out of the earth, and lay such orient colors upon *Dust*! yet all is but *Dust*, walking, talking, breathing *dust*: all this beauty but the effect of a well concocted food, and life it self but a walk from *dust* to *dust*. Yea, and this man, or that woman, is never so beautiful, as when they sit weeping for their sins in the *dust*: as *Mary Magdalene* was then fairest, when she kneeled in the *dust*, bathing the feet of Christ with her tears, and wiping them with her hairs: like heaven, fair sight-ward, to us that are without; but more fair to them that are within.

The *Dust* is come of the same house that we are: and when she sees us proud, and forgetful of our selves, she thinks with her self, Why should not she, that is descended as well as we, bear up her plumes as high as ours. Therefore she so often borrows wings of the wind, to mount

aloft into the air, and in the streets and high ways, dasheth herself into our eyes: as if she would say, Are you my kindred, and will not know me? will you take no notice of your own mother? To tax the folly of our ambition, the *dust* in the street takes pleasure to be ambitious.

The Jews in their mourning, used to rend their garments; as if they would be revenged on them, for increasing their pride, and keeping them from the sight of their nakedness. Then they put on sackcloth, and that sackcloth they sprinkled over with *dust*, and overstrawed with *ashes*: to put God in mind, that if he should arm his displeasure against them, he should but contend with *dust and ashes*; and what glory could that be for him? *Shall the dust praise thee, O God; or, art thou glorified in the pit?* Nay, rather, how often doth the Lord spare us, *because he remembers we are but dust?* To show that they had lifted up themselves above their creation, and forgot of what they are made; now by by Repentance returning to their first Image, in all prostrate humility they lay in the *dust*; confessing, that the wind doth not more easily disperse the *dust*, then the breath of God was able to bring them to nothing.

Thus, *Dust* is not only *Materia nostra*, or *Mater*, our Mother, or matter whereof we are made; for our foundation is in the *dust*. But *Patria nostra*, our Country where we shall dwell; *Awake ye that dwell in the dust*. We are no better then the *dust* we shake off from our feet, or brush off from our clothes. O, therefore let us turn to God in *dust*, before he turn us into *dust*. Yea, Saint *Augustine* goes further, and says, that not only the bodies of all men, but even the souls of some men, are no better then *dust*. They are so set upon earth, and earthly things, that they are transformed into earth and *dust*: and so become the food of that *old Serpent*, whose punishment was to *eat the dust*.

For *Ashes*, they are the Emblem or representation of greater misery: *Dust* only shows us, that we have deserved the dissolution of our bodies; *Ashes* put us in mind that we have merited also the destruction of our Souls. *Ashes* are the leavings of the fire, the offalls of consumed substances. When God shall give up the largest buildings of Nature to the rage of that Element, it shall reduce them to a narrow room, the remnants shall be but *ashes*. This was all the Monument of those famous cities, *Sodom, Gomorra*, and the rest; *heaps of ashes*. *Ecce vix totam Hercules implevit vrnam*, says the Poet; that great Giant scarce makes a pitcher of *ashes*.

For this cause, the Ancients used to repent in *Ashes*; remonstrating to themselves, that they deserved burning in endless fire, more then those *Ashes* wherein they wallowed. Yea, if *Abraham* compared himself to *dust and ashes*, I may compare my soul to a *spark* hid in the *Ashes*: which, when sickness and death shall stir up; like fire, she takes her flight upwards, and leaves the heavy fruitless *ashes* of my body behind her.

In both, we have a Lesson of our own mortality. The finger of GOD hath written the Epitaph of man; the condition of his body, like Characters printed in the *Dust*. Mans body, so well as the ice, expounds that Riddle; the *gignit filia matrem*: the daughter begets the mother; *Dust* begot a body, and a body begets *Dust*. Our bodies were at first strong Cities; but then we made them the Forts of Rebels: our offended Liege sent his Serieant Death to arrest us of high Treason. And though for his mercies sake in Christ, he pardoned our sins, yet he suffers us

no more to have such strong houses; but lets us dwell in paper Cottages, mud walls, mortal bodies. *Methuselah* lived nine hundred sixty nine years; yet he was the son of *Enoch*, who was the son of *Iared*, who was the son of *Malaleel*, who was the son of *Cainan*, who was the son of *Enos*, who was the son of *Seth*, who was the son of *Adam*, who was the son of *Dust*. Ask the woman that hath conceived a child in her womb; Will it be a Son? Peradventure so: Will it be well formed and featured? Peradventure so: Will it be wise? Peradventure so: Will it be rich? Peradventure so: Will it be long-lived? Peradventure so: Will it be mortal? Yes, this is without peradventure; it will die. Even a Heathen, when he heard that his son was dead, could say without changing countenance, *Scio me genuisse mortalem*; I know that I begot a mortal man.

An old man is said to give *Alexander* a little Jewel; and told him, that it had this virtue; so long as he kept it bright, it would out-value the most fine gold or precious stone in the world; but if it once took dust, it would not be worth a feather. What meant the Sage, but to give the Monarch an Emblem of his own body; which being animated with a Soul, commanded the world; but once fallen to dust, it would be worth nothing: for a *living dog is better then a dead Lyon*.

I conclude, I call you not to casting *Dust* on your heads, or sitting in *Ashes*▪ but to that sorrow and compunction of Soul, whereof the other was but an external Symbole or testimony. Let us rend our hearts, and spare our garments; humble our souls, without afflicting our bodies. It is not a corps wrapped in *Dust* and *Ashes*, but a *contrite heart, which the Lord will not despise*. Let us repent our sins, and amend our lives: so God will pardon us by the merits, save us by the mercies, and crown us with the glories of Jesus Christ.

A SERMON PREACHED AT THE TRIENNIALL Visitation of the Right Reverend Father in God, the Lord Bishop of LONDON, in Christ-Church.

BY THOMAS ADAMS.

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A VISITATION SERMON.

ACTS 15.36.

And some days after, Paul said unto Barnabas, Let us go again and visit our Brethren, in every City where we have preached the Word of the Lord, and see how they do.

There be certain royal Laws, which Christ and his Apostles made for eternal use: to the observation whereof all Christian Nations and persons are unchangeably bound. And there be some ritual things, which were at the first convenient, but variable according to the difference of times and places. Strictly to impose all these circumstances on us, were to make us, not the sons, but the slaves of the Apostles. That is a fond scrupulousity, which would press us in all fashions with a conformity to the Primitive times: as if the Spouse of Christ might not wear a lace or a border, for which she could not plead prescription.

Diuersitas rituum commendat vnitatem fidei, saith our *Anselm*. Let us keep the substance; for the shadow, God hath left us at liberty. But yet when we look back upon those first patterns, & find a rule of discipline fit for the present times; in vain we should study a new, that are so well accommodated with the old. The business of the *Text*, and *Day*, is a *Visitation*: a practice, which at the first view of the words, can plead Antiquity; and by a review, shall plead the great utility. I know there be diverse kinds of *Visitations*: but whether they be National, Provincial, Paroeciall, or Capitular; they all have *Authoritatem vberimam*, being grounded upon a practice *Apostolical*: and *vsum saluberrimum*, (to use the words of Saint *Augustine*) being of a physical nature, to prevent or cure distemperatures in the Church of God.

Generally, the form of the words is a *Motion*; the matter, a *Visitation*.

1. The motion was *Paul's*, the forwardest soldier in all the army of Christ: that winged Husbandman, who plowed up the fallow hearts of the Gentiles that with a holy zeal, greater then the ambition of *Alexander*, would sooner have wanted ground; then desire to travel in the business of his Master. *Terra citius defecisset, quàm studium praedicandi*▪ Indeed, he had found an unusual mercy, as himself delivers it. *The grace of our Lord was exceeding abundant toward me*: using an extraordinary phrase, to express an extraordinary grace: a word never the like used, for a mercy never the like exhibited. There is 'Oil in the widows cruse to sustain; *Aaron's* was far more, it *ran down to the skirts of his clothing*. Such a superabundant grace was in *Paul*. For *Sanctification*; many Saints are commended for some special virtues; *Abraham* for *Faith*, *Moses* for *Meekness*, *David* for *Thankfulness*, *Job* for *Patience*; *Paul* is praised for them all. For *subduing of vices*; men most sanctified have had some tangs; as *David* of anger for *Nabal's* churlish answer; *Hezekiah* had a smack of pride; setting aside concupiscence, *Paul* had no spot. For *knowledge*; he was wrapped up into heaven, there learned his Divinity among the Angels; his School being Paradise, his University the third Heaven, and God his Tutor. For *power*; his very clothes wrought miracles. God so trusted *Paul*, that he committed his whole Church unto him. Thus was he honored: the other Apostles were sent *a Christo mortali*, *Paul a Christo immortalis*. And with the like superabundant grace did he answer his charge; that though he were *Nouissimus in ordine*, he was *primus in merito*. Yea, he is well called *God's Arrow*, wounding every soul that heard him, with the love of Christ. This was his *motion*, one act of his *Apostolical* care.

2. The matter is a *Visitation*; to *visit* is a word of great latitude, and signifies the performance of all Pastoral duties: to instruct the ignorant, to comfort: the weak, to correct the stubborn, to confirm the religious. Strictly, it imports a Superiors scrutiny or examination of things under his charge: as • Steward in a Family ouerlookes the under-servants; praising the forward, provoking the sluggard, & rectifying disorders, which are ready to creep in through the least connivance. This we shall the better apprehend, if we let the *Text* fall into parts; of which we shall find seven.

1. The Visitors, *Paul* and *Barnabas*; for this Office was at first *Apostolical*, and hath ever since been *Episcopal*.

2. The visired, *Their Brethren*; whether the people under the Pastors, or the Pastors set over the people: for as they ought to visit their own particular charges, so the Bishops to visit them: yea, and even those Visitors may be visited, by such Delegates as the Prince appoints, who is the chief Visiter under Christ.
3. The exercise, or frequent use of this office, *Let us go again*. For the rareness of performing this duty may breed much inconvenience.
4. The moderation, or seasonableness of it; *After certain days*. There must be some intermission, or else the assiduity may make it a burden, or bring it into contempt.
5. The latitude or extent of it; *In every city*; not calling all the world to one place; as the Bishop of Rome did in his glory, summoning all Nations to his Consistory. They visit every City, they compel not every city to visit them. Nor do they balk the greatest for fear, nor neglect the meanest in contempt; but *every City*.
6. The limitation, restraint, or confining of this Exercise; *Where we have preached the Word of God*. Pagans are out of their walk; they meddle not with unbelievers: but with those grounds wherein they have sown the seeds of the Gospel.
7. Lastly, the intent and scope of all, *To see how they do; Quomodo se habeant*; whether they fail, or thrive in their spiritual growth. These be the passages; whereof with what brevity I can, and with what fidelity I ought.

The Visitors,

Paul and Barnabas. There is difference, I know, betwixt the Apostles and Bishops. For besides their immediate calling, and extraordinary endowments; the Apostles function was an unlimited circuit, *Ite in vniuersum orbem*, the Bishops is a fixed or positive residence in one City. All those acts, which proceeded from supernatural privilege, ceased with their cause; as the gift of tongues, of miracles, & the like. Those tools that serve for the foundation, are not the fittest for the roof. The great Master-Builder made choice of such for the first stones, whi•h he• meant not to employ in the walls. But this is the first thing I would here note;

The first foundation of the Church was laid in an Inequalitie; and hath ever since so continued. Paritie in government is the mother of confusion and disorder, & disorder doth ill become the Church of God. Where all the strings or voices be vnisons or of one tenor, there can be no harmony. There be 〈 in non-Latin alphabet 〉, *Seers*: which signifies the duty of each Pastor over his flock. And there be 〈 in non-Latin alphabet 〉, *Overseers, such as must visit and overlook both flock and Seers*. In the Old Testament, together with the parity of Priesthood, there was an imparity of government: one Levite above another, Priests above them, the High Priest above them all. Christ himself is said to be a *Priest after the Order of Melchisadech*: he was of some order then: but we have those that would be Priests without any order at all; that refuse to be ordered.

Take away difference, and what will follow, but an Anabaptistical ataxie or confusion? It was the saying of Bishop *Jewel*, or the Jewel of Bishops; All Priests have *Idem Ministerium, sed*

diuersam potestatem. A Bishop and an Archbishop differ not in *Potestate Ordinis, sed in potestate Regiminis.* Nor doth a Bishop differ from a Pastor, *quoad virtutem Sacerdotij, sed quod potentiam Iurisdictionis.* There is one indelible character of Priesthood to them both. That great *Clauiger* of heaven, who opens and no man shuts, shuts and no man opens, hath left two *Keys* for the government of the Church: the one *Clauem Scientiae*, the preaching of the Gospel, which is the more essential part of our function: for a *necessity is laid upon us, and woe unto us if we preach not the Gospel*, if we turn not that *Key*. The other *Clauem Potentiae*, the *Key* of Jurisdiction or Discipline; which makes the Church *Acie ordinatam*, an Army well marshalled. The former imposeth a Duty, and *Haec oportet facere*: the latter importeth a Decency, and *Haec decet fieri*. Thus did the great Shepherd of Israel govern his flock; with Two *Staues*. One the *Staff of Bands*, sound Doctrine: the other the *Staff of Beauty*, orderly Discipline. Saint *Paul* joins them both together; *the steadfastness of their faith*, and the comeliness of their *Order*, and makes them the matter of his *Joy* in the *Collossians*. Without order, Faith it self would be at a loss. Even the *Stars* do not *fight from heaven*, but *in their order*. Therefore is our Ministry called *Orders*, to show that we are bound to Order above other Professions. This orderly distinction of Ecclesiastical persons is set down by the *Holy Ghost*, 1. Cor. 12. placing some as the head, other as the eyes, other as the feet: all members of one *Body*, with mutual concord, equal amity, but unequal dignity. To be a Bishop then, is not a Numerall, but a Munerall function; a priority in order, a superiority in degree. *Who is a faithful and wise servant, whom his Lord hath made ruler over his household; Quem Dominus constituit super familiā?* All Ministers of Christ have their due honor, some are worthy of double honor. Far be it from us sinners, to grudge them that honor, whereof God himself hath pronounced them worthy. This first. Again,

Paul and *Barnabas*. *Paul* was a man of ardent zeal, *Barnabas* is interpreted *the son of cōsolation*. *Paul* would have *Barnabas* along with him; that the lenity of the one might somewhat mitigate and qualify the fervor of the other. Thus *Moses* was with *Elias*, whē they both met with Christ transfigured on the Mount. *Elias* was a fiery spirited Prophet, inflamed with holy zeal: *Moses* a Prophet of a meek and mild spirit: these two together are fit servants to wait upon the Son of God. I do not say, that either *Paul* wanted compassion, or *Barnabas* fervency: but this I say, that both these tempers are a happy composition in a *Visiter*: and make his Brest like the sacred *Ark*, wherein lay both *Aaron's Rod*, and the *Golden pot of Manna*: the *Rod* of correction, the *Manna* of consolation: the one a corrosiue, the other a cordial. Spiritual Fathers should be like natural mothers, that have both *vbera*, and *verbera*: or like Bees, having much honey, but not without a sting. Only, let the sting be the least in their desire or intention, and the last in execution: like God himself, *Qui habet in Potestate vindictam, sed mauult in vsu misericordiam*.

There have been some, who did put lime and galle into the milk; yea ministered *pro lacte venenum*: *Bone's* and *Gardiners*, that gave too sharp physic for the disposition of their patients. That (as the *Antiochians* said of *Julian*, taking occasion by the *Bull* which he stamped on his coin) have goared the world to death. That, as if they had *Saul's Commission* to vex the Church of Christ, have concluded their Visitations in blood. But mercy, no less then holiness, becomes the breastplate of *Aaron*. I deny not the necessity of Jurisdiction, both corrective &

coactiue: the one restraining where is too much forwardness, the other enforcing where is slackness. There is a *Rod*, and there is a *Sword*. *Veniam ad vos in virga?* that's the *Rod*. *Vtinam absindantur qui perturbant vos;* that's the *Sword*. If we observe God's proceeding in the Church, we shall find how he hath fitted men to the times and occasions. In the low and afflicted estate of Israel, they had *Moses*; a man of meek spirit, and mighty in wonders. Meeke, because he had to do with a teatchy and froward people: mighty in wonders, because he had to do with a *Pharaoh*. When they were settled in a quiet consistence, they had a grave & holy *Samuel*. In their corrupted declination, they had a hot-spirited *Elijah*; who came in a tempest, as he went out in a whirlwind. These times of ours be of a sinful and depraved condition; therefore have need to be visited with spirits more stirring then those of the common mould. *Imo, veni Paul cum virga;* come *Paul* with thy *Rod*. Rather let us smart with correction, then run on to confusion.

The Visited.

Their Brethren. Such was that great Apostles humility, that he calls all believers *Brethren*: to show that he had but the privilege of a *Brother*; and did no otherwise then all the rest, bear the arms of the *Elder*. Yea, why should not an Apostle accept of that title, when the eternal Son of God *is not ashamed to call us brethren?* The weakest Christian is a *Brother* to the holiest Saint, therefore not to be contemned. It is most unnatural for a man to despise his brother, the son of his own father. It is a brand set upon that tongue, which must burn with quenchlesse flames; *That it spake against his brother, and slandered his own mothers son.* Bishops are in the chiefest respect *Brethren* to the Ministers, in a meaner regard they are *Fathers*. They are our *Fathers*, but in that respect whereby they govern us: but in that respect which doth save us, they are our *Brethren*. *Fratres in salute, Patres in ordine ad salutem.* Even Princes should not scorn the Brotherhood of their subjects: for howsoever on earth there is a necessity of these ceremonial differences; yet in the grave for our bodies, in heaven for our souls, there is no such distinction. If there be any disparity after this life, it shall be *Secundum opera*, not *secundum officia*: proportioned to the works they have done, not to the honors they have borne. Saint *Paul* calls *Timothy*, in one place his *Son*, in another place his *Brother*.

Bishops are *brethren* to Ministers in a three-fold relation. 1. By nature, so are all men. 2. By grace, so are all Christians. 3. By office, so are all Pastors. He that *Mat. 24.45.* was called *Rector super familiam, Ruler over the household*: the same is also termed, *ver. 49.* 〈 in non-Latin alphabet 〉, a *fellow servant* with the rest of the meany. All servants under one Lord, though some superior in office to the rest. As in the civil State, within that honorable rank, both Earls and Lord's are called Barons, yet their dignities are not equal: every Earl being a Baron, but not every Baron an Earl. So in the State Ecclesiastical, in respect of the general service of Christ, the dispensation of his Word and Mysteries, Bishops and Priests are all *Brethren*, and fellow-Presbyters: yet though the Stiles be communicable, the terms are not convertible: for every Bishop is a Priest, but every Priest is not a Bishop. As this therefore no way diminisheth their authority, for *Episcopus est sacerdotum Princeps*, saith *Ignatius*: so it commendeth their humility, to call us *Brethren*. If we offend, *Paterna agant*, let them correct

us as their children: while we do well, *Fraterna teneant*, let them encourage us as their *Brethren*. God is not tied to means: for illumination of the mind, he often lights a great Lamp of the Sanctuary at a little wax Taper, as he did *Paul* by *Ananias*. And for moving of affections, often with a puff of wind he stirs up the waves of the great Ocean. *Deus non est parvus in parvū*; not straitened according to the smallness of the Organ. On the one side love and gravity, on the other side obedience and sincerity, on all sides holiness and humility, becomes the Ministers of Jesus Christ.

The *Exercise*, or due practice of this office.

Let us go again. Let us go, that is, go personally. Let us go *again*, that is, go frequently.

1. *Let us go*; not send our Deputy, but go our selves. He that sends, sees by another's eyes, and takes the state of things upon trust. If we go, we see by our own, and our own eyes be our best informers. How is he *Episcopus*, that never ouerlooks. So Saint *Jerome* in his Epistle to *Nepotian*, *nitatur esse quod dicitur*. He is an ill Shepherd, that does not know *Vultum pecoris*. Know the state of thy flocks, and the face of thy herds. Desire to see them, *quomodo Moses voluit videre Deum*, 〈 in non-Latin alphabet 〉, face to face. In the Prouerb, *Domini oculus pascit equū, & vestigia eius pinguefaciunt agrum*. The Masters eye feeds the horse; the presence of the Bishop, like the North wind, dispels infection. It was *Paul's* continual fear; some prevarication in his absence. *I fear I shall not find you such as I would, and that I shall be found to you such as you would not*. Saint *Peters* Shadow wrought miracles, but now the Bishops shadow will work no miracles. This is one special thing to be visited and examined, the residence of Pastors in their Charges. It is an unhappy thing for a man to be a stranger at home. *Damasus* compares such to wanton women; which no sooner bear children, but presently put them forth to nurse, that with less trouble they may return to their old pleasure. *Peraldus*, a Popish writer, is so bitter against those that feed their flocks by Deputies, that he says, It is as if a man should marry a wife, and suffer another to get children by her. *•Iudque Clictovaei, magis salsum quam falsum; Vicariam quidem salutem, personalem vero perniciem, talibus manere*.

I know, there is a Residence Persona^l, and Pastoral: and he that is a stranger to the Pulpit, though he straggle not out of the bounds of his Parish, is the greatest Non-resident. And I grant, that in some cases a dispensation is requisite; *Cedat minus maiori*; yet it is no hurt to pray, *God persuade them all to dwell in their own Tents*. But it is not well, for a Preacher to be like a door, when it is once oyled, then to leave creaking. It was a Friers conceit upon *Gen. 6*. when the Clergy, those *sons of God*, began to doat upon the *daughters of men*, to be enamored on temporal preferments; then by such marriages, monsters were begot in the Church, and the Sanctuary of God was filled with *Giants*, far from the shape of Christians. It is pity, but the Bishop should forbid the Banns; and if any such Marriage be, it is more then time to make it a nullity; by diuorcing them from Idleness, covetousness, and ambition. *The faithful Steward is he that gives the household their portion of meat in due season*. 1. He must give them all *meat*, young and old, rich and poor, weak and strong. 2. *In due season*, that is, when their appetites call for it; nay, he must not always stay till they desire it. 3. *Proprijs manibus*, he must do it with his own hands: he is but a deputy, and therefore is not evermore allowed a deputy. *Let us go our selves*.

2. *Let us go again.* The building of the Church goes slowly forward: though there be many laborers, there be more hinderers: God never had so many friends, as enemies. If the Overseers look not well to the business, too many will make Church-work of it; for such loitering is now fallen into a Proverb. Men are fickle, as were the *Galatians*, and Churches of *Asia*: if they be not often visited, they will soon be corrupted. *Luther* said in *Wittenberge*, that a few fanatical fellows had pulled down more in a short space, then all they could build up again in twenty years. The devil is always busy; and it is no small labor to earth that Fox. The plant which we would have thrive, must be often watered. The Apostles did visit to confirm, and comfort, because that was a time of persecution. Our mischief is intestine; *Pax a paganis, pax ab haereticis, nulla pax a falsis filijs*. Let but *Moses* turn his back, and ascend the mount, to be *Israel's* Lieger with God, the people presently speak of making a Calf. He went but on their Ambassage to their Maker: yet as if they had seen him take his heels, and run into the wilderness; he is no sooner vanished out of their sight, then out of their mind, and they fall to Idolatry. Our Churches are not like Irish timber: if they be not continually swept, there will be spiders and cobwebs. If the servants sleep, the Masters field is not privileged from *Tares*. Therefore to prevent dangers, and to heal diseases, frequent visitation is necessary for the Church of Christ.

The Moderation, or seasonableness of it.

After certain days. Ex assiduitate vilitas; that which is too common, becomes cheap, and loseth credit. Due respirations are requisite in the holiest acts. God is so favorable to his creatures, that he requires them not to be overtoyled in the works of his own service. When the Temple was a preparing, the thirty thousand workmen wrought not continuedly, but with intermission. One month they were in *Lebanon*, and two at home: so their labor was more generous, & less burthensome. Ever, ten thousand did work, while twenty thousand breathed. The mind that is overlaid with business, grows dull and heavy: over lavish expense of spirits leaves it heart-less. The best horse will tire soonest, if the reins lie loose on his neck. Perfection comes by leisure, and no excellent thing is done at once. The *Gourd*, which came up in a night, withered in a day: but the plants that live long, rise slowly. It is the rising and setting of many Suns, that ripens the business both of nature and art. Who would not rather choose many competent meals, then buy the gluttony of one day, with the fast of a whole week? Therefore the reverend Fathers of the Church observe their due times of *Visiting*; and particular Pastors have their set days of feeding. He is an ill Fisher, that never mends his net; a bad Mower that never whets his Sythe.

There be some so mad of hearing, that as if their Preacher had ribbs of iron, and a spirit of Angelical nature, they will not suffer him to breath. But are as impatient of such a pause, as *Saul* was of *David's* sickness; *Bring him to me in the bed, that I may slay him*. Such, & no more is their pity to their Minister: *Bring him though he lie sick in his bed; spare him not, though his heat and heart be spent*. And if we satisfy not their unseasonable, unreasonable desires, they exclaim and break out into bitter invectives against us: not unlike the *Chinois*, that whip their gods, when they do not answer them. Such misgouern'd feeders should be stinted to

their measure, as the Israelites were to an Omer. God will never thank us for killing our selves, to humor our hearers.

The Extent, or latitude of it.

In every City. First, such was their favor and indulgence, they went to every city, not summoned every city to appear before them. Our grave Diocesans do follow the blessed Apostles in this step: they visit us in our several Deanries and Diuisions, without compelling the remote dwellers to travel unto their Consistories.

Again, *In every City:* such was their impartial Justice, and most equal love to all: the greatest were not exempted from their Jurisdiction, nor the least neglected of their compassion. The holiest Congregations may be blemished with some malefactors. *Rome*, and *Corinth*, and *Ephesus*, though they were all famous cities, had no less need of Apostles for their Visitants, then they had for their Founders. Three traitors kindle a fire, two hundred and fifty Captains bring sticks to it, and all Israel is ready to warm themselves at it. It was happy for Israel when they had but one *Achan*, and yet that one *Achan* was enough to make them unhappy. The innocence of so many thousands was not so forcible to excuse his one sin, as his one sin was to taynt all the people. One evil man may kindle that fire, which the whole world cannot quench. Shall *Jeroboam* be an Idolater alone? No, he can no sooner set up his *Calves*, but his subjects, like beast, are presently down on their knees.

Where stands that *Eutopia*, that city, which is in so good case, that it need not be *visited*? Sin doth multiply so fast, that the poor Preacher cannot out-preach it: yea, it is well if the Bishop himself with all his authority can suppress it. We cannot say always whence these evils come, but we are sure they are. You have peradventure heard or seen a Motion, a Puppet-play; how the little Idols leap, and move, and run strangely up and down. We know it is not of themselves; but there is a fellow, behind, which we see not, it is he that doth the feat. We see in our Parishes strange motions; a drunken companion bearding his Minister, a contentious Incendiary vexing him with actions and slanders: an obstinate Papist carries away his Recusancie, scorns the Preacher, seduceth the people: this is a strange kind of Puppet play: but God knows who it is behind the curtain, that gives them their motion: only we are sure, they cannot thus move themselves. There are many meetings, and much ado, as if sin should be punished: a Jury is impannell'd, a sore charge is given: the drunkard shall be made an example, Good-ale shall be talked with, whoredom shall be whipt, and all shall be well: we look for present reformation. But it commonly proves like the Iugglers feast in *Soudas*; a Table furnished with all manner of dainties in show, whereof when they came to taste, they found nothing but air. But I pass from the *Extent*, to

The Limitation, or restraint of it.

Where we have preached the Word of the Lord. Not every city, but every city and place that hath received the word of Instruction. No *visiting* a Garden, but where some seeds have been planted: that which is all weeds, is left to an higher visitation; *God shall judge them that are without*. One would think that the word of God were so prevailing, that it should beat down enormities faster then Satan can raise them. But we find by miserable experience, that even

in those cities where the Gospel hath abounded, sin hath superabounded; and that this glorious Sun hath not dispelled and overcome all those fogs and mists that have surg'd from hell. But if the Sun cause a stench, it is a sign there is some dunghill nigh: let it reflect upon a bed of Roses, there is all sweetness.

Shall we lay the blame upon the Preachers? that were unjust in our own consciences. What City in the world is so rich in her spiritual provision, as this? Some whole countries within the Christian pale, have not so many learned and painful Pastors, as be within these walls and liberties. It looks light the firmament in a clear night, bespangled with refulgent stars, of different magnitude, but all yielding comfortable light, *to guide our feet in the way of peace*. The Church in *Constantinople*, wherein *Nazianzen* preached, was called 〈 in non-Latin alphabet 〉 the *Resurrection Church*; in respect of the great concourse and assembly of people. Most Churches in this City may well bear that name. Where is the fault then? I could happily tell you of some causes: the great profanation of God's Sabbath, the perfunctory hearing of his sacred word, the cages of unclean birds, Brothels and drinking Schools, the negligence of the secular Magistrate, the exemplary corruption of Rulers, the sinful indulgence of parents and matters in their families, when the mouths of their children and servants be filled with vncorrected oaths and blasphemies. O that we might see an end of these things, before we see an end of all things. The last point is,

The Intent, or end of all

To see how they do. First, to see how the Pastors do, whom they had set over particular Congregations. The Apostles had been careful in their first election; and good reason; *Lay hands suddenly upon no man*, saith Saint Paul. There is a Story in the Legend, how a Bishop devoted to the service of our Lady, in the agony of death, prayed her to be his Mediator, as he had been her Chaplain. To whom she answered, that for his other sins she had obtained pardon, but his rash imposition of hands, was a case which her Son would reserve to himself. But some that were fit in the choice, may prove unworthy in the progress; therefore must be visited, *to see how they do*. For if the Physician be sick, what shall become of his patients? Certainly, a Ministers life is full of honor here and hereafter too, so it is full of danger here and hereafter too. O what an honor is it to labor in God's harvest, to be an Ambassador from Christ, to remit and retain sins, to dress and lead the Bride, to sit on thrones, and judge the nations? Again, what a danger is it to answer for souls lost by our silence, to be guilty of blood, by either teaching, or living amiss? For howsoever the doctrine it self be the Light, yet the Preachers life is the Lantern that carries it, and keeps it from blowing out: and it is an easier defect to want Latin or learning, then to want honesty and discretion. God hath given us the *Keys*; but if they rust upon our hands, whether through foul carriage, or want of use, they will but serve to lock our selves out of doors. Therefore we must submit to a Visitation.

How they do. What must it be examined, what store of souls they have converted? No, it is the measure, not the success, that God looks to. Saint Paul himself doth not say, *Plus profui omnibus*, I did more good then the rest: but *Plus laborani omnibus*, I took more pains then the

rest. • *labored more abundantly than they all.* Our reward shall be according to our works, not according to the fruit of our works. And our labor, how ever fruitless among men, shall not be in vain in the Lord. It was the complaint of a great Prophet, *I have labored in vain, & spent my strength for naught, yet my reward is with the Lord.* Though we cannot save you, yet our desire and endeavor to do it, shall save our selves. We give God what we have, he asks us no more: this is enough to honor him, and reward us.

How they do. What, how they thrive in their temporals, what riches or preferments be given them? no, as this is none of our ambition, so it is none of our luck or portion. Men suck our milk, like Mules, and then kick us with their heels. *Cominaeus* says, he that would be a Favourite, must not have a hard name, that so he might be easily remembered, when promotions are a dealing. It seems that Preachers have hard names, for none remember them in the point of benefit. The world regards them, as poor folks do their children; they would be loath to have anymore of them, because they are troubled to maintain them they have. In *Ier•boams* time the lowest of the people were made Priests, & now Priests are made the lowest of the people. A layman, like a Mathematical line, runs on *ad infinitum*: only the Preacher is bound to his competency, yea, and defrauded of that. But let all preferments go, so long as we can find preferment in your consciences, and be the instruments of your salvation, we are content.

How they do. Not only the Pastors, but even all the *Brethren*; their errors must also be looked into. *S. Paul* mentions the house of *Cloê*, 1 Cor. 1. *It hath been declared to me, by them which are of the house of Cloê, that there are contentions and faults among you;* from thence he had information of their disorders. Answerable to which, we have Church-wardens, they are the house of *Cloê*, bound by oath to present misdemeanors, that sins may have their just censure. Let them on the one side, take heed of spleen, that they do nothing maliciously. So their accusation may be just, and their affection unjust: & in doing that they shall sin, which they had sinned in not doing. *Ill• d•t poenam, tu amisisti laudem.* On the other side: of connivance and partiality; for there is an *Omnia been* that swallows all vanities. Drunkenness, uncleanness, swearing, profanation of the Sabbath, go abroad all the year; and when the Visitation comes, they are locked up with an *Omnia been*. This is not that Charity that covereth sin, but a miserable indulgence that cherisheth sin.

In the Creation there was an *Omnia been*; God reviewed all his works, and they were exceeding good. In our Redemption there was an *Omnia been*; *He hath done all things well, he hath made the Blind to see, and the Lame to go;* a just confession & applause. Here was an *Omnia been* indeed, but there never was an *Omnia been* since.

Let there be therefore a Visitation with the Rod, lest God come to visit with fire. God hath a fourfold Visitation. 1. A Visitation of Grace and Mercy: *Visitavit & redemit, He hath visited and redeemed his people.* He came not only to see us, but to save us: not only to live among us, but to die for us. So *Paul* applies that of the Psalm, *What is an that thou art mindful of him, and the Son of man that thou visitest him?* The time wherein *Jerusalem* heard the oracles, and saw the miracles of our blessed Savior, is called *The day of her visitation*. 2. A visitation of pity and compassion so when God relleued *S•ra's* barrenness, he is said to visit her. Thus he did visit *Job*

in his sickness, *Thy visitation hath preserved my Spirit*. This duty he commends to us for true religion indeed. *Pure religion and undefiled before God, is to visit the fatherless & widows in their affliction*. To these works he promiseth the kingdom of heaven; *You have visited me when I was sick, or in prison; Therefore come ye blessed*. 3. A visitation of severity and correction; so Job calls his trial a *visitation*: and we call the Pestilence, God's visitation. This he threatened even to the offenders of the house of David, *I will visit their transgression with the rod, and their iniquity with stripes*. This visitation is not without mercy; yea; it is an argument of mercy; for when God refuseth to visit, that is the sorest visitation of all. Therefore we pray, *Look down from heaven, O Lord behold, and visit thy Vi*. 4. Lastly, a visitation of wrath and fury; *Shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a Nation as this?* So he visited Egypt, when he slew their first borne; the old world, when he drowned it, Sodom, when he burned it; *I will go down and see*. Thus shall he one day visit the wicked, with fire and brimstone, and a horrible tempest: this shall be the portion of their cup.

God's visitation cannot be eluded or avoided; there will be no appealing to a higher Court, no revoking by Prohibitions, no hiding from the censure, no corrupting the Judge, no answering the matter by Proxie, no commuting the penalty; no preventing, but either by living innocent, or dying penitent.

Therefore let us all visit our selves, that we may save God the labor. This is a duty to which we are all naturally backward: like Elephants, that choose troubled waters, and refuse to drink in clear springs, for fear of seeing their own deformities. Or vnthrifths, that are run so far in arrearages, they are loath to hear of a reckoning. Or, it may be, we have chiding consciences; and then, like those that are troubled with cursed and scolding wives at home, love to be rambling abroad. But it is better to have our wounds searched while they are green, then to have our limbs cut off for being festered. Descend we then, into the depth and corners of our own hearts; let us begin our visitation there; mortifying all our rebellious lusts, and subduing our affections to the will of our Maker. So only shall we pass clear and vncondemned by the *great Bishop of our Souls, Jesus Christ*.

I have done; *Deo gloria, vobis gratia, mihi venia. Amen*.

THE HOLY CHOICE. A SERMON PREACHED in the Chapel by GUILDHALL, *at the Solemnity of the Election* of the Right Honorable the Lord Major of London.

BY THO: ADAMS.

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THE HOLY CHOICE.

ACTS. 1.24.

And they prayed; and said, Thou Lord, which knowest the hearts of all men, show whether of these two thou hast chosen.

The business of the day is an *Election*; an election into one of the most Noble Offices of the Kingdom; the government of this Honorable City, which (let not envy hear it) hath no parallel under the Sun. The business of my Text is an *Election* too; an election into the highest office in the Church, to be an *Apostle* and *Witness* of Jesus Christ. If you please to spare the pattern in four circumstances; as, 1. This office is spiritual, yours temporal. 2. This place was void by Apostasy or decession, yours is supplied by succession. 3. This election is by Lots, yours is by Suffrages. 4. This choice was but one of two, it may be your number exceeds: the rest will suit well enough, and the same God that was in the one, be also present in the other, by the assistance of his holy spirit.

The argument of the Text is a prayer to God for his direction in their choice: yea indeed, that he would choose a man for them: including a strong reason of such a request, because he doth *know the hearts of all men*.

They begin with *prayer*; this was the usual manner in the Church of God. So *Moses* prayed for the choice of his Successor. *Let the Lord, the God of the spirits of all flesh set a man over the Congregation*. Christ sent not his Apostles to that holy work, without a prayer▪ *Sanctify them through thy truth*. In the choosing of those seven Deacons, they first prayed, and then *laid their hands upon them*. Thus were Kings Inaugurated, with *Sacrifice* and *Prayer*. It is not fit, he that is chosen for God, should be chosen without God. But for this, *Samuel* himself may be mistaken, and choose seven wrong, before he hit upon the right. In this; I cannot but commend your religious care; that businesses of so great a consequence be always sanctified with a blessing. Those which in a due proportion, must represent God to the world, ought to be consecrated to that Majesty which they resemble, by public devotions. Every important action requires *Prayer*, much more that which concerns a whole city. When *Samuel* came to *Bethlehem* to annoint *David*, he calls the whole City to the Sacrifice. Indeed the Family of *Jesse* was sanctified in a more special manner: this business was most theirs, and all Israel's in them. The fear of God should take full possession of all our hearts, that are this day assembled: but those with whom God hath more to do then with the rest, should be more holy then the rest.

The choice of your Wardens and Masters in your several Companies hath a solemn form; and it is the honor of your greatest Feasts, that the first dish is a Sermon. Charity forbid, that any should think, you admit such a Custom, rather for convenience then devotion▪ as if Preaching were but a necessary complement to a Solemnity, as Wine and Music. I am persuaded better things of you: but if there should be any such perverse spirits, that like the Governor of a people called *Aequi*, when the Romans came to him, *Iussit c's ad quercum dicere*, bade them speak to the Oak, for he had other business: but they replied, *Et h'c sacrata quercus andiat f'dus a v'bis violatum*; let this Oak bear witness, that you have broke the league which you have covenanted. So when we come to preach to your souls, if you should secretly bid us speak to the walls; loe even the very walls will be witnesses against you at the last day. Though *Saul* be King over *Samuel*, yet *Samuel* must teach *Saul* how to be King. We may instruct; though we may not rule; yea, we must instruct them that shall rule. Therefore as we obey your call in coming to speak, so do you obey God's command in vouchsafing to hear.

Let us apply our selves to him with devotion, and then he will be graciously present at our Election.

This Prayer respects two

- things, *Quem*, the person whom they entreat.
- things, *Quid*, the matter for which they entreat

The Person is described by

- His Omnipotence; *Lord*.
- His Omniscience, *That knowest the hearts of men*.

Omnipotence; *Lord*. We acknowledge thy right, thou art fit to be thine own chuser. *Lord*, there be many on earth called *Lord's*; but those are *Lord's* of earth, and those *Lord's* are earth, & those *Lord's* must return to earth. This *Lord* is Almighty; raising out of the dust to the hon•ur of Princes, and *laying the honor of Princes in the dust*. *Lord*, of what? nay, not qualified; not *Lord* of such a County, Barony, Seigniorie; nor *Lord* by virtue of Office and Deputation: but *in abstracto*, most absolute: His *Lordship* is universal: *Lord* of heaven, the owner of those glorious mansions: *Lord* of earth, disposer of all Kingdoms and Principalities: *Lord* of hell, to lock up the old Dragon and his crew in the bottomless pit: *Lord* of Death, to unlock the graves: he keeps the Key, that shall let all bodies out of their earthy prisons. A potent *Lord*; whither shall we go to get out of his Dominion? To heaven? there we cannot miss him: To hell? there we cannot be without him: In air, earth, or sea; in light or darkness, we are sure to find him. Whither then, except to Purgatory? That *Terra incognita* is not mentioned in his *Lordship*: the Pope may keep the key of that himself. But for the rest, he is too saucy; exalting his universal *Lordship*, and hedging in the whole Christian world for his Diocese. Stretching his arm to heaven, in rubricking what Saints he lift: to hell, in freeing what prisoners he lift: on earth, in setting up, or pulling down what Kings he list: but that some have cut short his busy fingers.

To the *Lord* of all they commend the choice of his own servants. Every mortal *Lord* hath this power in his own Family: how much more that *Lord*, which makes *Lord's*? who is so fit to choose, as he that can choose the fit? Who so fit to choose, as he that can make those fit whom he doth choose? It is He alone that can give power and grace to the elected, therefore not to be left out in the election. How can the Apostle preach, or the Magistrate govern, without him; when none of us all can move but in him? It is happy, when we do remit all doubts to his decision, and resign our selves to his disposition. We must not be our own Caruers, but let God's choice be ours. When we know his pleasure, let us show our obedience. And for you, upon whom this Election falls, remember how you are bound to honor that *Lord* of heaven, that hath ordained such honor for you upon earth: that so in all things we may glorify his blessed Name.

Omniscience: it is God's peculiar, to be the searcher of the heart. *The heart of man is deceitful above all things, and desperately wicked; who can know it? Who? Eg• Domi•s, I the Lord search the*

heart. He hath made no window into it, for man or Angel, to look in: only it hath a door, and he keeps the key himself.

But why the *Heart*? Here was an Apostle to be chosen: now wisdom, learning, eloquence, memory, might seem to be more necessary qualities, then the *Heart*. No, they are all nothing to an honest *Heart*. I deny not, but Learning to divide the Word, Elocution to pronounce it, Wisdom to discern the truth, Boldness to deliver it, be all parts requireable in a Preacher. But as if all these were scarce worth mention in respect of the *Heart*; they say not, Thou that knowest which of them hath the subtiler wit, or abler memory; but which hath the truer heart: not which is the greater Scholar, but which is the better man; *Thou that knowest the Heart*.

Samuel being sent to annoint a son of *Jesse*, when *Eliab*, the eldest came forth, a man of a goodly presence, fit for his person to succeed *Saul*; he thinks with himself, This choice is soon made, sure this is the head upon which I must spend my holy Oil. The privilege of Nature and of Stature, his primogeniture and proportion gives it him; This is he. But even the holiest Prophet, when he speaks without God, runs into error. Signs and appearances are the guides of our eyes; and these are seldom without a true falsehood, or an uncertain truth. *Saul* had a goodly person, but a bad heart: he was higher then all, many were better then he. It is not hard for the best Judgment to err in the shape. *Philox•menes*, a magnanimous and valiant Soldier, being invited to *Magyas* his house to dinner, came in due season, but found not his Host at home. A servant seeing one so plain in clothes, and somewhat deformed in body, thought him some sorry fellow, and set him to cleave wood. Whereat *Magyas* (being returned) wondering, he received from him this answer; *Expendo poenas deformitatis meae*; I pay for my unhandsomeness. All is not valor, that looks big, and goes brave. He that judgeth by the inside, checked *Samuel* for his misconceit; *Look not on his Countenance or Stature, for I have refused him: for the Lord seeth not as man seeth*. *David's* countenance was ingenuous and beautiful, but had it promised so much as *Eliab's* or *Abinadab's*, he had not been left in the field, while his Brethren sate at the table. *Jesse* could find nothing in *David* worthy the competition of honor with his brethren: God could find something to prefer him before them all. His father thought him fit to keep sheep, thought his Brethren fit to rule men. God thinks him fit to rule, and his Brethren to serve; and by his own immediate choice destines him to the Throne. Here was all the difference; *Samuel* and *Jesse* went by the outside, God by the inside: they saw the composition of the body, he the disposition of the mind. Israel desires a King of God, and that King was chosen by the Head: God will choose a King for Israel, and that King is chosen by the *Heart*. If in our choice for God, or for our selves, we altogether follow the eye, and suffer our thoughts to be guided by outward respects, we shall be deceived.

[1] Why do they not say, *Thou that knowest* the estates of men, who is rich, and fit to support a high place; and who so poor that the place must support him? I hear some call *Wealth, Substance*; but certainly at best, it is but a mere circumstance. It is like the Planet *Mercury*; if it be joined with a good *Heart*, it is useful; if with a bad and corrupt one, dangerous. But howsoever at the Beam of the Sanctuary, money makes not the man, yet it often adds some

metal to the man; makes his Justice the bolder, and in less hazard of being vitiated. But *pauperis sapientia plus valet quam diuitis abundantia*. If the poor man have Wisdom to deliver the City, he is worthy to govern the City. I yield, that something is due to the State of Authority; *Ad populum Phaleras*: So *Agrippa* came to the Tribunal with great pomp and attendance. This is requisite to keep awe in the people, that the Magistracy be not exposed to contempt. *B•t Magistratus, non vestitus, indicat virum*: Wise government, not rich garment, shows an able man. It was not riches, that they regarded.

[2] Why do they not say, *Thou that knowest* the Birth or Blood of men? I know, it is a reverend thing to see an ancient Castle or Palace not in decay; or a fair Tree, sound and perfect timber. But as foul Birds build their nests in an old forsaken house, and doated trees are good for nothing but the fire; so the decay of Virtue is the ruin of Nobility. To speak morally, Active worth is better then Passive; this last we have from our Ancestors, the first from our selves. Let me rather see one virtue in a man alive, then all the rest in his pedigree dead. Nature is regular in the brute Creatures; Eagles do not produce cravens; and it was a monstrous fable, that *Ni•ippus* his Ewe should yeane a Lyon. But in man she fails, and may bring forth the like proportion, not the like disposition. Children do often resemble their Parents in face and features, not in heart and qualities. It is the earthly part that follows the seed; wisdom, valor, virtue, are of another beginning. Honor sits best upon the back of merit: I had rather be good without Honor, then Honorable without goodness. Cottages have yielded this as well as Palaces. *Agathocles* was the son of a Potter, *Bion* of an infamous Courtesan. In holy Writ; *Gideon* was a poor Thrasher, *David* a Shepherd; yet both mighty men of valor, both chosen to rule, both special Saviors of their Country. Far be it from us to condemn all honor of the first head, when noble deservings have raised it; though before it could show nothing but a White Shield. Indeed, it is not the Birth, but the new Birth, that makes men truly Noble.

[3] Why do they not say, *Thou that knowest* the wisdom and policy of men? Certainly, this is requisite to a man of place; without which he is a blind *P•lyphemus*, a strong arm without an eye. But a man may be wise for himself, not for God, not for the public good. An Ante is a wise creature for it self, but a shrewed thing in a Garden. Magistrates, that are great lovers of themselves, are seldom true lovers of their Country. All their actions be motions, that have recourse to one Center, that is, themselves. A cunning head without an honest heart, is but like him that can pack the Cards, yet when he hath done, cannot play the Game, or like a house with many convenient Stairs, Entries, and other passages, but never a fair room; all the inwards be sluttish and offensive. It is not then, *Thou that knowest* the Wealth, or the Birth, or the Head, but the *Heart*; as if in an Election, that were the main; it is all if the rest be admitted on the By.

Here then we have three remarkable observations, 1. What kind of Hearts God will not choose, and we may guess at them. 2. What Hearts he will choose, and himself describes them. 3. Why he will choose men especially by the Heart.

First what kind of Hearts he will not choose; and of these (among many) I will mention but three.

1. *Cōr diuisum*, a distracted Heart; part whereof is dedicated to the Lord, and part to the world. But he that made all, will not be contented with a piece. *Aut Caesar, aut nihil*. The service of two Masters, in the obedience of their contrary, commands, is incompatible, *sensu composito*. Indeed *Zacchaeus* did first serve the world, and not Christ; afterward Christ, and not the world; but never the world and Christ together. Many divisions followed sin. 1. It divided the heart from God; *Your sins have separated between you and your God*. 2. It divided heart from heart. God by Marriage made one of two, sin doth often by prevarication make two of one. It divided the tongue from the heart. So *Cain* answered God, when he questioned him about *Abel*, *Am I my Brothers keeper?* As if he would say, Go look. 4. It divided tongue from tongue, at the building of *Babel*; that when one called for Brick, his fellow brings him mortar: and when he spake of coming down, the other falls a removing the ladder. 5. It divided the heart from it self; *They spake with a double heart*. The original is, *A heart and a heart*: one for the Church, another for the Change: one for Sundays, another for working days: one for the King, another for the Pope. A man without a heart, is a wonder: but a man with two hearts, is a monster. It is said of *Judas*, There were many hearts in one man: and we read of the Saints, There was one heart in many men. *Dabo illis cor vnum*, a special blessing.

Now this division of heart is intolerable in a Magistrate; when he plies his own cause under the pretence of another's; and cares not who lose, so he be a gainer. Saint *Jerome* calls this *Cōr male locatum*; for many have hearts, but not in their right places. *Cōr habet in ventre gulosus, l'scivus in libidine, cupidus in lucris*. Naturally, if the heart be removed from the proper seat, it instantly dyes. The eye unnested from the head, cannot see: the foot sundered from the body, cannot go: so spiritually, let the heart be vncentred from Christ, it is dead. Thus the Coward is said to have his heart at his heel, the timorous hath his heart at his mouth, the envious hath his heart in his eyes, the Prodigal hath his heart in his hand, the fool hath his heart in his tongue, the covetous locks it up in his chest. He that *knows the hearts of all men*, will not choose a divided or misplaced heart.

2. *Cōr lapideum*, a hard or stony heart. This is *Ingratum ad beneficia, infidum ad cōsilia, inverecundum ad turpia, inhumanum ad bona, temerarium ad omnia*. A Rock, which all the Floods of that infinite Sea of God's mercies and Judgments cannot soften. A Stitthy, that is still the harder for beating. It hath all the properties of a stone: it is as cold as a stone, as heavy as a stone, as hard as a stone, as senseless as a stone. No persuasions can heat it, no prohibitions can stay it, no instructions can teach it, no compassions can mollify it. Were it of iron, it might be wrought: were it of lead, it might be molten, and cast into some better form: were it of earth, it might be tempered to another fashion: but being stone, nothing remains but that it be broken. What was *Pharaohs* greatest plague▪ was it the murraine of Beasts? was it the plague of Boils? was it the destruction of the Fruits? was it the turning of their Rivers into Blood? was it the striking of their First borne with death? No, though all these plagues were grievous, yet one was more grievous then all; *Cor durum*, his hard heart. He that *knows all hearts*, knows how ill this would be in a Magistrate: a heart, which no cries of Orphans, no tears of Widows, no mourning of the oppressed, can melt into pity. From such a Heart good Lord deliver us.

3. *Cor cupidum*, a covetous heart; the desires whereof are never filled. A handful of corn put to the whole heap, increaseth it; yea, add water to the Sea, it hath so much the more: but *he that loveth Silver, shall never be satisfied with Silver*. One desire may be filled, but another comes. *Crescit amor nummi, quantum ipsa pecunia creseit*. Natural desires are finite, as thirst is satisfied with drink, and hunger with meat. But unnatural desires be infinite; as it fares with the body in burning Fevers; *Quo plus sunt potae, plus sitiuntur aquae*: So it is in the covetous heart, *Vt cum possideat plurima, plura petat*. Grace can never fill the purse, nor wealth the heart.

This vice is in all men iniquity, but in a Magistrate Blasphemy: the root of all evil in every man, the rot of all goodness in a great Man. It leaves them, like those Idols in the Psalm; neither eyes to see, nor ears to hear; but only hands to handle, Such man will transgress for handfulls of barley, and morsels of bread; and a very dram of profit put into the Scole of Justice, turns it to the wrong side. There is not among all the charms of Hell, a more damnable spell to inchant a Magistrate, then the love of Money. This *turns Judgment into Wormwood*, or at least into vinegar: for if Injustice do not make it bitter as Wormwood, yet shifts and delays will make it sour as vinegar. O how sor did and execrable should bribes be to them, and stink worse in their nostrils then *Vespasians* tribute of urine! Let them not only bind their own hands, and the hands of their servants, that may take; but even bind the hands of them that would offer. He that useth Integrity, doeth the former: but he that constantly professeth Integrity, doth the latter. It is not enough to avoid the fault, but even the suspicion: It is some discredit to the Judge, when a Client with his bribe comes to be denied: for if his usual carriage had given him no hope of speeding, he would not offer. A Servant, that is a favorite or inward, gives suspicion of corruption, and is commonly thought but a by-way; some post-rne or back-door for a gift to come in, when the broad fore-gates are shut against it. This makes many aspire to Offices and great places, not to do good, but to get goods; as some love to be stirring the fire, if it be but to warm their own fingers. Whatsoever affairs pass through their hands, they crook them all to their own ends; and care not what becomes of the public good, so they may advance their own private: and would set their neighbors house on fire, and it were but to roast their own eggs. Let them banish Covetousness, with as great a hatred as *Amnon* did *Tamar*; first thrust it out of their hearts, then shut and lock the door after it: for the covetous heart is none of them that God chooseth.

Next let us see what kind of hearts of God will choose; and they be furnished with these virtues fit for a Magistrate.

1. There is *Cor sapiens*, a wise heart; and this was *Solomon's* suite; *An understanding heart*. He saw, he had power enough, but not wisdom enough; and that Royalty without wisdom, was no better then an eminent dishonor; a very Calf made of golden Eare-rings. There is no Trade of life, but a peculiar wisdom belongs to it; without which all is tedious and unprofitable: how much more to the highest and busiest vocation, the government of men? An ignorant ruler is like a blind Pilot; who shall save the vessel from ruin?

2. *Cor patiens*; a meek heart: what is it to discern the cause, and not to be patient of the proceedings? The first Governor that God set over his Israel, was *Moses*; a man of the

meekest spirit upon earth. How is he fit to govern others, that hath not learned to govern himself? He that cannot rule a Boat on the river, is not to be trusted with steering a Vessel on the Ocean. Nor yet must this patience degenerate into cowardliness: *Moses* that was so meek in his own cause, in God's cause was as resolute. So there is also

3. *Cor magnanimum*, a heart of fortitude and courage. The rulers and squares that regulate others, are not made of lead or soft wood, such as will bend or bow. The principal Columns of a house, had need be heart of Oke. A timorous and flexible Magistrate is not fit for these corrupt times. If either threatenings can terrify him, or favor melt him, or persuasions swerve him from Justice, he shall not want temptations. The Brain that must dispel the fumes, ascending from a corrupt liver, stomach, or spleen, had need be of a strong constitution. The courageous spirit that resolves to do the will of heaven, what malignant powers soever would cross it on earth, is the heart God chooseth.

4. Lastly, there is *Cor honestum*, an honest heart. Without this, courage will prove but legal Injustice, policy but mere subtlety, and ability but the Devils Anvil to forge mischiefs. Private men have many curbs; but men in authority, if they fear not God, have nothing else to fear. If he be a simple Dastard, he fears all men: if a head-strong commander, he fears no man; like that unjust Judge, that *feared neither God nor Man*. This is the ground of all fidelity to King and Country, Religion. Such was *Constantine's Maxim*; He cannot be faithful to me, that is unfaithful to God. As this honorable place of the Kings Lieutenā-ship hath a Sword-bearer, so the Magistrate himself is the *Lord's Sword-bearer*, saith *Saint Paul*. And as he may never draw this Sword in his private quarrel, so he must not let it be sheathed when God's cause calls for it. It is lenity and connivance that hath invited contempt to great places. Did Justice carry a severer hand, they durst not traduce their Rulers in Songs and Satyrs, the burden whereof will be their own shame. Magistrates are our civil Fathers: and what deserve they but the curse of *Cham*, that lay open the nakedness of *their Fathers*? When *Alexander* had conquered *Darius*, and casually found his slain body lying naked, he threw his own coat over him, saying, I will cover the destiny of a King. It is God alone that *casteth contempt upon Princes*; which that he may not do, let them preserve *Cor mundum*, a clean heart, not conscious of ill demerits.

Such a one sits on the Judgment-Seat, as one that never forgets that he must appear before the Judgment-Seat of Christ. So he executeth Justice, as never losing the sense of Mercy: so he showeth Mercy, as not offering violence to Justice, He can at once, punish the offense, and pity the offender, He remembers his oath, and fears to violate it: to an enemy he is not cruel, to a friend he will not be partial. And if ever he have but once cut the skirt of Justice, as *David* the lap of *Saul's* garment, his *Heart smites him* for it. He minds no other clock on the Bench, but that of his own Conscience. He will not offend the Just, nor afford a good look to varlets: nor yet doth he so disregard their persons, as to wrong their causes. He will maintain Piety, but not neglect Equity. In Court, he looks not before him on the person, nor about him on the beholders, nor behind him for bribes; nay, he will not touch them in his Cloffer or Chamber, lest the timber and stones in the wall should-witness against him. So he helps the Church, that the Common-wealth be no loser: so he looks to the Common-wealth,

that the Church may not be wronged. The lewd fear him, the good praise him, the poor bless him; he hath been a Father to Orphans, a Husband to distressed Widows. Many prayers are laid up for him in Heaven; and when he dies, they with the assistance of Angels, shall bear him up to blessedness.

Lastly, let us see why God will choose men by the heart. I deny not, but wisdom and courage, moderation and patience, are all requisite conurrences: but the *Heart* is the *Primum Mobile*, that sets all the wheels a going, and improves them to the right end. When God begins to make a man good, he begins at the heart: as Nature in forming, so God in reforming, begins there. As the eye is the first that begins to die, and the last that begins to live: so the heart is the first that lives, and the last that dies. It is said of the Spider, that in the morning, before she seeks out for her prey, she mends her broken web; and in doing that, she always begins in the midst. Before we pursue the profits and baits of this world, let us first amend our life; and when we undertake this, let us be sure to begin at the heart. The *Heart* is the Fort or Citadel in this little Ile of man; let us fortify that, or all will be lost. And as naturally, the heart is first in being, so here the Will (which is meant by the Heart) is chief in commanding. The Centurions servants did not more carefully obey him, when he said to one *Go, and he goeth, to another Come, and he cometh, to a third, Do this, and he doth it*: then all the members observe the *Heart*; if it say to the eye, See, it seeth: to the ear, Hear, it hearkeneth: to the tongue, Speak, it speaketh: to the foot, Walk, it walketh: to the hand, Work, it worketh. If the *Heart* lead the way to God, not a member of the body, nor a faculty of the soul, will stay behind. As when the Sun ariseth in the morning, Birds rise from their nests, Beasts from their dens, and Men from their beds. They all say to the *Heart*, as the Israelites did to *Joshua*; *All that thou commandest us, we will do: and whither soever thou sendest us, we will go: only the Lord be with thee*. Therefore the penitent Publican smote his heart, as if he would call up that, to call up all the rest. It cannot command and go without.

No part of man can sin without the heart, the heart can sin without all the rest. The Wolf goes to the flock, purposing to devour a Lamb, and is prevented by the vigilancy of the Shepherd; yet *Lupus exit, Lupus regreditur*; he went forth a Wolf, and comes home a Wolf. The heart intends a sin, which is never brought into action; yet it sins in that very intention. The hand cannot offend without the heart, the heart can offend without the hand. The heart is like a Mill: if the wind or water be violent, the Mill will go whether the Miller will or not; yet he may choose what kind of grain it shall grind, wheat or darnel. If the affections be strong and passionate, the heart will be working: yet the Christian by grace, may keep out lusts, and supply it with good thoughts.

The *Heart* is God's peculiar; the thing he especially cares for: *My son, give me thy heart*: and good reason, for I gave my own Sons heart to death for it. *Non minus tuum, quia meum*; It is not less thine, for being mine: yea, it cannot be thine comfortably, unless it be mine perfectly. God requires it principally, but not only: give him that, and all the rest will follow. He that gives me fire, needs not be requested for light and heat; for they are inseparable. *Non corticis, sed cordis Deus*. God doth not regard the rind of the lips, but the root of the heart. It was the Oracles answer, to him that would be instructed which was the best

Sacrifice; *Da medium Lunae, Solem simul, & canis iram*: which three characters make *Cor*, the Heart. Mans Affection is God's *Hall*: man's Memory, his *Library*: man's Intellect, his *Privy Chamber*; but his Closet, Sacrary, or Chapel, is the *Heart*. So Saint Augustine glosseth the *Pater noster*; *Qui es in coelis, which art in heaven, that is, in a heavenly Heart*.

All outward works an hypocrite may do, only he fails in the Heart: and because he fails there, he is lost everywhere. Let the flesh look never so fair, the good Cater will not buy it, if the liver be spak'd. Who will put that timber into the building of his house, which is rotten at the heart? Man judgeth the heart by the works, God judgeth the works by the heart: All other powers of man may be suspended from doing their offices, but only the *Will*, that is the *Heart*. Therefore God will excuse all necessary defects, but only of the *Heart*. The blind man cannot serve God with his eyes, he is excused: the deaf cannot serve God with his ears, he is excused: the dumb cannot serve God with his tongue, he is excused: the creeple cannot serve God with his feet, he is excused. But no man is excused for not serving God with his *Heart*. *Deus non respicit quantum homo valet, sed quantum velit*. Saint Chrysostom seemed to be angry with the Apostle, for saying, *Behold, we have left all, and followed thee*. What have you left? an angle, a couple of broken netes, and a weather beaten Fish-boat; a fair deal to speak of. But at last he corrects himself, *I cry you mercy, Saint Peter*▪ you have *forsaken all* indeed: for he truly leaves all, that leaves *Quod vel capit mundus, vel cupit*: that takes his *Heart* from the world, and gives it to Christ.

All other faculties of man apprehend their objects, when they are brought home to them, only the Will, the Heart goes home to the object. Colour must come to the eye, before it can see it: sound to the ear, before it can hear it: the object to be apprehended is brought home to the understanding, and past things are recollected to the memory; before either can do her office. But the heart goes home to the object. *Vbi the saurus, ibi cor*. Not where the heart is, there will be the treasure: but *where the treasure is, there will be the heart*.

Blessed are the pure in heart, for they shall see God. Of all, the pure heart is beholding to God, and shall one day behold God. Therefore *Dadid* prays, *Cor mundum crea in me, Deus: Create in me a clean heart, O God*. The Lord rested from the works of his Creation the seventh day; but so dearly he loves clean hearts, that he restes from creating them no day. As *Jehu* said to *•••nadab*, *Est tibi cor rctum, Is thy heart righ*•? Then give me thy hand, *come up into my chariot*. So this is God's question, *Is thy heart upright*? Then give me thy hand, ascend my triumphant Chariot, the everlasting glory of heaven.

To conclude; because there is such difference of hearts, and such need of a good one; they put it to Him that knows them all, and knows which is best of all. For howsoever Nature knows no difference; nor is there any *Quorum praecordia Titan De meliore luto finxit*: yet in regard of grace, the sanctified heart is of purer metal then common ones. A little living stone in God's building, is worth a whole Quarry of the world. One honest heart is better then a thousand other▪ the richest Mine, and the coarsest mould, have not such a disproportion of value. Man often fails in his Election, God cannot err. The choice here was extraordinary, by lots: yours is ordinary by Suffrages; God's hand is in both.

Great is the benefit of good Magistrates: that we may sit under our own Vines, go in and out in peace, eat our bread in safety, and (which is above all) lead our lives in honest liberty: for all this we are beholding, under God to the Magistrate, first the Supreme, then the subordinate. They are Trees, under whose branches the people build and sing, and bring up their young ones in religious nurture. That *Silence in heaven about half an hour*, when the *golden vials were filled with sweet odors*, and the prayers of the Saints ascended as pillars of smoke and Incense, is referred by some, to the peace of the Church under *Constantine*. It is the King of *Mexico's Oath*, when he takes his Crown; *Iustitiam se administraturum, effecturum vt Sol cursum teneat, Nubes pluant, Rivi currant, terra producat fructus*; that he will minister Justice, he will make the Sun hold his course, the Clouds to rain, the Rivers to run, and the Earth to fructify. The meaning is, that the upright and diligent administration of Justice, will bring all these blessings of God upon a Country.

If we compare this City with many in foreign parts, how joyfully may we admire our own happiness! Those murders and massacres, rapes and constuprations, and other mischiefs, that be there as common as nights, be rare with us. I will not say that all our people are better then theirs, I dare say, our Government is better then theirs. Merchants make higher use, and are more glad of calm Seas, then common passengers. So should Christians more rejoice in peace, then can the heathen: because they know how to improve it to richer ends, the glory of God, and salvation of their owner souls. Proceed ye grave and honorable Senators, in your former approved courses, to the suppressing of vice and disorders, and to the maintenance of Truth and Peace among us. It is none of the least renowns of this famous City, the Wisdom and Equity of the Governors. To repeat the worthy acts done by the *Lord's Maiors of London*, were fitter for a Chronicle; they are too large for a Sermon.

But it is high time to bless you with a Dismission, and to dismiss you with a Blessing. That Almighty God, *that knows the hearts of all*, sanctify your hearts to govern, and ours to obey; that we all seeking to do good one to another, *He* may do good unto us all. To this blessed and eternal God, the Father, the Son, and the Holy Ghost, be all glory and praise forever.
Amen.

The BARREN TREE. A Sermon Preached at *Paul's Cross* October 26. 1623.

BY THO: ADAMS.

LONDON, Printed by AVG: MATHEWES for JOHN GRISMAND, and are to be sold at his Shop in *Paul's Alley*, at the sign of the Gunne. 1623.

TO THE REVERend and learned, Doctor DONNE, Dean of S^t. Paul's, together with the Prebend-Residentiaries of the same Church, my very good Patrons.

RIGHT WORSIPFULL,

NOT out of any opinion of this Sermons worth, to which I dare not invite your Judicious eyes. Nor, any ambition to merit of my Patrons, whom I read styled, Petty creators. But in humble acknowledgement of your favors, I present this small Rent of Thankfulness; the poor fruit of that tree, which grows on your own ground, and hath not from the world any other

sustenance. Vouchsafe, I beseech you, your Patronage to the child, who have made the Father of it,

Your Wors. devoted Homager THO: ADAMS.

To the Reader.

I Neither affect those Rheumaticke Pennes, that are still dropping upon the Press: nor those Phlegmatic spirits, that will scarce be coniu'r'd into the orbe of employment. But if modest forwardness be a fault, I cannot excuse myself.

It pleased God Almighty, to make a fearful Comment on this his own Text, the very same day it was preached by his unworthiest servant. The argument was but audible in the morning, before night it was visible. His holy Pen had long since written it with ink, now his hand of Justice expounded it in the Characters of blood, There, was only a conditional menace, So it shall be: here a terrible remonstrance, So it is. Sure! He did not mean it for a nine days wonder. Their sudden departure out of the World, must not so suddenly depart from the memory of the World. Woe to that soul that shall take so slight a notice of so extraordinary a Judgment. We do not say, They perished: Charity forbid it. But this we say, It is a sign of God's favor, when he gives a man Law. We pass no sentence upon them, yet let us take warning by them. The Remarkableness would not be neglected▪ for the Time, the Place, the Persons, the Number, the Manner. Yet still we conclude not, This was for the transgression of the dead: but this we are sure of, It is meant for the admonition of the living.

Such is our Blessed Saviors conclusion, upon a parallel instance: *Except ye repent, YE shall all LIKEWISE perish.* There is no place safe. enough for offenders: but when the Lord is once up in arms, happy man that can make his own peace! otherwise, in vain we hope to run from the Plague, while we carry the Sin along with us. Yet will not our willful and bewitched Recusants, from these legible Characters, spell God's plain meaning. No impression can be made in those hearts, that are ordained to perish. For their malicious, causeless, and unchristian censures of us, God forgive them: our requital be only pity and prayers for them. Howsoever they give out, (and I will not here examine) that their piety is more then ours: Impudence it self cannot deny, but our Charity is greater then theirs. Now the holy fear of God keep us in the ways of Faith and Obedience; that the properation of Death may never prevent our preparation to die. And yet still, after our best endeavor; *From sudden death good Lord deliver us all.* Amen.

T. A.

THE BARREN TREE.

LUKE. Cap. 13. Vers. 7.

Then said he to the Dresser of his Vineyard; Behold, these three years I come seeking fruit on this Fig-tree, and find none: cut it down, why cumbreth it the ground?

NEwes is brought to Christ, of a certain Judgment, which was not more *Pilate's*, then God's, upon some Galileans; who, while they were sacrificing, were sacrificed; their blood being mingled with the blood of the beasts, on the same altar. Lest this should be wholly attributed to *Pilate's* cruelty, without due respect had of the omnipotent Justice, he samples it with another; of eighteen men miscarrying by the fall of a Tower. No *Pilate* threw down this, here was no human Executioner: the matter of their death was mortar and stones, these had no purpose to kill them. This therefore, must be an invisible hand, working by an insensible creature: the Instrument may be diverse, the Judge is the same.

Now, *Poena paucorum, terror omnium*: as an exhalation drawn from the earth, fired and sent back again to the earth, smites only one place, but terrifieth the whole country. So their ruins should be our terrors, let them teach us, that they may not touch us. They are hitherto but like *Moses* his *Rodde* turned into a Serpent: not into a Bear or Lyon, lest it should have devoured *Pharaoh*: but into a Serpent, that he might be more afraid then hurt. It is God's special favor to us, that others be made examples for us, and not we made examples for others. Nothing could teach them, let them teach us.

Of these fearful Instances our Savior makes this use; setting down a peremptory couclusion: *Vel poenitendum, vel pereundum: Except ye repent, ye shall all likewise perish*. Such vengeance is no way to be avoided, but by repentance. But here the Jews might flatter themselves; If we be greater sinners then they, how comes it to pass that we speed better then they? To this silent objection, Christ makes an Apological answer, *verse 6*. You are not spared because you are more righteous, but because God to you is more gracious. You deserve such or sorer Judgments; and the reason of this impunity is not to be looked for in your innocence, but in the Lord's patience: not because you are not worse to him, but because he is better to you: who offers you space and grace to amend, if (at least) at last you will bring forth the fruits of Repentance.

There be some terms in the Text; (as that the *Vineyard* is the Church, every Christian a *Fig-tree*, God the *Owner*, every Pastor a *Dresser*;) wherein your understandings may well prevent my discour•e: these known and familiar things I take as granted of all hands.

It is a Parable, therefore not to be forced every way, nor made to warrant a conclusion which the Author never meant. This were, when it *offers us the company a myle, to compel it to go with us twain*: or to make Christ's Messenger speak our errand. Such is the trade of Rome; what their own policy hath made necessary, they will teach God to make good: this is to pick darkness out of the Su••e. No, *Verificatur in sensu suo*. like a good creature, it does only that it was made for. A Parable is not like a Looking-glass, to represent all forms and faces: but a well drawn Picture, to remonstrate that person whereof it is a counterfeit. It is like a knife, with the haft it cutts not, with the back it cuts not, it cuts with the edge. A Candle is made to light us, not to heat us: a Stoue is made to heat us, not to •ight us: if this Parable, like the Sun, may give both light and heat; the more profitable, the more acceptable.

Then said he to the Dresser, &c. That part of it, to which I limit my present Discourse, delivers it self to us in these four passages.

- A Consultation; *Then said he to the Dresser of his Vineyard.*
- A Complaint. *Behold, these three years I come seeking fruit on this Fig-tree, and find none.*
- A Sentence; *Cut it down.*
- A Reason; *Why cumbers it the ground?*

The Consultation. *Then said he unto, &c.*

[1] *Dixit, non percussit*: he spake, he stroke not: he might have spared words, and begun with wounds. The Tree had rather deserved the Axe and Fire, then a Consultation of recovery. How easily would man have rejected his hopeless brother▪ as when a piece of clay will not work to his mind, the Potter throws it away: or we cast foul rags to the dung-hill, little thinking that they may become white paper. But with God, *Verba antecedent verbera*; he will be heard before he be felt. Our first Parents, when they had sinned, *Vocem andiuerunt, Heard the voice of God*: He reasoned with them, before he condemned them. If the fathers word can correct the child, he will let the rod alone. Wicked men use the sudden Arguments of steel and iron; as *Joab* discoursed with *Amasa*, in the fifth ribbe, they speak Daggers points. So *Zedekiah* disputed with the Prophet, a word and a blow▪ yea, a blow without a word: he struck him first, and spoke to him afterwards. God deals otherwise; *Behold, I stand at the door, and knock*: he knocks at the door, does not presently break it open. He gives us warning of his Judgments, that gave him no warning of our sins. Why doeth he thus? That we might see our miserable estate, and fall to timely deprecation: that so punishing our selves, we might save him a labor.

Dixit, non destinauit: as if the Lord would [2] double and repeat his thoughts, before he decreed it to irrevocable ruin. A divine president of moderation! If he that cannot transgress in his wrath, nor exceed in his Justice, will yet *Consulere amicum*, advise with his friend: how ought frail man to suspend his furious purposes to mature deliberation? It is too common with us, to attempt dangerous and desperate actions, without further counsel then our own green thoughts. So Anger is made a Solicitor, Passion a Judge, and Rashness an Executioner. The wise man first considers, then speaks or does: the mad man first speaks or does, and then considers. Which drives him on necessity to ply the after-game; with shame and sorrow to recover his former estate, or give it lost forever. O holy deliberation, whither art thou fled? *David's* Hørpe did cast the evil spirit out, this would keep him from ever coming in. It is a Porter at the Gate of God's spiritual Temple, Man; that would be as sure to keep out his enemies, as *David* would have been ready to let in his friends. How many desperate precipices of sin would be prevented, were this Rule remembered; *Consule Cultorem*? For matter of estate, we are counseled by the Lawyer: for health of body, advised by the Physician: we trust the Pilot to steer our course by Sea, the Surveyor to mete out our Land: but for the soul let it be as barren as this Fig-tree, we take no counsel of the Gardener. Do worldlings consult the Preacher, concerning their usurious trade before they undertake it? Do Gallants advise with him, before they meet in *Acelanda*, the field of blood? O that they would admit an answer from such a friend, before they give an answer to such an enemy.

Dixit Vinitori. Such is the honor God [3] do•h his Ministers, to acquaint them with his own purposes. Surely, the Lord will do nothing, but he first revealeth it to his servants, the Prophets. Nothing, which may conduce to the office of their Ministry, and the good of his Church. To you it is given to know the •ysteries of the kingdom of Heaven. To you, not to the world, they have no such revelation. It is given, it's none of your inheritance you were not borne to it. To know Mysteries, Sapere alta not common things. Of the kingdom (not secular; such mysteries are for the knowledge of Statizing Jesuits; but) of heaven. Shall I hide from Abraham the thing that I mean to do? The matter concerned Sodom, not Abraham: yet was it revealed to Abraham, not to Sodom. But doth God need any man's counsel? Who hath at any time been his Counselor? Will the Potter take advice of his pots? No; when Christ asked Philip where supply of bread might be had for the multitude; This be• said to prove him: for he himself knew what he would do. His questions are not his, but our satisfactions. Thus doth he credit his own Ordinance, teaching the world how to esteem of them whom himself so singularly honors. How poor a place soever they find in men's thoughts, the King of heaven and earth calls them to his counsel. Priest, was a title whereof the Princes of Israel were ambitious: they would not, every man have written his name on his rod, but in hope that this Dignity might fall to his lot. Now, is the Ministry of the Gospel inferior to that of the Law? Was the service of death more glorious than the service of life, and salvation? If the Evangelical Covenant be better, is the Ministration worse? The Sons of the great think scorn of such an employment: what they held an honor, these count a disparagement: In one and the same subject meets their ambition and our scorn. It is ill when the Fig-tree shall despise the Dresser, but it would be far worse if the Dresser should despise the Fig-tree.

[4] To the Dresser. This is the whole Congregation of his Ministers, to whom he hath committed the culture of his Vineyard: all which, by an *Enallage numeri*, are sum'd up in one Dresser. 1. *Quia Cor vnum*, because they have all one heart. 2. *Quia officium vnum*; all their labors meet in that one common term; the •dification of the Body of Christ. 3. It is usual to name one *proceteris*, for all the rest. Peter says, *Though I should die with thee▪ I will not deny thee.* Did Peter only promise this? No, but *So said likewise the rest of the Disciples.* Had not this been a Parable, I never found a place of more probable color for the high Priest of Rome to challenge his universal Supremacy by. But surely, he will never dress Christ's Vineyard, as it ought, unless in a Parable. Nay, would his Instruments forbear to sow it with brambles, to manure it with blood, and to cast *Nabaoth* out of his own vineyard, it were somewhat. But let them pass! When the Spirit wrote to a whole Church, he inscribes his *Epistle* under one particular name, *Angelo Ecclesiae*, to the *Angel of the Church.*

To the Dresser. Dressing implies labor and [5] heedfulnesse. I might here touch upon the Ministers diligence, that Christ's Vineyard never lie rude and vnpolishd through his default. But this age will look to that well enough: never did the Egyptians call so fast upon the Israelites for making of Bricks, as the people call on us for making of Sermons: & our allowance of materials is much alike. They think it recompense bountiful enough to praise our pains; as if we could live like Chameleons, upon the subtle air of Commendations. So they serve us as Carriers do their Horses; lay heavy burdens upon their backs, and then

hang belles at their ears to make them music. But be our reward little or much, God forbid we should slack *dressing* the Vineyard of Jesus Christ.

[6] *To the Dresser.* Why to him? *Vt intercederet* that he might plead for the Tree. So unwilling is God to destroy, that he woul• have us manacle his hands with our prayers: he would be entreated to forbear. *Go thy ways down*, for the people which thou broughtest out of Egypt, *have corrupted themselves.* Why this to Moses? That he might pray for them. He that meant to spare them in mercy, meant withal that *Moses* should be beholden to him for that mercy. And *Moses* indeed chargeth the Lord, sets upon him with so holy a violence, that as if his prayers could *vincere inuincibilem*, he hears, *Let me alone.* O that every Vine-dresser were full of this graciou•ffection to the trees under his charge: yea, who fears God, and in some measure hath it not? The people forgot *Moses*, *Moses* remembers the people: they could be merry and happy without him, he would not be happy without them. Me• rob us of our means, lode us with reproaches: all our revenge is to solicit heaven for them by our supplications: they sue us, we sue for them: they impoverish our temporal condition, we pray for their eternal salvation. We could never hope for goo• to our selves, if we should not return them this good for their evil.

Corah had drawn a multitude to rebel against *Moses* and *Aaron*, *Moses* and *Aaron* pray for their rebels. They were worthy of death, and they had it; yet would these merciful Leaders hau• prevented it: refusing to buy their own peace with the loss of such enemies. Yea, they are so far from caruing their own just revenge, that they would not have the Lord to revenge for them. Let us fill our hearts with this great Example: the people rise up against their Pastors, the Pastors fall on their faces for the people. Certainly, if God had not meant to hear us, he would never invite us to pray. But as it pleaseth Him to make us His mouth to you; so also, your mouth to Him: both to tell you, what He doth say, and to return Him what you should say; to preach against your sins; to pray for your souls. Do you hear us plead for Christ, for Christ hears us plead for you. Indeed, we are men of polluted lips and lives: but as God's power is not straitened through our weakness, so, nor is his mercy lessened through our unworthiness. Therefore as *Paul* had his, *Vae mihi si non praedicauro*; Woe unto me, *if I Preach not*: So *Moses*, in effect, had his *Vae mihi, si non intercessero*, woe unto me, *if I pray not*: God forbid *I should cease praying for you.* But as all our Preaching can work no good upon you, but through the holy Ghost: so all our Praying can bring no good to you, but through Jesus Christ. We pray for you, forget not you to pray for us. Indeed, weak ones pray with us, malicious ones pray against us, covetous ones prey upon us▪ few pray for us. We entreat for you, do you entreat for us; and that only Mediator betwixt God and man plead for us all.

The Complaint. *Behold I come, &c.*

This hath in it two passages.

- His Access. *Behold, these three years, &c.*
- His Success. *I find none.*

First, the Access.

[1] *Behold. Ecce* is here a note of complaint. He that can thunder down sin with vengeance, rains on it showers of complaint. *Behold the Tree*; he might in a moment have put it past beholding, by throwing it into the infernal furnace. Why doth he complain, that can compel? *Habet in manu potentiam, in cord patientiam*: there is power in his hand, but patience in his heart. To do Justice, we (after a sort) contstrain him: but his delight is to be merciful.

He *complains*. All complain of lost labors: the Shepherd after all his vigilance, complains of stragglng Lambes: the Gardener after all his diligence, of withering Plants: the Husbandman after all his toil, of lean Fields, and thin Haruests: Merchants after many adventures, of Wrackes and Pyracies: Tradesmen of bad debtors, and scarcity of monies: Lawyers complain of few Clients, and Divines of fewer Conuerts. Thus we complain one of another: but God hath just cause to complain of us all.

Well, if the Lord complain of Sin, let not us make our selves merry with it. Like *Sampson*, it may make us sport for a while, but will at last pull down the house upon our heads. *The voice of the Turtle is (not) heard in our Land. Vox Turturis, vox gem••tis*. True penitents be more rare then Turtles. The voice of the Sparrow we hear, chirping lust: of the Night-bird, buzzing ignorance: the voice of the Scriech-owl, croaking blasphemy: of the Popinjay, gaudy pride: the voice of the Kite and Cormorant, covetousness and oppression: these, and other Birds of that wing be common. But, *Non audita est vox Turturis*: who mourns for the sin of the time, and longs to be freed from the time of sin? It was an unhappy spectacle in *Israel*, to see at once, *Lachrymantem Dominum, and ridentem populum*: a weeping Savior, and deriding sinners. We complain of our crosses and losses, we complain of our maladies, of our injuries, enemies, miseries: the Lord open our eyes, and soften our hearts, to see and feel the cause of all, and to complain of our sins.

I come. The Lord had often sent before, now he *came* himself; even by his personal presence, accepting our nature. The Son of God that made us the Sons of men, became the Son of man, to make us the Sons of God. He *came* voluntarily: we come into the world, not by our own wills, but by the will of our parents; Christ came by his own will. He *came* not for his own benefit, but ours. What profit doth the Sun receive by our looking on him? We are the better for his light, not he for our sight. A shower of rain that waters the earth, gets nothing to it self; the earth fares the better for it. He *came* for our *fruits*: these cannot enrich him: *Lord, our well-doing extendeth not to thee*.

Never came such an Inhabitant to our Country, as *Jesus*. Had God granted men the liberty to beg of him what they would, and have it; they durst not have been so bold as to ask his only Son. When the King gives a free concession to his subject, to make choice of his own suit, without denial; he will not be so impudent as to beg the Prince. Let us entertain him well, we fare the better for him: the profit of our redemption bless•eth all the rest unto us. Far be it from us to welcome him with scandals, with blasphemies, and neglect. He may then reply, as *Absalom to Hushai, Is this thy kindness to thy friend?* No, you say, we make much of him, hold him in the highest regard, trust him with our whole salvation. But know, Christ fares not the better for thy Faith, but for thy Charity. Faith is a beggarly receiver, Charity is a rich giu•r. Thy Faith is a hand that takes something from him, to enrich thyself: thy Charity is a hand

that gives something to him, in his distressed members. Indeed *Christ* is the subject of all tongues, but he is not the object of all hearts. The School disputes of him, the Pulpit preaches of him, Profession talks of him, Profane men swear by him, few love him, few •erue him. He is *come*, let him be made welcome, by setting our best cheer, and choicest fruits before him. Whom should we entertain, if not our Savior?

Seeking. But, did not He know before? [3] What need he seek, that hath found? He that *understands our thoughts long before* they are borne, cannot be nescious of our works when they are done. My answer shall be short: the Lord's *Quaerit*, is a *Requirat*: he doth not seek a thing that is hid from him, but requir•es a debt that is due unto him.

Seeking. This is no rare, but a continued [4] act. It is not *Veni*, I came: He *came unto his own*, & Nor a *Venturus sum*; Yet a little while, and *I will come*. But 〈 in non-Latin alphabet 〉 : as *Revel. 3.20. Sto pulsans, I stand knocking*: so here, *Venio querens, I come seeking*. He *seeks* continually: will you hear how long?

[5] *These three years*. Much time hath been spent about the Interpretation of this time; how it is applicable to the Jewish Synagogue, to whom, it was immediately referred. I find no great difference among Expositors, saving only in their terms. Some by the first year understand the time before the Captivity; by the second, their return to Jury; by the last, the coming of Christ. Some by the first year, conceive the Law given by *Moses*: By the second, the Prophetical attestations: by the third, the grace of our Lord Jesus. Some resolve it thus; the first year was the time of Circumcision, from *Abraham* to *Moses*: the next, the Levitical Law from *Moses* to *Christ*: the last is the year of Salvation by the *Messias*. Others understand the first year to be of the Patriarchs, the middle year of the Judges, the third of the Kings. After all this he was entreated to forbear it a *fourth* year, till it was instructed by the Apostles: and then being found fruitless, it was *cut down* by the Romans. But I rather take a definite number to be put for an indefinite: *three years* is time long enough to wait for the proof of a tree: such a proportionable expectation had the Lord for that Church, if literally you would have it, I take this to be the probablest exposition. These *three years* were the very three years of his Preaching, healing diseases, casting out Devils, working Miracles before their faces. The other year which he added, was the time while the Apostles offered them the Gospel of salvation. Whereof the refusers were *cut down*, the accepters were saved.

He hath likewise waited for the Church [6] of Christianity *three years*; that is, three revolutions of Ages, thrice five hundred years. Or he hath tarried the leisure of the whole world *three years*: the first year, under nature: the second, under the Law: the third, under Grace: the fourth is now a passing, and who knows how far it is spent?

Or to apply it to our selves, these *three* [7] *years* of our visitation, hath been so many scores of years. Conceive the foremost to be in the days of King *Edward 6.* who purged the gold from the rust and dross of Superstition, Ignorance, and Cussenage, which it had contracted. The Sun began to shine out in his bright luster: the Lord *came seeking* our fruits; but not finding them answerable to his expectation, nor worthy of the glorious Gospel: he drew another cloud over our Sun: teaching us better to value that heavenly *Manna*, wherewith we were so

suddenly grown wanton. The second year, under *Queen Elizabeth*, of so blessed memory: that Royal nurse, upon whose Bosom the Church of God leaned to take her rest. She did again vindicate this Vineyard, which had so long lain among Friars and Monks, that it had almost quite forgotten the language of Canaan: She taught it a new to speak the Dialect of the Holy Ghost. When that Gracious Queen was taken from a Crown of gold to a Diadem of glory, then began our *third year*; wherein our present Sovereign was sent; *Dignissimus Regno, si non natus ad Regnum*: under whom we know not, whether our *Truth* or *Peace* be more. Only let us bless him, and bless God for him, that we may all be blessed in him. Thus far we may say of our Land, as *Syluius* did of *Rhodes*, *Semper in Sole sita est*: the bright reflection of the Gospel compasseth us round about. Now he comes this third year *seeking* our fruits: which when we consider, we can say no more but *Miserere Deus*; Lord be merciful to us: for never were such blessings requited with such unthankfulness. We condemn the Jews for abusing Christ's patience: God grant they rise not up at the last day to condemn us.

[8] He comes to a particular man *three years*. 1. In Youth. I have planted thee in my Vineyard, given thee the influence of my mercies; where is thy fruitfulness? Alas, the young man sends him away, with a *Nondum tempus ficorum*: it is too early for me to fall to Mortification; would you put me to penance, before I have had the leisure and pleasure to offend? He is ready to send Christ away in the Language of that foul Spirit; *Art thou come to torment me before my time?* But whose charge is it to *Remember thy Creator, Diebus Iuuentutis?* Then the conquest is most glorious, because then it is most difficult. You say, It is never too late; but I am sure, It is never too soon, to be gracious and holy. The Devil is a false Sexton, and sets back the clock of Time in prosperity: in the day of trouble, he will make it run fast enough. 2. In middle age; and now the *buying of Farms*, and *trying of Beasts*; the pleasures of Matrimony, the cares for posterity. take up all the rooms of the soul. Men rather busy themselves to gather the fruits of earth, then to yield the fruits of heaven. Here is strength of nature, and fullness of stature; but still a defect of grace. Perhaps, Christ hath now some fair promises, of fruits hereafter: *Let me first go bury my Father, then*. But (a thousand to one) he finds something *in Domo*, left by his father, that keeps him, *a Domino*, from following his Master. To prevent this, it is his caution to the entertained servant; *Forget thine own people, and thy fathers house*: rather forgo and forget thy fathers house, then thy Makers service. 3. In old age now the decay of body should argue a decay of sin. The taste finds no relish in riot, the ears cannot distinguish Music, the eyes are dim to pleasing objects, very *Desire fails*. now all things promise mortification. He that cannot stir abroad in the world, what should he do but recollect himself, and settle his thoughts on the world to come? Now fruits, or never. Not yet: *Morositie*, *Pride*, and *Avarice*, are the three diseases of old age: men covet most, when they have time to spend least: as cheating Tradesmen then get up most commodities into their hands, when they mean to break. Still he *comes seeking* fruit, and is returned with a *Non inuentus*.

[9] If yet it wear but as the Prophets *sign* to *Hezekiah*; *This year ye shall eat such as groweth of it self: and the second year such springeth of the same: and in the third year ye shall sow and reap, &c.* the third year might afford him somewhat. But doth he forbear all trees thus long? No, some are snatch' away in the flower and pride of their life: yea, they be not few, that will not

allow themselves to live; but with riot and intemperance hasten their own ends, before they have well begun or learned what life is: like bad Scholars, that slubber out their books before they have learned their lessons. That instead of, *Non est fructus*, we may say, *Non est ficus*, the tree it self is gone. And that goodly person, which like a fair ship hath been long a building: and was but yesterday put to sea, is today sunk in the Maine. We do not eat, drink, and sleep, and take such refectations of nature, *vt non moriamur*, that we might not die; that is impossible: but that we should not die barren, but bear some fruits up with us to him that made the Tree.

Seeking. It is fit we should offer our fruits [10] to God, and not put him to seek for his own. We should be like those *ripe-figs, that fall into the mouth of the eater*. The best liquors are they that drop from their cells, of their own accord, without pressing. The most acceptable of all oblations, be the *Freewill-offerings*. Howsoever, let us be sure not to disappoint the Lord when he seeks.

On this Fig-tree. It is fit, that he that [11] plants a Vineyard, should taste of the Wine: good reason, his own tree should yield him some fruit, considering what he hath done for it he may well challenge it.

1 He hath planted us: we spring not up naturally; as the Oak grows from an Acorn, the Peach from a stone: but a gracious hand hath set us. *We are not borne of flesh, nor of the will of blood, or of man, but of God.*

2. He hath planted us in his Vineyard within the enclosed Garden of the Church. Had he left us to the unregarded wilderness, without any *Dresser* to look to us, there might have been some excuse of our barrenness. The ground that is left to it self, is (in a manner) blameless, though it be fruitless. But *in Vineasua*, which he hath fenced in with his providence, blessed with his saving influence, husbanded with his *Dressers* diligence, forwarded with the beams of mercy, and showers more precious then the *dews of Hermon that fell upon the hill of Zion*. Where we participate the fatness of the ground, are fed with vnperishing Manna, compassed about with Songs of deliverance, and have *seen our desires upon* (his and) *our enemies*. Where Righteousness is our walls, and Peace our bulwarks, and the ways be milk where we set our feet.

3 We are *Fig trees*: not brambles, no man expects *Grapes from thorns*. Not Okes or Cedars, to be a dwelling for the Storks: But *Fig trees*, apt for fruit, for pleasant fruit. If the rest be fruitless, they serve for other purposes: but what shall become of the barren *Fig tree*?

4. He is our Lord, and *Querit suum*, he seeks but his own. If our own Kin• give us no milk, our own sheep afford us no wool, our own land return us no increase, we are displeased: whereas these be reasonless creatures; but we have sense above common nature, reason above sense, grace above reason: We are but tennants of these, Christ is Lord of us: our sins bring the curse of barrenness upon them, but there is no fault in God, if we be unfruitful.

5: He comes *seeking*: not threatening, raging, wounding, not felling down the tree, nor stocking it up by the roots; but *seeking*. *Dignatur expectare fructus, cuilicet eradicare Infructuosos.*

Man is a loser by the barrenness of his garden tree: were there not a tree left, God is never the poorer.

Now lay all these together: a *Lord* that owes us, we are his trees: to come into his *Vineyard*, where he may be confident; we live on his ground: to look upon a *Fig tree*, made of an apt disposition to good fruit; such a one as himself hath *planted*, not casually grown up: a tree *not neglected*, but whereon he hath bestowed great care and cost; *waiting*, not destroying: what can we plead for it, if it be fruitless? God is our Lord and Proprietary, England is his *Vineyard*, everyone of us his *Fig-tree*, thus planted, watered, blessed by his gracious mercy: He comes to us with patience, that should run to him with penitence: *seeking* our fruits, that should make tender of them unsought; *waiting*, that might command: now, fear, obedience, and thankfulness, keep us from sending him back with a *Non inuenio, I find none*.

[12] *Fruit*. This is that inseparable effect that God expects from every Tree planted in his Garden. We are *married to Christ*: to what ende? *That we should bring forth fruits unto God*. He seeks not for leaves, buds, or blossoms, but *fruits*. Could leaves content him, we would not leave him unsatisfied: he should have an *Arbour* large enough to reach to *the Worlds ende*. Our tongues run apace, not seldom faster then our wits. We are God's debtors, and if he will take our words, so: that's all he is like to have. Might buds please him, or blossoms: we have intentions to good, certain offers and shows of obedience: which we wear like a cloak, or some loose garment, that when Lust calls, we may quickly slip off. But when he seeks for works, all our Consonants be turned into Mutes, we are *speachlesse*. O would he ask us for anything but *fruits*: but what should be expected from the *Fig tree*, but *Figs*?

Of every soul here he seeks for *fruits*. Of the Magistrate, that he bring forth the *fruits* of Justice; determining causes with sincerity of decision, and convenience of expedition: being so far as equity permits, a husband to the widow, and a father to the fatherless. Of the Minister, that he bring forth the *fruits* of knowledge. *Aaron's Rod* was his Pastoral staff: in one and the same night it brought forth buds, and blossoms, and *fruit*. Fruitfulness is the best argument that God hath called us: there is not a plant of his setting, but the very branches thereof shall flourish. I do not say, our pains shall always convert many Souls; that is God's *fruit*, not ours: He chargeth us to be industrious in Preaching, let Himself alone with the work of saving. Of the private man, he expects the *fruit* of his calling: to be idle, is to be barren of good; and to be barren of good, is to be pregnant of all evil. *Bella gerant alij, Protesilaus edit*. but let us that are called to work, work in our calling; otherwise at last, we shall make but a sorry answer to that Question, *Vbi fructus?* Let us all produce the *fruits* of Charity: rich men do good turns to themselves; as they play at Tennis, tossing the Ball to him that will toss it to them again: seldom to the poor, for they are not able to bandy it back. Pride cuts, and Ryot shuffles, but betwixt them both, they deal the poor but a bad game. The *fruit* of Christianity is Mercy; when the rich, like full ears of Corn, humble themselves to the poor earth in Charity. Feed him, that feeds you: give him part of your Temporalls, from whom you expect Eternalls: you clothe Christ with your blacks on earth, he will clothe you with his glorious whites in heaven. Our mercy to others, is the *Fruit* of God's mercy to us.

[13] *Fruit*. Nothing is created for it self, but so placed by the most wise providence, that it may confer something to the public good; though it be but as the Widows *two Mites* to the *Treasury*. The poorest creature yields some *Fruit*, wherein it doth imitate the goodness of the Maker. We know not readily, what good Serpents and Vermin may do; yet certainly, they have their *fruit*; both in sucking up that poison of the earth, which would be contagious to man; in setting off the beauty of the better pieces of creation: (for though the same hand made both the Angels in heaven, and the worms on earth; yet the Angels appear the more glorious being so compared) besides their hidden virtues abstracted from our knowledge. Of stones they make iron, rubbish serves to raise Bulwarks, the small pebble for the sling, worms and flies are baits for Fishes: every thing is enabled with some gift for the vnniuersall benefit, and to produce those *fruits* is their natural work.

The Sun comes forth of his Chamber like a Bridegroom, fresh and lively; and rejoiceth as a Giant, to run his diurnall course, to lighten us with his refulgent beams, to generate, cheer, and mature things with his parental heat: this is his *fruit*. In his absence the Moon and Stars adorn the Canopie of Heaven, reflecting their operative influence to quicken the lower world: this is their *fruits*. The curled clouds, those bottles of rain, thin as the liquor they contain, fly up and down on the wings of the wind, delivering their moist burdens upon the earth, teats whereon the hungry fields and pastures do suck; yet they expect no harvest from us: this is their *fruits*. The subtle winds come puffing out of their caverns, to make artificial motions, wholesome airs, and nauigable seas; yet neither earth, air, nor sea return them recompense: this is their *fruits*. The earth, in a thankful imitation of the Heavens, locks not up her treasures within her own Coffers; but without respect of her private benefit, is liberal of her allowance, yielding her fatness and riches to innumerable creatures, that hang on her breasts, and depend upon her as their common mother for maintenance: Of the beasts that feed upon her, Kine give us their milk, Sheep their wool: everyone pays a tribute to man, their vsufructuary Lord: this is their *fruits*. Fruit-bearing Trees spend not all their sap and moisture upon themselves, or the increase of their own magnitudes: but the principal and purer part of it is concocted into some pleasant *Fruits*; whereof they nor their young Springs ever come to taste; but they proffer it us, and when it is ripe, they voluntarily let it fall at their Masters feet. Never did the Olive annoint it self with the own Oil, nor the Vine make it self drunk with the own Grapes, nor the Tree in my Text, devour the own *Figs*: yet they all strive to abound with *Fruits*.

Let me raise your Meditations from earth to heaven: the holy Angels there are called *Ministring Spirits*: those royal Armies fight for us against our enemies: like Nurses, they bear us up in their arms, and (though unseen) do glorious Offices for us: this is part of their *fruit*. The blessed Trinity is always working: *Hitherto my Father worketh, and I work*. The Father by his providence and protection, the Son by his mercy and mediation, the Holy Ghost by his grace and sanctification: all dividing the streams of their goodness, for the best behoove of the world. The more anything furthers the common good, the more noble is the Nature, and more resembling the Creator.

The Earth is fruitful, the Sea, the Air, the Heavens are fruitful; and shall not man bring forth *fruits*, for whom all these are fruitful? While all the Armies of Heaven and Earth are busied in fructifying; shall Man, of more singular graces and faculties, be idle, a burden to the world and himself? Both the Church of God for the propagation of piety, and the world it self for the upholding of his estate, requires our *Fruits*. If Happiness consisted in doing nothing, God that meant *Adam* so happy, would never have set him about business: but as Paradise was his Store-house, so also his workhouse: his pleasure was his task. There is no state of man that can privilege a folded hand: Our life is, *Vita pulueris, non puluinaris*. Lands, Means, and Moneyes, men make the protections of Idleness: whereas *Adam* commanded the whole earth, yet work expected him. In Paradise all things did labor for man, now man must labor for all things. *Adam* did work because he was happy, we his children must work, that we may be happy. Heaven is for joys, Hell for pains, Earth for labor. God hath three houses; this is his Work-house, that above is his Ware-house. O then let us be fruitful; that others benefit may be ours, our benefit theirs; and the glory of all, the Lord's. If Magistrates yield not the *Fruits* of Justice, Ministers the *fruits* of knowledge, private men the *fruits* of Charity and Obedience; it is as unnatural, as if the Sun should forget to shine, or the earth to fructify. God made all these for man, he made man for himself: of us he looks for *Fruit*, of us let him find it, from us accept it, in us increase it, and to us reward it, through Him, in whom alone we expect mercy, *Jesus Christ*.

The success follows. *Non inuenio*.

We have brought the Lord into his *Vineyard*, heard him calling for the *Dresser*, showing him a *Tree*, telling him of a *three years* expectation: now, if after all this we inquire for the event; himself certifies us, 〈 in non-Latin alphabet 〉, *I find none*.

None? Peradventure he came before the season; *Nondum tempus erat Ficorum*. When should a Tree bring forth fruits, but *Tempore suo*? This is the praise of the good *Tree*, that it *brings forth the fruit in due season*. If the Fig-tree could have objected to the Owner, as *Elisha* to his servant; *Hocine tempus; Is this a time to plant Vineyards, or gather fruit?* Or as the man replied to his neighbor, that came to borrow loaves at midnight; *Is this a time to lend Bread*, when myself and family are in bed? The Spring is the season of fructifying, the Autumn of gathering. When the *time of the singing of Birds is come*, Then the *Fig tree puts forth her green Figs*. But *Cum fermento perfundatur puluis*, when the *dust is leavened with mire*, and the *bands of Orion* have locked up the influence of Heaven. Who seeks fruit in Winter; he must be content with Winter fruit. There is the Winter of an afflicted Conscience; no marvel then if neither ripe Figs, nor so much as green leaves appear: when all the Sap is retyred to the Roote, as in extreme cold the blood runs to the heart to succor it. When the Babylonians required of their captive Israelites some Hebrew Songs, they could soon answer; *How shall we sing the Lord's Song in a strange Land?* Is this a time or place to be merry? But did the Lord come out of season? No, he required it not the first day, or month, but waited the full time, expecting fruit in the Autumn or Vintage season. *Non ante tempus querit, qui per triennium venit*. He came not with a Trienniall Visitation, as Episcopal Fathers use to visit, once in three years; but every year, every month in the year, week of the month, day of the week. Of another *Fig-tree*

it is said, that *The time of Figs was not yet*, yet he cursed it: Here the time was three years past without fruit, yet he cursed it not. But look to it; If thou wilt not fructify *Tempore tuo*, thou shalt be cut down *tempore non tuo*, perish *before thy time*. There is not a day in the year, wherein he forbears *seeking our fruit*; yet *Venio, non inuenio; I find none*.

[2] *None? Nunquid quia male quasiuit Dominus?* Was there any error in his search? Men often seek *Bona*, good things, *non bene*, not in a good manner. Either they fail in their *Quando*, as *Joseph* sought Christ after a *days journey*; whereas he is too precious to be missed one hour: *They shall seek thee Tempore inveniendi, when thou mayest be found*. Or in the right *Vbi*: as *Mary* sought her Son in *Cognitione Carnis*, among her kindred; who was in *Domo Patris*, in the *Temple*. So the *Papists* seek now him in *Pictures*, who promised to be found in the *Scriptures*. Or in their *Quomodo*, as they that seek *aliud pro illo, aliud prae illo*, another instead of him, another besides him, another with him, another before him, which they do not seek for him. All these seek and miss, because they seek *amiss*. The world is commonly mistaken in their search: *Quaerunt bona locis non suis, they seek for things out of their proper orbs*. Men seek *Honor in Pride*, whereas *Honor* is to be found in *Humility*. They seek *reputation in bloody revenge*; alas, that is to be found in *Patience*: It is the glory of a man to pass by an offense. They seek content in *Riches*, which is as if one should seek for fresh water in the midst of the *Sea*. But in none of these circumstances did this *Seeker* fail: not in the *Vbi*, for he sought in the *Vineyard*: not in the *Quando*, for he came in the *Vintage*; not in the *Quomodo*, for he sought fruit on that *Fig tree*, about which he had been at so great charges; yet *I find none*.

None? Haply not so thick with fruits [3] as the *Vines of Engedi*: every Land is not a *Caanan*, to flowe with *Milk and Honey*. But yet some competent measure, enough to pay the *Land-lord* rent for the ground it stands on; no, *None*. If there be none to spare, whereof the owner may make money; yet, *Sufficiat ad vsum suum, ad esum suum*, that he may eat the labors of his own hands; no, *None*. If the number be not as *the Sand*, yet let there be a *Remnant*. If there cannot be a whole harvest, yet let there be a *Tenth*. If not a *Tenth*, yet let there be some *gleanings*; and that is a woeful scarcity: if the *gleanings* be not allowed, yet let there be here and there a *Fig*, a *Grape*, a *Berry*, on the *outmost branches*; that the *Planter* may have a taste: It is too defective, when *Non florebit ficus*, the *Tree* doth not flourish: but *Quando non erit Vua in vitibus, non ficus in ficulneis*: when there shall not be a *Grape on the Vine*, nor a *Fig on the Tree*; this is a miserable sterilitie. Some thing hath some savor, but *None* is good for nothing. Indeed all *Trees* are not equally loaden: there is the measure of a hundred, of *ixtie*, of thirty; an *Omer*, and an *Ephah*: but the *Sacred dews of Heaven*, the *graces of the Gospel*, bless us from having *None*. *I find none*.

[4] *None?* Peradventure none such as he looks for, no *Fruits* delicate enough for the *Almighty's* taste. Indeed, our best fruits are never perfect and kindly ripened; still they relish sour and earthly, and savor of the *Stock* from which they were taken. They are heavenly *Plants*, but grow in a *foraigne and cold Climate*, not well concocted, nor worthy the charges and care bestowed upon us. Set *Orenge or Figgetrees* in this our cold *Country*, the fruit will not quit the cost of the planting and maintaining. But the complaint is not here of the imperfection or paucity of fruits, but of the nullity; *None*. Some reading that *Text* with

idle eyes; that after all our fruits, we are still *unprofitable Trees*: because they can find no validity of merit in their works, throw the Plough in the hedge, and make holyday. But shall not the Servant do his Masters business; because he cannot earn his Masters Inheritance? Shall the Mason say, I will share with my Sovereign in his Kingdom, or I will not lay a stone in his building? Yet good fruits have their reward; though not by the merit of the doer, yet by the mercy of the acceptor. Sour they be of themselves, but in Christ they have their sweetening; and the meanest fruit, which that great *Angel of the Covenant* shall present to his Father, with the addition of his own *precious Incense*, are both received and rewarded. In their own nature they may be corrupt; but being died in the blood of Christ, they are made pleasing to God. Yea, also profitable to the Church, and useful to men, seem they never so poor. Even a troubled Spring doth often quench a distressed Souldi•rs thirst: a small Candle doth good, where the greater Lights be absent: and the meanest fruit of holy Charity, even a cup (though it be not of the juice of the grapes out of the Vineyard, but) of cold water out of the tankard, in the name of Christ, shall have the recompense. But here the complaint is not of the meannes, or fewness, but of the *Bareness; None* at all.

None? Every Tree is known by the fruits, it [5] is Christ's everlasting rule. Howsoever the tree lives by the sap, and not by the fruits: yet it is known to live by the fruits, and not by the sap; for this is hidden. *The just man lives by his faith*, not by his works: but he is known to live by his works, not by his invisible faith. Neither doth the fruit make good the tree, but the tree makes good the fruit. *Opera bona non faciunt just•m, Iustus facit bona opera*. Good works make not a man righteous, but the righteous man doth good works. Our persons are justified before our actions; as of necessity the tree must be good, before it can bear good fruit. But how shall that tree be discerned, that hath no fruit? *I find none*.

[6] *None?* Why this to us? Why such a Text in such a time? We abound with fruits: which way can you look, and not have your eye full of our works? They before, in such places, have successively commended our fruits. Bee it so: yet *Euripides* being questioned why he always made women bad in his Plays, whereas *Sophocles* ever made them good, in his: answered, *Sophocles* makes them such as they ought to be, but I make them such as indeed they are. Their former commendation have told us what we should be; but this Emblem, I fear, tells us truly what we are. Not all of us; God forbid: here is but one Fig-tree in a whole Vineyard thus taxed, and far be it from us to tax a whole Vineyard for one barren Fig-tree.

[7] *None?* Yes, enough of some fruits, but the Prophet calls them *Ficos valde malos*, so bad that they cannot be eaten. As the fruit of the Vine is commended for *Quicknesse*, the fruit of the Olive for *Fatness*, so the fruit of the Fig-tree for *Sweetness*; in *Jotham's Parable*. But if it bear not *Fructum natiuitatis suae*, the fruit of the own kind, but bitter figs; here had better be none at all. What an uncomfortable sight is this to Him, whose heart is set on his Orchard; after the cost of so dear blood to purchase it, after such indulgent care to cherish it, and the charges of so many workmen to dress it; yea, after so much patience to expect it (say the Fig-tree does not bear so soon as it is planted; in our infancy we can do nothing, in our minority we will do little; in God's service: but now it is grown fructifiable) *I am non gustare fructus*, not to have so much as a taste? Yea, were this all; did barrenness only usurp it: but there is

worse then a mere orbitie or absence of goodness; a position of bitter fruits: *Quaesiui Vuas, inuēio Labrascas*: I find wild Grapes, luxurient fruits. Instead of the hearty effects, which Wine produceth, I am answered with the melancholy preuarications of malice.

Behold the wonder and spectacle of unthankfulness; among all God's Creatures, Man; and among men the barren Christian. *Though Israel play the Harlot, yet let not Judah transgress*. What may be expected from the wild Forest of Paganism, when the Garden of Eden yields such fruits? The sweet fruit of the Spiritual Fig-tree is mercy: our God is the God of Love, our Savior is the Prince of Love, the Church is knit together in Love: our Roote is Love, our Sap is Love, our Ligaments Love: now if we shall suck the blood one of another, violate the relations of peace, concoct all our moisture into malice; here is worse then, *Inuenio fructum nullum, I find none*: for *Inuenio fructum malum*, I find cursed fruits. We are grown unnatural; the hand scratcheth the eye, the mouth biteth the hand: thorns and briars entwine and embrace one another, while (against all nature) Fig-trees denoure one another. *Lord, thou didst sow good seed in thy field, whence then hath it Tares?* Here is more fruit then God would have; but for that he expects, *I find none*.

[] When we are filled with his blessings, Christ looks for our praises; when we have eaten and are fat, that we should worship him. What fruit finds he? *We sit down to eat and drink, and rise up to play*: for praying, playing. When we are scourged, he looks for our humiliation and penance; *Sure, in their affliction they will seek me*. What fruit finds he? *Lord, thou hast smitten them, but they have not sorrowed*; an insensible desperatnesse. In this case let us pray; Lord, less of the fruits we have, and more of them we should have. *Instead of righteousness, a cry*: a cry indeed; a roaring cry of the oppressors, and a mourning cry of the oppressed. *Haec non sunt placido suscipienda sinu*.

Our Bells ring, our Chimneis smoke, our Fields reioice, our Children dance, our selues sing and play; *Iouis omnia plena*. But when Righteousness, hath sown, and comes to reap; here is no harvest; 〈 in non-Latin alphabet 〉, *I find none*. And as there was never less wisdom in Greece, then in time of the Seven Wise men: so never less piety among us, then now, when upon good cause most is expected. When the Sun is brightest the Stars be darkest: so the clearer our light, the more gloomy our life with the deeds of darkness. The Cimerians, that live in a perpetual mist, though they deny a Sun, are not condemned of impiety, but of ignorance: but *Anaxogoras*, that saw the Sun, and yet denied it, is not condemned of ignorance, but of impiety. Former times were like *Leah, bleary eyed*, but *fruitful*: the present, like *Rachel fair* but *barren*. We give such acclamation to the Gospel, that we quite forget to observe the Law. As upon some solemn Festival, the Bells are rung in all steeples, but then the Clockes are tied up: there is a great untuned confusion and clangor, but no man knows how the time passeth, So in this universal allowance of liberty by the Gospel, which indeed rejoiceth our hearts, had we the grace of sober usage) the Clocks that tell us how the time passes; Truth and Conscience, that show the bounded use, and decent form of things, are tied up, and cannot be heard. Still *Fructum non inuenio, I find no fruits*. I am sorry to pass the Fig tree in this plight: but as I find it, so I must leave it, till the Lord mend it. So I come to
The Sentence. *Cut it down*.

[1] A heavy doom! Alas, will nothing else expiate the fault? May not the lopping off some superfluities recover it? Take from the Sinner, the object of his vicious error: deface the Harlots beauty, that bewitcheth the Lasciuious: pull the cup from the mouth of the Drunkard: Nauseate the stomach of the Ryotous: strip the Popinjay of her pyed Feathers: rust the Gold, vanish the riches of the Covetous: take away *Macah's gods*, perhaps he will make him no more. If this will not do, cut off some of the arms & branches: weaken his strength, sicken his body, lay him groaning and bleeding on the bed of sufferance: griue his heart-strings with the sense and sorrow of his sins: anything rather than *Cut it down*: alas no fruit can grow on it then, but sad despair. A man's house is foul, or a little decayed; will he pul it down or rather repair it? *There is hope of a Tree* though the *root wax old in the earth*, and the *stock die in the ground*; yet the *springs of water* may put new life into it: but once *cut down*, all hope is cut down with it. When a man hath taken delight in a Tree, conveniently planted in his garden; what variety of experiments will he use, before he *cuts it down*? Alas, thus poor silly men, we reason: we measure things that be immeasurable, by things that be measurable, by things that be miserable. What we in a foolish pity would do, we think God in his merciful wisdom should do. Yet which of us would endure a dead Tree three years together in his Orchard? We would say, If it will not bear fruit, to cheer us; it shall make a fire to warm us. But the Lord hath been fixe and thirty Moons gracious in his forbearance, give him now leave to be just in his vengeance. If so much indulgence cannot recover it, there is little hope of it: *Cut it down*.

Cut it down. Who must do this? The [2] *dresser*. An unpleasing office to him, that hath bestowed so much labor upon it, esteemed it so precious, hoped for some reward at his Masters hand for his diligence about it; now to give the fatal blow, to *Cut it down*? And if it must fall, let it be *Manu aliena, non sua*, let another's hand do it. *Hagar* will not behold her dying Son; die he must, she was persuaded; *Modo non videam, Let me not see the death of the Child*. But he must obey; *Arbor non est Cul•oris, sed Patris familias*: th• Tree is not the *Dressers*, but the Lord's; and his own is at his own disposing: *Cut it down*.

[3] *Cut it down*. But how? How can the Minister be said to cut down a barren soul? Some may conceive here a reference to Excommunication: Whether the *Greater*, which deprives a man of all benefit by the Churches public Prayers, and the Society of Christians. Which *St. Paul* calls, *Tradere Satanae, to deliver unto Satan*: so himself Excommunicated *Hymenaeus* and *Alexander, delivering them unto Satan*: a mi•enable condition, to be subjected to a slave, to a dog, a drudge; but then especially fearful, when God grants unto Satan a Writ or faculty, *Pro excommunicato capiendo*. The ignominy of ignominy; besides the peril: For as Christ protecteth all the Trees in his Vineyard; so if any be transplanted to the wild desert, they are under the god of this world. Or the *Less*; which is indeed, no other properly, then an Act of the Churches Discipline, whereby she corrects her unruly children: that smarting with the absence of wonted comforts, they may be humbled by repentance, and so recover their pristine state. This censure may be either too cruel, or to triuiat. The Church of Rome grants Excommunications for things lost: a man hath lost his horse, he may have an Excommunication against him that detaines him: so the Father may hap to Excommunicate his own Son, and for the body of a Iade, hazard the soul of his Child. Yea, which is worse,

they publish Excommunications for sins not yet committed: The Lord of a Manor hath set a row of young Elmes, he may have an Excommunication against all those that shall do them any harm. This is to hang a man, before he hath done the fact that deserves it. These ir-rite, forcelesse, bugbear Excommunications, the ridiculous affordments of a mercenary Power, are not unlike those old night spels, which blind people had from mungrel Witches, to set about their Orchards and Houses, antidotes and charms against theeuing; wherein distrusting the providence of God, they made themselves beholding to the Devil for safety, Creditors, that would be paid in their moneys, may procure an Excommunication against their Debtors, if they pay not by such a day. This were an excellent project for you Citizens, a rounder course then arrests and tedious trials at Law. But it is to be doubted, that your Debtors would fear the Popes Parchment less then the Scriveners, and an Excommunication far less then an Outlary. Ther's but four things exempted from the power of their Excommunication, as *Nauarrus* notes: a Locust, an Infidel, the Devil, and the Pope: so he hath matched them, so let them go together. For the Excommunicate must be a man, a Christian, mortal, and an Inferior: now the Locust is not a man, the Infidel is not a Christian, the Devil is not mortal, and the Pope hath no Superior. But too much of that; this is a Parable, and here is no foundation for such a building.

[4] *Cut it down*. How? with an Axe of martial iron? This were an exposition fit for *Doway*, or the Gunpowder-Enginers: that by *Cutting it down*, understood, *Blow it up*: turning their Axe to a Petarre. Had God said to them, *Cut it down*; the axe had been instantly heaved up: yea, they did it, when God said no such thing. Rather then fail of cutting it down, they would have stockd it up, root and all: this is their mercy. But the Spiritual Axe is to cut down, *Culpas, non Animas*: when we read of *cutting down*, remember it is meant of men's sins, not of their souls. Preachers indeed do wound, but it is *Gladio oris*, not *ore gladij*. with the Sword of the Spirit, not a *Rouillac's* Knife. If God had meant such a *cutting down*, *Nero* had been a fitter instrument then *Paul*. We read, that *their sound went through the World*: but that their Sword went through the World, we never read,

Cut it down. How then? *Succide*, that is, [5] *Succidendam minare*, threaten that I will cut it down. *Cast them out of my sight*; *Eijce*, that is, *Eijciendos pronuncia*; say that I will reject them. *Quod moritur, moriatur*: *Quod succidendum est, succidatur*, *That which dieth, let it die*. God sometimes sends such farewels and defiances to sinners that will not repent. *Ephraim is joined to Idols, let him alone*. If they will not be persuaded to return, let them go on to their ruin, let them alone. *If any man will be unjust, let him be unjust: He that will be filthy, let him be filthy still*; let them perish. *Abeat, pereat, profundat, perdat*.

Cut it down. This was, *Sententia oris*, the [6] sentence of the mouth: but it may be this was not *Consilium cordis*, the purpose of his heart. *Saepe Deo minante quod peccans meretur, peccanti non fit quod Deus minatur*. Nor can this tax God of levity: for he that speaks with condition of repentance, may change his word without suspicion of lightness. *Tu muto sententiam tuam, Deus mutabit suam*. Thus was *Nineveh cut down*: *euersa stim malo, vt aedificaretur in bono*: the subversion was menaced, the conversion was intended. The Father shuts his rebellions Son out of doors, will not allow him a lodging, not so much as among his servants: yet he does

not mean to let him perish with hunger and cold in the streets: but when he hath well smarted for his disobedience, upon his humble submission he is re-entertained. The very *mercies of the wicked are cruel*, but the very judgments of God are sweet. This *Cutting down*, is *Medicinale*, not *mortal*: *Disciplinans, non eradicans*: for restitution, not destitution; for remedie not for ruin. Indeed, if all this denuntiation and threatening cannot persuade them to return, then comes their final predition: when they have cut off themselves impenitently, God will cut them off impartially. But if we turn to deprecation and repentance, he will turn to commiseration and forgiveness. The Tree is barren, and the Lord says. *Cut it down*: the Tree fructifies, and he will say *Let it stand*. O then let us humble our selves, and with seasonable repentance *Cut down* our sins, that this terrible Sentence may never *Cut down* our souls.

The Reason. *Why cumbereth it the ground?*

[1] God is an vndependant Lord, and needs not give a reason of his doings: for who can call him to account, *Cur ita facis?* His Judgments are not always manifest, they are always just: nor doth he things because they are good, but they are therefore good because he doth them. Should he make short work on the earth, and dispatch all barren Trees in a moment: yet *thou continuest holy, O thou worship of Israel*. If he strickes us, we are not wronged; it is our desert, and his Justice. If he spares us, we have not merited; It is his mercy. *Huic fit misericordiæ, tibi non fit iniuria*: that man receives mercy, thou hast no injury. Yet that he might be justified, and the mouth of all wickedness stopped, he is content to give a reason of this sentence. Think not I deal hardly with this Fg-tree, let us confer together, and hear one another with patience. I will show thee sufficient reason of cutting it down: do thou show me some cause why it should stand. My reason is, *It cumbereth the ground. Terram reddit otiosam, inutilm*. It is not only barren *Formaliter*, but *Effective*. In a word. 1. It does no good. 2. It doth much harm.

First, It does no good, therefore it is unworthy [2] of the nourishment. *Terra bona*, and *Gens mala*; are an ill match: an opulent Land, and a pestilent People. *Peccator non est dignus pane quo vescitur*. The wicked man is not worthy of the bread he eats, of the water he drinks, of the air he breathes, of the ground he goes on. The rich thinks himself worthy of delicate viands, costly garments: dutiful attendance, *Quia Dives*, because he is rich: yet he may not be worthy of a crumb, a rag, a respect, *Quia malus*, because he is evil. It will one day grieve such fruitless *Nabal's*, when they must receive a multiplicity of torments, according to the number of their abused benefits, and they will wish that they had not fared so well upon earth, that they might fare less ill in Hell. They live in the Vineyard, eat the fat, and drink the sweet; turning all this juice, not into fruitful clusters, for the behoove of God's servants; but into their own arms and branches: raising their Houses out of the ruins of God's House. What good do they? Cut them down, *Why cumber they the ground?* It is fit, that the *Riches of the sinner should be laid up for the righteous: dentur digrioribus*.

[3] But if God should at once cut down all the barren Trees among us, there never was such a cry in Egypt, as there would be about *London*. What innumerable swarms of nothing does beleaguer this City? men and women, whose whole employment is, to go from their beds to

the Tap-house, then to the Play-house, where they make a match for the Brothel-house, and from thence to bed again. To omit those ambulatory Christians, that wear out the Pavement of this great Temple with their feet, but scarce ever touch stone of it with their knees; that are never further from God, then when they are nearest the Church. To omit that rabble of begging and pilfring vagabonds, that like beasts, know no other end of their creation, but recreation; but to eat, and drink, and sleep. What an army of these might be mustered out of our Suburbs? But that Idleness hath disabled them to any service: they are neither fit for God nor man. Did they yet but like worms and insects, spend up the corruption of the Land, and leave us the less, it were somewhat. But they are worse, even diseases and unwholesome airs, to breed infection among us. Let Authority look to their castigation, or answer for their mischiefs: so far as they deserve, let them not be spared; Cut them down, *Why comber they the Ground?*

The barren Tree doth no good you see; [4] but that is not all: It doth much hurt, and that in two respects.

1 It occupies the room where a better Tree might grow. The Kingdom of God shall be taken from you, *and given to a Nation that will bring forth the Fruits thereof.* A fruitful Nation would be content with such a dwelling. Christ foretells this mutation, *Paul* shows it accomplished. *They are broken off, that we (in their places) might be grafted on. Friend, how camest thou in hither, having on a wedding garment?* Why dost thou usurp the seat, where a worthy guest might sit? Thus *David* used to purge his Court; admitting the righteous into the offices of the unrighteous. As in case of calamity ••he godly are delivered out of trouble, and the wicked comes in his room: so in case of felicity, the ungodly shall be turned out of their happiness, and the righteous shall come in their stead.

A Judge is corrupt; he is girded with Justice, but the girdle sags to that side where the purse hangeth; God will cut him down; here is room for a good man, that will do equity: A Magistrate is partial, and draws the Sword of Justice in his own quarrel; which he puts up in the cause of Christ: he must be cut down, here is room for one that will love and adhere to the truth. An office is abused by him that holds it; he bought dear and he cannot sell cheap: it is time he were cut down; this place will maintain a man, that will maintain the place, with uprightness. A Minister is barren, hath no milk in his breasts: *Ministerium eius accipiat alter;* Let another take his office; here is room for one that will feed the people. A profane Patron will let none into the Lord's Vineyard, but at the *Non-licet-Gate;* by which good men will never enter: his Clarke shall be *Simon*, himself will be *Magus*: vengeance shall cut him down; here is room for one that will freely put faithful Laborers into the Vineyard. There grows an Oppressor, sculking in a corner; the needy cannot find him, or if they do, they find no fruit from him; Cut him down, here is room for one that will pity the poor. The Lord will root out such bastard Plants, and replenish his Garden with fruitful Trees.

2 It draws away nourishment from better [6] Plants, that would bear us fruits. For this Christ denounced a woe to those Jewish Clarkes, that keeping the Keies of heaven would *neither enter themselves, nor suffer others.* What should become of them, that will neither do good, nor suffer good to be done, but cutting down? A great Oak pines all the vnderwood

near it, yea spoils the grass that should feed the cattle. A great Oppressor engrosseth all round about him, till there be no place left for a fertile Tree. Mean while, himself hath only some leaves, to shadow his Sychophants; but no fruit, unless Bramble-berries, and such as the Hogs will scarce eat.

All covet to be great Trees, few to be [7] good. The Briar would grow up to the bigness of the Maple, the Maple would be as tall as the Cedar, the Cedar as strong as the Oak: and these so spread their roots, till they starve the rest by an insensible soaking. When mother earth, the Church, would derive her sap to some young hopeful Plant, these intercept it. There is maintenance due to the Minister, but the barren Impropiator stands in his way, & sucks it all from him: perhaps he leaves him some few drops, to cool his temples, but not enough to preserve life.

[8] But the famished tree cries against him that draws the life from it, & yields no fruit; and God will hear it, *Abscind, cut it down*. How charitable would *Lazarus* have been had he been owner of *Dives* his estate? How would *Mordecai* have promoted the good of Israel, had he been as great a favorite as *Haman* was? How freely would the conscionable man give spiritual preferments, were he a Patron? He that fears God, would justly render the Church her dues, did he drive such trades, and dwell in such houses, as you do. But that God, who disposeth all as it pleaseth him, mend all when it pleaseth him, even for his own mercies sake.

Thus from a plain Text I have derived you familiar persuasions: for I came not hither to satisfy the curious head, but the honest heart. Admit but two considerations more, and I have done.

[9] First the Lord hath shown us the way to be fruitful, by his own example. He owes us nothing: if he withhold good things, we cannot challenge him: if he sends us good things, we are bound to thank him. The last year, how general was the complaint all over this Kingdom? The Mower could not fill his scythe, nor the binder up of sheaves his bosom. The beasts perished for want of fodder, yea, children died in the street with hunger: the poor Father not being able with all his weeks labor to buy them (only) bread. The fields were thin, and the barns thinner: little in many places there was to gather, and the unseasonable weather prevented the gathering of that little. The emptiness of their bowels did justly fill our bowels with compassion: Famine is a sore plague. We then cried unto the Lord for fruits, and he heard us: Lo in how plentiful a harvest he hath answered our desires, to his own praise, and our comfort! Yea, he concluded all with songs and triumphs, a joyful harvest-home; the best sheaf of our Wheat, the best grape of the Vintage, the best flower of our garland, the best fruit of that royal Tree, the safe return of our gracious Prince. These be the fruits of his mercy to us, where be the fruits of our thankfulness to him?

Secondly, the barren Fig-tree is of all most [10] miserable, and so much the more, as it is barren in the Vineyard. The Vine fruitless, is of all trees most useless. It is compared to man, *Vxor tua sicut vitis*: to the best man, *I am the true vine*: it cheers the heart of God and man. But if barren it is good for nothing, not so much as to make a pin to hang a hat on. Oaks and Cedars are good for building, Poplars for Pales, very bushes for hedging, doted wood

for firing: but the fruitless Vine is good for nothing. Salt keeps other things from putrefying, but if it self be putrefyed, what shall season it? A sweet Singer delights us all; but *Quis medebitur cantatori a Serpente percusso?* If a Serpent hath stung him, who shall recover his voice? If the eye be blind, what shall look to the eye?

Ad nihilum valet, quod non valet ad finem suum. It is good for nothing, that is not good for the end it was made. If a knife be not good to cut, we say it is good for nothing: yet may some other use be invented for it. If a Plough be not good to break the ground, we say it is good for nothing; yet it may stop a gap. If a hound be not good to hunt, we say he is good for nothing, yet may he in the night give warning of a thief. But if a *Fig-tree*, a Professor be not good for fruit, he is indeed, good for nothing. The refuse of other things have their uses: sour Wine will make Vinegar, old Rags make Paper, Lees are for Dyers, Soil is good to fat the Land, Potsheards and broken tiles to mend high ways, all good for somewhat: yea, they offer to sel the combings of hairs; Ladies and Gentlewomen know whether they be good for any purpose or no. But the fruitless vine, the sauourlesse Salt, the lightlesse Lamp, the Figlesse Fig-tree, the graceless Christian, is good for nothing.

We all have our Stations in the Vineyard, to bring forth fruits, but what be those fruits? It was a smart Invention of him, that having placed the Emperor, and the *Pope*, reconciled, in their Maiestick Thrones, he brought the States of the world before them. First comes a Counselor of State, with this Motto, *I Advise you two*: then a Courtier *I Flatter you three*: then a Husbandman, *I Feed you four*, then a Merchant, *I Coussen you five*: then a Lawyer, *I Rob you six*: then a Soldier, *I Fight for you seven*: then a Physician, *I Kill you eight*: Lastly a Priest, *I absolve you all nine*: This was his Satire. But in the fear of God, as our Sovereign doth govern us in Truth and Peace; So let the Counselor advise, the Judge censure, the Husbandman labor, Merchant traffic, the Lawyer plead, the Soldier bear arms, the Divine preach; all bring forth the fruits of righteousness: that this Kingdom may flourish, and be an exemplary encouragement to our neighbors: that our Children may be blessed after us, our Enemies convinced, Aliens converted, Satan confounded, the Gospel honored, the Lord glorified, and our own souls eternally saved. Which grace, the happy fruit of the Gospel; and glory, the happy fruit of Grace; God the Father grant us all for his mercies sake, God the Son for his merits sake, God the Holy Ghost for his Names sake: to whom three Persons, and one most glorious God he rendered all honor and obedience, now and forever. *Amen.*

FINIS.

THE TEMPLE.

A Sermon Preached at PAUL'S Cross the fifth of August. 1624.

BY THO. ADAMS.

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TO THE RIGHT HONORABLE, SIR HENRY CAREY, Lord HVNSDON, Viscount Rochford.

MY LORD,

Among the many absurdities, which give us just cause to abhor the Religion of the present Roman Church, this seemeth to me none of the least; that they have filled all the Temples under the command of their politic Hierarchy, with Idols: and changed the glory of the Invisible God, into the worship of visible Images. They invoke the Saints by them, yea they dare not serve the Lord without them. As if God had repealed his vncchangeable Law; and instead of condemning all worship by an Image, would now receive no worship without an Image. I have observed this one, among the other famous marks of that Synagogue; that they strive to condemn that which God hath justified, and to justify what he hath condemned. For the former; He hath precisely directed our Justification only by faith in the merits of Christ: this they vehemently dispute against. For the other; He hath (not without mention of his Jealousie) forbidden all worship that hath the least tinge of Idolatry: this they eagerly maintain. What large Volumes have they written against the *Second Commandment!* as if they were not content to expunge it out of their Catechisms, unless they did also *Dogmatice* $\langle \diamond \rangle$ it to the whole world. They first set the people upon a plain rebellion, & then make show to fetch them off again with a neat distinction. Thus do they pump their wits to legitimate that by a distinction, which God hath pronounced a Bastard by his definitive sentence: as if the Papal *Decrees* were that law, whereby the world should be judged at the last day. But who will regard a house of magnificent structure, of honorable & ancient memory, when the plague hath infected it; or thieves possess it? And who, in their right senses, will join themselves to that Temple, which after pretence of long standing, stately building, and of many such perogatives and royalties, is found to be smeared with superstitions, and profaned with innumerable Idols? Why should we delight to dwell there, where God hath refused to dwell with us.

I publish this argument as no new thing to your Lordship: but, wherein your well experienced knowledge is able to inform me. Only I have been bold, through your thrice honored Name, to transmit this small Discourse to the world: emboldened by the long proof I have had of your constant love to the Truth, and the gracious Piety of your most noble Mother, the best encouragement of my poor labors on earth. The best blessings of God be still multiplied upon her, yourself, your religious Lady, and your honorable Family: which is continually implored by.

Your Lordships humble Servant. THO. ADAMS.

THE TEMPLE.

2. COR. 6.16.

What agreement hath the Temple of God with Idols?

IT is not fit, they should be too familiar or near together in this world, whose portions shall be so far asunder in the world to come. The *Sheep* and *Goats* are indeed now blended promiscuously, and none can distinguish them here, but he that shall separate them

hereafter: the right and left hand of the last Tribunal shall declare them. But they that be alien or opposite to us in Faith and Profession, are manifest, and we have a frequent charge *De non commiscendo*. Now the nearer this ill matched conjunction, the more intolerable; the same board, ill; the same bed, worse; worst of all, the same *Temple*. So the Apostle begins his dehortation, *Bee not unequally yoked with unbelievers*: so he ends it, *What agreement hath the Temple of God with Idols!* Divers seeds of grain in one ground, diverse kinds of beasts in one yoke, diverse sorts of cloth in one garment, were expressly forbidden under the Law: and shall several Religions be allowed in one Church under the Gospel?

The absurdness of such a mixture is here illustrated by many oppositions; the sound of all which is Interrogative, the sense Negative. *Righteousness* and *Unrighteousness*, *Light* and *Darkness*, *Christ* and *Belial*, the *Believer* and the *Infidel*; these can have no society, communion, no concord, no conjunction; and *What agreement hath the Temple of God with Idols?*

I need not by Art divide these words, for they are divided by nature. Now as *Quae Deus coniunxit, nemo separet*, Those things that God hath joined together, let no man put asunder: so *Quae Deus separavit, nemo coniungat*, Those things that God hath put asunder, let no man join together. The scope of the Text, and the matter of my Discourse, is to separate *Idols* from the *Temple* of God; the holy *Ghost* hath divided them to my hands: they cannot agree in his sentence, let them never agree in our practice; cursed is he that goes about to compound this controversy. The *Temple* is holy, *Idols* profane, it is not lawful to mixe *Sacra profanis*. The *Temple* is for God, *Idols* for the Devil: God and the Devil admit no reconciliation. Therefore as two hostile nations, after some treaty of peace, neither liking the proposed conditions, break off in a rage, *In hoc vterque consentimus, quod consentire nolumus*, in this we both consent, that we will not consent at all; so be it here agreed, that no agreement can be made. In composing differences betwixt man and man, betwixt family and family, betwixt kingdom and kingdom, *Beati Pacifici*, Blessed are the Peace-makers. But in reconciling Christ and Belial, the *Temple* of God and *Idols*, *Maledicti pacifici*, Cursed are the peace-makers. Here *Bella geri place at magnos habitura triumphos*. God himself in Paradise did first put the quarrel, his Apostle hath here given the Alarm, and he deserves a malediction that sounds a retreat.

But as no battle can be well fought without order, and martial array, so no discourse can be made profitable without some method. The *Temple* therefore we will suppose to be God's Castle, and *Idolatry* the Invasion of it. This Castle is but one, *Idols* are many. The Champions that God hath set to defend his Castle, are especially or principally Princes and Pastors, the Magistracy and the Ministry; the adversary forces that fight against it be the Devils mercenary Soldiers. The Munition on the one side is the Divine Scripture, the sacred Word of God: the Engines, Ordnance, and Instruments of assault on the other side, are *Idols*. Traditions, and those carnal inventions, wherewith the corrupt heart of man seeks to batter it. This Siege is continual, this feud implacable, the difference irreconcilable. Yet at last the war shall end, with the ruin of those enemies, in the triumph of the righteous, and to the everlasting glory of God?

Now though this war be every way spiritual, it is diverse ways considerable. There is a material, and there is a mystical *Temple*: there are external, and internal *Idols*: there be

ordinary, and extraordinary Soldiers. Every Christian, as he is a *Temple* of God, so not without the assault of *Idols*: there is a civil war, a Rebellion within him, wherewith he is continually exercised. In this militant estate of the Church none are free: only he that gives full allowance to his own corruptions, is not a Temple of God, but a Synagogue of Satan; a sink of uncleanness, rather than a Sanctuary of holiness. Thus from one general arise many particulars; and you will say, *Behold a company*; as *Leah* said of her son *Gad*, *a Troupe cometh*. Yet all these branches have but one root: they are but like the wheels of a Clock, taken a little in sunder to view, then to be put together again. Let not their number discourage your attention. When a wealthy favourite of the world sent his servant to be speak lodging for him, he told the Host, Here will come to night the Lord of such a Manor, the Land-lord of such a Town, the Keeper of such a Forest, the Master of such an Office, the Lay-parson of such a Parish, a Knight, a Justice of Peace, a Gentleman, an Usurer, and my Master; Alas, answers the Host, I have not lodging for half so many: Bee content, replies the servant, for all these are but one man. So if you distrust your memories for room to entertain so many observations, yet be comforted, for all have but this one Sum, *There is no agreement betwixt the Temple of God and Idols*.

The Temple.

That which was built by *Solomon*, was justly called the *Wonder* of the world: a white and glorious Monument, set on the hill of *Zion*, inviting passengers to see it, and amazing their eyes when they beheld it. It was of white Marble without, of Cedar and Gold within, all of the best, all beautiful, precious, durable. So magnificent was that holy Structure, that all nations have admired it, all times celebrated it. *Beautiful for situation, the joy of the whole earth is Mount Zion*. While the favor of heaven was set upon Jerusalem, the joy of the whole earth was mount Zion. It is fit, he that made the world a house for Man, should have a house in this world made for himself: neither could it be too costly, seeing all the materials that went to it were his own. Every rotten Cottage is too good for Satan, no Fabric could be too sumptuous for God. While his people dwelt in Tents, Himself was content to dwell in a Tabernacle: in the flitting condition of Israel, he would have his own house a movable, that they might never remove without him. But when their residence was settled in the promised Land, he would have his Tabernacle turned into a Temple; that they dwelling where he appointed them, He might also dwell among them. The former was for motion, the latter for rest: the one for progress, the other his standing house. All this while God had but one House at once: first the Tabernacle, then that gave place to the Temple, and *Solomon's* Temple being defaced, was supplied by *Zorobabels*. Now he hath many houses, even so many as there be nations, as there be congregations, as there be persons professing Christ. We have houses of our own, why should not God have his? A Prince hath more houses then one, why should the King of Heaven be abridged? A King in his own person can dwell but in one house at once; let God have never so many, he can at once fill them all. He hath a house of flesh, so every Believer is his Temple: a house of stone, so this material one is his Temple: a house neither of flesh nor stone, but immaterial, immortal in the heavens. And as Christ says, that *in his Fathers House there are many Mansions*; so in his Fathers militant Church there are many houses.

It were vain to ask what God should do with a house, when we consider what we do with our own: what, but dwell in it? But how God doth dwell in it, seems to be a question: seeing the Apostle saith, that *he dwells not in Temples made with hands*: Indeed he dwells not in them, as we dwell in ours. Our house defends us, God defends his house: our house comprehends us, God comprehends his house. We are only within our houses, and they are without us: God is so within his house, that he is also without it, elsewhere, everywhere, yea his house is within him. When we are abroad, we cannot keep our houses; yea when we are in them asleep, they serve to keep us. God can never be absent from his, nor doth the keeper of this *Temple* ever sleep. Now every material Temple, wherein the Saints are assembled, the truth of the Gospel is preached and professed, the Holy Sacraments duly administered, and the Lord's Name is invocated and worshipped, is the *Temple of God*.

Why is it called *His Temple*, but for the testification of his presence? When *Cain* stood excommunicated for murdering his brother, and might not come to the place appointed for God's service, he is said to be *cast out from the presence of the Lord*. Some have interpreted the like of *Jonah's flying from his presence*; that he fled from the place where the Prophets used to stand ready to be sent of God. *Nadab and Abihu died before the Lord*; that is, before the Altar of the Ark or Altar, in the Tabernacle or Temple, was said to be done *coram Domino*. And yet too many come to the Temple with so little reverence, as if they thought God were not at home, or did not dwell in his own house. But the Lord is present in his Temple: in vain shall we hope to find him elsewhere, if we do not seek him here *I will be in the midst of you, gathered together in my Name*: not anywhere, not everywhere, but here. Indeed, no place excludes him, but this place is sure of him: he fills all places with his presence, he fills this with his gracious presence. Here he both hears us, and is heard of us: *Audit orantes, docet audientes*; he hears our prayers, and teacheth us our lessons. No place sends up faithful prayers in vain, no place hath such a promise of hearing as the Temple. It is the Lord's Court of Audience, his Highness Court of Requests. There humble souls open their grievances, from thence they return laden with graces. Why are many so void of goodness, but because they are negligent of the public devotions? They seek not the Lord where he may be found, therefore deserve to miss him where they pretend to seek him. Why should they think to find God in their Closets, while they care not to seek him in his Temples? When we need the help of our friend, do we tarry till we meet him by chance, or till he come to us, or shall we not rather go home to his house? *Peter and John went up into the Temple at the hour of Prayer*: they thought it no sufficient to pray in their private chambers, but join themselves with the Congregation, as a Navy Royal to transport their holy Merchandise to heaven. *Lift up your hands in the Sanctuary, and bless the Lord*. Pure hands are accepted in every place; but especially in the Sanctuary. What follows? *The Lord that made heaven and earth, bless thee out of Zion*. He says not, the Lord that made heaven, bless thee upon earth: nor, the Lord that made earth, bless thee out of heaven: but the Lord that made heaven and earth, *bless thee out of Zion*. Blessings come originally from heaven, mediately through Zion. In the Temple let us seek, in the Temple we shall find those precious treasures and comforts of Jesus Christ.

This *Temple* is not without some enemies. Besides those profane Politicians, that think with one *Eustathius*, that there is no use of Temples: or those *Massilians*, who (as *Damascene*

reports) did add to other Heresies *Templorum contemptum*: or those *Pseudo-Apostoli*, that laughed at a Temple full of Suppliants, as a house full of fools. Or those that be of *Jereboam's* mind. who to settle himself in the kingdom of Israel, diverts the people from God's house at Jerusalem. Instead of that snowy & glittering Temple, they shall have two golden representations. Zion is too far off, these shall be near home: that is a tedious way of devotion, these both compendious and plausible. As *Josephus* brings him in persuading them; My good people and friends, you cannot but know that no place is without God, and that no place doth contain God; wheresoever we pray, he can hear us; wheresoever we worship, he can see us: therefore the Temple is superfluous, the journey needless; God is better able to come to you, then you are to go to him. Beside these, the Temple of God hath two kinds of foes.

1. The Anabaptists tell us; that the old superstition hath made those houses fitter for Stables then for Churches; that they ought no more to be called *Templa Dei*, but *Templa Idolorum*; as they pretend, the Passover was called in those corrupt times, not *Pascha Dei*, but *Pascha Iudaeorum*. By the same reason they would have removed all Princes, because some have abused their governments. But we say, though evil men abuse good things yet if a kingdom were not a lawful State, *David* and *Josiah* would never have been Kings; for good men do not use evil things. The Temple in Christ's time was become a den of thieves, yet even then and there did he send up devout and holy Prayers. It is a gross ignorance that cannot distinguish betwixt a fault that proceeds *ex natura facti*, and that which proceeds *ex abusu boni*: the former is *malum simpliciter*, the other is but *malum per accidens*. No man pulls down his house, because uncleanness hath been committed in one of the chambers. Let offenders be removed from the Temple, not the Temple demolished because of offenses. *The Kingdom of God shall be taken from you*, saith Christ; not quite taken away, but only taken from the Jews. When GOD threatened the like to *Saul*, he did not mean to have no more Kings, or to reduce it to the former state of Judges: no, only the kingdom shall lose *Saul*, but Israel shall not lose the kingdom. It is a Maxim in nature, Things dedicated to God, are not to be transferred to the uses of men: a principle in Philosophy, *Quae recte data sunt, eripi non licet*: and a proverb among our children, To give a thing, and take a thing, is fit for the Devils darling.

2. The *Sacrilegious*, to whom God is beholding, if they let his Temple stand; but for the maintenance of it, they will be so bold with him, as either to share half, or leave him none. There be many that pray in the Temple, who yet also prey on the Temple: as if a thief should do homage to that house in the day, which he means to rob in the night. But alas, why should I touch that sore which is all dead flesh▪ or speak against Sacrilege *In orbe sacrilego*, among them that delight in it? Where Lawyers are feed, hired, bribed to maintain Sacrilege, God and his poor Ministers may even hold their peace. Something would be spoken for Zion's sake, but I take this place and time for neither the right *Vbi* nor *Quando*. We know, *Abigail* would not tell *Nabal* of his drunkenness, till he was awoke from his wine. Whensoever it shall please God to awake you from this intoxication, we may then find a season to speak to you. But God keep you from *Nabal's* destiny; that when this sin shall be objected to your Consciences on your death-beds, your hearts do not then *die in you like a stone*. One thing let me beg of you in the Name of him, whom you thus wrong: Howsoever you persist to rob the

Temple of the due Salary, yet do not stand to justify it. By imploring mercy perhaps you may be saved, but by justifying the Injury, you cannot but be lost. As the French King, *Francis* the first said to a woman kneeling and crying to him for Justice; Stand up woman, for Justice I owe thee; if thou beggest anything, beg mercy. So if you request anything of God, let it be mercy, for he owes you Justice: and in this point, God be merciful to you all.

It was *David's* earnest prayer, *One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple.* There are many that pray *David's* words, but not with *David's* heart. *Vnum petij*, one thing I have desired, *De praeterito*, for the time past: & *hoc requiram*, this I will still seek after, *de futuro*, for the time to come: I have required it long, and this suite I will urge till I have obtained it. What? to dwell in some of the houses of God all the days of my life, and to leave them to my children after me: not to serve him there with devotion, but to make the place mine own possession. These love the House of God too well, they love it to *Have*, and to *Hold*: but because the Conveyance is made by the Lawyer, and not by the Minister, their Title will be found naught in the end: and if there be not a *Nifi prius* to prevent them, yet at the great day of universal Audit, the Judge of all the world shall condemn them. By this way, the nearer to the Church, the further from God. The Lord's *Temple* is ordained to gain us to him, not for us to gain it from him. If we love the Lord, we will love the habitation of his House, and the place where his Honor dwelleth: that so by being humble frequenters of his Temple below, we may be made noble Saints of his House above, the glorious kingdom of Jesus Christ.

These be the enemies to the Temple, whereof the first would separate *Dominum à Templo*, the other *templum à Domino*: they would take God from the Temple, these would take the Temple from God. Let me conclude this point with two watch-words.

1. The first concerns us of the Ministry, the waiters of the Temple. It hath been an old saying, *De Templo omne bonum, de Templo omne malum*: all good or evil comes from the Temple. Where the Pastor is good, and the people good, he may say to them, as *Paul* to his *Corinthians*, *Nonne opus meum vos estis in Domino*, Are not ye my work in the Lord? Where the Pastor is bad, and the people no better, they may say to him, [10] *Nonne destructis nostra tu es in seculo*, art not thou our destruction in the world? It is no wonder, if an abused Temple make a disordered people. A wicked Priest is the worst creature upon God's earth: no sin is so black, as that shall appear from under a white Surplesse. Every man's iniquity is so much the heinouser, as his place is holier. The sin of the Clergy is like a Rheum, which rising from the stomach into the head, drops down upon the lungs, fretting the most noble and vital parts, till all the members languish into corruption. The lewd sons of *Eli* were so much the less tolerable, by sinning in the Tabernacle. Their sacrifices might do away the sins of others; no sacrifice could do away their own. Many a soul was the cleaner for the blood of those beasts they shed; their own souls were the fouler by it. By one and the same service, they did expiate the people's offenses, and multiply their own. Our Clergy is no Charter for heaven. Such men are like the conveyances of Land, Evidences and Instruments to settle others in the kingdom of heaven, while themselves have no part of that they convey. It is no

impossible thing, for men at once to show the way to Heaven with their tongue, and lead the way to Hell with their foot. It was not a Jewish Ephod, it is not a Romish Cowle, that can privilege an evil doer from punishment. Therefore it was God's charge to the executioners of his Judgments, *Begin at my own Sanctuary*: and the Apostle tells us, that *Judgment shall begin at the house of God*: and Christ entering into his Prophetical Office, began reformation at his Fathers house. Let our devout and holy behavior prevent this; and by our reverent carriage in the Temple of God, let us honor the God of the Temple. It should be our endeavor *to raise up seed unto our elder Brother*, to win souls unto Christ. *Nunquam cessate lucrari Christo, qui lucrati estis à Christo*. If Christ, while he was upon the Cross, saith *Bernard*, had given me some drops of his own blood in a Vial, how carefully would I have kept them, how dearly esteemed them, how laid them next my heart? But now he did not think it fit to trust me with those drops, But he hath entrusted to me a flock of his lambes, those souls for whom he shed his blood, like whom his own blood was not so dear unto him: upon these let me spend my care, my love, my labor, that I may present them holy Saints to my dear Lord Jesus.

2. The other concerns all Christians; that they beware, lest for the abuses of men, they despise the Temple of God. For as the Altar cannot sanctify the Priest, so nor can the unholiness of the Priest dishallow the Altar. His sin is his own, and cannot make you guilty: the virtue and comfort is from God, and this is still able to make you holy. When we read, that *the sin of the Priests was great before the Lord, for men abhorred the offering of the Lord*: this we all confess, was ill done of the Priests; and I hope no man thinks, it was well done of the people. Say their sins, yea their very persons were worthy to be abhorred, shall men therefore scorn the Sanctuary, & cast that contempt on the Service of God, which belongs to the vices of man? This were to add our own evil to the evil of others, and to offend God because he was offended. Cannot the faults of men displease us, but we must needs fall out with God? Do we not provoke him justly to abhor our souls, when we so unjustly contemn his service? Know, that he is able to sanctify thy heart, even by the ministry of that man whose heart he hath not yet sanctified. The virtue consists not in the human action, but in the divine Institution. We say of the Sacraments themselves, much more of the Ministers; *Isti non tribuunt, quod per istos tribuitur*: these do not give us, what God doth give us by them.

But this age is sick of such a wanton levity, that we make choice of the Temple, according to our fancy of the Preacher: and so tie up the free Spirit of God from blowing where he pleaseth, that he shall be beholding to the grace of the Speaker, for giving grace to the hearer. So whereas *Paul* ties Faith to hearing, they will tie hearing to Faith; and as they believe the holiness of the man, so they expect fruit of the Sermon. This is to make *Paul* something, and *Apollos* something; whereas *Paul* himself says they are *both nothing*. God only gives the increase, and who shall appoint him by whom he shall give it? Let the feed be good, and the ground good, and the Lord will send fruit whosoever be the Sower. But while you make hearing a matter of sport, Preaching is too often become an exercise of wit. Words are but the Images of matter, and (you shall hear anon) it is not lawful to worship Images. It dangerously mis becomes the Temple, when anything shall be intended there, but the glory of God, and gaining of souls to Jesus Christ.

Thus much concerning *the Temple*; the next point I must fall upon is

Idols.

Idol in Greek signifies a resemblance or representation, and differs not from *Image* in Latin: both at first taken in a good sense: but the corruption of times hath bred a corruption of words; and *Idol* is now only taken for the Image of a false god. Every *Idol* is an Image, but every Image is not an *Idol*: but every Image made and used for religious purposes, is an *Idol*. The Images of God are *Idols*; wherewith Popery abounds. An old man, sitting in a chair, with a triple Crown on his head, and Pontifical robes on his back, a Dove hanging at his beard, and a Crucifix in his arms; is their Image of the Trinity. This Picture sometime serves them for a god in their Churches, and sometime for a sign at their tap-houses: so that it is a common saying in many of their Cities, Such a Gentleman lies at the Trinity, and his servants at God's head. This they seem to do, as if they would in some sort requite their Maker: because God made man according to his Image, therefore they, by way of recompense, will make God according to man's Image. But this certainly they durst not do, without putting the second Commandment out of their Catechisms, and the whole Decalogue out of their Consciences.

I intend no polemical discourse of this point, by examining their Arguments: that business is fitter for the School, then the Pulpit. And, O God, that either School or Pulpit in Christendom should be troubled about it! that any man should dare to make that a question, which the Lord hath so plainly and punctually forbidden! Beside the Iniquity, how grievous is the absurdity? How is a body without a spirit, like to a spirit without a body? A visible picture, like an invisible nature? How would the King take it in scorn, to have his picture made like a Weasel or a Hedgehog? And yet the difference betwixt the greatest Monarch, and the least Emmet, is nothing to the distance betwixt a finite & an infinite. If they allege with the Anthropomorphites, that the Scripture attributes to God hands, and feet, and eyes: why therefore may they not represent him in the same forms? But we say, the Scripture also speaks of his covering us with the Shadow of his wings; why therefore do they not paint him like a Bird with feathers? If they say, that he appeared to *Daniel* in this form, because he is there called the *Ancient of days*: we answer, that God's Commandments, and not his apparitions, be rules to us: by the former we shall be judged and not by the latter. It is mad Religion, to neglect what he bids us do, and to imitate what he hath done: as if we should despise his Laws, and go about to counterfeit his thunder. God is too infinite for the comprehension of our souls, why should we then labor to bring him into the narrow compass of boards & stones? Certainly, that should not be *Imaged*, which cannot be *Imagined*. But Christ was a man, why may not his Image be made? Some answer, that no man can make an Image of Christ, without leaving out the chief part of him, which is his Divinity. It was the Godhead united to the manhood, that makes him Christ: sure this cannot be painted. But why should we make Christ's Image without Christ's warrant? The Lord hath forbidden the making of any Image, whether of things in heaven, where Christ is; or of things on earth, where Christ was; to worship them. Now till God revoke that precept, what can authorise this practice?

Their Images of the Saints, employed to such religious purposes, make them no less than *Idolaters*. It is a silly shift to say, the honor done to the Images, reflects upon the represented Saints. When they clothe an Image, is the Saint ere the gayer or warmer? when they offer to an Image, is the Saint ere the richer? When they kneel to an Image, the Saint esteems himself no more worshipped, then the King holds himself hooured, when a man speaks to his picture before his face. Therefore some of them are driven to confess plainly, that the Image is worshipped for it self. But could the Saints in heaven be heard speak upon earth, they would disclaim that honor, which is rejudiciall to their Maker. As *Calvin* is not afraid to say of the blessed Virgin, that she would hold it less despite done to her, if they should pull her by the hair of the head, or trample her in the dirt, then to set her in rivalry with her Son and God and Savior. But they tell us, that they worship not the Images of false God's, as did the Pagans; but only the Images of God's owne servants, and choice friends. But will the jealous God endure this, that his honore taken from him, upon condition it be bestowed upon his enemies, but on his friends? *Idolatry* is called *Adultery* in the Scriptures: and shall a woman quit her self from offense, because though she do commit adultery, yet it is with none but her husbands friends? Is this done in a good meaning, or in love to Christ? It is but a bad excuse of a wife, to say that she exceedingly loves her husband, therefore must have some other man to kiss and embrace in his absence, and all this in love to her husband.

We are all by nature prone to *Idolatry*: when we were little children, we loved babies: and being grown men, we are apt to love Images. And as Babies be children's Idols. so Idols & Images be men's Babies. It seems that Idols are fittest for Babes, therefore so the Apostle gives his caution, *Babes keep yourselves from Idols*. As all our knowledge comes by sense, so we naturally desire a sensible object of devotion: finding it easier to see Pictures, then to comprehend Doctrines, and to form prayers to the Images of men, then to form man to the Image of God.

Nor can they excuse themselves from *Idolatry*, by saying they put their confidence in God, not in the Images of God. For when the Israelites had made their golden Calf, and danced about, one calf about another; they were not such beasts, as to think that beast their God. But so can Superstition besot the mind, that it makes us not men, before it can wake us *Idolaters*. What do they say? *Make us gods that shall go before us*. Every word is wicked, absurd, senseless. 1. They had seen the power of God in many miraculous deliverances before their eyes; the voice of God had scarce yet done thundering in their ears: he had said, *I am Jehovah, thou shalt have no other gods*; and this they trembling heard him speak out of the midst of the flames: and yet they dare speak of *another god*. 2. The singular number would not serve them, make us *gods*. How many gods would they have? Is there anymore then one? 3. *Make us gods*; and were not they strange gods that could be *made*? Instead of acknowledging God their *Maker*, they command the *making* of gods. 4. This charge they put upon *Aaron*, as if he were able to make a god? *Aaron* might help to spoil a man, either himself or them, but he could not make a man, not one hair of a man, much less a god: and yet they say to him, *Make us gods*. 5. And what should these gods do? *Go before us*? Alas, how should they go, that were not able to stand? how go before others, that could not move themselves? Oh the blockishness of men, that make blocks to worship! Otherwise, how could they that are the Images of God,

fall down before the Images of creatures. *For health, they call upon that which is weak: for life, they pray to that which is dead: and a prosperous journey they beg of that which cannot set a foot forward.*

Yet as their sin was bad enough, let not our uncharitableness make it worse. Let us not think them so unreasonable, as to think that Calf a God; or that the Idol which they made today, did bring them out of Egypt three months before. It was the true God they meant to worship in the Calf, and yet (at the best) even that Idolatry was damnable. So charity bids us hope of the Papists, that they do not take that bord or stone for their God, yet withal we find that God doth take them for Idolaters. They tell us (with a new distinction) that they forbid the people, to give Divine worship to Images: but we say, they had better forbid the people to have Images. A block lies in the high way, and a watchman is set by it to warn the Passengers; Take heed, here is a block. But how if the watchman fall a sleep? Whether is the safer course, quite to remove the block out of the way, or to trust the passengers safety upon the watchman's vigilancy? As for their watchmen, commonly they are as very Images as the Images themselves: and how should one block remove another? When *Jeroboam* had set up his two Idols in Israel, he I rakes up his Priests out of the common kennel; the basest of the people were good enough for such a bastard devotion: wooden priests were fit enough to wait upon golden Deities. So when *Micah* had made him a costly Idol, he hires him a beggarly Levite. No ortherwise did the Painter excuse himself, for drawing the Images of *Peter* and *Paul* too ruddy and high coloured in the face; that howsoever they were while they lived, pale with fasting and preaching, yet now they must needs become red with blushing at the errors and ignorance of their successors; for such with a loud noise they give themselves out to be.

To conclude, if it were as easy to convince Idolaters, as it is to confound & tread down their *Idols*, this labor of Confutation had been well spared, or were soon ended. But if nothing can reclaim them from this superstitious practice, let them read th•ir fearful sentence. Their place shall be *without, among the dogs*, those desperate sinners incapable of forgiveness. The *strong*, the Idol which they made their strength, *shall be as towe, and the maker or worshipper thereof as a spark, and they shall both burn together* in everlasting fire, *and none shall quench them*. Now the Lord open their eyes to see, and sanctify their hearts to yield, that *there is no agreement betwixt the Temple of God and Idols*: which is the next point, whereof I shall speak with what brevity I can, and with what fidelity I ought.

No agreement.

There be some points which the wrangling passions of men have left further asunder, then they found them; about which there needed not have been such a noise. But things that are in their own natures contrary, and opposed by the ordinance of God, can never be reconciled. An enemy may be made a friend, but enmity can never be made friendship. The air that is now light, may become dark: but light can never become darkness. Contraries in the abstract are out of all composition. The sick body be recovered to health, but health can never be sickness. The sinner may be made righteous, but sin can never become righteousness. Fire and water, peace and war, love and hatred, truth and falsehood, faith

and infidelity, Religion and Idolatry, can never be made friends: there *can be no agreement betwixt the Temple of God and Idols.*

God is *Ens entium*, All in all: an *Idol is nothing in the world*, saith the Apostle: now *All and Nothing* are most contrary. Idolatry quite takes away Faith, a fundamental part of Christian religion: for an *Idol is a thing visible*, but *Faith is of things invisible*. The *Idol is a false evidence of things seen*, Faith is a true evidence of things not seen. Besides, God can defend himself, save his friends, plague his enemies: but *Idols nec hosts abscondere possunt quasi dij, nec se abscondere quasi homines*; they can neither revenge themselves on provokers, like gods; nor hide themselves from injurers, like men.

The foolish Philistines thought that the same house could hold both the *Ark & Dagon*; as if an insensible Statue were a fit companion for the living God. In the morning they come to thank *Dagon* for the victory, and to fall down before him, before whom they thought the God of Israel was fallen: and loe, now they find the keeper flat on his face before the prisoner. Had they formerly of their own accord, with awful reverence, laid him in this posture of an humble prostration; yet God would not have brooked the indignity of such an entertainment. But seeing they durst set up their *Idol cheek by cheek with their Maker*, let them go read their folly in the Temple floor, & confess that he which did cast their god so low, could cast them lower. Such a shame doth the Lord owe all them, which will be making matches betwixt him and *Belial*. Yet they consider not, how should this God raise us, who is not able to stand, or rise himself? Strange they must confess it, that whereas *Dagon* was wont to stand, and themselves to fall down, now *Dagon* was fallen down, and themselves stood; & must help up with their own god. Yea, their god seems to worship them on his face, and to crave that succor from them, which he was never able to give them. Yet in his place they set him again; and now lift up those hands to him, which helped to lift him up; and prostrate those faces to him, before whom he lay prostrate. So can Idolatry turn men into the stocks and stones which they worship? *They that make them, are like unto them*. But will the Lord put it up thus? No, the next fall shall burst it to pieces; that they may sensibly perceive, how God scorns a Competitor, and that there is *no agreement betwixt Him and Idols*. Now what is the difference betwixt the Philistines and Papists? The Philistines would set God in the Temple of *Idols*, the Papists would set *Idols* in the Temple of God. Both agree in this, that they would make God and *Idols agree together*. But *Manasseh* found to his cost, than an *Idol* might not be endured *in the house of God*.

How vain then, are the endeavours to reconcile our church with that of *Rome*; when God hath interposed this bar, there is *No agreement betwixt him and Idols*? Either they must receive the Temple without *Idols*, or we must admit *Idols* with the Temple, or this composition cannot be. There is a contention betwixt Spain & the Netherlanders, concerning the right of that Country: but should not the Inhabitants well fortify the coasts, the raging sea would soon determine the controversy, and by force of her waves take it from them both. There is a contestation betwixt us and the Pontificians, which is the true Church: but should not we in mean time carefully defend the Faith of Christ against *Idols*, Superstition would quickly decide the business, and take the possession of truth from us both. A proud &

perverse stomach keeps them from yielding to us: God and his holy word forbids our yielding to them: they will have Idols or no Temple, we will have the Temple and no Idols: now till the agreement be made betwixt the Temple and Idols, no atonement can be hoped betwixt us & them.

I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. He that would not endure a *little leaven in the lump*, what would he have said of a little poison? If *Moses* joined with Christ, the ceremonial Law with the Gospel, were so offensive to him; how would he have brooked Christ and *Belial*, light and darkness, righteousness and unrighteousness, the cup of the Lord and the cup of devils, the Table of the Lord, and the table of devils, the Temple of God and Idols? In the tuning of an Instrument, those strings that be right we meddle not with, but set the rest higher or lower, so as they make a proportion & harmony with the former. The same God who of his gracious mercy, hath put us in the right & unjarring harmony of truth, bring them home in true consent to us, but never suffer us to fall back unto them. Hitherto the contention between us hath not been for circumstance, but substance; not for the bounds, but for the whole Inheritance: whether God or man, grace or nature, the blood of Christ or the milk of *Mary*, the written Canon or unwritten Tradition, God's ordinance in establishing Kings, or the Popes usurpation in deposing them, shall take place in our consciences, and be the rule of our faiths and lives.

We have but one Foundation, he infallible word of God: they have a new foundation, the voice of their Church, which they equalize in presumption of certainty with the other. We have but one Head, that is Christ, they have gotten a new head, & dare not but believe him, whatsoever Christ says. *Sponsus Ecclesiae nostrae Christus*, Christ is our husband: they have a new husband. While Rome was a holy Church, she had a holy husband: but now as Christ said to the woman of Samaria, *He whom thou now hast, is not thine husband*: so he whom the Romanists have now got, is an adulterer, he is no husband. So that here is Foundation against foundation, Head against head, Husband against adulterer, Doctrine against doctrine, Faith against unbelief, Religion against superstition, the Temple of God against Idols; and all these so diametrically opposed, that the two Poles shall sooner meet, then these be reconciled. *Michael* and the Dragon cannot agree in one Heaven, nor the *Ark* and *Dagon* in one house, nor *Jacob* and *Esau* in one womb, nor *Ioha* and *Cerinthus* in one Bath, nor the clean and the leprous in one camp, nor truth and falsehood in one mouth, nor the Lord and Mammon in one heart, nor religion & superstition in one kingdom, nor God and Idols in one Temple. The silly old Hermit was sorry, that God and the Devil should be at such odds, and he would undertake to make them friends: but the Devil bad him even spare his labor, for they two were everlastingly fallen out. No less vain a business doth that man attempt, that would work an *agreement betwixt the Temple of God and Idols*.

I take leave of this point with a caution. Fly the places of infection, come not within the smoke of Idols, lest it smother the zeal of God's Temple in your hearts. Revolting *Israel* calls for gods; but why should this god of theirs be fashioned like a *Calf*? What may be the reason of this shape? Whence had they the original of such an Idol? Most likely in Egypt: they had seen a black Calf with white spots worshipped there. This Image still ran in their minds, and

stole their hearts, & now they long to have it set up before their eyes. Egypt will not out of their fancies: when they wanted meat, they thought of the Egyptian flesh-pots: now they want *Moses*, they think of the Egyptian Idols. They brought gold out of Egypt; that very gold was contagious; the very Eare-rings and Jewels of Egypt are fit to make Idols. The Egyptian burdens made them run to the true God, the Egyptian examples led them to a false god. What mean our wanderers by running to Rome & such superstitious places; unless they were weary of the Church of God, & would fetch home Idols? If it were granted, that there is some little truth among them, yet who is so simple, as to seek his corn among a great heap of chaff, and that far off; who may have it at home, winnowed and cleansed to his hand?

The very sight of evil is dangerous, and they be rare eyes that do not convey this poison to our hearts. I have heard of some, that even by laboring in the Spanish galleys, have come home the slaves of their superstitions. Egypt was always an unlucky place for Israel, as Rome is for England. The people sojourned there, and they brought home one *Calf: Jeroboam* sojourned there, and he brought home *Two calves*: an old woman (in all likelihood) had sojourned there, and she brought home a great many. The Romish Idols have not the shape of calves, they have the sense and meaning of those calves: and to fill the Temple full of Calves, what is it but to make Religion guilty of Bulls?

Consider it well, ye that make no scruple of superstitious assemblies; it will be hard for you to dwell in a Temple of Idols untainted. Not to sin the sins of the place we live in, is as strange, as for pure liquor tunned up in a musty vessel, not to smell of the cask. Egypt will teach even a *Joseph* to swear: a *Peter* will learn to curse in the high Priests Hall. If we be not scorched with the fire of bad company, we shall be sure to be blacked with the smoke. The soundest body that is, may be infected with a contagious air. Indeed a man may travel through *Ethiopia* unchanged, but he cannot dwell there without a complexion discoloured. How hath the common practice of others brought men to the devilish fashion of swearing, or to the brutish habit of drinking, by their own confessions? Superstition, if it have once got a secret liking of the heart, like the plague will hang in the very clothes; and after long concealment, break forth in an unlooked for infection. The Israelites, after all their erring in the wilderness, will still smell of Egypt. We read God saying, *Out of Egypt have I called my Son*. That God did call his Son out of Egypt, it is no wonder: the wonder is that he did call him into Egypt. It is true, that Egypt could not hurt Christ: the King doth not follow the Court, the Court waits upon the King: wheresoever Christ was, there was the Church. But be our Israelites so sure of their sons, when they send them into Egypt, or any superstitious places? It was their presumption to send them in, let it be their repentance to call them out.

The familiar society of orthodox Christians with mis-believers, hath by God ever been most strictly forbidden: and the nearer this conjunction, the more dangerous, and displeasing to the forbidder. No man can choose a worse friend, then one whom God holds his enemy. When Religion and Superstition meet in one bed, they commonly produce a mongrel generation. If *David* marry *Maachah*, their issue proves an *Absalom*. If *Solomon* love idolatrous women, here is enough to overthrow him with all his wisdom. Other strange women only tempt to lust, these to mis-religion; and by joining his heart to theirs, he shall di-join it from

God. One Religion matching with another, not seldom breed an Atheist, one of no religion at all. I do not say, this is a sufficient cause of divorce after it is done, but of restraint before it is done. They may be *one flesh*, though they be not *one spirit*. The difference of religion or virtue makes no divorce here, the great Judges sentence shall do that hereafter. And the believing husband is never the further from heaven, though he cannot bring his unbelieving wife along with him. The better shall not carry up the worse to heaven, nor the worse pull down the better to hell. *Quod fieri non debuit, factum valet*. But now, is there no tree in the Garden, but the forbidden? none for me to love, but one that hates the truth? Yes, let us say to them in plaine fidelity, as the sons of *Jacob* did to the *Shichemites* in dissembling policy; *We cannot give our sister to a man that is uncircumcised*: either consent you to us in the truth of our Religion, or we will not consent to you in the league of our Communion.

Saint *Chrysostom* calls this a plain denial of Christ. He that eateth of the meat offered to Idols, *Gustu negavit Christum*, hath denied Christ with his tasting. If he but handle those things with delight, *Tactu negavit Christum*, he hath denied Christ with his touching. Though he touch not, taste not, yet if he stand to look upon the Idolatry with patience, *Visu negavit Christum*, he hath denied Christ with his eyes. If he listen to those execrable charms, *Auditu negavit Christum*, hath denied Christ with his ears. Omitting all these, if he do but smell to the Incense with pleasure, *Odoratu negavit Christum*, he hath denied Christ with his smelling. It is said of the Israelites, *Commisti sunt inter gentes, They were mingled among the Heathen*. What followed? Presently, *they learned their works*. The reason why the Raven returned not to *Noah's Ark*, is given by some, because it met with a dead carcass by the way. Why do we pray, *Deliver us from evil*; but that we imply, (besides all other mischiefs) there is an infectious power in it to make us evil? Let us do that we pray, and pray that we may do it. Yea Lord, free us from Egypt, estrange us from Rome, separate us from Idols, deliver us from evil, *For thine is the kingdom, the power, and the glory, forever and ever. Amen*.

Thus far we have taken a literal survey of the Text; concerning the material Temple, external or objectual Idols, and the impossibility of their agreement. Now to come nearer home to our selves in a moral Exposition: here first

The Temple of God

Is the *Church* of Christ, and they are so like, that we often interchange the terms, calling a Temple the Church, & the Church a Temple of God. The material Temple under the Law was a figure of the spiritual under the Gospel. The former was distinguished into three rooms; the Porch, the holy place, and the *Sanctum Sanctorum*, or Holy of holies. The Porch prefigured Baptism, which is the door whereby we enter into the Church of Christ. The Holy place, the communion of the militant church vply earth, separated from the world. The Hoon of holies, whereinto the high Priest only entered, & that once a year, presignified the glorious kingdom of heaven, whereinto the Lord *Jesus* entered once for all. There was one Court of the Temple common, whither access was denied to none: though they were vn•lean or uncircumcised, thus far they might be admitted. There was another Court within that, allowed to none but the Israelites, & of them to none but the clean. There was a third, proper only to the Priests and Levites, whither the Laity might not come: thus far they might bring

their offerings, but further they might not offer to go. In the Temple it self there was one room, into which the Levites might not enter, the Priests might. Another, whither the Priests might not come; but only the high Priest, and even he but once yearly. Some passages of the Christian Church are common to all, even to the unclean hypocrites, and foul-hearted sinners. They have access to God's holy ordinances, and tread in his Courts; as the Pharisee came into the congregation, and *Judas* received the Communion. Other are secret and reserved, wherein the faithful only converse with God, and solace themselves in the sweet fruition of his gracious presence.

The material Temple in three divisions, seemed to be a clear representation of the Church in three degrees. The first signified the external and visible face of the Church, from which no professor of Christ is debarred. The second, the communion of the invisible Church upon earth. The last, the highest heaven of God's glorified Saints. Neither did those rooms more exceed one another then do these parts of the spiritual house of Christ. What are the most polished corners of the Temple, to the spiritual & living stones of the Church? What be pebbles to Sapphires, or marbles to Diamonds? Howsoever some are more transported with insensible monuments, then with living Saints. As it was a complaint long since, *Fulget Ecclesia in parietibus, luget in pauperibus*. Yet Temples are built for men, not men for Temples: and what is a glorious edifice, when the whole world is not worth one soul? Dead walls be of small value, to the living Temples of the holy Ghost: yea, the temple of our body, to the temple of Christ's Body, his Church: yea the Temple of God's Church militant on earth, to that which is triumphant in heaven. What is silver and gold, Cedar and Marble, to those divine graces, faith, truth, piety, holiness? *Solomon's* Temple did last but some 430. years, the Church is for eternity. The Temple took up but a little space of ground, at most the Hill Zion, the Church is universally spread: in all parts of the world God hath his chosen.

Did our intellectual eyes truly behold the beauty of this Temple, we would with that good Emperor, esteem it better to be a member of the Church, then head of the kingdom. We would set this one thing against all worldly glories. As when *Henry 4.* that late *Great* king of France, was told of the king of Spain's ample dominions: as first he is king of *Castile*, and I (quoth *Henry*) am king of France: he is king of *Navarre*, and I am king of France: he is king of *Portugal*, and I am king of France: he is king of *Naples*, and I am king of France: he is king of the *Si·ilies*, and I am king of France: he is king of *Noua Hispania*▪ the West Indies, and I am king of France; he thought the kingdom of France equivalent to all these. So let thy soul, O Christian, solace it self against all the wants of thy mortal pilgrimage, in this, that thou art a member of the church. Another hath more wit or learning, yet I am a Christian: another hath more honor and preferment on earth, yet I am a Christian: another hath more silver and gold and riches, yet I am a Christian: another hath large possessions, yet I have an Inheritance in heaven, I am a Christian. *David* thought it not so happy to be a King in his own house, as to be a door-keeper in God's house. Were our hearts thoroughly sanctified, we would under-value all honors to this, that we are parts of this spiritual Temple, the members of Jesus Christ.

Idols.

Every device of man in the service of God is a mere Idol. Whatsoever we invent out of God's School, or substitute in God's room, is to us an Idol. Howsoever we flatter our selves, with reflecting all the honor on God, yet he will reflect the vengeance on us. *Shall a man speak deceitfully for God, or tell a lie for his glory?* He is not so penurious of means to honor himself, as to be beholding to us for a lie. The doctrine of universal grace seems to make much for God's glory, but himself says it is a lie; for *he will have mercy on whom he will have mercy, and whom he will he hardeneth*. To say that Christ in the womb wrought many miracles, hath a fair show of honoring him; but who can say it is not a lie? Sure, we read no such matter. To distribute among the Saints departed several Offices; as one to have the charge of women in child-bed, another to be the Patron of such a City or Country; (to omit their protection of beasts, one for hogs, another for horses) seems to honor God in thus honoring them: but it is a lie, and a plain derogation to his universal providence: yea as absurd, as if the flies should take upon them to give the charges and offices of this kingdom. To say, the Saints in heaven know the occurrence of this nether world, and the condition of their ancient friends or children below, reading them in the Deity, as by the reflection of a glass; this is a fiction that carries a show of honoring God: but it doth indeed dishonor him, by making creatures as omniscient as their Maker. Besides, how absurd is it to say, that *John in Patmos* seeing Christ, did see all that Christ saw. If I standing on the ground, see a man on the top of a high Turret, do I see all that he seeth. If the sight of him that looketh, be to be measured by the sight of him on whom he looketh; it will follow that he which looketh on a blind man, should see nothing at all. And who seeth not the blindness of this consequence?

To say that all the worship done to the Virgin mother, redounds to the honor of her Son and God, is a gross falsehood. The Idolatrous Jews might as well have pretended the honor of God, when they worshipped the Queen of heaven. That fanatical vision of theirs, concerning the two ladders that reached up to heaven, while Christ was preparing to judge the world: the one Red, at the top whereof Christ sate: the other white, at the top whereof the Virgin sate: and when the Friars could not get up the red ladder of Christ, but evermore tumbled down backward, St. Francis called them up the white ladder of our Lady, and there they were received. Did this make for the honor of Christ, when the red blood of our Savior is not so able to bring men to heaven, as the white milk of his mother? which must needs be the moral or meaning of it. Or the observation of *Barradius* the Jesuit, who made bold to ask Christ, why in his ascension to heaven he did not take his mother along with him; and makes himself this answer: It may be, Lord, for fear lest thy heavenly Court should be in doubt, which of the two they should go first to meet, *An tibi Domino suo, an ipsi Dominae suae*, whether thee their Lord, or her their Lady: as if it had been well advised of Christ to leave his mother behind him, lest she should share part of his glory. Did this make for the honor of Christ? To choke up the knowledge of God, by preaching that Ignorance is the mother of Devotion, hath small color of honoring God. The ascribing of false miracles to the living or departed Saints, seems to honor God, but sure he will never thank them for it. Saint *Augustine* being sick, a blind man came to him, expecting that he could miraculously restore his sight: but that good Father sent him away with a check, *Doest thou think that if I could cure thee by miracle, that I would not by miracle cure myself?*

It is a foolish thought, that God will be glorified by a lie. Our judicial Astrologers, that tie men's destinies to the Stars and Planets, pretend God's honor, who hath given such virtue and influence to his creatures; but indeed make thē no better then Idols. Though the Sun and Moon be good and necessary, yet to adore the Sun and Moon is flat Idolatry. It was not *Mercury* that made the thief, nor *Venus* that made the strumpet: as when the husband cudgeled his adulterous wife, and she complained that he was unnatural to strike his own flesh; alleging that it was not *she* that played the harlot, but *Venus* in her: to whom he replied, that neither was it *she* that he did beat, but *Venus* in her, or rather *Venus* out of her.

To make this useful to ourselves; let us take heed of fancying another service of God, then he hath prescribed us. Every Master in his own family, appoints the manner how he will be served. He that requires our service, requires it his own way; or else he holds us to serve our selves, not him. Shall we make ourselves wiser then our Maker, as if he did not best know what would best please him? Shall heaven give a blessing to that, which was devised against the will of heaven? Doth not God threaten them with the addition of plagues, that shall add to his precepts? If such devices be good and necessary, why did not God command them? Did he want wisdom? If they be not necessary, why do we use them? Is it not our presumptuous folly? The Lord's Jealousy is stirred up by the rivalitie, not only of a false God, but of a false worship. Nothing is more dangerous, then to mint his services in our own brains. *In vain do they worship me, teaching for doctrines, the commandments of men.* Is it not gricuous for men to lose all their labor, and that in the main business of their life? That so many hundred oblations, so many thousand prayers, so much cost of their purses, so much affliction to their bodies, so much anguish of their souls, should be all forceless, fruitless? Like a dog that hunts counter, and takes great pains to no purpose.

Evil deeds may have sometimes good meanings; but those good meanings are answered with evil recompenses. Many bestow their labors, their goods, their bloo•s, and yet receive torments instead of thanks. When the Apostle bids us *mortify our earthly members*, he does not intend violence to our selves, but to our sins. There is one mortification, to cast our selves out of the world: there is another mortification, to cast the world out of us. A body macerated with scourges, disabled with fastings, wearied with pilgrimages; was none of S. *Paul's mortification. Who hath required this at your hands?* Where is no command imposed, no reward proposed; no promise made, if you do; no punishment threatened, if you do not; what fruit can be expected but shame? Must we needs either do nothing, or that which is worse then nothing? Shall we offer so much, suffer so much, and all in vain? *Quis haec à vobis?* Let him pay you your wages, that did set you on work. Never plead your own reason, where God hath set a plain interdiction. He that suffers his faith to be overruled by his reason, may have a fat reason, but a lean faith. That man is not worthy to be a follower of Christ, who hath not denied himself; therefore denied his Reason; for his reason is no small piece of himself. If Reason get the head in this divine business, it presently prevails with will, and will commands the affections: so this new Triumvirate shall govern the Christian, not Faith. But as when three Ambassadors were sent from Rome, to appease the discord between *Nicomedes* and *Prusias*; whereof one was troubled with a Megrin in his head, another had the Gout in his toes, and the third was a fool; *Cato* said merrily, that Ambassage had neither *Head*,

nor *Foot*, nor *Heart*. So that man shall neither have a head to conceive the truth, nor a foot to walk in the ways of obedience, nor a heart to receive the comforts of salvation; that suffers his reason, will, and affections, to usurp upon his faith.

Hence it comes to pass, that the most horrid sins are turned into Idols; by setting our own reasons against the manifest will of God. Thus lies shall be fathered upon the *Father of truth*, and truth upon the *Father of lies*. Thus breach of faith, and perjury, shall be held Orthodox opinions. Yea, that execrable monster, whereof this day remembers us, Treason it self, shall be held good Doctrine. *Rude cacodaemon*, that stigmatic Idol, that gross devil shall be worshiped. *Si fas caedendo coelestia scandere*, If this be the way to the kingdom of heaven, if thus men may merit to be stars in the Firmament, by embruing their hands in the blood-Royal of Princes; what Jesuit will not be a Star? When such be their principles, such must needs be their practices. What though God condemn Treason to hell, when the Pope will advance it to heaven? What though the Diuine Scripture doth rank traitors among dogs & devils, when the Pope will number them among Saints? It was wont to be said, *Ex quolibet ligno non fit Mercurius*, every block is not fit to make an Image. Yet now, the most monstrous sin that ever the devil shaped in his Infernal forge, is not only by the practice, but even by the Doctrine of Rome, turned into an Idol. What is that we shall call sin, when murder & Treason is held religion? Alas for our age, to bear the date of these impieties! That our posterity should ever read in our Chronicles: In such a year in such a day Traitors conspired against their lawful & Gracious Sovereign: and that in those days there was a sect of men living, that did labor in voluminous writings, to justify those horrible facts▪ But oh, may those pestiferous monuments be as fast devoured by oblivion, as the authors and abettors themselves are swallowed up by confusion. And the same God deliver us his people from their conspiracies, that hath delivered this his Church from their Idolatries.

Thus we have looked abroad, but now have we no Idols at home? O how happy was it, if they were as far from the Temple, as they are, from agreement with the Temple? I will not abound in this discovery; there be three main Idols among us; Vain Pleasure, vain Honor, and Riches: & it is to be feared, that these three vanities have more clients then the Trinity that made us. The first is an Idol of the water, the next an Idol of the air, the last an Idol of the earth.

1. Vain *Pleasure*; and oh what a world of foolish worshippers flock to this merry Goddess! She hath a Temple in every corner: Ebriety sits in Taverns, burning smoky Incense, and sacrificing drink-offerings to her. So that if a man should *prophesy of wine and strong drink*, he were a Prophet fit for this age: but to preach sobriety, is held but a dry doctrine. We commend wine for the excellency of it; but if it could speak, as it can take away speech, it would complain, that by our abuse, both the excellencies are lost: for the excellent man doth so spoil the excellent wine, until the excellent wine hath spoiled the excellent man. O that a man should take pleasure in that which makes him no man: that he should let a thief in at his mouth, to steal away his wit: that for a little throat-indulgence, he should kill in himself not only the first *Adam*, his reason; but even the second *Adam* his regeneration; & so commit two murders at once! In every Brothel this Idol hath her temple; where the bed of

uncleanness, is the Altar, the Priest a strumpet, and the sacrifice, a burning flesh offered to *Moloch*. It is no rare thing for a man to make an Idol of his Mistress, and to spend more time in her courtings, then he doth at his prayers▪ more cost on her body, thē upon his own soul. Images were but dead Idols, but painted Popiniayes be living Idols. *Pleasure* hath a larger extent, then I can now stand to survey: this may be called an Idol of the *Water*; fluid and unsatisfying.

2. *Vain Honor* is the Idol of fools: no wise man ever sought felicity in shadows. His Temple is Pride, his Altar Ambition, his Service Flattery, his Sacrifice Petulancy. Silly *Sennacherib*, to make an Idol of a *Chariot*: and no wiser *Prince of Tyre*, to make an Idol of his own *brain*! Men mistake the way to be great, while they neglect the way to be good. All the while a man hunts after his shadow, he mis-spends his time and pains: for the Sun is upon his back, behind him, and his shadow is still vn-overtaken before him: but let him turn his face to the Sun, & follow that, his shadow shall follow him. Invaine doth that man pursue honor, his shadow, while he turns his face from virtue and goodness; he shall miss what he so labors to catch: but let him set his face toward Christ, the Sun of righteousness, and run to the high prize of eternity, this shadow shall wait upon him; for *those that honor me, I will honor*, saith the Lord.

God resisteth the proud; and good reason, for the proud resisteth God. Other sins divert a man from God, only Pride brings him against God, & brings God against him. There is nothing in this world worth our pride, but that moss will grow to a stone. *Pride* is ever dangerous, but thē most when it puffs us up with a presumption of merit. Thus the Romists presume to do more good works, and those more perfect then God requires: so that he is become a debtor to them, & bound to make them satisfaction. But doubtless, God will more easily bear with those sins whereof we repent, then with that righteousness whereof we presume. *I am not as other men are*, said the *Pharisee*; & the clock of his tongue went truer then the dial of his heart; he was not like other men indeed, sure he was like none of them that should be saved. Humility is so hard a lesson to get into the heart, that *Christ* was fain to come down from heaven, in his own person to teach it.

Pride is even conversant about good works and graces; this *Saul* loves to be among the prophets. So that if a man have some good measure of sanctification, and of assurance of eternal life; it will be hard not to be proud of that. Pride hath hurt many, Humility never yet did harm. A man goes in at a door, and he stoops: the door is high enough, yet he stoops: you will say, he needs not stoop; yea, but saith *Bernard*, there is no hurt in his stooping: otherwise he may catch a knock, this way he is safe. A man may bear himself too high upon the favor of God, there is no danger in his stooping, no harm in humility. Let me rather be the lowest of God's servants, then the noblest among his enemies. The honor of this world is at best but a golden dream, from which men commonly awake in contempt. This is an Idol of the *Air*.

3. *Wealth* is the covetous man's Idol; *Job* shows the form of his Canonization: *He makes gold his hope, and says to the wedge, Thou art my confidence*. As treason sets up a new king, for *David*, *Absalom*: so covetousness sets up a new god, for *Jehovah*, *Mamon*. But, O miserable god, saith

Luther, that cannot defend it self from rusting or robbing. And, O more miserable man, that trusts himself upon the keeping of that god, which himself is fain to keep. *Micah* did not worship his silver, till it was cast into the form of an Idol: these spare the labor of forming, and worship the very metal. The Superstitious adore *Aurum in Idolo*, gold in the Idol: the covetous find *Idolum in Auro*, an Idol in the very gold. *Metalla* seems to sound *quasi* 〈 in non-Latin alphabet 〉 , *Post alia necessaria*: when they had manured the ground, sown seeds, gathered fruits, and found out other things to sustain life, then *Itum est in viscer a terra*, they digged into the bowels of the earth. O that man should lay that next his heart, which God hath placed under his feet! that the thing which might be best spared, should be most admired! *Mammon* hath his Temple, the world: God hath his Temple, the Church: but there be many that balk God's Temple to go to *Mammons*: and they offer fair, that make some reverence to God, as they pass by him to the world. Hence it is, that so many get riches, and so few godliness. The Poets fain *Pluto* to be the god of Hell, & the god of Riches; (as if Riches and Hell had both one Master.) Sometime they set him forth lame and slow-paced, sometime nimble as fire. When *Jupiter* sends him to a Soldier or a Scholar, he goes limping: when he sends him to on of his Pandars, he flies like lightning. The moral is, the wealth that comes in God's name, comes slowly, and with diligent labor: but that which is hailed in with an evil conscience, is both hasty & abundant in the collection. This is the worldlings main god, all the rest be subordinate to him. *Si modo Jupiter mihi propitius sit, minores deos flocci sacio*: So long as *Mammon* favors them, or their *Great Diana* multiplies their gains; they scorn the other petty gods, making account with a little money to buy them all. This is an Idol of the *Earth*.

No agreement.

Ye cannot serve God and Mammon; you may dispute for it, you shall never compound it. *Gehazi* cannot run after the forbidden talents, but he must leave his master. Some indeed here, have so finely distinguished of the business, that though they serve God, they will serve him more thriftily, and please him as good cheap as they can. They have resolved not to do evil, though they may gain by it: yet for gain, they will venture as near evil, as possibly they can and miss it. But when it comes to push, it will be found, that for onescruple of gold, they will make no scruple of conscience. But as those Inhabitants of *Judea*, that served both God & Idols, did indeed neither serve God nor Idols: so these higglers, while they would have two masters, 〈◇〉 indeed never a one. For in the evil day, their master the world will renounce them, & then their master Christ will not receive them: so highly doth he scorn such a competition. Man was made to serve God, and the world to serve man: so the world at best is but God's servants servant. Now if we plead our selves God's servants, what an indign & preposterous thing is it, to take our own servant, and make him competitor with our Master? *God* says, lend, give, clothe, feed, harbor: *Mammon* says, Take, gather, extort, oppress, spoil: whether of these is our God? Even he that is most obeyed. No less might be said for pleasures and honors, or whatsoever is delectable to flesh and blood. *The love of this world is enmity to God*; and the East & West shall sooner unite their forces, the these be reconciled.

It is the Devils especial aim, to bring these Idols near the Temple: he finds no such pleasure to domineer in his own hell; but he hath a mind to Paradise. One wittily observeth, that Christ chose poor Fishermen, as the fittest to receive his Oracles, & to plant his Church; because Satan scorned to look so low, as to tempt them. He studied to prevent Christ among the Kings of the earth, and great Doctors, never suspecting silly fishers. But when he found himself deceived, he will then make their whole profession to fare the worse for it; he bears the whole succession of their Tribe an old grudge. Before, he passed by them, and tempted the great Masters; now he will sooner tempt them than Kings and Emperors. The Church doth *not judge them that are without*, but them *within*: and Satan had rather foil one within, than a hundred without. He hath a desire to all, but especially he loves a religious soul: he would eat that with more greediness, than *Rachel* did her Mandrakes. The fall of one Christian better pleaseth him, than of many unbelievers. No King makes war against his own loyal subjects, but against rebels & enemies. The devil is to subtle, to spend his malice vpon them that do him ready service He cares not so much to multiply Idols in *Babylon*, as to get one into *Zion*. To maintain priests of *Baal* in the land of *Israel*, at the table of *Jezebel*, as it were under God's nose: or to set up *Calves* at *Bethel*, in scorn of the Temple; this is his ambition. The Fox seldom preys near home, nor doth Satan meddle with his own; they are as sure as temptation can make them. What Jailor lays more chains upon the shackled malefactor, that loves his prison, and would not change? The Pirate spends not a shot upon a cole-ship; but he lets fly at the rich Merchant. *Cantabit vacuus*, the empty traveler may pass unmolested: it is the full barn that invites the thief. If we were not belonging to the Temple, we should not be assaulted with so many Idols; if not Christians, fewer temptations.

Now the more potent and malicious our adversaries, the more resolute and strong be our resistance. The more extreme the cold is without, the more doth the natural heat fortify it self within, & guard the heart. It is the note of the ungodly, that they *bleſs Idols*: if we would not be such, let us bleſs our selves from Idols. And as we have banished the material Idols out of our Temples, so let us drive these spiritual ones out of our hearts Let us say with *Ephraim*, we have heard God, & seen him; *What have we to do anymore with Idols?* The vices of the religious are the shame of religion: the sight of this hath made the stoutest Champions of Christ melt into tears. *Rivers of waters run down mine eyes, because they keep not thy Law.* *David* was one of those great Worthies of the world, not matchable in his times; yet he weeps. Did he tear in pieces a bear like a kid? rescue a lamb with the death of a lyon? foil a mighty giant, that had dared the whole army of God? Did he like a whirlwind, bear and beat down his enemies before him; and now does he, like a child or a woman, fall a weeping? Yes, he had heard the name of God blasphemed, seen his holy rites profaned, his statutes vilipended, and violence offered to the pure and intemperate Chastity of that holy virgin, Religion: this resolved that valiant heart into tears; *Rivers of waters run down mine eyes.* So *Paul*, I tell you of them weeping, that are enemies to the Cross of Christ. Had he with so magnanimous a courage, endured stripes and persecutions, run through perils of all sorts and sizes, fought with beasts at *Ephesus*, been wrapped up to heaven, and learned his Divinity among the Angels; & does he now weep? Yes, he had seen Idols in the Temple, Impiety in the Church of God: this made that great spirit melt into tears. If we see these Idols in others, or feel them in our

selves, and complain not; we give God and the Church just cause to complain of us. Now the Lord deliver his Temples from these Idols.

But all this while we have walked in generals; and you will say, *Quod omnibus dicitur, nemini dicitur*: let me now therefore come to particulars.

The Temple of God

Is every *Christian* as the Church is his great Temple, so his little temple is every man. We are not only through his grace, living stones in his Temple, but living temples in his *Zion*: each one bearing about him a little shrine of that infinite Majesty. Wheresoever God dwells, there is his Temple: therefore the believing heart is his Temple, for there he dwells. As we poor creatures of the earth have our being in him, so he the God of heaven hath his dwelling in us. It is true, that the heaven of heavens is not able to contain him; yet the narrow lodgings of our renewed souls are takē up for him. What were a house made with hands unto the God of spirits; unless there be a spirit for him to dwell in made without hands? Here if the Body be the Temple, the Soul is Priest: if that be not the offerer, the Sacrifice will not be accepted.

In this Spiritual Temple, first there is the *Porch*; which we may conceive to be the *Mouth*. Therefore *David* prays to have a *Watch set at the door of his lips*; to ward the gate of God's Temple. This may seem to be one reason of *saluting* in former times by a *kiss*; they did kiss the gate of God's Temple. Here the *Fear* of God is the *Porter*; who is both ready to let in his friends, and resolute to keep out his enemies. Let him specially watch for two sorts of foes, the one, a traitor that goes out, evil speaking: the other, a thief that steals in, too much drinking.

The *Holy place* is the sanctified mind, that which *S. Paul* calls the *Inner man*. Here be those riches and ornaments, the divine graces. Here not only Justice, and Faith, and Temperance, sing their parts, but the whole Choir of heavenly virtues make up the harmony.

The *Holy of holies* is the purified Conscience, where•in stand the Cherubims, Faith & Love; and the Mercy-feat, shaded with the wings of those glorious Angels: frō which Propitiatory God gives the gracious testimonies of his good Spirit, *witnessing with our spirits that we are his children*. In this Sacrary doth the Lord converse with the soul takes her humble confession, gives her sweet absolution. It is a place whither nor man nor Angel can enter; only the high Priest *Jesus* comes, not once a year, but daily; and communicates such inestimable favors and comforts, as no tongue can express.

Here we find the *Ark*, wherein the Royal law, and Pot of heavenly Manna are preserved. the one restraining us from sin to come by a happy prevention, the other assuring us pardon of sin past with a blessed consolation. Let us look further upon the *golden Candlesticks*, our illumined understandings; whereby we perceive the will of our Maker, and discern the way of our eternal peace. Then upon the *Tables of Shew-bread*, which be our holy memories, that keep the bread of life continually ready within us. Yea, Memory is the treasury of this Temple, which so locks up those celestial riches, that we can draw them forth for use at all opportunities. Here is also the *Vail*, and those silken curtains, and costly hangings; the

Righteousness of Christ, which makes us acceptable to God; both hiding our own infirmities, and decking us with his virtues. Here is the *Altar* for sacrifice, the contrite heart: the beast to be slain is not found among our herds, but among our affections; we must sacrifice our lusts: the knife to kill them, which would else kill us, is the Sword of the Spirit, the Word of God: the fire to consume them is holy zeal, kindled in our breasts by the inspiration of God.

There be other sacrifices also for us to offer in this Temple, on this Altar. Besides our praises and prayers; the *setting forth of our prayer as Incense, and the lifting up our hands as an evening sacrifice*: there is mercy, & charitable deeds. What is devotion without compassion? What, sacrifice without mercy? *If thy brother hath ought against thee, yea, if thou have ought that should have been thy brothers; thy oblation will stink in God's nostrils.* It was an old complaint of the Church, that her stones were clothed, and her childrē naked, that the curious found matter to delight them, but the distressed found not bread to sustain them. Therefore saith S. *Augustine, Si habes taurum pinguem, occide pauperibus*: If thou have a fat Bull, sacrifice it to the poor. Though they cannot drink the blood of goats, they can eat the flesh of bulls. And he that saith, *If I were hungry, I would not tell thee*; yet will acknowledge at the last day, *I was hungry and thou didst feed me; Come thou blessed.* The poor have God's commendatory letters to us, and our prayers be our commendatory letters to God: if we will not hearken to him, how should he gratify us▪ Thus, O Christian, art thou a moving Temple of the living God.

Let this teach us all to adorn these Temples with decent graces. Superstition cares not what it bestows on material Fanes: mountainous Columns, Marble Pillars, gorgeous Monuments, which yet are not sensible of their own ornaments; spangled Crucifixes, Images clad in Silks and Tissues, with embroidered Canopies, and Tables beset with Pearls and Diamonds. Thus bountiful is she to her superfluities; Oh that our Religion would do something for these ancient and ruinous walls. But how much more precious be these spiritual Temples of our selves? How much more noble ought to be their furnitures?

First then, if we be the Temples of God, let us be holy: *for holiness, O Lord, becometh thy House forever.*

2. It is *Domus orationis*; they must have the continual exercises of Prayer. *In Templo vis orare? In te ora.* Wouldst thou pray in God's Temple? Pray in thyself.

3. The sound of the high praises of God must be heard in these Temples: *There every man speaks of his honor.* It pleaseth the Lord to *inhabit the praises of Israel.* And *Psal. 48. We have thought of thy loving kindness, O God, in the midst of thy Temple*: that is, even in the midst of our selves, in our own hearts. There let us think upon his mercies, there echo forth his praises.

4. The Inhabitant disposeth all the rooms of his house: if God dwell in us, let him rule us. Submit thy will to his word, thy affections to his Spirit. It is fit that every man should bear rule in his own house.

5. Let us be glad when he is in us, and give him no disturbance. Let not the foulness of any room make him dislike his habitation. Cleanse all the sluttish corners of sin, and perfume

the whole house with *Myrrh & Cassia*. Still be getting nearer to thy Land-lord: other Inhabitants come home to their houses; but here the house must strive to come home to the Inhabitant. Whensoever God comes toward thee, meet him by the way, and bid him welcome to his own.

6. Lastly, if we be the Lord's houses, then no bodies else. The material Temples are not to be diverted to common offices: much more should the spiritual be used only for God's service. Let us not alienate his rights: thus he will say, *This is my house, here will I dwell, for I have a delight therein*. O may we so adorn these Temples with graces, that God may take delight to dwell in us.

Idols.

These be the Temples: the Idols that haunt them, we better know, then know how to expel: they be our lusts, and inordinate affections; the rebellions of our corrupt nature, which *fight against the Soul*, defile the body, and disgrace the Temples of God's Spirit. So I pass from them, to the last point; that betwixt these libidinous Idols, and those spiritual Temples, there can be

No agreement.

God will dwell with no Inmates: if uncleanness be there, will the fountain of all purity abide it? Will Christ dwell with an adulterer? He that will suffer no unclean thing to enter his city above, will he himself dwell in an unclean city below? O think how execrable that sin is, which doth not only take the members of Christ, and makes them the limbs of an harlot; but even turneth Christ's Temples into stinking Brothels. Our hearts be the Altars to send up the sweet Incense of devout prayers and cheerful thanksgivings; if the smoke of malicious thoughts be found there, will God accept our oblations? Is it possible, that man should please his Father, that will not be reconciled to his brother? The Lamps of knowledge and sobriety are burning within us; will not the deluge of drink put them out? Will the Lord dwell in a drunken body? Must we not cease to be his Temples, when we become *Bacchus* his Tuns and tunnels? There is *Manna*, the bread of life within us; will not Epicureanism & throat-indulgence corrupt it? There is peace in us, will not pride and contention affright it? There is the love of heaven in us, will not the love of the world banish it? Shall the graces of God cohabit with the vices of Satan? Will the Temple of God endure Idols? No▪ these Eagles plumes will not brook the blending with common feathers: this heavenly gold scorns the mixture of base and sophisticate metals.

Let us search our hearts & ransack them narrowly: if we do not cast out these Idols, God will not own us for his Temples. *My House shall be called the house of prayer*: this was God's *Appropriation*: *But you have made it a den of thieves*: this is man's *Impropriation*. Let us take heed of impropriating God's house; remembering how he hath revenged such a profanation with scourges. *We are bought with a price, therefore let us glorify God both in body & spirit, for they are his*: His purchase, his Temple, his inheritance, his habitation: do not lose so gracious an owner, by the most ungracious sacrilege. You see many ruined houses, which have been once kings palaces: learn by those dead spectacles to keep yourselves frō the like fortunes:

left God say of you, *Hoc Templum meum fuit*, this was my house; but now because it took in Idols, I have forsaken it.

Or what if we do not set up Idols in these Temples, when we make the Temples themselves Idols? or say not with *Israel*, *Make us gods*, while we make gods of our selves? while we dress altars, and erect shrines to our own brains, & kiss our own hands for the good they have done us? If we attribute something to our selves, how is *Christ all in all* with us? Do we justly blame them that worship the *Beast of Rome*, and yet find out a new Idolatry at home? Shall we refuse to adore the Saints & Angels, and yet give divine worship to our selves, dust and ashes? If victory crown our battles, if plenty fill our garners, or success answer our endeavours; must the glory of all reflect upon our own achievements? This is a rivalry that God will not endure, to make so many Temples nothing but Idols. But as the Lancashire Justice said of the ill-shap'd Rood, though it be not well favored enough for a god, it will serve to make an excellent devil. So proud dust and ashes, that arrogates the honor of God, and improprieties it to himself; though he be too foul for a Temple, yet he is fit enough for an Idol. When *David* prays, *Libera me ab homine malo*, *Deliver me from the evil man*, *O Lord*. Saint *Augustine*, after much study and scrutiny to find out this evil man, at last lights upon him; *ab homine malo*, that is, *à me ipso*: *Deliver me from the evil man*, deliver me from myself; *Deliver Augustine from Augustine*; I am that evil man. So, of all Idolatries, God deliver us from a superstitious worship of our selves. Some have Idolized their Princes, some their Mistresses, some their Manufactures; but they are innumerable that have Idolized themselves. He is a rare man that hath no Idol, no little god in a box, no especial sin in his heart, to which he gives uxorious and affectionate Indulgence.

The only way to mend all, is for every man to begin with himself. In vain shall we blame those faults abroad, which we tolerate at home. That man makes himself ridiculous, who leaving his own house on fire, runs to quench his neighbors Let but every man pull a brand from this fire, the flame will go out alone: if every soul cleanse his own Temple, all shall be quit of Idols, and God will accept of all. A multitude is but a heap of vanities; the more we take away, the fewer we leave behind. When a field is over grown with weeds, the best course to have a good general harvest, is for every man to weed his own ground. When we would have the street cleansed let every man sweep his own door, and it is quickly done. But while every man censures, & none amends, we do but talk against Idols, with still uncleansed Temples.

Let us pray for universal repentance, like a good *Josiah*, to purge the houses of God. till lust and profaneness, pride and covetousness, fraud and wantonness, malice and drunkenness, be no more found among us: till everything be cast out, and nothing let in, that is unclean. So shall the Lord dwell in us with content, and we shall dwell in him with comfort. Here we shall be a Temple for Him, hereafter he shall be a temple for us. So we find that glorious City describe, *I saw no Temple therein, but the Lord God Almighty, and the Lamb was the Temple of it*. We are God's Temple on earth, God shall be our Temple in heaven. To this purpose, the Spirit of God sanctify us, and be forever sanctified in us. Amen.

Some may haply (long ere this) have preudicated in their censures; How is this *O pus diet in die sou*? What is all this to the business of the day? I might have prevented the objection, by comparing Idolatry with Treason: the one being a breach of Allegiance to the Lord, the other a breach of allegiance to the Lord's Anointed. Idolatry is a Treason against God, and Treason is kind of Idolatry against the King. From both which the divine grace, and our holy obedience deliver us all. I conclude with application to the Time.

This is one of those blessed days celebrated for the deliverance of our gracious Sovereign: and well may the deliverance of a King, of such a King, deserve a day of gratulation. When God delivers a private man, he doth, as it were, repeat his Creation: but the deliverance of a King, is always a choice piece in the Lord's Chronicle. The Story, how he was endangered, and how preserved, this place hath diverse times witnessed; and that in a more punctual manner, then I have either strength, or art, or time to match. A hard time it seemed to be, when a King was imprisoned, when he had no guard with him but his Innocency, no subject but a Traitor. But there was a stronger with him, then all they could be against him. A good Prince hath more guards then one: he hath, 1. a subsidiary guard, consisting of moral men. 2. An inward guard, the integrity of his own Conscience: 3. A spiritual guard, the prayers of his faithful subjects. 4. A celestial guard, the protection of diligent & powerful Angels. 5. A divine guard, his Makers providence that fenceth him in with a wall of fire, which shall at once both preserve him, and consume his enemies.

But my purpose is not to bring your thoughts back to the view of his peril, but to stir your hearts up to thankfulness for his preservation. He is justly styled, *The Defender of the Faith*: he hath ever defended the Faith, and the Faith hath ever defended him. He hath preserved the Temple of God from Idols, and therefore God hath preserved him from all his enemies. Surely that Providence, which delivered him from those early Conspiracies, wherewith he hath been assaulted from his cradle, meant him for some extraordinary benefit, and matchless good to the Christian world. He that gave him both life and Crown(almost)together, hath still miraculously preserved them both, from all the raging violences of Rome and Hell. Now when the Lord delivered him, what did he else but even deliver us all? That we might rejoice in his safety, as the Romans did in the recovery of *Germanicus*; when they ran with lamps and sacrifices to the Capitol, and there sung with shouts and acclamations; *Salua Roma, salua Patria, saluus Germanicus*: the City is safe, the Country is safe, and all in the safety of *Germanicus*. While we consider the blessings which we enjoy by his gracious Government; that the estates we have gotten with honest industry, may be safely conveyed to our posterity: that we sit under the shadow of peace, and may teach our children to know the Lord: that the good man may build up Temples and Hospitals, without trembling to think of savage and barbarous violences to pull them down: that our Devotions be not molested with uproars, nor men called from their callings by mutinies: that our Temples be not profaned with Idols, nor the Service of God blended with superstitious devices: that our temporal estate is preserved in liberity, our spiritual estate may be improved in piety, and our eternal estate assured us in glory: that our lives be protected, and in quiet our souls may be saved: for such a King of men, bless we the God of Kings; and sing for his deliverance, as they did for their *Germanicus*; as privately every day,

so this day in our public Assemblies; *Salua Britannia, Salua Ecclesia, saluus* JACOBUS: Our Kingdom is safe, the Church of God is safe, our whole Estate is safe, we are all safe and happy, in the safety and happiness of King JAMES. O that as we have good cause to emulate, so also we would truly imitate the gratulation of *Israel*; we for our King that hath preserved the Temple, as they for their King that built the Temple; while the Levites and singers stood with Harps and Cymbals and Viols, and the Priests blowing with Trumpets; as if they had all been one man, and made one sweet harmony to the praise of God.

For these public & extraordinary blessings, God requires public and extraordinary praises: that this great Assembly with prepared hearts, and religious affections, should magnify his glorious Name: & if it were possible, by some unusual strain of our united thanks, pierce the very skies, & give an Echo to those celestial Quires, singing, Honor, & praise, and glory, be to our gracious God, for all his merciful deliverances both of Prince and people. Yea, O Lord, still preserve thine own *Anointed*▪ convert or confound all his enemies; but upon his dead let his Crown flourish. Long, long live that royal keeper of God's holy Temple, & the *Defender* of that *Faith* which he hath of old given to his Saints: and let all true-hearted *Israelites* say, *Amen*: yea, let *Amen*, the faithful witness in heaven, the *Word & Truth* of God, say *Amen* to it. For our selves, let us heartily repent of our former sins, religiously amend our future lives, abandon all our intestine Idols, serve the Lord with pure hearts; and still, and still, God shall deliver both Him and us from all our enemies. This God grant for his mercies sake, *Jesus Christ* for his merits sake, the HolyGhost for his Names sake; to whom, three persons, and one eternal God, be all praise and glory, obedience and thanksgiving, world without end.

FINIS.

P-TA-7. God's anger ; and, Man's comfort two sermons - Adams, Thomas, fl. 1612-1653.

GOD'S ANGER, AND MAN'S COMFORT.

TWO SERMONS, Preached and Published BY THO. ADAMS

[illustration]

LONDON, Printed by *Tho Maxey*, for SAMUEL MAN, at the sign of the SWAN in *Paul's Church-yard*, 1652.

TO The Most HONORABLE, and CHARITABLE BENEFACTORS,

Whom God hath honored for his Almoners, And, Sanctified to be his Dispensers of the fruits of Charity and Mercy *To Mee, In this my necessitous and decrepit Old age, I humbly PRESENT* This Testimony of my Thankfulness: *WITH* My incessant Apprecations to the Father of all Mercies, to reward them for it in this life, and to crown their Souls with everlasting Joy and Glory, in the life to come, Through *JESUS CHRIST* our Lord.

Amen.

THO. ADAMS.

GOD'S ANGER.

PSALM 80. ver. 4.

O Lord God of hosts, how long wilt thou be angry with thy people that prayeth?

IT hath been said of War, that it is *Malum*, an evil, but it may be *Necessarium*, a necessary evil. It is good sometimes to hunt the Wolf, though it is better to fodder the Sheep. They speak of a drowning man, *Etiam ad Novaculam*, that he will rather take hold of a knife, then of nothing. A very coward will catch the edge of a naked sword, to save his life; though it cut his fingers. Man being cast out of Paradise, and that Paradise guarded with a sword in the hand of a Cherub, durst not attempt a re-entry, because he was guilty. But Commonwealths that have lost any part of their Territories, or just Privileges, by foreign invasion, and hostile violence, may justly venture upon the sword, and fairly hope for a recovery, because they are innocent; & *hanc picem amolire gladio. Irene* signifies *Peace*; Yet the Turk could sacrifice his beauteous *Irene* to the God of Warr. If Warr in itself were utterly unlawful, God would never have accepted this Title, *The Lord of hosts*. Yet in this style he takes such delight, that he is oftener called *the God of hosts* in the former Testament, then by any other Title. In those two prophesies of *Isaiah* and *Jeremiah*, it is given him no less then an hundred and thirty times.

All creatures are mustered, and trained, put into garrison, or brought forth into the field by his command. Which way can we look besides his Armies? If upward into heaven, there is a band of Soldiers; *even amultitude of the heavenly host praising God*. If to the lower heavens, there are a band of Soldiers: it was *universa militia coeli*, to which those Idolaters burnt

incense. On the earth, not only men are martialled to his service; so *Israel* was called *the host of the living God*: but even the brute Creatures are ranged in arrays. So God did levy a band of flies against the Egyptians; and a band of frogs that marched into their bedchambers. He hath troops of *locusts*, and armies of *caterpillars*. Not only the chariots and horsemen of heaven, to defend his Prophet, but even the basest, the most indocible, and despicable creatures, wherewith to confound his enemies. If *Goliath* stalk forth to defile the God of *Israel*, he shall be confuted with a pebble. If *Herod* swells up to a God, God will set his vermin upon him, and all the Kings guard cannot save him from them. You have heard of r•s that could not be beaten off, till they had destroyed that covetous Prelate, and of a fly that killed Pope *Adrian*. God hath more ways to punish, then he hath creatures.

This *Lord God of hosts* is not properly a title of Creation, but of providence. All creatures have their existence from God, as their Maker: and so have they also their order from him, as their Governor. It refers not so much to their being, as to their martialling; not to their natural, but militant estate: Nor only as creatures do they owe him for their making, but as they are soldiers, for their managing. Their order is Warlike, and they serve under the colors of the Almighty. So that here, God would be respected, not as a Creator; but as a General. His anger therefore seems so much the more fearful, as it is presented to us under so great a Title; *The Lord God of hosts is angry*. They talk of *Tamberlain*, that he could daunt his enemies, with the very look of his countenance: oh then what terror dwells in the countenance of an offended God? The reprobates shall call to the rocks to hide them *from the wrath of the Lamb*: If *Ira Agni*, the wrath of the *Lamb* doth so affright them, how terrible is *Ira Leonis*, the wrath of the Lyon? It may justly trouble us all to hear, that *the Lord God of hosts is angry*: in the sense whereof the Prophet breaks forth here into this expostulation; *O Lord God of hosts, how long wilt thou be angry with thy people that prayeth?* Wherein we have these five propositions, or inferencies naturally arising out of the text.

1. That God may be *angry*; for that is manifestly implied in the Text; He is *angry*.
2. That his *anger* may last a great while: *O Lord, how long wilt thou be angry?*
3. That his anger may extend to the whole nation: *how long wilt thou be angry with the people, all the people*
4. That his anger may fall upon his own people, even his peculiar and chosen flock; *How long wilt thou be angry with thy people?*
5. That his anger may dwell upon them in their devotions, and not be removed by their very prayers. *How long wilt thou be angry with the people that prayeth? Yea, against their prayer?*

Now God is never angry without a cause: he is no froward God, of no techy and pettish nature: a cause there must be, or he would never be angry. There can be no cause but sin; we never read that God was angry for anything else. Some he hath corrected without respect unto sin, as he did *Job*: but he was never angry with any man, but for the sin of that man. It is the sin of the people that hath thus grieved God, and it is the anger of God that hath thus

grieved the people. Sin must be supposed to run along with his anger throughout the text, as the ecliptick line does thorough the Zodiacke.

1. If it were not for sin, God would not be *angry*.
2. If it were not for the continuance of sin, he would not be so *long angry*.
3. If it were not for the universality of sin, he would not be *angry with the whole people*.
4. If it were not for the unnatural ingratitude of sin, he would not be *angry with his own people*.
5. If it were not for the base hypocrisy of sin, he would not be *angry with his people that prayeth*.

Thus then the argument lies fair and plain before us.

- 1 It is sin that makes *God angry*.
- 2 It is the continuance of sin that makes him *long angry*.
- 3 It is the generalty of sin that makes him *angry with the whole people*.
4. It is the unthankfulness of sin, or the sin of unthankfulness, that makes him *angry with his own people*.
5. Lastly, it is the hypocrisy of sin, or the sin of hypocrisy, that makes him so *long angry with his people that prayeth*.

1. We provoke him by our rebellions, and he is angry.
2. We continue our provocations against him, and he is *long angry*.
3. We provoke him universally, and so he is *angry* with us all; not with some offenders here and there, but *with the whole people*.
4. We provoke him by our unkindness; for whom he hath done so much good, and upon whom he hath heaped so many blessings; and so he is *angry with his own people*.
5. Lastly, we provoke him by our dissimulations; approaching to him with our lips, and keeping back our hearts: we pray un to him, and yet live against him: we call upon his Name, and rebel against his will: and so he is angry, and *long angry*, and *long angry with the whole people*, and *long angry with his own people*, and *long angry with his people that prayeth*.

1. God may be *angry*, and sin is the cause of his anger; thats the first Proposition. Man may be angry without sin, not without perturbation: God is angry without either preturbation or sin. His anger is in his nature, not by anthropopathy, but properly; being his corrective Justice, or vindicative Justice. *Iratus videtur, quia tunquam iratus operatur*. Our anger is an impotent passion: His a most clear, free, and just operation. By this affection in ourselves, we may guess at the perfection that is in God. The dissolute securitans think that God doth but smile at the absurdities of men; that *ludit in humanis*: that their drunkenness and adulteries

rather make him merry than *angry*. Like some carnal father, that laughs at the ridiculous behavior of his children ‹ϕ› to whom their wanton speeches and actions are but a pleasure; and in which he rather encourageth, then chides. Indeed, God is said to Laugh; *He that sits in heaven laughs them to scorn*: but woe be to the men at whose fooleries God laughs. It is a dissembling falsehood in man, to smile and betray, as *Judas* began his treachery with a kiss: Such are likened to those bottled windy drinks, that laugh in a man's face, and cut his throat. But this laughter in God, argues not so much what he does, as what they suffer; when by frustrating their sinful purposes, he exposeth them to contempt and scorn. *Dei ridere, est hominem ludibrio exponere*. If a little ant creeping out of a molehill, should march forth, and proffer to wrestle a fall with a giant, there were yet some proportion in this challenge: but there is none of a finite power to an infinite. Audacious sinners, that dare provoke the Lord of hosts! What are all the Armies and Forces of Tyrants, to oppose the omnipotent God? He will make a feast of them, for the fowls of the Air, whom he invites to the flesh of Captains, and to the flesh of Kings. Let earth and hell conspire, let there be a confederate band of men and devils; how easily can he command the one to their dust, the other to their chains? What power have they of either motion or being, but from him against whom they fight? Our God is a consuming fire; and he will consume them not only in anger, but in laughter. The Catastrophe of all rebellion is but the *Sarcasmos* or bitter scorn of God.

There is no less difference between God's *anger* and his favor, then between death and life; death in the most dismal horror; and life in the most comfortable sweetness of it. *In his favor there is life*: death in his anger; *for when thou art angry, all our days are gone*. There is great light given to contraries by their comparison: look first a little upon the favor of God: *Oh how excellent is thy loving kindness, O Lord? Thy Saints shall be abundantly satisfied with the fatness of thy house, and thou wilt make them to drink of the river of thy pleasures*. What follows upon his favor, but satisfaction, and peace, and joy, and eternal life? When the deluge of water had defaced that great book of Nature, *Noah* had a copy of every kind of Creature with him in that famous Library, the Ark: out of which they were reprinted to the world. So he that hath the favor of God in the Ark of the Covenant, hath the Original copy of all blessings: if they could all have perished, yet so they might be restored. God is the best Store-house, the best treasury: O happy men that have their estates laid up there! Though friends, goods, and life forsake us, yet if God's gracious countenance shine upon us, that will be life, and goods, and friends unto us. These benefits and comforts flow from his favor.

But alas, how terrible is his *anger*? He hath scourged some in very mercy, till they have smarted under his rod. *Job* complains, that *the terrors of God do fight against him*. And *David* says, *From my youth up thy terrors have I suffered with a troubled mind*. If he will do thus much in love, what shall be the judgments of his *wrath*! If he hath drawn blood of his dear ones, what shall be the plague of willful sinners! If this be the rod of his children, what are the scorpions provided for his enemies! what comfort can any find in all the prosperous fortunes upon earth, with whom God is angry in Heaven? If that mighty Pagan could apprehend this, he would find small safety in his guard of Janisaries, and less pleasure in his brutish Seraglio's. It is a vain conceit of that Potentate, who refusing the name of *Pius*, would be called *Felix*; Happy, not Godly. But there can be no felicity without God's blessing, and he will not bless,

where he is not blessed. But *Sylla*, surnamed *Felix*, accounted it not the least part of his fortunes, that *Metellus* surnamed *Pius* was his friend. *Piety* is the best friend to *Felicity*, though *Felicity* doth not always befriend *Piety*.

That is but a wretched prosperity, upon which God looks in *anger*. If the Sun were wanting, it would be night, for all the Starrs: If God frown upon a man; for all the glittering honors of this world, he sits, in the shadow of death. Let him be never so rich in lands and waters; yet his springs have lost their sweetness, his vines their fruitfulness, his gold hath lost the color, his precious stones their value and luster: I mean, the virtue and comfort of all these are gone away with the favor of God. If our house were paved with a floor of gold, and walled with pearls and Diamonds, and yet the roof wide open to the violence of heaven, would these shelter us from storms and tempest? Would we be so lodged in cold winter nights? Or were our house roofed with Cedar, and the walls hung with arras, yet if the floor be rotten, and under it a bottomless pit, could we sleep in quiet? There can be no safety when God is *angry*: his wrath may come thundering from heaven, and suddenly sink rebellious sinners into hell; and then where is all their honor? When their mortal part lies in the dishonorable dust, and their immortal part suffers in unextinguishable fire.

Thus terrible is the *anger* of God: now what is he *angry* withal, but sin? That is the perpetual make-bate betwixt God and us; the fuel of the fire of his indignation. *Your iniquities have separated between you and your God*. For this cause he looks upon us as a stranger, yea as an enemy. *But they rebelled, and vexed his holy spirit: therefore he was turned to be their Enemy, and he fought against them*. But they rebelled: man's occasion of offending God, is but a *But*, a nothing, no cause at all: God's occasion of being *angry* with men, is a *therefore*, a cause sufficient, and that cause is sin. Search the holy Book all over, and you shall never find God *angry* but for sin. Nor doth the flame of his wrath break out upon every sin; but when sin grows impudent and past shame. We were wont to say, that *veritas non quae rit angulos*: but now, *vitium non quaerit angulos*: It doth that in a bravery, with which the false Prophet was threatened, that he should do in fear; *it runs from Chamber to Chamber*, from house to house, not to *hide itself*, but to boast itself. We so provoke the Lord, that we do not only anger him, but are angry with him. If the winds do not blow, and the rain fall, as we would have it; if anything falls out cross to our desires, we even vex at God himself; as if he were bound to wait upon our humors. No marvel if *God be angry with us*, when we dare be angry with him: by murmuring at his actions, and calling his providence into question. *Doest thou well to be angry*, O man? No, it is exceeding ill, and dangerous. We may tremble to think that the pot should fall out with the potter, and man be angry with his Maker. It is the meretricious and shameless forehead of sin that angers God: And in this anger we here find him, but let us not so leave him: and yet the next point tells us that his wrath is not suddenly pacified:

2. He may *be long angry*: that's the second Proposition. *Usque quo Domine?* It is not for a fit, like some flash of powder, but may burn long. *How long, O Lord, wilt thou be angry? forever? And shall thy Jealousy burn like fire?* He visits his own Israel with a long dearth: During all those three years of drought and scarctiy, God's Altar smoaked with daily sacrifices, and Heaven was solicited with continual prayers; yet still he was *angry*: and why may not David

complain, in this Psalm, of that famine? We are not at the first sensible of common evils: in Warr, Dearth, or Pestilence, we think only of shifting for ourselves, or finding out convenient refuges, (like Foxes in a storm, that run to the next burroughs) and study not how to remove the public Judgments. But the continuance of an affliction sends us to God, and calls upon us to ask for a reckoning. An evil that is suddenly gone, is as suddenly forgotten: as men stricken in their sleep, cannot quickly find themselves: so the blow doth rather astonish us, then teach us. But when the burden lies *long* upon us, we will at last complain of the weight, and seek to ease ourselves.

Indeed, there be some sinners more insensible, more insensate then beasts: if we find the hungriest ox feeding in the meddow, and cannot with many pricks of the goad make him remove from his place, we wonder at his stupidity. Yet the insatiate world-affecters, though God not only affright them with menaces, but even afflict them with many scourges, cannot be gotten from their covetous practices. So long as they can by any means grow wealthy, they will not believe that God is *angry* with them. As if there were none *that have more then heart could wish*; yet live all this while in the sphere of God's Indignation. We can read God's wrath in a storm, not in a calm yet $\langle \diamond \rangle$ may be most *angry*, when he least expresseth it. *My Jealousy shall depart from thee, and I will be no more angry with thee*: Oh that is the height of his displeasure $\langle \diamond \rangle$ The Prophet speaks of a true *Peace*: *True*, were a needless epithet, if there were not a false peace in carnal hearts. How fondly doth the secure sinner flatter himself, in the conceit of his own happiness? All is well at home: he quarrels not with himself, for he denies himself no sensual pleasure. God quarrels not with him, he feels no checks of a chiding conscience, he sees no frowns of an angry Judge: nothing but prosperity shines upon him. He sees no difference in the face of heaven, whatsoever he does, or says: the same entertainment is given to his blasphemies, as to his prayers. Sure, he thinks himself in God's books above other men. And so he is indeed; in God's book of debts, in God's book of arrearages, in his book of Judgments: so he is far in God's books. He owes such men a payment, and they shall have it. Alas, this is not the sinners peace, but stupidity: not the Makers favor, but his fury. All this while he is very *angry*, though he suspends the execution of his wrath. Thus *long* sin lies like a sleeping bandog at the door of their hearts: They look upon the cur as if he would never wake: or if he did, yet as if hewere so chained, & clogged, & muzzled, that he could never hurt them. But when once God rowzeth him, then have at their throats: then they shall feel what it is to have lived so *long* in the anger of a God: When the Almighty shall put himself into the fearful forms of vengeance, and the everlasting gulf of fire shall open to receive them into intolerable burnings; the merciless devils seising on their guilty souls, and afflicting them with incessant torments.

It is some favor, when we have the respite to cry, *How long, Lord, wilt thou be angry with us?* He is not thoroughly *angry* with us, when he suffers us to breath forth this expostulation. There is some hope of remedy, when we once complain of our sickness. It is not change of climate, but change of diet, that recovers us: when we grow to forbear the surfeits of sin, there is a fair possibility of comfort. Yet God may be *long angry*, and *long* continue sensible testimonies of his anger. *Forty years long was I grieved with this Generation*. He had smitten *Israel* with divers punishments, and threatened them with with more grievous calamities; *thatevery man should*

eat the flesh of his own arm; Manasseh, Ephraim; and Ephraim, Manasseh; and they both against Judah: And yet he had not done with them, his anger was not turned away, but his hand was stretched out still. David's pestilence of three days, was a storm soon blown over, though it were bitter for the time: God's displeasure hath dwelt longer upon us.

But how then doth the Prophet say, *that he retaineth not anger?* Well enough: for he never retaineth it on a moment longer, then we retain the cause of it: So soon as ever we cease sinning against him, he ceaseth to be *angry* with us. After *David's* humiliation and sacrifice, the Angel struck not one blow more with the sword of pestilence. He measures out the length of his anger by the continuance of our rebellions. So that if we expostulate with him, *Lord how long wilt thou be angry with us?* He replies, O ye sons of men, how long will you be rebellious against me? Let us not look that the Lord should begin first; that his pardon should prevent our repentance. There is great reason, he that hath done the offense, should be first in making the peace. Every day we expect comfort from God, and every day God expects conversion from us. Every week we look for some abatement in the bills, and every week God looks for some abatement of our sins, for some amendment of our lives. So long as we continue guilty, it is in vain to cry, *O Lord, how long wilt thou be angry?* Our hard hearts are not yet broken with remorse: alas, what should be done to break them? *The voice of the Lord breaketh the Cedars: he breaketh the mountains: he breaketh the heavens, he breaketh the stones; and yet his word cannot break our hearts.* But if he cannot break us with the rod of Affliction, he will break us with a rod of iron, and *dash us in pieces like a Potters vessel.*

God is *long* patient before he grows angry; why should he not be *long angry* before he be appeased? He is not easily provoked, why should he be so easily pacified? yet so propense to mercy is our gracious Father, that the fire which was long a kindling, is soon quenched: His anger, that is not blown into a flame without many and long continued sins, is yet put out with a few penitent tears. When our houses are burning, it were but foolish to cry out, we are undone, alas the fire rageth; and we all the while forbear to cast on water. The *Usque quo* of God's anger waits for the *Quousque* of our repentance. He will not give over-striking, till we fall a weeping: and we may do well to weep before him, for (sure) we did ill to sin against him. His anger doth now *long* offend us, but our wickednesses did far longer offend him. We have provoked him many years; and shall not his wrath burn many days? Still it flameth: let us make hast to bring our buckets of water, filled at the cisterns of our eyes, and derived from the fountain of our hearts, to quench it. Let no hands be wanting to this business: for if some bring in the water of tears, while others cast in the fuel of sins, this fire will burn still. But from the highest to the lowest let us come in with repentance: and that all of us, even the whole people: for so far God's wrath extendeth.

3. He may be *angry with the whole people*; which is the third proposition. He hath been angry with a whole family, with a whole Army, with a whole City, with a whole Country, with the whole earth. With a whole family: so he cursed the house of *Jeroboam*: that *him that dieth in the City, the dogs shall eat, and him that dieth in the field, shall the fowls of the air eat.* With a whole army; so he slew of *Sennacherib's* host in one night 185 thousand. With a whole city; so the city of *Jericho* was cursed with an universal desolation, never to be reedified without the ruin

of the builder. With a whole country; So *Saul* was charged to destroy *Amalek*; man and woman, infant and suckling, sheep and oxen, and all that belonged to them. With the whole earth; when it was become corrupt, he drowned it with a flood. Yet observe how God hath qualified his wrath; with his hand of favor snatching some out of his hand of anger. When he cursed the whole Family of *Jeroboam*, he excepted *Abijah*. When he doomed to death, the whole City of *Jericho*, he excepted the family of *Rahab*. When his wrath burned Sodom, he excepted the family of *Lot*. When his anger drowned the whole world in a deluge, yet his mercy excepted *Noah*, and his octonary household. But his anger is very grievous, when it extends to the whole people. *Thought hewrath of the Lord of hosts, the land is darkened, &c.*

What makes him thus universally angry with us, but the universalitie of our sins against him? when the passengers ask: *Wherefore hath the Lord done thus to this great City?* Answer is made, *Because they forsook the Covenant of the Lord, and worshipped other God's.* To such a fearful height may the sins of the children bring the mother, that that Church which now enjoys such abundance of truth and peace, may be poisoned with heresy, and wounded with schism, and suffer an utter direktion. The whole people is guilty of sin, and why for their sins may not *God be angry with the whole people?* Yea, and long angry too: for it will be very long before that fault will be amended, which hath so long been committed.

God came to low conditions in the behalf of Sodom: *Abraham* brought him down to *ten*. He came to lower conditions in the behalf of *Jerusalem*; he brought himself down to *one*: *See if you can find a man, if there be any that seeketh the truth in the whole City, and I will pardon it.* O how epidemical is that wickedness, where not one escapeth the corruption? We have found the Lord angry enough with a *whole people*, for the sin of one man. *Lord, hath one man sinned, and wilt thou be wroth with the whole Congregation?* No, God's vengeance, when it is the hottest, makes difference of offenders: and knows to distinguish betwixt the heads of a faction, and the train. Though neither be faultless, yet the one is plagued, the other pardoned. *Depart from the tents of these wicked men, lest you be consumed in their sins.* So soon as the innocent are severed, the guilty perish. One *Achan* sins, all Israel suffers. One *David* sins in pride, seventy thousand of his subjects suffer in the plague. One *Saul* slew the Gibeonites, three years dearth lies upon the Israelites for it. The blood of those Canaanites shed against Covenant, almost forty years before, by the then King, is now called for of the *whole people*. They had all sins enough, but God fixeth his eye of anger upon this. Every sin hath a tongue, but that of blood outcries them all: And if Justice do not revenge the murder of one, God will require it of the whole nation. When seven of *Saul's* sons were hanged up, *God was intreated for the land.* Then shall the clouds drop fatness, and the earth run forth into plenty: *Then do the valleys stand thick with corn, land the little hills rejoice on every side.* Some drops of blood shed in Justice, procure large showers from heaven. A few carcasses laid in their graves, are a rich compost to the earth. There can be no peace, where blood cries unheard, unregarded: but when it is expiated by the blood of the offenders, there will be a cessation of Judgments. *Phinehas executed judgment, and the plague ceased.* One contrary is ever cured by another: take away the cause, and the effect will cease. Prayer is very powerful, but doing of Justice more available. The whole Congregation were at their prayers, and those prayers were steeped in tears; yet still the plague raged, and God's anger continued. But when *Phinehas* had run those two

adulterers through with his Javelin, in the act of their sin; the plague was stayed. So blessed a thing is it for any nation, that Justice is impartially executed.

Thus the universality of sin calls for the universality of repentance, or else it will provoke God's anger to strike us with universal judgments. If the *whole people* be guilty, the *whole people* must fall to deprecation. Such was the Nivites repentance, *every man turning from his evil ways*. We have sinned, even the whole nation: and as if we had not sins enough of our own, we borrow of our neighbors. What nation under heaven do we trade withal, from whom the sins of that Nation are not brought hither? And those are merchandizes that might be well spared. Are we all in the transgression, and do we lay the burden of repentance upon some few? If we expostulate with God, *Lord hath one man sinned, and wilt thou be wrath with the whole Congregation?* May he not more justly expostulate with us; Hath the whole Congregation sinned, and is it enough for one man to repent? Is the whole garment fowl, and must only the skirts be washed? Is the whole building ruinous, and do we think it a sufficient reparation to patch up one corner of it? No, the plaster of our repentance must be fully as large as the orifice of our wickedness; or we cannot be healed. But still God will be angry with us, yea though we were his *own people*: For,

4. God may be angry with his own people; which is the fourth proposition. *I will visit their sins with a rod, and their iniquity with scourges; but my mercy I will not utterly take from them.* Though he do not take his mercy from them, yet he may be angry with them. He is our father, and never did Father in sweeter terms entertain the dearest treasures of his blood, then God doth us, when he vouchsafes to call us *His people*: yet did you never see a father angry with his child? Indeed there is great difference between that wrath of God which is toward his *own people*, and that which comes upon the children of disobedience. They differ three ways.

1. In respect of continuance: his anger upon reprobates is eternal; not extinguished with their bloods, but pursuing them from earth to hell. To *his people* it is but temporary, it lasts but a moment: *weeping may endure for a night, but joy comes in the morning. He will not always chide, nor will he keep his anger forever.* When he was very angry with his Idolatrous Israel, Moses does but put him in mind that *they were his own people*, and he was pacified. *For a moment in a little wrath, he hides his face from us. Rejoice not against me, O mine enemy; for though I fall, I shall rise again.* But for the wicked, *his wrath abideth on them.*

2. In respect of the measure: It is milder towards his *own people*, then to others. For the unrighteous, he proportions his Judgments, not to their strengths, but to their deserts: For *his own people*, he proportions his corrections, not to their deserts, but to their strengths. For the former, he minds not what they can bear by their powers, but what they have deserved by their sins. For the other, he considers not what their sins deserve, but what their Spirits can sustain. His most bitter wrath to *his own people*, is always sweetened with his mercy. *Thou wast a God that forgavest them, though thou tookest vengeance of their inventions.* He brings a scourge in one hand, and a pardon in the other: and while he draws blood of the flesh, he forgives the soul.

3. In regard of the end. The wicked are *the vessels of wrath*: and as their sin makes them fit for God's anger, so his anger makes them *sit for destruction*. But for his own people; *They are chastened of the Lord, that they might not be condemned with the world*. Whether he inflict upon them punishments for sin, or suffer them to fall into sin for punishments, yet *all shall work to their good*. his corrections are but medicines, *bringing forth the quiet fruit of righteousness*. He lets them fall into some heinous crime, but it is to waken their repentance. Small spots upon a garment are not minded; we seldom are so curious as to wash out them. But when a great spot comes, a fowl stain, we then scower and elense it, to get out that; and so we get out all the little spots too. Sins of a lesser size never trouble us; we mind not the washing out of them with our sorrowful tears: But when a great sin comes, and disquiets the conscience, then repentance, that old landresse is called for: and in that lardar we wash out both the great offense, and all the rest. So God suffers us to fall into some gross and grievous sin, as a father suffers his little child to burn his finger in the flame, that his whole body may not fall into the fire.

All these differences are expressed by the Prophet, *Isaiah*. 1. For the time▪ *Doth the ploughman plough all the day to sow?* God doth not continue ploughing all day long furrows upon our backs, but when he hath broken up the fallow grounds of our hearts, he then sows in the seed of his comforts. 2. For the measure; *Hath he plagued Israel, as he hath plagued the enemies of Israel?* He sinites his Israel in the *branches*, and in the bunches; cuts down some of her superfluous boughs, and plucks off clusters of her rotten grapes: But the wicked he smites at the very root. 3. For the end; *The furnace of his wrath shall but purge away our dross, and make us pure metal, fit for the stamp of his own Image*.

Yet for all this, God hath been grievously angry with *his own people*: Yea, their sins anger him most of all; because together with wickedness, there is unkindness. As dearly as he loves them, their sins may provoke him. Our interest in God is so far from excusing our iniquities, that it aggravates them. Of all others, the transgression of his *own people* shall not pass unpunished. The nearer we are to him, the nearer do our offenses touch him; as a man more takes to heart a discourtesy done by a friend, then a great injury by a stranger. Pagans may blaspheme, and bezzle, and defile the marriage-bed, and yet God let them alone: but he will not endure these sins in *his own people*. The more he loves us, the greater should our love be to him: now love and unkindness cannot stand together. If we revolt from our Maker, as *Absalom* thought *Hushai* had renounced *David*, may he not justly expostulate with us, *Is this thy Kindnesse to thy friend?* there is no such irksome disobedience, as where God looks for service. *He came unto his own, and his own received him not*: O, that could not choose but trouble him. As *Demades* said to *Philip* King of *Macedon*, and at a time when he well deserved it; *Cùm fortuna tibi Agamemnonis personam imposuerit, nonne pudet te Thirsitem agere?* When fortune hath made thee an *Agamemnon*, art thou not ashamed to play *Thirsites*? When God hath honored us for *his own people*, with the noble name of Christians is it not a shame for us to play the Pagans? ^u *Happy are the people that be in such a case, yea blessed are the people that have the Lord for their God*. Yet that people may so far anger him, that he will take away not only their temporal, but even their spiritual happiness. Those seven Churches of *Asia* were God's *own people*: yet the Gospel was not fastened to their territories; as the old Romans

pinnioned their goddess *Victoria*, or their apish posterity do the Catholic faith, to their own infallible Chair. But as they had a time to breathe, so a time to expire: and so hath my fourth proposition. There is but one gradation more.

5. God may be angry with *his people that prayeth*. Wherein we have two main observations. First, The wonder, that God will be angry at *our prayers*. Secondly, the answer, which resolves the wonder; showing why our very *prayers* may anger him. Either of these is backed with three circumstances. 1. For the wonder, that *God is angry with his people that prayeth*.

1. All the other conclusions are easily granted: God may be *angry*, and angry very long, and angry with *the whole people*, and angry with *his own people*; all this because of their sins: But that he should be angry at *their prayers*, this is the wonder. He hath commanded us to *pray*, and will he be offended with us for doing his command? *Angry against our prayer!* He hath commended to us *Prayer*, as the only means to assuage his anger: and yet is he angry at our *Prayer*? *Phinehas prayed, and his anger was pacified: Aaron prayed, and the plague ceased: and will he now be angry with the people that prayeth?* He is a God that heareth prayer: *O thou that hearest prayer, to thee shall all all flesh come:* and does he now reject *prayer*? He hath so styled his own house; *Oratorium, the house of prayer:* and to them that pray unto him in his house, he hath promised peace; *In this house will I give peace, saith the Lord of hosts.* Peace and wrath are contraries: how should *prayer* procure peace, when God is angry at *prayer*? *Prayer* is so noble, that under it is comprehended the whole worship of God: *Whosoever calleth on the name of the Lord, shall be saved:* and yet will God be angry at the prayer of his people? It is a great honor that God will vouchsafe to speak unto man: but a far greater honor, that man is allowed to speak unto God: the very Angels stand in admiration of it: and yet what comfort is there in that, when God is angry at *the prayer of his people*? What blessing is there, which our *prayers* cannot infeeble us in? We send up *Prayer* to God with the same confidence, that *Adoniah* sent *Bathsheba* to *Solomon, the King will deny thee nothing:* and will God be angry at *prayer*? It is the only means we have to pacify him, *Prayer:* and shall our *Prayer* anger him? Alas, what hope is left us, when God is angry at *Prayer*? This hath often turned away his wrath, and does it now incense his wrath? If we should not *pray*, he would then be angry: and when we do *pray*, is he angry too? What, neither way pleased? What is the reason why there is so much empty cask in God's cellar, but for want of *prayer*? *Ye have not, because ye ask not:* and shall not *prayer* obtain favor? *Oh Lord, what shall I say* (it was the complaint of *Joshua*) *when Israel turneth their backs before their enemies?* So, what shall we say, what shall we do, when God turneth back our *prayers*? Why is it called *the throne of Grace*, before which we present our *prayers*; if that throne send forth nothing but beams of wrath? We look for grace, and a favorable audience of our petitions; but alas, what shall become of us, when God is angry at our very *prayers*?

2. How wonderful is the power of *prayer*? *Let me alone*, saith God to *Moses*: who would look for such a word from God to man, as *let me alone*? As yet *Moses* had said nothing: before he opens his mouth, God prevents his importunity, as foreseeing the holy violence of *prayer*. *Moses* stood trembling before the Majesty of his Maker, as fearing his dire revenge: and, yet that Maker doth (after a sort) solicit *Moses* for leave to revenge; *let me alone*. As it was afterwards said of Christ, concerning some places, that *he could do no miracles there, because of their*

unbelief: So one would think, that God could do no Judgments here, because of *Moses* his faith. *Let me alone*; why, what can resist God? Yes, *Prayer* can resist him. Such is his mercy, that he hath (as it were) obliged his power, to the faith of our *Prayer*. He enables us to resist himself: *Seipsum vincit*. The servant *prayer* of the faithful, can bind the hands of the Almighty. What is there that God can do, which *Prayer* cannot do? O mighty, I had almost said, Almighty *Prayer*! What a hand is that which can hold omnipotence? What wings are those that can overtake infiniteness? Yet alas, we may now mourn over *Prayer*, as *David* did over *Jonathan*; *How are the mighty fallen!* *Prayer* hath lost her force with God, when God is angry with *prayer*. Her wings are clipt, that she cannot mount: Her bow is broken; she cannot shoot an arrow that reaches the mark. She is become a widow, as it was lamented over *Jerusalem*, desolate and solitary, that was a Princesse among the Provinces, and a Queen among the nations. She sits weeping in the dust, and hath almost forgot the use of speech. She mourns not so much for *Mary's abstulerunt Dominum*, for she knows where to find him; as that our sins *Abstulerunt Domini favorem*, and she knows not how to pacify him: And how should she, when God is angry with his people *that prayeth*? Where is the strength of this *Samson*? What is become of that power, which was wont to command heaven and earth? The visible heavens have been opened by *prayer*: so *Elias* brought down rain. The invisible heavens have been opened by *prayer*▪ so the penitent malefactor got from the Cross into Paradise. So *stephen* saw *the heavens opened*, and *the Son of man standing at the right hand of God*, *Omnia vincentem vincit*. It was wont to be an especial favourite of God; but now (alas) it is cast out of favor, for God is angry with *prayer*. *Thou hast covered thyself with a thick cloud, that our prayer should not pass thorough*. This is a woeful condition of our souls, when the Lord is angry at our *prayers*: when he will not hear them, not answer them, it is a cause of sadness in us; but much more, when he is angry with them. *Therefore will I deal in fury: though they cry in mine ears with a loud voice, yet will I not hear them*. This is fury indeed: Before, the ancients of Israel had said, *The Lord seeth us not, he hath forsaken the earth*: There they deny God eyes, and here he denies them ears. A burning wrath; as the Original hath it; *How long wilt thou smoke against the prayer of thy people?*

3. And of *thy people*: this increaseth the wonder. For God to stopp his ears against the prayers of the Heathen, to reject the petitions of Idolaters, to despise a devotion done before painted blocks and Images, is no marvel. For they dishonor him in their *prayers*; and God will be angry with anything that eclipseth his glory. But he does not use to slight those that serve him, and continue in his holy worship. It is strange that he should be angry at the *prayer of his own people*: Angry with them whom he hath chosen; angry with them long, and angry with them at their very *prayers*. This must be some extraordinary wrath: and so you have all the circumstances that may advance the wonder.

Now for the Answer that takes off this admiration; and satisfies us with some reasons, why God may be angry with *his people that prayeth*. God is never angry at his people without a cause: and it must be a great cause that makes him angry with them in their devotions: whereof we have three considerations.

1. There may be infirmities enough in our very *Prayers*, to make them unacceptable. As if they be, 1. *Exanimis*, without life and soul: when the heart knows not what the tongue utters.

2. Or *Perfunctorie*; for God will none of those prayers, that *come out of feigned lips*. 3. Or *Tentativae*; for they that will *petere tentando*, tempt God in prayer, shall go without. 4. Or *fluctuantes*, of a wild and wandering discourse, ranging up and down; which the Apostle calls, *beating the air*: as huntsmen beat the bushes, or *Saul* sought his fathers asses. Such prayers will not stumble upon the Kingdom of Heaven. 5. Or if they be *Praeproperae*, run over in hast: as some use to choppe up their prayers, and think long till they have done. But they that pray in such hast, shall be heard at leisure. 6. Or *sine fiducia*: the faithless man had as good hold his peace, as pray. He may babble, but prays not: he prays infectually, and receives not. He may lift up his hands, but he does not lift up his heart. Only *the prayer of the righteous availeth*, and only the believer is righteous. But the formal devotion of a faithless man, is not worth that crust of bread which he asks. 7. Or *sine humilitate*: so the Pharisees prayer was not properly *Supplicatio*, but *superlatio*. A presumptuous Prayer profanes the Name of God, instead of Adoring it. All, or any of these defects may mar the success of our Prayers.

2. But such is the mercy of our God, that he will wink at many infirmities in our devotions: and does not reject the Prayer of an honest heart, because of some weakness in the petitioner. It must be a greater cause then all this, that makes God angry at our prayers. In general, it is sin. *We know that God heareth not sinners: but if a man doth his will, him he heareth.* If I regard iniquity in my heart, the Lord will not hear my prayer. They be our sins that block up the passage of our prayers. It is not the vast distance between Heaven and earth, not the thick clouds, not the threefold regions, nor the sevenfold Orbes, nor the firmament of stars, but only our sins, that hinder the ascent of our prayers. *When you make many prayers, I will not hear you; Why? Because your hands are full of blood.* God will none of those petitions, that are presented to him with bloody hands. Our prayers are our bills of exchange; and they are allowed in Heaven, when they come from pious and humble hearts: But if we be broken in our religion, and bankrouts of grace, God will protest our bills, he will not be won with our prayers. Thus sin is the general cause.

3. In particular, it is the hypocrisy of sin, or the sin of hypocrisy, that makes God so angry with our prayers. When we honor him with the prostration of our bodies, and solicit him with the petitions of our lips, and yet still dishonor him in our sinful lives, is not this hypocrisy? When we speak before him in the Temple as suppliants, and sin against him abroad like rebels, is not this hypocrisy? Like the outlaw, that sues to the King for a pardon, and yet resolves to live in rebellion. We will not part with our beloved sins, and yet beg the removal of Judgments; will not this dissimulation make God angry with our very prayers? If we shall, *Judas*-like, kiss his Throne with the Devotion of our lips, and betray his Honor with the wicked works of our hands, should he not be angry at our prayers? We make as if we did lift up our hands unto him, but indeed we stretch out our hands against him: if this be prayer, it is such a one as deserves anger. Fear can make the Devil himself fall to his prayers; *I beseech thee, torment me not.* Another request he made, which Christ granted; but it was in wrath, not in favor. The pride of our hearts, the covetousness of our hands, the blasphemy of our mouths, the uncleanness of our lusts, the wickedness of our lives; these make God angry with our prayers. If we could be thoroughly angry at our sins, God would cease to be angry at our prayers. But so long as we run on in those sinful courses upon earth, let us look for no

favorable audience from heaven. Do good, and continue it: then *pray* for good, and have it. It hath been said, *loquere ut te videam*, speak that I may see thee: so saith God to man; *Operare ut te audiam*, work that I may hear thee. If we dishonor God's Name by our oaths and blasphemies, and upon every trivial occasion toss it in our profane mouths; in vain we *pray*, *Sanctificetur Nomen tuum*, *Hallowed be thy Name*. If we hear the Gospel preached, and receive no instruction by it, nor give any regard or obedience to it; in vain we *pray*, *Adveniat regnum tuum*, *thy Kingdom come*. If the current of our affections and actions runs cross to the will of God; in vain we *pray*, *Fiat voluntas tua*, *Thy will be done*. If we extort the bread of the poor out of their hands, or seek to live by violence or oppression; in vain we *pray*, *Panem nostrum da nobis quotidianum*, *Give us this day our daily bread*: For this is to attempt to have it whether God will or no: he does not give it, but we snatch it. Whiles we are indulgent to our darling sins, and will not part with the dear delight of our bloods, in vain we *pray*, *Dimitte nobis debita nostra*, *Forgive us our trespasses*. Whiles we seek to revenge our wrongs upon others, and bear malice in our hearts; our *Sicut nos dimittimus*, *As we forgive them that trespass against us*, doth but beg for vengeance upon our own heads. All the while that we listen to the suggestions of Satan, and like the allurements of the world, and awaken our own lusts to tempt ourselves; it is but a mockery to *pray*, *In tentationem ne nos inducas*, *lead us not into temptation*. While we seek that which is evil, and study that which is evil, and run with greediness into evil; in vain we *pray*, *Liber a nos à malo*, *Deliver us from evil*. We do but flatter God, and complement with him, when we conclude with *Tuum est regnam, potentia, & gloria; Thine is the Kingdom, the power, and the glory*; for it is our own glory we seeks after, not his. All this cannot keep him from being angry with our *prayers*. So long as his people rebelleth, he *will be angry with his people that prayeth*. For some Use.

If God be angry with them that *pray*, what will he be with them that do not *pray*? With them that break his laws, and never cry him mercy, with them that live in wickedness, and never ask him forgiveness? *The ungodly call not upon the Lord*: will he not be much more angry with them? *God is not in all their thoughts*: but they are in the thoughts of God. He thinks on them with indignation, and will remember them to their cost. *Remember, O Lord, the children of Edom, in the day of Jerusalem*: yes, he will remember them in the day of their destruction.

If God be sometimes angry at our *prayers*, how will he brook our curses? If he beat back our petitions, how will he take vengeance on our blasphemies? *Out of the same mouth proceedeth blessing and cursing*: but God will not accept of a blessing, from a mouth that is so used to cursing. If he may be so angry with a people that *prayeth*, what will his wrath do to a people that sweareth? Think this, ye that (if it were possible) would swear God out of his Throne, and the Judge of all the world out of his Tribunal: your very *prayers are abominable*: your blasphemous breaths have put a stink into all your sacrifices. That tongue is fit for nothing but flames, which so flameth with oaths and execrations. Your *prayers* cannot be heard, by reason of your sins: but your blasphemies shall be heard and plagued, notwithstanding your *prayers*. If the Instrument gives a harsh sound, there is trouble instead of inusick: a jarring organ grates the ears, rather than delights them. Our sinnes have put all our Instruments out of tune, and for them God is angry at our very *prayers*.

There is no way to take off his anger, but by turning from our wickedness. If we break off our sins, *he will leave a blessing behind him, even a meat-offering, and a drink-offering to the Lord: he will both give, and take our sacrifice.* Let us do thus, and *prove him, whether he will not open the windows of heaven.* Our repentance and righteousness shall open heaven, so that our *prayers* may go up for a blessing, and a blessing shall come down upon our *prayers.* *Prayer is vox fidei, as John Baptist was vox Christi: if we mourn, and do not pray, our faith hath lost her voice: and prayer without faith, is John without Christ, a voice without a word.* Faith is the soul, and repentance is the life of Prayer; and a prayer without them, hath neither life nor soul. If we believe not, *we are yet in our sins: if we repent not, our sins are yet in us: and so long as this state continueth, no wonder if God be angry with his People that prayeth.* But *first will I wash mine hands in innocence, and then will I compass thine Altar.* Then shall my *Prayer be set before thee as incense; and the lifting up of my hands like the Evening sacrifice.* When with the sword of severe and impartial repentance, we have cut the throat of our sins, and done execution upon our own lusts: then let us solicit heaven with our *Prayers: then Pray, and speed: then come, and welcome: no Anger, but all mercy then.* Then the Courtiers about the King in Heaven, make room for *prayer.* Then the Prince himself will take *prayer* into his own hand, and with a gracious mediation present it to his Father. Then *mittimus preces & lacrymas ad Deum legatos.* Then is that Court of Audience ready to receive and answer our Ambassadors, which be our *Prayers and Tears.* Then Saint *John* sees twelve gates in heaven, all open, and all day open, to entertain such suitors.

This is our refuge, and that a sure one. Although the Enemy begirts a City with never so straight a siege, and stop up all the passages; yet he cannot block up the passage to Heaven: So long as that is open, and God in league with us, there may be relief and succor had from thence by *prayer.* Faith is a better engineer then was *Dadalus;* and yet he could make a shift to frame wings; with which he made an escape over those high walls, wherein he was imprisoned. *Restat iter coelo, tentabimus ire.* Let *Pharaoh* be behind, the red sea before, the high rocks and mountains on every side; yet *Israel* can find a way for all that. When there is no other way to escape danger, a Christian can go by heaven, and avoid all by *prayer.* As it is the heaviest malediction, *Let his prayer be turned into sin:* so it is a happy blessing, when our sin is turned into *prayer;* when sin is so done away, that *prayer* may take place. Then shall *Jacob's* ladder be never empty of *Angels;* our prayers ascending to heaven, and God's blessings descending upon us. Then shall *prayer* disburden our hearts of all sorrows, and God shall fill them with his sweet comforts. Then shalt we sing with cheerful voices; *Blessed be the Lord, that hath not turned away our prayer from him, nor his mercie from us.* Amen.

FINIS.

MAN'S COMFORT.

PSALM 94. 19.

In the multitude of my thoughts within me, thy comforts delight my soul.

HEaven is a place of infinite glory and joy; yet is there little joy or glory in the way thither. The passage rather lies through much tribulation: so trouble some a gallery leads to so happy a bedchamber. There is not a soul in the cluster of mankind exempted from sorrow; much less shall those grapes escape pressing, which God hath reserved for his own cup. *All that will live godly in Christ, shall suffer persecution.* Not all that live, but all that live godly: nor all that live godly in respect of outward form, but th it live godly in Christ. *Paul*, his Attorney, pleads their afflictions with an *Oportet*: and lest some should look for a dispensation, he backs it with an *Omnis*. The Saints that have overcome the hill, be singing above: we that are climbing up, must be groaning all the way. The Anthems in-the up per Choir, the Church Triumphant, are all Hymns of joy: the militant part must be content with sad tunes in this valley of tears. Not that the blessedness of Immortality is no more perfect, but that it needs a foil of perplexity to set it off. Not that the joy of heaven is no more sweet, but that it needs the sowreness of the world to give it a taste. Not that the peace and plenty of Canaan, required the wants and molestations of this wilderness to commend it. But so it pleaseth the Almighty King, who of his own free grace doth give the preferment, to interpose the conditions: that the sorrow and ingloriousnesse of this world, should be the thoroughfare to the glories and joys of his Kingdom. For if it pleased him to consecrate the Prince and *Captain of our salvation through sufferings*; what priveledg can the common soldiers and subjects expect? *Deus Filium habuit unum sine peccato, nullum sine flagell*•. We that hold our inheritance in *Capite*, have no other title to it then Christ had before us; by suffering.

When we consider *David and his troubles*, we say, *Ecce dolores viri*, behold the sorrows of a man. But when we consider the Son of *David*, and his passion; we say, *Ecce vir dolorum*, Behold the man of sorrows. Indeed, if the one balance were full of sorrows, and the other quite empty of comforts, there were an unequal poise. They that do not find some joy in their sorrows, some comfort in their dejections, in this world, are in a fearful danger of missing both in the next. But as it is said in case of bodily sickness; If the patient and the disease join, then in vain is the Physician: if the disease and the Physician conspire, then woe be to the patient: but if the patient and the Physician accord, then vanisheth the disease. So we may observe in spiritual distempers: if the soul and sorrow desperately combine, then the Spirit departs, the Physician is grieved: if God and sorrow join▪ in anger, in anguish; the former justly, the other sharply, then woe to the soul, for that cannot be comforted: but if the soul by faith, and God by grace, unite themselves, then away flies sorrow, for that is expelled. Here *David's* soul joins itself with the spirit of consolation; and sorrow loseth the day, the end is comfort. *In the multitude of my thoughts within me, thy comforts delight my soul.*

Here is a twofold Army, one marching against another: *Seditio*, and *Sedatio*: an insurrection, and a debellation; a tumult, and the appeasing of it: a band of thoughts assaulting, and an Host of comforts repelling, resisting, protecting. There is a *multitude* of those thoughts, and no less is the number of these comforts. Those troublous thoughts have got into the citadel of the heart, *Apud me, within me*: and these consolatory forces have entered as far, even into the soul; *They delight my soul*. Those thoughts fight under the colors of flesh and blood, but these comforts under the Banner of God; They are *My* thoughts, but *Thy* comforts: the cogitations of man, the consolations of Jesus Christ.

1. Look upon the adversary power; *In the multitude of my thoughts within me*. 1. O that they were some external grievances, a foreign war, no domestic, intestine, civil broils; not turbulent *thoughts*. 2. Or if they be thoughts, rebellious, heart-breaking cogitations; yet that there were but some few of them, that they might be sooner suppressed; not so numerous, not a multitude of thoughts. 3. Or if they must be thoughts, and a multitude; yet that they had chosen some other place to rise in, not my Heart, the Fort, or Court, or Bedchamber of my spirit; that they had not presumed unto so bold approaches, as to mutine *Apud me, within my heart*, nearer and closer to me then mine own bowels. But now, to be *Thoughts*, of so tumultuous a nature: *Multitudes*, of so mighty a number: *Within me*, of so fearful a danger; without vent, composition, or quiet; here is a full anxiety.

2. View the defensive forces; and in the midst of this conspiracy make room for preservation; *Thy comforts delight my soul*. 1. They are *comforts*: against litigions and unquiet thoughts, a work of peace; *Comforts*. 2. They are not scant & niggardly; but against amultitude of thoughts, many *Comforts*; and everyone able to quell a whole rout of distractions. 3. They are *thy comforts*; not proceeding men or Angels, but immediately from the Spirit of consolation: against *My sorrows*, *Thy comforts*. 4. They do not only pitch their tents about me, or like a subsidiary guard, environ me: but they take up their residence in the heart of my heart, *In my soul*. These refresh more then the other can offend: against the thoughts in my heart, *thy comforts delight my soul*.

Thus if we be not entered into *Aceldama*, a field of blood; yet we are got into *Meribah*, a field of strife; or the *mountains of ether*, a field of division: not unlike that of *Rebecca's womb*, where *Jacob* strove with *Esau* for the victory. We have seen both the Armies; now let us martial them into their proper ranks, setting both the squadrons in their due stations and postures; and then observe the success or event of the battle. And because the malignant Host is first entered into the ground of my text, consider with me, 1. The rebels or mutiners, *Thoughts*. 2. The number of them; no less then a *multitude*, many thoughts. 3. The Captain, whose colors they bear; a disquieted mind; *My thoughts*. 4. The field where the battle is fought; in the heart; *Apud me, within me*.

In the other Army we find. 1. *Quanta*, how puissant they are; *Comforts*. 2. *Quota*, how many they are, indefinitely set down; Abundant comfort. 3. *Cujus*, whose they are▪ The Lord's, he is their general; *Thy comforts*. 4. *Quid operantur*, what they do: they *delight the soul*. In the nature of them; being *Comforts*, there is tranquility: in the number of them, being many comforts, there is sufficiency: in the owner of them, being *Thy comforts*, there is omnipotency: in the effect of them, *delighting the soul*, there is security. There is no fear in them, for they come for peace; they are *Comforts*. There is no weakness in them, for they come in troops, they are many comforts. There is no disorder in them, for the God of wisdom is their Captain, and leads their forces, they are *Thy comforts*. There is no trouble in them, for they evangelize joy, *They delight the soul*.

1. The Rebels are *thoughts*. Man is an abridgment of the world, and is not exceeded by it, but in quantity, his pieces be not *pauciora, sed minora*. If all the veins of our bodies were extended to rivers, our sinews to mines, our muscles to mountains, our bones to quarries of stone, our

eyes to the bigness of the Sun and Moon, and all other parts to the proportion of such things as correspond to them in the world; man might stride over the sea, as the Hebrews feigned of *Adam*; the air would be too little for him to move in, and the whole firmament but enough for this Star; yea indeed, this little world would be the great one, and that great world appear but the little one. There is nothing in the world for which we may not find some answerable part in man: but there is something in man for which we can find no answerable part in the world: I need not say Part; for the whole world is not able to give any representation. Man hath a soul, made after the Image of God: of this the world can yield no resemblance. The world produceth innumerable creatures; man yet in more abundance. Our creatures are our *thoughts*, creatures that are borne Giants; that can reach from east to west, from earth to heaven. These can survey the whole earth, bestride the ocean, comprehend the vast air, and span the very firmament.

How capable, how active is the soul of man! It is even comprehensive of universality, and hath *virtutem ad infinita*: nature hath set no limits to the *thoughts* of the soul. It can pass by her nimble wings from earth to heaven in a moment it can be all things, comprehend all things, know that which is, and conceive of that which never was, never shall be. The heart is but a little house, and hath but three chambers, yet there is room enough for a world of guests. God, the Creator of all, made this soul in a Cottage of clay, and this soul is a kind of Creator too: for though it dwell in a close prison, it can produce creatures, *Thoughts*: and any one of these creatures can move with the Heavens, move faster then the Heavens; over take the Sun, and overgoe the Sun; contemplate that which the Sun never saw, even the dreadful abyss of hell, and a glimpse of the glory of Heaven. So various and innumerable are the *thoughts* of man, that he had need of an astrolabe, to mark in what height and elevation they are; and so either to advance them, or stoop them, as they deserve.

There be three sorts of actions proceeding from the soul: some internal and immaterial, as the pure acts of our wits and wills; some external and material, as the mere acts of our sense others mixed, between both, and bordering upon both the former; which Saint *Augustine* says, the Greeks call 〈 in non-Latin alphabet 〉, the Latins *Perturbationes*. As the heart inspireth one and the same strength and life into all the parts of the body, for the better discharge of their diverse functions; though all the parts do not receive it in the same degree. The stomach by the virtue it receiveth, is made able to digest: the liver, to concoct the nutriment into blood: the spleen like a sponge, by sucking up the melancholy spirits, to purge the vital parts. So the soul breeds all these creatures, gives life to all these *thoughts*; yet according to their several acts and offices, they have several names. If they be sensitive, we call them passions: if sensual, lusts: if fantastical, Imaginations: if reasonable, arguments: if reflective, conscience: as they are evil, the suggestions of Satan: as good, the motions of the holy Ghost. As the world produceth vipers, and serpents, and venomous creatures, worms and caterpillars, that would devour their parent: so the soul breeds noxious and mutinous *thoughts*, that are like an earthquake in her bowels; and whiles they maintain civil broils and factions, one against another, she feels the smart of all.

Some *thoughts* be the darts of Satan; and these *Non nocent, sinon placent*: we cannot keep thieves from looking in at our widows, we need not give them entertainment with open doors. As the Hermit said, he could not hinder the birds from flying over his head; but he could keep them from building their nests in his hair. *Wash thy heart from iniquity, that thou mayest be saved: how long shall thy vain thoughts lodge within thee?* They may be passengers, they must not be sojourners: God hath made a Statute against such inmates: it is an unblest hospitality that gives them lodging; he is no friend to the King that harbours these Seminaries. Other *thoughts* are the motions of God's spirit; and these must not only be guests, but familiar friends: salutation is not here enough, but glad entertainment, welcome, and indulgence. Let no man like himself the better for some good *thoughts*: the praise and benefit of these motions is not in the receipt, but in the retention. Easie occasions will fright away good *thoughts* from a carnal heart: like children, which if a bird do but fly in their way, cast their eye from their book. But *David's thoughts* here were anxious, commotive thoughts; otherwise they stood not in such need of comforts. It is likely that they were either *Timoris*, fearful thoughts; or *Doloris*, sorrowful thoughts: Thoughts of fear for what might be, or thoughts of sorrow for what already was.

The *thoughts* of fear are troublesome enough as the ill affections of the spleen do mingle themselves with every infirmity of the body: no less doth fear infigurate itself into every passion of the mind. *David* might find this complication in his thoughts: I will please *Saul* with my harp: but then fear replies, he will strike me through with his Javelin. He will give me his own daughter in marriage: but fear says again, How if this prove a fatal dowry, if this match be my snare! I will refuge myself with *Achish* at *Gath*: yet what trust is there in Infidels? I will lie hidden in *Keilah*, or *Hachilah*; but fear suggests, How if the *Ziphites* discover me? What shall I do? whither shall I go? where shall I rest? These were thoughts that stood in great need of comfort.

The *thoughts* of sorrow are yet more distractive; and such were this royal Prophets: as our vulgar reads; *In the multitude of the sorrows that I had in my heart*. What was the cause of those griefs: *The slipping of his foot*, his errors, his deviations, his sins. Other sorrows may disquiet the soul: none but these have the promise to be comforted. As in martyrdom, it is not the sword or torture; not what we suffer, but why, that makes us martyrs. So in our sorrows, it is not how deep they penetrate, or how sharply they cruciate, but wherefore, that approves their goodness. If our sins be the *why* of our sorrows, we are blessed. *Blessed are they that thus mourn, for they shall be comforted*. Vain are the sighs and groans that proceed only from the thought of worldly losses. A medicine that cureth the eyes, we say, was made for the eyes, and for nothing else. We lose our wealth, and sorrow for it; will sorrow recover it? we are despised or abused, and grieve for it: will grief right us? We bury our friends, and mourn for them; will mourning restore them to us? we are crossed by our unruly children, and weep for it: will weeping rectify them? We are anguished in our bodies with pains and sickness, and are sorry for it: will sorrow heal us, nay will it not rather hurt us? All our thoughts, and cares, and griefs, and tears can do us no good, no relief in these calamities: sorrow was not made for these things. But we sin, and offend the Lord; and we are sorrowful for it; here is the disease for which sorrow is the proper remedy: penitent sorrow shall take

away sin. *Quamvis peccavit David, quod silent reges: tamen poenitentiam egit, flevit, jejunavit, quod non solent reges:* saith Saint Ambrose, who wrote him an apology. While the ground of our lesson is our sin, the choicest descant on it must be our sorrow. Our thoughts and griefs may be many; but if they be not spent upon our sins, we shall not be comforted.

2. The number of them is a *multitude*: we may say of sorrows, as it is said of shrewd turns; they seldom come single. Like a volley of folding waves, one tumbling upon the neck of another; all threatening to overwhelm us: *Undae super advenit unda*. It is too scant a name which *Leah* gave her son, calling him *Gad*, a *troop cometh*: and but enough, what the demoniacke answered Christ: *My name is Legion, for we are many*. If they were a *multitude*, and not sorrows; the more the merryer: if they were sorrows, and not a multitude, then the fewer the better cheare. But to be disquieting thoughts, and a *multitude*, makes up a terrible agony. *Many are the troubles of the righteous*: great or many, a great many, a great deal too many; but for the comfort of the *deliverance*. When *Jobs* afflictions began, they came in troops and hurries. so thick that he could scarce take breath: one messenger pressing in with his-woeful relation, before the other could have ended his sad tale: *While he was yet speaking*. How did that fugitive Prophet amplify and aggravate his dangers? *Thou hadst cast me into the deep, in the midst of the seas, and the floods compassed me about: all thy waves and billows passed over me*. It was no shallow river, but *the sea*: not near the shore, but in *the midst of the sea*: nor was he floating on the waves, but plunged *into the deep* or bottom; the floods compassing, the billows overwhelming, to keep him down. I need not travel for exemplifications.

Let him be our instance, that spake what he felt, and felt what he spake; sorrows enough to break any heart, but that which God had framed according to his own. His son *Amnon* ravisheth his own sister, and is murdered by his own brother: that murder is seconded with Treason, that Treason with an incestuous constupration: the insurrection of his own son hath driven him from his house, from his throne, from the Ark of God all this went near him: that son is slain by his servant, and that went nearer him. In what a miserable perplexity may we think the heart of this good King all the while? Here was thought upon thought, thought against thought; how at once to spare the son of *David*, and to save the Father of *Absalom*: fear against hope, north against south, wind against tide, *Arma armis contraria, fluctibus undae*; a *multitude* of thoughts, able to rend the heart in pieces, but for that recollection of mercy, *Thy comforts delight my soul*.

Not seldom fares it thus with us; Thought calls to thought, jealousy to fear, fear to sorrow, sorrow to despair; and these furies leap upon the heart as a stage, beginning to act their tragical parts. Man hath more wheels moving in him than a clock: only the difference is, that the wheels of a clock move all one way; whereas his faculties, like the epicycles, have a wrapped motion: his sensitive appetite gives him one motion, his fantasie another, his reason a third, and his imperious, impetuons will crosseth them all, driving the chariot of his affections with the fury of *Jehu*: he desires, and thinks, and chooseth, argues, consents, and dislikes, and makes more business then time itself. There are not so many hours in a year, as there may be thoughts in an hour. The Philosopher that had shamed himself by weakly disputing with *Adrian* the Emperor, thus excused himself to his friend; Would you

have me contend with him, that commands thirty Legions? Alas, what can quiet that soul, which is distracted with such legions and *multitudes* of thoughts, and throngs of sorrows?

3. The Captain of this troublesome rout is himself; My thoughts. From what suggestion soever our thoughts come, we call them our own: Whosoever begot the babe, the mother calls it her own child. Indeed, the praise and propriety of good motions we ascribe only to God, without whom we *cannot* so much as *think a good thought*: as the channel may gather filth of it self, but it cannot have a drop of pure water but from the fountain. Bad suggestions, though they proceed from Satan, we call them our own, because they are bred in the womb of our natural corruption: stubble is blown by the wind into the fire, and being inflamed, it becomes fire. The Devil tempted *David* to sin; yet he calls it his sin; not Satan's, but his own; *I will be sorry for my sin*. However *Epictetus* could say, when evil happens to a man, one of the vulgar would blame others, a young Philosopher would blame himself; but one that had dived into the depth of nature, would blame neither the one, nor the other: Yet a Christian hath learned to blame himself; as knowing that all his sorrows proceed from his sins.

My thoughts: thus easy is it with God to make a man become his own punisher. Under whose regiment are all these troubles? Under myself, My thoughts. As God threatens *Tyre*, that ancient and glorious City; that *her own feet shall carry her a far off to sojourn*: Our own feet shall carry us, our own creatures torment us: like diamonds, we are cut with our own dust. When *David* had numbered the people, *his own heart smote him*: God finds the rod within us, wherewith to scourge us. As some vapor engendered in the cavernes of the earth, struggles for vent; and being barred of free passage, causeth an earthquake in the foundations that bred it. Or as some fiery exhalation wrapped up in the bowels of a thick cloud, breaks through that watery resistance, and del•ers itself to the world with a dreadful noise. So the griefs and perturbations begotten by our own lusts, become terrors within us, and rend our very hearts, till they get vent by confession and repentance: thus do we muster up forces against our own peace. We pray, Lord deliver us from our enemies; and in that number we do wrap up our unthought of selves: for we are our own enemies. *Turn thine hand upon mine enemies*: for thou canst do it with the turning of an hand: *Deliver me from the evil man*: who is that? saith *S. Augustine*: he is not far to seek: *libera me ab homine malo*, that is, *à meipso*: deliver me from the evil man, that is, from myself: I am the aptest to beget destruction upon mine own soul: no enemy could hurt us, if we were our own friends.

But we must not extend it so far upon this holy King: they were thoughts indeed, and thoughts of sorrow, but of godly sorrow: and he calls them his own, to show his near acquaintance with them, My sorrows. He was not a stranger to his own soul, his heart was not dead flesh. Satan had given him a fall, and he felt not that: sin had given him diverse falls, and he felt not them, neither: at last God undertakes him, wrestles with him, and he gives him a fall too: he felt that, yea and that made him feel all the rest. Now is he sensible of every pang and stitch: the least thorn makes him smart, and he cries out of the multitude of his sorrows. There be some that can drown their griefs in wine and music, as they did in *Hinnom*, the cry of the Infants with the noise of the Instruments: as if they would forget that

they are the owners of their own thoughts, because they trouble them. Many deal with their souls, as some old women do with looking glasses: they turn the wrong side toward them, that they might not see the furrows of their own faces. They are loath to think of a reckoning, least they should despair of making even the arrearages. Men have the courage to dare to sin, but they dare not look on their souls as they are polluted with sin. I have heard of a melancholy man, that would not believe he had a head, till his Physician made him a hat of lead, and put it on: which with the weight enforced him to cry, O his head. So men lost in sensual pleasures, scarce remember that they have a soul within them, until miseries, like talents of lead, or quarries of stone, with their heavy pressure squeeze out a confession.

Nothings be so near as a man and his soul: *Tot a domus duo sunt*; the whole household is but two: yea, why should they be called two? we may say in a right sense, *Men's cujusque is est quisque*: every man's soul is himself. If there be any division, sin made it: a just punishment, *at qui nollet cum Deo uniri, non pos•it in semetipso non dividi*. All these quarrels and brawls may thank sin: that is the makebate betwixt God and us, betwixt us and ourselves. But that man and his soul be grievously fallen out, that will not speak one to another: when he shall pass a whole day, and not ask his soul how she does? this were too much betwixt man and wife: when he shall he down in his bed, as the beast doth in his litter, without bidding his soul good-night: when he shall have fowled and besmeared his soul with the nasty aspersions of lusts, and not sweep out the dust before he shut the door, not wash his soul with tears, before his eye-lids be closed down with slumber: yea, when he shall have wounded his soul with blasphemies and uncharitable injuries, and then throw it down in a deluge of drink, as it were weltering in the own gore, without calling for repentance, the Surgeon to dress it. What madness and self-hatred is this? When the soul may not have leave to think over her own thoughts; to reflect upon herself, to search her own bruises, to survey the multitude of her sorrows, and feel in what need she stands of comforts? That, *Plerisque notus, ignotus moriatur sibi*? But the children of God have learned to commune with their own hearts, to examine every thought, and to weigh every desire in the balance of the Sanctuary. Whether they find themselves pensive or joyful, they will search the cause: As *Rebecca* said, when she felt the children struggle in her womb, *Why am I thus?* Whether fear or hope, joy or pain have invaded my thoughts, let me ask my soul the reason, *Why am I thus?* The Fathers were excellent good at this: they had their confessions and Soliloquies, familiar conferences with their own hearts; that when a man reads them, he would think they kept no other company but themselves. Conference with others may make us wise or learned, but conference with ourselves is the way to make us holy. Tell thy conscience of all suggestions, as the chaste wife (after some peremptory denials to her impudent Tempter) professed to tell her husband of those solicitations: such and such be my thoughts, thus and thus they haunt me, what shall I do with them? Indifferency is no less then selfetreachery, in matters of such consequence, that come so near me, as to be *Apud me*.

4. *Within me*, for this is the field where the skirmish is fought; *within me*. It is unhappy when soldiers march over the palaces of peace and seats of Justice, where the Senators of counsel use to sit. If there must be war, yet let it be in foreign Countries: or if it will be in our own

land, yet let it proceed no further then the borders: but when it is gotten into the chief City, though it be subdued, it will cost a dear victory. As *Pyrrhus*, when his friends congratulated his victory over the Romans, with a great loss of his own side; replied; yes, but if we have such another victory, we are undone. There is no penitent heart, that hath felt the bitterness of these combats, remembering what sighs and sorrows, what groans and tears it cost him to make his peace, but would be loath to be put to the charges of such another conquest. *Durius ejicitur, quam non admittitur hostis*: sin may be kept out with ease, but will not be driven out save with woeful expenses.

Within me: not before me, as the host of the Philistines lay before *Saul*; not behind me, as the chariots of Egypt came thundering behind Israel: nor above me, as *Fabius Maximus* on the mountain above *Hanibal*; *Imminet nubes*, a cloud hangs over me: not round about me, as the Syrians compassed *Dothan* to take *Elisha*: but *within me*. *Without were fightings, within were fears*: and those fears within, were worse then those fightings without. There are external calamities able enough to shake the most fortified soul: but *Summus dolor ab intus*. Saint *Paul* reckons up twelve of his inflicted sufferings, nine dangers, eight continued passions: yet as if all these were scarce worth putting into the catalogue, he adds; *Besides the things that are without*, he had an inward trouble: the care of the Churches, seeking the lost, rebuking the proud, comforting the dejected: here was the pain.

Within me. There may be *Bellum intestinum*, a kind of unkind battle; where *victi victoresque invicem dolent*: the soul bespeaking her affections, as *Jocasta* did her quarrelling sons,

Bellageri placuit, nullos habitura triumphos.

According to our Savior's prediction; *A man's foes shall be they of his own household*. *Intra me est, quod contra me est*: that is within me, which is against me. We say, he wants an enemy that fights with himself: and because he fights with himself, he wants no enemy: *Sibi pessimus hostis*. With external assaults we may grapple, threatened mischiefs we may prevent; from persecutors too potent for us, we may hide us: but who shall keep us from ourselves? *Nescis temeraria, nescis quem fugias, ideoque fugis*: Whithersoever we remove, we carry our sorrows with us. Outward afflictions are a war, turbulent affections a worse war: both against us, but this later is within us. He needs no other misery, that is troubled within himself. Ask not the anger of heaven, nor the trouble of earth, nor the dangers of the sea, nor the malice of hell, against him whom the anguish of his own thoughts have beaten down. He will say to all other miserable complainers, you are happy. Outward things may go cross with us, and yet the peace of the soul remain sound: but *a wounded spirit who can bear?* who can cure? As man's heart is the first that lives, and the last that die s: so it is the first that Satan assaults, and the last that he gives over. Yea, were there never a devil, the heart hath an ill spirit of its own to vex it. As some Boroughs of this Land plead a privilege, that they can hang and draw within themselves: Mans heart is such a corporation; it can execute itself within itself, without any foreign Judge or executioner. If we look no further then among the multitude of our thoughts; might we not make a shift to think ourselves to hell? If we had neither hands, nor eyes, nor feet, would not our hearts find the way thither!

Within me. The proper seat and lodging of these troublesome inmates, the thoughts of sorrow, is the heart: whithersoever they wander, there they center. Vagabonds taken roving out of their own precincts, are sent with a passport to the Town where they were borne▪ there they must be kept. Extravagant thoughts may rove up and down, but back again they must to the heart: the house that hatched them, must harbor them, must answer for them. As all faculties of sense have their several seats: *seeing* is confined to the the eyes, *hearing* to the ears, *feeling* to the flesh and sinews: so these perturbations are limited to the heart. The local seat of the sensitive apprehension is the brain; of the sensitive affection, the heart. In the former is softness and moisture, fit to receive intelligible forms: in the other are fiery spirits, fittest for passionate and affectionate thoughts. *My spirit is overwhelmed, and my heart within me is disolate:* In such a distress, let sense inform reason, reason speak to will, will to conscience, conscience to faith, faith to Christ, and Christ to his Father; and they will both send the holy Ghost to comfort us. If there be a fire in the heart of a City, all the suburbs will come in to quench it. This fire may burn within, but it will break out. It is as easy to stifle thunder in the cloud, or fire in powder, as sorrow in the heart. It will have eruption, either by the voice in cries, or by the eyes in tears, or by the speaking silence of the look in a dejected heaviness. The seat of sorrow is the soul; but it will overflow the boundaries. *Why art thou cast down, O my soul?* None ask their eyes why they weep, or their voices why they lament, or their hands why they wring themselves: but *Anima, quare tam tristis? O my soul, why art thou disquieted within me?*

We see now the full advancement of the misery; The thoughts of sorrow, an Army of those thoughts, the *combination* of that army, the *terror* of that combination: how miserably must the Country suffer where these rebels march? who can tell the taking of that heart, which feels this combustion within it self? These be our enemies, where are our friends? The day is like to be fatally disastrous, if we have no defensive forces. Yes, the *Lord shall fight for us, and we will hold our peace:* as Moses comforted Israel when the choice was hard; whether to trust the fury of the sea before them, or of the Egyptians behind them; *Fear not, stand still, and see the salvation of the Lord; Thy comforts delight my soul.* Now are the white ensigns of mercy displayed against these bloody streamers: never to a handful of men almost famished in a fort, did the tidings of fresh aid to raise the siege, arrive more welcome. *Lord, if thou hadst been here, my brother had not died.* Though this *multitude* of oppressors overlay my heart, yet Lord, if thou comest, my soul shall not perish. Let your patience sit out the success of the battle; and though I wish you not such conflicts; yet if they do come, may you never fail of such comforts. *Thy comforts delight my soul.*

1. *Quanta*, They are no less than *comforts*: not presumptions, nor promises, nor mere hopes, but solid and sensible *comforts*. God made *comfort* on purpose for sorrow: as mercy would want a subject to exercise upon, but for misery. The blessed Angels are not said to be *comforted* (as we use the word) because they never knew what heaviness meant: they are conserved, they are confirmed, not (properly) *comforted*. There may be joy without any antecedent sorrow; as the Angelical spirits ever were, and ever shall be filled with unspeakable joy. But *comfort* is the proper physic for trouble; this happy nature was not ordained but for sorrow. There be some that *ducunt in bonis dies suos*, that have their ways

strawed with roses and violets; who move only the paces of pleasure: these have no need of *Comfort*. What Physician ministers cordials to the strong and healthful constitution? It is the broad thoroughfare of the world, which the Devil is so studious to smooth, that he leaves not a pebble in the way to offend them: as if he were that tutelar Angel, who hath a charge to look to them, *that they dash not their foot against a stone*. If they sigh, he sings to them: if they sleep, he sits by them; whispering to all troubles, (as the the Spouse to the daughters of Jerusalem) *I charge you, O ye transgressions of his heart, waken him not till he please*: Let there be no noise of fear, no alarm of repentance, no susurrations of conscience to molest him: peace, peace, lie down in peace, with thy warm sins cleaving to thy bosom. The Prophet gives you their character; *They lie upon beds of ivory, and eat the lambs out of the flock, and calves out of the stall; they chant to the sound of viols, and dance to Instruments, and drink wine in bowls*; what should these men do with *comforts*? Joy, and nothing else but the voice of joy resounds in their habitations. It is *poor afflicted Joseph*, not they, that needs *comfort*.

Consolation then is made for sorrow; and not for every sorrow neither. Some is produced by no other cause but temporal losses, pains or injuries: so *Esau* may mourn long enough without recovery of his Fathers blessing. *Worldly sorrow bringeth death*, not delight to the soul. Many weep, as *Rachel* did in *Ramah*, for her children, because they were not: but they neither are, nor ever will be comforted. There are tears that got sinful *Esau* nothing, and there be tears that got sinful *Mary* salvation. If the sorrow that swells our bosom with sighs, and is ready to burst our hearts, be spent upon our sins, it shall be sure of *comforts*. Are we full of grief within, and find no vent but by the groans and tears of repentance? God may let us bleed for a while, till we be thoroughly humbled: but then, like the woman, the pangs of whose travel be over, the son of joy shall be borne in our souls, even that son which the blessed Virgin bore from her womb; *Filius dilectionis, Filius delectationis*, Jesus Christ.

2. *Quota*, there is a plurality of them; many *Comforts*. What should encounter with sorrow, but *comfort*? *Comfort* therefore it is for the nature. What should oppose a *multitude*, but a *multitude*? Many *comforts* therefore they are for their number. Are we troubled with the wants and miseries of this life? we have a *comfort* for that: *The Lord is my portion: He is my shepherd, I shall lack nothing*. Do we sink under the burden of our transgressions? we have a *comfort* for that: *Mary Magdalene* heard it, to quiet all her storms; *Thy sins are forgiven thee*. Are we haunted with temptations, hurried with persecutions? we have a *comfort* for this; *I will be with thee in trouble*, saith the Lord. Let your Christian experience supply here my defects of remembrance: I will sum up these *comforts* in a word: *The Lord is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil*. We read of certain *Fair havens* near *Candie*: here be five fountains of *comfort*, like those fair havens; as welcome for harbor and rode of a sea-beaten conscience, as ever the bosom of mother was to the tender Infant. Drink at the first fountain, *The Lord is gracious*, free in his favors: if your thirst be not satisfied, go to the second; He is *merciful*, he hath bowels of commiseration: if not yet, press to the next; He is *slow to anger*, hard to conceive it, not willing to retain it: wish we more? He is *of great kindness*, in the number and measure of his blessings: There is yet another well of *comfort* behind; *Repenting him of the evil*: full often doth he turn aside his blows, and is easily entreated to have the rod pulled out of his hands. *David*, to encounter with the Giant, took

five smooth stones out of the brook: here is the brook, and these the five smooth stones: let them not lie in the channel unused, but put them in your vessels, bear them in your hearts: whensoever you are defied and assaulted by that monstrous Philistim, Satan; one of these comforts, like *David's stone*, shall sink into his forehead, and confound him.

How happily do these *comforts* meet with those sorrows! we are troubled with the sense of our sins, and of God's Judgment upon them: how should his Justice acquit us? yet there is *comfort*; *the Lord is gracious*, and cannot deny himself. But we are unworthy of this grace, because we have turned it into wantonness: yet there is *comfort*: he is *merciful*, and showeth most pity where is most need. But we have multiplied offenses, and continued in our sins to our gray hairs: yet there is *comfort*: He is *slow to anger*, evermore blessed for his long sufferance. But our iniquities be not of an ordinary quality, they are heinous and intolerable: yet there is *comfort*, for he is *of great kindness*; our wickedness cannot be so great as his *kindness*: of that there is no comprehension. But we are out of his favor, because he hath smitten us, our bodies with sore diseases, our souls with agonies, our families with privations: yet their is *comfort*, he *will repent of the evil*. In the hour of death, when the senses are past working, the understanding asleep, the body in a cold and benumbed sweat, these *comforts* never leave us, *Return unto thy rest, O my soul*.

Our *comforts* vie number with our sorrows, and win the game. The mercies of God passed over in a gross sum, breed no admiration; but cast up the particulars, and then Arithmetic is too dull an art to number them. As many dusts as a man's hand can hold, is but his handful of so many dusts: but tell them one by one, and they exceed all numeration. It was but a crown which King *Solomon* wore: but weigh the gold, tell the precious stones, value the richnesse of it; what was it then? *Jerusalem* was but a city: but go round about it, mark the towers, tell the bulwarks, observe the magnificent buildings: so consider the infinite variety of these *comforts*! *Come, and I will tell you what God hath done formy soul*: I never felt that sorrow, for which he gave me not a sovereign *comfort*. *Sennacherib* invaded *Israel* with a mighty host; yet the undaunted courage of *Hezekiah* found more with him, then could be against him: and *Sennacherib* found it so too, to his cost, when he lost almost two hundred thousand of his army in one night. The Prophets servant rising early in the morning, sees the City besieged with a fearful host of foot, horse, chariots: his eyes could meet with nothing but woods of pikes, walls of harness, and luster of metals, and he runs in with this affrighting news to his Master, *Alas, what shall we do?* Quiet *Elisha* sits in his chamber as secure, as if all these had been the guard of *Israel*, sent for his safe protection; *Fear not*. This was an hard precept: as well might he have bidden him not to see what he saw, as not to fear seeing so dreadful a spectacle. But the task is easy, if the next words find belief; *They that be with us, are more then they that be with them*. If the eyes of our faith be as open as those of our sense, to see Angels as well as Syrians, to perceive *comforts* as well as sorrows, we cannot be appalled with the most unequal number of enemies. *Many, O Lord, are thy wonderful works which thou hast done for us, they cannot be reckoned. O God, what is man, that thenart so mindful of him? Yea, O man, what is God; that thou art so unmindful of him? All the works of God are excellent, and ought to be had in remembrance*: alas, that we should ever forget any of these works, that are of mercy and

comfort which he hath done for our souls: For he alone hath done them: that is the next point.

3. *Cujus*, whose they are; *Thy comforts*. Troubles may be of our own begetting; but true comforts come only from that infinite fountain, *the God of consolation*; for so he hath styled himself. The eagle at her highest flight will not lose the sight of her young ones: if she perceive any danger approaching, down she comes again to their defense. Christ is indeed ascended up on high; yet he hath a favorable eye to his servants below: no *Saul can breath out threataings* against them, without a *Quid me perfequeris? Nec timeas hostem fortem, qui Ducem habes fortiorem: Let God arise, and let his enemies be scattered*: There is none that fighteth for us, but only thou O God. *Cujusquam est rem publicam movere, Dei solius quietare*. Our own hearts can distract themselves, there is nothing to settle them, but what the God of peace puts in. Who can reconcile a man fallen out with himself? yea, fallen from himself? None but the God of comfort: who when the earth was void, without form, darkness on the face of the deep; day and night, land & water undistinguished, could reduce all this misshapen chaos of the world to form and order: when father, mother, brethren, kindred, friends, neighbours, and a man's own heart forsakes him, then God takes him up. The structure of *Jericho* was not more pleasant, then the waters were unwholesome, and thereby the soil corrupt: *Elisha* cures them with a cruse-full of salt: Our hearts are full of thoughts, but they be noxious: yet if God throw into those fountains a handful of saving grace, we shall be whole. Our sorrows too often would break our hearts, but (O God) for thy comforts: it is thou only that canst make these weak vessels hold such scalding liquors, and not burst.

There is combustion of these thoughts within us, til God part the fray, and pacify the tumult: as when scholars are loud in brawls, the very sight of their master husheth them. When my heart, like the sea in a storm, is troubled; the winds raging, the waves roaring; *Thy comforts*, like Christ's command, turns all into a calm. *I thought on thee in the night season, and received comfort*. In the night, the region of fear: in darkness, the opportunity of despair: in solitariness, the full advantage of sorrow: upon an unsleeping bed, the field of troublous thoughts: yet I did but think on thee, and before I came to meditate, to pray, to send up my soul unto thee, in that first thought *I received comfort*. O how short do all worldly things come of this sufficiency? If the heart be wounded with sorrow, in vain is all the Chirurgery of nature. Gold is no restorative, riches no cordial, yea they may be a corrosive: we say to wine, thy spirits are dull; to laughter, thou art mad: music grates the ear, and physic loathes the palate: company is tedious, and solitude dangerous: alas, what hope can there be, till the God of comfort comes? *Saul's* evil spirit will not leave him, til he be dispossessed by *David's* harp: we find as much ease, when we rest our hearts upon temporal things, as he that laid him down to rest upon the cold earth, with a pitcher under his head: and finding the pillow too hard, he rose and stopped it with feathers, thinking that then it would be wondrous easy. So be all temporary things to the soul, even when they are filled with the choicest mirth, nothing but vanity and vexation of spirit: not only vanity in their entertainment, but vexation in their farewell. Yet, O Lord, *Thy comforts*

4. *Delight the soul*; which is the last circumstance, the effect of all. All God's war is for peace: *Pacem habet voluntas, bellum necessitas*. We should never have felt such a conflict, if God had not intended us such a conquest. Sin disquiets the heart; yet through his grace, this disquiet breeds repentance, repentance procureth forgiveness, forgiveness restoreth peace, and peace *delights the soul*. The sharpness of the trouble advanceth the sweetness of the joy: as *Christ's sufferings abound, so his comforts superabound*. Every penitent tear that falls from the eye, springs up a flower of comfort. Look how full the vessels were of water, so full doth our Savior render them of wine. In hell are all sorrows without any comforts: in heaven are all comforts, without any sorrows: on earth, good and bad, sweet and sour, miseries and mercies, sorrows and comforts are blended together. If here were nothing but sorrows, earth would be thought hell; if nothing but comforts, it would be thought heaven. But that we may know it to be, as indeed it is, neither heaven nor hell, but between both, and the way to either; we have a vicissitude of troubles and delights. That as of old they painted King *Solomon*; because learned men were divided in their opinions of him; some casting him to hell, others advancing him to heaven: therefore a third moderate sort painted him half in heaven, and half in hell: so the Christian, in regard of his sorrows, seems half confounded; and in respect of his comforts, half saved. But as indeed, *Solomon* after all his errors found mercy; so the Christian after all his sorrows shall find comfort. His beginning may seem troublesome, his proceeding not delightful, but his later end is peace. *Mark the perfect man, and behold the upright; for the end of that man is peace*. His heart was troubled, his soul shall be *delighted*.

As the grievances of the soul be most dangerous in respect of their nature, so they are also abundant in their number. Therefore let our care be to seek out that great *Elixar*, that most sovereign and universal Antidote and Cordial.

One soul complains; I have obloquies, reproaches, calumniation cast upon me; which render me contemptible to good societies. Morality would thus argue with the heart. Bee these imputations, thus charged upon me, true or false? If true, let the integrity of thy future conversation so convince thy associates, that they shall both suspect those reports, and rest assured of thy constant goodness.

But the Divine grace applies a more virtual medicine to thy conscience, which shall revive, either thy patience, or thy repentance. The soul shall argue with itself: If these imputations be true, here is work for my repentance; I will *weep in secret for my sins*. If false, let them not trouble me: It is the slanderers sin, not mine: neither am I bound to father another's bastard. But still upon this calumny, the world condemns me: but thy faith and patience assures thee, that thou shalt *not be condemned with the world*. Yea, there is yet a higher degree of honor belonging to thy patience. Have not the best men been traduced? Was not the best of men, God and man blasphemed? yea even upon the Cross, he was jeered when he died, by some of them for whom he died. Thus do the comforts of God requite thee; that in all this thou art (in thy measure) *conformable to the sufferings of Christ*. So dost thou allay all these furious tempests with one breath of faithful ejaculation; *Thy comforts delight my soul*.

Another complains; I am fallen from an affluent estate, to deep indigence. I have kept hospitality, to entertain friends: and made charity the Porch of my house, to relieve the needy ones. The vessel of my means is now drawn out to the bottom, there is not sufficient provision left for my own family.

Inquire of thy heart, whether this decay did not come by thy own riot, or through the vainglorious affectation of an abundant hospitality. If this, or that, or any other habitual sin, were the cause of it, begin with mortification there. First, mourn for thy sins: then faithfully depend upon thy Creators providence, and thou canst not fail of convenient sustenance.

But it may be, that this is not the complainants case: he is not taken with a tabe or wasting of his substance; like a scarce sensible consumption of his bodily vitalls. But his fall is with a precipice; from a sublime Pinacle of honor, to a deep puddle of penury. Such was *Jobs* condition, so did he fall; from being rich and happy in the Adverb, to be poor and miserable even to a Proverb. He had not only abundance of good about him; but *Omnia been*, all went well with him. Yet how suddenly did he fall from this abundant prosperity, to the depth of miserable poverty! Did he now follow the suggestions of that corrupt nature, which lay in his bosom, and whispered to him on his pillow; *Curse God and die?* No, but he apprehended the inspiration of grace; *Bless God, and live.* So his last days were better then his first. That infinite mercy did so crown his patience with triumph, that his temporal estate was doubled. Yea, but what posterity had he left to enjoy it after him? Yes, for even the number of his children was doubled too. For besides those seven Sons and three Daughters, which were now with his Father in Heaven; he had also seven Sons and three Daughters with himself upon Earth. Piety and Patience cannot be cast down so low, but that the hand of mercy can raise it up again. *In the multitude of all my losses and crosses, O Lord thy Comforts have delighted my soul.*

But another, that hath heard all this sad Story, and seen the comfortable end sent of the Lord, is not satisfied, because himself is not redressed. Like a coward in wars that looks for the victory, before he gives one stroke in the battle. What merchant looks to be landed in the place of traffick, before he hath past his adventure upon the seas? Still saith such a repiner; I am in distress, and want even necessaries. But still, thou, and we all, must suffer much more, before it can be said of us, *Here is the faith and patience of the Saints.* Still O my soul, wait thou upon the Lord, thy most faithful Creator: he will in his good pleasure, open his hand, and *fill thee with plenteousness.* Be thou penitent before him, patient under him, confident in him, and thou shalt have a bundant cause to be thankful to him: *Thy end shall be peace, and comfort in Jesus Christ.*

Yea, even now, in this dead low waters of fugitive fortunes, my soul confesseth, that I have the highest wealth. For Christ's righteousness is my riches, his merits is my inexhaustible exchequer, his blood hath filld my veins with most lively vigor. My treasure is in heaven, where no violence can take it from me. Stil and forever, O God, *thy comforts delight my soul.*

It is another's complaint; I am shut up in a close prison, where I can neither converse with others abroad, nor let in others to communicate with me, in this my confined home. The sparrow on the house-top hath more freedom then I; For that, though wanting a mate,

hath an open air to fly in, and may so invite company to solace her, I have no society, but my disconsolate thoughts: no friend, to ask me so much, as how I do?

Yet is thy soul at liberty: no barricadoed walls, no iron-gates or grates, no dark dungeons can imprison that. The Jail is a strong prison to thy body, and thy body is but (in a metaphorical phrase) a prison to thy soul; Thy body may not walk abroad, thy soul can. Spite of all thy cruel creditors, and some unmerciful Jailors; she can break Prison: She hath wings that can mount her through clouds and mountains, through orbs and constellations, and (like to *Enoch*) *walk with God*, in a heavenly contemplation of his infinite goodness. My ears cannot hear those airy Choristers, singing their Creators praise in the groves: my soul, in speculation, can hear the Anthems of Angels in heaven. I may not hear the *Hosanna's* of the Church militant in our material Temples below: I may conceive, that my soul hears the *Hallelujahs* of the Church triumphant above. I may not walk in the green pastures, and flowry meadows on earth: my soul may move in the glorious and melodious galleries of heaven. Thus O Lord, though in my strictest confinement here below, thou hast given me large liberty above. Still I will glorify thee for all thy mercies, for *thy comforts delight my soul*.

Another's complaint is; I am vexed with a multitude of troubles. Not the law of the sword, but the sword of the law hath disquieted me. Let thy soul ask thy conscience this question: who did first break the peace? If thou hast first overwhelmed that truth, which should be apparent, thou art thine own enemy: For truth smothered in wet straw, will at length overcome the danknesse of that suppression, and set on fire the smotherers. Thou hast forsaken the truth, and art therefore forsaken of peace.

There be two chief preservers of the soul, under the Almighty Creator of it; Truth and Peace. How invaluable are they together; Parted, how miserable! truth is the precious stone: Peace, the gold, wherein it is both set and preserved. Truth is the glorious light of the Sun; Peace, a clear and serene heaven. Peace is a most beautiful body, whilst it contains Truth, that more lovely soul. Truth brings down heaven to us, Peace bears us up to heaven. Both are sisters, the daughters of one Father, God himself.

Do thou first recover truth: by continual labor seek it, with prayers and tears beg it, with the expense of much sorrow buy it, and then peace will come in to the bargain: God's *comfort* shall again *delight thy soul*.

Another complains; I am cast out of doors: I have no harbor but the hedges; nor lodging, but the fruitless ground. Poverty hath sent out her excommunication against me: all that have an estate, are forewarned to shun my company.

Consider, when had *Jacob* so sweet a nights rest, as when the pillow he laid his head upon was a hard stone? Then was that ladder set by him, by which his soul might climb up to heaven in a vision, whereof before he had but the speculation. The Angels were dancing those measures, and singing those raptures about him, which did in a manner angelify him. His body lay on the bare earth, his soul with those spiritual wings of faith and love, was mounted above the clouds, above the orbs, even conversant in the highest heavens.

When had *Elias* more excellent provision then when his breakfast was brought him in the morning, and his supper in the evening, by a raven? The messenger was homely, but the diet was heavenly. It came from the table of that great King, whose hospitality feeds, not only men; but even the fowls of the air, the beasts upon earth, and the fishes in the sea. The Prophets lodging was but a Field-bed, yet even then and there, the Lions were a guard about him, the tutelar Angels did round him, and the Divine providence preserved him.

If we be destitute of other lodging, and be driven to the common earth, yet we have a house over our heads, *not made with hands*, but *an eternal mansion in the heavens*. There is also a canopy for us, a roof arched over with the two Poles, and set with innumerable glistening stars. Yea; there is an omnipotent love that protects us; a material heaven encompassing us, and a spiritual heaven within us, the peace of a good conscience, assuring us, of our eternal salvation through Christ Jesus. This is a softer lodging then the cabbins of merchants, or the Hamachs of sea-farers; yea then the most curious beds that the harbengers can provide for Princes. O how sweetly doth the Christian rest, when he hears that voice from the Oracle of goodness; *My grace is sufficient for thee, My comforts shall delight thy soul*.

But another's complaint is; I am perplexed with sickness: I am a mark against which pain shoots his arrows: I wast away with languishments, as ice is dissolved by heat into water. Rest patient; this consumption shall be consumed. Death, that universal executioner of mankind, shall be executed. Time shall cut off Death, and Eternity shall make an end of Time. Death shall have no grave left for his monument, or trophee of his victories: and *the Angel hath sworn, that time shall be no more*. Thy sickness may outlast thy Physician, but thy soul shall outlive thy sickness, and nothing shall outlive thy soul.

But the pangs of my body are so violent, that they assault me with distraction. Fear not: they may beleaguer thee with distrust, but never overcome that faith, which thou puttest in this God of consolation. He is a most faithful Creator, and will *servare depositum*, keep that soul safe, with which the believer hath instrusted him. The breaches of the body are the souls windows, and afford her a more clear prospect into heaven, inkindling her with an ardent desire to be with God in glory. *Jobs* abundant sores would have bred in him a continuity of sorrows; but for that antidote of faith, and saving cordial of hope, that his eyes should see his *Redeemer* in blessedness.

The smiling Sun flatters the traveler out of his cloak, whereas the robustious wind causeth him to wrap it the closer about him. God forbid that Christian Religion should be but a cloak: yet the outward profession of it is somewhat loosened by wanton healths; and sickness wins it more inwardly to the heart. Experienced merchants tell us, that in the hottest Countries, they find most comfort in the hottest drinks. A wonder to us that live in the cold climates: but that the Suns adventitions heat so sucks out the radical moisture and spirits, that it leaves the heart feeble, and destitute of the natural comforts. It is a maxim in Philosophy, that one heat avocates another: the greater, the less. The heat of the Sun draws forth the heat of the heart, and leaves it fainting. Poor *Lazarus* with his scraps and scabs, was yet in a better condition then the rich man with his Princely Wardrobe, and his costly Viands. Continued health hath maintained wanton desires and delights upon earth: but sickness

hath sent many souls up to Heaven. Yea Lord, even with sickness afflict my body, so that thy Heavenly *Comforts do delight my soul.*

It is a general complaint; Afflictions environ me. In my short pilgrimage, through the sharp wilderness of this world, on the one side the Thorns wound me, the Briers and Brambles scratch me on the other. This is not only the deserved penalty of sinful nature; *Man is born to trouble as the sparks fly upwards,* But even a kind of fatality inseparable to militant grace; *All that will live godly in Christ, shall suffer persecution.* That is a rare path upon earth, which hath never a rub: and a calm passage by water, that escapes all molestation. But more,

Be there not some Afflictions, that conduce much to our preservation? We have found, that the falling into one grievous sin, the worst of all dangers, hath brought us to repentance, one of the best preservatives. I have heard some Seamen report by experience, that in a tempest, some raging billow hath swept a man from off the Decks into the main Ocean: yet another wave on the other side, hath tossed him up into the ship again: so that he was only drenched; but not drowned. The violent pressure of one Affliction hath sunk a man to distrust in God: another with a more furious Storm hath left him destitute of all earthly succor: He now resolves, the world hath forsaken me, I will never look for relief from it. But my God hath not forsaken me, he never will forsake them that trust in him through Jesus Christ. To him I fly, upon him I rely: he will not suffer me to perish. Still, O Lord, in all my extremities *Thy comforts delight my soul.*

Not offering to number man's grievances, which be innumerable; there is yet the last, and it may prove the best, complaint remaining.

I am perplexed with the woeful consideration of my sins; those *bitter things which God writes against me,* the irksome recollection of my transgressions. I can argue with Philosophers, consult with Politicians, hear the ingenious fancies of Poets, reason in domestic concernments, enjoy the company of moral and harmless friends with delight. I can pray with confidence to be heard, and satisfied; I do hope with some assurance of salvation; I sleep upon a peaceful pillow, Thus far I am in a calm and serene hemisphere, and quiet be all my thoughts.

But after all this Sunshine, there ariseth a tempest. When I do recollect, or be represented unto my conscience, my innumerable, incomparable, intolerable sins; the remembrance of them is so frightful, the burden of them is so unsupportable, that I dare not even look up unto Heaven. Faith lies fainting, hope is in a swoon, fear stands by the bed side, despair lies gaping at the chamber door, my soul is in an ecstasy. I am weary of all company, but those that speak of mercy. I sit mourning all the day long: Sorrow and solitude are my associates: I do shed some tears, and would weep tears of blood for my sins. I lament because my sorrows are not greater for offending my God.

Well, yet hear the Physician of souls speaks to thee from Heaven. Weep on, bleed on, this bleeding shall not be unto death. *Jesus Christ* hath a Balsam, that shall not only stanch thy

bleeding, but fill the veins of thy soul with comfort. His blood is an Antidote for thine. One drop of that shall satisfy for more sins, then ever thou hast committed.

Weep on for thy Transgressions: Those floods of tears shall not drown thee. Yea rather, like the waters of that universal Deluge, in that saving Ark Christ Jesus, they shall bear up thy soul higher towards Heaven. They shall not drown thee, yea they shall rather save thee from being drowned. This is that *Secunda Tabula*, after shipwreck; the main plank that shall preserve thee from perishing, emergent repentance.

There be two most Valiant and Puissant soldiers, that are the Souls Champions, Faith and Repentance. They fight not only against lust and sin, those Giants of the world: but even against Principalities and Powers, those infernal spirits of darkness. Faith hath her weapons and Forces, but Repentance hath many disadvantages.

1. Other Soldiers fight standing, she kneeling: They in a posture confronting their enemies, she in humiliation, though not tergiversation from her opposites. They send forth their messengers of death in thundering ordnance: all her thunder is sighs and groans sent up to Heaven for mercies. They let fly their fiery Engines of destruction: she hath only her ejaculations: Her most piercing darts, be broken hearts. Their shafts are winged with fire, her arrows are feathered with water, her own soft tears. They swallow up the hope of victory with insulation: she in an humble prostration expects pity. Yet the God of all power and mercy, whom she beleaguers in Heaven, yields her the conquest. He comes from his impregnable Throne by his most gracious favor, and instead of confounding her as a Rebel, he useth her as a Friend, or Daughter. He takes her up from her knees, he wipes away all her tears, he folds her in his arms, he seals her a pardon of all sins, and assures her of an everlasting Kingdom in Heaven. O victorious Repentance! yea rather, O triumphant Goodness! O God, *Teipsum vincis*, thou even overcomest thyself, that *thy Comforts may delight our souls*.

It is reported of *Alexander*, that when he thought (and did but think so) he had conquered all this world, he fell a weeping, that there were no more worlds to conquer. But there was remaining another world, a better then ever *Alexander* discovered. But this was not for an *Alexander* by force of Arms, but for a *Mary Magdalene* by force of tears, to overcome.

It is true, that *the Kingdom of Heaven suffers violence*: but the way of Conquest is not through the blood of bodies, but through a flood of tears, gushing out for our sins. This is such a stratagem of war, such a policy of Conquest, as the great Monarchs of the world never understood: Yet even this *through faith overcomes the world*.

Faith hath a plot, which she hath taught her daughter Repentance, *Concedendo superare*, to overcome by yielding. It is a stratagem among Wrastlers, that if a man can get himself under his antagonist, he lifts him up, the sooner to cast him down; yea, to give him the greater fall. Repentance stoops as low as she can: she lies, like *Joshua*, upon the bare earth, yea wollowes in dust and ashes. She holds herself not worthy to be God's footstool: let him trample upon her, and tread her under his feet, she still holds him by the feet, washeth them with her tears, and wipeth them with the hairs of her head, and kisseth them, though she be spurned

by them. Doth this humble prostration provoke fury? No, it rather invites mercy. *Parcere prostratis scit nobilis ira Leonis*: The Lyon of the Tribe of *Judah*, will spare such Lambs of humiliation; and in the pastures of consolation; he will both feed and preserve them. That thunder which dissolves the stubborn metal, yet spares the yielding purse: When power and policy have spent their spirits, submission is found the only way of Conquest. The feafull thunder of vengeance is resisted by the soft wool of repentance.

2. Yet hath this blessed grace another disadvantage. Faith, the chief of all the Forces, may be sometimes benighted, through the conglomeration of the clouds condensed by our sins. Hope may be eclipsed, by the interposition of the earth, our worldly imaginations, betwixt us and that great luminary of heaven, *the Sun of righteousness*; The century of watchful conscience, may be overcome with security. Sin is a subtle enemy, and his father, the Devil will show him the opportunity. Now is the time of invasion: seise on them, and cut all their throats. What shall repentance now do, when faith, the great Lady general droops; and Hope, her Lieutenant general is fainting? when the whole century is overcome with slumber?

Yes, there is a watchman in the tower of the soul, that doth seldom sleep; holy Fear. He wakens conscience, conscience calls up faith, faith rouzeth hope, hope cries aloud to repentance, repentance troops all the spiritual forces, the martial music gives the alarm, the soldiers are in battle-array, the enemies fly, the mind is at peace, because God's *comforts have delighted the soul*.

3. One disadvantage more makes dangerous work for repentance. The troops of faith are routed, one wing of hope is cut off. Yet this conquering Queen of the *Viragines*, or maiden-graces, always bears up the Rear, and never appears till the day be almost lost. When those great Commanders, Innocency and Righteousness are foiled, and beaten, and have their Queen the soul, in danger to be taken and slain by sin and Satan, her old adversaries; Then this *Virgo, Virago*, that all this while lay in expectation of the event; this martial Maid, victorious Repentance comes in with her Reserve, sets upon the conquerors with her fresh forces, rescues the Queen, our soul, puts the great general Satan to flight, and does impartial execution upon all his soldiers, which be our sins.

Thus one grace begets another, by a supernatural generation, til they increase in number and measure, by the Divine inspiration. Faith calls up repentance, repentance brings in pardon and forgiveness, pardon leads in comfort, and thus, O my God, *Thy comforts delight my soul*.

4. When God, by the preaching of his law, hath broken up the fallow ground of our hearts, and by the applying of his Gospel hath sown the seed of eternal life in those furrows, he looks that we should bestow our labor in the watering of this plantation. The ground is his, for he made it: the seed is his, for he gives it: the harvest is his, and he owns it. Yet such is the bounty of his goodness, that he gives his farmers the fruits of it. The rent of that great Landlords glory being truly paid, the product is ours, even the comfort and salvation of our poor souls. All our pains is, but to hook up the weeds, that would hinder the growth of the corn, and dew the furrows with our tears, that it may spring up with cheerfulness. But when

the reaping-time comes, the whole crop is ours: and we come home singing with joy and thankfulness; *Thy comforts have delighted our souls*. When those glorious reapers, the Angels shall bear up our souls to heaven, like sheaves into the barn, we shall sing *harvest-home*, & glorify our infinite good God, and our sweet Saviour Jesus Christ.

To conclude, crosses are but the pursuivants to fetch in repentance: and afflictions, but God's letters, missive formortification. When we are fallen into some heinous transgressions, we may better say then in our other trouble, this will cost hot water: For so it will indeed: it will cost the hot waters of our tears from our eyes, or it will cost the warm blood of our hearts. Our godly sorrow for our sins, is like the Pool of *Bethesda*: when that Angel from heaven, gracious repentance hath troubled the waters, the lazarous soul does but step into them, and is cured. For all our spiritual diseases, this is the remedy, upon which we may safely write, *Probatum est*.

We have made ourselves sick by sinning: God is the Physician, and he prescribes: Affliction is the Apothecary, and he prepares: the Medicine is Repentance, and that infallibly cures. It is a broken heart that makes us whole. God loves a true heart, and a clean heart, and an honest heart, and an humble heart: yea and he loves a broken heart too. *The broken and contrite heart, O God thou wilt not despise*. It is true, that we are bound to love him with our whole heart: but if it be broken with penitential sorrow for sin, he will heal the fracture, redintegrate the heart, and reaccept it wholly to himself. A contrite heart, broken in pieces with sorrow, and pickled up in brinish tears, is a sacrifice that God will not reject.

Whosoever hath such a heart, let him make much of it: It is a dish for the king of kings. Sin, Repentance and Pardon, are like to the three vernall months of the year, *March, April, and May*. Sin comes in like *March* blustering, stormy, and full of bold violence. Repentance succeeds like *April*, showring, weeping, and full of tears. Pardon follows like *May*, springing, singing, full of joys, and flowers. If our hands have been full of *March*, with the tempests of unrighteousness: our eyes must be full of *April*, with the sorrow of repentance: & then our hearts shall be full of *May*, in the true joy of forgiveness.

His soul; as there be no comforts like those of God; so there is nothing to which comforts are so welcome, as to the soul. The pleasure which the body takes, is but the body, yea scarce the very shadow of pleasure: the soul of pleasure is the pleasure of the soul. There be many things pleasing to the body, wherein the sanctified soul takes no delight, especially in the day of trouble. In calamity, good nourishments are comfortable, good words are comfortable, good friends are comfortable, the Physician is comfortable, the Divine comfortable, a good spouse specially comfortable: but in respect of these *comforts*, which pass all understanding, we may say of the rest, as *Job* did to his visitant friends, *Miserable comforters are ye all*. But blessed are the souls upon whom this Sun of comfort shineth: and happy are those showers of fears and sorrows, that shall be dried up with such beams of comforts: and *blessed be God, the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort*. To whom, with the Son, and Holy Ghost, be all praise and glory, forever and ever.

Amen.

FINIS.

P-TA-8. Heaven and earth reconciled A sermon preached at Saint Paul's church in Bedford, October. 3. 1612. At the visitation of the right Wor. M. Eland, Archdeacon of Bedford. By Tho. Adams ... - Adams, Thomas, fl. 1612-1653.

HEAVEN and EARTH Reconcil'd.

A Sermon preached at Saint Paul's Church in *Bedford*, October. 3. 1612. At the visitation of the right Wor. M. *Eland*, Archdeacon of *Bedford*. By *Tho. Adams* Minister of the Gospel at *Willington*.

1. Corinth. 5.19.

For God was in Christ, and reconciled the world to himself, not imputing their sins unto them, and hath committed to us the word of Reconciliation.

LONDON, Printed by *W.W.* for *Clement Knight*, and are to be sold at his Shop in Paul's Church-yard at the sign of the holy Lamb. 1613.

To the right Honorable Lord HENRY Earl of Kent, Lord of Hastinge, Weisford, and Ruthyn.

RIGHT HONORABLE,

I Know not under whose wings I might better shelter an Apology for the Ministry, then under your Honors, who have ever lived a ready Patron to defend us from the oppositions and wrongs of our Adversaries; making them no friends to yourself, that are enemies to the Gospel: wherein you have procured some (blessed) trouble to yourself, by frequent complaints; deserved great love of your Country, and secured your Soul of an eternal recompense: Let it be your praise, happiness, comfort, that you have (not only not lived in opposition to the Truth, as our refractory *Papists*: nor in the luke-warm *Neutrallitie* of this age, that conceives a mixed Religion, compounded of *Zion's* and *Babylon's*; nor thought it enough to countenance Preachers, as some that would make God beholding to them for their looks; but you have) stood to, seconded, succoured, and (which is yet a higher testimony) relieved, many a distressed Servant of the Lord, not with *Micah's* wages, or pittances of Charity, but with ample Rewardes, worthy your Honor's bounty to give, and their necessity to receive. Let all these true and happy reasons plead for, and (somewhat) justify my ambition, that have dared to look so high for Patronage, at your *Honor*: Worthier Pennes have contented themselves with meaner Protections: It is not the excellency of the work, but the Noblenesse of your disposition, that encourageth me, who am thence prompted, not to fear your acceptation. You that have been s• gener•ll•*Shadow of Refreshing* to Ministers, take from me all cause to distrust your favor: specially in the countenauncing of that written, which you have ever actually and really furthered. Proceede (most honored Lord) to affect the *Truth*, (yet) more zealously, by your help to support it, by your favor to protect it: so shall you make blessed use of that Honor, God hath here invested you withal, and interest yourself to the honor of Heaven: and whiles Nobility without Religion dyes in infancy, and is buried in the grave of Obliuion, your Noble zeal, or zealous Noblenesse, shall live here to

your Makers glory, and the Churches comfort: and hereafter leave behind it a never-decaying monument of Honor; which if the ingratitude of men should forget, shall never pass the hand of God, unrewarded with glory. This Book salutes your *Honor* with the New year: may they both give you happy content. The God of mercies multiply his favors and graces on you, and make your Cup to run over with his blessings.

Your Honor's *humbly devoted*, Tho. Adams.

Heaven and Earth Reconcil'd.

Dan. 12.3.

They that turn many to Righteousness, shall shine as the Stars, forever and ever.

THESE words are prophetically spoken, and turn over to us a golden Leafe; whose Ink is *Nectar*, and the Pen from the wings of Angels: I mean, the matter expressed, is wholly Celestial: *Quis sit finis iustorum, et iustificantium iustos*, What shall be the end of the Righteous, and of them that make them so? (*Porta patet cael-procul, Oh procul este profan*, I must in some sort open you the everlasting Dores, & show you the King of glory, and your glory in him: Let a holy reverence possess your souls, & say with *Jacob the place is fearful, none other, but the House of God, and this is the Gate of Heaven*. Suppose that great Prince set on his Throne of universal Judgment, & upon all Creatures that have borne the image of God (summoned before him) having past an irrevocable sentence, will you hear what shall become of the lust? Open your intellectual sanctified eyes, able (with *Stephen*) to pierce through the curl'd Clouds, and with meditations r•pit to the third Heavens, behold them, as here described. *The We shall shine as the brightness of the Firmament, and they that turn many to Righteousness, shall shine as the Stars for ever and ever*. A lofty metaphor, when the lowest part of it, is not less high then the Firmament, then the Stars. Just men, shall parallel the brightness of the azure Sky; and Ministers shall shine as Stars in it: nay, they shall transcend both, in glory: We shall then see the Firmament and Stars as far below us, as now our humbled mortality thinks them above us: and could they shine as bright as ever their creation left them, the Righteous shall out-shine them; for, *They shall be fashioned to the glorious body of Christ*.

The words may be distinguished, *In opus, et mercedem*, into the Work, and the Wages. Here is Earth, and Heaven in this text: our Way, and our Country: dishonor, and honor: trouble, & peace: Our Earth, Way, Trouble, goes thus far; *They that turn many to Righteousness*: Our Heaven, Country, Peace, follows; *Shall shine at the Stars forever and ever*.

1 We Ministers on earth, are not unfitly compared to logical copulatives, that must join together a Subject and a Predicate. 1. The Subject we work on, is *Men, Many Men*. 2. The Predicate we work them to, is *Righteousness*. 3. Ministers are the Copulatives, that unite these, *Conuertentes*, that make Men and Righteousness friends; which never naturally and heartily loved one another, since that Apple set our first Parents teeth on edge.

2. Our Heaven follows; and there is nothing but joy in it. 1. *We shall shine*: No more be counted the Drosse and off-scouring of the world, as *Paul* says: No more be like low Hedges,

which every *Nimrod* hunter persecutor, treads down for his sport: No more be like rejected and vnthought of things, which the eye of scorn looks over: We shall stand, where we shall be seen; *We shall shine*. 2. Not meanly, and with a glimmering light, but as Stars, reserved to the Son of righteousness, his greater and chief glory: we shall shine, *as Stars*. 3. This *forever*: not like Meteors whiles a gross, spuncie, squalid substance lasts: Nor like *Stella cadent*, falling Stars, which seem fixed in some Sphere; but are not, as *S. John* saith, *They went out from us, for they were not of us*: But without passing the Horizon of glory, without obscuring, without interposition of any Clouds, *We shall shine forever and ever*. This is our Heaven: but I must keep you on Earth awhile, though you long more for the other place.

THE SVBIECT.

The Subject we must exercise our skill on, are Men, tempered of the same mould, having a soul inspired from the breath of the same God, as dear to him, as our selves, bought with no worse Blood then his Sons, guarded with Angels, protected by the same providence, and compassed about with the same mercies that we are. God made Man after his own likeness, that there might be (*Quoddam in terris dei simulachrum,*) a certain Image of himself on earth, wherein he might be delighted: as it is natural to every being, to affect that, which suffers derivation from it; as *Apelles* was delighted with his Tablets, *Pygmalion* with his Yuorie Statue, *Narcissus* with his form in the Fountain, a Woman with her face in the Glass, and Parentes with the offspring of their loins. *S•crates* then is composed of no better metal, then his Scholars, nor the Minister then the people: Think not yourselves Lord's over them; all persons are equally respected of God: *Praesumus officii, pares sumus dignitate coram deo*, We are above them in Office, not in Dignity with God.

Let this meditation suppress our pride, either naturally borne with us, or accidentally contracted by a self opinion: it is an easy fault, and soon incurred, for a Minister to be proud of his gifts, of his place, as *Mirion* was of the spirit, and to prefer himself to those he teacheth, nay to his fellow teachers. Let me have no need to remember you of that, *Vnum restat*, one thing is wanting, an humbled soul: Thou hast overcome many corruptions, subdued lusts, qualified infirmities; take heed, least (*Vincenda superbia restat,*) Pride remains yet to be overcome. He that contemns others, makes himself most contemptible. But, *Quorsum haec?* to what end is this? no such vice cleaves to us. I would it did not: I would no Star did envy the brighter shining of another. But alas, Pride is a subtle insinuating nature, ever conversant in good things: it crept into Paradise; nay, it stole into Heaven: No sin is more saucy, none more bold with God, none less welcome: It took up lodging in the *Pharisee*, that was so precise in tything, alms, prayer. Many a *Pharisee* is proud, that he is not proud: so subtle is that temptation of our Adversary (when a man will be humble) to make him highly conceited of his humility; not unlike the *Cynicke*, that condemned *Plato's* pride, with a worse of his own. *I thank God, J am not as others*, says that *Pharisee*: he was not indeed, but had little reason to thank God for it. The emptiest Barrel, makes the loudest sound: He that is truly learned, hath learned this, not to boast it. It often befalls such, as it did that Cardinal, who making a show of bringing much Treasure into the Land, one of his Mules stumbled, & the Port-mantle broke and there was a goodly show of Mosse, and Straw, and Stones. They that

look so big upon their brethren, were their Cabinet opened, all the great supposed Treasure within, would appear to be mere Huskes, Froth, and Ignorance. The Sun excels the Moon in glory; yet both are Stars without emulation one of another. The highest Cedar will suffer the lowest Shrubbe to grow under it. He that digges the ground, hath his use in the Garden, as well as he that draws the Knot. Silver is Metall, as well as Gold: and the Beggar may be as good a Subject as the Lord. *Christ* gave his life for his Sheep, as well as for his under Shepherdes: Despise not then thy fellow Servants, least the Master of us all, despise thee.

This Subject is set down indefinitely, *Many*: Whence observe, that the power of God is here perspicuous, that designs a few, to convert many; nay, one man to have the charge of a Congregation: Compare the Minister with his Charge, and think the difference. 1. One man to a multitude. 2. One without pomp, to many mighty, wise, rich, noble. 3. A weak man with a few leaves of Paper, to those that are armed with a prejudicial opposition of Nature against it. 4. The Message not promising liberty, ease, encouragement to lusts; but threatening persecution, cross, rod, trouble: yet to bind Kings in Chaines, and Nobles in Fetters of Yron: to recover the Heathen from their ancient and national Idolatries, and prostrate them to the name of *Jesus*: to make the drunkard sober, covetous merciful, malicious charitable; *Hic digitus Dei*, This is the Finger of God. Thus, one *Moses* shall give precepts to six hundred thousand men, able to bear Arms. One *Peter* convert three thousand at a Sermon. One Minister (full of weakness) affect a great congregation, erect, depress, with either threats or promises; and persuade wild *Japheth* (as tame as a Lamb) into the Tents of *Sem*. Thus a doozen weak Apostles passed once through legions of Soldiers, prohibitions of Laws, menaces of adversaries, oppositions of flesh, Pride, Religions, Satan, into the Courtes of Kings, and overcame them with the Gospel. What shall we say? We admire the Conquest of *Alexander*, that with forty thousand men, subdued all *Asia*: If his Army had been greater, his victory, his glory had been less: If he had achieved it with fewer, we would have doubted his honor; but if with twelve, deified him. *Jesus Christ* hath; and doth daily, make greater conquestes with fewer Soldiers, subduing souls (which a greater victory, then that of bodies) *sine vt et armis*, without Militarie engines: Yet who apprehends the immensenes of his power, or admires the depth of his wisdom?

Indeed, it is admirable, if any such thing be wrought in these days: time was, one Sermon could turn many; now many Sermons cannot turn one: Many thirsty souls have drunk at one Fountain, and been satisfied; infinite Fountains are now open, and none will drink: They come indeed to *Jacob's Well*, but they bring no Pitchers with them, no Faith, no Attention, no Conscience; hence their thirst, burning and killing thirst, is not quenched: God hath set open the doors of Mercy, Gospel, Grace, Glory; only our Heartes are shut up: we may as well preach to these material Walls, and move the Seats, as your canteriz'd and numbed consciences. When we have studied our color into palenesse, our strength into weakness, our bloods to Gelly, and spoake away our spirits into air, you are the same still, and your sins in the same strength; not a *Mammon*, *Belial*, *Melchom*, changes their lodgings, or is vnrooted out of your hearts: You come before the Pulpit, but your Faith and Conscience is left behind you: Your Clossets, Shoppes, Fieldes; nay, perhaps Taverns and Tap-houses, plead possession

of your affections: and all the Law that comes out of the Chair of Moses, cannot give the Devil a *Defeasance*.

What then? shall we not shine in this glory, because so few have been turned by us? Nothing less, and we have precedent for it: *Though Israel be not gathered, yet shall J be glorious in the eyes of the Lord*, saith the Prophet. Though when we have spent our strengths in *Israel*, the Widow of *Sarepta* is more charitable: Though the Altar hath enjoyed our labors, we not her privileges; yet for us, *is laid up a crown of glory*: Though it cannot but griue us to be a savor of death to many, and to rise up condemning witnesses against those that would not believe our report; yet since God is glorified in both Heaven and Hell, and we have faithfully discharged the duties of our callings, and consciences, leaving the success to God, though we have *Turned few to Righteousness, yet we shall shine as Stars forever and ever*.

PRAEDICATE.

The Praedicate we work men to, is Righteousness: Righteousness is so fair an object, that a man would think there needs no great solicitation to it. What heart would not be inamored on the beauty of Righteousness, if we saw it? Even the most unrighteous men have been convinced to approve Righteousness. Surely Integrity is not loved, because it is not seen, the Devil so takes up our eyes with the flourishes of sin, and gay colors of Lusts, that we are blind to the sight of goodness; whose face if we could behold in that mirror of clearness wherein we were created, we would be in love with nothing else but God, and that: But as an ill affected Stomacke is best pleased with crudities, our poisoned and infected Natures are dotingly taken with corruptions, and have no love to Righteousness: No love, said I? no familiarity, no knowledge, no acquaintance; that if God should suffer our blinded souls so to go on to our deaths, we should scarce ever dream of Righteousness: Therefore he hath given us helps, his word, and the vocal Organs, to make it sound to us his Ministers, who may turn our hearts to righteousness: Here is offered to us this instruction.

The end of the Ministry, is to bring men to righteousness. *Christ when he had led captivity captive, gave Gifts to men*: What were they, and to what end? *Paul* declares both the Guiftes. ver. 11. *He gave some to be Apostles, some Prophets. &c.* The end, ver. 12. *For the repairing of the Saints, and for the edification of the Body of Christ*; a task hard enough: *Ars artiu••, regimen animar•m*, It is the cunning of all cunnings, to govern Souls: It is no easy work, to make men righteous. If they could retain covetise, licentiousness, vain-glory, in their service, and withal be Righteous, there were some hope: but when you tell them, that carnal Lust, and Righteousness, are two ends that shall never meet; that *Flesh and blood shall not inherit the kingdom of Heaven*: When you bid them weep for, and restore their Injuries, Usuries, Sacriledges, charm their tongues from Blasphemies, their hearts from Vanities; you shall almost as good bath a *Moore*, in hope to whiten him. Men naturally love anything better then Righteousness, and think any burden lighter then Repentance: Hence it is, that we are not so welcome as the Ministers of *Satan*. 1. Behold, thy Minister mourns to thy soul in the Pulpit, and persuades thee by the blood of *Christ*, not without his own tears, to have mercy on thy soul; not to cast away all the hopes and comforts of a better world: to bewail and beware of sins, which will make a Hell in thy bosom here, and sink thee to a worse Hell hereafter: *Nihil*

agit, he cannot prevail. Let but a Ruffian hold up his finger, thou art gone: All Auditors are not Ruffians, and so addicted; God forbid, that *our S•r•i* should not have *a few names left in her*; but many are thus, and moe of a contrary disposition, but a worse: the most attend the World, *Who will show us any good?* The Ministers voice is not so audible, as Profites; nor can Divinity make so sweet Music, as the world. If to condole this, were to help it, and the discovery of the disease were no less then the remedy, I should soon cure it, but shall I tell you? The general opinion of most in our Parishes is this, (if the life do not bely the mind) that a competent measure of righteousness, is enough for Heaven; and Salvation doth not stand on so hard conditions as we teach: No bounds or measures of iniquity are enough, but a little righteousness serves: It is matter of amazement to see how the most live, as if they were neither in God's debt, nor danger: Men strive who shall sin most, and give Jesus Christ the deepest wounds: they swear, bezzell, covet, and laugh at him, that tells them they sin: there is not so much shame left in their bloods, as to give testimony of their gultinesse: If it were possible, they would annihilate their souls, and quench all difference twixt themselves and beasts; *Let us eat and drink, for we shall die*: It is soon said, and soon eaten; but not so soon digested. They advance the colors of *Satan*, Blasphemies, and Lyes, in the very face of God, as if they sent Challenges to Heaven, and dared their Maker to combat: For the ministry of the Word, whose intent is to beget in our souls Righteousness, they make this the end of it, to pass the time, to keep Holy-days from sleep, and to move the hearts of Idiots: they visit the Temple of custom as Fools, of example as Apes, for necessity as Beasts, for praise as Hypocrites, or for peace as Politicians: How few think their Minister placed over them, to turn their hearts to Righteousness.

I have shown them the end of the Ministry, we may not forget to apply it to our selves: God's intent in sealing thee this Commission, is to work in men's hearts Righteousness. Who knows not that? God grant none forget it; I am not worthy (Fathers and Brethren) to inform your understandings (*Saltem concedatur refrire memorias*) only give me leave to rub your memories. It is easy to propound sinister ends to our best, ordinate, and most regular works. There are five bitter Hearbes to spoil all the Children of the Prophets Pottage: Five affections to distaste our ministry; I will not say, to make them ineffectual: Fame, Flattery, Ease, Necessity, Covetousness.

1. Are there none that catch at popular Applause, and rather hunt themselves into Fame, then Souls in-Heaven, *Se pr•dicantes, non Christum*, preaching themselves, rather than *Jesus Christ: Mancipia popularis aurae venalia*, Creatures bred of the people's breath, whose excellencies consist only in opinion; rare men in their own judgments, and the flattered multitudes, that speak more desperately against doubted and questionable actions, then against known and manifest sins: that inveigh against some, to please the rest; and even curry favor, by speaking bitterly: of whom he spake truly, that said, *They care not to be condemned of the Learned for ignorant, so they may be commended of the ignorant for Learned.*

Quid petitur sacris nisi tantum f•ma poetis?

What gape these for, but only Fame? They intend not •rection of hearts, direction of lives, correction of vices; but they have a strange kind of pleasure, to hold men by the ears, as the

Fisher the Pike by the gilles, and neither takes him, nor lets him go: there is in these, more affectation of Fame, then affection of Truth.

2. Are there none, that mould their Sermons with Court dough, Flattery? Cushion Chaplains, that carry their Mistresses Fannes, to keep the heat of Reproof from their painted faces; that cry, it is either cold or hot, as their Patron listes to feel it?

Si pr•nderet olus patienter, regibus vti

N•llet Aristipp•s; si scir•t regibus vti,

Fastidir•t olus &c.

They get more by flattery, the• just men by their impartial censures: But it was *Aristotle•*, *amicus Plat•*, *amicus Socrates*, *m•gis* 〈...〉 . Thy Patron is thy Friend, and the chief man of thy Parish is thy Friend: Truth is thy Friend above all.

3. Are there none, that leap out of the troubles of the world, into the peace of the Church, only to be fed at the Altar, and live idle? That entertained to build up God's House; and once sure of his pay, lay down their tools, and fall to play?

4. Are there none, that make a Virtue of necessity; and when all trades fail, turn Priests, making that their last refuge, that should be their best: This is a rank custom among the Papists; but I hope, it hath not gotten over our Seas. Oh how vile is it, and an argument of a desperate mind, when Divinity is made but a shift? If to dignity they are too lazy, to beg ashamed, to steal afraid, to cheat want wit, and to live, means, then thrust in for a room in the Church; and once crope in at the window, make haste to sharke out a living; nay, and perhaps she apace with the wings of golden Ignoraunce, into Patrons Books, and Presentations to good Beneficer, when Learning is so ill hors'd, riding upon Penurie, that the Benefice is gone, ere he comes; no matter how poor the stock of Learning be, so the stock of Money hold out, to the Patrons content: Somtimes such Beggars are made Priests, when good Priests are made Beggars.

5. Are there none sick of the Pearl in the eye? a shrewd disease, and no less common; whose souls are taken up by *Mammons* commission, as *Demas*, that gave Religion the Bagge, when the World offered him the Purse, and vowed to serve *Christ* no longer for nothing. I have shown you many oblique, indirect, and sinister ends; but among all, this carries it, for custom, for hatefulness: *Proh pudor!* that ever a Minister should be covetous, as if we had lost all our former time, and were now to recover it with a preposterous emulation of the hungriest Worldlings: How should we reclaim others from the World, that cleave to it our selves: They must needs think, we have a broder way to Heaven, then we teach others. It is observable, that the Creatures nearest to the Earth, are most greedy to accumulate: What Creatures store up such heaps of provision, as the Ant: But the Birds of the Air, that fly next He•uen, *Neither sow, nor reap, nor carry into the Barn*, saith our Savior. We are next to Heaven in profession; let us hate to be farthest off in conversation.

These are all vnblest and pernicious ends, and whereof, I trust, no soul is here guilty: I confidently use the words of Paul: *I have persuaded myself better things of 〈ϕ〉 and such as accompany salvation, though I thus speak:* I hope, the least Feather can brush these dustes from our Conscience: Let not Fame, Flattery, Ease, Necessity, Covetousness, task our endeavors, to this holy work: we are then but (*Adulterants verbum* (such as adulterate God's word; as the Fornicator makes Lust his end, not Generation: so such a Minister intendes not to beget souls to God, but Fame, or Gaine to himself. If we do thus, the worst is our own: *Whiles some preach Christ of strife, some of goodwill, yet so long a Christ is preached, I do joy, and will joy therein.* It shall be the best for us, that our intentes sympathize with God's; his Ordinaunce, with our Perfour•ance, to *turn souls to Righteousness.*

COPVLATIVES.

This for the Praedicate. The persons, whom God hath deputed to atone these two contrary natures, sinful men, and Righteousness, are the Ministers: there is no weak contention between these, and the labor is hard to reconcile them: *To us is committed this ministry of reconciliation:* God hath honored us to tie this •otte, though it be indeed, (*Dignus vindice nodus*) a sacramental bond for the hand of the most high God to perfect: yet he vouchsafes this honor to us, (as his instruments) that we in his name and power, shall tie a double knot on Earth: a temporal knot of the husband to the wife; which none but the Minister may do: a Spiritual and eternal knot of the believing soul to her husband Christ: *I have prepared you for one Husband, to present you a pure Virgin to Christ:* He hath designed us, to turn men to Righteousness.

Is this possible? *Est Deus in vobis, &c.* God is in you, if you can do this: no power rules, constraines, conuertes the heart of man, but God only. I say again, thus is God pleased to honor us, that we shall be said to convert sinners: *He that converteth a sinner from going astray, shall save a soul from death, and hide a multitude of si•nes.* And Paul thus chargeth Timothy: *Continue in learning, for in doing this, thou shalt save thyself, and them that hear thee.* Yet, *absit*, far be it from us to think, or any superstitious soul to ascribe it to us, that by our own arm, we have gotten this victory. If the Psalmist denies power to any, of rescuing his brothers body from the Grave, he much more excludes thy redemption of his soul. This then is true, when the external voice of man, and internal operation of the spirit, shall iumpe together; then *John the Baptist shall turn hearts, then the Priest shall make thy soul clean:* When the agent of Heaven, and instrument of Earth, do concur, or are comprehensiuely taken: but when they be either compared in opposing, or opposed in comparing, then all is in God: then *Paul can (but) plant, and Apollos water, God gives the increase.* Then *John the Baptist pours on Water, and Christ baptizeth with the holy Ghost, and with Fire.* Will you hear them united; *God was in Christ, reconciling the world to himself, and hath committed to us, the ministry of reconciliation;* else there is no power in my perishable voice, to affect your conscience. Break away this Analogy and virtual association of the spirit from our preaching, and you depart from the Temple, with as foul hearts as ever you came thither. No beloved, lift up your eyes higher then the Pulpit, and know, he dwelles in Heaven that pierceth the Conscience: *Behold, I stand at the door, and knock.* &c. I, says the Son of the eternal God. It is he, that clears the eye, vndeaffes

the ear, vnlockes the heart, and shakes the inmost powers of the soul, as the Thunder shakes the Wilderness. Were we all *Bo•nerves*, the Sons of Thunder, we were not able without him, to turn *your hearts to Righteousness*: Indeed the Word is *strong in operation, diuidyng the marrow and the bones*; and our ministry is *not of the Letter, but Spirit*, saith S. Paul: thus far exceeding the external commandment of Moses, whereunto he could not convert his own soul, that it shall not only require Faith, but give it: yet still, *Virtus a Deo*, the virtue, life, spirit, is from God.

This clears us from that Popish imputatiō, that we build our Faith on a silly Minister: we build it on the testimony of the Spirit, & the Word of eternal truth, delivered to us, by such an organ: The truth examined, they rather build their salvation on a silly Minister. Thus far, they and we go hand in hand; we agree that Faith & conversion is wrought in the heart by an especial grace of God's spirit: But here we part; They say, the holy Ghost useth the authority of the Church to beget Faith in our hearts: We say, he useth the Ministry only, not the Authority. Thus, whereas they raise the credit of the Doctrine from the Minister; we raise the credit of the Minister, from the Doctrine: so that of both, Papists may be trulier said to build their Faith on the credit of Men; yea, and such men, as some of them, have been *Sodomites*, some *Coniurer•*, some *Murderours*, and scarce inferior to Devils, unless now perhaps they lie as deep and low in Hell. Thus are their blinded souls bound to believe, not by their Ministry as Christians; but by their Authority, as *Pythagoreans*.

I confess, the Word caryes Authority with it, in any lips which God hath touched with a Coale frō his Altar, and woe to the soul that disobeyes it. There is an easy Distinction, saith that excellent *P•still*, betwixt the Lawyer, the Physician, and the Divine: The Lawyer begins with Reason, and so descends to common Experience and Authority: The Physician begins with Experience, and thence proceeds to Reason and Authority: The Divine begins with Authority, and so to Reason and Experience: Our personal Authority then is nothing; the Authority of God's word not to be withstood. These then are the Copulatiues, and this the means to bring you to Righteousness, or else despair it. If thou living within the sunshine of the Gospel, wilt not be enlightened by it, thou must perish in darkness. If the Preacher convert thee not to Righteousness, God must work Miracles, or thy soul is in hazard.

We should now come to our Reward, our Bliss, our Heaven: *Shall shine as Stars forever and ever*: But I find it, *Reu. 1. The seven Stars, are the Angels of the seven Churches*. Ministers shall be Stars hereafter, saith the Prophet *Daniel*: they shall be Stars here too, saith S. *John*. Without question, both speak truth, and there is a shining of this world, goes before that Heaven: We must be Stars in Grace, that look to be so in Glory. It was directed to the Apostles, *Vos estis lux mundi, you are the light of the world*: And, *Let your light so shine before men, &c.* So God hath disposed, that, *Lumen gracia antecedit Lumen gloria, the light of Grace shall precede the light of Glory*: And none shall shine hereafter, that have been dark here. First then, consider what kind of Stars we are: then, what we shall be. Ministers are said to be Stars in five repectes: in Name, Substaunce, Sight, Motion, Effectes.

1. In Name, *Stella astando dicitur*, a Star (*quasi*) not stir, further then the Orbe carries it; God hath fixed them in their Spheres, and confined them to Stations; like good Soldiers, they know their Rankes and their Orders; and observe their, *Non vltra. The Sun knows his rising, and*

his going down. Ministers must be like Stars, fixed in their orbs: ours is a stable profession, not a gadding Ministry. It was S. Peters counsel, or rather the holy Ghosts charge, *Feed that flock, that dependeth on you.* (He spake merely, the Tribe of *Leuj* must have no mind to the Tribe of *God.*) The Apostles indeed, went through the world; but they had their Passport for it, *Go teach all nations, &c.* It must not be so with us: not that you, which are full, should grudge the hungry souls some Crummies from your Tables. How many are yet in this Land, that would be heart-glad of those Sermons, which you sleep out and despise? How many would close the Minister in the arms of joy, whom you contemn? So easy is it for a full stomach to forget the benefit of Meat. The feet of those that bring good tidings of peace, are nowhere less beautiful, then in their most frequented streets. Never found Prophet less honor, less welcome, then where his perpetual pains have best earned it. Like pamper'd children, you play with your Meat: Give us leave to gratify with some comforts (I say not with our Savior, the Dog, but) the Children of our own Father, which want them. *Theodor•t* writes, that when *Valent* with his *Arian* heresy had bepesterd the Christian world, and stroke a deep wound in the white bosom of the Church. *Aphr•d•* a certain Monk, contrary to his order, came forth of his vowed and confining Monastery, to succor the endangered truth: being asked by the offended Emperor, What he did out of his Cell? I did keep it, saith he, so long as Christ's Sheep were in peace; I cannot be coop'd up, and suffer them in hazard of ruin: If being a Virgin, I were confined by my Father to a Closet; yet seeing the House on fire, I were bound to come forth to quench it.

Thus it is, when the affairs of the Church call us forth, our own may not find us so ready: They are wretched Stars, that will be fixed in no Orbe, admit of no certain Charge; nay not Stars, but mere Meteors, Exhalations, *Ignes f•t•uj*, Commets portending delusion to others, confusion to themselves, unstable Lightes, *C•red about with every wind of doctrine: Wandering Stars*, as *Jude* saith, *for whom is reserved* (not this shyning in glory, but *the black darkness forever.* They were such Stars, that the red Dragon with his tail swept from Heaven, and cast down to the Earth, that had no true location in the Orbe of the Church, *Stellae errati•a*, following their own phantasies. Let us beware of such wandringes, least it be said of us, as the Poet of that Star, *Etsi non c•cidit, poterit cecidisse viderj*, though we have not fallen away, yet we have seemed so: Let no storms blow us from our Charges: Menaces, Miseries, Gustes, Waves, shall beat upon us, yet (*S• fract•s illabatur orbis, impavidum ferient ruinae*) let us stick close & fast to our Spheres: when God's general afflictions of plague, famine, mortality, are most frequent, our councils are most seasonable. Oh when will the iron hearts of men bow, if not when they are heat in the flame of judgments? They are wretched Stars then, and incapable of this glory, that are (*Subito a parents, subito disparentes, Labantes et Labentes*) suddenly up, and suddenly down; giving a glimmering, but no solid and certain light: Let no such Stars shine in our Firmament.

2. In substance, *stella est solida et pellucida materies, non vetustate, non putredine corrumpenda, non casu vllo dissipanda.* a Star is a more solid part of his Orbe, every way round, light, simple, and most pure: a Minister must for substance be a Star, possess a Star-like, and substantial light, not a flash of lightning, but a continual lamp of learning, which like the fire of the sanctuary, must never go out. *You are the light of the world*, saith our Master, *but if the light be*

darkness, how great is that darkness? light, as well as place in the Firmament, is substantial to a Star; and learning as well as office is requisite for a Minister: They that handle the two-edged sword of the spirit, must have skill, when to strike with it, when (but) to shake it, and when to sheath it. An unlearned Scribe, without his treasure of old and new, is unfit to interpret God's Oracles. *The Priests lips shall preserve knowledge*, is no less a precept to the Minister, then a promise to the people; we are unfit to be Seers, if we cannot distinguish between *Hagar* and *Sara*, but *Ixion*-like take a cloud for *June*: we are poor Stars, if light enough comes not from us, whereby to distinguish of colors, to discern the Manna of *Jsraell*, from the enchanted Cup of *Babel*: a Minister without learning, is like a mere Cypher, which fills up a place, & increaseth the number, but signifies nothing. There have been some niggardly affected to learning, calling it man's wisdom: they thrust out the use of arts, as if with *Julian* they would shut up the School doors, and send all human knowledge into banishment. If the moral says, of a Poet, or a Philosopher, or perhaps some golden sentence of a Father drop from us, it is straight called (*venenata facundia*) a poisoned eloquence; as if all these were not the spoils of the *Gentiles*, and mere Hand-maids unto Divinity: They wrong us; we make not the Pulpit a Philosophy, Logic, Poetry, and School, but all these so many Stairs to the Pulpit. Will you have it? The Fox dispraiseth the Grapes he cannot reach: If they could beat down learning, they might escape censure, for their own ignorance: For shame let none that hath borne a Book, dispraise Learning; she hath enemies enough abroad, though she be justified of her Children at home: Let *Barbary* disgrace Arts, not *Athens*.

The Papists brag much of their Schollership, though indeed, all the salt of their Learning, cannot keep their Doctrines from stinking. I should hardly be held an impartial Judge, if I should censure them; therefore I will be silent: Yet in one thing I cannot but commend them: They have one kind of learning beyond ours, and it consists in arguing: their disputing is strong, victorious, and full of (desperate) valor: That argument of his was but here by: *God rules the Church Triumphant in Heaven; therefore the Pope rules the Church Militant on Earth*: and so as once, (*Diuisum imperium cum Joue Caesar habet.*) *Caesar* is half with *Jupiter*, the Pope is joined purchaser with Christ: But he will be sole possessor: This was but reasonably audacious, that holds from Heaven to Earth, from God to the Pope. They dispute with us, yet stronglyer; by a demonstrative argument, (*Quod ex veris primis, (sed non) necessarijs secundis consi•t••.*) Which consists of true principles, but not of necessary consequences; a Syllogism in *Barbara*, a very barbarous one. I will show you how, as the *Jews* reasoned with *Stephen*.

Every Blasphemer deserves to be stoned:

But *Stephen* is a Blasphemer:
ergo,

Stephen deserves to be stoned.

Stephen graunts the proposition, that a Blasphemer is worthy to be stoned; but denies the assumption, and says, I am no Blasphemer, therefore not to be stoned: They prove it, take up stones, and knock him on the head: An invincible argument. So the Papists with us.

All Heretics deserve to be burned:

All the Protestants are Heretics:
ergo,

All the Protestants deserve to be burned.

We stand not much upon the major, but resolutely and truly deny the minor; and say, we are no Heretics, therefore deserve not to be burned: They prove it; tie us to strong Stakes, lay on Wood, put too Fire, & burn us to ashes: an unanswerable syllogism; yet we have answered it, and overcome it, (*Et fortiores ignibus facti sunt*) our Martyrs were stronger in Faith, then the Fire in heat; and though, Lord, *For thy sake we were killed all the day long, and counted as Sheep for the slaughter; yet in all these things, we were more then Conquerors through him, that lou'd us.*

But otherwise for the substaunciall light of Learning, our Stars shall compare with the Stars of Rome: yet, Oh that there was no fault in us of this nature, worthy to be censured, deplored. Take the district eye of a true-judging God (〈 in non-Latin alphabet 〉) and, *Who is sufficient for these things?* All our Learning Dexteritie, Sinceritie, Diligence, comes short of the required perfection. Let us treasure up what we can; and produce it to the edification of others. Do we think it enough to have Learning, and not to shine in this dark world? They are strange Stars, that will give no light: if not here, then not hereafter. They are deep Welles, from whom can be drawn no Water: *We unto me, if I preach not the Gospel:* if thou be called, and endued with answerable gifts, and wilt bury thy Talent, I need not tell thee the danger. I cannot say (*Ex •re tuo*) out of thine own mouth, for thou sayst nothing; but (*Ex silenti • tuo*) by thy silence, because thou sayst nothing, God will judge thee. If it may be said of him, that would and cannot Preach, he is a dumb Dog; it may as fitly and justly be said of him that can, and will not Preach, that he is a dumb Devil. It is not enough to wear a decent Surplisse, &c. (though some out of their curiosity think that too much) when the people's Souls are starved for the bread of Heaven: There be good iniunctions, for the comely ceremonies of the Church, to preserve us in peace, in unity; so also good orders for weekly Sermons: *Haec fecisse, illa non omisisse iustum est.* These ought you to have done, and not to leave the former undone: Let not the first be true Canons, whiles the latter are only Pot-guns.

A double beam, then, you must expect from your Stars, your Ministers, preaching, and praising God: the means & the end; both I say, not one only: some of you are all for prayers, and care for no preaching: some all for preaching, & care for no praying: if there be no sermon, they will sit still, and serve God at home; as if he had promised his presence to the chimney corner, sooner then to the Temple. Indeed saith S. Paul, *despise not prophesying*, but for ought I see, he allows nowhere, the vilipending of public prayers, but rather seems to imitate, *Magnifie praising God*; for he prefixeth, if not preferreth, *Pray continually*, and, *in all things give thanks*, &c. adding under them; and, *Despise not Prophecyng*. I speak it not to villify Preaching, (so principally a necessary means for our salvation,) *J would ye did all Prophecy*, was the the speech of Moses and Paul: Neither would I hearten the common disestimation, and contempt of public Prayers: both are necessary; yet is the last best (if I be not deceived) so far as the end transcendes the means: Your health is more precious then the Physic, that recovers you, though it come as far as the East. All our Preaching, labors and Aimes at this, to beget in you a knowledge, and a conscience, how to serve and praise God.

Preaching is the work of our way, praising God, of our Country: in Heaven there shall be no Sermons, but even then *Hosa•na's* and *Halleluia's*: We shall spend the time, nay that eternity, in praising our Creator and Savior, and Sanctifiour, when there shall be none to preach to us. Love then Preaching and do not despise Praying; both are the lightful & delightful beams, that come from your Stars, your Ministers.

3. In situation, the Stars are placed in their Orbe, and thereof being circularly and regularly carried, do finish their course in a determinate space of time. Philosophy saith, that the Sun doth partly enlighten the Stars of Heaven: But Divinity (saith) the *Son of Righteousness*, doth wholly enlighten his stars of the Church. The Stars are placed high, the more commodiously to shine to us: God hath put Ministers in an eminent place, that their light might be more perspicuous. Candles once accensed, are not to be thrust into abstruse corners. If then *Paul* requires it of others, then much more of us, that are Stars, *To have our conversation in Heaven*. It is not required of the Firmament, to shine so bright as the Stars: more holiness is expected of us, then in the ordinary station of a Christian: whiles other men's places are less notable, their vices are less notorious: we run not in a common line, but are set forth as copies of Sanctification: every blot in us, is so much more dangerous, as tiis more observable: every Learner is apt to tax his precedent, if faulty: he hath need to be circumspect, that saith to others, *Be ye followers of we, and look on them, that walk so, as you have us for a• ensample*. We have all infirmities, if not enormities, and let *S. Paul* himself refer you to the most absolute pattern, and reserve to your imitation, certain limittes, *Follow me, as I follow Jesus Christ*: We must follow thee, oh Savior, and strive to be *holy, as thou •t holy*.

This is our seat in Heaven; and we should be like the Stars, if it were possible; free from Elementary corruptions. To speak by roate of Repentaunce, Faith, new Birth, is seldom profitable, when no such thing is felt in our own bosoms, or manifested in our lives: We (rather) trust our health into those Physicians hands, whose Drugges have recovered themselves. If thou hast an Angels tongue, and a Devils heart, thou art no better then a Post in the cross way. that rottes it self, to direct others; or a Torch, that having pleased others with the light, goes forth it self in Smoke and stench. To speak well, and do ill; is to build up Heaven with the voice, Hell with the couersation: *Sic dic•m, vt qua fu•runt verba, sint opera*. Let us so speak, that those which have been our words, may be our deeds. In deed it should be thus (*Si been dixerimus, vestrum est*) If we have said well, it is your good: (*Si been vixerimus, nostrum est*) If we have done well, it is our own good: And for Ministers words, (*Dicunt qua dei sunt*) they speak that which is God's: For their lives, (*•atiunt qua sua sunt*) they do that which is their own: but our persons are in their sight, when our words are gone from their ears: and withal,

Segnius irrita•• animos demissa per ••res,

Quam qua sunr•cidis subiecta fidelibus.

There is a quicker perspicuitie in the eyes, and a better retention of the received object, then in the ears. The Thunder first breaks the Cloude, and lets forth the Lightning? yet is the latter seen, before the former is heard: Hence it is, that Examples teach soonest, (*Longum iter*

per verba, breue et compendiosum per exempla,) It is a long way by Preceptes, a short by Examples: The force of a hundred good Sermons, is loft by one enormitie: so easy is it to weave *Penelop's* web. Let us then have some respect to our Life, as our Doctrine: the credit is a thing next tender to the Conscience, (*Qua semel amissa, postea nullus eris,*) which once shipwreck'd, thou art undone: It is a great difficulty, to play an after game of Reputation. It was an excellent exhortation of *Paul*, & implied no small difficulty to *Timothy*; *Cause thy Ministry to be thoroughly liked of*: adorn it with a pure and holy Conversation. His charge was no less to *Titus*? *See that no man despise thee*. Say they did; can *Titus* help that? *Paul's* meaning is, Give just cause to no man, to despise thee. Let them then murmur till their tongues are hoarse with contumelies, so long as thou canst applaud thyself in the conscience of thy well deservings, and say with that persecuted, maligned, reviled, yet holy *Psalmist*; *Oh Lord, thou knowest mine innocence*. Calumnies against the Minister are facile, frequent: If austere with *John the Baptist*, they are censured, precise: if sociable as *Christ*, dissolute. Our merriment is thought madness, when others madness, is but merriment: It is guiltiness enough in us, to be but ill reported they will believe a scandal raised against us, sooner then against a Ruffian; and what they dream, is so, no arguments shall evade it. Men are glad of color to despise us; & great ones, at once to save their credits, & their purses, pick quarrels with their Minister: When all tricks fail, to shake off him, that hath earned thy love and bounty this shall do it; accuse him to be thine enemy, and so excuse thyself from being his friend: it is hard if the eye of Malice cannot spy a Moate in a Black coat; or at least, say it is a Moate, though it be but a White one, a work of honest simplicity. I fear, I am too plain with the times, that are so subtle with us: I comfort myself, and all my partners in this common misery; *Male de me dicunt, sed mali*, they speak evil of me, but they are evil men, and would speak better of me, if I were worse. Let us proceed in the integrity of our conscience, that *When they speak evil of us, as of evil doers, they may* (in the end) *be ashamed, which slander our good conversation in Christ*. Let us live well, the success to God: a good word hath the time when to be spoken. There is a season to benefit, and a season to hurt by our speech, (therefore it is preposterous in men, to be Consonantes, when they should be Mutes; and Mutes, when they should be Consonantes,) But a good life is never out of season. A high Place, and a low & base Life, have no analogy or correspondence: Our seat is in Heaven like Stars; let not our conversation be on Earth like Beasts: Other men's indifferences, are our rank evils: that which is scarce worth notice in others, in us is censured, taxed, condemned. This for the site.

4. The Motion is fourfold. 1. Circular. 2. Incessant. 3. Swift. 4. Orderly.

1. Circular: The Stars move roundly, according to their Orbes: Our Motion, that are Ministers, is not unlike; *A Deo caepimus, in Deo chau'm's*, We begin from God, in God we end: *Jehou's* called us, and we strive to bring souls to him: As we are *Pastors*, we must compass about our Flocks, as Watchmen surround the City, to fortify the breach: *Satan compasseth the earth*, by his own testimony: *The roaring Lion goeth about*, by the description of *Peter*, watching whom to devour. Let our diligence match his, with a saving intent, that the tempted may have our Antidotes, the doubtful $\langle \diamond \rangle$ Counsels, the erring our Conuictions, and the languishing our Encouragements.

2. Incessant: Our Motion is without intermission; for the Adversary never gives truce, or admits conditions of peace, without his sensible advantage. Therefore our calling allows us no time to sit still and sing *R•quiems* to our souls under our Fig-trees of peace. A Soldier should die in the Wars standing, and a Minister in the Pulpit preaching. It was the Lord of the Vineyards reproof, *Why stand ye here all the day idle?* It is not permitted to us, to stand still; What, and all your day? and idle too? *Paul's* example was other, and that excellent: *J ceased not to admonish everyone night and day with tears:* I ceased not, (*Ecce Laborem*) behold his labor: To admonish, (*Ecce Officium*) behold his Duty: Everyone, (*Ecce Amorem*) behold his Love: Night and day, (*Ecce vigilantiam*) behold his Watchfulness: With tears, (*Ecce compassionem*) behold his Pity.

3. Swift and speedy; *Noscit tarda molimina spiritus*, The holy Ghost cannot abide delays: We may give warning too late, when the Enemie hath surprised the City. It was the Master of the Feasts charge, *Go out quickly into the Streetes and Lanes,&c.* The Angels are said to have Wings, for their speedier expedition of God's hestes; and, *Cursed is he, that doth God's business negligently*, says the Prophet. Indeed we may run too fast, when God sends us not: *Jonah* made •reposterous haste, when he took. *Tarshish* for *Nineueh*: and they run (*Curu• pede*, with a swift perhaps, but) with no straight foot, that are in *Moses* Chair, ere they be aware; & wonder too late, how they came thither. I cannot call this Motion speedy; but hasty: and much haste, is seldom encountered with good success: The Stars move swiftly, but not madly. They that fly into the Ministry without Wings, run without Legges; I mean, without Knowledge, move short of their own benefit, of others expectation: The Clouds pour down no rain, till they have first sucked it up: (*Praepropera praxit, praepostera lectio,*) To practice first, and study afterwards, is an ill habit in action, and no good figure in Rhetoric: They that will so run, that they may attain, have neither too many feet, nor too few: If they abound, as the Monsters the sons of *Anak*, that had six Toes on a foot: *Impediuntur necessarijs auxilijs*, their necessary helps, are their hindrances: If they be defective, they can but limpe. Therefore in our Motion, let Zeal further Discretion, that not too slow Discretion moderate Zeal, that not too fast: but having thy Commission, and being placed by God in thy Orbe, be not unwilling to move: Practice is like a Wheel, the more it is turned, the better it goes.

4. Orderly: We must keep as the Stars do, our known and equal distance: it is not to thy praise, to run into other Orbes, desiring there (*Ostendere, nay, Ostentare lucem tuam*) to show, yea to boast thy light, with a proud conceate, to darken the Star, which God hath there placed: such an emulation is odious, and thou mayst flash out (like a Meteor) for a time, but at last, God will ask thee, *who sent thee thither?* Let every Star be loved of his own Orbe, though *one Star differs from another Star in glory*. Nothing better becomes us, then order; for our God is the God of order: Contention disables us, and enervates our Ministry: So long as the water is stirred, the Fisher can catch no Fish: Love is the Master-vein of the Soul, and Peace knittes the Ioyntes: Are we called to put the luxate members of the body of Christ into their places, and shall our selves be disioynted? Our peace, is the Milk of our Land, let not our strife like Runnet, turn it to Curde. When the people were together by the ears, a Fellow as thick as long, got up into the Theater, and advancing himself, they began all to laugh: go to, quoth he, laugh and spare not; I have a Wife at home, rounder then myself: (at this they

laughed louder:) yet when we agree, one Bed can hold us, when we are at variance, the whole house is too little for us. You can apply it.

5. The last circumstance of our Similitude to the Stars, consists in the effects; these are three: *J•fluendi, Illuminand•, orratu Delectandi*, 1. Our Influence. 2. Light. 3. Delight.

1. *Influence*. Philosophy teacheth us, that the Stars in Elementes, and Elementall bodies, do stir up the first qualities, hot, cold, moist, and dry; and cause other effects, serving to the inclination of man: Surely as we are Stars, all the Influence we can derive to men of our selves, is to incline them by our charity. This is no weak persuasion, but one of those 3. *Feedings*, that at least they expect: If they find not Hospitality the Porter at our gates, they strait censure us for Darke stars. Many of our people liked Popery well, for nothing else, but because they were fatted with the superfluities, that fell from their libertine Feasts. Now these that measure Religion by their bellies, will be tempted with handfulls of Barley, and morsels of Bread, to speak well of us: As the Jews once in the Prophet, so these cry now: *When we served the Queen of Heaven, and might pray to our Lady, we had Bread enough: Now they have pleaded so hard for Faith, they have forgotten Charity: They say, We set Faith at our own Tables, but thrust Charity out, to dine with our Servants.* These are the scandalous clamours of their invincible ignorance, who, (as many of the Jews, Christ) follow the Gospel, only for their bellies: they consider not, in whose hands Abbeyes, and Monasteries, and the best Parsonages are: He was a friend to us, that told the Begger, (beating hard at the Vicars door for relief,) he knocked at the wrong door: here dwells, quoth he, the Spawne, but yonder the Pickerell. The Pope and his Heirs, have got all; we have not the tenth of the tenth, the very interest left; yet they claim as much of us, as of them that have the principal. Well, our reward is in Heaven; let us give them what Influence we can, and having fed their souls, spare also some relief to their bodies.

2. *Lighte*. This the second effect, to enlighten them: the substance and nature of a Star, hath already taught us this duty: I will sparingly urge it. We illuminate them by speech, by conversation. Our Doctrine is the Light; Life, the Lantern: if we carry the Light without the Lantern, the wind of Malice will strive to blow it out. He went not far from this allegory, that prescribed a Ministers duty, (*Tonare voice, fulminare vita,*) our words, thunder: our lives, lightning. If we be lightful in preaching, darksome in living; we do (as it were) propound our Doctrines, as impossible to be kept. If we have knowing Minds, and dissolute Affections, it may be said of us (as of that stigmatic Roman Emperor *Galba*, who was both deformed, and witty) that a good Instrument is put in an evil Case. If we live well, and say nothing, we have an Orbe and seem Stars, but are none: for God (sure) never placed Star in the Firmament, that gives no light. Whether they be idle, or unable, like *Aesop's Hen*, too fat to lay; they are but a burden to our Orbe, a disgrace to our Church: only do thou take heed (thy Star not shining so bright as others) least thy Clouds darken it: The people's sins, are not seldom the cause of the Prophets darkness; to himself be his own negligence, *He stands or falls to his own Master*: Perhaps there is yet more in it, then so; God hath his special work in all euentes: it may be, in thy Ministers insufficiency thy sin is plagued, and God strikes thee through him. This is no light, though insensible stroke: thou hast slighted his sacred and majestical Word;

behold, as to a Swine unworthy of this Pearl, he denies, withholds it. *The Prophet is a fool: the spiritual man is mad, for the multitude of thine iniquity.* Go then and bewail thy sins, and Pray that the doare of utterance may be opened to him, least whiles he shines not, thou perish in darkness.

3. Delight. The Stars are the grace of the Sky: so are Ministers of the Church, when they all move in peace and unity, (*Ordine quisque suo,*) everyone in his own order. We often see the Stars, their contemplation, their benefit is never tedious: no more is the society of Ministers to them, that desire to read in those Books, the constellations of Heaven, the mysteries of Salvation, and to know how to govern their souls and their bodies. God gave man an upright Countenance, directing his Mind together with his Lookes to the Stars; *Erectos ad sydera tollere vultus:* Look on them, which walk like us, saith S. Paul; not as some Star-gasers, that stare on us, only to entrap us: to whom we reply, as *Diogenes* did to him, that so subtly disputed of the Stars; *How long is it since you came down from Heaven?* Let them beware a success, like *Thales*, who gaz'd so long at the Stars above him, that he fell into the Ditch below him. If then, you look on us, keep the Creeples intent at the Beautiful gate of the Temple; *Give heed to us, trusting to receive something of us:* and then, *though Silver and Gold we have none, yet what we •a•e, we give you,* in the name, and by the virtue of *Jesus Christ* of *Nazareth*, better things are derived from us. Fables and toys content us with a transient glance.—*videtur*

Fabula, qua posci vult, et spectata reponi.

A Fable requires no more, but to be seen, and then thrown by: But here (*Non satiatur oculo • visu*) the eyes are not satisfied with seeing: such joy is the Minister to the good man's soul, that he could be content to have him ever in his sight.

You have heard, how we are called Stars, I would direct the Application of this, to 3. sortes of people: Patrons, Laity, Ministers.

1. To speak much of Patrons, you will hold it frivolous: they hear not, being absent; neither would they believe, being present: But let not sin be balked, though it be not by, to answer for it self. Many of them care not whom they present, if his Purse can speak learnedly, though his tongue ignorantly. Ignorance, Superstition, and Symonie, were once proper to the *Romish* Sea; I know not what infortunate wind hath blown the last into our Land, and defiled the pure professors of Reformation. But you will say, there is no Simony, wherein the Minister is not one party. It is too true; woe to us the whiles: I mean not only the woe of misery, fatally forced on us by these evil days; but the woe of Judgment, which we voluntarily call on us by this wickedness. I will not speak to excuse us *a t•to, sed a tanto: durum telum, necessitas:* You that are the Donors, have the things consecrated to Piety and Faith, committed to you upon trust, and you have sworn it a law in your bosoms, (which you more strictly observe, then the law of your maker) that we shall buy them at your hands, or go without them. *Christ* threw out of the Temple, not only the buyers, but (let me say rather) the sellers: And though the Law of the Land, makes you not (*Pares •oe•a*) equal with us in the punishment; yet the Law of Heaven shall find you (*Pares culpa,*) in equal fault: I think, I might

boldly say (under correction) you are in the greater damnation; as it had been more heinous in *S. Peter* to exact money of *Magus*, then in *Magus* to offer it: the reason is impregnable, you sin through a voluntary covetousness, we through extreme necessity; being constrained, either to beg with our families, or study evasions for so strict and religeous a law: If we therefore be condemned as Simonists, your easiest censure, is to be esteemed Infidels. Mee thinks I hear them reply; There is enough left to satisfy all, if there might be an equal division; but some have all, some nothing: To whom I will not answer, since that grave Father hath for me: *Thus their Fathers have played the Thieves, and they come to compound the matter.* If we speak of this, we are censured for covetous, but how lewdly? Is this covetise to desire our own? I say not the Churches superfluties, which they called once (*Bona Pauperum*) the goods of the Poor, but even the Churches necessaryes, which are (*Bona Christ's*) the goods of Christ; which now (*Latci possident*) profane men enjoy: for Gentlemen have cut out their gallant suites out of the Churches Broad-cloth, and left the Church her self nothing but mere Shreds: shall I say? Who have more done it, then they that stand so for the beauty of the Church? None more deface her, then they that most seem to adorn and pollish it: Let them undo two or three Ministers by their impropriations, and they will reward one (of their own humor) with the plasters of their bounty: Such corrupted Patrons are of *Dionisius* mind, that robbed his God of his golden Coat, as more fit for himself: They say, *Nero* and *Agrippa* came into the world with their feet forward, and what Monsters proved they? sure, never worse to the Commonwealth of *Rome*, then Simonicall Patrons to the Church of *England*. Well, if bribery, fraud, Simony, will not carry them to Hell, let them hope still to be saved: but (I would they heard me) if they be saved so living, and so dying, there is hope for the Devil to be saved. It is granted sin, but they may repent: true, but did ever man repent, that having time and means, could and would not restore? let them return their extorted money, which they have cruelly gotten by Simonicall contracts, to the poor Minister, or if he be dead, to his Wife and Children; or I will sooner believe, that *Judas* repented: *Judas* restored, yet repented not truly; and shall they repent truly, that restore not? Let them brag of their gains, that have thus coosoned God, the Church, their own souls: If ever they come with Simony on their backs into Heaven, I may be of the *Indians* mind, who dying under the *Spanish* cruelty, and admonished to prepare for Heauē, & to escape Hell, asked to what place the *Spaniards* went? They answered, to Heaven. Then, quoth the *Indian*, let me never come there: For surely, Simonistes, and honest men, do not belong to one house. There are 3. *Pees* in a line of relation, *Patrons*, *Priests*, *People*. Two of these *Pees* are made lean, to make one *P.* fat. *Priests* have lean Livings, *People* lean Souls, to make *Patrons* have fat Purses. I accuse not all in general, no one in particular, (*Nam{que} mihi nec equos, mihi nec rapuere inuences,*) but for *Zion's* sake I cannot hold my peace, which is so sick of this disease, that she lies at the mercy of God for recovery.

2. Let me speak yet more particularly to you, over whom God hath placed a Minister as a Star, *Despise him not*; at your peril, you despise God himself, and shall not go scotfree: on your souls be it, that hear me this day, whose table talk is furnished up with iestes, with invectives against Ministers: Whatsoever thou art, God hath honored the poorest Minister above thee, and taken him as worthy to serve at his own table, but not thee, nor thy fathers

house, were his head Gold, his Treasure richer then *Hezekiah's*, and every room in his house better furnished then *Solomon's*, he may stand in need of the Minister: as great a Potentate as *Pharaoh* was, and as despicable as he thought *Moses*▪ yet his Courtiers often heard him; *Send for Moses*: so was *Phenustocles* ever banished in peace, but sent for home in war: we are passed over in the days of pride (as superfluous creatures, of whom no use) but when the wrath of God falls on the naked conscience, then the Minister is thought on; and the soul receives some comfort, whiles he feels the sick-beating Pulse, or leans on the groaning Pillow, speaking from us to Heaven, the humble devotions of a penitent heart, and from Heaven to us the comfortable things of *Zion*, and the never failing mercies of a tender Savior: Thus like some Fruit trees in fair weather, you throw Cudgels at us; in foul, run to us for shelter.

I will not speak affirmatively to you, in these rotten days of ours, wherein nothing but privations are in force and frequent: Despise not, afflict not, impoverish not your Stars; I will not say magnify, bless, enrich them, because I cannot hope it: yet, Oh for shame, do not their contraries.

1. Despise not. Why should I entreat this? We might imitate the fashion, *Spernere se sperni*, Scorn them that scorn us: but I persuade you for your own sakes, since it is not possible, you should honor the message of God, and despise him that God hath chosen to bring it. We shall be your good Ministers, till discordant things drop from us, and then farewell good conceit; as *Tertullian* spake merrily of the Heathen; Unless God please Man, he shall be God no longer: Now Man must be propitious to God. Reproofes are good Physic, though not so well relish'd: Indulgence is sweet, and you may think it better cheare; but you will not be so well after it. In these misjudging days, it is exceeding hard to over-reach the Devil; if we let sin alone, his Kingdom flourisheth; if we strike at him, and hit not the bough he sits on, we move him not: if we do, we are judged partial, personal, & wreakers of our own spleen. There is scarce a man that can read English, scarce a woman that can make her self ready to Church, but will presume to teach the Minister; and either we must preach what you will hear, or you will not hear what we preach. In *Holiogabolus* time, there was a Senate of Women, we have Conuocations; they consulted about Tyars, ours about Religion. Let us take heed, it is one of the Devils subtlest and shrewdest tricks, to make us so zealous in Religiō, that we grow wanton: and this sin is so much the more dangerous, as it endures not the reproving: thus if an holy impatience arm the Ministers tongue to speak too smart against your sins, he is straight said to rage: So *Semeiah* said of *Jeremy*, *Jehu* of *Elisha*, the *Jews* of *Christ*, and the *Gentiles* of *Paul*. Of those that never will be sober, we are called Bedlams. But *S. Aug.* well clears this, under the person of *David*, *Jnsanire videbatur, sed regi Achis insanire videbatur, id est, stultis et ignorantibus*: *David* seemed mad; but he seemed so to the King of *Achis*. We are called mad-men, but of none, save mad-men; their common exceptions against us, and contemptes of us, are these 4. 1. They say, we are Men, why doth not God send by worthier Messengers, as by Angels? They had best teach him: *Send by whom thou shouldst send*. 2. They say, we are simple men: As the Apostles were Fishermen, and *Amos* an Heardman. Gallants scorn that a Clowne should teach them their duties. They call us Idiotes, Innocentes: 〈 in

non-Latin alphabet › , the word signifies such as do no hurt, but taken for Fools, that do neither good nor harm. 3. They say, we die like men, we can neither keep our selves from sin, nor our bodies from death. 4. They say, all we say, is but words: So *Galuo* called the Gospel, *a question of words*. I answer:

1. Men indeed; but men of God: so were the Prophets received and called: and, *Let a man so think of us, as of the Ministers of Christ*. We are intelligent creatures by Nature, but of Divine understanding by Grace: *The things which no eye hath seen, &c. hath God's spirit revealed to us. Surely the Lord will do nothing, but he revealeth his secrets to his Servants the Prophets*. Thou braggest thou hast two eyes, as well as thy Minister: thou hast indeed; one eye of Nature, and that's (*Nequam,*) a wicked one: another of Reason, and that's (*Necquicquam,*) a blind one: the one naught, the other naughty, and standest in need of the Ministers eye to guide thee. Thou demaundest a worthier Messenger; but when God spake to *Israel* in thunder, when by Angels, they cried, Oh let Man speak to us, least we perish. If an Angel or a Man say, *Christ* is borne, it is not more true in the Angel, then in the Man.

2. Simple men, yet is the word powerful: The *Jews* thought, they knew *Christ* and his breeding, is not this the Carpenters Son? yet, *he taught as one having authority*, not as the verbal Scribes: You think it shame enough, and extreme disgrace against us, to say, you know our beginnings, yet is God able to turn the proudest of you, by the simplest of us; or if not convert, as the savor of life, yet convince *as the savor of death*, and make your *Mutimus* to that common Jailor, *delivering your incorrigible Souls to Satan*, for, whom we bind on Earth, are bound in Heaven.

We die like men, but our words live: the Prophets told the *Jews*, that they should go into *Babilon* Captives: *The high places of Jshac shall be desolate, and the Temples of Jsrael destroyed, &c.* Behold, the Prophets die, but their words live: *Judah is carried away Captiue, she dwelleth among the Heathen. And by the rivers of Babel, they sit and weep, when they remember Zion*. So we denounce the judgments of God against the obstinate, and tell the Usurer, maugre his pile of Bonds, heap of Pawnes, bags of Coine, morgages of Lands, *that his seed shall inherit the wind*, and his hoards are no other then the gathering of the clouds, which once full, promise the dispersion of the greater showers; behold, we are laid low in our graves, yet our sayings have their timely proofs; the seed of the covetous come to ruin: behold the riotous Heir, sick and diseased through his intemperance, his intemperance bred of the fullness of his state, his full estate begot by his Fathers Parsimony, miserableness, nay perhaps injustice. Behold (I say) this man glad of a room in the Hospital for necessity, which his Father built of his superfluity. Thus the word we preach, passeth not, but is more immortal then the Heaven.

4. All we say, is but words, mere talk; so you may contemn all the works of God, and say, it was but talk that made the world; for, *By his word he made it*. This is a common slander, when the Hel-hound (the covetous wretch) pincheth on the Priests side: No matter, let him talk for his living; yes, and have none: the time may come (if they call it talking) they may talk for Mercy too, and have none. If they call God's speaking to them, talking; what is their speaking to God? There is difference betwixt speaking, talking, and saying: speaking comes by nature, talking by custom, saying by art: Children speak, Fools talk, Learned men say: All that have

the organs of voice, can speak and talk, but not say, *Solius est oratoris dicere, vulgi loqui. Tullius* could affirm it, that an Orator only says; the common people talks. Our Preaching is not then talking, but saying a sententious and deliberate speech, uttered to purpose, composed by study and the direction of God's holy spirit; who with our words, winds, deeds, shutting where we shut, and opening where we have opened.

2. Afflict not. Is this possible? can Lambes be among Wolves, and not be bitten? *Ecce mitto vos, &c, Behold, I send you as Lambes among Wolves: he said so, that foreknew our usage. Amara est veritas, et qui eam praedicat, repletur amaritudine.* Bitter is the Truth, and he that preacheth it, shall be filled with bitterness. The cause of the worlds (< in non-Latin alphabet >) hatred of *Christ, Joh. 7.* is (< in non-Latin alphabet >) *because I witness against it, that the works thereof are evil.* It is written of the Christians, in the life of *Nero*, that they preserved the state; yet Dogs must devour them: they made *Aurelius* Army to prosper, and by their Prayers obtained thunder to destroy the enemies; yet (*Christianos ad Leones*) throw the Christians to the Lions. It hath ever been the Poesie of the Church, (*Facere bonum, et habere malum,*) to do good, and to suffer evil: So *Christ* himself sped, he healed, and was hurt; he pitied, and was mocked; he saved others, himself was killed. The color of our Livery on earth, is either Black, mourning; or Redde, persecuted. The Arms of the Church is the Cross, and her perpetual Song, is her militant state, like that oppressed Servants (< in non-Latin alphabet >), *I suffer, I suffer:* this is *Christ's* Dish, and the Apostles Sauce. Behold ôh Minister, the strait thou art in; neither wonder, nor weep, nor faint: this thou mightest have prevented, by keeping out, cannot be avoided, now thou art in: If we do our duty, the World will hate us; if not, God will curse us: by the first, we are in danger to loose our goods, good names, lives: by the second, our Souls, our Heaven, our God.

At pretium pars haec corpore maius habet:

Our worldly losses may be dear to us, yet dross, and trash, and rubbish, in regard of God, and bliss: Woe unto us that suffer; more woe to you that make us.

3. Impouerish not: I do not say, make us rich by your own poverty, as your progenitours did by our predecessors; but at least give us our own: The old *Pharisee* was an honest man in this, for he thought it a true position, *Decima vt diues fias*, Tyth, and be rich: but we think, tyth, and be poor: *To communicate with our Teacher in all our goods*, is not Scripture, though *Paul* himself speak it: a competency will serve: they are wiser then God: their competencies have brought us to impotencies: a Stoole, a Cruze, and a Candlestick, and a small Roome, are superabundance for a Priest: we need not with that order of the Popish Priests, pull on our selves a voluntary beggary, for Gentlemen (we thank them for it) have enforced us to it on necessity. I will not dispute, whether Tythes be due to us (*iure diuino*) by the law of God; or whether the with-holders come within the compass of that Curse; *Ye are cursed with a curse, because ye have spoiled me in Tithes and Offerings;* Since the Law present allows no power to sue such, on an action of detinue: to omit, that *Melchizedek* had Tythes, and that of *Abraham*, & even by the law of Nature, besides the Levitical of the *Jews*, which they say is abrogated, that would say no less of the moral law of God, for an advantage: Yet *Paul*. < in non-Latin

alphabet › in all his goods, must needs evince, that the Minister must have some share in his people's substance: if any, why not that portion, which in all ages and Churches hath been given them? If they be consecrated to *Jesus Christ*, (I say not, by blinded superstition, but) by true and warrantable devotion, before the *Pope* ever put out his apparent horns, who dares rob our Savior of them, that never passed fine of his royal prerogative, to any purchaser? If they were his, whose are they? let them prove, he hath assigned them to Gentlemen, and I will clear them from that menace of Solomon; *It is a destruction to devour holy things, &c.* Ministers were once held Angels; now, unless they do bring Angels in their purses, *Ibis Homere foras*, for all their music, they are shut out of doors: They say, the *Italian* Ducades make their Priests Duces, Princes, Captains, brave fellows. The *Spanish* Pistolets make their Priests terrors to be feared, the word signifying *Tormentigenus*, a kind of torment: witness the *Inquisition*. The French Crowns crown their Priests with wealth and dignity; but (*Defectu Angelorum Anglicorum*) the want of English Angels, leaves our Ministry in the dust. The words of so reverend and honorable a Prelate, come here to my mind; *Time was, Religion did eat up Polici•, and the Church devoured the Common-wealth*, but now, *Polici• eats up religion, & the Common-wealth devours the Church*. Men are professed Politicians; *Floreat respublica, copijis referta, &c. et quid ad nos?* Let the Common-wealth prosper, and what care we for the Church. If we had no souls, this might be some shadaw of equity; but seeing we have, it is the substance of rank impiety.

And let me say, if men would imagine and plot a course to loose the souls, that *Christ* hath bought, they could not find a directer: for if Learning beg, study Arts that list, will be the general voice: *If there be none to preach, there will be no believing; if no believing, ⟨∅⟩ saving.* Never plead your Faith in the Gospel, whiles you reward it not: perhaps you can afford Desert, some bare and naked commendations; but we are not Chameleons, to live on the air of commendations. It is certain and invincible truth, not relieve the Gospel, not believe the Gospel. God grant, that our corruption this way, brings not Paganism, and flat Atheism in the end: Needs must you loose *con, & sci*, Devotion and Knowledge, when you take from us *entia*, our Livings. It is a shame, that we should cease studying of Sermons, and be driven to study for Bread to put in our mouths, & the mouths of our Families. It was a sin in the old Law, to destroy *Matrem cum filijs*, the old with the young: and can it be less in conscience, to pine to death those two fruitful Mothers, the Universities, and starve the Children in their bosoms: At which two Fountaines of learning, before we are suffered to drink, how many miserable and weary a day do we pass over in the inferior Schools: then not without much pain to our selves, cost to our Parentes, we are sent to one of those glorious Suns, to ripen our b•ddes: the exhibition they there allow us, they charge us to take for our Patrimony, and to expect no further means at their hands: We restrain our thoughts, I say, not only from pleasure (whereof to have no small measure is some *Vnhappinesse under the Sun*) but even from competent experience in the world, who had need be *wise as Serpents*, in these Machiauellian days. We subject our bodies to many Diseases, and grove out our remaining days under the burden of some wasting sickness: at last, (*Cru••him• Plena*) having stored our selves with the riches of Art, we come into our Country, to exchange them for their riches of earth: and yet how unworthy a thing is, *Calestibus mercari terrena*, to buy corporal things with

spiritual, and to choppe Heaven for Earth? After all this, how hardly is anything attained, without paying to the Patron, either a Fine, or an annual Rent, or reservation of his own Tythes, or (some way) above the rate of a Copy-hold, to have a Lease during a sickly and spent life: Were the Goodes of the Church for this, entrusted to Gentlemen and Lord's of the Mannours, that they should set them to sale, and turn the Benefit into their own Purses? Why were not the Donations in the hands of the poor, who have more need? It is supposed, Gentlemen by nurture well instructed, can make the fittest choice, for God's glory, and not for their private gain. Must we then run (*Per vari• casus per tot discrimina rerum,*) through so many dangers, and difficulties, cares and troubles, and in the end arrive at Beggars haven, a necessary and enforced penury? Oh! *Jnuitatus ad haec, aliquis de ponte negabit:* a Beggar in the high way, will in the end, scorn to be a Minister. There is no vocation in the land, (honest in it self, and industriously followed by the professor) wherein a man may not live well, except only in the Ministry: and here, like the *Jews* under the tyranny of *Egypt*, when we should make Brick, work in our profession, we are forced to gather Straw, labor for sustenance.

But in vain we speak, the Sons of *Zeruiah* will be too hard for us; there is small hope to stench this bloody issue, till Christ touch their hearts by Faith. But you will say, many of the Clergy are rich: they are few; if any one of these four sortes. 1. Either enriched by some Patrimony or gift of Friends. 2. Or else such as distill a dry Rose-cake for Water; I mean by Parsymonie, and miserableness, get something out of Gentlemens leauinges, like the gleaning after the Vintage; for others carry away the crop. 3. Or else such as have lighted on the vnruined things of this Land, which stood out of the Popes way, and in that sickness of Superstition, scap'd the plague of Impropriation; Benefices which (the Devils Surgeon) Sacrilege hath not let blood, by custom, composition, enclossing, depopulation; though *the Grape gatherers come, would they not leave some Grapes; if thieves come in the night, they will (but) destroy, till they have enough.* 4. Or lastly, they are those (*Antiqui Hero•, nati me•oribus annis*) that came to their Livings, when that good Queen *Elizabeth* came to her Crown; at which time, Benefices went a begging, as Ministers do now: as for the rest, that have Liuings, they are scarce Liueones, or enough to keep themselves and their Families living: and for those that have none, they may make themselves merry with their Learning, if they have no Money; for they that bought the Patronages, must needs sell the Presentations; *Vendere iure potest, emerat ill prius:* and then if *Balaam's Ass* hath but an audible voice, and a soluble Purse, he shall be preferred before his Master, were he ten Prophets. If this weather hold, *Julian* need not send Learning into exile, for no Parent will be so irreligious, as with great expenses to bring his Child at once to misery and sin. Oh think of this, if your impudence have left any blood of shame in your faces: cannot you spare out of all your riot, some crumbs of liberality to the poor, needy, and neglected Gospel? Shall the Papists so outbid us, and in the view of their prodigality, laugh our miserableness to scorn? Shall they twit us, that our, *Our Father*, hath taken from the Church, what their *Pater-noster* bestowed one it? Shall they bid us, bate of our Faith, and better our Charity? Indeed, where heard you of a Papist, that cuttes short his Minister? Where see you a Protestant, that doth not? I speak not to commend the Religion of the Papist above the others, no more then Christ preferred the Religion of the *Samaritan*, to the Priests and Levites, when he praised his charity; but to apply that to us, which Christ once to

the Jews, *Tyre and Sidon shall condemn you*: So the Papists shall judge us. The Papist comes with (*Omnia dabo*) to his Priest, I will give all: the Protestant with (*Omnia eripiam*) I will take away all. Do the Alps bar up all reward from us? Cannot Bounty creep over those frozen thresholdes? *Flere licet, reparare vetatur.*

I may perhaps be censured, to speak so home, in the respect of some particular advantage; and losers may have leave to speak: I confess, it would be a joyful day to me, to see the breaches of *Jerusalem* made up again; yet he is my witness, that doth now search, and shall hereafter judge all hearts, that the present Theame, the wants of the Church, the poverty of Ministers, and the hard hearts of their oppressors, together with the commiseration of the Studentes yet unborn, that shall feel this burden heavier, as the world grows (at once and insaparably) more old, more covetous; have been occasions only to induce this speech: For I not without cause fear, that as we may say of the Church in this our age, *Omnia ad ruinam*, all things are going to ruin; so our Children in the next generation, may justly cry with the Poet, *Etiam periere ruinae*, even the very ruins are ruined. Though I cannot but hope, that so long as our royal and religious *Jacob* (whose days God make as the days of Heaven) and his seed, shall bear rule in our *Judah*, he and they will make good that deserved title, and be defendours of the Faith, & not give leave and authority to any violence, further to forage the Church: God also put it into his Subiectes hearts, to love the Gospel, and then it shall not decay, for want of encouragement and reward: But for the detainers of the poor Ministers right, let them hear their reward. *We to him, that he•eth up that, which is none of his*: you that have taken away the Unction, and left us nothing but the Alablaster box, the Shreddes, the Sheardes, the scrapings of our own; as happy and rich, as you think yourselves, when you have summed up your gains, and cast your accounts at the end, if ever you be the richer, for that you have stolen from your Stars, let me come a begging to your Doors. *Judas* sold his Master for thirty Pence; he might put his gains in his eye: his losses stuck by him, when his money was gone: he lost a God, a Heaven, a Soul; but he threw away his cash: take heed, least you cry one day with him; We, and our Extortions are both perished. Remember, you must give account of your Stewardships; a fearful Bill of Reckoning, that many shall put up at that day to God. *Item*, so many scores of pounds in Malice and Suites at Law, *Item*, so many hundreds of pounds spent in Lusts and Vanities. *Item*, so many thousands in building *Eglons* Parlours. *Item*, to the Poor in a year, three pence. *Item*, to the Minister, just nothing: Nothing to God, and nothing from God, shall be your reward.

3. Let me end with our selves, and all to comfort; *Ploramus nostris non respondere fae•en• speratum meritis*, We lament on Earth, the ill success, and worse reward of our labors: but, (*Sat erit mer•sse*) it is enough that we have deserved. As dark as the World keeps us, and thinks us, *We shall shine*, and that with no ordinary glory; but, *As the Stars*: and this not for a time; but, *For ever and ever*. 1. If I had been in Heaven, I would describe this glory to you, *You shall shine*.

2. I would show you the differences of Glory, which are here implied; *Good Men shall shine as the Firmament*: but, *Good Ministers, as the Stars*. If I be not deceived, the Stars have a brighter glory than the Firmament. 3. Lastly, if I had ascended above the wheel of Time, where

nothing but eternity dwelleth. I would strive to make you conceive the length of your glory, *For ever and ever*: but, *Haec meditanda potius, quam dicenda*, your meditations are better able to conceive these things, then my weak tongue to express. And so I cease to speak of that, which you shall never cease to enjoy, ending my Sermon, not my Text; and commending you to the Father of Peace: who, as he hath called us to so troublesome an Office for a time, will reward us with glory beyond all time, even forever and ever. This God grant for his Mercies sake, Jesus Christ for his Merits sake, the holy Ghost for his Names sake; to whom, with whom, and for whom, be all glory, honor, and praise, now and forever. *Amen.*

FINIS.

Imprinted at London by *W.W.* for *Clement Knight*, and are to be sold at his shoppe in Paul's Church-yard at the sign of the holy Lamb. 1613.

P-TA-9. Mystical bedlam, or the world of mad-men. By Tho: Adams - Adams, Thomas, fl. 1612-1653.

MYSTICAL BEDLAM, OR THE WORLD OF Mad-Men.

BY THO: ADAMS.

2. TIMOTH. 3. 9. Their Madness shall be manifest to all men.

AUGUSTINE. de Trinit. Lib. 4. cap. 6. Contrarationem nemo sobrius.

LONDON Printed by *George Purslow*, for *Clement Knight*, and are to be sold at his shoppe in Paul's Church-yard, at the *Sign of the Holy Lamb*. 1615.

TO THE RIGHT Honorable, Sir THOMAS EGERTON, Knight, Baron of Ellesmere, Lord high Chancellor of England, one of his Majesty's right Hon. Priuy Counsel, the true Pattern of virtue, and Patron of good Learning.

Right Honorable: it is a labor that hath neither recompense nor thanks, to tell them their madness, that fain would think themselves sober. Having therefore presumed (not to trouble the peace, but) to disquiet the security of our *Israel*: I durst not but aspire to some noble Patronage, that might shield both myself and labors, from the blows of all malevolent Censurers. In which thoughts, I was bold to center myself in your *Honor*; as the individual point of my refuge, wherein I have been taught the way by more worthy precedents: your *Honorable Name* having long stood, as a *communis terminus*, or *Sanctuary* of protection, to the labors and persons of many Students. The vn-erring hand of God hath placed your *Lordship* in the *Seat of Justice*, and *Chair of Honor*, (especially if it be true, what *S. Hieron*: says, that *Sūma apud Deū nobilitas, clarū esse virtutibus*: whereby you have power & opportunity, to whet the edge of *virtue* with encouragements, & to give *vice* the just retribution of deserved punishments. Happy influences have been derived from you, sitting as a *Star* in the *Star-Chamber*: conscionable mitigations of the *Laws* rigor in the *Court of Chancery*. To punish whē you see cause, is not more *Justice* then *Mercy*: *Justice* against the *offender*, *Mercy* to the *Commonwealth*. Those punishments are no other then actual *Physic* ministered to the *Inheritance, Liberty, Body*, to the bettering of the *Conscience*, and *saving of the soul in the day of the Lord Jesus*. Behold, my *pen* hath but writ after the original *Copy* of your *Honors* actions: desiring rather to learn by your *doings*, how to say; then to teach you by my *sayings*, how to do. I have spoken (God knows with what success) to these *mad times*: and he that would bind the *frantic*, though he loves him, angers him. The *detector* of men's much-loved sins, needs a *Protector*, that is both *good & great*. I am sure my eleciō is happy; if it shall please your *Honor* to cast the eye of acceptance on my weak labors. A young plant may thrive, if the Sun shall warm it with his beams. That *Sun of righteousness*, that hath saving *health under his wings*, shine forever on your *Lordship*, who hath been so liberal a fauorer to his *Church*, & among the rest to his unworthiest servant, and

Your Honors in all duty and thankful observance bounden THO: ADAMS,

Mystical Bedlam, OR, THE WORLD OF MAD-MEN.

The first Sermon.

ECCLESIASTES, CAP. 9. VER. 3.

The heart of the Sons of men is full of evil, and madness is in their heart while they live: and after that, they go to the dead.

The *Subject* of the discourse is *Man*; and the speech of him hath three *Poynts*, defined and confined in the *Text*. 1. His *Comma*, 2. his *Colon*, 3. his *Period*. 1. *Men's hearts are full of evil*, there's the *Comma*. 2. *Madness is in their hearts whiles they live*: there's the *Colon*. 3. *whereat not staying, after that they go down to the dead*. And there's their *Period*. The first begins, the second continues, the third concludes their *Sentence*.

Here is *Mans* setting forth, his peregrination, and his journeys end. 1. At first putting out, *His heart is full of evil*. 2. *Madness is in his heart*, all his peregrination, *whiles they live*. 3. His journeys end, is the *Grave*, *He goes to the dead*.

First, *Man* is borne from the womb, as an arrow shot from the Bow. 2. His flight through this air, is wild, and full of *madness*; of indirect courses. 3. The *Center*, where he lights, is the *Grave*.

First, his *Comma* begins so harshly, that it promiseth no good consequence in the *Colon*. 2. The *Colon* is so mad and inordinate, that there is small hope of the *Period*. 3. When both the premises are so faulty, the *Conclusion* can never be handsome. *Wickedness* in the first proposition, *Madness* in the second: the *Ergo* is fearful, the *conclusion* of all is *Death*.

So then, 1. the *beginning* of *Mans* race is full of *evil*; as if he stumbled at the threshold. 2. The further he goes, the worse: *Madness* is joined- *Tenant* in his heart with *life*. 3. At last, in his *frantic* flight, not looking to his feet, he drops into the pit *goes down to the dead*.

To begin at the uppermost stair of this gradual descent; the *Comma* of this tripartite *sentence* gives *man's heart*, for a *vessel*. Wherein observe

1. The *Owners* of this *vessel*, men, and deriuatiuely, the *sons of men*.

2. The *vessel* it self is earthen, a *Potte* of *God's* making, and *man's* marring, the *Heart*.

3. The *Liquor* it holds is *Evil*, a defective, privative, abortive thing, not instituted, but destituted, by the absence of original *Goodness*.

4 The *measure* of this *vessels* pollution with *evil liquor*. It is not said *sprinkled*, not *seasoned*, with a moderate and sparing quantity. It hath not an aspersion, nor imbution, but *impletion*; it is filled to the brim: *full of evil*. Thus, at first putting forth, we have *Man* in his best member *corrupted*.

1. The Owners or Possessors, Sons of men.

Adam was called *the son of God*, Luk. 3. *Enos was the son of Seth, Seth the son of Adam, Adam the son of God*: But all his posterity *the sons of men*: we receiving from him both flesh, and the corruption of flesh, yea, and of soul too; though the substance thereof be inspired of God, not traduced from *man*: for the purest soul becomes stained and corrupt, when it once toucheth the body.

The sons of men. This is a deriuatiue and diminutiue speech; whereby *man's* conceit of himself is lessened, and himself lessoned to humility. *Man*, as God's creation left him, was a goodly creature, an abridgement of heaven and earth, an *Epitome* of God and the world: resembling God, who is a *Spirit*, in his *Soul*, and the World, which is a *Body*, in the composition of his. *Deus maximus inuisibilium, mundus maximus visibilium*: God the greatest of invisible natures, the World the greatest of visible creatures: both brought into the little compass of *Man*.

Now *Man* is grown less; and as his body in size, his soul in vigor, so himself in all virtue is abated: so that the *son of man* is a phrase of diminution, a bar in the Arms of his ancient glory, an exception of his derogate and degenerate worth.

Two instructions may the *sons of men* learn in being called so. 1. Their *spiritual corruption*. 2. Their *natural corruptiblenes*.

1. That *corruption* and original pravity, which we have derived from our Parents. *Psal.* 51. *Behold, saith David, I was shapen in iniquity, and in sin did my mother conceive me*. The original word is, *warm me*: as if the first heat derived to him, were not without contamination. I was borne a *sinner*, saith a *Saint*.

It is said, Gen. 5. that *Adam begat a son in his own likeness, after his image, and called his name Seth*. This *image* and *likeness* cannot be understood of the Soul: for this *Adam* begat not. Nor properly and merely of the *Bodies* shape; so was *Cain* as like to *Adam*, as *Seth*, of whom it is spoken. Nor did that *image* consist in the *piety* and purity of *Seth*: *Adam* could not propagate that to his son, which he had not in himself: virtues are not given by birth, nor doth *grace* follow generation, but regeneration. Neither is *Seth* said to be *begotten in the Image of Adam*, because mankind was continued and preserved in him. But it intends that *corruption*, which descended to *Adams* posterity by natural propagation. The *Pelagian* error was, *Peccatum primae transgressionis in alios homines, non propagatione, sed imitatione transisse*: that the guilt of the first *sin* was derived to other men, not by propagation, but by imitation: but then could not *Adam* be said, to *beget a son in his own image*: neither could *Death* have seized on *Infants*, who had not then sinned. But all have sinned, Rom. 5. *As by one man sin entered into the world, and death by sin: so death passed upon all men, for that all have sinned*.

This title then, *the sons of men*, puts us in mind of our original contamination, whereby we stand guilty before God, & liable to present and eternal judgments. *Dura, tremenda refers*: You will say with the *Disciples*, John. 6. *This is an hard saying, who can hear it, bear it?* nay, be ready to conclude with a sadder inference, as the same *Disciples*, after a particular instance, Math. 19. *Who then can be saved?*

I answer, We derive from the first *Adam, sin and death*: but from the second *Adam, Grace and Life*. As we are the *sons of men*, our state is wretched, as made the *sons of God, blessed*. It is a peremptory speech, 1. Cor. 15. 50. *Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption*. It is a reviving comfort in the 6. Chapter of the same Epistle: *Such we were, but we are washed, but we are sanctified, but we are justified, in the name of the Lord Jesus, & by the spirit of our God*. The conclusion or inference hereon is most happy. *Now therefore there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit*. We may live in the flesh, but *if after the flesh, we shall die*. *Si voluntati & voluptati carnis satissacere conemur*: If our endeavours be wholly armed and aimed to content the *Flesh*: but if we be led by the spirit, *cum dilection, cum delectation*, with love, with delight, we are of the *sons of men, made the sons of God*.

It is our happiness, not to be borne, but to be *new borne*. The first birth kills, the second gives life. It is not the seed of man in the womb of our mother; but the *seed of Grace* in the womb of the *Church*, that makes us blessed. Generation lost us; it must be regeneration, that recovers us. *As the tree falls, so it lies*: and lightly it falls to that side, which is most laden with fruits and branches. If we abound most with the *fruits of obedience*, we shall fall to the right hand, *life*: if with wicked actions, affections, to the left side, *death*.

It is not then, worth the ascription of glory to, what we derive naturally from man. *David* accepts it as a great dignity, to be *son in law to a King*. To descend from Potentates, and to fetch our pedigree from princes, is held *mirabile, et memorabile decus*, a dignity not to be slighted or forgotten. But to be a Monarch;

Imperium Oceano, famam quiterminat astris.

Whose fame and Empire no less bound controules,

Then the remotest sea, and both the Poles.

Oh, this is *Celsissima gloria mundi*, the supremest honor of this world, yet *Princes* are but *men*, saith the *Psalmist*. *Put not your trust in Princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth*. They may be high by their calling, *Princes*; yet they are but low by their nature, *sons of men*. And merely to be the *son of man*, is to be corrupt and polluted. They are sinful, *the sons of men*: weak, *there is no help in them*: corruptible, *their breath goeth forth*: dying, *they return to their earth*.

It is registered as an evident praise of *Moses* his *faith*, that *for the rebuke of Christ, he refused to be called the son of Pharaohs daughter*. There is no *ambitiō* good in the *sons of men*, but to be adopted the *sons of God*: under which degree there is no happiness, above which no cause of aspiring.

2. Our *Corruptibleness* is here also demonstrated. A mortal Father cannot beget an immortal son. If they that brought us into the world, have gone out of the world themselves, we may infallibly conclude our own following. He that may say, I have a man to my Father, a woman to my mother in his life; may in death, with *Job* say to *Corruption*, *Thou art my Father: to the worm, Thou art my mother, and my sister*.

It hath been excepted against the justice of God, that the *sin* of one man is deuolued to his posterity; and that for *the fathers eating sour grapes, the children's teeth are set on edge*, according to the *Jewish Proverb*, Ier. 31. 29. As if we might say to every son of man, as *Horace* sung to his friend: *Delicta maiorum immeritus lues: Thou being innocent, doest suffer for thy nocent superiors*. This a *Philosopher* objected against the gods; strangely conferring it, as if for the fathers disease, physic should be ministered to the son.

I answer, *Adam* is considered as the root of mankind: that *corrupt mass*, whence can be deduced no pure thing. Can we be borne *Morians* without their black skins? It is possible to have an *Amorite* to our *father*, and an *Hittite* to our *mother*, without participation of their corrupted natures? If a man slip a syense from a hawth orne, he will not look to gather from it grapes. There is not then a *son of man* in the cluster of *mankind*, but (*eodem modo & nodo, vinculus & victus*) it is liable to that common and equal law of death.

Vnde superbis homo, natus, satus, ortus ab hum•?

Proud man forgets, Earth was his native womb;

Whence he was borne: and dead; the Earth's his Tomb.

Morieris, non quia aegrotas, sed quia viuus: saith the *Philosopher*: Thou shalt die, oh son of man, not because thou art sick, but because the son of man. *Cuinasci contigit, mori restat*: Who happened to come into the world, must upon necessity go out of the world.

It is no new thing to die, since life itself is nothing else, but a journey to death. *Quicquid ad summum peruenit, ad exitum properat*: He that hath climbed to his highest, is descending to his lowest. All *the sons of men die* not one death, for time and manner: for the matter and end, one death is infallible to all the *sons of men*. The corn is sometimes bitten in the spring, often trode down in the blade, never fails to be cut up in the ear, when ripe: *Quisquis queritur hominem mortuum esse, queritur hominem fuisse*: Who laments, that a man is dead, laments that he was a man.

When *Anaxagoras* heard that his son was dead, he answered without astonishment, *Scio me genuisse mortalem: I know that I begat a mortal man*. It was a good speech, that fell from that shame of *Philosophy*, *Epictetus*: *Non sum aeternitas, sed homo: particula vniuersi, vt hora diei: venire igitur oportet vt horam, praeterire vt horam*: I am not eternity, but a man: a little part of the whole, as an hour is of the day: like an hour I came, and I must depart like an hour.

Mors dominos seruis, & sceptrum ligonibus aequat:

Dissimiles simili conditione ligat.

Deaths cold imparciall hands are us'd to strike

Princes and Peasants, and make both alike.

Some fruit is plucked violently from the tree, some drops with ripeness; all must fall, because the *sons of men*.

This should teach us, to arm our selves with patience and expectation, to encounter *Death: Saepe debemus mori, nec volumus: morimur, nec volumus*: Often we ought to prepare for death, we will not: at last, we die indeed, and we would not. *Adam* knew all the *beasts*, and called them by their names: but his own name he forgot, *Adam*, of *earth*. What bad memories have we, that forget our own names and selves, that we are the *sons of men*, corruptible, mortal? *Incertum est, quo loco te mors expectat: itaque tu illam omni loco expecta*. Thou knowest, in what place *Death* looketh for thee: therefore do thou look for him in every place. *Watch therefore; for you know not what hour your Lord doth come*. Thus for the *Owners*.

2. The vessel it self is the Heart.

The *Heart* is *Mans* principal vessel. We desire to have all the implements in our house good: but the vessel of chiefest honor, principally good. *Quam male de te ipse meruisti, &c.* saith *Saint August*. How mad is that man that would have all his vessels good, but his own heart! We would have a strong nerve, a clear veyne, a moderate pulse, a good arm, a good face, a good stomach, only we care not how *evil* the *heart* is, the principal of all the rest.

For, howsoever the *Head* be called the *Tower of the mind*, the *Throne of Reason*, the *house of wisdom*, the *Treasure of memory*, the *Capitol of judgment*, the *shoppe of affections*: yet is the *Heart* the receptacle of life, And *Spiritus*, which (they say) is *Copula animae & corporis*, a virtue uniting the soul and the body: if it be in the *Liver natural*, in the *Head animal*, yet is in the *Heart vital*. It is the member, that hath first life in *mā*, and is the last that dies in man; and to all the other members gives viuification.

As man is *Microcosmus*, an abridgement of the world, he hath *heaven* resembling his *soul*: *earth* his *heart*, placed in the midst as a center: the *Liver* is like the sea, whence flow the lively springs of blood: the *Brain*, like the *sun*, gives the light of understanding: and the *senses* are set round about, like the *stars*. The *Heart* in man is like the *root* in a tree: the organ or lung-pipe, that comes of the left cel of the *heart*, is like the stock of the tree, which divides it self into two parts, and thence spreades abroad (as it were) sprayes and boughs into all the body, even to the arteries of the head.

The *Egyptians* have a conceit, that *man's* growing or declining follows his *Heart*. The *Heart* of man, say they, increaseth still, till he come to fifty years old, every year two drachmes in weight, and then decreaseth every year as much, till he come to an hundred: and then for want of *Heart*, he can live no longer. By which consequence, none could live about an 100. years: which conceyted demonstration hath often proved false. But it is a vessel, a living vessel, a vessel of life.

It is a vessel properly, because hollow: hollow to keep heat, and for the more facile closing & opening. It is a spiritual vessel, made to contain the holy dew of *grace*, which make glad the *City of God*. It is ever full, either with that precious juice, or with the pernicious liquor of sin. As our *Savior* saith, *Math. 15. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Know you not, saith his Apostle, that you are the Temple of God, and that the Spirit of God dwelleth in you?* If our *Corpus* be *Templum Domini*, sure our *Cor* is *Sanctum*

sanctorum. It was the answer of the Oracle, to him that would be instructed, what was the best Sacrifice.

Damedium Lunae, solem simul, & canis iram.

Give the half Moon, the whole Sun, and the dogs anger.

Which three Characters make *Cor* the *heart*. The good *heart* is a receptacle for the whole *Trinity*: and therefore it hath three Angels, as if the three *Persons* of that one *Deity* would inhabit there. The *Father* made it, the *Son* bought, the *Holy Ghost* sanctifies it: therefore they all three claim a right in the *Heart*. It hath three cels for the three *persons*, and is but one *Heart* for one *God*. The world cannot satisfy it: a Globe cannot fill a Triangle. Only God can sufficiently content the *Heart*.

God is, saith a Father, *non corticis, sed cordis Deus*: not regarding the rind of the lips, but the root of the *Heart*. Hence *Satan* directs his malicious strength against the *Heart*. The fox doth gripe the neck, the mastiff flies at the throat, and the Ferret nippes the Liver: but the Devil aims at the *Heart*, *inficere, interficere*. The *Heart* he desires, because he knows, God desires it: and his ambition still inclines, intends his purposes and plots, to rob God of his delight. The *Heart* is the chief Tower of life to the body, and the spiritual Citadel to the whole man: always besieged by a *domestical* enemy, the *Flesh*: by a *civil*, the *world*: by a *professed*, the *Devil*. Every perpetrated sin doth some hurt to the walls; but if the *Heart* be taken, the whole *Corporation* is lost.

How should *Christ* enter thy house, and *sup* with thee, when the Chamber is taken up, wherein he would rest, the *Heart*? All the faculties of *Man* follow the *Heart*, as servants the Mistress, wheels the poise, or links the first end of the chain. When the Sun riseth, all rise; beasts from their dens, birds from their nests, men from their beds. So the *Heart* leads, directs, moves the parts of the body, and powers of the soul: that the mouth speaketh, hand worketh, eye looketh, ear listneth, foot walketh; all producing good or evil, *from the good or evil treasure of the heart*. Therefore the penitent *Publican* beat his *Heart*, as if he would cal up that, to call up the rest.

It is conspicuous then, that the *heart* is the best *vessel*, whereof any *son of man* can boast himself possessor: and yet (*prohdolor!*) even this is corrupted. To declare this pollution, the next circumstance doth justly challenge: only one caveat to our hearts, of our *Hearts*, ere we leave them. Since the *Heart* is the most precious *vessel*, man hath in all his corporal household, let him have good regard to it. *Omni custodia custodi cor tuum: Keep thy heart with all diligence*, saith *Solomon*. GOD hath done much for the *Heart*, *naturally, spiritually*.

For the former; He hath placed it in the midst of the *body*, as a General in the midst of his Army: bulwarked it about with breast, ribs, back. Lest it should be too cold, the liver lies not far off, to give it kindly heat: lest too hot, the lungs lie by it, to blow cool wind upon it. It is the chief, and therefore should wisely temper all other members: by the *spleen* we are moved to laugh; by the *gall* to be angry: by the *brain* we feel, by the *liver* we love, but by the *heart* we be wise.

Spiritually, he hath done more for the *heart*, giving the *blood* of his *Son* to cleanse it, soften it, sanctify it, when it was full, both of hardness and turpitude. By his omnipotent grace he vnroosted the Devil from it, who had made it a stable of uncleanness: and now requires it (being created *new*) for his own chamber, for his own bed. The purified *heart* is God's Sacrary, his Sanctuary, his House, his Heaven. As Saint *August.* glosseth the first words of the *Pater noster.* *Our Father which art in heaven, that is, in a heart of an heavenly disposition.* *Quàmpropitia dignatio ista*, that the King of Heaven will vouchsafe to dwell in an earthly Tabernacle!

The *Heart* then being so accepted a *vessel*, keep it at home: having but one so precious suppellectile or movable, part not with it upon any terms. There are four busy requirers of the *Heart*, besides he that justly oweth it. *Beggars, Buyers, Borrowers, Thieves.*

1 He that *begs* thy *Hart*, is the *Pope*: and this he doth not by word of mouth, but by letters of commendations, condemnations rather, his *Seminary* factors. He begs thy *Heart*, and offers thee nothing for it, but crucifixes, images, &c. mere images or shadows of reward: or his blessing at *Rome*; which, because it is so far distant, as if it lost all the virtue by the way, doth as much good, as a candle in Sunshine.

2▪ He that would *buy* this *vessel* of us, is the Devil; as one that distrusts to have it for nothing: and therefore set what price thou wilt upon it, he will either pay it, or promise it. *Satan* would fain have his Jewel-house full of these *vessels*, and thinks them richer ornaments, then the *Babylonian Ambassadors* thought the *treasures* of *Hezekiah.* *Haman* shall have grace with the King, *Absalom* honor, *Jezebel* revenge, *Ammon* his lusts satisfied, *Judas* money, *Demas* the world, if they will sell him their *Hearts*.. If any man, like *Ahab*, *sell* his *heart* to such a purchaser, let him know, that *qui emit, interimit*: he doth buy it, to butcher it.

3 The *Flesh* is the *Borrower*, and he would have this *vessel* to use, with promise of restoring. Let him have it a while, and thou shalt have it again; but as from an ill neighbor, so broken, lacerated, deformed, defaced; that though it went forth rich, like the *Prodigal*, it returns home tattered and torn, and worn, no more like a heart, then *Michols* image on the pillow was like *David.* This *Sutour* borrows it of the *Citizen*, till usury hath made him an Alderman: of the *Courtier*, till ambition hath made him noble: of the Officer, till bribery hath made him master: of the *Gallant*, till riot hath made him a beggar: of the Luxurious, till lust hath filled him with diseases: of the Country Churl, till covetise hath swelled his barns: of the *Epicure*, till he be fatted for death: and then sends home the *heart*, like a Iade, tired with unreasonable travel. This is that wicked *borrower*, in the *Psalm*, *which payeth not again.* Thou wouldest not lend thy beast, nor the worst vessel in thy house to such a neighbor: and wilt thou trust him with thy heart? Either not lend it, or look not for it again.

4. The *World* is the *Thief*, which (like *Absalom*) *steals away the heart.* This cunningly insinuates into thy breast, beguiling the Watch or Guard, which are thy *senses*, and corrupting the servants, which are thy *affections.* The *world* hath two properties of a *Thief*: first, It comes in the night time, when the lights of reason and understanding are darkened, and *security* hath gotten the heart into a slumber. This dead sleep, if it doth not find, it brings.

Sunt quo{que} quae faciunt altos medicamina somnos,

Vitaque Lethaealumina nocte premunt.

The world's a potion; who thereof drinks deep,

Shall yield his soul to a Lethargic sleep.

2 It makes no noise in coming, lest the family of our revived thoughts wake, and our sober knowledge discern his approach. This *thief* takes us, as it took *Demas*, napping: terrifies us not with noise of tumultuous troubles, and alarm of persecutions; but pleasingly gives us the music of gain, and lappes us warm in the couch of lusts. This is the most perilous oppugner of our *hearts*: neither *beggar*, *buyer*, nor *borrower* could do much without this *thief*. It is some respect to the world, that makes men either give or sell, or lend the *vessel* of their *heart*. *Astus pollentior armis*: Fraud is more dangerous then force. Let us beware this *thief*.

First, turn the *beggar* from thy door, he is too saucy, in asking thy best movable, whereas beggars should not choose their alms. That *Pope* was yet a little more reasonable, that shown himself content with a King of *Spain's* remuneration; *The present you sent me was such, as became a King to give, and S. Peter to receive*: But *da pauperibus*: the *Pope* is rich enough.

Then reject the *buyer*: set him no price of thy *heart*, for he will take it of any reckoning. He is near driven, that sels his *heart*. I have heard of a Jew that would for security of his lent money, have only assured to him a pound of his Christian debtors living flesh: a strange forfeit, for default of paying a little money. But the Devil, in all his covenants, indents for the *heart*. In other bargains, *caveat emptor*, saith the Proverb: Let the buyer take heed: in this, let the seller look to it. Make no marte nor market with Satan.

Non been pro multo libertas venditur auro.

The *heart* is ill sold, what ever the price be.

Thirdly, for the *borrower*: Lend not thy *heart* in hope of interest, lest thou lose the principal. Lend him not any implement in thy house, any affection in thy heart: but to spare the best *vessel* to such an abuser, is no less then mad charity.

Lastly, ware the *thief*: and let his subtlety excite thy more provident prevention. Many a man keeps his goods safe enough from *beggars*, *buyers*, *borrowers*, yet is met withal by *thieves*.

Therefore lock up this *vessel* with the Key of faith, bar it with resolution against sin, guard it with supervising diligence, and repose it in the bosom of thy Savior. There it is safe from all obsidious, or insidious oppugnations: from the reach of fraud or violence. Let it not stray from this home, lest like *Dinah* it be deflowered. If we keep this vessel our selves, we endanger the loss. *Jacob* bought *Esau's* birth-right, & *Satha* stole *Adams* Paradise, whiles the tenure was in their own hands. An *Apple* beguiled the one, a mess of *pottage* the other. Trust not thy *heart* in thine own custody; but lay it up in *heaven* with thy *treasure*. Commit it to *Him*, that is the *maker* and *preserver of men*: who will lap it up with peace, and lay it in a bed of joy, where no adversary power cā invade it, nor *thief* break through to steal it.

3. The Liquor this vessel holds, is evil.

Evil is double, either of *Sin*, or of *Punishment*: the deserving and retribution: the one of *man's* own affecting, the other of God's just inflicting. The former is *simpliciter malum*, simply evil of it own nature: the latter but *secundum quid*, in respect of the sufferer, being *good* in regard of God's glory, as an act of his *Justice*. For the *Evils* of our sufferings, as not intended here, I pretermit. Only, when they come, we learn hence how to entertain them; in our opinion, as our due rewards: in our patience, as men, as Saints: that *tribulation* may as well produce *patience*, as sin hath procured *tribulation*. *Non sentire mala sua non est hominis, & non ferre non est viri*: He that feels not his miseries sensibly, is not a man: and he that bears them not courageously, is not a Christian.

The juice in the *heart of the sons of men is evil, all have corrupted their ways*. Solomon speaks not here in *individo*, this or that *son of man*: but generally, with an universal extent, *the sons of men*. And leaving the plural with the *Possessors*, by a significant *salaecisme*, he names the *vessel* in the *singular*; the *heart*, not *hearts*: as if all mankind had *cor vnum in vnitae malitiae*: one *heart* in the unity of sin: the matter of the *vessel* being of one polluted lump; that every man, that hath an *heart*, hath naturally an *evil heart*. *Adam* had no sooner by his one sin slain his posterity, but he begot a *son*, that slew his brother. *Adam* was planted by God a good *Vine*, but his *Apostasy* made all his children *sour grapes*. Our nature was sown *good*, behold, we are come up *evil*. Through whose default ariseth this *badness*?

God created this *vessel* good; man poison'd it in the seasoning. And being thus distayned in the tender newness, *seruat odorem testa diu*: it smells of the old infection, till a new juice be put into it, or rather it self made *new*. As *David* prays: *Create in me, oh Lord, a clean heart, and renew a right spirit within me*. GOD made us good, we have marred ourselues, and behold: we call on him, to make us good again. Yea, even the *vessel* thus recreated, is not without a tang of the former corruption. *Paul* confesseth in himself a *body of Death*, as well as *David* a *native uncleanness*. The best grain sends forth that chaff, whereof before the sowing, it was purged by the fan. Our contracted *evil* had been the less intolerable, if we had not been made so perfectly *good*. He that made heaven and earth, air and fire, Sun and Moon, all elements, all creatures good, surely, would not make him *evil*, for whom these good things were made. How comes he thus bad? *Deus hominem fecit, homo se interfecit*. In the words of our Royal Preacher, Eccles. 7. *Loe, this only I have found, that God hath made man upright: but they have sought out many inventions*. *Man* was created happy, but he found out tricks, to make himself miserable. And his misery had been less, if he had never been so blessed: the better we were, we are the worse. Like the posterity of some profuse or tainted Progenitour, we may tell of the Lands, Lordshippes, honors, titles, that were once ours; and then sigh out the song, *fuius Troes*, we have been blessed.

If the *heart* were thus *good* by creation, or is thus *good* by redemption, how can it be the continent of such *evil liquor*? when by the word of *His* mouth that never erred, *A good tree cannot bring forth bad fruits*. I answer, that saying must be construed in *sensu composito*: a good tree continuing good, cannot produce evil fruits. *The heart borne of God (in quanto reatum est, not*

peccat) doth not commit sin, so far as it is borne of GOD. Yet even in this vessel, whiles it walks on earth, are some drops of the first poison. And so,

Dat dulces fons vnus aquas, qui et praebet amaras.

The same fountain sends forth sweet water and bitter;

though not at the same place, as Saint *James* propounds it.

But *Solomon* speaks here of the *heart*, as it is generate, or degenerate, not as regenerate: what it is by nature, not by grace: as it is from the first *Adam*, not from the second. It is thus a vessel of *evil*. Sin was brewed in it, & hath brewed it into sin. It is strangely, I know not how truly, reported of a vessel, that changeth some kind of liquor put into it, into it self: as fire transforms the fuel into fire. But here the content doth change the continent; as some mineral veins do the earth, that holds them. This *evil* juice turns the whole *heart* into *evil*; as water poured upon snow, turns it to water. *The wickedness of man was so great in the earth, that it made every imagination of the thoughts of his heart only evil continually.*

Here, if we consider the dignity of the vessel, & the filthiness of the *evil* it holds, or is rather holden of; (for *non tam tenet, quam tenetur*) the comparison is sufficient to astonish us.

Quàm male convenient vas aureum, atrum{que} venenum! Oh! ingrate, in considerate man! to whom God hath given so good a vessel, and he fills it with so evil sap. *In a great house there be vessels of honor, and vessels of dishonor; some for better, some for baser uses. The heart is a vessel of honor, sealed, consecrated for a receptacle, for an habitacle of the graces of GOD. Shall we take the member of Christ, and make it an harlots; the vessel of God, & make it Satan's? did God infuse into us so noble a part, & shall we infuse into it such ignoble stuff? was fraud, falsehood, malice, mischief, adultery, idolatry, variance, variableness ordained for the heart, or the heart for them? when the seat of holiness is become the seat of hollowness: the house of innocence, the house of impudence: the place of love, the place of lust: the vessel of piety, the vessel of pravity: the throne of God, the court of Satan; the heart is become rather a Jelly, then an heart. Wherein there is a tumultuous, promiscuous, turbulent throng, heap'd and amazed together, like a wine-drawers stomach; full of Dutch, French, Spanish, Greek, and many country wines; envy, lust, treason, ambition, avarice, fraud, hypocrisy obsessing it, and by long tenure pleading prescription: that custom, being a second nature, the heart hath lost the name of heart, and is become the nature of that it holds, a lump of evil.*

It is detestable ingratitude in a *Subject*, on whom his Sovereign hath conferred a golden cup, to employ it to base uses; to make that a wash-potte, which should receive the best wine he drinketh. Behold, the *King* of heaven and earth hath given thee a rich vessel, thy *heart*; wherein, though it be a piece of flesh or clay of it self, he hath placed the chief faculties of thy spirit and his: how adverse to thankfulness and his intent is thy practice, when thou shalt pour into this *Cup* lees, dregs, muddy pollutions, tetricall poisons, the waters of hell, wines which the infernal spirits drink to men: taking the *heart* from *him* that created it, from *him* that bought it, from *him* that keeps it; and bequeathing it in the death of thy soul, to him that infects, afflicts, tempts, and torments it: making him thy Executour, which shall be thy

executioner; that hath no more right to it, then *Herod* had to the bed of his sister? What injury, what indignity is offered to God, when *Satan* is gratified with his goods: when his best movable on earth is taken from him, & given to his enemy?

The *heart* is *flos solis*, and should open & shut with the *sun of righteousness*. To *him*, as the Landlord, *duplici iure*, it should stand open, not suffering him to knock for entrance, till *his locks be wet with the dew of heaven*. Alas! how comes it about, that he which is the owner can have no admission? That we open not the doors of our *hearts*, that the *King of glory* might enter; who will then one day open the doors of heaven, that a man of earth may enter? Did God erect it as a lodging for his own Majesty; leaving no window in it, for the eye of man (so much as) to look into it, as if he would keep it under lock & key to himself, as a sacred Chalice, whereout he would drink the wine of faith, fear, grace and obedience, wine which *himself* had sent before for his own *supper*: and must he be turned forth by his own *Steward*, and have his Chamber let out for an Ordinary, where sins and lusts may securely revel? Will not *He* that made it, one day *break it with a rod of iron, and dash it in pieces like a Potters vessel*?

Shall the great *Belshazzar*, that *Tyrant* of Hel, sit drinking his wines of abomination and wickedness, in the *sacred boules* of the *Temple*, the *vessels* of God, the *hearts* of men, without ruin to those that delightfully suffer him? was it a thing detestable in the eyes of God, to profane the *vessels* of the *Sanctuary*; and will he brook with impunity the *hearts* of men to be abused to his dishonor? Sure, his justice will punish it, if our injustice do it. The very *vessels* under the *Law*, that had (but) *touched an unclean thing*, must be *rinced* or *broken*. What shall become of the vessels under the Gospel, ordained to hold the *faith of Christ*, if they be (more then touched) polluted with uncleanness? They must either be *rinced* with repentance, or *broken* with vengeance.

I am willingly led to prolixity in this point. Yet in vain the Preacher amplifies, except the hearer applies. Shall none of us, in this visitation of *hearts*, ask his own *heart*, how it doth? Perhaps, *Security* will counterfeit the voice of the *heart*, as *Jacob* did *Esau's* hands, to *supplant* it of this blessing; saying, *I am well*: and stop the mouth of diligent scrutiny with a presentment of *Omnia been*. Take heed; the *heart of man is deceitful above measure*. *Audebit dissimulare, qui audet malefacere*: He will not stick to dissemble, that dares to do evil. Thou needst not rip up thy breast, to see what blood thy *heart* holds, though thou hast been unkind enough to it in thine iniquities: behold, the beams of the Sun on earth witness his shining in heaven; and the *fruits* of the *Tree* declare the goodness or badness. *Non ex folijs, non ex floribus, sed ex fructibus dignoscitur arbor*.

What is *lust* in thy *heart*, thou adulterer; *malice* in thine, thou envious: *usury* in thine, thou covetous; *hypocrisy* in yours, ye sons of *Gibeon*; *pride* in yours, ye daughters of *Jezebel*; *falsehood* in yours, ye brothers of *Joab*; and *treachery* in yours, ye friends of *Judas*? Is this wine fit for the Lord's boule, or dregs for the Devil to carouse of? Perhaps the sons of *Belial* will be *filthy*; *let them be filthy still*. Who can help them, that will not be saved? let them perish.

Let me turn to you, that seem *Christians*, (for you are in the *Temple of Christ*, and I hope, come hither to worship him,) with confidence of better success. What should *uncleanness* do in the

holy *City*, evil in a *heart* sanctified to grace, sealed to glory? The *vessel* of every *heart* is by nature temperde of the same mould; nor is there any, (let the proud not triumph) *Quorum praecordia Titan de meliore luto sinxit*. But though *nature* knew none *grace* hath made difference of *hearts*; and the *sanctified heart* is of a purer metal, then the *polluted*. A little *living stone* in God's building is worth a whole quarry in the world. One poor man's honest *heart* is better then many rich evil ones. These are dead; that's alive: and a *living dog is better then a dead Lion*. *Solomon's heart* was better then *Absalom's*, *Judes* then *Judas*, *Simon Peters* then *Simon Magus* his: all of one matter, clay from the earth, but in regard of qualities, and God's acceptance, the richest mine and coarsest mould have not such difference. There is with nature *grace*, with flesh *faith*; with humanity *Christianity* in these *hearts*.

How it becomes it such a *heart*, to have hypocrisy, injustice, fraud, covetousness leen in it? Let these bitter waters live in heathen cesterns. To the master of maledictiō, & his ungodly imps we leave those vices: our *harts* are not *vessels* for such liquor. If we should entertain thē, we give a kind of warrant to others imitatiō. Whiles *Polygamie* was restrained within *Lamechs* doors, it did but moderate harm: but when it once insinuated into *Isaac's* family, it got strength, & prevailed with great prejudice. The habits of vices, whiles they dwell in the *harts* of *Belials* children, are merely sins: but when they have room givē thē in the *harts* of the sons of God, they are sins and examples: not simply evil deeds, but warrants to evil deeds. Especially with such despisers and despiters of goodness; who, though they love, embrace and resolve to practice evil, yet are glad, they may do it by Patronage, and go to hell by example.

But how can this evil juice in our *hearts* be perceived? what beams of the Sun ever pierced into that abstruse and secret paulion? The *anatomizing* of the heart remains for the work of that last and great day. Rom, 2. 16. As no eye can look into it, so let no reason judge it. But our Savior answers, *Out of the heart proceed actual sins*: the water may be close in the fountain, but will be discerned issuing out. The *heart* cannot so contain the unruly affections, but like headstrong rebels they will burst out into actions; and *works* are infallible notes of the *heart*. I say not, that *works* determine a man to damnation or bliss: the decree of God orders that: but *works* distinguish of a good or bad man. The Saints have sinned, but the greatest part of their converted life hath been holy.

Indeed we are all subject to passions, because men: but let us order our passions well, because *Christiā men*. And as the skilful Apothecary makes wholesome potions of noisome poisons, by a wise melling and allaying them: so let us meet with the intended hurt of our corruptions, and turn it to our good. It is not a sufficient commendation of a prince to govern peaceable and loyal subjects: but to subdue or subvert rebels. It is the praise of a Christian to order refractory and wild affections, more then to manage yielding and pliable ones. As therefore it is a provident policy in Princes, when they have some in too likely suspicion, for some plotted faction, to keep them down, and to hold them bare: that though they retain the same minds, they shall not have the same means to execute their mischiefs: so the rebellious spirits impotency gives most security to his Sovereign: whiles *He* sees afar off what he would do, but knows (near at hand, that's certainly) he cannot. So let thy heart

keep a straight & awful hand over thy passions and affections: *Vt si moueant, non remoueant*: that if they move thee, they may not remove thee from thy rest. A man then sleeps surely, securely; when he knows (not that he will not, but) that his enemy cannot hurt him. Violent is the force and fury of passions, ouerbearing a man to those courses, which in his sober and collected sense he would abhor. They have this power, to make him a fool, that otherwise is not; and him, that is a fool, to appear so. If in strength thou canst not keep out passion, yet in wisdom temper it: that if, notwithstanding the former, it comes to whisper in thine ears thine own weakness; yet it may be hindered by the latter from diuulging it to thy shame.

Thou seest how excellent and principal a work it is to manage the *heart*, which indeed manageth all the rest: and is powerful to the carrying away with it self, the attendance of all the senses: who be as ready at call, and as speedy to execution, as any servant the *Centurion* had: waiting only for a *come, go, do*, from their leader the *Heart*. The ear will not hear, where the *heart* minds not, nor the hand relieve, where the *heart* pities not: nor the tongue praise, where the *heart* loves not. All look, listen, attend, stay upon the *heart*, as a Captain to give the onset. The *Philosopher* saith; It is not the eye that seeth, but the *heart*: so it is not the ears that hear, but the *heart*.

Indeed: it sometimes falleth out, that a man hears not a great sound or noise, though it be nigh him. The reason is, his *heart* is fixed, and busily taken up in some object, serious in his imagination, though perhaps in it self vain: & the ears like faithful servants attending their master the *heart*, lose the act of that auditive Organ, by some suspension, till the *heart* hath done with them, and given them leave. Curious and rare sights, able to ravish some with admiration, affect not others, whiles they stand as open to their view: because their eyes are following the *heart*, and doing him service about another matter. Hence our feet stumble in a plain path, because our eyes, which should be their guides, are sent some other way on the *hearts* errand. Bee then all *clean*, if thou canst: but if that happiness be denied on earth, yet let thy *heart* be clean; there is then the more hope of the rest.

4. The measure of this vessels infection. Full.

It hath not aspersion, nor imbution, but *impletion*. It is not a moderate contamination, which admitted into comparison with other turpitudes, might be exceeded, but a transcendent, egregious, superlative matter, to which there can be no accession: the *vessel* is full; and more then full, what can be? One vessel may hold more then another, but when all are filled, the least is as full as the greatest. Now *Solomon*, that was no flatterer, because a King himself; without awe of any mortal Superior, because *Servant* to the *King of Kings*, & put in trust with the registering of his *Oracles*; tells man plainly, that 1. his *heart*, not some less principal part, 2. is *evil*, not good, or inclining to goodness. 3. nay, *full of evil*, to the utmost dram it contains.

This describes *Man* in a degree further, then nature left him, if I may so speak: for we were borne *evil*, but have made our selves *full of evil*. There is time required to this perfecting of sin, and making up the reprobates damnation. Judgment stays for the *Amorites*, till their *wickedness* becomes *full*: and the *Jews* are forborne, till they have fulfilled the measure of their *fathers*. Sin loved, delighted, accustomed, habituated, voluntarily, violently

perpetrated, brings this *impletion*. Indeed, man quickly *fills* this vessel of his own accord: let him alone, and he needs no help to bring himself to hell. Whiles God's *preventing* grace doth not fore-stall, nor his *calling* grace convert, man runs on to destruction, as the *fool laughing to the stocks*. He sees *evil*, he likes it, he dares it, he does it, he lives in it; and his *heart*, like an *hydropicke* stomach, is not quiet till it be *full*.

Whiles the *heart* like a Cistern, stands perpetually open, and the devil like a Tankerd-bearer, never rests fetching water from the conduit of hell to fill it; and there is no vent of repentance to empty it; how can it choose, but be *full of evil*? The *heart* is but a little thing, one would therefore think it might be soon *full*: but the *heart* holds much, therefore one would think, it could not be soon full. It is a little morsel, not able to give a Kite her breakfast; yet it contains as much in desires, as the world doth in her integral parts. Neither if the whole world were given to the *Pellaeian* Monarch, would he yet say, *My heart is full*, my mind is satisfied.

There must then concur some co-working accidents to this *repletion*. *Satan* suggests: *concupiscence* harkens, flatters the *heart* with some persuasion of profit, pleasure, content: the *heart* assents; and sends forth the eye, hand, foot, as instruments of practice: lastly, *sin* comes; and that not alone: one is entertained, many press in. *Mala sunt contigua & continua inter se*. Then the more men act, the more they affect; & the *exit* of one sin, is another's *hinte* of entrance: that the stage of his *heart* is never empty, till the tragedy of his soul be done.

This *fullness* argues a great height of impiety. *Paul* amply delivered the wickedness of *Elimas*, Act. 13. *full of all subtlety and all mischief, thou child of the Devil, thou enemy of all righteousness, &c.* a wretched *impletion*. So is the reprobate estate of the *Heathen* described. Rom. 1. to be *filled with all unrighteousness, fornication, covetousness, &c.* The same *Apostle* in the same *Epistle* speaking of the wicked in the words of the *Psalm*, saith, *Their mouth is full of cursing and bitterness*. Here, the *heart is full of evil*. The commander being so *filled with iniquity*, every member as a Soldier in his place, *fills* it self with the desired corruption. *The eye is full of adultery and lust*, saith the *Apostle*. *The hand full of blood*, saith the *Prophet*. *The foot full of averseness*, the tongue *full of curses, oaths, dissimulations*. Every vessel will be *full*, as well as the *heart*; *full to the brim, nay, running over*, as the vessels at the marriage in *Cana*, though with a contrary liquor. And when all are *replenished*, the *heart* is ready to call, as the *widow* in the 2. of *Kings*, the 4. *Bring me yet another vessel, that it may be filled*.

This is the precipitation of sin, if God doth not prevent, as *Satan* doth provoke: it rests not, till it be *full*. Sinful man is evermore carrying a stick to his pyle, a talent to his burden, more foul water to his cestern, more torments to be laid up in his hell: he ceaseth not, without a supernatural interruption, & gracious revocation, till his measure be *full*.

Thus I have run through these 4. circumstances of the *Comma*, or first *Point* of man: observing, 1. from the *Owners*, their corruptible *fragility*. 2. from the vessel, the *Hearts excellency*. 3. from the liquor contained in it, the *pollution* of our natures. 4. and lastly, from the *plenitude*, the *strength* and *height* of *Sin*. The sum is, 1. the *heart*. 2. of *man*. 3. is *full*. 4. of *evil*.

I should now conclude, leaving my discourse, and you to meditation of it; but that you would then say, I had failed in one special part of a Physician; that having described the malady, I prescribe no remedy. Since it is not only expedient, to be made experient of our own estate, but to be taught to help it: Give me leave therefore briefly to tell you, that some principal intentions, to the repair of your *Hearts* ruins are these. 1. Seeing this *vessel is full*, to *empty* it. 2. Seeing it is *foul*, to *wash* it. 3. Since it hath caught an ill tang, to *sweeten* it. 4. And when it is well, so to *preserve* it. with these four *uses*, go in peace.

1. There is first a necessity, that the *heart* which is *full of evil* by nature, must be emptied by conversion, and replenished with *grace*, or not saved with *glory*. what scuppet have we then to free the *heart* of this muddy pollution? Loe, how happily we fall upon *Repentance*; God grant *Repentance* fall upon us. The proper engine ordained & blessed of God to this purpose, is *Repentāce*: a grace, without which man can never extricate himself from the bondage of *Satan*: a grace whereat (whē it lights on a sinful soul) the devils murmur and vex themselves in hell, and the good *Angels rejoice in heaven*. This is that blessed engine, that lightens the *hearts* of such a burden, that *Rocks* and *Mountains*, and the vast body of the earth laid on a distressed & desperate sinner, are corkes and feathers to it.

This is that, which makes the eternal *wisdom* content to admit a forgetfulness, and to remember our iniquities no more then if they had never been. This speaks to *Mercy*, to separate our sins from the face of God, to bind them up in heaps and bundels, and drown them in the sea of *oblivion*. This makes *Mary Magdalene* of a sinner, a *Saint*: *Zacchaeus* of an *extortioner*, charitable, and of a persecuting *Saul*, a professing *Paul*. This is that mourning master, that is never without good attendants; tears of contrition, prayers for remission, purpose of amended life. Behold the office of *Repentance*: she stands at the door, and offers her loving service: entertain me and I will vnlode, vnlade *thy heart* of that *evil poison*, and were it *full* to the brim, return it thee *empty*. If you welcome *Repentance*, knocking at your door from God, it shall knock at God's door of *mercy* for you. It asks of you amendment, of God, forgiveness. Receive it.

2. The *heart* thus *emptied* of that inveterate corruption, should fitly be *washed*, before it be *replenished*. The old poison sticks so fast in the grayne of it, that there is only one thing of validity to make it *clean*, the *blood* of *Jesus Christ*. It is this, that hath bathed all *hearts*, that ever were, or shall be received into God's house of *glory*. This *blood cleanseth us from all sin*. *Paul* seems to infer so much, in joining to *the spirits of just men made perfect*, *Jesus the Mediator of the new Covenant*, and *the blood of sprinckling*, that *speaks better things then the blood of Abel*. As if he would prove, that it was this *blood*, which made them *just* and *perfect*. In vain were all *repentance* without this: no tears can wash the *heart clean*, but those bloody ones, which the side of Christ, & other parts wept, when the *spear* and *nails* gave them eyes: whiles the *Son of eternal joy* became a *Mourner* for his brethren. Could we mourn like doves, bowle like *Dragons*, & lament beyond the waylings in the valley of *Hadradimmon*, *quid prosunt lacrimae*, what boots it to weep, where there is no mercy, and how can there be mercy without the *blood of Christ*?

This is that ever-running fountain, that sacred *Poole of Bethesda*, which without the mediation of *Angels*, stands perpetually vnforbidden to all faithful visitants. Were our *Leprosy* worse then *Naaman's*, here's the true water of *Jordan*, or *Poole of Siloam*, *Wash and be clean*; Bring your *hearts* to this *Bath*, ye corrupted *Sons of men*; hath God given you so precious a *Lauer*, and will you be *unclean* still? Pray, entreat, beseech, send up to heaven the cries of your tongues and hearts for this *blood*: call upon the *preserver of men*, not only to distill some drops, but to wash, bathe, soake your *harts* in this *blood*. Behold, the *Son of God* himself, that shed this *blood*, doth entreat God for you: the whole Choir of all the *Angels & Saints* in heaven are not wanting. Let the meditation of *Christ's mediation* for you, give you encouragement and comfort. Happy *Son of man*, for whom the *Son of God* supplicates, and intercedes. What can *He* request without speed?

He doth not only pray for you, but even to you, ye *sons of men*. Behold him with the eyes of a *Christian*, faith and hope; standing on the battlements of heaven, having that for his pavement, which is our seeling, offering his *blood* to wash your *hearts*, which he willingly lost for your *hearts*: denying it to none, but *Wolves, Bears, and Goats*, and such reprobate, excommunicate, apostate spirits, that tread it under their profane and luxurious *feet*, esteeming that an *unholy thing*, wherewith they might have been sanctified. Come we then, come we, though sinners, if believers, and have our *hearts washed*.

3. All is not done with this *vessel*, when washed. Shall we *empty it, cleanse it*, and so leave it? Did not *Satan* reenter to the *house swept and garnished, with seven worse spirits*, whiles it was *empty*? Behold then, when it is *emptied, and washed, and sweetened*, it must be *filled* again: a vacuity is not allowable. It must be *replenished* with somewhat, either *evil* or *good*. If God be not present, *Satan* will not be absent. When it is euacuated of the *works of the flesh*, it must be supplied with the *fruits of the Spirit*. *Humility* must take up the room, which *pride* had in the *heart*. *Charitableness* must step into the seat of *avarice*. *Love* extrude *malice, mildness anger, patience murmuring*. *Sobriety* must dry up the floods of *drunkenness*. *Continence* cool the inflammations of *Lust*. *Peace* must quite the head from *dissensions*. *Honesty* pull off *Hypocrisies* visor; and *Religion* put *profaneness* to an irrevocable exile.

Faith is the hand, that must take these *Jewels* out of God's treasury, to furnish the *heart*: the pipe to convey the *waters of life* into these *vessels*. This infusion of goodness must follow the effusion of evil. God must be let in, when *Satan* is locked out. If our former courses and customs, like turned-away abjects, proffer us their old service, let us not know them, not own them, not give them entertainment, not allow their acquaintance. But in a holy pride, as now made *Courtiers* to the *King of heaven*, let us disdain the company of our old play-fellows, *opera tenebrarum*, the *works of darkness*. Let us now only frequent the door of *mercy*, and the fountain of *grace*; and let *faith*, & a good *conscience* be never out of our society. Here's the *supply*.

4. We have now done, if when our *hearts* be thus *emptied, cleansed, supplied*, we so *keep them*. *Non minor est virtus, &c.* Nay, let me say, *non minor est gratia*. For it was God's *preventing* grace, that *cleansed* our hearts, and it is his *subsequent* grace that so *preserves them*: That we may truly sing;

By grace, and grace alone,

All these good works are done.

Yet have we not herein a Patent of security and negligence sealed us; as if God would save us, whiles we only stood and looked on. But *he that hath this hope, purgeth himself*. And we are charged to *keep and possess our vessel in sanctification and honor: and to liue unspotted of the world*.

Return not to your former abominations, lest your *latter end be worse then your beginning*. Hath God done so much to make your *hearts* good, and will you frustrate his labors, annihilate his favors, vilipend his mercies, and reel back to your former turpitudes? God forbid it, and the serious deprecation of your own souls forbid it.

Yea, oh Lord, since thou hast dealt so graciously with these frail vessels of flesh, emptied them, washed them, seasoned them, supplied them; seal them up with thy Spirit to the day of redemption, and preserve them, that the evil one touch them not. Grant this, Oh Father almighty, for thy Christ, and our Jesus his sake.

Amen.

Mystical Bedlam, OR, THE WORLD OF MAD-MEN. The second Sermon.

ECCLESIASTES, CAP. 9. VER. 3.

The heart of the Sons of men is full of evil, and madness is in their heart while they live: and after that, they go to the dead.

MANS sentence is yet but begun; and you will say, a *Comma* doth not make a perfect *Sense*. We are now got to his *Colon*: having left his *heart full of evil*, we come to his *madness*. No marvel if, when the stomach is full of strong wines, the head grow *drunken*. The *heart* being so *filled* with that pernicious liquor, *evil*, becomes drunk with it. *Sobriety*, a moral daughter, nay, *Reason* the mother is lost; he runs *mad*, stark *mad*. This *Frenzy* possessing, not some outroome, but the principal seat, the *Heart*.

Neither is it a *short madness*; that we may say of it, as the *Poet of anger*, *furor brevis est*; but of long continuance; even during life, *whiles they live*. Other *drunkenness* is yet after sleep sober; but this is a perpetual lunacie.

Considerable then is 1. the *matter*. 2. the *men*. 3. the *time*, *Quid, in quo, Quamdiu*. *What, in whom, and how long*. *Madness* is the *matter*. 2. the *place*, the *heart*. 3. The *time*, *whiles they live*. The *Colon* or *medium* of *man's Sentence* spends it self in the description of

A

- Tenant. Madness.
- Tenement. The Heart.

- Tenure: Whiles they live.

1. *Madness*. 2. holds the *heart*. 3. during *life*. It is pity. 1. so bad a *Tenant*. 2. hath so long *time*. 3. in so good a *house*.

1. The Tenant. Madness.

There is a double *madness*, *corporal* and *spiritual*, The object of the former is *Reason*: of the latter, *Religion*. That obsesseth the *brain*, this the *Heart*. That expects the help of the natural Physician, this of the *Mystical*. The difference is; this *spiritual madness* may *insanire cum ratione, cum Religion numquam*. The morally-*frantic* may be *mad* with *reason*, never with *Religion*.

Physicians have put a difference betwixt *Frenzy*, and *Madness*: imagining *madness* to be only an infection and perturbation of the foremost *Cell* of the *head*; whereby *Imagination* is hurt: but the *Frenzy* to extend further, even to offend the *reason* and *memory*; and is never without a *fever*. *Galen* calls it an *inflammation of the brains, or films thereof, mixed with a sharp fever*. My purpose needs me not to be curious of this distinction.

To understand the force of *madness*, we must conceive in the *brain* three ventricles; as houses assigned by Physicians for three dwellers, *Imagination*, *Reason*, and *Memory*. According to these three internal *senses* or *faculties*, there be three kinds of *Phrensies* or *Madnesses*.

1. There are some *mad*, that can rightly judge of the things they see, as touching *imagination* & *fantasy*: but for *cogitation* and *reason*, they swerve from natural judgment.

2. Some being *mad*, are not deceiv'd so much in *common cogitation* and *reason*; but they err in *Fantasy* and *Imagination*.

3 There are some, that be hurt in both *imagination* and *reason*, and they necessarily therewithal do lose their memories. That whereas in perfect, sober, and well composed men, *Imagination* first conceives the forms of things, and presents them to the *reason* to judge; and *reason* discerning them, commits them to *Memory* to retain: in *mad-men* nothing is conceived aright, therefore nothing deriu'd, nothing retayn'd.

For *spiritual* relation, we may conceive in the *soul*; *understanding, reason, will*. 1. The *understanding* apprehendeth things according to their right natures. 2. The *Reason* discusseth them, arguing their fitness or inconvenience, validity or vanity: and examines their desert of probation or disallowance, their worthiness either to be received or rejected. 3. The *Will* hath her particular working, and embraceth, or refuseth the objects, which the *understanding* hath propounded, & the *reason* discoursed.

Spiritual madness is a depravation, or almost deprivation of all these faculties, *quoad coelestia*; so far as they extend to heavenly things. 1. For *understanding*, the *Apostle* saith. *The natural man perceyues not spiritual things, because they are spiritually discerned*. And the very minds of *unbelievers* are blinded by the god of this world. 2. For *Reason*: it judgeth *vanities* more worthy, of prosecution when they are absent, of embracing when they salute us. *It is in vain to serve the Lord: and what profit is it, that we have kept his ordinance, or walked mournfully before him?* This is

the voice of distracted cogitation, and of *reason* out of the wits. *We call the proud happy; and the workers of wickedness are set up: yea they that tempt God are delivered.* 3. For *Will*; it hath lost the propenseness to good, and freedom of disposing it self to well doing: neither hath it any power of it own, to stop and retarde the precipitation to evil.

Now whereas they distinguish *Soul*. 1. *in vegetabilem*, that giveth *life*. 2. *in sensibilem*, that giveth *feeling*. 3. *in rationalem*, that giveth *reason*: the first desiring *esse*, to be; the second, *been*, to be well; the third *optime esse*, to be best; so not resting till it be with God: behold, this *spiritual madness* enervates this last action of the *soul*, as corporal endeavors to extinguish the two former.

They attribute to the *Soul* 5. powers. 1. *Feeling*, whereby the *Soul* is moved to desire convenient things, and to eschew hurtful. 2. *Wit*, whereby *she* knoweth sensible and present things. 3. *Imagination*, whereby *she* beholdeth the likeness of bodily things, though absent. And these three virtues, say *Philosophers*, be common to men with beasts. 4. is *Ratio*, whereby *she* judgeth between good and evil, truth and falsehood. 5. *Intellectus*, whereby *she* comprehends things (not only visible, but) intelligible, as God, Angels, &c. And these two last are peculiar to man, abiding with the *soul*, living in the flesh, and after death. It beholdeth still the higher things *per intellectum*, and the lower *per rationem*.

As *corporal madness* draws a thick obfuscation over these *lights*, so *spiritual* corrupts and peruerts them: that as they are *strangers* to heaven, *quoad intellectum*, so at last, they become *fools* in natural things, *quoad rationem*. As the *Apostle* plainly. *Even as they did not like to retain God in their knowledge, so God gave them over to a reprobate mind, to do those things that are not convenient.* They that forget God, shall forget nature. Hence ensue both these *frenzies*, and with them a dissimilitude to men, to *Christian* men. It is reckoned up among the curses, that wait on the heels of disobedience. Deut. 28. *The Lord shall smite thee with madness, blindness, and astonishment of heart.* But it is a fearful accumulation of God's judgments and our miseries, when *spiritual Frensy* shall possess the *soul*, and scatter the powers of the inner man: euacuating not only *imagination*; but *knowledge*; not *reason*, but *faith*; not *sense*, but *conscience*. When the opinion of the world shall repute men sober and wise, and the scrutiny of God shall find them *mad-men*.

To draw yet nearer to the point of our compass, & to discover this *spiritual madness*; let us conceive in *man's heart*, (for therein this *frenzy* consists) in answerable reference to those three faculties in the *brain*, and *powers* of the *soul* before manifested, these three *virtues*, *Knowledge*, *Faith*, *Affections*. The defect of grace, and destitution of integrity, to the corrupting of these three, cause *madness*. We will not inquire further into the causes of *corporal frenzy*: the *madness* which I would minister to, is thus caused: a defective *knowledge*, a *faith* not well informed, *affections* not well reformed. *Ignorance*, *unfaithfulness*, and refractory *desires* make a man *mad*.

1. Ignorance

Is a cause of this *madness*; nay, it is *madness* it self. *Supplicij causa est, supplicium{que} sui.* How *mad* are they then, that settling their corrupted souls on the lees of an affected ignorance,

imagine it an excusatory mitigation of their sinfulness! But so it befalls them, as it doth the *frantike: Hi dementiam, illi ignorantiam suam ignorant: These are ignorant of their own ignorance, as those of their madness.*, 〈 in non-Latin alphabet 〉 & 〈 in non-Latin alphabet 〉 are inseparable companions. *Wickedness is folly; and ignorance of celestial things is either madness, or the efficient cause, (or rather deficient) whereupon madness ensueth. All the workers of iniquity have no knowledge.* The wicked in the day of their confusion, shall confess, that the *madness of their exorbitant courses, and their wildnes erring from the way of truth, arose from their ignorance of the way of the Lord. Therefore have we erred from the way of truth, and the light of righteousness hath not shined upon us, &c.* Will you hear their acknowledged reason? *For the way of the Lord we have not known.* So *Wisd. 13.* from the absent *knowledge of the true God, & for want of understanding, and confessing by the works the workemaster, the madness of Idolarry is hatched. For health, he calleth upon that which is weak: for life, he prayeth to that which is dead: and for a good journey, he asketh of that which cannot set a foot forward.* Through this error, they were so *mad*, as to ascribe, first to *stocks and stones, insensible creatures; secondly, to men, dust and ashes; thirdly, to wicked men, the worst of those that had a reasonable soul; fourthly, to Devils, the malicious enemies of God and men, that incomparable name of God.*

Beyond exception, without question, the authority, patronage, and original fatherhood of *spiritual madness*, is the nescience of God. No marvel, if the *people do err in their very heart*, saith the *Psalmist*, the local seat of this *madness*, when *they have not known the ways of the Lord.* The true object of divine knowledge is God; and the *Book* wherein we learn him, is his *Word.* How shall they scape the rocks, that sails without this *Compass?* when the *Frenzy* hath turned the edge of *common sense*, frustrated the power of *reason*, and captivated the *regent-house of understanding*, a man dreads not fire, mocks the thunder, plays at the holes of *Asps*, & thrusts his hand into the mouths of *Lions: ignoti nec timor, nec amor;* he knows not the danger.

So, whiles the supreme Justice is not known, nor the avenger of wickedness understood, the *ungodly* are so *mad*, as to *mock at sin*, to play at the brinks of the infernal pit, and to dally with those *Asps & Crocodiles*, the stinging and tormenting spirits; to precipitate themselves into that vnquenched fire, to fillup the darts of thunder back again to the sender, and with a thirsty voracity to swallow down the dregs of the *wrathful vial. Quid in causa nisi ignorantia?* what hath thus distempered the *heart*, and put it into this *wildness*, that without fear or wit, men run into the evident danger of vengeance, if not *ignorance?* *Aprudent man foreseeth the plague, and hideth himself, but the foolish run madly on, and are punished.*

If the *Romists* were not *mad-mē*, or worse, they would never set up *ignorance* as a Lamp to light men to heaven: assuring it for the damme to produce, and nurse with her cherishing milk to batten *devotion*; when it is indeed an original cause of *madness*, the *mother* of error and wildness; making man's way to bliss more uncertain, then *Hannibals* on the *Alps*, or a *Larkes* in the air: The truth is; *know to know, and be wise; know to obey, and be happy. This is eternal life, to know God, and his Son whom he hath sent, Jesus Christ.* Labor to understand the *Bible*, lest thou undergo the curses in it. *Lege historiam, ne fias historia.* Saint *Paul* after the recitation of many fearful judgments, concludes: *Now all these things happened unto them for ensamples, and are written for our admonition, &c.* If we will not be admonished by these

ensamples, we may become *ensamples* our selves, histories of *madness* to future generations. Let the Papists call *Ignorance* by never so tolerable and gentle names, it is *Ignorance* still, still cause of *madness*. If *madness* may bring to heaven, there is hope for these willfully ignorant.

2. Vnfaithfulness

Is a sufficient-efficient cause of *madness*. *Faith* is the *Christian man's reason*: now on the privation of *reason*, must needs follow the position of *madness*. For shall the Creator of heaven and earth, the eternal *Justice*, and infallible *Truth* affirm? shall he swear? will you put him to his oath; and that by *two immutable things*, the *best* in heaven, and the *best* on earth? will you have him set his hand to it, and write it with his own *finger*? dare you not yet trust him without a *Seal*? must he *seal* it with that *bloody wax*, in the impression of death on his Son? must you have *witnesses*, *three* on *earth*, and as many in *heaven*, when the King of Kings might well write *Teste meipso*? and will you not yet believe him? Is there no credit from your *hearts* to all these premises, promises, attestations, protestations, signs, seals? Will not these, all these signify, certify, satisfy your souls of that unchangeable truth? Surely, you are *mad*, haplesly, hopelessly *mad*, unmeasurably out of your *spiritual wits*. Were you as deeply gone in a corporal frenzy, I would sigh out your desperate case.

Hei mihi quod nullis ratio est medicabilis herbis!

Shall the Lord threaten judgments, woe to him that trembles not. *Non sapient, sentient tamen*. Hell was not made for nothing. The vantguard of that accursed departing rabble, the ringleaders of the crew that dance to hell, are *unbelievers*. Revel. 21. An unsettled heart accompanied incredulity. *If ye will not believe, surely ye shall not be established*. Neither are they that *believe not*, gathered within the pale and sold of the *Church*; but wander like straggling goats, and wild beasts on the mountains and forests of this world. Hereupon, through the improuident and incircumspect courses, that *mad Infidelity* keeps, the *soul* stumbles at the *Rock*, and is broken by that, which might have been her eternal safety. 1. Pet. 2. They that wander from the mounds and bounds of *Faith*, *madly* invite dangers to salute them. *Sub clypeo fidei, & subsidio virtutis vir tutus*. But where *faith* is not our Proctor, nor is providence our Protector: what shall *shield* us, in the absence of *faith*? Not *Solon*, not *Solomon*, a *Wise* man among the *Gentiles*, a *wiser* among the *Christians*; but grow *mad* in the deficiency of *faith*.

Men see by unanswerable arguments, that the hand of God is too strong for sinners; that the least touch of his finger staggers their lives, their souls: that he sends his Executioner, Death, to cal the wicked away; and that in a more horrid shape, then to others; arming him with plague, murder, distraction, destruction, and that often with suddenness: they behold that (*Cadit corpus, inde cadauer; sepelitur, seponitur*) the body dies, and turns to rottenness: they know their own building to be made of the same loame and dust, and therefore liable to that common and equal law. Frequent examples of God's immediate vengeance, are added to the ancient trophees and monumental ruins of his former desolations: spectacles set up in the vast Theater of this world, whereof *quocunque sub axe*, whither soever thou turnest thine eyes, thou must needs be a spectator. Shall we still think, that *solummodo pereunt, vt pereant; vel vt pereundo alios deterreant*: they only perish to perish, and not to terrify others,

threatening the like wretchedness to the like wickedness? Surely, the judgments of God should be like his Thunders; *Poena ad paucos, terror ad omnes*: Whilst some fall, others should fear. They that will not take example by others, shall give example to others.

But we see those that are as ripe in lewdness, draw long and peaceable breathes: neither is it the disposition of a singular power, but the contingencie of natural causes, that thus worketh. Take heed: it is not the levity, but the lenity of God; not the weakness of his arm, but the mercy of his *patience*, that thus forbearth thee. *The Lord is not slack, as some count slackness, but is longsuffering to us-ward, &c.* If this gentle Physic make thee *madder*, he hath a dark chamber to put thee in, a dungeon is more lightsome and delightsome, the *Grave*; bands of darkness to restrain thy outrages, and potions of brimstone to tame and weaken thy perverseness. Then will he demonstrate actually; *Nemo me impune lacessit: No man shall provoke me unpunished.*

Infidelity of God's judgments is *madness*; *unbelief* of his mercies hath never been counted less. What is it else, to refuse the offer of that *Lamb, which takes away the sins of the world*, and to cut off our selves from that universal promise? *Moritur Christus pro indigenis, pro indignis*: and spreaders out his arms on the Cross, to embrace both *Jew* and *Gentile*. Why doth not God give faith? I answer with that *Father. Non ideo non habet fidem, quia Deus non dat; sed quiatu non accipis.* Thou doest not therefore lack faith, because God doth not offer it; but because thou wilt not accept it.

The name of *Jesus Christ* is, saith Saint *August. Nomen, sub quo nemini desperandum est: A name able to defend us from desperation.* But there are many implacable threatenings against out guiltiness: There are none implacable to *faith*; none without reservation of mercy to repentance. Every conditional proposition hath two parts: the former suspendeth the sentence, and is called the antecedent: the latter concludeth the sentence, and is called the consequent. The first, *Nil ponit in esse.* As a conditional promise inferreth nothing, but deriueth all force and virtue from the connection, whereof it dependeth. So in menaces, there is either some presupposed cause, or after-concession, wherein it inferreth a consequence. *If thou hast sinned: if thou doest not repent.* There is place for remission with God, if there be place for repentance in thy own heart.

If then distrust of God's mercy be not *madness*, what is? when it causeth a man to break that league of kindness which he oweth to his own flesh; and offers to his hand engines of his own destruction: evermore presenting his mind with halters, swords, poisons, pistolls, ponds: disquieting the heart with such turbulent and distracting cogitations; till it hath adjured the hands to imbrue themselves in their own blood, to the incurring of a sorer execution from the justice of God. Is he not *mad*, that will give credit to the *Father of lies*, rather than to the *God of Truth*? when God promiseth to *Penitence*, the *wiping away her tears*, the binding up her wounds, and healing her sores: and the devil denieth it; giving it for impossible to have the justice of God satisfied, and thy sins pardoned: behold, darkness is believed rather than light, and falsehood is preferred to *truth*.

Be not thus *Lyon-like* in your houses, and *frantic* in your hearts, *mad* in your desperate follies; to shut up heaven, when the Lord hath opened it; to renew that score which he hath wiped; and when he hath pulled you out of the fire, to run into it again: like Tigers, to tear and devour your own souls, which that blood of eternal merit hath freed from the *Dragon* of hell. It is not a light and inferior degree of *madness*, but a diffident and desperate; when the *Physician* (even *He* of heaven) shall promise help to a *•ore*, and apply playsters of his own *blood* to it, the Patient shall thrust his nails into it, and answer, nay, *It shall not be healed*. This sin is like that fourth *Beast* in the 7. of *Daniel*, without distinction of name or kind. *Dreadfull, terrible, exceedingly strong; and it had great iron teeth, &c.* The *Lyon, Bear, Leopard* are tame and gentle, in regard of this *Beast*: it is *desperate madness*: That grinds the poor with his *iron teeth*, and stamps his own heart under his malignant *feet*, and *dasheth* against God himself with his *horns* of *Blasphemy*.

It is then clearer then the day, that the darkness of *Infidelity* is *Phrenzie*; whether (as it hath been in stanced) it be presumptuous against God's *Justice*, or desperate against his *Mercy*. For, who but a *mad-man* would hope for impunity to his willfully-continued sins, where he visibly perceives, that *peccatum peccantē necessitat morti*: that iniquity gives soul and body liable to condemnation, and objects them to the vnappeaseable wrath of God? And yet who but a *mad-man*, having sinned, will despair of forgiveness, when the *mercy* of God hath allowed a place to repentance? *Turn, and live*, saith the Lord: *for I have no pleasure in the death of him that dieth*.

3. Refractory and perverse Affections

Make the possessed *frantic*. This is a speeding cause, and fails not to distemper the soul, whereof it hath gotten mastery. There may be first, a sober *knowledge*, that the Patient may say, *Video meliora*, I see better things: and secondly, a *faith*, (but such as is incident to devils) *probo{que}*, I allow of them: but thirdly, where the whole man is tyrannized over by the Regent-house of irrefragable affects, *deterior a sequor*, he concludes his course with, *I follow the worse*. Observe the *Philistines* crying, 1. Sam. 47. *God is come into the Campe; woe unto us, &c.* Yet they settle, hearten, harden themselves to fight against him. Ver. 8. *Woe unto us: who shall deliver us out of the hand of these mighty God's?* yet verse 9. *Bee strong and quit yourselves like men, O ye Philistines: quit yourselves like men, and fight*. Twice they behold their *Dagon* fallen down before the Ark: yet *Dagon* must be their God still, and the Ark is only reuerenc'd for a *ne noceat*.

How many run *mad* of this cause, inordinate & furious lusts! If men could send their understandings, like *Spyes*, down into the *Well* of their hearts, to see what obstructions of sin have stopped their veins, those springs that erst derived health and comfort to them; they should find, that *male afficiuntur, quia male afficiunt*: their *mad* affects have bad effects: and the evil disposedness of their souls, ariseth from the want of composednesse in their affections. The *Prophet Jeremiah, chap. 2.* compareth *Israel* to a swift *Dromedary*, *traversing her ways*, and to a wild *Ass* used to the wilderness, *that snuffeth up the wind at her pleasure*. *Be ye not*, saith the *Psalmographer*, *as the horse and mule, which have no understanding: whose mouth must be held in with bit and bridle*. Men have understanding, not beasts: yet when the *frenzy* of lust ouerwhelmeth their senses, we may take up the word of the *Prophet*, and pour it on them. *Every man is a beast by his own knowledge*. And therefore man that is in honor and

understandeth not, is like unto beasts that perish. Did not the bridle of God's over-ruling providence, give cohibition to their *madness*, they would cast off the saddle of *reason*, and kick nature it self in the face.

This is that which *Solomon* calls the *wickedness of folly, foolishness, and madness*: an actual deviation & deviation of the way of *righteousness*: a practical *frenzy*, a roving, wandering, vagrant, extravagant course; which knows not which way to fly, nor where to light, except like a Dorre in a dung-hill: an opinion without ground, a going without a path, a purpose to do it knows not what, a getting and losing, bending and breaking, building up and pulling down: conceyuing a multitude of thoughts, with much anxiety, and with a sudden neglect scattering them. As that woman, who being long barren, by studying and practicing phisic, became pregnant to the bearing of many children: upon whom she afterward exercising the same skill, brought them all to an untimely grave. So

Per eandem redditur artem

Haec Medaea ferox, quae medicaea fuit.

So *madly* do these *frantickes* spend their time and strengths, by doing and undoing, tying hard knots, and untying them, affecting the issue of their own brains not a day together; and destroying much seed in the birth of their thoughts, because the conception now pleaseth them not. The Proverb saith, that the most *wild* are in least danger to be *stark mad*: but here, *wildenes* is *madness*; an indefatigable *frenzy*; an *erring star reserved for the black darkness*; a rolling stone that never gathers any moss to stay it; an incessant and impetuous *fury*, that never ceaseth roving and raving, till it come to the Center, Hell.

Thus I have endeavor'd to demonstrate *Madness*, in the true definition, form and colors. But as a man cannot so well judge of a Sum, whiles it lies in the heap, as when it is told and numbered out: if this united and contracted presentation of *madness* be not so palpable in your conceits, as you would desire it; behold, to your further satisfaction, I come to particulars. The *whole* denominates the *parts*; as all of water, is water; all of flesh, flesh: so every willful *sin* is *madness*. Doubtless, when we come to this precise distribution, and narrow scrutiny, to the singling out of *Frenzies*, you will bless yourselves, that there are so few *Bedlam*-houses, and yet so many out of their wits.

Stultorum plena sunt omnia. It were no hard matter to bring all the world into the compass of a fools Cap. I dare not go so far: only *magna est plenitudo hominum, magna solitudo sapientum*: There is great plenty of men, and no scarcity of *mad-men*. *Plurima pessima*: The most are not the best. *Pretiosa non numerosa*: Vile things breed as plentifully as mountain-mise. Goodness, like the Rail, flies alone: but *Mad-men*, like Partridges by Coueys. Nay, we may say, *Magna solitudo hominum*: if it be true that *Lactantius* says. *Nemo potest iure dici homo, nisi qui sapiens est*: He is not a man, that is a *mad-man*. The *fool* is but *imago hominis*, the shadow or resemblance of a man. The world is full of *mad-men*, and the madder it is, the less it is sensible of the own destruction. *Semel insaniuimus omnes*: We have been all once *mad*, is too true a saying: some in youth, others in age. The first is more obuious and common: *wildness* is incident to youth: the latter more perilous, and of less hope to be reclaimed. If we must be *mad*, better young then

old: but better not be borne then be *mad* at all, if the mercy of God and grace of *Jesus Christ* recollect us not. In the words of a Poet.

All are once mad; this holds for too strong truth:

Blest man! whose madness comes and goes in youth.

I promised to particularize and set open the gates of *Bedlam*, to leave *madness* as naked, as ever sin left the first propagators of it and mankind. The *Epicure* shall lead the ring, as the fore-man of this *mad Morisco*.

1. The Epicure.

I would fain speak (not only of him, but) with him. Can you tend it, Belly-god? The first question of my Catechism shall be, *What is your name? Epicure. Epicure?* What's that? speak not so philosophically; but tell us in plain dealing, what are you? *A lover of pleasure, more then of God.* One that makes much of myself; borne to live, and living loving to take mine ease. One that would make my *belly* my executour, and bequeath all my goods to consumption, for the consummation of my own delights. Hoh! a goodfellow, a merry man, a *mad-man*. What is your *summū bonum? Pleasure.* Wherein consists it? Rehearse the Articles of your belief. I believe that delicacies, junkets, quotidiā feasts, suckets & marmulads are very delectable. I believe, that sweet wines and strong drinks; the best blood of the grape, or sweat of the corn is fittest for the belly. I believe that midnight revels, perfumed chambers, soft beds, close curtains, and a *Delilah* in mine arms, are very comfortable. I believe that glistening silks, and sparkling Jewels, a purse full of golden charms, a house neatly decked, gardens, orchards, fish-ponds, parkes, warrens, and whatsoever may yield pleasurable stuffing to the corpse, is a very heaven upon earth. I believe, that to sleep till dinner, and play till supper, and quaffe till midnight, and to dally till morning; except there be some intermission to toss some painted papers, or to whirl about squared bones; with as many oaths and curses, vomited out in an hour, as would serve the devil himself for a Legacy or stock, to bequeath to any of his children: this is the most absolute and perfect end of man's life.

Now a deft Creed, fit to stand in the devils Catechism. Is not this *madness*, stark and staring *madness*? What is the *Flesh* which thou pamperst with such indulgence; as thou feedest beasts to feed on them, doest thou not fat thy flesh, to fat the worms? Go *Heliogabalus* to thy prepared muniments, the monuments of thy folly and *madness*: thy Tower is polished with precious stones and gold, but to break thy neck from the top of it, if need be: thy halters enwouen with pearl, but to hang thyself, if need be: thy sword enamell'd, hatched with gold, and embost with Margarites, but to kill thyself, if need be. Yet (for all this) deaths properation prevents thy preparation, and thou must fall into thine enemies hands.

Thou imaginest *felicity* to consist in *liberty*, and *liberty* to be nothing else, but *potestas viuendi vt velis*; a power to live as thou list. Alas, how *mad* art thou? thou wilt not live as thou shouldst, thou canst not live as thou wouldst: thy life and death is a slavery to sin and hell. Tut, *Post mortem nulla voluptas*; and here, verse 4. *It is better to a living dog, then a dead Lyon.* Thou art *mad*; for, *for all these things thou must come unto judgment.*

How many of these *mad-men* ramble about this *City*? that lavish out their short times in this confused distribution, of playing, dicing, drinking, feasting, beasting: a cupping-house, a vaulting-house, a gaming-house share their means, lives, souls. They *watch*, but they *pray* not: they fast when they have no money, and steal when they have no credit; and revelling the whole week, day and night, only the Sunday is reserved for sleep, and for no other cause respected. Bee not *mad*, as the *Apostle* saith: *Bee not deceived; for because of these things cometh the wrath of God on the children of disobedience.* Are not these *mad men*: that buy the *merry madness of an hour*, with the eternal agonies of a tormented conscience?

2. The Proud

Is the next *Mad-man*, I would have you take view of in this *Bedlam*. The *proud man*? or rather the *proud woman*: or rather *hac aquila*, both he and she. For if they had no more evident distinction of sex, then they have of shape, they would be all man, or rather all woman: for the *Amazons* bear away the Bell: as one wittily, *Hic mulier* will shortly be good latin, if this transmigration hold: For whether on horseback, or on foot, there is no great difference: but not discernible out of a Coach. If you praise their beauty; you raise their glory: if you commend them, command them. Admiration is a poison, that swelles them till they burst.

Laudatas extendit auis Iunonia pennas.

Is not this *madness*? *De ignorantia tui, venit in te superbia.* *Self-ignorance* is the original of *pride*. Is not he *mad*, that knows not himself? *Quanto quis humilior, tanto Christo similior.* *Humility* is *Christ's* resemblance, *Pride* the Devils *Physnomie*. Is he not *mad*, that had rather be like *Satan* then *God*? *Humility* is begun by the information of *Christ*, wrought by the reformation of the *Spirit*, manifested in conformation to obedience. But *Pride*, saith *Aug.* *Vbi mentem possederit, erigendo deijcit, inflammando euacuat, & domum destruit, quam inhabitat.* *Pride* casteth down by lifting up, by filling emptieth, and destroys the house where it inhabiteth. If *superbire* be *supraregulam ire*, then is *pride* extrauagancy and *madness*: a pernicious, perilous sin, that intraps even good works.

Do you think, there is no *pride*, no *madness* in the land? Ask the *Silke-men*, the *Mercers*, the *Tyrewomen*, the *Complexion-sellers*, the *Coach-makers*, the *Apothecaries*, the *Embroiderers*, the *Featherers*, the *Perfumers*; and above all as witnesses beyond exception, the *Tailors*. If you cast up the debt-books of the other, and the fearful bills of the last, you shall find the total sum, *Pride* and *madness*. Powders, liquors, vnguents, tinctures, odors, ornaments deriu'd from the living, from the dead, palpable instances, and demonstrative indigitations of *pride* and *madness*. Such translations and borrowing of forms, that a silly countryman walking the *City*, can scarce say, there goes a man, or there a woman. Woman, as she was an *human* creature, bore the *image* of *God*; as she was *woman*, the *image* of *man*: now she bears the *image* of *man* indeed, but in a cross and *mad* fashion; almost to the quite defacing of the *image* of *God*. Howsoever; that sex will be the finer, the *prouder*, the *madder*. For *pride* and *madness* are of the feminine gender. They have reason for it. Man was made but of *earth*; *Woman* of refined *earth*; being taken out of man, who was taken out of the earth: therefore she

arrogates the costlier ornaments, as the purer *dust*. Alas! how incongruous a *connexiō* is *fine dust, proud clay?* the attribute is too good for the subject.

A certain man desired to see *Constantine the Great*: whom intently beholding, he cried out: *I thought Constantine had been some greater thing; but now I see, he is nothing but a man*. To whom *Constantine* answered with thanks. *Tu solus es, qui in me oculos, apertos habuisti. Thou only hast looked on me with open and true judging eyes. O nobiles magis quā foelices pannos*; may many great men say of their stately robes: nay, *O honoranda, magis quam honesta vestimenta*; may proud creatures say of theirs. What is a silken coat to hide aches, fevers, impostumes, swellings; the merited poisons of lust? when we may say of the *body* and the disease, as of man and wife, for their incorporation of one to the other, *Duo sunt in carne vna*: they are two in one flesh.

There is *mortality* in that *flesh*, thou so deckest: & that skin which is so bepainted with artificial complexion, shall lose the beauty and it self. *Detrahetur nouissimum velamentum cutis*. You that sail betwixt heaven and earth in your four-sail'd vessels, as if the ground were not good enough to be the pavement to the soles of your feet: know that the *earth* shall one day set her foot on your necks, and the slime of it shall defile your surphul'd beauties: dust shall fill up the wrinkled furrows, which age makes, and paint supplies. Your bodies were not made of the substance, whereof the Angels; not of the nature of stars, nor of the water, whereof the fire, air, water, and inferior creatures. Remember your Tribe, and your fathers poor house, and the pit whereout you were hewn: *Hanibal* is at the gates, death stand at your doors: be not *proud*, be not *mad*: you must die.

3. The Lustful

Is not to be missed in this Catalogue. The *Poet* calls *amantes, amantes*; taking (or rather mistaking) *Love* for *Lust*. Indeed it is *insana libido*, a blinding, blending fascination; a *Witch* that with her powerful charms intoxicates the brains. A *Father* contemplating in his meditations, how it came to pass, that our forefathers in the infancy of the world, had so many wives at once, answers himself. *Certe enim fuit consuetudo, non fuit culpa*: Whiles it was a custom, it was scarce held a fault. We may say no less of our days: *Lasciuiousnesse* is so wonted a companion for our Gallants, that in their sense, it hath lost the name of being a sin. They call it *Magnatum ludum*; and whether it be or no, thence derive to themselves authority and imitation.

But still, *Quae te dementia cepit?* Thou art *mad*, whiles incontinent, Is it not *malum sui diffusiuum*? a saucy sin, a costly disease? yet were it cheap to the purse, is it not the price of blood? Can all your prouocatiues, enliuenings, trepidations, and fomenting preservatives, prevent the wasting of your marrows? Chamberworke will *dry the bones*. If my heart, saith *Job*, hath been deceived by a woman; it is a fire that consumeth to destruction, and would root out all mine increase. *Luxuriam sequitur dissipatio omnis*: *Luxury* is attended on by a general consumption: first, of *Substance*, *Prov. 6*. By means of an whorish woman, a man is brought to a piece of bread. Secondly, of *Body*. *Tremores pedum, & articularum generat depriuationem*: It weakens the limbs, and vnties the joints, those knots whereby the body is trussed together. *Saint Paul* calls it a sin against a man's own body. Thirdly, of *Name*. A wound and dishonor will he get, and his reproach

shall not be wiped away. Even when he shall depart his place (the world) he leaves (an evil memorial) a bad •auour behind him.

I would mention the loss of his *Soul* too; but that he cares not for: the other he would seem to love, then how *mad* is he to endanger them? If thou be not *mad*, away with these *fomenta luxuriae*: feed nature, not appetite. *Nature nihil parùm, appetitui nihil satis. Qui minùs tradit corpori, quàm debet corpori, ciuem necat: Qui tradit plus corpori, quàm debet corpori, hostem nutrit:* As he that allows less to his body, then he owes to his body, kills his friend: so he that gives more to his body, then he owes to his body, nourisheth his enemy. Thou complaynest of original evil in thy flesh; yet nourishest what thou complainest against. *Caro non est mala, si malo careat.* But Christ was more favorable to the *Adulteress*, and sent her away with impunity: yet not in allowance to the vice of the *accused*, but to convince the wickedness of the *accusers*. *Putauit lapidandam, non à lapidandis. Noluit talem, noluit à talibus:* He might think her worthy to die, but not by them that were worthy to die. He would not have her polluted, nor yet to perish by so polluted hands. I conclude the *madness* of these men with the *Poet*.

Ludit amor sensus, oculos perstringit, & aufert

Libertatem animi, & mira nos fascinat art.

Credo, aliquis Daemon subiens praecordia, flammam

Con•itat, & raptam tollit de cardine mentem.

—Amor est & amaror & error.

Lust blinds the senses, and with witching art,

Brings into fatal servitude the heart.

A subtle Fiend, the cause and plague of badness,

Poysons the blood, and fills the brain with madness.

If they will not see this yet, (as what frantic man perceives his own *madness*?) they shall feel it under the hands of an ill Surgeon on earth, or a worse in hell.

4. The Hypocrite

Plays the *mad-man* under covert and concealment. He is proud under the shadow of humility. But he cannot say with *David*, *Psal. 131. Mine heart is not haughty, nor mine eyes lofty. Cor & oculi, fons & rivuli.* The tongue that brags of humility, deserves little credit. *Frons, vultus, oculi saepe mentiuntur; lingua vero saepissime:* The forehead, eyes, and countenance do often deceive, the tongue most commonly. The worst Inn hath sometimes the biggest Sign; and the baser metal the loudest sound. *Turpiora sunt vitia, cum virtutum specie celantur:* Vices are then more ugly, when they have put on the robes of virtues. *Hypocrita solus vult omnibus videri melior, & solus est omnibus peior:* The Hypocrite would seem better then any man, and is indeed the worst of all men. His respect is not to the reward of virtue, but regard of men; as if virtue were not *sibimet pulcherrima merces*, a sufficient compensation to it self. Being the Son of a

hand-maid, and a *bramble* indeed, as *Jotham* spake of *Abimelech*; he brags as much of his *shadow*, as either *Vine*, *Olive*, *Fig-tree*, or the tallest *Cedar* in *Lebanon*.

He mourns for his sins, as a hasty *Heyre* at the death of his *Father*. *Haereditus luctus sub Larua, risus est*: He is at once a close mourner, and a close reioycer. When the wicked man counterfeit himself good, he is then worst of all. *Dissembled sanctity is double iniquity: quia & iniquit as est, & simulatio*: because it is both sin and simulation. *Hypocrites* are like *Jugglers*, that show tricks of *Legerdumaine*, seeming to do the feats they do not, by casting a mist before men's eyes. Howsoever it was once said, *Stultitiam simulare loco, prudentia summa est*: I think it not so intolerable as the speech of *Protagoras* in *Plat.* somewhat agreeing to *Machiauel*: *He is a mad-man, that cannot counterseit Justice*, and dissemble integrity. I am here rather occasioned to say: *He is a mad-man, that doth counterfeit good things, because he doth but counterfeit*. And in that great *Epiphany*, and manifestation of the secrets of all hearts, he shall be found a *mad-man*. Mean time, he is a *frantic* too: for he incurres the worlds displeasure, in making a show of good lines; God's double displeasure in making but a show. He that would purchase the hatred both of God and man, is he less then mad?

5. The Avarice

Is a principal in this *Bedlam*. Soft: if it were granted, that the *Covetous* were *mad*, the world it self would run of a garget: for who is not bitten with this *mad dog*? It is the great Canon of the Devil, charged with chain-shot, that hath killed charity in almost all hearts. A poison of three sad ingredients; whereof, who hath not (to speak sparingly) tasted? *Insatiability, rapacity,tenacity. In concupiscendo, acquirendo, retinendo. Covetousness* hath three properties, saith *Ambrose*, *Concupiscere aliena, cupita inuadere, celare quod ruadit*: To covet not her own, to get what she couets, and to keep what she gets. And yet, Oh *Avarice*, why art thou so *mad* after money? *Non habentes inficit, habentes non refecit*: It hurts them that it possesseth, and helps not them that possess it. The brood, that *covetousness* hatcheth, is an offspring intricated with cares terrestrial, infected with desires carnal, blinded with passions, subjected to affections, infirmed by temptations, informed by lusts, infolded in errors, in ambiguities difficult, obnoxious to suspicions. Is he not *mad*, that will foster in his bosom a damme, with such a damned littour?

Tria retia habet Diabolus in mundum extensa: vt quicquid euaserit de retibus gulae,incidat in retia inanis gloriae; & quicquid euaserit his, callidius capiatur retibus auaritiaie. De his nullus perfect euasit: The Devils three nets are *Ryot*, *Vain-glory*, *Covetousness*: The second catcheth them that scape the first; and the last misseth not to apprehend the delivered from both the former. He that *flies from the Lion*, the *Bear* meets him; and the escaping both these, the *Serpent* (*Covetousness*) bites, not unlike the prediction of God to *Elias*, concerning *Hazael*, *Jehu*, and *Elisha*; whom he was commanded to anoint.*It shall come to pass, that he that escapeth the sword of Hazael, shall Jehu slay: and him, that escapeth from the sword of Jehu, shall Elisha slay.*

If this be *madness*, who are well in their wits? And yet *madness* it is, and infatuate *frenzy*. What is it else, to forsake *Paradise* for *Sodom*, heaven for earth, God for *Mammon*, when as (by most irreconcilable enmity) they cannot be embraced at once? Howsoever you will say, those

things you covet are good creatures, and call them goods: yet *nemo bonus bona bonum aestimat, male vtenti*: no good man will account those goods, good for him, that cannot command his affections to their sober usage. He that shall prefer profit to virtue, his body to his soul, his purse to his body, his eye to his purse, time to eternity, let him go for a *mad-man*.

The *Epicure* feeds on fowl a hundred times, that it may feed him but once: the *Covetous* feeds his purse a thousand times, and starves himself. He cares not to destroy his soul, to please his lust; yet for the salvation of his soul, will not hold his purse short of the smallest gain. To conclude, the God whom he serves, cannot help him; the God, whom he should serve, will not help him, because he hath forsaken him. There is no other help or hope to reclayme the *avarice*: but *Lord have mercy on them, for they are lunatike and sore vexed*; as that Father spake of his possessed son, Math. 17. *Lunatike* they are perpetually, and not at some fittes by the Moon, as that word seems to intimate: *Sore vexed*, with the implacable, insatiable, turbulent distraction of their own spirits; not without accession of all those solicitations, which the infernal spirits can suggest; all for gain. *Oft-times they faell into the fire, and oft into the water*. Their *Epilepticke* courses now drive them into the *fire* of malice & dissention; now plunge and drown them in the *floods* of oppression: till the inundation of their cruelty have spoiled the whole Country; and themselves at last suffocated in their own deluge. They may be *brought to the Disciples*, the Ministers of *Christ*, but *they cannot cure them*. Alas! this *frenzy* is hard to heal. Though they be neither *faithless*, nor *perverse*, negatively: though they strive by *fasting* and *prayer*, affirmatively: avoid they evil impediments, or use they good means; this kind of devil will not out, *Covetousness* will not be expelled. Only *Lord have mercy on them*; convince them, convert them; for they are *mad-men*.

6. The Usurer

Would laugh, to hear himself brought into the number of *mad-men*. He sits close, and is quiet at home, whiles *madness* rambles abroad. He holds others in bonds; is in no bonds himself: he stands so much upon law, you cannot judge him lawless. He would not come near a Tavern door, where *madness* roars: he keeps a succinct course, and walks in an even pace to Hell. Slaunder him not for one of *Bedlam*: yet he is *mad*, raving, roaring *mad*; and that by the verdict of God in the pen of *Solomon*: Eccl. 7. *Surely, oppression maketh a man mad*.

It is indeed a thriving occupation. *Usury* is like that *Persian Tree*, that at the same time buds, blossoms, and bears fruit. The monies of interest are evermore, some ripe for the Trunke, others drawing to maturity, the rest in the flower approaching, all in the bud of hope. But he is *mad*; for his sin at once buds, blossoms, and brings forth the fruit of vengeance. Every bond he takes of others, enters him into a new obligation to *Satan*: as he hopes, his debtors will keep day with him, the Devil expects no less of himself. Every forfeit he takes, scores up a new debt to *Lucifer*; and every mortgaged land he seazeth on, enlargeth his dominions in hell.

But why do you call this benefit made of our money, *usury* and *madness*? It is but *vsance*, and husbandring of our stock. So by a new name given to your old sins, you will think to escape

the censure of *mad-men*. Thus I have read of the people of *Bengala*, who are so much afraid of Tigers, that they dare not call them Tigers, but give them other gentle names. As some Physicians; that will not call their impatient Patients disease *madness*, but *melancholy*. But let the *Bengalans* call them what they will, they are Tigers still: and give *usury* what name you please, (for what *Usurer* is not ashamed to be called so?) it is mere *madness*. He is *mad*, that calls *evil good*, and *sour sweet*: but he is no slanderer, that calls *Usury madness*. It is no less; when the eternal God in his word, shall condemn *Usury* to hell, still to prosecute it with hope of heaven.

But many learned men are patrons and patterns for it. They are as *mad* as you; and learn you by their *madness* to become sober. *Aliquid auxiliij est, aliena insania frui*. There is some benefit usually to be made, by another man's exemplary *madness*. Were it more questionable; yet he is no less *mad*, that will ventrously do, what he is not sure is safe to be done; then he, that having a whole field to walk in, will yet go on a deep rivers dangerous bank. He is in more danger to topple in, and therefore a *mad man*. It were good for the common-wealth, if all these *mad-men* the *Usurers* were as safe and fast bound in a local, as they are in spiritual *Bedlam*.

7. The Ambitious man

Must also be thrust into this *Bedlam*, though his port be high, and he thinks himself incuisible from the Court. Whiles he beholds the stars, with *Thales*, he forgets the ditch; and yawning so wide for preferment, contempt is easily thrown into his mouth. I have read of *Menocrates* a Physician, that would needs be counted a god, and took no other fee of his Patients, but their vow to worship him: *Diony sius Syracusa* hearing of this, invited him to a banquet; and to honor him according to his desire, set before him nothing but a Censor of Frankincense; with the smoke whereof he was feasted till he starved, whiles others fed on good meat. This shown the great Naturalist, a natural fool, a *mad-man*. *Sapor a Persian King* wrote himself, *Rex Regum, Frater Solis & Lunae, particeps Syderum, &c. King of Kings, brother to the Sun and Moon, and partner with the Stars*. Yet alas! he was a *man*, therefore a *mad-man*, in the arrogation of this Style.

Let the *Roman Canonists* turn their *Pope* into a new nature; which is neither God nor man: they are *mad* that give it him, and he is *mad* to accept it. Let *Edom* exalt her self, as *the Eagle*, and set her nest among the stars: yet saith God, *the pride of thine heart bath deceived thee*. Let the *Prince of Tyrus* imagine himself to sit in the seat of God: *Wilt thou yet say before him that killeth thee, I am God? but thou shalt be a man, and no God before him that slayeth thee*. Let *Sennacherib* think to dry up rivers with the soale of his foot; and *Antiochus* to sail on the mountains:

Quid sibi fert tanto dignum promissor hiatu?

What events have answered their grand intendments, but *madness*?

Eusebius reports of *Simon Magus*, that he would be honor'd as a God, and had an Altar with this inscription, to *Simon the holy God*: which it seemed, his harlot *Helena* did instigate. But when by the power of the Devil he presumed to fly up to heaven, at the command of Saint

Peter, the *unclean spirit* brake his neck. He climbed high, but he came down with a vengeance. His miserable end shown him an *ambitious* man, a *mad-man*. Soare not too high, ye sons of *Anak*; strive not to attain heaven by multiplying of earth, like *Babel*-builders: *Feriant summos fulgura montes*. Though you aspire in glory, you shall expire in ignominy. If you were not *frantic*, you would *sistere gradum*, keep your stations, know when you are well, and give a *fiat* to *His* will, that hath placed you in a site happiest for you. You are *mad* to outrunne him.

8. The Drunkard

Will, sure, wrangle with me, that his name comes so late in this Catalogue; that deserved to be in the front or vantguard of *mad-men*. *Demens Ebriet* as is an attribute given by an heathen. It is a voluntary *madness*, and makes a man so like a beast, that whereas a beast hath no reason, he hath the use of no reason: and the power or faculty of reason suspended, gives way to *madness*. Nay, he is in some respect worse then a beast: for few beasts will drink more then they need, whereas *mad Drunkards* drink when they have no need, till they have need again.

Quaeris, quis sit homo ebriosus? aetqui

Nullus est homo, Maeuole, ebriosus.

Shew mce a drunken man, thou *blest*. I can

not do it: for he that's drunken, is no man.

To prove himself a *mad-man*, he dares quarrel with every man, fight with any man; nay, with posts and walls, imagining them to be men. *Bacchus ad arma vocat*: Wine makes them bold, without fear or wit: hazarding themselves into dangers, which sober, they would tremble to think of. *Nec enim haec faceret sobrius vnquam*. Are not these *mad*? If you should see them like so many superstitious Idolaters, drinking healths on their bare knees to their fair Mistress: which (may be) is but a foul strumpet, swearing against him that will not pledge it, or not pledge it off to a drop; would you in your right wits take these for other, then *mad-men*? no: let them go among the rest to *Bedlam*.

9. The Idle

Man, you will say, is not *mad*: for *mad-men* can hardly be kept in, and he can hardly be gotte out. You need not bind him to a poste of patience, the love of ease is strong fetters to him. Perhaps, he knows his own *madness*, and keeps his Chamber; both that sleep may quiet his *frenzy*, and that the light may not distract him. He lives by the sweat of other men's brows, and will not disquiet the temples of his own head. If this be his wit, it is *madness*: for by this means, his *Field is covered with nettles and thorns*, his body overgrown with infirmities, his soul with vices; his conscience shall want a good witness to it self: and his heart be destitute of that hope, which in the time of calamity might have rejoiced it.

Seneca could say, *Malo mihi male esse, quàm molliter*, I had rather be sick then idle: and indeed to the *slothful*, ease is a disease: but these men had rather be sick then work. These are *mad*: for

they would not be poor, nor want means to give allowance to their sluggishness; yet by their refusal of pains, they call on themselves a voluntary, and inevitable want. Oh that the want of grace thus procured, were not more heavy to their souls, then the other to their carcasses. Complaine they of want? Justly may they, should they, shall they: for the want of diligence hath brought thē to the want of sustenance. Thus their quiet is *frenzy*, their *idleness madness*.

10. The Swearer

Is raungly *mad*: his own lips so pronounce him; as if he would be reueng'd on his. Maker; for giving him a tongue. It is so blistered with his hot breath, that he spittes fire at every sentence. He swears away all part of that *blood*, which was shed for his redemption: and esteems the wounds of his Savior, but only a complement of his speech; wherein he doth his best, to give him new ones. He never mentions God, but in his oaths, and vilipends his great *Name*, as if *He* heard him not.

What *frenzy* exceeds his? for he calls his bread, his drink, his clothes, the Day, Sun, Stars, Plants, and stones to testify his truth: indeed he calls them to testify against him. How shall the *Name* of that God do him good, which he so either disallows, or dishallows? God is not *mad* to give him that blessing, which he is so *mad* to villify. And for a full exemplification of his *madness*; by *oaths* he thinks to get credit, and by *oaths* he loseth it.

11. The Liar

Is in the same predicament with the *Srearer*; let them go together for a couple of *mad-men*. As he finds now exclusion out of all human faith; so he shall at last out of God's Kingdom, *Reu*. 21. *Lyes* have been often distinguished: the latest and shortest reduction is into a *merry Lye*, and a *very Lye*: either is a *Lie*, though of different degree: for the malicious *lie* exceeds the officious *lie*. The Proverb gives the *Liar*, the inseparable society of another sin. *Da mihi mendacem, & ego ostendam tibi furem*: Shew me a *Liar*, and I will show thee a thief. He is *mad*: for *the mouth that speaketh lies, slayeth his own soul*. This is not all; he gives GOD just cause to destroy him more. *Thou shalt destroy them that speak lies*. This is his *madness*: *He kills at least three at once*. The *Thief* doth only send one to the Devil: the *Adulterer* two: the *Slanderer* hurteth three: himself, the person of whom, the person to whom he telles the *lie*. *Lie* not in earnest, *Lye* not in jest; if thou doest accustom it, get thee into *Bedlam*.

12. The Busie-Body

All will confess a *mad-man*: for he fiskes up and down, like a nettled horse, & will stand on no ground. He hath a charge of his own properly distinguished: ye he must needs trouble his head, with alien and unnecessary affairs. He admits all men's businesses into his brain, but his own: and comes not home for his own, till he hath set all his neighbors ploughes a-going. He hurries up and down, like *Jehu the son of Nimshi* in his Chariot, or as a Gallant in his new Caroch, driving as if he were *mad*.

He loves not to sleep in his own doors; and hinders the common-wealth with frivolous questions. He is an universal solicitor for every man's suit; and would talk a *Lawyer* himself *mad*. There is not a Boat, wherein he hath not an Oare; nor a Wheel, wherein he will not

challenge a Spooke. He lives a perpetual affliction to himself and others; and dies without pity; save that they say, it is pity he died no sooner. He is his neighbors *malus genius*, and a plague to melancholy. He is the common supervisor to all the wills made in his parrish: and when he may not be a counselor, he will be an intelligencer. If you let him not in to interrupt, he will stand without to euesdroppe. He is a very *mad-man*; for he takes great pains without thanks, without recompense, of God, or man, or his own conscience. He is luxurious of business, that concerns him not: Lay hands on him, shackle him: there are some less *mad* in *Bedlam*. I will be rid of him with this Distich.

He cleaves to those he meddles with, like pitch:

He's quick silver, good only for men's itch.

13. The Flatterer

Is a *mad-man*, Prov. 26. As a *mad-man*, who caesteth firebrands, arrows, and death. So is the man, that deceyueth his neighbor, and saith, Am I not in sport? He displeaseth his conscience, to please his concupiscence: and to curry a temporary favor, he incurreth cuerlasting hatred. For his Great-one, once awaked from his lethargical slumber, will say of him, as *Achish* did of *David*, counterfeiting himself distracted: *Have I need of mad-men, that you have brought this fellow to play the mad-man in my presence? Shall this fellow come into my house?*

14. Ingratitude

Is *madness*: for the *unthankfull* man both makes himself unworthy of received favors, and prevents the hope of future. For every man can say, *Quod facis ingrato, perit*: what you do to a *mad-man*, is lost. But if he be unthankfull to God, he turneth his former blessings into curses, and shuts up heaven against his own soul. *Cessat cursus gratiarum, vbi non fuerit recursus*: The course of grace, where it hath no recourse, is soon stopped. All waters come secretly from the sea, but return openly thither: though favors have a secret and invisible derivation from God, they must return openly to him in praises, and in a thankful acknowledgement. Thou art *mad*, O elate and puffed spirit, that usest, abusest, takest, swallowest the blessings of heaven without *gratitude*. *Nones dignus pane, quo vescer is*: For, *nō est dignus dandis, qui non agit gratias de datis*: He is unworthy of more benefits, that is *unthankfull* for those he hath. The *Ungrateful* man must needs be one of this number, and salute *Bedlam*.

15. The Angryman

None will deny to be a *mad-man*, but they that are either *mad* or *angry*. The *Scripture* hath so condemned him; *Nature* so censured him: therefore he cannot shift this *Bedlam*. *Anger* resteth in the bosom of fools; It is all one; of *mad-men*. *Ira furor*, though but *breuis*: the longer it lasts, the madder it is. *Bee angry*, there's the reins: but *sin not*, there's the bridle. *Let not the sun go down on your wrath*, if you must needs be *angry*: *neither give place to the Devil*. If he suffer the *Sun* to set on his *wrath*, the *Sun* of *mercy* may set on his soul: and when he hath given the *Devil* place, the *Devil* at last will give him place; even his own *place*, which his *mad fury* hath voluntarily accepted. He is stark *mad*; for he ••pares not to wound himself; and with a violent fire, which himself kindles, he burns up his own *blood*.

16 The Envious man

Is more closely, but more dangerously *mad*. *Envy is the consumption of the bones*, saith Solomon: he doth make much of that, which will make nothing of him: he whets a knife to cut his own throat. The *Glutton* feeds beasts, to feed on; and like a Witch, nourisheth a devil with his own blood. He keeps a disease fat, which will ever keep him lean: and is indulgent to a Serpent that gnaws his entralls. He punisheth and revengeth the wrongs on himself, which his adversary doth him. Is not this a *mad-man*? Others strike him, and like a strangely-penitential *Monk*, as if their blows were not sufficient, he strikes himself. That Physicians may not beg him when he's dead, he makes himself an Anatomy living. Sure, he gives cause to think, that all the old fables of walking ghosts were meant of him, and but for a little starved flesh, he demonstratiuely expounds them. If it were not for his soul, the Devil could scarce tell, what to do with his body. He would do much mischief, if he live's to it: but there is great hope, that he will kill himself beforehand. If you miss him in a Stationers shoppe geering at books, or at a Sermon cavilling at doctrines, or amongst his neighbors cattle, grudging at their full vdders, or in the Shambles plotting massacres; yet thou shalt be sure to find him in *Bedlam*.

17 The contentious man

Is as *frantic* as any. Hear him speak, his words are incendiary: observe his feet, they run nimibly to broils, not knowing the way of *peace*. Look upon his eyes, they sparkle fire: mark his hands, they are ever sowing *debate*: he will strike a neighbor in the dark, and lay it on his enemy: all to make work. Search his pockets, and they are stuff'd with libels, invectives, detractions. He *hates* all men, and the Lord him; being that *seventh abomination, that his soul abhorreth, one that soweth discord among brethren*. There is a witness against him beyond exception. *The debatefull man is madder, &c. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly, &c. When he speaks fair, believe him not: for there are seven abominations in his heart*. He comes to a Mart or Market, to breed quarrels; as if he were hired by some Surgeon. He neither sees, nor hears of a discord, but he must make one; but ever covertly, cowardly, out of the reach of weapons. *He that passeth by and meddleth with strife belonging not to him, is like one that taketh a dog by the ears: he will be soon weary of holding him; and if he let him go, he is sure to be bitten*. He is utterly *mad*: for having incensed, encouraged party against party, as one claps on unwilling Mastiues; when perceyuing his villainy, they become friends, both shall fall upon him. So he makes work for Lawyers, work for Cutlers, work for Surgeons, work for the Devil, work for his own destruction. To *Bedlam* with him.

18 The Impatient

Is a *mad-man*: for when the ties of softer afflictions will not hold him, he must be manacled with the chains of judgments. *Patienter ferendū, quod non festinanter auferendū*: He makes his yoke more troublesome, then it would be: and by his struggling, forceth his gyues to make prints in his flesh. He is *mad*; for he longs for ease, and denies it himself. It hath been said among men, Bear one wrong, and provoke greater: but I say, Bear one affliction from God

well, and prevent greater. He is *mad*, that is angry with God, that cares not for his anger, that will plague his anger. How ill had it gone with God before this, if such a man could have wrought his teene upon him? Mean time, God is at peace, out of his reach, and he is plagued for his *madness*. Teach him patience in *Bedlam*.

19 The Vain-glorious

Is a mere *mad-man*, whether he boast of his good deeds, or his ill. If of his virtues, they are generally more suspicious: if of his vices, he is the more despicable: If of his wealth, his hearers the less trust him: this noise prevents him from being a debtor: If of his valor, he is the more infallibly held a coward. In what strain soever his Mountebank-*ostentation* insults, he loseth that he would find, by seeking the wrong way. He is *mad*: for when he would be accounted virtuous, honorable, rich, valiant, in favor with greatness; and the world takes not ample notice of it, he sounds it with his own Trumpet: then at once they hear it, and deride it. By seeking *fame*, he loseth it, and runs *mad* vponit. Put him into *Bedlam*.

20. Lastly,

To omit our *Schismatics*, and *Separatists*, who are truly called, *Protestants out of their wits*, liable to the imputation of *Frenzy*: the *Papists* are certainly *madmen*, dangerous *mad-men*; *mad* in themselves, dangerous to us: and would happily be confined to some local *Bedlam*, lest their *spiritual lunacy* do us some hurt.

Madde in themselves: for who but *mad-men* would forsake the fountain of living waters, the word of truth, and pin their faith and salvation on the Popes sleeve? a *Prelate*, a *Pilate*, that mingles their own blood with their sacrifices. Think how that enchanting cup of fornications prevails over their besotted souls; and you will say they are not less than *mad*. Come you into their Temples, and behold their Pageants, and histrionical gestures, bowings, mowings, windings, and turnings; together with their service in an unknown language, and (like a deaf man, that sees men dancing, when he hears no music) you would judge them *mad*. Behold the mass-Priest with his baked god, towzing tossing, and dandling it, to and fro, upward and downward, forward and backward, till at last, the jest turning into earnest, he choppes it into his mouth at one bitte; whiles all stand gaping with admiration; *Spectatum admissi, risum tencatis amici?* would you not think them ridiculously *mad*? But no wonder if they run *mad*; that have drunk that *poison*. Many volumes have been spent in the discovery of their *madness*; I do but touch it, lest I seem to write *Iliads* after our learned *Homers*.

Surely *Mad-men* are dangerous without restraint. *Papists* are ready instruments of commotion, perversion, treason. These are a sickness, *immedicabile vulnus*

Ense recidendum, ne pars sincera trahatur.

Our land cannot be at ease, so long as these lie on her stomach. They prick and wound her sides, not with praying against her, (for their imprecations we hope, are *irrita vota*) but with preying upon her: and when all stratagems fail, ready to fetch arguments from the shambles, and conclude in *ferio*. Whose *Religion* is political, learning bloody, affections malicious, ambitious, devilish. The *Inquisition* is their *Grammar*, fire and fagot their *Rhetoric*, fleet and

fetters their *Logic*, the Cannons roar their *Music*, and poisoning is their *Physic*. Whose *Priests* have such almighty power, that they can make their Maker, that whereas in their *Sacrament of Order*, (as they term it) God makes an impotent creature a *Priest*: now in their *Sacrament of the Aliar*, the *Priest* shall make Almighty God. Yea, as he made them with a word, and put them in their mothers womb: so they can make him with a word, and put him in a box. They that thus blaspheme their Creator, shall we trust them with their fellow-creature?

It was an ingenuous answer of a *Spanish Nobleman*, commanded by *Charles* the 5. to lodge the Duke of *Bourbon* at his house in *Madrid*: I will obey thee, but set my house on fire, so soon as the Duke is out of it. My Predecessors never built it to harbor Traitors. Did he think that a conspirator would poison his house; and shall we think that such are no infection to our land? *David* did counterfeit himself *mad*, when he was not, for his own security: these are *mad*, and dissemble it; till by one *frantic* act, they can bring us all to ruin. If they were foreign, public and professed enemies, we would not blame, not fear them. While Kingdoms stand in hostility, hostile actions are just. But these are domestical, intestine, secret adversaries, bred and fed in the same Country; therefore the more intolerable, as the more pernicious.

Tut, they can satisfy their consciences by distinguishing of *Treasons*. Indeed, all their *Religion* is a religion of distinctions: such as that is, that an *excommunicate* Prince may be dethroned; and being once vncrowned, may on his penitent submission be restored to the *Church*: *Quoad animam, non quoad regnum*. Thus they leave positive, textuall, school-divinity, and fall to Crown-divinity. *Antichrist* pleads, their *Religion* is maintained by the *Fathers*. Did ever any *Father* allow of *Treason*? Shame they not to aver it? If any abused, wrested, falsified writing of the *Fathers* did seem to consent to their errors: yet we know, that *Audiendi Patres, non vt Indices, sed vt testes*: *The Fathers are to be heard as witnesses, not as Judges*. It is God's *scriptum est*, not their *traditum est*, that must give decision of all doubts.

They object, that those are birds of our own hatching, that thus pollute their nest. Perhaps, our country gave them breath and birth, but they drunk this *poison* from the enchanting *Cup of Rome*. They are ever extravagant persons, that like rotten arms or legs have drop'd from the body. Men *sine seed, sine fide, sinere, sine spe*. They are desperate men, and destitute of fidelity, that seek *Rome*, where their former learning, and the better learning of their conscience, is perverted, perjured. That (forgetting to speak the language of *Canaan*) enigmatically, epicene, spurious, and abortive *equivocation*, is the main accent of their speeches: an ambiguous, ambagious, couzening voice, which *Cranmer, Latimer, Ridley*, never knew, never practiced to save their bloods. A strange, stigmatic, misshapen, half-borne, half-unborn child; I know not where bred, nor by what *Pope, Cardinal, or Jesuit* gotten: but this I am sure, whosoever was the father, *Rome* keeps the bastard, and nurseth it with her best indulgence. So that now,

Iurat? creed minus: non iurat? credere noli:

Iurat, non iurat? hostis ab host cave.

Their words are false; their oaths worse: neither just:

Swear they, or swear they not, give them no trust.

How else could it be; but to the sophisticating of true substances, must be an access of false qualities?

Those are those critical, hypocritical Cannibals, that make dainty at some seasons to eat the flesh of beasts, but forbear at not time to drink the blood of men. As the *Pharisees*, that stuck not to buy *Christ's* death, (and their own withal) with money: yet would not admit that money into their *Treasury*: fearing to pollute the material *Temple*, not the spiritual of their souls. The *Romans* make conscience in their fasting seasons, to eat any flesh but *Bulls* flesh; I mean, that which the *Popes Bulls* have made holy: (for that which *Saint Paul* saith, doth sanctify it, is neglected) but to cut throats, murder Kings, blow up States, is not *inter opera mala*, no nor *adiaphora*, but *inter meritoria*: is not evil, nor indifferent, but a work of merit.

They say, (and we forsooth must grant that improved, but never proved assertion) that they derive their *Chair* from *Peter*: and what do they derive this doctrine too? *Saint Peter* exhorts to *patience*, not to caruing their own revenge. Neither are their murderous inventions and intentions of the lowest rank; but of Kings, Princes, Senates, whole States: and that without any respect, as of their own conscience, so of the persons goodness they strike at: Aiming at the life of a King, a gracious King, under whom they enjoyed their lives, and that in abundant wealth and peace. So the conspiracy of *Parry* is aggravated.

Quod Regina scelus, scelus est quod virgo petatur,

Quod pia virgo scelus, quod tibi grata scelus.

Cum virgo, Regina, pia, et tibi grata petatur:

Proh scelus! est, superat quod scelus omne, scelus.

Which I have thus interpreted.

It's treason, that a Queen should ruined be,

that a Maid; ill.

That she was good, yet worse: that good to thee;

more wicked still.

But when a Queen, a Maid, Good, and thy friend,

thou wouldst dispatch:

The treason, that thy black heart doth intend,

dare Hell to match?

Neither is it wonder, that they exercise thus upon us, who have no mercy to their own bowels. The short lives of the *Popes*, (as it was once of the *Emperors* in that *Seat*) manifest,

that by treason the Chair is got, by treason lost. It would then be a good degree toward our health, if these dangerous *mad-men* were shut up in some strong *Bedlam*.

There are many other *mad-men*; whom, though I particularly name not in this Catalogue, you shall find in *Bedlam*. I desire not to say all, but enough. All are not taken into that taming-house in a day: it is filled at times. If this muster can work any reformation on these *frantic* Patients, another discovery will not be lost labor.

You conceive the nature of the *Tenant*: you may a little better understand his vileness, if you consider, 1. That he is an *usurper*, intruding himself into God's freehold; which both by creation, and re-creation he may challenge for his own inheritance. If God should ask *madness*, as he did that *unbidden Guest* in the *Gospel*, that came to the *marriage without his wedding Garment*: *Friend, how camest thou hither?* Either like that wretch, he would be *mute*, or else answer: *Man let me into his heart*. What a Traytour is man, to let into his Landlords house, his Landlords enemy?

2 That he doth not pay the *rent* of God's house. God rich in mercies, lends and (as it were) lets to farm diverse possessions; as the graces of the *Spirit*, the virtues of the *mind*, gifts of the *Body*, goods of the *world*; & for all these requires no *rent*, but *thanksgiving*: that we praise him in heart, tongue, and conversation. But so long as *Madness* is in any of these Tenements, God cannot have this little *rent* of his Farm. They are *mad*, that think they may enjoy God's *blessings* without *rent*, or the due payment of an accountant tribute.

3. That he doth suffer God's *Tenement* to decay: he doth ruinate where he dwells. For the out-houses of our bodies, *madness* doth strive either to burn them with lust, or to drown them with drunkenness, or to starve them with covetousness. For the spiritual and inward building, the foundation of God's *Tenement* in our soul is *faith*, the walls *hope*, the roof *charity*. Now *madness* continually endeavours to raze our foundation, to dignity through our walls, to uncover our roof: that having neither *faith* in God, nor love to men, our soul may be without *hope*, exposed to the tempests of the devil. Shall not *madness* account for these dilapidations?

4. That he doth employ the *house* to base uses. It is ill done in a *Tenant* to a fair house, to make the best rooms stables for his horses, stalls for his oxen, or styes for his hogs. But *madness* makes the *Memory* a stable for malice and revenge: the *understanding* a dungeon for blindness and ignorance: the *will* a vault for hypocrisy and disobedience. So the *Body*, which is the *Temple* of God, is made a *den of thieves*.

This is the *Tenant, Madness*: a sorry inhabitant, and unworthy of so good a lodging, as the next point appears, which is

2. The Tenement, the heart.

The *Heart* is a mansion for God, not for *madness*. God made it, and meant to reserve it to himself: he never placed such a *Tenant* in it, as the *Frenzy* of sin. *Christ* is said to have a fourfold house, *Anagogical, Allegorical, Corporal, Moral*.

1. The first is the *Church triumphant*, that glorious, and everlasting habitation of his *Deity*.

2. The second, is the *Church militant*, wherein he dwells sacramentally, by his holy *Ministry*.
3. The third is *Corporal*, that consecrated womb of the *Virgin*, wherein he dwelleth 9. months.
4. The last is *Mans Heart*, wherein he hath a mystical and spiritual abode. *Christ doth dwell in our hearts by faith, and by love. As he loves the gates of Zion, more then all the dwellings of Jacob: so he delighteth in the heart of man, more then in all Palaces and Pavilions of Princes. When an adversary Tyrant hath taken the chief Forte in a Country, and driven out their just and merciful Governor; fear, sorrow, and expectation of ruin possesseth the inhabitants. It can go no better with the like Nation of Man, when Jesus Christ is expelled his habitation, the heart; and so savage a Tyrant is admitted to Tenure, as madness: a strong man, that will fortify the Castle, and scorns to lose it, except strength it self, the irresistible grace of Christ lays battery to it. But this Theme is scarce cold, since I last handled it. I must be forced to leave the Tenement awhile, in the unmerciful hands of madness; and inquire, (if perhaps with any comfort) how long this Tenure lasteth.*

3. The Tenure whiles they live.

Alas! what gain we by searching further into this evidence? the more we look into it, the worse we like it. *Whiles they live.* The 1. *Tenure of Madness.* 2. in the *Heart.* 3. is for term of *life.* Too long a time for so bad a *Tenant.* But you will say unto me, as the *Disciples to Christ: Who then can be saved? Nunquid daturus est Deus regnum coelorum stul•is?* Will God give the Kingdom of heaven to *madmen?* Fear not, all are not *mad-men* that have *madness* a *Tenant* in their hearts; but they that have it for their *Landlord.* It is not my distinction, but *Saint Paul's,* Rom. 7. *Sin may dwell, nay, Sin will dwell in your hearts; let it not reign there, saith the Apostle.* It must be a household *servant,* it must not be a *King.* *Aliud est habere insaniam, aliud haberi ab insania.* It is one thing to have *madness,* another thing for *madness* to have thee. Since it will dwell in thee, whiles thou dwelest in the flesh, make it a *servant, a slave, a drudge.* Set the *Gibeonites* to *draw water;* let it make thine eyes laue thy body with repentant tears: and to *cleave wood,* let it rend thy heart with sorrow. Keep that subtle deceiver, with whom thou ignorantly struckst the hand of covenant, under bit and bridle: *velle, reuelle,* turn, restrain, command, control it at thy pleasure. Let it never be thy *Captain, thy Lādlord, thy King.*

Though *Sin,* the Devils *mad dog* hath bitten thee, and thou at first beginnest to run *frantic:* yet apply the plaster of the *blood of Christ* to thy sores. This shall draw out the venom, and *grace* shall get the mastery of *madness.* Bee of good comfort, thou shalt not die *frantic.* Encourage thyself with a holy violence against thy fleshly lusts: intend, contend to infeeble, and at length to extinguish the force of thy depraved nature. Kill *madness,* lest *madness* kill thee. Bee sensible of the bane, that lies in this *spiritual frenzy,* and do not laughing die. *Madness* is at first, *inimicus blandus,* a fleering enemy: in the midst, *dulce venenum,* sweet poison: at last, the Epithets of *blandum* and *dulce* being lost, it is *Scorpio pungens,* a stinging Serpent. Well, yet let it sting thee here, that it may not sting thee hereafter. Happy is he, that learns to be sober by his own *madness;* and concludes from *I have sinned, I will not sin.* *Madness* may be in his *heart,* like a *Tenant;* it shall never be like a *Tyrant.* Innocent *Adam* was *naked,* and knew it not: sinful *Adam* was *naked,* and knew it. Then comes God, hearing his

excuse of concealing himself deduced from his *nakedness*: *Who told thee that thou wast naked?* Sure, his guilt told him. We have been *mad*, and are now come to our selves, to know our own *madness*. If it be asked, *who told us, that we were mad?* I answer, Even the same grace of God's Spirit, that reclaimed us from *madness*. For the wicked, since they love *madness*, be it unto them: and when they will never be recollected, let them be *mad* still. But blessed be that God, that helped us; *praised be his holy Name*, that hath recalled us. He hath in this life freed us from *madness*, as a Tyrant, and shall hereafter free us from it as a Tenant.

Thus have you the *Mystery* of this spiritual *Bedlam* detected, and a crew of *Mad-men* let out to your view: whose house is the world, whose bonds are iniquities, whose delight is darkness, whose master is the Devil: for those whom he keeps in this *metaphorical Bedlam*, without reclaying by the power of the Gospel; he hath ready provided another material, local, infernal *Bedlam*, a dungeon, not shallower then Hell, wherein there is no light of Sun or Star, no food but speckled Serpents, no liberty to straggle; but the Patients are bound with *everlasting chains*; and himself (with his same-suffering spirits) do eternally whip them with rods of burning steel and iron. One hour in this *Bedlam* will tame the most savage *mad-men*, that were ever nursed among wolves, or sucked the breasts of inhumanity.

I hear them talk of some irrefragable Rorers, creatures, (not men) whom no limits of reason can teddar up: let them take heed, lest they become at that day, Rorers indeed, and roar for the *very anguish of their hearts*: howling like *Dragons*, that have lived like *Tigers*. Think of this *Bedlam*, ye *mad-men*, Eccl. 11. *Rejoice, O young man, in thy youth, &c. Rejoice*, nay (it were somewhat well, if no more then joy) be *mad*; *in thy youth, tempus insaniendi*, a time of illimited desire; *Let thy heart cheare thee*, and do thou cheare thy heart; that, thee with lusts; thou, that with wine and junkets: *and walk frantikely, inordinately; in thy ways, by-ways, & wrywayes*, for the way of *truth* thou wilt not know; *and in the sight of thine eyes*, such tempting, and lust-provoking objects, as those two Sentinels of the body can light upon: or if thou canst not yet be *madder*, extend thy desires to find out experimental *madness*: *but know thou, that for all these things, God will bring thee into judgment*: remember, that there is an infernal *Bedlam*, whereunto they that live and die *spiritually-mad-men*, must be eternally confined.

He that should now tell the *Covetous*, the *Ambitious*, the *Voluptuous*, &c. they are *mad-men*, should appear to them *mad*, in saying so. They rather think us *mad*; as *Festus*, though *mad* himself, without learning, could tell *Paul*, that *Much learning had made him mad*. But we may answer for our selves, as *Augustine* of *David's madness*: *Insanire videbatur, sed regi Achish insanire videbatur*: *David* seemed *mad*, but to *King Achish*: We are judged *mad-men*, of none but *mad-men*, because *we run not with them to the same excess of riot*, because we cut short our affections of their vain delights, and drown not our selves in the whirlpool of their luxuries; but girde repentance to our loins with resolution; they imagine us *frantic*. They think us *mad-men*, we know them so. And they shall at last despairingly confess in this lower *Bedlam*: *We fools accounted the godly man's life madness, and his end to be without honor: Now is he numbered among the children of God, and his lotte is among the Saints*. Bee wise then in time, ye sons of men; trust not *spiritual madness*, lest it bring you to eternal *Bedlam*. From whose jaws when you are once entered, be you never so tame, you cannot be delivered.

3. The Period.

We have ended *Mans Comma*, and his *Colon*, but not his *Sentence*: the *Period* continues and concludes it. We 1. found his *heart full of evil*. 2. We left it full of *madness*. 3. Let us observe at the shutting up, what will become of it. *After that, they go to the dead*. Heres the end of *man's* progress: now he betakes himself to his *Standing-house*, his *Grave*. The *Period* is delivered

- Consequently. After that
- Discessiuey. they go
- Discensiuey. down to the dead.

The Sum is, *Death is the wages of sin*. 1. *After that*, they have nourished *evil* and *madness* in their *hearts*, this is the successive (not successful) event and consequence. 2. *They go*, they shall travel a new journey, take an unwilling walk; not to their meadows, gardens, taverns, banquetting-houses; but, 3. *To the dead*: a dismal place, the habitation of darkness and discontent: where finesse shall be turned to filthiness: luster to obscurity, beauty and strength to putrefaction and rottenness.

If a man looks into what *life* it self is, he cannot but find, both by experience of the past, and proof of the present age, that he must die. *As soon as we are born, we begin to draw to our end*. Life it self is nothing, but a journey to death. There is no day, but hath his night: no sentence, but hath his *period*: no life on earth, but hath the *death*. Examine the scope of thy desires, and thou shalt perceive, how they hasten to the *grave*: as if *death* were the gaole, prize or principal end, which the vanity of human endeavours runs at. Bee a man in honor, in wealth, in government: he still ambitiously blind, languisheth for the time to come; the one, in hope to enlarge his greatness; the other, his riches; the last, his dominions. Thus they covet the running on of time and age, and rest not till they have concluded their *sentence*, and attained their *Period, gone to the dead*.

All men, yea all inferior things must be freed by an end: and as the *Philosopher* answered to the news of his sons death: *Scio me gen•sse mortalem*: so God the *Father* of all, may say of every man living, *Scio me creasse mortalem*: I have made a man that hath made himself mortal. Man is a little world, the world a great man: if the great man must die, how shall the little one scape? He is made of more brittle and fragile matter, then the Sun and Stars: of a less substance then the earth, water, &c. Let him make what show he can with his glorious adornations; let rich apparel disguise him living; sear-cloths, spices, balms enwrappe him, lead and stone immure him dead: his original mother will at last own him again for her natural child; and triumph over him with this insultation, he is in my bowels, Psal. 146. *He returneth to his earth. His body returneth* not immediately to heaven, but to *earth*, nor to *earth*, as a stranger to him, or an unknown place, but to his *earth*; as one of his most familiar friends, and of oldest acquaintance. To conclude:

If we be sinful, we must die; if we be *full of evil*, and cherish *madness* in our *hearts*, we must to the *dead*. We have sins enough, to bring us all to the *grave*: God grant they be not so violent, and

full of ominous precipitation, that they portend our more sudden ruin. Yea, they do portend it; but *Oh nullum sit in omne pondus*.

But I have been so prolix in the former parts of the *Sentence*, that I must not dwell upon the *Period*. He needs not be tedious, that reads a Lecture of *mortality*. How many in the world, since this *Sermon* begun, have undergone experimental demonstration of this truth? This *Sentence* is but the *moral* of those spectacles, and those spectacles, the justifying examples of this *Sentence*. They are come to their *Period* before my speech: my speech, myself, and all that hear me, all that breathe this air, must follow them. It hath been said, *We live to die*: let me a little invert it: *Let us live to live: Live the Life of grace*, that we may live the *life of glory*. Then though we must *go to the dead*, we shall *rise from the dead*; and *live with our God* out of the reach of *death* forever.

Amen.

FINIS.

P-TA-10. The barren tree a sermon preached at Paul's cross October 26. 1623 - Adams, Thomas, fl. 1612-1653.

THE BARREN TREE. A Sermon Preached at *Paul's Cross October 26. 1623.*

BY THO: ADAMS.

LONDON, Printed by AVG: MATHEWES for JOHN GRISMAND, and are to be sold at his Shop in *Paul's Alley*, at the sign of the Gunne. 1623.

TO THE REVERend and learned, Doctor DONNE, Dean of S^t. Paul's, together with the Prebend-Residentiaries of the same Church, my very good Patrons.

RIGHT WORSIPFVLL,

NOT out of any opinion of this Sermons worth, to which I dare not invite your Judicious eyes. Nor, any ambition to merit of my Patrons, whom I read styled, Petty creators. But in humble acknowledgement of your favors, I present this small Rent of Thankfulness; the poor fruit of that tree, which grows on your own ground, and hath not from the world any other sustenance. Vouchsafe, I beseech you, your Patronage to the child, who have made the Father of it,

Your Wors. devoted Homager THO: ADAMS.

To the Reader.

I Neither affect those Rheumaticke Pennes, that are still dropping upon the Press: nor those Phlegmatic spirits, that will scarce be coniu'r'd into the orbe of employment. But if modest forwardness be a fault, I cannot excuse myself.

It pleased God Almighty, to make a fearful Comment on this his own Text, the very same day it was preached by his unworthiest servant. The argument was but audible in the morning, before night it was visible. His holy Pen had long since written it with ink, now his hand of Justice expounded it in the Characters of blood, There, was only a conditional menace, So it shall be: here a terrible remonstrance, So it is. Sure! He did not mean it for a nine days wonder. Their sudden departure out of the World, must not so suddenly depart from the memory of the World. Woe to that soul that shall take so slight a notice of so extraordinary a Judgment. We do not say, They perished: Charity forbid it. But this we say, It is a sign of God's favor, when he gives a man Law. We pass no sentence upon them, yet let us take warning by them. The Remarkableness would not be neglected; for the Time, the Place, the Persons, the Number, the Manner. Yet still we conclude not, This was for the transgression of the dead: but this we are sure of, It is meant for the admonition of the living.

Such is our Blessed Saviors conclusion, upon a parallel instance: *Except ye repent, YE shall all LIKEWISE perish.* There is no place safe enough for offenders: but when the Lord is once up in arms, happy man that can make his own peace! otherwise, in vain we hope to run from the Plague, while we carry the Sin along with us. Yet will not our willful and bewitched

Recusants, from these legible Characters, spell God's plain meaning. No impression can be made in those hearts, that are ordained to perish. For their malicious, causeless, and unchristian censures of us, God forgive them: our requital be only pity and prayers for them. Howsoever they give out, (and I will not here examine) that their piety is more then ours: Impudence it self cannot deny, but our Charity is greater then theirs. Now the holy fear of God keep us in the ways of Faith and Obedience; that the properation of Death may never prevent our preparation to die. And yet still, after our best endeavor; *From sudden death good Lord deliver us all.* Amen.

T. A.

THE BARREN TREE.

LUKE. Cap. 13. Vers. 7.

Then said he to the Dresser of his Vineyard; Behold, these three years I come seeking fruit on this Fig-tree, and find none: cut it down, why cumbreth it the ground?

NEwes is brought to Christ, of a certain Judgment, which was not more *Pilate's*, then God's, upon some Galileans; who, while they were sacrificing, were sacrificed; their blood being mingled with the blood of the beasts, on the same altar. Lest this should be wholly attributed to *Pilate's* cruelty, without due respect had of the omnipotent Justice, he samples it with another; of eighteen men miscarrying by the fall of a Tower. No *Pilate* threw down this, here was no human Executioner: the matter of their death was mortar and stones; these had no purpose to kill them. This therefore, must be an invisible hand, working by an insensible creature: the Iustrument may be diverse, the Judge is the same.

Now, *Poena paucorum, terror omnium*: as an exhalation drawn from the earth, fired and sent back again to the earth, smites only one place, but terrifieth the whole country. So their ruins should be our terrors; let them teach us, that they may not touch us. They are hitherto but like *Moses* his *Rodde* turned into a Serpent: not into a Bear or Lyon, lest it should have devoured *Pharaoh*: but into a Serpent, that he might be more afraid then hurt. It is God's special favor to us, that others be made examples for us, and not we made examples for others. Nothing could teach them, let them teach us.

Of these fearful Instances our Savior makes this use; setting down a peremptory conclusion: *Vel poenitendum, vel pereundum: Except ye repent, ye shall all likewise perish.* Such vengeance is no way to be avoided, but by repentance. But here the Jews might flatter themselves; If we be greater sinners then they, how comes it to pass that we speed better then they? To this silent objection, Christ makes an Apological answer, *verse 6*. You are not spared because you are more righteous, but because God to you is more gracious. You deserve such or sorer Judgments; and the reason of this impunity is not to be looked for in your innocence, but in the Lord's patience: nor because you are not worse to him, but because he is better to you: who offers you space and grace to amend, if (at least) at last you will bring forth the fruits of Repentance.

There be some terms in the Text; (as that the *Vineyard* is the Church, every Christian a *Fig-tree*, God the *Owner*, every Pastor a *Dresser*;) wherein your understandings may well prevent my discourse: these known and familiar things I take as granted of all hands.

It is a Parable, therefore not to be forced every way, nor made to warrant a conclusion which the Author never meant. This were, when it *offers us the company a myle, to compel it to go with us twain*: or to make Christ's Messenger speak our errand. Such is the trade of Rome; what their own policy hath made necessary, they will teach God to make good: this is to pick darkness out of the Sun. No. *Verificatur in sensu suo*. like a good creature, it does only that it was made for. A Parable is not like a Looking-glass, to represent all forms and faces: but a well drawn Picture, to remonstrate that person whereof it is a counterfeit. It is like a knife, with the haft it cutts not, with the back it cuts not, it cuts with the edge. A Candle is made to light us, not to heat us: a Stoue is made to heat us, not to light us: if this Parable, like the Sun, may give both light and heat; the more profitable, the more acceptable.

Then said he to the Dresser,&c. That part of it, to which I limit my present Discourse, delivers it self to us in these four passages.

A

- Consultation; *Then said he to the Dresser of his Vineyard.*
- Complaint. *Behold, these three years I come seeking fruit on this Fig-tree, and find none.*
- Sentence; *Cut it down.*
- Reason; *Why cumbers it the ground?*

The Consultation. *Then said he unto, &c.*

[1] *Dixit, non percussit*: he spake, he stroke not: he might have spared words, and begun with wounds. The Tree had rather deserved the Axe and Fire, then a Consultation of recovery. How easily would man have rejected his hopeless brother? as when a piece of clay will not work to his mind, the Potter throws it away: or we cast fouie rags to the dung-hill, little thinking that they may become white paper. But with God, *Verba antecedent verbera*; he will be heard before he be felt. Our first Parents, when they had sinned, *Vocem andiuerunt*, *Heard the voice of God*: He reasoned with them, before he condemned them. If the fathers word can correct the child, he will let the rod alone. Wicked men use the sudden Arguments of steel and iron; as *Ioah* discoursed with *Amasa*, *in the fifth ribbe*, they speak Daggers points. So *Zedekiah* disputed with the Prophet, a word and a blow; yea, a blow without a word: he struck him first, and spoke to him afterwards. God deals otherwise; *Behold, I stand at the door, and knock*: he knocks at the door, does not presently break it open. He gives us warning of his Judgments, that gave him no warning of our sins. Why doeth he thus? That we might see our miserable estate, and fall to timely deprecation: that so punishing our selves, we might save him a labor.

[2] *Dixit, non destinavit*: as if the Lord would double and repeat his thoughts, before he decreed it to irrevocable ruin. A divine president of moderation! If he that cannot transgress in his wrath, nor exceed in his Justice, will yet *Consulere amicum*, advise with his friend: how ought frail man to suspend his furious purposes to mature deliberation? It is too common with us, to attempt dangerous and desperate actions, without further counsel than our own green thoughts. So Anger is made a Solicitor, Passion a Judge, and Rashness an Executioner. The wise man first considers, then speaks or does: the mad man first speaks or does, and then considers. Which drives him on necessity to play the after-game; with shame and sorrow to recover his former estate, or give it lost forever. O holy deliberation, whither art thou fled? *David's* Harp did cast the evil spirit out, this would keep him from ever coming in. It is a Porter at the Gate of God's spiritual Temple, Man; that would be as sure to keep out his enemies, as *David* would have been ready to let in his friends. How many desperate precipices of sin would be prevented, were this Rule remembered; *Consule Cultorem*? For matter of estate, we are counseled by the Lawyer: for health of body, advised by the Physician: we trust the Pilot to steer our course by Sea, the Surveyor to mete out our Land: but for the soul let it be as barren as this Fig-tree, we take no counsel of the Gardener. Do worldlings consult the Preacher, concerning their usurious trade before they undertake it? Do Gallants advise with him, before they meet in *Acelandama*, the field of blood? O that they would admit an answer from such a friend, before they give an answer to such an enemy.

[3] *Dixit Vinitori*. Such is the honor God doth his Ministers, to acquaint them with his own purposes. Surely, *the Lord will do nothing, but he first revealeth it to his servants, the Prophets*. Nothing; which may conduce to the office of their Ministry, and the good of his Church. To you it is given to know the mysteries of the kingdom of Heaven. To you, not to the world, they have no such revelation. It is given, it's none of your inheritance, you were not borne to it. To know *Mysteries, Sapere alta*, not common things. Of the kingdom (not secular; such mysteries are for the knowledge of Statizing Jesuits; but) of heaven. Shall I hide from Abraham the thing that I mean to do? The matter concerned Sodom, not Abraham: yet was it revealed to Abraham, not to Sodom. But doth God need any man's counsel? Who hath at any time been his Counselor? Will the Potter take advice of his pots? No; when Christ asked Philip where supply of bread might be had for the multitude; *This he said to prove him: for he himself knew what he would do*. His questions are not his, but our satisfactions. Thus doth he credit his own Ordinance, teaching the world how to esteem of them whom himself so singularly honors. How poor a place soever they find in men's thoughts, the King of heaven and earth calls them to his counsel. *Priest*, was a title whereof the Princes of Israel were ambitious: they would not, every man have written his name on his rod, but in hope that this Dignity might fall to his lot. Now, is the Ministry of the Gospel inferior to that of the Law? Was the service of death more glorious than the service of life, and salvation? If the Evangelical Covenant be better, is the Ministration worse? The Sons of the great think scorn of such an employment: what they held an honor, these count a disparagement: In one and the same subject meets their ambition and our scorn. It is ill when the *Fig-tree* shall despise the *Dresser*, but it would be far worse if the *Dresser* should despise the *Fig-tree*.

[4] *To the Dresser*. This is the whole Congregation of his Ministers, to whom he hath committed the culture of his Vineyard: all which, by an *Enallage numeri*, are sum'd up in one *Dresser*. 1. *Quia Cor vnum*, because they have all one heart. 2. *Quia officium vnum*; all their labors meet in that one common term; the *edification of the Body of Christ*. 3. It is usual to name one *proceteris*, for all the rest. *Peter* says, *Though I should die with thee, I will not deny thee*. Did *Peter* only promise this? No, but *So said likewise the rest of the Disciples*. Had not this been a Parable, I never found a place of more probable color for the high Priest of Rome to challenge his universal Supremacy by. But surely, he will never *dress* Christ's Vineyard, as it ought, unless in a Parable. Nay, would his Instruments forbear to sow it with brambles, to manure it with blood, and to cast *Nabaoth* out of his own vineyard, it were somewhat. But let them pass! When the Spirit wrote to a whole Church, he inscribes his *Epistle* under one particular name, *Angelo Ecclesiae*, to the *Angel of the Church*.

[5] *To the Dresser*. *Dressing* implies labor and heedfulnesse. I might here touch upon the Ministers diligence, that Christ's Vineyard never lie rude and vnpolishd through his default. But this age will look to that well enough: never did the Egyptians call so fast upon the Israelites for making of Bricks, as the people call on us for making of Sermons: & our allowance of materials is much alike. They think it recompense bountiful enough to praise our pains; as if we could live like Chameleons, upon the subtle air of Commendations. So they serve us as Carriers do their Horses; lay heavy burdens upon their 〈1 page duplicate〉 〈1 page duplicate〉 backs, and then hang belles at their ears to make them music. But be our reward little or much, God forbid we should slack *dressing* the Vineyard of Jesus Christ.

[6] *To the Dresser*. Why to him? *Vt intercederet* that he might plead for the Tree. So unwilling is God to destroy, that he would have us manacle his hands with our prayers: he would be entreated to forbear. *Go thy ways down*, for the people which thou broughtest out of Egypt, *have corrupted themselves*. Why this to *Moses*? That he might pray for them. He that meant to spare them in mercy, meant withal that *Moses* should be beholden to him for that mercy. And *Moses* indeed chargeth the Lord, sets upon him with so holy a violence, that as if his prayers could *vincere inuincibilem*, he hears, *Let me alone*. O that every Vine-dresser were full of this gracious affection to the trees under his charge: yea, who fears God, and in some measure hath it not? The people forgot *Moses*, *Moses* remembers the people: they could be merry and happy without him, he would not be happy without them. Men rob us of our means, lode us with reproaches: all our revenge is to solicit heaven for them by our supplications: they sue us, we sue for them: they impoverish our temporal condition, we pray for their eternal salvation. We could never hope for good to our selves, if we should not return them this good for their evil.

Corah had drawn a multitude to rebel against *Moses* and *Aaron*, *Moses* and *Aaron* pray for their rebels. They were worthy of death, and they had it; yet would these merciful Leaders have prevented it: refusing to buy their own peace with the loss of such enemies. Yea, they are so far from caruing their own just revenge, that they would not have the Lord to revenge for them. Let us fill our hearts with this great Example: the people rise up against their Pastors, the Pastors fall on their faces for the people. Certainly, if God had not meant to hear us, he

would never invite us to pray. But as it pleaseth Him to make us His mouth to you; so also, your mouth to Him: both to tell you what He doth say, and to return Him what you should say; to preach against your sins; to pray for your souls. Do you hear us plead for Christ, for Christ hears us plead for you. Indeed, we are men of polluted lips and lives: but as God's power is not straitened through our weakness, so, nor is his mercy lessened through our unworthiness. Therefore as *Paul* had his, *Vae mihi si non praedicauro*; Woe unto me, if I Preach not: So *Moses*, in effect, had his *Vae mihi, si non intercessero*, woe unto me, if I pray not: God forbid I should cease praying for you. But as all our Preaching can work no good upon you, but through the holy Ghost: so all our Praying can bring no good to you, but through Jesus Christ. We pray for you, forget not you to pray for us. Indeed, weak ones pray with us, malicious ones pray against us, covetous ones prey upon us, few pray for us. We entreat for you, do you entreat for us; and that only Mediator betwixt God and man plead for us all.

The Complaint. Behold I come, &c.

This hath in it two passages.

His

- Access. *Behold, these three years, &c.*
- Success. *I find none.*

First, the Access.

[1] *Behold. Ecce* is here a note of complaint. He that can thunder down sin with vengeance, rains on it showers of complaint. *Behold the Tree*; he might in a moment have put it past beholding, by throwing it into the infernal furnace. Why doth he complain, that can compel? *Habet in manu potentiam, in cord patientiam*: there is power in his hand, but patience in his heart. To do Justice, we (after a sort) contstrain him: but his delight is to be merciful.

He complains. All complain of lost labors: the Shepherd after all his vigilance, complains of stragglng Lambes: the Gardener after all his diligence, of withering Plants: the Husbandman after all his toil, of lean Fields, and thin Haruests: Merchants after many adventures, of Wrackes and Pyracies: Tradesmen of bad debtors, and scarcity of monies: Lawyers complain of few Clients, and Divines of fewer Conuerts. Thus we complain one of another: but God hath just cause to complain of us all.

Well, if the Lord complain of Sin, let not us make our selves merry with it. Like *Sampson*, it may make us sport for a while, but will at last pull down the house upon our heads. *The voice of the Turtle is (not) heard in our Land. Vox Turturis, vox gementis*. True penitents be more rare then Turtles. The voice of the Sparrow we hear, chirping lust: of the Night-bird, buzzing ignorance: the voice of the Scriech-owl, croaking blasphemy: of the Popinjay, gaudy pride: the voice of the Kite and Cormorant, covetousness and oppression: these, and other Birds of that wing be common. But, *Non audita est vox Turturis*: who mourns for the sin of the time, and longs to be freed from the time of sin? It was an unhappy spectacle in *Israel*, to see at once, *Lachrymantem Dominum, and ridentem populum*: a weeping Savior, and deriding sinners.

We complain of our crosses and losses, we complain of our maladies, of our injuries, enemies, miseries: the Lord open our eyes, and soften our hearts, to see and feel the cause of all, and to complain of our sins.

I come. The Lord had often sent before, now he *came* himself; even by his personal presence, accepting our nature. The Son of God that made us the Sons of men, became the Son of man, to make us the Sons of God. He *came* voluntarily: we come into the world, not by our own wills, but by the will of our parents; Christ came by his own will. He *came* not for his own benefit, but ours. What profit doth the Sun receive by our looking on him? We are the better for his light, not he for our sight. A shower of rain that waters the earth, gets nothing to it self; the earth fares the better for it. He *came* for our *fruits*: these cannot enrich him: *Lord, our well-doing extendeth not to thee.*

Never came such an Inhabitant to our Country, as *Jesus*. Had God granted men the liberty to beg of him what they would, and have it; they durst not have been so bold as to ask his only Son. When the King gives a free concession to his subject, to make choice of his own suit, without denial; he will not be so impudent as to beg the Prince. Let us entertain him well, we fare the better for him: the profit of our redemption blesseth all the rest unto us. Far be it from us to welcome him with scandals, with blasphemies, and neglect. He may then reply, as *Absalom* to *Hushai*, *Is this thy kindness to thy friend?* No, you say, we make much of him, hold him in the highest regard, trust him with our whole salvation. But know, Christ fares not the better for thy Faith, but for thy Charity. Faith is a beggarly receiver, Charity is a rich giver. Thy Faith is a hand that takes something from him, to enrich thyself: thy Charity is a hand that gives something to him, in his distressed members. Indeed *Christ* is the subject of all tongues, but he is not the object of all hearts. The School disputes of him, the Pulpit preaches of him, Profession talks of him, Profane men swear by him, few love him, few serve him. He is *come*, let him be made welcome, by setting our best cheer, and choicest fruits before him. Whom should we entertain, if not our Savior?

[3] *Seeking.* But, did not He know before? What need he seek, that hath found? He that *understands our thoughts long before* they are borne, cannot be nescious of our works when they are done. My answer shall be short: the Lord's *Quaerit*, is a *Requirat*: he doth not seek a thing that is hid from him, but requires a debt that is due unto him.

[4] *Seeking.* This is no rare, but a continued act. It is not *Veni*, I came: He *came unto his own*, &c. Nor a *Venturus sum*; Yet a little while, and *I will come*. But 〈 in non-Latin alphabet 〉 : as *Revel. 3.20. S to pulsans, I stand knocking*: so here, *Venio querens, I come seeking*. He *seeks* continually: will you hear how long?

[5] *These three years*: Much time hath been spent about the Interpretation of this time; how it is applicable to the Jewish Synagogue, to whom it was immediately referred. I find no great difference among Expositors, saving only in their terms. Some by the first year understand the time before the Captivity; by the second, their return to Jury; by the last, the coming of Christ. Some by the first year, conceive the Law given by *Moses*: By the second, the Prophetical attestations: by the third, the grace of our Lord *Jesus*. Some resolve it thus; the

first year was the time of Circumcision, from *Abraham* to *Moses*: the next, the Levitical Law from *Moses* to *Christ*: the last is the year of Salvation by the *Messias*. Others understand the first year to be of the Patriarchs, the middle year of the Judges, the third of the Kings. After all this he was entreated to forbear it a *fourth* year, till it was instructed by the Apostles: and then being found fruitless, it was *cut down* by the Romans. But I rather take a definite number to be put for an indefinite: *three years* is time long enough to wait for the proof of a tree: such a proportionable expectation had the Lord for that Church. If literally you would have it, I take this to be the probablest exposition. These *three years* were the very three years of his Preaching, healing diseases, casting out Devils, working Miracles before their faces. The other year which he added, was the time while the Apostles offered them the Gospel of salvation. Whereof the refusers were *cut down*, the accepters were saved.

[6] He hath likewise waited for the Church of Christianity *three years*; that is, three revolutions of Ages, thrice five hundred years. Or he hath tarried the leisure of the whole world *three years*: the first year, under nature: the second, under the Law: the third, under Grace: the fourth is now a passing, and who knows how far it is spent?

[7] Or to apply it to our selves, these *three years* of our visitation, hath been so many scores of years. Conceive the foremost to be in the days of King *Edward 6.* who purged the gold from the rust and dross of Superstition, Ignorance, and Cussenage, which it had contracted. The Sun began to shine out in his bright luster: the Lord *came seeking* our fruits; but not finding them answerable to his expectation, nor worthy of the glorious Gospel: he drew another cloud over our Sun: teaching us better to value that heavenly *Manna*, wherewith we were so suddenly grown wanton. The second year, under *Queen Elizabeth*, of so blessed memory: that Royal nurse, upon whose Bosom the Church of God leaned to take her rest. She did again vindicate this Vineyard, which had so long lain among Friars and Monks, that it had all-most quite forgotten the language of Canaan: She taught it a new to speak the Dialect of the Holy Ghost. When that Gracious Queen was taken from a Crown of gold to a Diadem of glory, then began our *third year*; wherein our present Sovereign was sent; *Dignissimus Regno, si non natus ad Regnum*: under whom we know not, whether our *Truth* or *Peace* be more. Only let us bless him, and bless God for him, that we may all be blessed in him. Thus far we may say of our Land, as *Syluius* did of *Rhodes*; *Semper in Sole sita est*: the bright reflection of the Gospel compasseth us round about. Now he comes this third year *seeking* our fruits: which when we consider, we can say no more but *Miserere Deus*; Lord be merciful to us: for never were such blessings requited with such unthankfulness. We condemn the Jews for abusing Christ's patience: God grant they rise not up at the last day to condemn us.

[8] He comes to a particular man *three years*. 1. In Youth. I have planted thee in my Vineyard, given thee the influence of my mercies; where is thy fruitfulness? Alas, the young man sends him away, with a *Nondum tempus ficorum*: it is too early for me to fall to Mortification; would you put me to penance, before I have had the leisure and pleasure to offend? He is ready to send Christ away in the Language of that foul Spirit; *Art thou come to torment me before my time?* But whose charge is it to *Remember thy Creator, Diebus Iunentutis?* Then the conquest is most glorious, because then it is most difficult. You say, It is never too late; but I am sure, It

is never too soon, to be gracious and holy. The Devil is a false Sexton, and sets back the clock of Time in prosperity: in the day of trouble, he will make it run fast enough. 2. In middle age; and now the *buying of Farms*, and *trying of Beasts*; the pleasures of Matrimony, the cares for posterity. take up all the rooms of the soul. Men rather busy themselves to gather the fruits of earth, then to yield the fruits of heaven. Here is strength of nature, and fullness of stature; but still a defect of grace. Perhaps, Christ hath now some fair promises, of fruits hereafter: *Let me first go bury my Father, then*. But (a thousand to one) he finds something *in Domo*, left by his father, that keeps him *a Domino*, from following his Master. To prevent this, it is his caution to the entertained servant; *Forget thine own people, and thy fathers house*: rather forgo and forget thy fathers house, then thy Makers service. 3. In old age: now the decay of body should argue a decay of sin. The taste finds no relish in riot, the ears cannot distinguish Music, the eyes are dim to pleasing objects, very *Desire fails*: now all things promise mortification. He that cannot stir abroad in the world, what should he do but recollect himself, and settle his thoughts on the world to come? Now fruits, or never. Not yet: Morositie, Pride, and Avarice, are the three diseases of old age: men covet most, when they have time to spend least: as cheating Tradesmen then get up most commodities into their hands, when they mean to break. Still he *comes seeking* fruit, and is returned with a *Non Inuentus*.

[9] If yet it wear but as the Prophets *sign to Hezekiah*; *This year ye shall eat such as groweth of it self: and the second year such springeth of the same: and in the third year ye shall sow and reap, &c.* the third year might afford him somewhat. But doth he forbear all trees thus long? No, some are snatched away in the flower and pride of their life: yea, they be not few, that will not allow themselves to live; but with riot and intemperance hasten their own ends, before they have well begun or learned what life is: like bad Scholars, that slubber out their books before they have learned their lessons. That instead of, *Non est fructus*, we may say, *Non est ficus*, the tree it self is gone. And that goodly person, which like a fair ship hath been long a building: and was but yesterday put to sea, is today sunk in the Maine. We do not eat, drink, and sleep, and take such refectations of nature, *vt non moriamur*, that we might not die; that is impossible: but that we should not die barren, but bear some fruits up with us to him that made the Tree.

[10] *Seeking*. It is fit we should offer our fruits to God, and not put him to seek for his own. We should be like those *ripe-figs, that fall into the mouth of the eater*. The best liquors are they that drop from their cells, of their own accord, without pressing. The most acceptable of all oblations, be the *Free-will-offerings*. Howsoever, let us be sure not to disappoint the Lord when he *seeks*.

[11] *On this Fig-tree*. It is fit, that he that plants a Vineyard, should taste of the Wine: good reason, his own tree should yield him some fruit, considering what he hath done for it he may well challenge it.

1 He hath planted us: we spring not up naturally; as the Oak grows from an Acorn, the Peach from a stone: but a gracious hand hath set us. *We are not borne of flesh, nor of the will of blood, or of man, but of God*.

2. He hath planted us in his Vineyard within the enclosed Garden of the Church. Had he left us to the unregarded wilderness, without any *Dresser* to look to us, there might have been some excuse of our barrenness. The ground that is left to it self, is (in a manner) blameless, though it be fruitless. But *in Vineasua*, which he hath fenced in with his providence, blessed with his fauing influence, husbanded with his *Dressers* diligence, forwarded with the beams of mercy, and showers more precious then the *dews of Hermon that fell upon the hill of Zion*. Where we participate the fatness of the ground, are fed with vnperishing Manna, compassed about with Songs of deliverance, and have *seen our desires upon* (his and) *our enemies*. Where Righteousness is our walls, and Peace our bulwarks, and the ways be milk where we set our feet.

3 We are *Fig trees*: not brambles, no man expects *Grapes from thorns*. Not Okes or Cedars, to be a dwelling for the Storks: But *Fig trees*, apt for fruit, for pleasant fruit. If the rest be fruitless, they serve for other purposes: but what shall become of the barren *Fig tree*?

4. He is our Lord, and *Querit suum*, he seeks but his own. If our own Kine give us no milk, our own sheep afford us no wool, our own land return us no increase, we are displeased: whereas these be reasonless creatures; but we have sense above common nature, reason above sense, grace above reason: We are but tennants of these, Christ is Lord of us: our sins bring the curse of barrenness upon them, but there is no fault in God, if we be unfruitful.

5. He comes *seeking*: not threatening, raging, wounding, not felling down the tree, nor stocking it up by the roots; but *seeking. Dignatur expectare fructus, cui licet eradicare Infructuosos*. Man is a loser by the barrenness of his garden-tree: were there not a tree left, God is never the poorer.

Now lay all these together: a *Lord* that owes us, we are his trees: to come into his *Vineyard*, where he may be confident; we live on his ground: to look upon a *Fig tree*, made of an apt disposition to good fruit; such a one as himself hath *planted*, not casually grown up: a tree *not neglected*, but whereon he hath bestowed great care and cost; *waiting*, not destroying: what can we plead for it, if it be fruitless? God is our Lord and Proprietary, England is his *Vineyard*, everyone of us his *Fig-tree*, thus planted, watered, blessed by his gracious mercy: He comes to us with patience, that should run to him with penitence: *seeking* our fruits, that should make tender of them unsought; *waiting*, that might command: now, fear, obedience, and thankfulness, keep us from sending him back with a *Non inuenio, I find none*.

[12] *Fruit*. This is that inseparable effect that God expects from every Tree planted in his Garden. We are *married to Christ*: to what ende? *That we should bring forth fruits unto God*. He seeks not for leaves, buds, or blossoms, but *fruits*. Could leaves content him, we would not leave him unsatisfied: he should have an *Arbour* large enough to reach to *the Worlds ende*. Our tongues run apace, not seldom faster then our wits. We are God's debtors, and if he will take our words, so: that's all he is like to have. Might buds please him, or blossoms: we have intentions to good, certain offers and shows of obedience: which we wear like a cloak, or some loose garment, that when Lust calls, we may quickly slip off. But when he seeks for

works, all our Consonants be turned into Mutes, we are *speechlesse*. O would he ask us for anything but *fruits*: but what should be expected from the *Fig tree*, but *Figs*?

Of every soul here he seeks for *fruits*. Of the Magistrate, that he bring forth the *fruits* of Justice; determining causes with sincerity of decision, and convenience of expedition: being so far as equity permits, a husband to the widow, and a father to the fatherless. Of the Minister, that he bring forth the *fruits* of knowledge. *Aaron's Rod* was his Pastoral staff: in one and the same night it brought forth buds, and blossoms, and *fruit*. Fruitfulness is the best argument that God hath called us: there is not a plant of his setting, but the very branches thereof shall flourish. I do not say, our pains shall always convert many Souls; that is God's *fruit*, not ours: He chargeth us to be industrious in Preaching, let Himself alone with the work of saving. Of the private man, he expects the *fruit* of his calling: to be idle, is to be barren of good; and to be barren of good, is to be pregnant of all evil. *Bella gerant alij, Protesilaus edit*: but let us that are called to work, work in our calling; otherwise at last, we shall make but a sorry answer to that Question, *Vbi fructus*? Let us all produce the *fruits* of Charity: rich men do good turns to themselves; as they play at Tennis, tossing the Ball to him that will toss it to them again: seldom to the poor, for they are not able to bandy it back. Pride cuts, and Ryot shuffles, but betwixt them both, they deal the poor but a bad game. The *fruit* of Christianity is Mercy; when the rich, like full ears of Corn, humble themselves to the poor earth in Charity. Feed him, that feeds you: give him part of your Temporalls, from whom you expect Eternalls: you clothe Christ with your blacks on earth, he will clothe you with his glorious whites in heaven. Our mercy to others, is the *Fruit* of God's mercy to us.

[13] *Fruit*. Nothing is created for it self, but so placed by the most wise providence, that it may confer something to the public good; though it be but as the Widows *two Mites* to the *Treasury*. The poorest creature yields some *Fruit*, wherein it doth imitate the goodness of the Maker. We know not readily, what good Serpents and Vermin may do; yet certainly, they have their *fruit*; both in sucking up that poison of the earth, which would be contagious to man; in setting off the beauty of the better pieces of creation: (for though the same hand made both the Angels in heaven, and the worms on earth; yet the Angels appear the more glorious being so compared) besides their hidden virtues abstracted from our knowledge. Of stones they make iron, rubbish serves to raise Bulwarks, the small pebble for the sling, worms and flies are baits for Fishes: everything is enabled with some gift for the vnniuersall benefit, and to produce those *fruits* is their natural work.

The Sun comes forth of his Chamber like a Bridegroom, fresh and lively; and rejoiceth as a Giant, to run his diurnall course, to lighten us with his refulgent beams, to generate, cheer, and mature things with his parental heat: this is his *fruit*. In his absence the Moon and Stars adorn the Canopie of Heaven, reflecting their operative influence to quicken the lower world: this is their *fruits*. The curled clouds, those bottles of rain, thin as the liquor they contain, fly up and down on the wings of the wind, delivering their moist burdens upon the earth, teats whereon the hungry fields and pastures do suck; yet they expect no harvest from us: this is their *fruits*. The subtle winds come puffing out of their caverns, to make artificial motions, wholesome airs, and nauigable seas; yet neither earth, air, nor sea return

them recompense: this is their *fruits*. The earth, in a thankful imitation of the Heavens, locks not up her treasures within her own Coffers; but without respect of her private benefit, is liberal of her allowance, yielding her fatness and riches to innumerable creatures, that hang on her breasts, and depend upon her as their common mother for maintenance. Of the beasts that feed upon her, Kine give us their milk, Sheep their wool: everyone pays a tribute to man, their vsufructuary Lord: this is their *fruits*. Fruit bearing Trees spend not all their sap and moisture upon themselves, or the increase of their own magnitudes: but the principal and purer part of it is concocted into some pleasant *Fruits*; whereof they nor their young Springs ever come to taste; but they proffer it us, and when it is ripe, they voluntarily let it fall at their Masters feet. Never did the Olive annoint it self with the own Oil, nor the Vine make it self drunk with the own Grapes, nor the Tree in my Text, devour the own *Figs*: yet they all strive to abound with *Fruits*.

Let me raise your Meditations from earth to heaven: the holy Angels there are called *Ministring Spirits*: those royal Armies fight for us against our enemies: like Nurses, they bear us up in their arms, and (though unseen) do glorious Offices for us: this is part of their *fruit*. The blessed Trinity is always working: *Hitherto my Father worketh, and I work*. The Father by his providence and protection, the Son by his mercy and mediation, the Holy Ghost by his grace and sanctification: all dividing the streams of their goodness, for the best behoove of the world. The more anything furthers the common good, the more noble is the Nature, and more resembling the Creator.

The Earth is fruitful, the Sea, the Air, the Heavens are fruitful; and shall not man bring forth *fruits*, for whom all these are fruitful? While all the Armies of Heaven and Earth are busied in fructifying; shall Man, of more singular graces and faculties, be idle, a burden to the world and himself? Both the Church of God for the propagation of piety, and the world it self for the upholding of his estate, requires our *Fruits*. If Happiness consisted in doing nothing, God that meant *Adam* so happy, would never have set him about business: but as Paradise was his Store-house, so also his workhouse: his pleasure was his task. There is no state of man that can privilege a folded hand: Our life is, *Vita pulueris, non puluinaris*. Lands, Means, and Moneyes, men make the protections of Idleness: whereas *Adam* commanded the whole earth, yet work expected him. In Paradise all things did labor for man, now man must labor for all things. *Adam* did work because he was happy, we his children must work, that we may be happy. Heaven is for joys, Hell for pains, Earth for labor. God hath three houses; this is his Work-house, that above is his Ware-house. O then let us be fruitful; that others benefit may be ours, our benefit theirs; and the glory of all, the Lord's. If Magistrates yield not the *Fruit* of Justice, Ministers the *fruits* of knowledge, private men the *fruits* of Charity and Obedience; it is as unnatural, as if the Sun should forget to shine, or the earth to fructify. God made all these for man, he made man for himself: of us he looks for *Fruit*, of us let him find it, from us accept it, in us increase it, and to us reward it, through Him, in whom alone we expect mercy, *Jesus Christ*.

The Success follows. *Non inuenio*.

We have brought the Lord into his *Vineyard*, heard him calling for the *Dresser*, showing him a *Tree*, telling him of a *three years* expectation: now, if after all this we inquire for the event; himself certifies us, 〈 in non-Latin alphabet 〉 , *I find none*.

None? Peradventure he came before the season; *Nondum tempus erat Ficorum*. When should a *Tree* bring forth fruits, but *Tempore suo*? This is the praise of the good *Tree*, that it *brings forth the fruit in due season*. If the *Fig-tree* could have objected to the *Owner*, as *Elisha* to his servant; *Hoccine tempus; Is this a time to plant Vineyards, or gather fruit?* Or as the man replied to his neighbor, that came to borrow loaves at midnight; *Is this a time to lend Bread*, when myself and family are in bed? The *Spring* is the season of fructifying, the *Autumn* of gathering. When the *time of the singing of Birds* is come, Then the *Fig tree* puts forth her green *Figs*. But *Cum fermento perfundatur pulvis*, when the *dust* is leavened with mire, and the *bands of Orion* have locked up the influence of *Heaven*. Who seeks fruit in *Winter*; he must be content with *Winter* fruit. There is the *Winter* of an afflicted *Conscience*; no marvel then if neither ripe *Figs*, nor so much as green leaves appear: when all the *Sap* is retyred to the *Roote*, as in extreme cold the blood runs to the heart to succor it. When the *Babylonians* required of their captive *Israelites* some *Hebrew Songs*, they could soon answer; *How shall we sing the Lord's Song in a strange Land?* Is this a time or place to be merry? But did the *Lord* come out of season? No, he required it not the first day, or month, but waited the full time, expecting fruit in the *Autumn* or *Vintage* season. *Non ante tempus querit, qui per triennium venit*. He came not with a *Trienniall Visitation*, as *Episcopal Fathers* use to visit, once in three years; but every year, every month in the year, week of the month, day of the week. Of another *Fig-tree* it is said, that *The time of Figs was not yet*, yet he *cursed* it: Here the time was three years past without fruit, yet he *cursed* it not. But look to it; If thou wilt not fructify *Tempore tuo*, thou shalt be cut down *tempore non tuo*, perish *before thy time*. There is not a day in the year, wherein he forbears *seeking* our fruit; yet *Venio, non inuenio; I find none*.

[2] *None? Nunquid quia male quaesivit Dominus?* Was there any error in his search? Men often seek *Bona*, good things, *non been*, not in a good manner. Either they fail in their *Quando*, as *Joseph* sought *Christ* after a *days journey*; whereas he is too precious to be missed one hour: *They shall seek thee Tempore inveniendi, when thou mayest be found*. Or in the right *Vbi*: as *Mary* sought her *Son* in *Cognitione Carnis*, among her kindred; who was in *Domo Patris*, in the *Temple*. So the *Papists* seek now him in *Pictures*, who promised to be found in the *Scriptures*. Or in their *Quomodo*, as they that seek *aliud pro illo, aliud prae illo*, another instead of him, another besides him, another with him, another before him, which they do not seek for him. All these seek and miss, because they seek amiss. The world is commonly mistaken in their search: *Quaerunt bona locis non suis*, they seek for things out of their proper orbs. Men seek *Honor* in *Pride*, whereas *Honor* is to be found in *Humility*. They seek reputation in bloody revenge; alas, that is to be found in *Patience*: *It is the glory of a man to pass by an offense*. They seek content in *Riches*, which is as if one should seek for fresh water in the midst of the *Sea*. But in none of these circumstances did this *Seeker* fail: not in the *Vbi*, for he sought in the *Vineyard*: not in the *Quando*, for he came in the *Vintage*: not in the *Quomodo*, for he sought fruit on that *Fig tree*, about which he had been at so great charges; yet *I find none*.

[3] *None?* Haply not so thicke with fruits as the *Vines of Engedi*: every Land is not a Caanan, to flowe with Milk and Honey. But yet some competent measure, enough to pay the Land-lord rent for the ground it stands on; no, *None*. If there be none to spare, whereof the owner may make money; yet, *Sufficiat ad vsum suum, ad esum suum*, that he may eat the labors of his own hands; no, *None*. If the number be not as *the Sand*, yet let there be a *Remnant*. If there cannot be a whole harvest, yet let there be a *Tenth*. If not a *Tenth*, yet let there be some *gleanings*; and that is a woeful scarcity: if the *gleanings* be not allowed, yet let there be here and there a *Fig*, a *Grape*, a *Berry*, on the *outmost branches*; that the Planter may have a taste: It is too defective, when *Non florebit ficus*, the Tree doth not flourish: but *Quando non erit Vua in vitibus, non ficus in ficulneis*: when there shall not be a *Grape on the Vine*, nor a *Fig on the Tree*; this is a miserable sterilitie. Some thing hath some savor, but *None* is good for nothing. Indeed all Trees are not equally loaden: there is the measure of a hundred, of sixty, of thirty; an *Omer*, and an *Ephah*: but the Sacred dewes of Heaven, the graces of the Gospel, bless us from having *None*. I find none.

[4] *None?* Peradventure none such as he looks for, no Fruits delicate enough for the Almighty's taste. Indeed, our best fruits are never perfect and kindly ripened; still they relish sour and earthly, and savor of the Stock from which they were taken. They are heavenly Plants, but grow in a foraigne and cold Climate, not well concocted, nor worthy the charges and care bestowed upon us. Set Orange or Figgetrees in this our cold Country, the fruit will not quit the cost of the planting and maintaining. But the complaint is not here of the imperfection or paucity of fruits, but of the nullity; *None*. Some reading that Text with idle eyes; that after all our fruits, we are still *unprofitable Trees*: because they can find no validity of merit in their works, throw the Plough in the hedge, and make holyday. But shall not the Servant do his Masters business; because he cannot earn his Masters Inheritance? Shall the Mason say, I will share with my Sovereign in his Kingdom, or I will not lay a stone in his building? Yet good fruits have their reward; though not by the merit of the doer, yet by the mercy of the accepter. Sour they be of themselves, but in Christ they have their sweetening: and the meanest fruit, which that great *Angel of the Conenant* shall present to his Father, with the addition of his own *precious Incense*, are both received and rewarded. In their own nature they may be corrupt; but being died in the blood of Christ, they are made pleasing to God. Yea, also profitable to the Church, and useful to men, seem they never so poor. Even a troubled Spring doth often quench a distressed Souldiersthirst: a small Candle doth good, where the greater Lights be absent: and the meanest fruit of holy Charity, even a cup (though it be not of the juice of the grapes out of the Vineyard, but) of cold water out of the tankard, in the name of Christ, shall have the recompense. But here the complaint is not of the meannes, or fewness, but of the *Bareness*; *None* at all.

[3] *None?* Every Tree is known by the fruits, it is Christ's everlasting rule. Howsoever the tree lives by the sap, and not by the fruits: yet it is known to live by the fruits, and not by the sap; for this is hidden. *The just man lives by his faith*, not by his works: but he is known to live by his works, not by his invisible faith. Neither doth the fruit make good the tree, but the tree makes good the fruit. *Opera bona non faciunt iustum, Iustus facit bona opera*. Good works make not a man righteous, but the righteous man doth good works. Our persons are justified

before our actions; as of necessity the tree must be good, before it can bear good fruit. But how shall that tree be discerned, that hath no fruit? *I find none.*

[6] *None?* Why this to us? Why such a Text in such a time? We abound with fruits: which way can you look, and not have your eye full of our works? They before, in such places, have successively commended our fruits. Bee it so: yet *Euripides* being questioned why he always made women bad in his Plays, whereas *Sophocles* ever made them good, in his: answered, *Sophocles* makes them such as they ought to be, but I make them such as indeed they are. Their former commendation have told us what we should be; but this Emblem, I fear, tells us truly what we are. Not all of us; God forbid: here is but one Fig-tree in a whole Vineyard thus taxed, and far be it from us to tax a whole Vineyard for one barren Fig-tree.

[7] *None?* Yes, enough of some fruits, but the Prophet calls them *Ficos valde mal's*, so bad that they cannot be eaten. As the fruit of the Vine is commended for *Quicknesse*, the fruit of the Olive for *Fatness*, so the fruit of the Fig-tree for *Sweetness*; in *Jotham's* Parable. But if it bear not *Fructum natiuitatis suae*, the fruit of the own kind, but bitter figs; here had better be none at all. What an uncomfortable sight is this to Him, whose heart is set on his Orchard; after the cost of so dear blood to purchase it, after such indulgent care to cherish it, and the charges of so many workmen to dress it; yea, after so much patience to expect it (say the Fig-tree does not bear so soon as it is planted; in our insancie we can do nothing, in our minority we will do little, in God's service: but now it is grown fructifiable) *I am non gustare fructus*, not to have so much as a taste? Yea, were this all; did barrenness only usurp it: but there is worse then a mere orbitie or absence of goodness; a position of bitter fruits: *Quaesiuu Vuas, inveni Labruscas*: I find *wild Grapes*, luxurient fruits. Instead of the hearty effects, which Wine produceth, I am answered with the melancholy preuarications of malice.

Behold the wonder and spectacle of unthankfulness; among all God's Creatures, Man; and among men the barren Christian. *Though Israel play the Harlot, yet let not Judah transgress.* What may be expected from the wild Forest of Paganism, when the Garden of *Eden* yields such fruits? The sweet fruit of the Spiritual Fig-tree is *mercy*: our God is the God of Love, our Savior is the Prince of Love, the Church is knit together in Love: our Roote is Love, our Sap is Love, our Ligaments Love: now if we shall suck the blood one of another, violate the relations of peace, concoct all our moisture into malice; here is worse then, *Invenio fructum nullum, I find none*: for *Invenio fructum malum*, I find cursed fruits. We are grown unnatural; the hand scratcheth the eye, the mouth biteth the hand: thorns and briars entwine and embrace one another, while (against all nature) Fig-trees denoure one another. *Lord, thou didst sow good seed in thy field, whence then hath it Tares?* Here is more fruit then God would have; but for that he expects, *I find none.*

[8] When we are filled with his blessings, Christ looks for our praises; when we have *caten* and *are fat*, that we should *worship him*. What fruit finds he? *We sit down to eat and drink, and rise up to play*: for praying, playing. When we are scourged, he looks for our humiliation and penance; *Sure, in their affliction they will seek me*. What fruit finds he? *Lord, thou hast smitten them, but they have not sorrowed*; an insensible desperatnesse. In this case let us pray; *Lord, less of the fruits we have, and more of them we should have. Instead of righteousness, a cry: a*

cry indeed; a roaring cry of the oppressors, and a mourning cry of the oppressed. *Haec non sunt placido suscipienda sinu.*

Our Bells ring, our Chimneys smoke, our Fields rejoice, our Children dance, our selves sing and play; *Iouis omnia plena*. But when Righteousness, hath sown, and comes to reap; here is no harvest; 〈 in non-Latin alphabet 〉, *I find none*. And as there was never less wisdom in Greece, then in time of the Seven Wise men: so never less piety among us, then now, when upon good cause most is expected. When the Sun is brightest the Stars be darkest: so the clearer our light, the more gloomy our life with the deeds of darkness. The Cimerians, that live in a perpetual mist, though they deny a Sun, are not condemned of impiety, but of ignorance: but *Anaxogoras*; that saw the Sun, and yet denied it, is not condemned of ignorance, but of impiety. Former times were like *Leah*, *bleary eyed*, but *fruitful*: the present, like *Rachel*, *fair*, but *barren*. We give such acclamation to the Gospel, that we quite forget to observe the Law. As upon some solemn Festival, the Bells are rung in all steeples, but then the Clockes are tied up: there is a great untuned confusion and clangor, but no man knows how the time passeth, So in this universal allowance of liberty by the Gospel, which indeed rejoiceth our hearts, had we the grace of sober usage) the Clocks that tell us how the time passes; Truth and Conscience, that show the bounded use, and decent form of things, are tied up, and cannot be heard. Still *Fructum non inuenio*, *I find no fruits*. I am sorry to pass the Fig tree in this plight: but as I find it, so I must leave it, till the Lord mend it. So I come to

The Sentence. *Cut it down.*

[1] A heavy doom! Alas, will nothing else expiate the fault? May not the lopping off some superfluities recover it? Take from the Sinner, the object of his vicious error: deface the Harlots beauty, that bewitcheth the Lasciuious: pull the cup from the mouth of the Drunkard: Nauseate the stomach of the Rytous: strip the Popinjay of her pyed Feathers: rust the Gold, vanish the riches of the Covetous: take away *Macah's gods*, perhaps he will make him no more. If this will not do, cut off some of the arms & branches: weaken his strength, sicken his body, lay him groaning and bleeding on the bed of sufferance: griue his heart-strings with the sense and sorrow of his sins: anything rather than *Cut it down*: alas no fruit can grow on it then, but sad despair. A man's house is foul, or a little decayed; will he pul it down or rather repair it? *There is hope of a Tree* though the *root wax old in the earth*, and the *stock die in the ground*; yet the *springs of water* may put new life into it: but once *cut down*, all hope is cut down with it. When a man hath taken delight in a Tree, conveniently planted in his garden; what variety of experiments will he use, before he *cuts it down*? Alas, thus poor silly men, we reason: we measure things that be immeasurable, by things that be measurable, by things that be miserable. What we in a foolish pity would do, we think God in his merciful wisdom should do. Yet which of us would endure a dead Tree three years together in his Orchard? We would say, If it will not bear fruit, to cheer us; it shall make a fire to warm us. But the Lord hath been fixe and thirty Moons gracious in his forbearance, give him now leave to be just in his vengeance. If so much indulgence cannot recover it, there is little hope of it: *Cut it down*.

[2] *Cut it down.* Who must do this? The *dresser*. An displeasing office to him, that hath bestowed so much labor upon it, esteemed it so precious, hoped for some reward at his Masters hand for his diligence about it; now to give the fatal blow, to *Cut it down*? And if it must fall, let it be *Manu aliena, non sua*, let another's hand do it. *Hagar* will not behold her dying Son; die he must, she was persuaded; *Modo non videam, Let me not see the death of the Child.* But he must obey; *Arbor non est Cul•oris, sed Parris familias:* the Tree is not the *Dressers*, but the Lord's; and his own is at his own disposing: *Cut it down.*

[3] *Cut it down.* But how? How can the Minister be said to cut down a barren soul? Some may conceive here a reference to Excommunication: Whether the *Greater*, which deprives a man of all benefit by the Churches public Prayers, and the Society of Christians. Which *St. Paul* calls, *Tradere Satana, to deliver unto Satan:* so himself Excommunicated *Hymencus* and *Alexander, delivering them unto Satan:* a miserable condition, to be subjected to a slave, to a dog, a drudge; but then especially fearful, when God grants unto Satan a Writ or faculty, *Pro excommunicato cap•endo.* The ignominy of ignominy; besides the peril: For as Christ protecteth all the Trees in his Vineyard; so if any be transplanted to the wild desert, they are under the god of this world. Or the *Less*; which is indeed, no other properly, then an Act of the Churches Discipline, whereby she corrects her unruly children: that smarting with the absence of wonted comforts, they may be humbled by repentance, and so recover their pristine state. This censure may be either too cruel, or too triuial. The Church of Rome grants Excommunications for things lost: a man hath lost his horse, he may have an Excommunication against him that detaines him: so the Father may hap to Excommunicate his own Son, and for the body of a Iade, hazard the soul of his Child. Yea, which is worse, they publish Excommunications for sins not yet committed: The Lord of a Manor hath set a row of young Elmes, he may have an Excommunication against all those that shall do them any harm. This is to hang a man, before he hath done the fact that deferues it. These in rite, forcelesse, bugbear Excommunications, the ridiculous affordments of a mercenary Power, are not unlike those old night spels, which blind people had from mungrel Witches, to set about their Orchards and Houses, antidotes and charms against theeuing; wherein distrusting the providence of God, they made themselves beholding to the Devil for safety. Creditors, that would be paid in their moneys, may procure an Excommunication against their Debtors, if they pay not by such a day. This were an excellent project for you Citizens, a rounder course then arrests and tedious trials at Law. But it is to be doubted, that your Debtors would fear the Popes Parchment less then the Scriveners, and an Excommunication far less then an Outlary. Ther's but four things exempted from the power of their Excommunication, as *Nauarrus* notes: a Locust, an Infidel, the Devil, and the Pope: so he hath marched them, so let them go together. For the Excommunicate must be a man, a Christian, mortal, and an Inferior: now the Locust is not a man, the Infidel is not a Christian, the Devil is not mortal, and the Pope hath no Superior. But too much of that; this is a Parable, and here is no foundation for such a building.

[4] *Cut it down.* How? with an Axe of martial iron? This were an exposition fit for *Doway*, or the Gunpowder-Enginers: that by *Cutting it down*, understood, *Blow it up:* turning their Axe to a Petarre. Had God said to them, *Cut it down;* the axe had been instantly heaved up: yea, they

did it, when God said no such thing. Rather then fail of cutting it down, they would have stockd it up, root and all: this is their mercy. But the Spiritual Axe is to cut down, *Culpas, non Animas*: when we read of *cutting down*, remember it is meant of men's sins, not of their souls. Preachers indeed do wound; but it is *Gladio oris*, not *ore gladij*. with the Sword of the Spirit, not a *Rouillac's* Knife. If God had meant such a *cutting down*, *Nero* had been a fitter instrument then *Paul*. We read, that *their sound went through the World*: but that their Sword went through the World, we never read,

[5] *Cut it down*. How then? *Succide*, that is, *Succidendam minare*; threaten that I will cut it down. *Cast them out of my sight*; *Eijce*, that is, *Eijciendos pronuncia*; say that I will reject them. *Quod moritur, moriatur: Quod succidendum est, succidatur*, *That which dieth, let it die*. God sometimes sends such farewels and defiances to sinners that will not repent. *Ephraim is joined to Idols, let him alone*. If they will not be persuaded to return, let them go on to their ruin, let them alone. *If any man will be unjust, let him be unjust: He that will be filthy, let him be filthy still*; let them perish. *Abeat, pereat, profundat, perdat*.

[6] *Cut it down*. This was, *Sententia eris*, the sentence of the mouth: but it may be this was not *Consilium cordis*, the purpose of his heart. *Saepe Deo minante quod peccans meretur, peccanti non fit quod Deus minatur*. Nor can this tax God of levity: for he that speaks with condition of repentance, may change his word without suspicion of lightness. *Tu muto sententiam tuam, Deus mutabit suam*. Thus was *Nineveh cut down: euersa est in malo, vt aedificaretur in bono*: the subversion was menaced, the conversion was intended. The Father shuts his rebellions Son out of doors, will not allow him a lodging, not so much as among his servants: yet he does not mean to let him perish with hunger and cold in the streets: but when he hath well smarted for his disobedience, upon his humble submission he is re-entertained. The very *mercies of the wicked are cruel*, but the very judgments of God are sweet. This *Cutting down*, is *Medicinale*, not *mortal*: *Disciplinans, non eradicans*: for restitution, not destitution; for remedie not for ruin. Indeed, if all this denuntiation and threatening cannot persuade them to return, then comes their final predition: when they have cut off themselves impenitently, God will cut them off impartially. But if we turn to deprecation and repentance, he will turn to commiseration and forgiveness. The Tree is barren, and the Lord says, *Cut it down*: the Tree fructifies, and he will say *Let it stand*. O then let us humble our selves, and with seasonable repentance *Cut down* our sins, that this terrible Sentence may never *Cut down* our souls.

The Reason. *Why cumbreth it the ground?*

[1] God is an vndependant Lord, and needs not give a reason of his doings: for who can call him to account, *Curita facis?* His Judgments are not always manifest, they are always just: nor doth he things because they are good, but they are therefore good because he doth them. Should he make short work on the earth, and dispatch all barren Trees in a moment: yet *thou continuest holy, O thou worship of Israel*. If he strickes us, we are not wronged; it is our desert, and his Justice. If he spares us, we have not merited; It is his mercy. *Huic fit misericordia, tibi non fit iniuria*: that man receives mercy, thou hast no injury. Yet that he might be justified, and the mouth of all wickedness stopped, he is content to give a reason of this sentence.

Think not I deal hardly with this Fig-tree; let us confer together, and hear one another with patience. I will show thee sufficient reason of cutting it down: do thou show me some cause why it should stand. My reason is, *It cumbereth the ground. Terram reddit otiosam, inutilem.* It is not only barren *Formaliter*, but *Effective*. In a word. 1. It does no good. 2. It doth much harm.

[2] First, It does no good, therefore it is unworthy of the nourishment. *Terra bona*, and *Gens mala*; are an ill match: an opulent Land, and a pestilent People. *Peccator non est dignus pane quo vescitur.* The wicked man is not worthy of the bread he eats, of the water he drinks, of the air he breathes, of the ground he goes on. The rich thinks himself worthy of delicate viands, costly garments: dutiful attendance, *Quia-Diuts*, because he is rich: yet he may not be worthy of a crumb, a rag, a respect, *Quia malus*, because he is evil. It will one day grieve such fruitless *Nabal's*, when they must receive a multiplicity of torments, according to the number of their abused benefits, and they will wish that they had not fared so well upon earth, that they might fare less ill in Hell. They live in the Vineyard, eat the fat, and drink the sweet; turning all this juice, not into fruitful clusters, for the behoove of God's servants; but into their own arms and branches: raising their Houses out of the ruins of God's House. What good do they? Cut them down, *Why cumber they the ground?* It is fit, that the *Riches of the sinner should be laid up for the righteous: dentur dignioribus.*

[3] But if God should at once cut down all the barren Trees among us, there never was such a cry in Egypt, as there would be about *London*. What innumerable swarms of nothing does beleaguer this City? men and women, whose whole employment is, to go from their beds to the Tap-house, then to the Play-house, where they make a match for the Brothel-house, and from thence to bed again. To omit those ambulatory Christians, that wear out the Pavement of this great Temple with their feet, but scarce ever touch stone of it with their knees; that are never further from God, then when they are nearest the Church. To omit that rabble of begging and pilfring vagabonds, that like beasts, know no other end of their creation, but recreation; but to eat, and drink, and sleep. What an army of these might be mustered out of our Suburbs? But that Idleness hath disabled them to any service: they are neither fit for God nor man. Did they yet but like worms and insects, spend up the corruption of the Land, and leave us the less, it were somewhat. But they are worse, even diseases and unwholesome airs, to breed infection among us. Let Authority look to their castigation, or answer for their mischiefs: so far as they deserve, let them not be spared; Cut them down, *Why comber they the Ground?*

[4] The barren Tree doth no good you see; but that is not all: It doth much hurt, and that in two respects.

1 It occupies the room where a better Tree might grow. The Kingdom of God shall be taken from you, *and given to a Nation that will bring forth the Fruits thereof.* A fruitful Nation would be content with such a dwelling. Christ foretells this mutation. *Paul* shows it accomplished. *They are broken off; that we (in their places) might be grafted on. Friend, how camest thou in hither, not having on a wedding garment?* Why dost thou usurp the *•ea•e*, where a worthy guest might sit? Thus *David* used to purge his Court; admitting the righteous into the offices of the unrighteous. As in case of calamity, the godly are delivered out of trouble, and the wicked

come in his room: so in case of felicity, the ungodly shall be turned out of their happiness, and the righteous shall come in their stead.

A Judge is corrupt; he is girded with Justice, but the girdle sags to that side where the purse hangeth; God will cut him down; here is room for a good man, that will do equity. A Magistrate is partial, and draws the Sword of Justice in his own quarrel; which he puts up in the cause of Christ: he must be cut down, here is room for one that will love and adhere to the truth. An office is abused by him that holds it; he bought dear and he cannot sell cheap: it is time he were cut down; this place will maintain a man, that will maintain the place, with uprightness. A Minister is barren, hath no milk in his breasts: *Ministerium eius accipiat alter*; Let another take his office; here is room for one that will feed the people. A profane Patron will let none into the Lord's Vineyard, but at the *Non-licet-Gate*; by which good men will never enter: his Clarke shall be *Simon*, himself will be *Magus*: vengeance shall cut him down; here is room for one that will freely put faithful Laborers into the Vineyard. There grows an Oppressor, sculking in a corner; the needy cannot find him, or if they do, they find no fruit from him; Cut him down, here is room for one that will pity the poor. The Lord will root out such bastard Plants, and replenish his Garden with fruitful Trees.

[6] 2 It draws away nourishment from better Plants, that would bear us fruits. For this Christ denounced a woe to those Jewish Clarks, that keeping the Keies of heaven would *neither enter themselves, nor suffer others*. What should become of them, that will neither do good, nor suffer good to be done, but cutting down? A great Oak pines all the vnderwood near it, yea spoils the grass that should feed the cattle. A great Oppressor engrosseth all round about him, till there be no place left for a fertile Tree. Mean while, himself hath only some leaves, to shadow his Sychophants; but no fruit, unless Bramble-berries, and such as the Hogs will scarce eat.

[7] All covet to be great Trees, few to be good. The Briar would grow up to the bigness of the Maple, the Maple would be as tall as the Cedar, the Cedar as strong as the Oak: and these so spread their roots, till they starve the rest by an insensible foaking. When mother earth, the Church, would derive her sap to some young hopeful Plant, these intercept it. There is maintenance due to the Minister, but the barren Impropiator stands in his way, & sucks it all from him: perhaps he leaves him some few drops, to cool his temples, but not enough to preserve life.

[8] But the famished tree cries against him that draws the life from it, & yields no fruit; and God will hear it, *Abscind, cut it down*. How charitable would *Lazarus* have been, had he been owner of *Dives* his estate? How would *Mordecai* have promoted the good of Israel, had he been as great a favorite as *Haman* was? How freely would the conscionable man give spiritual preferments, were he a Patron? He that fears God, would justly render the Church her dues, did he drive such trades, and dwell in such houses, as you do. But that God, who disposeth all as it pleaseth him, mend all when it pleaseth him, even for his own mercies sake.

Thus from a plain Text I have derived you familiar persuasions: for I came not hither to satisfy the curious head, but the honest heart. Admit but two considerations more, and I have done.

[9] First the Lord hath shown us the way to be fruitful, by his own example. He owes us nothing: if he withhold good things, we cannot challenge him: if he sends us good things, we are bound to thank him. The last year, how general was the complaint all over this Kingdom? The Mower could not fill his scythe, nor the binder up of sheues his bosom. The beasts perished for want of fodder, yea, children died in the street with hunger: the poor Father not being able with all his weeks labor to buy them (only) bread. The fields were thin, and the barns thinner: little in many places there was to gather, and the unseasonable weather prevented the gathering of that little. The emptiness of their bowels did justly fill our bowels with compassion: Famine is a sore plague. We then cried unto the Lord for fruits, and he heard us: Loe in how plentiful a harvest he hath answered our desires, to his own praise, and our comfort! Yea, he concluded all with songs and triumphs, a joyful harvest-home; the best sheaf of our Wheat, the best grape of the Vintage, the best flower of our garland, the best fruit of that royal Tree, the safe return of our gracious Prince. These be the fruits of his mercy to us, where be the fruits of our thankfulness to him?

[10] Secondly, the barren Fig-tree is of all most miserable, and so much the more, as it is barren in the Vineyard. The Vine fruitless, is of all trees most useless. It is compared to noble and worthy things: to the good woman, *Vxor tua sicut vitis*: to the best man, *I am the true vine*: it checres the heart of God and man. But if barren it is good for nothing, not so much as to make a pin to hang a bat on. Oaks and Cedars are good for building, Popplars for Pales, very bushes for hedging, doted wood for firing: but the fruitless Vine is good for nothing. Salt keeps other things from putrefying, but if it self be putrefyed, what shall season it? A sweet Singer delights us all; but *Quis medebitur cantatori a Serpente percusso*? If a Serpent hath stung him, who shall recover his voice? If the eye be blind, what shall look to the eye?

Ad nihilum valet, quod non valet ad finem suum. It is good for nothing, that is not good for the end it was made. If a knife be not good to cut, we say it is good for nothing: yet may some other use be invented for it. If a Plough be not good to break the ground, we say it is good for nothing: yet it may stop a gap. If a hound be not good to hunt, we say he is good for nothing, yet may he in the night give warning of a thief. But if a *Fig-tree*, a Professor be not good for fruit, he is indeed, good for nothing. The refuse of other things have their uses: sour Wine will make Vinegar, old Rags make Paper, Lees are for Dyers, Soil is good to fat the Land, Potsheards and broken tiles to mend high ways; all good for somewhat: yea, they offer to sel the combings of hairs; Ladies and Gentlewomen know whether they be good for any purpose or no. But the fruitless vine, the sauourlesse Salt, the lightlesse Lamp, the Figlesse Fig-tree, the graceless Christian, is good for nothing.

We all have our Stations in the Vineyard, to bring forth fruits, but what be those fruits? It was a smart Invention of him, that having placed the Emperor, and the *Pope*, reconciled, in their Maiestick Thrones, he brought the States of the world before them. First comes a

Counselor of State, with this Motto, *I Advise you two*: then a Courtier *I Flatter you three*: then a Husbandman, *I Feed you four*, then a Merchant, *I Coussen you five*: then a Lawyer, *I Rob you six*: then a Soldier, *I Fight for you seven*: then a Physician, *I Kill you eight*: Lastly a Priest, *I absolve you all nine*: This was his Satire. But in the fear of God, as our Sovereign doth govern us in Truth and Peace; So let the Counselor advise, the Judge censure, the Husbandman labor, Merchant traffic, the Lawyer plead, the Soldier bear arms, the Divine preach; all bring forth the fruits of righteousness: that this Kingdom may flourish, and be an exemplary encouragement to our neighbors: that our Children may be blessed after us, our Enemies convinced, Aliens converted, Satan confounded, the Gospel honored, the Lord glorified, and our own souls eternally saved. Which grace, the happy fruit of the Gospel; and glory, the happy fruit of Grace; God the Father grant us all for his mercies sake, God the Son for his merits sake, God the Holy Ghost for his Names sake: to whom three Persons, and one most glorious God he rendered all honor and obedience, now and forever. *Amen*.

FINIS.

P-TA-11. The black devil or the apostate Together with the wolf worrying the lambes. And the spiritual navigator, bound for the Holy Land. In three sermons. By Thomas Adams. - Adams, Thomas, fl. 1612-1653.

THE BLACK DEVIL OR THE APOSTATE.

TOGETHER With

The WOLF Worrying the LAMBES. AND

The SPIRITVALL NAVIGATOR, BOUND

For the *Holy Land*. In three Sermons.

By THOMAS ADAMS.

Ierem. 13, 23.

Can the Black-Moore change his skin? Or the Leopard his spots? Then may ye also do good, that are accustomed to do evil.

Bern. Sent.

Quid prosunt lecta & intellecta, nisi teipsum legas & intelligas?

LONDON, Printed by William Iaggard, 1615.

TO THE HONORable Gentleman, Sir *Charles Morrison, Knight Baronet.*

Worthy Sir, I have been bold, upon better acquaintance with your virtues then with yourself, to send a short Treatise to your view. I know whose judgment it must pass, yet am fear-less: not in any arrogant stupidity of my own weakness; but in a confident presumption of your goodness; a weighty habit, not parallel but transcendent to your Greatness. Perhaps Nature hath taught you, that to be Generous is to be virtuous: but I am sure, wisdom hath perfected natural disposition in you; & given you not only an excellent theoretical discourse, but an actual reducing of those things into practice; which are better then you shall find here. Though you have happier Contemplations of your own, yet accept these, as the slender presents of a poor man given to the rich. Weak I confess it: for how should the child be strong, begot in the fathers weakness! It hath the more need of your Protection; & knows the better to express it self and the Author ever ready at

Your Honorable command to do you service, Tho: Adams.

To the Reader.

REader, this Book stands at the mercy of thy capacity for thy censure. Perhaps thou wilt judge it done for oppositions sake; the *Black Devil* to the *White*: perhaps for imitation; perhaps

for affectation. Thou mayst for me causes enough in thy imagination to produce it, yet miss the right. It was to show thyself, and all other perusers, the *blackness* of Sin; and among the rest, of *Apostasy*. Would you not behold Impiety in the true colors: you may for bear. If you would, look here, and detest it. If you will take out a good lesson, and hate to do it; neither you nor I shall have cause to repent our labors. Once we must give account, what we have heard, and seen, and done; when the pleasures of Sin, like old surfeits, shall give a bitter reluctancy in the stomach of the conscience; and we are going to God's cold earth. Learn we now to prevent the doing of that, which we shall one day be sorry to have done. There is no man living, but shall repent of his wickedness, either on earth, or in hell. Read and be instructed. If you find just faults here, I submit my weakness to your censure. *In omnibus meis scriptis, non modo pium Lectorem, sed liberum correctorem desidero.* But to those Censurers, *Qui vel non intelligendo reprehendunt, vel reprehendendo non intelligent,* I wish either a more sound understanding, or more sober affection.

Criminor, amplector; tibi sunt communia, lector.

But as he *that commendeth himself, is not approved, but whom the Lord commendeth.* So if the Lord approve, *I pass not for man's judgment.* If you snib me for writing so frequently, and not confining myself to the Pulpit; I answer, (besides that I will not neglect this to do that)

Quo liceat libris, non licet ire mihi.

My Books may be admitted, where I cannot come. If you say, there are books too many: I answer; restrain them to this quality, and *Abundance cautela non nocet.* Farewell, be satisfied, be blessed.

Wingrave, July 7.

THO. ADAMS.

THE BLACK DEVIL OR *The* APOSTATE.

Math. cap. 12. ver. 43.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44. Then he saith, I will return into my house, from whence I came out. And when he is come, he findeth it empty, swept, and garnished.

45. Then goeth he, and taketh with himself seven other spirits more wicked then himself; and they enter in, & dwell there. And the last state of that man is worse then the first. Even so shall it be also unto this wicked generation.

OVR *Saviors* manifold and manifest *Miracles*, which he wrought among and upon the *Jews*, were requited with a blasphemous interpretation; that they were done in the power of *Beelzebub*. Which having disproved by invincible arguments, he concludes against them in

this *Parable*. When the *unclean spirit* &c. This is clearly manifest in the application. *Even so shall it be also unto this wicked generation.*

A double occasion gives us the hand of direction to this *Speech*. Either it hath a reference to the *Man* dispossessed of the *dumb* and *blind Devil*. ver. 22. Or intends a conviction of the contumelious blasphemies of the *Jews*. Perhaps it may be referred to the former, but certainly is directed to the latter. It may serve for both: so two gappes be stopped with one bush: two sores covered with one plaster.

1 It might serve for a charge to the *cured*, to prevent reciduation. He was *dumb*; behold he speaks: he was *blind*; behold he sees: he was *possessed*, behold he is enfranchised. He hath recovered his *eyes*, his *tongue*, his *heart*; he is rid of the *Devil*. Now he that is quit of so bad a Guest, shall septuple his own woes by his re-entertainment. Such a caution did the same *phycisian* give another of his *Patients*. *John 5. Behold, thou art made whole: sin no more, least a worse thing come unto thee.* It is well for thee, that the *unclean spirit* is *gone*, but it will be worse with thee then ever, if he gets in again.

2. He that did speak life, and to the life, doeth especially mean it to the *Jews*, with an indubitate appropriation. Cast your eyes upon the *Text*, and your minds upon the renegant *Jews*; and observe how diametrally they look one upon another; running together without alienation, till they come to the end.

1. The *unclean spirit*, the power of sin, was cast out of the *Jews*, by *Moses law*; and God had great stir about it. He was fain to speak *early* and *late*, and attend them *all the day long*, with *outstretched hands*. Till he appeals to censure. *What could have been done more to my Vineyard?*

2. At last he is out; and then like a discontented Guest, hindered of his old Lodging, and destitute of so warm a bed, he *walks through dry places*, revisites the Heathen. But finding them as strongly his own, as the infrangible chains of wickedness could make them; he disdains *rest*, like an Engrosser, in his own Lordship; so long as there are other purchases to be made abroad. Or perhaps the *Ark of salvation* is now brought to the *Gentiles*, and then the *Dagon*, *Dragon* of hell must needs be packing. A new *King*, the true *King* beginning his Rain in the *Conscience*, deposeth, deiecteth, eiecteth that usurping Tyrant. There is no remedy: out he must.

3. The *Prince* of the *Air* thus discovered, and discomfited by the *Sun* of *Righteousness*, breaking through the gross and foggy Clouds of *Ignorance* and *Impiety*, wherein the *Gentile* world was wrapped: What doth he? but re-salutes his former habitation. He liked the *old seat* well, and will venter a fall, but recover it.

4. Thether he flies; and loe, how fit he finds it for his entertain! The *heart* of the *Jews* is *empty* of *Faith*; swept with the besom of *Hypocrisy*, a iusticiary, imaginary, false-conceited righteousness; and *garnished* with a few broken traditions and ceremonies; suppellectile complements instead of substantial graces.

5. Glad of this, he recollects his forces: *takes with him seven other spirits*, a greater dominion of sin, then he was erst armed with all: *more wicked then himself*; as if he would make invincible provision, and prevention of any future dispossession.

6. *He enters in* with his crew; not purposing to be as a *Guest*, but a *Tenant*; not a *Tenant*, but a *Land-Lord*; not a *Land-Lord*, but a *King*, a *Commander*, a *Tyrant*: till at last he may presume of an indubitate right. As Usurpers that come to a Kingdom by a violent or litigious title, are at first so modest & dainty, that they sign not their Graunts, Edicts, and such public Acts in their own particular and singular names, but require the conscription, and evident consent of their Counsel. But once established by succession, and vnriual'd by opposition, they grow peremptorily confident in their own right and power, and in their most tyrannous acts dare sign, *Teste meipso*. So *Satan* at first erection of his Kingdom in the *Jews*, conscious of his unjust title, was content to admit the help of fond Ceremonies, Tales, Traditions, &c. to make for him against *Christ*, whose Kingdom he usurps. This he condescended to out of a mannerly couzenage, and for the more subtle insinuation into the *Jewish* hearts. But now established in his Throne and confirmed in his title, by their hard-hartednes, and willful obstinacy in rejecting their *Messias*; he is bold to sign all his oppositions to the *Gospel* with a *Teste meipso*.

7. Hereupon their *latter end* becomes worse then their *beginning*. A stronger *delusion* hath taken hold of them, and that in the just judgment of the wise Ordinator of all things. *For this cause God shall send them strong delusion, that they should believe a lie: that all they might be damned, who be...eeued not the truth, but had pleasure in unrighteousness*. For if *He that despised Moses law, died without mercy, under two or three Witnesses*: then verse 29. *Of howmuch sorer punishment shall he be thought worthy, who hath trodden under foot (not the Servant, but) the Son of God: & hath counted the blood (not of Bulls and Goats, but) of the Covenant, wherewith he was sanctified, (whereby he shall now be condemned) an unholy thing: and hath done despite to the Spirit (not of bondage, but) of grace*. His beginning was far better, or at least less bad, then his *ende* shall be.

The Occasion was so material, that it hath led me further, then either my purpose or your patience would willingly have allowed me. *What soever is written, is written either for our instruction, or destruction*: to convert us, if we embrace it; to convince us, if we despise it. Let this consideration quicken your attention, enliven your meditation, encourage your obedience. You demand *viu...m vocem*: it is then a *Living voice*, when it is a *voice of life* to the believing hearers. Otherwise there is *vox mortifera*, a *voice* that brings *death* to disobeyers. *The word that I have spoken, saith Christ, shall judge you in the last day*.

The *White Devil*, the *Hypocrite* hath been formerly discovered, and the sky-colour'd veil of his *dissimulation* pulled off. I am to present to your view and detestation a sinner of a contrary color, swarthy rebellion, and besmeared *Profanesse*: an *Apostate* falling into the clutches of eight *unclean spirits*. Needs must he be fowl, that hath so many fowl devils in him. *Mary Magdalene* had but seven, and they were cast out: this hath gotten one more, to make his soul the *blacker*, and they keep in. If *Hypocrisy* there, were justly called the *White Devil*; *Apostasy* here may as justly be termed the *Black Devil*. In the former was a *white* skin of profession drawn over an ulcerous corps: here hyde and carcass, hand and heart, shadow and

substance, seeming and being, outward profession and inward intention, are *black*, foul, detestable. Therefore we will call him the *Apostate*, or *black Devil*.

This *Text* dwelleth on two persons, *Man* and *Satan*! Alas! it goes ill, when *Man* and the *Devil* come so near together: weak man; and his infest, professed enemy. Wherein we will (*metaphorically*) compare *Man* to a *Fort*, and the *Devil* to a *Captain*.

1 *Man* to a *Fort*. Not that he is like stupid and dead walls, without sense, without science; of no ability, either to offend his adversary, or to defend himself: but a *living Tower*, that hath sense, reason, understanding, will, affections: which give him means to open a voluntary door to this *Captayns* entrance. For *a seipso est quod peccator aperiat Satanae, a Deo, quod Deo*. It is of God that a sinner opens his heart to God; of himself, that he opens to *Satan*.

2 The *Devil* to a *Captain*; a strong, impious, impetuous, imperious *Captain*; violēt in invasion, tyrannous in obsession: a rampant *Lyon*, that scorns either competition, or superiority.

The material circumstances concerning both *Fort* and *Captain*, hold and holder, place and person, may be generally reduced to these *three*.

The unclean Spirits

- Egresse; *forsaking the Hold, wherein we have his*

-

Vnroosting: <i>wherein observe the</i>	Person	going out
Manner		
Measure of		

- Vnresting, or *disconteut, which appears in his*

- Travel. He Walkes.
- Trial. In dry places.
- Trouble. Seeking rest.
- Euent. Findeth none.

- Regresse; *striving for a reentry into y^e he lost; considered*

- Intentiuely; *wherinare regardable his*

- Resolution. I will.
- Revolution. Return.
- Descript. of his seat. House

- Affection to the same place,
- My house, whence I came out.
- Inventiue. *For he findeth in it*
 - Clearnesse. It is empty.
 - Cleanness. Swept.
 - Trimness. Garnished.
- Ingresse; *which consists in his fortifying the Hold; manifested by his*
 - Associates; *for he increaseth his troops, who are describd by their*
 - Nature. Spirits.
 - Number. Seven.
 - Measure of Malice, more Wicked.
 - Assault; *to the repossessing of the place; testified by their*
 - Invasion. They enter.
 - Inhabitation. Dwell.
 - Cohabitation. They dwell there together.

The *Conclusion* and *Application* shut up all. 1. The *Conclusion*: *The last state of that man is worse then the first.* 2. The *Application*: *Even so shall it be also unto this wicked generation.* You see, I have ventured on a long journey; and have but a short time allowed me to go it. My observations in my travel shall be the shorter, and I hope not the less sound. So the brevity shall make some amends for the number.

I am to begin with the *unclean spirits* departure. *When the unclean spirit is gone out of a man.* It is well that he is gone, if he would never return. *Valedicamus in adagio: Si sat procul, sat been.* Let us speed him hence with the Proverb: *Far enough, & good enough.* Let not such a guest come, till he be sent for. But alas! he will never be far enough off: no not even now, whiles God is sowing the *seed of Life*, will this *Enemy* forbear to sow *tares*. He runs about the seats, like a Pick-purse; and if he sees a roving eye, he presents objects of Lust: if a drowsy head, he rocks him asleep, and gives him a nappe, just the length of the Sermon: if he spies a Covetous man, he transports his soul to his counting-house; and leaves nothing before the Preacher, but a mind-less trunke.

Well; gone he is out of this *Man*; and we must therein consider 2. things. 1. His *unroosting*. 2. His *unresting*. In his *unroosting* or departure, we have justly observable these 3 circumstances. 1. The *Person*. 2. The *Manner* 3. The *Measure* of his *Going out*.

The Person

Is described according to his *Nature. Condition*, He is by *Nature* a *Spirit*, by *Condition* or quality, *unclean*.

1. By Nature

He is a *Spirit*. I will not trouble you with the diverse acception of this word, *Spirit*. There is a *Divine, Humane, Angelical, Diabolical Spirit*: yet are not these all. *Let everything that hath breath, praise the Lord*: that is, *that hath a Spirit*. It is observed, that when this *Article, The*, is prefixed to *Spirit*; and no attribute subjoined, that may denominate or distinguish it; it is meant of the *third Person in Trinity*, the *holy Ghost*. Rom. 8. *The Spirit helpeth our infirmities, &c.* So Jerome notes on the fourth of *Matthew*. ver. 1. *Then was Jesus led up of the Spirit into the Wilderness, to be tempted of the Devil*. Here the adjunct gives sufficient distinction. As 1. Sam. 16. *The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him*. This was an evil and *unclean spirit*.

This makes against the *Sadducees & Atheists*, that deny the subsistence of *spirits*; or imagine them to be only qualities of the *mind*: affirming, that good *Angels* are but good motions, and bad *Angels* nothing else but bad motions. They may as well call the wind but *imaginarium quiddam*, sickness but a fantasy, and death it self but a mere conceit. They shall find, that there are *spirits created for vengeance, and in the day of their wrath*, when God shall bid them strike, *they will lay on sure strokes*; essential and subsisting natures. Hell-fire is no fable; Devils are not nominals, but reals; not imaginary qualities, but afflicting spirits: here the tempters to sin, hereafter the tormenters for sin. *Qui non credent, sentient*. They that will not believe God's words, shall feel their wounds. The Devil hath a special Medicine for *Atheism*.

2. By Quality

He is *Unclean*; and that in regard of his

- Condition.
- Perdition.

Condition or property in himself: *Perdition*, which he doth work upon others; for he labors to infect man, that he may make him, both in wickedness, and wretchedness, like himself.

1. *Unclean*, in respect of his own *Condition*. The *Devil* was by creation *good*. God made him an *Angel of light*; he made himself an *Angel of darkness*. God saw everything that he had made: and behold, it was very good. If every parcel of the *Creators* workmanship was *perfect*; without denial those *Angels* which once stood before his face, and attended the hests of the *Lord* of hosts, were principally perfect. Therefore the devil, as he is a creature, is good: according to *S. Augustine*. *Ipsius Diaboli natura, in quantum natura est, non est mala*. The nature of the devil, insomuch as it is a nature, is not evil. But John. 8. *When he speaketh a lie, he speaketh of his owne*. He derived his nature from God, but the deprivation of it from himself. He was good by generation, is evil by degeneration. In that he is *Evil*, or *Devil*, he may thank himselfe for it. A *Spirit* of God's, *unclean* of his own making. *Quod spiritus, a Deo est: quod impurus, a seipso*.

2. Unclean, by his operation and effects.

His labor & delight is to make man as *unclean*, as himself. He strives to make *Judas* his heart foul with covetousness, *Absalom's* with treason, *Gehesis* with bribes, *Cain's* with murder, *Jereboam's* with Idolatry, nay even *David's* with adultery. God is *Purity*: and *Blessed are the pure in heart: for they shall see God*. But a soul soyled and foyled with lust, drunkenness, swearing, hypocrisy, avarice, is an *unclean* habitacle for an *unclean spirit*: a fowl evil, for a fowl devil. Every sin is *unclean*; but there is one sin called *uncleanness*: as if it were more immediately derived from the *Devil*, and more naturally pleasing him. Heereby God is robbed of that he bought with so dear a price, & *the member of Christis made the member of an Harlot*. It is continually joined with *fornication, adultery, whore-hunting*. Ephes. 5. 3. 5. Colos. 3. 5. Saint Paul reasons against this sin, by an argument drawn *ab absurdo*; to couple that body to an *Harlot*, which should mystically be united to *Christ*. Not unlike that of the Poet:

Humano capiti ceruicem iungere equinam. And howsoever this debauched age, with a monstrous impudence, will call it either no sin, or *peccadillo*, a little sin; yet it hath that power and effect, to make men as like to the *Devil*, as an *unclean body* may be to an *unclean spirit*. Call it what you will, blanch it with apologies, candy it with natures delights, parget it with concealments; *uncleanness* is *uncleanness* still, and like the *Devil*. Unless (as in the *Legend of Saint Anthony*; that when his Host set him a Toade on the table, and told him, it was written in the *Gospel, De omni quod tibi aponitur, comedes: Thou shalt eat of such things as are set before thee*: he with the sign of the *Cross* made it a Capon ready roasted.) you can metamorphose *Satan's* poisons, Toads and Serpents, feculent and baneful sins, into nutrimentall virtues, wash the *Black-mores* skin white, and make leprosy fair and sound; the sin of *uncleanness* will make you like this *unclean spirit*.

Let all this teach us, not to hate the essence, but the works of the *Devil*. His nature, abstractively considered, is good; but as he is wicked, and a prouoker to wickedness, hate him. In regard of his excellent knowledge gathered by long observation, and comprehension of the seminary virtues, he is called *Daemon*. 2. For his envy, enmity, *Satan*. 3. For his command, *Beelzebub*. 4. For his power, *the strong man*. 5. Lastly, for his pollution, *an unclean spirit*. Continually *Devil*, because he strives continually to *Do evil*. As these prauities show themselves in him by domination, and denomination, hate him. So do all: so say all. An obstinate sinner returns an honest reproof, with *I defy the Devil*: I will shielde myself from *Satan* as well as my admonisher: the foul fiend shall have no power over me. Yet still deafes himself to the cry of his own Conscience, that he may live the more licentiously. But alas! *Satan* is not such a babe to be outfaced with a word of defiance. He can bear a few invectiues, so he may be sure of the soul: like an Usurer, that can endure to be raild on, so his money comes trolling in. Let the fox have his prey, though with curses. But it is a lamentable course to defy a Lyon, yet run into his clutches. Be not *unclean*, and be secure.

The manner. 〈 in non-Latin alphabet 〉 .

Is gone: which is rather a form of speaking with us, then a form of his *going* out. Yet howsoever a *Spirit* or man leaves the place of his former residence, whether willingly or on

compulsion, when he is out, it is said of him, *he is gone*. Here then is offered to our consideration, the *manner* of the Devils departure.

Satan goes not out of an inhabited heart willingly. Where they had local and substantial possession, you read in the *Gospel* that *Christ* was said to *cast them out*. And among other places, most pregnantly in the 11. of Luke ver. 14. to the justification and clearing of this phrase, *Jesus was casting out a Devil, and it was dumb. And when the Devil was gone out, the dumb spoke. He was gone out, he was cast out*: the one expounds the other. So that this *gone out*, is rather a passive than an active speech: he never went out with his good will: he frets to be dislodg'd of his chamber. That *Legion* of devils in one poor *Gadaren*. Mark. 5. held it no less than a *torment*, to be *cast out of man. I adjure thee by God, that thou torment me not. And art thou comethether to torment us before the time?* When the King of Heaven, and contrroller of Hell, *cast the dumb and deaf spirit out of the Child of a believing Father*, Mark. 9. *The spirit cried, and rent himsore, and came out of him, and he was as one dead; insomuch that many said, He is dead.* As when a writ of eiection comes to a bad *Tenant*, that he sees he must out, he fires the house about his ears.

So long as he may foment our corrupt affections, and give us complacency and self-satisfaction in his vicious obedience; till he make us not subjects but slaves, and rather *Res* than *Personas*, as the Lawyers speak; he gives to everyone a *Dormi-secure*. But when we begin to suspect his right, to try his title, and to go to law to cast him out, and to bustle against him: the sculking fox is turned to an Ox, and puts forth his goring horns of tyrranny.

When thou beginnest to sue him, 1. He will plead prescription. *Meum est, meum erit, quia meum fuit*. It is mine, it shall be mine, because it hath been mine. Custom in sin is a shrewd argument against repentance. *Turpius cijcitur, quám non admittitur hospes*. A Guest is with better manners not admitted, then ejected. 2. If that will not serve, he goes to it in plain force. He doth not say as *Jacob* to *Laban*, *These twenty years have I served thee, &c.* but these many years have I commanded thee; and dost thou now shake off my service? degenerate, rebel, and refuse allegiance? As *Rabshakeh* in the Embassage of *Sennacherib* to *Hezekiah*. *Now on whom doest thou trust, that thou rebellest against me?* Who shall deliver thee out of my hands? 3. If we answer with that threatened King; *The Lord of Hosts shall deliver us*; at whose Name the *Sennacherib* of infernal *Babylon* doth tremble: so that he must depart; he will not go out without terror; but tear and afflict the heart, in the parting and desertion of our old delights.

Hence we may infer, that there is a power superior to *Satan*, that must expel him, or he will not depart. The uncircumcised *Philistine* insults, till *David* come. *The strong man armed keeps his Pallace, and his goods in peace*: Luke. 11. until the *stronger man*, even the *strength of Israel* comes against him. It is he that is able to pluck out *Satan* by head and shoulders. This is he alone, that can help either the *corporally* or *spiritually* possessed.

The *Kings of England* and *France* (as if it were a mark and impression of divine power in them) do cure a disease by touch. And I have read it reported (though but reported) that the *Kings of Spain* help demoniacke & possessed persons. These are but coroporall cures. The *Pope*

challengeth a faculty to cure spiritual impotencies, leprosies, & possessions. Alas! it is not in his power, though in his pride, and super arrogant glory. Indeed when our anguished souls have bathed themselves in the river of *Jordan*, (*An Angel of mercy having stir'd the waters*) in our penitential tears, in our *Saviors blood*, on the Cross, in the *Sacrament*: it is all, if the *Pope* (and yet not he more then the meanest *Minister*, did he not monopolize men's sins by reseruations) may pronounce, who is dispossessed of the power of *Satan*, who not. But to cast out the *Devils* pregnant, and regnant tyranny, whether *substantial* or *spiritual*; to rescue a miserable man out of the enchanted walls of *Babylon*; to set the foot of a weak *Christian* on the neck of that *Leviathan*, to give him insultation and triumph over *Asps*, *Lions* *Dragons*; is the singular and incommunicable work of God.

Christ throws *Satan* out *per ictum per dictum*, by his *Word*, by his *Sword*: the power and operation of his *Spirit* in the *Preaching* of the *Gospel*. He breaks his head, He breaks his neck with a *Scriptum est*. Hence, *The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds: casting down every high thing, that exalteth it self against the knowledge of God, &c.* Were his *Hold* stronger then the seven-fold walls of *Babylon*, and his exaltation as high, as ever the imagination of *Nebuchadnezzar* mounted his own worth: this shall batter and bring him down. The *Word* casts him out, the *Sacraments* hold him out: that drives him forth, and these keep him from coming in.

The Measure.

It must necessarily and punctually be examined how this *unclean spirit* may be said to be cast out. This two ways, in regard of the two sorts of persons out of whom he is cast. He is so thrown out of the *Godly*, as never to return in again: so out of the *Wicked*, that indeed he remains in still. Consider we then, in what *measure* the *Devil* departeth out of this *Apostate*. Let us divide this into 6. circumstances, and the *Quotient* will give us the sum of our desires.

1. *Satan* is so far gone out, as the *mind* is enlightened. This the *Apostle* grants incident to an *Apostate*. *Hebr. 6.* That he may be enlightened, taste of the heavenly gift, be made partaker of the *Holy Ghost*, taste of the good word of God, and the powers of the world to come, yet fall away, never to be renewed again by repentance. This is that *Divines* call *Historica fides*; a floating notion in the brain, a general transient apprehension of God's revealed truth: which shows it self in a dexterity of wit, and volubility of speech: a fire in the brain, not able to warm the heart. It hath power to inform their judgments, not to reform their lives.

Now so far as this illumination, swimming, nimble, and discursiue knowledge is let in; so far is *Satan* said to be cast out. There is, saith *Solomon*, *Scientia contristans*: and saith *Paul*, *Scientia conflans*. There is a knowledge that maketh sorrowful, that maketh proud. God in all knowledge regards not so much the quantity, as the substance. There may be more light in a *Reprobate*, then in a sanctified soul, but not so good light. I speak not to vilify knowledge, but to rectify it. Otherwise, you know, the greater punishment belongs to him, that knows *Go as will*, and doth it not. Oftentimes the more shallow in knowledge, the more hungerly in wickedness: when a quick and sharp wit without grace, is like a head-strong Horse without a bridle. Neither is this Knowledge in a *Reprobate gratia vana, sed euanescens*: not a vain, but a vanishing grace.

They walk in the light. John. 12. *They rejoice of the light.* John. 5. Yet is not the *light* in them. They have not the *Sun of righteousness* risen in their hearts. Mala. 4. For this *Sun* can never set. *Bona non been nouit.*

2. *Satan* is so far *gone* out of the wicked, as they have admitted some probable beginnings of conversion. This is but a flash of hypocrisy, no true heat of zeal. When the most flinty heart shall be hit against the steel of God's judgments, it will strike fire: but those sparkles are too weak to kindle the true warmth of grace; the fuel is so green, the affections so vicious, whereon it works. *Peccaui* was *David's* voice after his sinful Arithmetic: *Judas* his voice after his abhorred treason. *Vox eadem, non poenitentia: talis sonus, non sinus.* The same voice or sound, not the same heart or penitence. *Esau wept* having lost the blessing: *Peter wept* having denied his *Mayster*: nether wept without bitterness. *Similes lachrymae, non animae.* The like *tears*, not the like *Consciencs*. Iron and steel heat in the fire, are pliable to the fashioning hammer: let them be cold, and they resume their former hardness. The heat of a sudden judgment, striking (like thunder) the companion of thy side; a secret wipe of the *Sword* of the *Spirit*, *dividing the marrow and the bones*, in an effectual Sermon; a stitch in the flesh like the messenger of death; may a little thaw and melt the hard metal of an ungodly heart. But let the fire cease, and give him leave to be cold again, and he becomes harder then ever before. *Nil facile quamuis non tueare, perit.*

3. *Satan* is so far said to be *gone out*, as he lies hidden, like mud and slime under a thick snow. The *Devil* may be within the grate, though he thrust not out his apparent horns. Or say, he be walked abroad, yet he returns home at night: and in the mean time, like a mistrustful Churl, locks the door after him; sparrs up the heart with security, that his treasure be not stolen. Thus as a snail, he gathers up himself into his shell and house of the heart, when he fears discovery, and puts not forth his horns. Sometimes he plays not in the Sun actually, but borroughes deep in the affections. The fox keeps his den close, when he knows that God's hunts-men be abroad to seek him. He knows that oftentimes *armis pollentior astus*, his fraud is beyond his force: that he is *pestilentior art quàm marte*: that he poisons more mortally *melle quàm felle*: that he may do as much hurt in a mask of *white*, as in his own *black* habit: that he may spoil more Lambes in a Sheep-skin, then appearing as a wolf. He is content to yield to a show of holiness, that he may work the more mischief. It is sufficient for him if he may, though (not *turbare* yet *turpare*) not disquiet, yet dishonest the soul of man. Now so far as this touch of religion enters, is this *unclean Spirit* said *gone out*.

4. *Satan* may be said *cast out*, in the opinion of the party, in whom he resides. Everyone presumes, there is no *Devil* within him. The *proud* hath no *Lucifer*, the *Covetous* no *Mammon*, the *Idolater* no *Melchom*, the *Adulterer* no *unclean spirit*. Let me catechise thee. *I did promise in my Baptism, to for sake the Devil.* What? doest thou stay there? Nay: *and all his works.* Alas! be not so supine and careless. *Vbi opera, ibi operans.* Where the works are, there is the work-master. Thou art asleep *Sampson*, whiles these *Philistines* are upon thee, are within thee. The *ague* is not gone, though the fit be over. Whilst thou slūbreast in thy waftage, the vessel goes on still. *Satan* is not out, though thou conceitest him *gone*: and so as it is in our phrase, he is *gone in conceit*.

5. This *unclean spirit* may seem *gone* in the opinion of the *Church*. Sometime the Devil is *gone* from a man in his own judgment, not the worlds: sometimes in the worlds judgment, not his own. The *Church* had a good estimation of *Judas*, as conformable to the outward duties of obedience, and the rather because *Christ* trusted him with the *stewardship*: but God and his own conscience knew him a *thief*. The Devil will not always be hunted by the sent, or followed by the print of his steps. The world shall not ever have him in palpable view and full cry; by reason of his notorious and gross impieties. If he can but now and then shoot in an instigation to some wickedness, it serves his turn. He doth not every day sally out of his fort, and charge his enemies in the face; but watcheth opportunity, when his excursions may do most mischief. The *Devil* may be within, though he stand not at door to be seen.

6. Lastly *Satan* is said so far to be gone out, as there is an interruption in the sovereignty of sin for a season. The floods of iniquity are not so violent, as if they were kept within the dam by shutting down the sluice. The *Dromedary*, the ungodly, runs not so madly, whiles that infernal rider forbears their sides with his spurr.

As he is said to *come in*, when he was in before: because there cometh in a more forcible & stronger illusion of *Satan*, thē the heart erst suffered. Lu. 22. It is said, that *Satā* entered into *Judas* before the *Passover*: yet we cannot think that God's *Spirit* was in him before: but only now a greater power of *Satan* got in; that like a ripe tumour would be no longer hid within the thin skin of hypocrisy. Corruption now gets eruption, and the rancorous ulcer of wickedness bursts forth.

So of the contrary, *Satan* is said to *go out*, when he still holds in; but like a bird in the net, that hangs by one claw. *Nero* is still in *Rome*, though he remittes taxations, and forbears massacres for a season. The love of drunkenness may be in the heart, though there be a day when the Tavern is avoided. Be the Adulterer asleep, he is an adulterer still. What master so cruel, but sometimes lets his slave rest? *Certa quiescendi tempor a fata dabunt*. The Devil is not continually impelling or compelling his servants to public and notorious iniquities. Sometimes he supends his tyranny, and sits close in the heart, banketting on the lusts which he finds there, and sends not abroad for new cates. The tempestuous wind eftsoone lies still: the most robustious and malignant force of wickedness bates of the usual violence, and breaks not forth into the same show of malice without some intermission. So far as this suspense, remission, and interruption of sin extends, so far is *Satan* said to be *gone out*.

You see the *Measure*. Only give me leave, to set you down two short rules, as two reflecting perspectiues; wherein you may behold, whether this *unclean spirit* be truly, or hypocritically cast out of your hearts.

1. So far is *Satan* cast out, as sin is cast out. The tenure, whereby *Satan* holds any Lorshippe in the heart, is sin: He that would overthrow his title, must labor an eiection of wickedness. Piety in the heart, purity in the life, are true testimonies of the Devils exile. *Satan* fights against us with 2. weapons. 1. That he found in us. 2. That he brings upon us. That he found in us, is *flesh* and *blood*: that he brings upon us, is *death*. By this latter he could not have hurt

us, except we had given him the former: and so reached him a weapon to pierce our own hearts. In what measure *sin* rules or is ruled: *Satan* is held in or ejected.

2. The discontinuing of some sins, and retaining others gives no comfort or argument of *Satan's departure*. If he be truly *gone*, there comes in his place a perfect detestation, and resolute opposition against all sin. It is in vain to *cast out Satan* by avoiding avarice, when thou letst him in by a wasteful prodigality: to admit him by hypocrisy, whom thou throwest out by profaneness. This is to put the *Devil* out at the porch, and let him in again at the postern. But one *Rimmon* is too much for *Naaman*, one *Delilah* for *Sampson*, one *Herodias* for *Herod*: one exorbitant delight reserved, resolved, persisted in, is enough for *Satan*, too much for the sinner.

I say not, leave all sin, but love no sin. How impossible is the former, the latter how necessary! It is the content and complacency in sin, that holds in the Devil. What is it for a rich man to brag he is no thief? or a beggar to clear himself from bribery? or for an old man to forbear the Stews? or for a credulous Papist, that thinks to deserve heaven by works, to add a mite to an Hospital? but while he pours a little ointment on *Christ's* feet by charity, by opinion of merit he throws the box at his head. What is it to abstain from those sins, whereunto thou art not tempted? But repentance renounceth *all dead works*: and obedience strives to walk in all God's ways. *In omnibus sine exceptione, etsi non in omnibus cum impletione*. None of all must be excepted, though none of all fulfilled. If the Devil be truly *cast out*, there is a full resoution in the heart against all manner of sin.

Thus much of his *unroosting* or throwing out: for his *unresting*, perplexednes, and discontent, observe in it four circumstances. His *Travel, Trial, Trouble, Euent*. 1. For his *travel, he walks*. 2. For his *trial, in dry places*. 3. For his *trouble, he seeks rest*. 4. For the *event, he findeth none*.

Travel. He walks.

The Devil is no idle *spirit*, but a walker; a vagrant, runagate walker, like *Cain*, that cannot rest in a place. I have heard of *Travelers*, that have seen many parts of the world; but never any perpetual *Peripateticke*, or universal *walker*, but *Satan*: who hath *travel'd* all coasts & corners of the earth; and would of heaven too, if he might be admitted. He is not like *S. Georges* statue, ever on horseback, and never riding: but as if he were Knight Martial of the whole world, he is ever *walking*. His motion is circular, and his unwearied stepes know no rest: he hath a large and endless circuit. His *walk* is a siege, that goes about the *Fort*, to find the weakest place, and easiest for battery. *He walketh about, as a roaring Lyon, seeking whom he may devour*. As in other things he is a Serpent; so especially in his *walks*; for his whole course is serpentine. All his *walks* are after, against, about man. His *walks* are the Circumference, and *Man* the Center. The motive cause, and main intention of his journey, is to win man.

A strange Pilgrim, that makes not an ende of his journey, till there be an end of Time. He hath been in heaven, in Paradise, in the earth, in the sea, and in hell, & yet hath not done *walking*. Some there are, that will go frō *Rome* to *England*, to make Proselytes: but the Devil will go from one end of the world to the other, and *walk* from Pole to Pole, til he hath put a girdle about the loins of the earth; to make a man the *child of hell*, like himself. And in all his

travel, like fame, and a mutinous rebel, *vires acquirit eundo*, he still enlargeth his own Dition. It was a true answer that the *father of lies made to Truth* it self. Job. 2. *I come from going to and fro in the earth, and from walking up and down in it.*

He *walks* any way, to spill any man, by any means. He is at hand to *Saul*, he meets *Judas* in the face, and he backs *Peter*. He *walks* like an errant Post between the Adulterer and his Harlot: between the proud Gallant and his Parasite: between the ambitions & his Intelligencer: between the Usurer and the Broker: between the Thief and receiver: between the greedy Advocate and the contentious Client: between the sacrilegious Patron & the Simoniacal Priest: betwixt the Inns and the Hall: betwixt the Exchange and the warehouse.

Where can a man bestow himself, that the devil cannot *walk* to him? Art thou in thy private Chamber? There can *Satan* find thee; as he did *Eve* in *Paradise*, *Christ* in the Desert. If in any place; he hath there most power and opportunity. *Two are better then one. For if either fall, or be preuailed against, the other will lift up, or rescue him.* But *Va soli*. Woe to him that is alone: for if he miscarry, there is none to *help him*. The melancholy man, that loves to be sequestered from society, and lives an *Hermitical*, solitary life, is most exposed to *Satan's* assaults. Company is good; especially if the companions be good: as being a means to hinder *Satan* from so violent working upon our affections. The *Philosophers* were wont to say: *He that lived alone, was either a God, or a Devil.* Yet solitariness is not so evil, as evil company. It is better to bustle with one Devil in a close chamber, then with many Devils in a riotous Tavern.

Art thou in the Court? *Satan* *walks* thither too: and will fit *Rehoboam* with flatterers, *Ahab* with liar, *Pharaoh* with Sorcerers, *Belshazzar* with cups, *Solomon* with Concubines. Art thou in the Market? He is ready with oaths, with cozenages. Nay; art thou in the Temple? Thither he dares *travel* too: and pervert the eyes with shows, the ears with sounds, the thoughts with fancies, the senses with sleep. Wheresoever, whensoever, howsoever thou art busied, he *walks* to thee with his temptations: and like a nimble, voluble shop-keeper interrupts with a *what lack you?* He hath a *ship* ready for *Jonah*, a *witch* for *Saul*, a *wedge* for *Achan*, a *rope* for *Judas*. A booty stands ready for the thief, a pawn for the broker, a morgage for the merchant, a monopolie for the Courtier, an harlot for the adulterer.

As he *walks* through the streets, there he throws a short measure, a false balance into a Trades-man's shoppe. He steppes into a drinking house, and kindles a quarrel. He shoulders to the bar, and pops in a forged evidence, a counterfeit seal. He dares enter the schools, and commence schisms and contentions: nay, climb up into the pulp it, and broach sects and divisions. He *travels* no ground, but like a stinking fog, or a dying oppressor, he leaves an ill sent behind him. This is he that makes men serve God percunctorily, perfunctorily: to go slowly to it, to sit idly at it.

Whither, where can we *walk*, and not behold *Satan's* *walks*: and see the prints of his feet as plain, as if his steps were set in snow, or like the *Priests* of *Bel*, in ashes: that we may say, the devil hath been here? He that shall *travel* the lower Provinces, and in some parts thereof see the Cities ruined, habitations spoiled, forts battered, Temples demolished, fields untilled: will say, Sure the enemy hath been here. He that with observing and weeping eyes beholds,

not our Temples, but the piety in them dissolved; not our Cities, but the Citizens perverted; not our houses, but their inhabitāts defaced with iniquity; not our fields, but our hearts lying untilled: our Lawyers turned truth defrauders, our Citizens userers, our Landlords oppressors, our Gentlemen rioters, our Patrons Simonists; would surely say, this is *Satan's walk*: the devil hath been here. Let this fasten on our souls 2. instructions.

1 To keep out of *Satan's walks*. Though he visiteth all places, and his inquisition be stricter then the *Spanish*. (for that catches none but *Protestants*, the *Papists* scape) yet he frequenteth some more then other. Perhaps he may find thee in the Temple, as he took *Judas* at the *Communion*: but carry a faithful and upright heart, and then though he *walks* thither to thee, he shall *walk* to hell without thee. When thou art for company, choose the best: if they mourn, mourn with them: if they be merry, refuse not mirth with them; so it be honest, *ad societatem*, not *ad satietatem*. When thou art alone, read, pray, meditate; that either God may talk to thee, or thou to God. So with *Scipio*, thou shalt be *least alone*, when *most alone*. The guard of *Angels* shall be about thee; and the *fellowship of the Holy Ghost* within thee: and let *Satan wa...ke* whither he will, thou art (like *Enoch*) *walking with God*.

2 Since *Satan* is so *walking* and busy a spirit, let this teach us not to be *idle*. Indeed, be not too busy in other men's matters: nor too lazy in thine own. Shall we know, that the enemy *walks*, waits, watches to destroy us; and shall we not look to our selves? He sows *tares* in the *field* of our hearts, whilst we sleep: let us awake, and pluck them up, lest they choke the good seed of our graces. It is not allowed us to sit still: we must be *walking*. Eye to thy seeing, ear to thy hearing, hand to thy working, foot to thy *walking*. *Up, andeate, Elias*, arise O *Christian*, thou hast sit too long, having so great a journey to go. The *Servants* in the Law were commanded to eat the *Passover* with their shoes on: and *Saint Paul* chargeth the *Sons* in the Gospel (perhaps not without some allusion to that) to *stand with their feet shod with the preparation of the Gospel of peace*. When a man is standing, it is said, he will be *walking*. *Astronomers* have numbered the miles twixt earth & Heaven, as if they had climbed up thither by Ladders, to be 900. thousand. But without doubt *Christianity* is a great journey: & he that considers the way and distance betwixt mortality and immortality, corruption and glory, must needs conclude, it is high time to be *walking*. *Vita brevis, ars longa*. Life is short, and this skill not soon learnt. We cannot begin this journey too early: we have sitten too long; it is full time, we were *traveling*.... Otherwise a *walking Devil* shall condemn a *slothful Man*.

Trial. Through dry places.

The discontented Devil *cast out* of man, seeks about for a new lodging; and finds all places dry, he esteems every place, but in Mans heart, •...irksome and unpleasant, as a *dry*, barren, and heathy Wilderness. Now, as when a man hath long lived in a fertile Valley, abounding: with delightful fruits, & necessary comforts; the grounds *standing thick with corn*, & a pleasant river running along, to glad his heart with a welcome moisture: it cannot be other, then a diseasing, displeasing change, to be banished into a mountanous desert, where the scorching Sun burns up the grass, and withers the fruit; or the vnhindred force of the wind finds a bleak object to work upon; where the veins of blood, the springs of water rise not, run not, to madefie the earth, and cherish her plants. Such is *Satan's* case and cause of

perplexity. The wicked heart was his delighted Orchard, where the fruits of disobedience, oaths, lies, blasphemies, oppressions, coussenages, contentions; drunken, proud, covetous actions and habits made him fat. For as God hath his *Vineyard*, the Devil hath his Orchard. The fruits that God expects and delights to gather, are the good grapes of obedience. Satan's desire is wicked and wretched effects. These he either found ready, or made ready in the heart of man. Whence displaced, *sedibus, aedibus*, he is mad for anger, and accounts all places *dry*.

He *finds no rest in dry places*. Perhaps the Devil loves the low Countries, and wet ground. In a moderate, temperate, *dry* brain, he finds no footing: but in the soul of the swilling drunkard, as a foggy and fenny ground, he obtains some residence. Abstemious moderation, and temperate satisfaction of nature is too dry a place, for so hot a *spirit* as hell fire hath made him, to quench his malicious thirst: but in those that are *filled with wine, & strong drinks, suauiiter, molliter acquiescit*. When the *Son* of God threw a *Legion* out of one poor man, they beg earnestly to be allowed entrance into the *Swine*. Of all creatures void of reason, it is observed of those, that they will swill till they swel, drink till they burst. If *Circe's* Cup (or if you will, the Vintners, the Victuallers) hath transformed man into a drunken hog, this is a moist place that *Satan* affects. If the head be well tippled, he gets in; and makes the eyes wanton, the tongue blasphemous, the hands ready to stab, the *throat an open Sepulcher* to devour.

I deny not, but *Paul* may meet his friend at the Market of *Appium*, and drink with his friends at the *three Taverns*. Honest necessities must be relieved. And for this purpose were Taverns first erected; for the necessary refection of travelers & strangers. Neither laws divine nor national condemn their use, but their abuse. Yet *Ecclus. 26. A victualler shall not be freed from sin*. You will say it is *Apocryphal*; and I fear, a man of that profession is *Apocryphal* too; who will not sell riot for money; and wink at those, that fill their brains, to empty their purses. Wine is a good creature, to *cheare man's heart*: and *Paul* allows it to *Timothy* for his *stomachs sake*. But those that drink wine, not to help the stomach, but to surfeit it; not for wholesome and medicinal respects, but with inebriatiue delight, or on some victorious intent, to overthrow the company: these are moist places fit for *Satan*.

Trouble. Seeking rest.

But is he in any hope to find it? Doth he not carry his hell about him? Can he get out of the curse and malediction of God? There is no *rest* to him passively, actively. 1. *Passively*; the unappeased anger of Almighty God persecutes him, & denies him *rest*. 2. *Actively*; he gives himself no rest in tempting and tormenting man. God persecutes him: he persecutes man. Thus through a voluntary and enforced motion, *et volenter, et violenter, he seeks rest, but he finds none*.

The Devils malice to mankind is so great, that he cannot rest without their ruin. He begun with the first Parents, and will not end but with the end of the world; til he hath tempted, or at least attempted the last man, that ever their generations shall produce. Hereon it is noted, that the *Angels* sinning were never restored, because they offended without temptation, merely of malice, being created pure and excellent spirits. But man fell from God, and was

again redeemed to God, because he was seduced of another. *Quanto fragilior in natura, tanto facilior ad veniam. The weaker in nature*, and so more apt to fall; the more easy to be lifted up again. But the Devil fell so fully, so foully, being sole actor in his own fault, sole author in his own fall, that he is never to be restored: so never *obtains rest*. Yet he imagines to himself a kind of *rest*, when he is quietly possessed of man's heart. As a malicious man *acquiescit vindictis*: so when the Devil hath wrought man's woe, and brought him to hell, it is a *rest* unto him. But his *rest* is man's *unrest*: his melody our malady. His blustering tempest is not laid, till he hath split the vessel our *Body*; and drowned the Passenger, our *Soul*.

His first and chief aim is to destroy the *soul* and to deface that more excellent part of man, that is nearer to the character and divine impression of God's image. If the *soul* be coming, he is sure the *body* will follow. 2. If he cannot reach the *spirit*, then have at the *flesh*. Let *Joseph* look for the stocks, *Peter* for the layle, *David* for exile, *Job* for botches. 3. If the restraining power of heaven interdicts him the *body*, then he sets upon the *estate*: like *Joseph's* mistress, that missing the person, catcheth the garment: or the savage Bear, which prevented of the blood and bones, falls a tearing the clothes, that fell from them. The birds of the air, fishes of the sea, beasts of the earth shall pay for it. Every thing, which belongs to *man's* health and comfort, shall feel his tyranny. If *Job's* person be forbidden the extent of his malice, yet he will have a fling at his *Oxen, Asses, Sheep, Camels*. When that *Legion* must leave the *Possessed*, they beg (not to be sent away out of the Country) but to be admitted into the *Herde*. The Inhabitants are freed, then woe to their *swine*. Rather hogs then nothing. He will play at small game, rather then sit out. As that bloody Tyrant banished from extending his cruelty to men, must be still a killing, though (it be) but worms. *He seeketh rest*.

Euent or success. But he findeth none.

So soon as ever this *unclean spirit* is thrown out of man, that he begins to serve God, *Satan* rageth worse then ever: and till he can overthrow the beginnings of grace in us with a second perversion, he finds *no rest*. We cannot so soon please God, but we displease the Devil. Whiles *Paul* was a *Pharisee*, no man in greater credit: but become a professor and Preacher of the Gospel, none more exposed to dangers and contumelies. If we (do but) *look toward Jerusalem*; as *Christ*, because his face was as though he would go to *Jerusalem*, might not be received of the *Samaritans*: or if we purpose to heaven, as *Pau...* to *Thessalonica*, *Satan* will offer to *hinder* our pass. The Devil desires to winnow *Peter*, not *Judas*. The more faithful servants of God we be, the more doth *Satan* bruise us with the flail, or grate us with the fan.

The thief doth not break into an empty cottage, but into some furnishd house, or full Granar; where the fatness of the booty is a fitness to his desires. This *unclean. spirit finds no rest* in an Atheist, Usurer, Drunkard, Swearer, &c. He knows, a canker hath over-run their consciences already: & that they are as sure, as temptation can make them. No Prince makes war with his own tractable subjects.

Gloria pugnantes vincere major erit.

Holofernes tells *Judith*: *Fear not in thine heart: for I never hurt any, that was willing to serve Nebuchadonozer the King of all the earth*. So the devil; I never use to harm any, that are content

to serve me, the King of all the world. What need he tempt them that tempt themselves? The fowler shoots at birds that be wild, not at Doves and yard-fowls, tame, and in his own keeping.

Many stood by the fire, Act. 28. yet the *Viper* leaps upon none of their hands, but *Paul's*. This viper of •...ll labors to sting the best men: reprobates he hath poisoned enough already. The dog barks at strangers, not at domestical servants, or daily-visitant friends. This mad *Cerberus* bites not those that have given him a soppe, their affections and souls: but flies at the throat of such only, as deny him the fealty of love and obedience, and abandon his regiment. Whiles the *Israe ites* were in *Egypt* and *Pharaoh* had some service of thē, he doth but oppress them with burdens, and such slavish impositions: but when they are departed from his territories, & have extricated themselves from his bondage, he comes after them with fire & sword: and nothing but their blood and death can appease him. Swear, swagger, covet, cozen, dissemble, defraud, give the devil homage and allegiance; and his tyranny will be content with the supportation of these *burdens*: but rebel, revolt, renounce his sovereignty, and then nothing but fire and fury will flash from him: and, except in thy ruin, *he finds no rest*.

Thus much for the *unclean spirits unroosting* and *unresting*; his relinquishing the *Hold*, and his demeanour after it; and therein generally for his *Egresse*. His *Regresse* is the next act of this Tragedy; his striving for a re-entry in the *Fort* he hath lost. Which consists, 1. in his *Inte•...sien*, what he purposeth. 2. In the *Invention*, what he findeth. His *Access* and *Success* is presented in these Scenes His *Intention* or project dwells upon, 1. a •...resolution. 2. a *Revolution*. 3. a *Description* of his *Scare*. 4. *Affection* to the same *house*, whence he came out.

1. His Resolution. I will.

V•...lo, est vox aut pertinacis, aut potent is; non petent is. I will, is the voice, (not of a beggar, but) either of one powerful or peremptory. Good in the Almighty, saucy in a subordinate power; without some reservation, or exceptiō made to the supreme providence. Will you *Satan!* It is too bold, and presumptuous a voice. Ask leave, *Satan*: for you are chain'd to your clog, and cannot stir, but *limitata potestate*. *Behemoth* is tied in a teddar; and that triumphant *Lamb* holds the *roaring Lyon* in an infrangible cord: and says to him, as to the sea; Here will I stay the insultation of thy *proud waves*. Will you know, what makes the devil thus bold? A double confidence, 1. in his own *strength*. 2. in man's *weakness*.

1. In his own *strength*. Therefore he says not, *Conabor reuerti*, but *reuertar; quasi nihil obstiterit*. As if he had that power, which was prophesied of *Cyrus*: that *gates of brass* and *bars of Iron* should be broken open before him. Or as it is feigned of the *Pope* in the year of *Jubilee*, that he comes to the gate of *S. Peters* church in *Rome*, and there having knocked with his silver hammer, the *gate* presently falls down before him. Perhaps he means to Hieroglyphic unto us, what wondrous engines silver tools are in *Rome*, and what strange feats they work; till *coelumsit vaenale Deus{que}*. And not only to present the person of *Peter*, heavens Porter as they call him, and to manifest the liberty of *Purgatory-ghosts*, given by virtue of *Papal Indulgences*.

This is the *Devils strength*, whereof he is so confident; and it is helped by his *Subtlety*. His *subtlety* shows it self in his temptations. Which to discover is one special intention in all Sermons. Mine shall but *cut of a lap of his garment*. He tempts either

1. *Invisibly*; by stirring secret motions, and internal provocations in the heart. So he wrought upon *Judas* by covetousness, upon *Simon Magus* by ambition, upon *Esau* by profaneness. *Every man is tempted, when he is drawn away of his own lust, and enticed*. This is that *operative* possession, whereby the *Prince of the power of the air, now...worketh in the children of disobedience*. Innumerable are these *invisible subtleties*.

2. Or *visibly*; by external apparitions & shapes, presented to the bodies eye, either essential, or delusive. This he doth 3. ways.

1. By taking to himself an airy body, fashioning it to what form he pleaseth. As the good *Angels* did by God's dispensation, according to the opinion of *Divines*, when they did *cate meat with Abraham*. Thus he appeared to *Saul* in the shape of *Samuel*, 1 Sam. 28. The King said to the witch, *Whatforme is he of? and she said, An old man cometh up, and he is covered with a Mantle*. Which was a feigned proportion, that by God's permission, *Satan* had taken to delude *Saul*. So it is said, that he often appeared in the days of Ignorance.

2. By entering into the corps of some dead body, making it speak and walk as he pleaseth: which is not denied by *Divines*, but the Devil by God's sufferance may do; but with two proviso's. 1. This must be the body of a reprobate, that he assumes: for the *godly sleep in peace*. Isaiah. 57. God gives him a *Nolito tangeremeos, saepeviuos, semper moreuos. Touch not mine*, either living, or dead. 2. If it be a reprobate corps, yet he can appear in it no longer, then naturally he can preserve it from corrupting. But that *Satan* can keep a carcass from putrifying, further then nature permits, it is generally and truly denied. And even these black shadows, (blessed be God) in this Sun-shine of the Gospel, are abolished.

3. By entering into the body of some living thing. So the Devils in the *possessed*, spake audibly, and gave a loud acknowledgement of *Christ*. So *Satan* entered the body of a living *Serpent*, when he tempted and seduced the woman. But of all shapes, which he assumeth, he hath best liking to the likeness of man; and delights in a human resemblance. Of all habits this best pleaseth him: in a kind of affecting pride, thereby to be as like to God, as possibly he may. This is *Satan's* first presumption; a strongly-opinion'd trust in his own *strength*.

2. In *man's* weakness; who, as he is never strong of himself, so at sometimes, and in some places weaker then other. And therefore like wise Captains in Towns of garrison, he had need to fortify that place with most men and munition, with best *spiritual* arms and *armor*, where either the enemies Ordinance, his temptations have made a breach; or we are naturally weakest. Our frailty gives the Devil a presumptuous confidence of intrusion. Hence he saith (not *fortasse*, but *proul dubio*) *I will return*. He thinks we are too weak, to turn him away without his errand, when he comes with a picture of lust, a bag of gold, a staff of office and promotion. When he saith to the avarice, *I will make thee rich*: to the tyrant, *I will make thee dreadful*: to the wanton, *I will make thee merry*: to the wasteful, *I will make thee beloved*: to the idle, *I will give thee ease*. Not only *Achan, Gehesi, Saul*, and

Judas have been to weak for these encounters: but even *Noah*, *Lot*, *David*, *Solomon*, and *Peter* have bowed at these tempests.

This he could not do, but by working on our ready and inclinable affections. As a cunning artificer, that can produce greater effects, upon matter conveniently disposed thereunto, then nature could have done alone. When the Devil and our corrupt *flesh* meet, they ingender a generation of sins. As his Sons the *Magicians* of *Egypt* could make living creatures, by applying and suggesting passive things to active, which would never have met but by their mediation. Or as the Statuary can make an Image, which the timber and axe could never have effected without him. So the wicked would never produce such tetricall and horrible effects, but by the Devils adding his heat to theirs, and by a prodigious coupling of his instigation & their lusts.

Thus *weak* he thinks us, and not seldom finds us. The natural man goes forth to fight with a mighty Giant, in a monomachy or duel: the *Second* he brings with him is the world: the *natural* man's *Second* is the *Flesh*. He prepares to fight with a professed enemy, and calls out for his assistant, a private and close foe. He is weakly backed, that hath a traitor for his guard. To arm his presumption with policy, he seriously observes, which way the current of every man's humor runneth: knowing by long experience, what will most easily draw men to sin.

As *physitians*, when they would know the state of the sick, and the nature of their disease, first enquire *Decubitum*, the time of the Patients lying down, and yielding himself to his layre. But because this observation holds not alike in all men, but some walk longer before they betake themselves to their bed, then others, therefore they more especially reckon *ab actionibus laesis*, that is, when their appetite, digestion, and other faculties faild in the performance of their offices. And lastly. finding the course of *Nature* in the diseased, which way it worketh; accordingly minister their physic, as that calls, Come and help me.

Such a course takes this malignant Physician for the death of the soul; observing first when a delight in any sin cast us down: and then, when the faculties of our souls forbore their functions, in *hungering after righteousness*, or digesting the *word of truth*: and lastly, when he hath found, which way our natural inclination is given, and the grain of our affections runs, he labors to help us forward into the practical custom of that wickedness. As a cunning Fisher, using that bait, which he knows most congruent to the nature and appetite of that fish he would strike. Thus he urgeth the *Cholericke* to anger: the *Melancholy* to distrust, despair, and to lay violent hands on themselves: the *Sanguine* to immoderate mirth: the *Phlegmatic* to drowsines in *Christian* offices; and to the deferring of obedience: assuring him, that it is time enough to repent, betwixt that and doomesday.

Since he is so bold with us, what should we do, but be as bold with him? I am. 4. *Resist the Devil, and he will fly from you*. He is a Lyon to those that fly him, a fly to those that stand him. *Audaciùs insistit à tergo, quàm resistit in faciem*. Take in thy hand the *Sword of the Spirit*: fling a *Scriptum est* at his head. Take up some of *David's* stones out of God's holy brook, his holy book, and slay that daring *Philistine* in the forehead. This is the weapon, wherewith our Savior

Christ encountered and beat him. Let us follow the same Captain with the same arms. Let us not fear. *Malus miles, qui Impertorem gemens sequitur*. He is a cowardly souldior, that follows his General groaning. Thou goost not alone to this combat: *Christ* went before thee, goes with thee. How canst thou not march courageously, *cum Dux sit socius*; when thy Captain is thy companion! He hath taught us this war both by precept and practice. *Blessed be the Lord our strength, which teacheth our hands to war, and our fingers to fight. Cuius munimur auxilio, mouemur exemplo*. We are guided, we are guarded; by his presidency, by his precedency. So *Augustine*. *Ideo tenta... est Christus, •...e vincere...ur à tent•...ore Christianus*. Christ endured temptation, that temptation might not overcome *Christians*. He says no other to thee, then *Ahimelech* to his souldiors: *What you have seen medoe, make hast, and do as I have done*. This is our strong comfort. *For in that h•... himself hath suffered and was tempted, he is able to succor them that are tempted*.

2. His Revolution. Return.

The Devil being never permitted to pry into God's secret book of Predestination: and so not knowing, who is elect, who reprobate; hopes still to *return* into any house, whence he hath been ejected. And accordingly, in many, too many he prevails. If *Satan* be totally thrown out, in vain he expects *returning*; especially to get any dominion in the lost fort. But we read, that a man may *know the truth*, and yet *forsake it*: be *enlightened*, nay *taste of the powers of the world to come*: nay be said (in some respects) *sanctified*, yet *crucify Christ again*. To these will *Satan return*, with as strong a power as ever.

Now he *returns*, 1. either by vnright receiving of God's blessings; like good wine put into a polluted or broken vessel. 2. or by irreverent use of them; imagining themselves rather *Dominos thē Dispersatores*. 3. or by defiling them with hypocrisy: so true gold is alchemied over with a false sophistication. 4. or by mixing them with lusts, and much-made of sins: and this permision is like good meat put into a vicious stomach: where there is a confusion of pure food and crudities, to the destruction, not conservation of health.

Hence infer. Though *Satan* be *gone*, yet expect his $\langle \emptyset \rangle$. He hath his *Termes* and *Returnes*, as well as *vacations*. And by this thou may i•... judge, whether this *unclean spirit* be truly or hypocritically *cast out*. If he doth not *return*, he was never *gone*. If he strive not to come in, he is in already. A secure heart may suppose him expelled, that still lies close in the house. If by perpetual assaults he strives for entrance, then be sure, he is tuely *gone out*. Even his oppositions shall afford thee comfort; his war give thee peace. And if he be *gone*, keep him at staves end: seeing thou art rid of so ill a Tenant, let him never come in again.

3. The Description of his seat. Into my house.

Satan calls this *reprobates heart*, his *House*: and so it is. 1. not by *creation*: for so every man is *God's house*. 1. Cor. 3. *Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you?* 2. not by *adaption*. Cant. 5. *Open to me, my Sister, &c.* saith *Christ*. And Revel. 3. *1st and at the door and knock, &c.* But upon our rejection of GOD, and God's desertion of us, the *heart*

becomes *satans house*. For it is either a seat of sanctity, or a *Cage of unclean birds*: a chapel for *Jesus*, or a den for devils: for where *Christ* is not by his *pure spirit*, *Satan* is by his *foul spirit*.

So the malicious heart is a *house* for the spirit of *e...uy*: the th...en for the spirit of *ebriety*: the proud for the spirit of *pride*: the vnehaste for the spirit of *uncleanness*: the vsi...r for the spirit of *Covetousness*. They may flatter themselves; *Est Deus in... , agitante calescimus* (ϕ) : that *God* is in them: but the inmate and residentiary of their hearts is that *unclean vulture*. They may be rich in worldly wealth, and have sumptuous *houses*, and fair parlours, like *Eglon*, but themselves are foul parlours for *Satan*. How lamentable is it, to see *Owls* and •...ctes, *Iim* and *Zijm*, impiety, impenitency, and rebellion, dwelling in that mansion, which the Lord of *Hosts* built for himself.

Heu domus antiqua, quàm dispari dominar is domino! Oh ancient house, how ill art thou governed where *Covetousness* is the *Hall*; for there is no room for charity in her old place. Oppression the *Kitchen*, where the lives and livings of poor men are dressed for rich men's tables: *Pride* is the *Parlor*, which is hung with ostentation and self-flattery. Wantonness is the *Chamber*, where concupiscence sits and hatcheth an innumerable brood of lusts. Malice is the *Chimny*, which ever smoaks, and sometimes flames out revenge. *Security* is the *Bed*, whereon *Satan* lull's himself: and *Impenitency* keeps the gate; that no admission be given to admonition; nor anything let in to disquiet the *Devils house*. Oh, the mercy of *God*! Shall we let in our enemies, and keep out our friends? Must *Satan* be advanced into *God's throne*? Shall pride shut the door against the *Lord* of all mercy and comfort; who yet hath promised to dwell in the *humble and contrite* soul? For shame let us cast *Satan* out, & keep him out. Though he flatter with the voice of the *Hiena* at the door, and give blandiloquous proffers; yet

Ianuaf...llaci non sit apert... vir... .

4. His *affection* to the same place. *Whence I came out.*

Experienced delight sharpens desire; whereas unknown things are not cared for. This *unclean spirit* remembers the softness and warmth of his old lodging; and therefore no marvel, if he conets to repossesse it. Because

1. He finds an easier and softer residence there, then in hell. He had rather be in any place, then his *own place*: rather in *hogs*, then in the *deep*. There he is tormented himself: here he doth vex and tempt others.

2. *Man* is made after the *Image of God*: to whom since he finds, that his malice cannot extend, he labors to deface his *Picture*. Hence man bears the blows, which are meant at *God*.

3. *Man* is by *Christ* advanced to that place, whence *God* disthroniz'd him. Now he cannot endure, that a human creature should ascend to that heaven, whither himself (once an *Angel*) may not be admitted.

4. He is exasperated against man, by that curse inflicted on him for seducing man; that *the seed of the Woman should break his head*: This irreconcilable *enmity*...nrageth and maddes him. *CHRIST* he could not quell, have at *Christians*.

5. Lastly, the Devil is proud still; and, though he be cast down, is not humbled: though low, not lowly. He takes a pride in his kingdom, though it be but of *darkness*: and lones to have many subjects to do him homage. Since he cannot be King in heaven, he would command in hell. To enlarge his dominion, he would, like *Absalom*, steal away the hearts of men, from king, *David of Israel*, the Liege-lord of heaven and earth.

Hence he affects his old house: there he is sure of good cheare and welcome: a fire of lust to warm him: a bed of uncleanness to lodge him, and a table furnished with all manner of impieties to feast him. Better here, then *walking in dry places*; where wickedness is too barren to yield fruits for his diet; and oppositions too violent to give him rest.

You perceive now his *Resolution, Revolution, Description of his old seat, an affection to it*: and in all these his *Intention*. His *Invention* follows, and the successful answerableness of all things to his desire. He comes, and he finds preparation for his entertainment: consisting in *Clearenes, Cleanness, Trimness*. *Clearenes*, it is *empty*. *Cleannes*, or handsomnesse: it is *swept*. *Trimnes*, or adornation: it is *garnished*.

1 The *Devil* shall not want room when he comes: there shall be no in-mate in the house to molest him; but such as he either left behind, or sent before, vicious lusts. Which are indeed parts of himself; and therefore cannot be said to be *sodalitium*. They are shadows and resemblances of himself: which though he finds there, he reposes the house no less *empty*.

2 It is not enough to be *empty*, and capable to receive him: but it must be *cleanly*, and plausible to receive him; *swept*. There must be a clear riddance of whatsoever may discontent him.

3 Nay all this preparation is too slender, as if some great Prince were expected, the *house* must be *garnished*: as it were hung with Tapestry & Arras. There must not only be emptiness & handsomnesse, but neatness. So then here is the provision of the *house* to receive him. 1. It is not troublesome, for it is *empty*. 2. It is not sl...tish, for it is *swept*. 3. It is not incurious, for it is *garnished*.

There is capacity, conueniency, curiosity. Which three circumstances of provision we may thus expound. 1. We will refer clearness or *emptiness*, to the absence of faith, and good works. 2. Cleanness or handsomnesse to an overly *repentance*. 3. Trimness and curiosity to *hypocrisy*.

1. Vacuitie. It is Empty.

True *faith* is never alone. It is in the very act of *Justification, sola*, but not *solitaria*. Good works as inseparable attendants, or rather effects, accompany it. Where these are, there is no *emptiness*. But in this *Apostate* or *black Devil*, there is neither the Mistress nor the Maides, *Faith* nor *good works*: therefore the room of his heart is *empty*, and capable of receiving the

unclean spirit. Perhaps in this vacancy & absence of the power of *Satan*, there might be an abstinence from gross impieties, but there was no hearty alacrity to the troublesome works of *godliness*, therefore he is justly said to be *empty*. We know, that the forbearance of monstrous *<1 page duplicate>* *<1 page duplicate>* and world-noted wickedness is not enough to justify before *God*, or to acquit us from eternal malediction: the *Tree* is doom'd to the *fire*, that yields not *good fruits*, although it yield no *evil*. Even infructuous *barrenness* brought *Christ's* curse on the *fig-tree*. *Sour grapes* are not only displeasing to *God*, but *no grapes*: and condemnations flood reacheth further then to drown *obstinacy*; for it fetcheth in also *Infertility*. *God* is departed; and you know, that *Sede vacante* there will be no paucity of intruders. What house stands long *Tenant-less*? No marvel then, if an *empty vessel* be never exalted to honor.

Hence we may infer, that this *re-ingresse* of *Satan* can never befall the *Regenerate*; for it is impossible to find their *heart empty*. *Faith, temperance, patience, zeal, charity, hope, humility*, are perpetual *Residentaries* in the *Temple* of their *Souls*; and if any one be tempted abroad, and allured to a short discontinuance, yet the other keep infallible possession; and with vnconquer'd strength keep out *Satan*. If the rest should be driven into a corner, yet *Faith* would defend the door against all assaults.

Indeed there may be such a storm and tempest of an afflicted conscience, that the graces of the *Spirit*, (as obscured in a *Cloud*) may not be sensibly perceived: and in regard of our own feeling there may be an absence, or *vacuity*. But we must not take an *abatement* for an *emptiness*; a secession for a destitution. It is certain, those that have the invisible mark of the *Spirit*, shall have the visible mark of an honest life: & *totally* they cannot loose grace, nor a second time *fall away*: for then they could not be *renewed again by repentance*; nor ever be restored, except *Christ* should die again. Heb. 10. *For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more Sacrifice for sins: but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries*. *Paul* had some hope of the *incestuous* person, and therefore did not wholly cut him off, and accurse him; but separate and suspend him for a time: *that by the delivering of him unto Satan* (for a season) *for the destruction of the flesh, his spirit might be saved in the day of the Lord Jesus*. Thus *Christ*, being once truly in, will never out: the *faithful* cannot be *empty*. There is then a defect of *Faith* in this *black Apostate*, that makes room for the *deui...l*.

2. Cleanliness. It is swept.

This is the effect of an overly and superficial *repentance*: like a slight besom, it sweepes away the dust and cobwebs, and such lighter stuff, but the filth and dirt is caked and baked on. Sins of less delight to the flesh, and temptations of weaker force, are brushed away; but the main affection to some old impiety hath the root in the heart vndigged up. The devil is content, the conscience should be *swept*, so long as it is but only *swept*.

Sin is congealed, concorporated, baked on; and must be pared and digged away by greater violence then *sweeping*. *Swept Satan* yields it, so not pared. Impiety is habituated by custom, hardened by impenitency, concorporated to him by his affection to it: and shall he think,

that a formal repentance, like a soft besom, can sweep all clean? Can a few drops and sprinklings of water purge off the inveterate foulness and corruption of the flesh? There is required much rensing to whiten a defiled soul.

How perverse is their course and thought, that imagine, they may repent more in an hour, then they sin in an age! As if, having in many years kindled a thousand fires, thou wouldst think to put them out all with one tear: whereas indeed, many tears can scarce put out one. Then boldly, stain the cloth a whole vintage, and at last let one washing serve for all. Alas! man is quickly made miserable, but not with such speed happy. How easily, how suddenly got man his damnation: it was but eating an apple; soon done. *Esau* quickly hunted away his blessing, but could not with *many tears* recover it. *David* is not long in falling, his rising is tedious. With much pains and contention doth a man climb up some high Tower; but loosing his hold, he comes down apace. It is no easy thing to stand, it is easy to slip, to stumble, to fall. The thick and foggy air of this sinful world, as the smoke and stenchful mists over some populous Cities, can soon fully the soul: the continual tramlings of sin brings mire and dirte upon the conscience: these corruptions are not so presently rid away, as taken.

Clip thy hairs short, yet they will grow again, because the roots are in the scull. A tree, that is but pruin'd, shredde, topp'd, or lopp'd, will sprout again: root it up, and it shall grow no more. What is it to clip the outward appearances, and to loppe the superfluous boughs of our sins, when the root is cherished in the heart? What to have a foul and miry house swept? The *Pharisee* in his blown prayers, cozening ythes, frequent alms, did but sweep the house, and remove the cobwebs of outward impieties; but the dirt of hypocrisy was baked on; the roots of pride and covetousness grew still untouched.

It is not then a transient sorrow, nor a formal compunction, (which may wound and prick the heart, like a needle; but wants the thread of *Faith* to sow and join it to God) that can make the house clean. It is but swept, and so ready for *Satan's reentry*, and repossession.

3. Trimness or curiosity. Garnished.

This *ornature* and fit furnishing of the House for *Satan's* entertainment, is done by *Hypocrisy*: when the rotten Cabin of a foul heart is hung with gay hangings: when *putidum et putridum cadauer*, a rotten and stinking carcass is hid in a Sepulcher painted over with vermillion: when a stenchful dunghill is covered with white snow; here is a garnishing for the Devil. He that can pray at church, and cozen at home; give hi•... debtor fair words, and eat him through with usury; which is to break his head with precious balms: hath bitterness in his heart; whilst his tongue distils myrthe, and drops honey: that man hath a house garnished for this *unclean spirit*.

Satan will allow his *Hosts* to pretend sanctity, so they intend villainy: *aliud proponere, aliud supponere*: to have the cup utterly rensed and cleansed; so it be *within* full of extortion and rancor: to guild over a poisonous pill: to pray in the Church, so they prey on the Church: this is a *trimmed house*, a chamber *garnished* for the Devil. This *Satan* doth in an ambitious imitation of the Lord, who would have his house *garnished*, as the Passover-chamber was *trimmed*.

God would have the *beams of his house Cedar, and the galleries of firre; like King Solomon's Chariot; the pillars thereof are silver, the bottom thereof gold, the covering of it, of purple; the midst thereof being paved with love for the daughters of Ierusalē.* He would have sanctification for the furniture; *For this is the will of God, even your holiness; and for ornaments, the graces of his Spirit.* Thither he comes, and there he sups. Revel. 3. *Behold, I stand at the door, and knock: if any man open unto me, I will come in to him, and sup with him, and he shall sup with me.*

The Devil accordingly desires his *house garnished;* but the furniture is *Sin,* and the *ornaments opera tenebrarum,* the works of darkness: And then, if you will, let this *mansion* be outwardly pargetted, and whited over. Make they show of having the *Holy Ghost* on Sundays, so they retain the *foul devil* all the week. These are they, that make *Religion* a masquery: lie, swear, cheat, oppress, scorn, riot, revile, revel; yet appear at Church on the Sabbath; as if they came for a Passport to do more mischief. The strength of their *profession* is but a gristle; which is indeed neither bone nor flesh; neither true religion, nor no religion. Like the speckled innocence of the Papists, in their ostentate charity, unclean chastity, luxurious fasts, and meritorious treasons, in butchering Princes, and transferring kingdoms.

These *hypocrites,* being erst so themselves abused and deluded of *Satan,* persuade others to villainy, by arguments of virtue. For an *hypocrite* will do nothing without a color, and with a color anything. If thou be'st a good fellow, pledge this health: if a true gentleman, put not up this disgrace without revenge: if any charity in thee, maintain this Parasite. Whereas it is the part of a good man to be sober; of a generous spirit to *pass by an offense,* said the wisest King; and of a charitable man to succor the poor, not to maintain the dissolute.

Yet all this mad troop of enormities must march under the *Colours* of religion. As those Rebels in the North, in our late Queens days, of blessed Memory: who, when all their projects and stratagems appeared manifestly to the overthrow of their gracious Princesse, yet concluded their Proclamation with, *God save Queen Elizabeth.*

These are *Satan's* white boys, or rather *black boys;* which he kills, like the Ape her young, with kindness; and damnes with indulgence. He gives them a vaster Commission, then I have read that *Philip le Longe* gave the *Iacobin.* in *Paris;* which *Charter* had a reasonable extension; *A portailorum, ad portam Inferni, inclusivē.* This is the Passport, which this great Captain gives *Hypocrites; From their own gates to the gates of hell, inclusively.*

This is that *hypocritical* and half-turning to God; when the outward action is suppressed, and the hidden corruption lies still foster'd in the heart. The apparance is masked, the affection not mortified. And though, like an Eunuch, he doth not beget palpable and manifest enormities; yet hath a lust, and itch, and concupiscence to them, and forbears not in the dark, safe from the eyes of the world, to practice them.

A man, that doth outwardly refuse adherence to the *world,* for a colorable embracing of the *word;* yet inwardly, and in a hearty affection parts not with his former turpitudes, fulfils that on himself, which *S. Basil* once said of a *Senator:* that seemed to renounce the world, yet retained part of his illgotten riches, as *Ananias* kept back part of the price of his Lands. *Thou*

hast spoild a Se...our, and hast not made a Monk. So I may say of this man, Thou hast mar'd a worldling, and hast not made a Christian.

Now the Devil is content, thou shouldst remit some of thy gross impieties, so thou retain others. He cares not to be cast out by Idolatry, so he be kept in by Atheism. He is well pleased, that *Judas* should become an *Apostle of Christ*, so he be withal a *Traitor*. Let *Abimelech* give hospitality to *Abraham*, so he purpose to abuse his wife. Let *Herod* hear *John the Baptist* proach, perhaps he will cut off his *head*, for preaching against *Herodias*.

The Devil is loath to be dislodged of ignorance, yet is content that error succeed in place. He is vex'd that *truth* should appear to a man, yet if worldlines keep fast hold of the affections, this is a cable rope to pull him in again. If he loose the Sconce of the *understanding*, yet give him the Citadel of the *affections*. Any unmortified, habituated, affected sin, is a sufficient stirrup to mount him into his old saddle. Either let the *soul* stoop to fulfill the bodies base desires: or let the *body* employ all his members, faculties, functions, to satisfy the souls lusts, and he is pleased.

The infernal Tyrant deals with men herein, as the *Egyptian Pharaoh* dealt with the *Israelites*. *Moses* hath a Commission and command from God, to take with him the children of *Israel*, and to go *three days journey in the Wilderness*, to celebrate a Feast to the Lord. *Pharaoh* is very loath to loose the profit, which by the servitude of *Israel* did arise to him; he will not suffer them. But when renewed plagues prove that there is no remedy, and a perpetual vicissitude of judgments enforce it; observe how he would compound it.

1. *Exod. 8. First, Go ye, s...crifice to your God in this land. Nay saith Moses: It is not meet so to do; for we shall sacrifice the abominations of the Egyptians to the Lord our God. Loe, shall we sacrifice the abominations of the Egyptians before their eyes, and will they not stone us? That were a shame, and insufferable offense to them, to immolate beasts among them that worship beasts.*

2. *Go ye, saith Pharaoh, if there be no remedy, even into the Wilderness, and sacrifice to your God: but go not far. Nay, saith Moses, we must go three days journey. The limits and confines of the wilderness will not serve our turns; as if our Sacrifice should not smell of Egypt, we must go so far as our travel can reach in three days.*

3. *Go ye, saith Pharaoh, and so far as now you desire, and your feet can measure in three days; but who must go? Moses saith our sons and daughters, flocks and herds: for we must hold a feast to the Lord. Not so, your little ones shall not go, quoth Pharaoh. Go ye that are the men, and serve the Lord, for that was your desire: and they were driven from his presence. But Moses requires that all may go; old and young, sons and daughters.*

4. *Pharaoh, after the devouring locusts, and palpable darkness, calls again for Moses and Aaron. Go ye yourselves, and let your little ones go also: only let your flocks and your herds be stay'd. Nay, saith Moses, we must have burnt offerings and sacrifices for the Lord our God. Our cattle shall also go with us: there shall not a hoof be left behind: for thereof must we take to serve the Lord our God.*

Did *Pharaoh* regard their *cattle* above their *little ones*? or their *children* beyond themselves? No: but he deals by conditions and limitations, as loath to part with all at once. Therefore rather

their *cattle*, then nothing. For he knew, they had covetous minds; and when in the wilderness they wanted provision, and were pinched with famine, they would return back again for their *cattle*. Every yielding concession, that came from him, was by force of the rack, he grants nothing, but on the compulsion of a judgment.

So this spiritual and hellish *Pharaoh* hath had a soul long in his *Egypt*; and hath found him beneficial and helpful to his kingdom of *darkness* in many services. The *word* preached comes, like *Moses*, to call him out of this *bondage*. *Satan* is afraid to be put out of Commons, frantic at the menace of expulsion: he will not give ground til he be forced, nor depart except plagued. But when he perceives no evasion, or remedy against God's invasion, he falls to indenting with niggardly grants and allowances.

1. *Sacrifice* here in this land: put on a mantle of religion over the old body. Be inwardly an *Egyptian* still, black and wicked, though an external sacrificer. Let thy life be *statu quo*; shift not ground. Answer thou with *Moses*, No. I must change place, travel a new way: from *Egypt* toward *Canaan*; from the region of darkness, to the regiment of life.

2. Go then, saith the Devil, *but not far*; keep within my whistle: that when I beckon my hand with a bag in it, or give you the call of vanity, you may hear and return. No, *Satan*: I must go far off; *three days journey from Egypt*. I must not stay near *Sodom*, nor in any of the *Plain*, lest I be destroyed. It is no repentance, that puts not on a contrary habit. Pride must be turned to humility, Covetise to charity, Dissimulation to honesty, &c.

3. Well then, saith *Satan*, *go ye the men, but leave the children behind you*: let me have your youth and strength, and when you are old talk of *sacrifice* & of *religion*. This is the Devils dispensation, *Youth must be born with*. To dance, to dice, to drink, to ruffle, scuffle, wear fleeces of vanity on their heads, and to leave no place without some vicious testimony of their presence, *non est vitium adolescenti*, is no fault in a young man. So the King of *Babylon* took not the men, but the children of the *Jews*, to teach them the learning of *Chaldea*. Answer; It is good to begin at the gates of our life to serve God; and from our birth to be *Nazarites* unto the Lord. Lest if the frame of our lives be built on a lascivious, and riotous foundation of long practice'd wantonness, *Our bones be full of the sin of our youth, and it lies down with us in the dust*: and when our bodies arise from the earth, our sins also rise with them to judgment. No, *Satan*; youth and age, all the degrees of our life shall be devoted to the service of God.

4. Yet saith *Pharaoh*, *leave your cattle*; saith the Devil, leave your affections behind you. I must be content to let you come to church, hear, read, join in prayers; yet do not quite forsake me. Leave me but a pawn, your *affections*, a secret liking to your former iniquities. No, *Satan*; God must be served with all the *heart*, with all the *soul*, &c. we will not leave so much as a desire to any sin, *we will not leave a hoof behind us*. Indeed *Satan* willingly would not content himself with the bounds, but aims at the whole Inheritance: he is not satisfied with the borders, but besiegeth the arch-city. Let us keep him out of all, if we can: but since we must sin, let us hold him occupied in some out-house, but be sure to keep him out of the bed-chamber, from ruling in the heart.

You have here *Satan's egress*, and *regress*; how he forsakes his *Hold*, how he forceth & strives for a re-entry. Let the same patience and attention sit with you, whiles you sit to hear his *Ingress*; his fortifying of the *Hold* being taken, and provision against future dispossession. This is manifested by his, 1. *Associates*. 2. *Assault*. For the former, he multiplieth his troupes, and increaseth his forces: who are described 1. By their *nature*, *spirits*. 2. By their *number*, *seven*. 3. By the *measure* of their malice, *more wicked then the former*.

1. *Their Nature. Spirits.*

And so both more capable of entrance, & more powerful of retention: the easier to get in, and the harder to get out. We see what kind of possession the Devil hath in this *black Apostate*, a spiritual and internal power. By which strong *working* and *ruling in the hearts of the children of disobedience*, he hath gotten high titles, as the *Prince*, the *King*, the *God of the world*. Not that *Satan* is any such thing of himself, but only through the weakness of the ungodly, who admit him for a *Lord of mis-rule* in their hearts. *Christ* is the true and only *Lord* of heaven and earth: the Devil is the *Prince* of this world, but merely by imitation, the greatest part of the world being either his open or secret followers.

They are *Spirits*, full of tyranny, full of malice. Their temptations in this life testify the one; and their torments in the next life (or rather death) shall declare the other. Here is thy misery, oh *Apostate*; *illos dum spiritus occupat artus*; whiles thy own spirit doth move thy joints, and other *spirits* persecute thy spirit, which is forever and ever, thou shalt have no release of bondage, no decease, no nor decrease of anguish.

2. *Their Number. Seven.*

A certain *number* is put for an uncertain: by *seven spirits* is intended a monstrous *number* of capital sins. This expresseth a forcible seducing of *Satan*: before one *spirit*, now *seven* more. *Mary Magdalene* had once in her *seven Devils*; this *Apostate* hath gotten *eight*.

It doth so provoke and distemper *Satan* to be *cast out*, that he meaneth and menaceth a fiercer assault; and rampires his recovered *Fortress* with a *septuple* guard: that the security of his defense may give defiance to all oppositions. He doth so fill the heart, as he *filled the heart of Ananias*. Act. 5. that there is no room for the least drop of grace. Now he that could not rid himself of one *foul spirit*, what will he do to encounter *seven* with the former? The combat is but tollerably equal, whē one to one; but *ne Hercules contraduos*, two is ods though against *Hercules*: how then shall this weak man shift or deal with *eight*? If I might a little allegorize. The *Papists* make but *seven* deadly sins. I am sure that *Hypocrisy* is none of them in their account. *Hypocrisy* might be in this *Apostate* before; for he was *Garnished*; and now perhaps those other *seven* are crept in to it: and so there are 8. in all. But indeed, as every sin is deadly, though out of their numeration and register: so by the addition of this number *seven*, is signified an abundance of iniquities.

3. *The measure of their malice. More wicked.*

They are called *more wicked*, because they make the possessed more wicked. This is spoken of the Devil, who is always *pessimus*, the *worst*; in some degree of comparison: not so much

secundùm naturam propriam, but secundùm operationem in alijs: not so much in regard of his own nature, as in respect of the effects which he works in man. That it shall go worse with this *black Devils* person, the conclusion will show: here consider, that his *sins* are made *more wicked*. One and the same sin (even respecting the Identity of it) may be worse in a quadruple regard.

1. *Ration perpetrantis*. In respect of the Committer. *Jonah's sleep* was worse then the *Mariners*. *Judas* his conspiracy worse then the *Jews*. Wickedness in a *Christian* worse then in an *Infidel*.

2. *Ration loci*. In regard of the *place*. So wrangling in a church is worse then in a *tauern*. Theeury in the *Temple* more *wicked* thē thievery in the market. Amos. 2. *They lay themselves down upon clotheslayde to pledge, by every Altar: and they drink the wine of the condemned in the house of their God.* which was more horrible, then the same wickedness done in another place. This appeared by *Christ's* actual punishing that offense, oven with those hands, that we never else read gave any blows. For *Sacrilege* is the worst of all thefts.

3. *Ration temporis*. In respect of the *time*. For to play when thou shouldst pray; to swear when thou shouldst sing; when thou shouldst bless, to curse; and to be drunk in a *Tavern*, when thou oughtest to serve God in the *Temple*, is worse then the same offense at other times. Those *Vintners* and *Victuallers* are grievously guilty, that do in prayer time at once open their own door, and a door to irreligion and contempt of God's holy worship.

4. *Ration naturae, in quam peccatur*. In regard of that nature, against whom the sin is committed. If a *Traitor* condemned for some notorious conspiracy against his *Prince*, shall receive at those maligned hands a gracious pardon; and yet renew his treason with a second attempt: this latter facte, though the same in nature, (for all is but treason) is more *wicked* in measure, by reason of the *Conspirators* unthankfulness for his *Sovereigns* goodness. He ill requites God's mercy for delivering him from one *foul Devil*, that opens a willing door to the entry of *seven worse*. The more familiar acquaintance we have had with the blessings of God, the greater condemnation abides us for ingratitude. If the sin may be thus made *more wicked*, why not the person that commits it? *Seven new spirits more wicked* have made him *more wicked* then the first left him. Less had been his woe, if that one *unclean Spirit* had kept possession alone, then upon his privation, to have the position of *seven worse*.

Three inferences from hence must not pass away vnobserved.

1. That there is difference of sins, sinners, & consequently of punishments. The first was said to be an *unclean spirit*, yet are the latter *seven worse*. By the witness of *Christ* we have it already. Mat. 5. and by his Judgment shall find it hereafter, that an *angry* affection is liable to *Judgment*: a provoking *gesture* to the punishment of a *Council*: but railing invectives are worthy of *hell-fire*. *Chorazin & Bethsaida* shall speed worse then *Tyre* and *Sidon*, and yet these were already in hell. *The servant that knows his Masters will, and doth it not, shall be beaten with many stripes*. Simple nescience hath an easier judgment, then sinful knowledge. If *Barbaria* wring her hands, that she hath known so little; *Christendom* shall rend her heart, that she hath known so much to so little purpose.

Parity of sins is an idle dream: a *Stoick* and *Ioni*...an imagination. For though the *wages* of all *sin* be *everlasting death*; yet some sins shall feel the torments of that death more violent and terrifying, then others. I have other-where shown, that *Judas* his villainy inbetraying his Master, was more horrible, then if a *Barabbas*, a notorious butcherer had done the deed. So our *Savior* insinuated to *Pilate*. *He that delivered me unto thee, hath the greatersinne*. That *Babylonian* Tyrant committed a more heinous offense, in taking the *holy things* out of so *holy a place*, God's consecrated vessels out of God's Temple; then if he had stolen more precious ones out of a private place. Do you not think that a Cot-purse playing the thief at a Sermon, is more worthy of hanging, then a robber that stands in the highway!

This *David* instanceth, Psal. 1, 1. *Blessed is he that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sate in the chair of the Scornor*. Walking is bad enough, but it is worse to *stand* then to *walk*, and to *sit* then to *stand* in the ways of wickedness. Though *idle words* be an *unclean spirit*, yet actual disobedience is a fouler Devil. A *Christian usurer* is worse then a *Turkish*. An *Indian* Idolater to Gold is not so damnable as a *Spanish*. All reprobates shall find hell-fire hot enough; but this *Black Devil* so much the hotter, as he was once purged of his *unclean spirit*.

2. God doth severely revenge himself upon *Ingratitude* for his graces: & squares out his judgment according to the proportion of the blessing conferred & abused. He that would not be thankful to God for the expulsion of one *unclean spirit*, shall in a just quittance be pestered with *seven more*, and *more wicked*. If *Christ* be so kind to *Judas*, as to minister the *Sacrament* to him, and he so unkind to *Christ*, as to lay it upon a foul stomach, a polluted heart, the Devil shall enter with it.

There is a *nescio vos* given to those that *have eaten and drunk in the presence of Christ*, and *have heardhim teach in their streets*; (it is all one) that have feasted at the Communion-table, and heard *Christ* in their Pulpits. Even our reading, hearing, praying, when they are done of custom more then of conscience, shall be but a means of *Satan's* introduction. The word of God, like the dew of heaven, never falls on the earth of our hearts, but it makes either herbs or weeds shoot up quicker and thicker on them. *For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth hearbesmeete for them, by whom it is dressed, receiveth blessing from God. But that which beareth thorns & briars, is rejected, and is nigh unto cursing, whose end is to be burned.*

If they were condemned, Rom. 1. and *given over to a reprobate sense*, that had •...o other glass to see the *Deity* in, but *nature*: for *Seculum: peculum*, the world is a glass: what shall become of those that have had the book of the *Gospel*, yet are stomacksicke at *Manna*, and beat away the hand of mercy reached fo...th unto them: what, but a *triple reprobate sense*; and here, a *septuple* possession of *Satan*?

Thus God in *justice* (for contempt of his *mercy*) admits a stronger delusion of the Devil: not to make them *twofold more the children of hell*. Math. 23, 15. as *Proselytes*; but *seven fold as Devils*. That their bewitched and infatuated souls shall do service to him that murders them: as *Ahaz* did *sacrifice to the God's of Damascus that smote him*. 2 Chron. 28. As our treacherous and

fugitive Seminaries that adore the *Babylonish Beast*, who profusely carowseth up their blood that serve him: and whiles he builds up the Tower of his *universal Monarchy*, to overlook and command the *Christian* world, he sets them to ciment and mortar the walls with their own bloods.

Worse then the *Indians*, in some of their blind and Idolatrous sacrifices; offering not for a *Ne noceat*, but for an *vt noceat*; crouching not for a blessing, but a curse: and buying with great expense the malediction of God and men. God threatens *Israel*, that for the multitude of their rebellions, he will *septuple* their punishments. Levite. 26: *And if ye will not yet for all this hearken unto me, I will punishyou seven times more for your sins.* And ver. 21 *If ye walk contrary, and will not hearken unto me, I will bring seauē times moe plagues upon you, according to your sins.* So frequently in the *first* and *second* chap. of the *Prophecy* of *Amos*. *For three transgressions, and for four; which are seven, which are many, which are innumerable, I will not turn away your punishment, saith the Lord.* According to their sins, by weight and measure, proportion and number, shall be their sorrows. As they have swallowed up the poor, and devoured *the people of God*, like *bread*, impoverished the common-wealth, undone the Church; and all this under color of *long prayers*, and of a *fiery-hot* devotion; so *they shall receive greater damnation.* This is *Babylon's* final recompense. Revel. 18. *Reward her even as she rewardedyou, and double unto her double according to her works: in the cup which she hath filled, fill to her double.*

3. As *seven worse spirits* are the reward to him, that makes much of one bad and *unclean*: So are *seven better spirits* bestowed on him, that useth one *good* well. One *Talent* well employed, shall gain *ten*: and the more we have, the more will God delight to load us. God is as kind to those, that traffic his graces to his glory, as he is severe against those that throw his pearls to swine. And as this *Apostates* reciduation is rewarded by the accession of *seven more wicked Spirits*: so our sanctified and confirmed hearts shall be honored with those *seven most pure spirits*. Revel. 1. *which are before the throne of God.* These *seven spirits* are taken either for the *seven gifts* of God's *spirit*; prefigured by the *seven eyes* in one *Stone*. Zach. 3. and *seauenlamps* in one *Candlestick*. Zach. 4. Which are by some gathered from *Isaiah* 11. 2. *And the Spirit of the Lord shall rest upon him, the spirit of wisdom, & of understanding, the spirit of counsel and of might, the spirit of knowledge, and of the fear of the Lord.* The first is the *Spirit of Piety*, the second is the *Spirit of Wisdom*, the third is the *Spirit of Understanding*, the fourth is the *Spirit of Counsel*, the fifth is the *Spirit of Might*, the sixth is the *Spirit of Knowledge*, the seventh is the *Spirit of the fear of the Lord*. Or by putting a certain number for an uncertain, all the gifts and graces of God's *Spirit* are here intended; *Seven* being a number of perfection, and signifying in the *Scriptures*, *Fullness*.

God doth so requite his own blessings, that where he finds thankfulness for his goodness, he opens his hands wider: and where drops of grace take well, he will rain whole showers of mercy. It is his delight to reward his own favors, & crown his own blessings: as if he would give, because he had given. Thus a greater measure of godliness shall possess us; a greater measure of wickedness, this *Apostate*, then either in either kind formerly was had. When we receive grace of God, we also receive grace to employ that grace: so that if we thrive not in the growth of godliness, we may causefully call our sanctity into question. As he *à malo*

adpeius from evil to worse, descends gradually to hell: so must we by *joining virtue to faith, and to virtue knowledge, and to knowledge temperance,&c.* as per *scansum*, climbing by degrees, get up into heaven.

I have described the *Associates*; now for the *Assault*. Wherein briefly observe, 1. their *Invasion*. 2. their *Inhabitation*. 3. their *Cohabitation*.

1. *Their Invasion. They enter.*

Alas! what should hinder them: when a savage Troupe, appointed at all hands, armed with malice and mischief *cap ape*, assaults a poor weak *Fort*, that hath nothing but bare walls, and naked gates, (and those set wide open) to defend it self? If *Lot* were in *Sodom*, if (but) *Faith* stood in the Turret of the *conscience*, there might be some beating back of their forces: but there is no reluctance, where there is no enemy. *S. Paul* describes the *Christians Armor*. *Ephe. 6. Stand, having your loins girt about with truth, having on the breast-plate of righteousness: your feet shod with the preparation of the Gospel of peace. Above all take the shield of Faith, wherewith ye shall be able to quench the fiery darts of the wicked. Take the helmet of salvation, and the Sword of the Spirit, &c.*

This *Apostate* hath not a piece of it, to ward the least blow, wheresoever it strikes him. He is to deal with cunning *Fencers*, and hath neither offeusiue nor defensive weapons. Not *Truth* but error is the *girdle* of his *loins*: and for the *breast-plate* of *righteousness*, he knows not how to put it on. His *f...ete* were never *shod with the preparation of the Gospel*, he had not so much time to spare from his nimble gadding after vanities. The *fiery darts* of these *wicked spirits* may burn and wound him to death; he hath no *Shield of Faith* to cool or *quench* them. The *helmet of salvation* is far from him; he knows not in what *Armory* to find it. And for the *sword of the spirit*, he cannot tell how to handle it. He is an *vnwalled city*, an *vndefenced Fort*, an unarmed man. No marvel, if th...se *foul spirits* enter, when there is neither contention nor intention to repel them. *Omnia tradentur: portas reserabimus hosti.*

2. *Their Inhabitation. Dwell.*

The *Devil dwelleth* in a *Man*, not *tanquàm corpus locatum in loco*, as a body seated in a certain place: for spirits are not contained in any place. *Incorporeall* created substances do not dwell in a place locally or *circumscriptively*, as bodies do; but *definitively*. Nor dwell these in him, *tanquam forma in materia*, as the form in a substance, as the *soul* in the body. For the *Devil* is a simple substance of himself, not compounded of any *aliene* or *second matter*.

But they dwell in him by a secret and spiritual power; *darkening their minds*. *2. Cor. 4. that the light of the glorious gospel of christ should not shine unto t...ē.* *Poysoning* their affections; that *being past feeling, they might give themselves over to lasciuiousnesse, toworke all uncleanness with greediness*. *Hardening* their hearts, *Rom. 2. til they treasure up to themselves wrath against the day of wrath, and revelation of therighteous Judgment of God*. All which is no other in effect; but *damming up the lights and windows of this Fort*, *ramming up the gates*, and *fortifying the walls*. Thus they dwell in him, like *witches* in an enchanted *Castle*: and who shall break their *spels* & deliver him! You see then, this *black Devil* hath but sorry guests, that purpose longer

stay with him then a night; to *dwell*, yea to domineer, till they have eaten him quite out of house and home.

3. Their Cohabitation. They dwell there; all of them, even together.

1. There is room enough in one heart for many sins. *Mary Magdalens* heart held *seven devils*: this *Apostates* *eight*. There was a whole *Legion* in another. *Math. 8*. All the *Principalities* and powers of *darkness* in a fourth. *Absalom* had treason, ambition, pride, incest, ingratitude, for his hearts stuffing. *Judas* had no fewer turpitudes in his. The heart is so small a piece of flesh, that it will scarce give a Kite her breakfast: yet, behold, how capacious and roomthy it is, to give house-room to *seven Devils*. He that should read and observe the great *Physicians* dissection of man's heart. *Math. 15*. *Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies*; would bless himself to think, that so little a thing could extend it self to such a capacity; or that it could be so full and not burst.

2. Behold a rabble of Devils agreeing quietly in one man. *Glomerantur in vnum Innumera pestes Erebi*. Innumerable plagues of hell are rounded up together in one; yet they fall not out for room. On earth among men it often falleth out, as between those two ambitious *Romans*.

Nec quemquam iam ferre potest Caesarue priorem, Pompeiusue parem.

Caesar must have no superior, *Pompey* no rival. *Ahab* cannot endure, that *Naboth's* vineyard should disfigure his Lordship. Rich men in this world agree like Pikes in a pond, ready to eat up one another: but howsoever; the poor pay for it, they are sure to be devoured. Tradesmen cannot agree in one City, nor neighbors in one Town, nor brothers in one house, nor *Jacob* and *Esau* in one womb: yet, behold, many Devils can agree in one man. They know that *a Kingdom divided cannot stand*. We quarrel and contend, when hell it self is at peace.

My journey draws to an end: there remain but two steps; the *Conclusion* and *Application*. The *Conclusion* of the *Parable* is fearful. *The last state of that man is worse then the first*. Is it possible? His state was so bad before, that can you imagine it worse? Yes: there was but one *Devil* before, now there are *eight*. By reason of this stronger possessiō, his damnation will be the sooner wrought up, the cup of his iniquity brim-filled, and himself hurried to hell with the greater precipitation. This *peiority* of his state may be amplified in 6. respects.

1. Whilst this *black Devil* had a *white* face, & carried the countenance of religion, he was wrap'd up in the general prayers of the Church. He seemed of that number, for whom as the friends to *christ*, there was a continual remembrance in good men's intercessions. *If any man see his brother sin a sin, which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. But there is a sin unto death: I do not say that he shall pray for it. Samuel* will pray for *Saul*, till he perceive that he hath given over the Lord, and the Lord him.

But when the white scarffe is plucked off this *Moors* face, and his *black* leprosy appears: when the *Wolves* sheepskin is stripp'd off, and he is seen to worry the lambes: then is he singled out as an enemy to *Christ*, and God's judgment hastened on him at the entreaty of his servants. He is so much the worse, as he hath lost the benefit of good men's prayers. When once in this *gall of bitterness*, and *bond of iniquity*, in vain *Simon Magus* requests *Simon Peter* to

request God for him. *Pray ye to the Lord for me, that none of these things which ye have spoken, come upon me.*

2. Whilst this *black Devil* mantled his tawny skin, and ulcerous heart with dissimulation of piety, there was outwardly some hopeful likelihood of his reformation, and winning to heaven. (Though God knew otherwise in his hidden and reserved counsel) whilst he sate in the congregation of Saints, heard what God spake to them, and spake with them to God; the Minister did preach to him the tidings of peace with a good opinion, and admitted him to the communication of the *Sacrament*. But now, his eruption into manifest contempt of sacred things, and despite done to the *spirit of truth*, hath deaded that hope so that the Minister hath not that confident comfort, that the *word* will be the *fanour of life* unto him. His *Hypocrisy* hath deceived the world; his *Apostasy* hath deceived himself: therefore his *state* is worse.

3. His *latter end* is worse in regard of *himself*: and this may be amplified in four circumstances.

1. Before he was sick of spiritual drunkenness, now he is lethargiz'd. Who knows not that a continued lethargy is worse then a short ebriety Such is his *state*.

2. Impenitence hath brought him to impudence: and by often prostitution of his heart to vncleanes, he hath gotten a *whores forehead*, that cannot blush. Ier. 3. *Thou refusedst to be ashamed.* And Ier. 8. *Were they ashamed when they had committed abomination? Nay, they wer not at all ashamed, neither could they blush.* He hath so little repented for wickedness, that now he thinks there is no wickedness standeth in need of repentance. A brazen face, which no foul deed, nor reproof for it, can make to change color. How can it be otherwise? For a *black Devil* can no more blush, then a black Dog.

3. He is in *worse state*, by so much as a relapse is more perilous then the first sickness. By reason that strength is now spent, and nature made more weak, and unable to help it self, or to receive benefit by what is ministered. The sparlies of goodness are now dying, or quite extinct, & the floods of iniquity more violent against him. There be sorer assaults, and less strength to encounter.

4. Before he was quiet in himself, and might have a flattering hope, that the night would never come. But now breaking forth into palpable contempt and obduracy, he finds his conscience open to condemn him, and hell gates open to receive him. His ulcer seemed to be fairly skinn'd over, and in his own sense healed; but now to come to a new incision, is greater terror then ever. The sound of fear is now in his ears, the sense of a dagger at his heart. His body would, his mind cannot rest. The horror of future punishment lies at *Cain's* door, and is at every noise ready to wake. There is a fearful conflict betwixt *Sensuality* and *Reason* in him: that he may use *Job's* words, though in a deeper and direr sense. *Pactus sum mihi metipse grauis: I am a burden and trouble to myself.*

Thus the great Parasite of the soul, that heretofore matched the number of God's threatenings with as many fair promises, & flatter'd this wretch with the paucity of his sins; now takes him in the l...rch, and over rec...ons him. He that so long kept him in a beautiful

gallery of hope, now takes him aside, and shows him the dark dungeon of despair. He engrosseth his iniquities in text-letters, and hangs them on the Curtain at his beds f...te, to the racking amazement of his distracted soul. Before the Devil did put his shoulders under the burden; but now he shifts it off, and imposeth it on the sinner. And as I have read, the Spanish *Index* deals with *Velcurio*: who commenting on *Liui* saith, that *the fifth age was decrepit under the Popes and Emperors*: the *Index* takes out the *Popes*, and leaves the *Emperors* obnoxious to the whole imputation: so the devil winds out himself at last from the wicked, refusing to carry the burden any longer, but leaves it wholly to their supportation.

This ague, or rather agony, is made more vexing by the sting of conscience: which is now God's bailiff to arrest him; his witness against him; his whip to lash him. His Register, that reads over the long book of his offenses; and after a terrible aggravation of their heynousnes, tells him his penance, direful and intolerable; and that *Coneordat cum actis Curiae*, it agrees with the just decree of God's Court, never to be avoided.

4. *His last state is worse then his first*, in respect of God: who will now turn him out of his protection. When he hath once proclaimed open war and rebellion against God, and hath manifestly declared himself an outlaw; no marvel, if God throw him out of the circumference of his mercy, & let his Providence take no charge over him; saving only to restrain his savage fury, from forraging his grace-empaled Church. But for himself, the Scripture gives a renunciation. *If he will go into captivity, let him go.* Revel. 22. 11. *If he will be vntust, let him be unjust still. If he will be filthy, let him be filthy still.* I will not hinder his course, *Abea...t, pere...t, prafundat, perdat*, said that father in the *Comedy*; Let him go, perish, sink, or swim. He hath full liberty to swill the cup of his own damnation up to the brim.

5. In respect of the Devil, *his latter state is worse*. Which may be demonstrated by a familiar smilitude. A man is committed to prison for debt, or some light trespass; is there indifferently well used, hath (for his money) all the liberty that the layle and layer can afford him; nay, is permitted to go abroad with keepers. At last, he spies opportunity, and breaks away: then the Jailor fumes and fomes and rageth; and perhaps, swears away that little share of his own soul, which he had left. The prisoner had need look to himself: if the Jailor catch him, he had better never have stir'd. At last he is taken; now bolts, and locks, and heavy irons, a strong guard, and a vigilant watch; til he be made safe for stirring again. This bondage is far worse then the first.

The sinner in the devils keeping is let alone to enjoy the liberty of the prison, that is, this world; he may feed his eye with vanities, his hand with extortions, his belly with junkets, his spleen with laughter, his ears with music, his heart with iollity, his flesh with lusts; and all this without control. But if he be won by the *Gospel* preached to break prison; and thereupon give the devil the slip: let him take heed, *Satan* do not catch him again. If he once recovers him into his prison, he will dungeon him; remove from him all means, whereby he might be saved; let him see, hear, feel, understand nothing but temptations and snares; blind his soul, harden his heart; load him with heavy irons, and lock him up in bolts and fetters of everlasting perdition.

6. Then lastly, *his end shall be worse at the last*; when the least parcel of God's wrath shall be heavier, then all the anguish he felt before. When his *Almond* tree shall be turned to his *iron* rod; his afflictions to *Scorpions*. When the short and momentary vexations of this world shall no sooner cease to him, then the eternal torments of Hell shall begin, and (which is most fearful) shall never end. Be his body burned to death in fire, yet those flames shall go out with his ashes: but come his flesh and soul to that infernal fire, and when they have been burned myriads of years, yet it shall not be quenched.

The *Application* doth immediately concern the *Jews*; which hath before been plentifully instanced. For our selves. 1. The *unclean spirit* hath by God's holy *Gospel* been cast out of us. 2. Do you think, he is at quiet? No: he esteems all *places dry* and barren, till he get into us again. 3. He *resolves* to try for entrance. 4. Now is it enough, that we leave ourselves *empty of faith* and *good works*? for all our abominable sins *swepe* with an overly *repentance*? and *garnished* with *hypocrisy*, and with our old *affections* to sin still? 5. Take we heed; he will come with *seven spirits*, more wicked then the former, and give us a fiercer assault.

But our *help is in the name of GOD*, who hath made heaven and earth: in whose mercy we trust, because his *compassions fail not*. Our own *strength* is no confidence for us; but the grace of that *strongest man*, who is alone able to keep out *Satan*. Let us adhere to *Him* by a true *faith*; and serve *him* in an holy integrity of conversation: and our *latter end shall be better* then our *beginning*. Mark the *upright man*, and behold the *just*; for the *end of that man is peace*. Our *end* shall be better hereafter; when *GOD shall wipe away all tears from our eyes*: when sorrow, and sickness, and *death shall be no more*: when *Sennacherib* cannot rage, nor the *Leviathan* of hell assault us. Peace shall enuiron us, Heaven shall contain us, Glory shall crown us. Our trouble, woe, mourning, have been momentary: but our joys, peace, bliss, shall have no intermission, no mutation, no end. Now *He that perfects all good works, make our latter end better then our beginning*. To whom, three persons, one eternal God, be all prais... and glory, forever and forever.

Amen.

FINIS.

LYCANTHROPY, OR THE WOLF worrying THE LAMBES.

By THOMAS ADAMS.

Matthew 7. 15.

Beware of false Prophets which come to you in sheep's clothing, but inwardly they are ravening Wolves.

TERTVLL.

Quaenam sunt istae pelles ovium, nisi nominis

Christiani extrinsecus superficies?

Hic dolus est magnus; Lupus est qui creditor agnus.

LONDON, Printed by William Iaggard, 1615.

TO THE TRVELY worthy Gentleman M. HENRY FORTESCVE, Esquire, a fauourer of virtue and good Learning.

SIR, I have put up the *Wolf*, though not *hunted* him; as judging myself too weak for that sport-earnest. It is no desertlesse Office to discover that subtle and insatiate Beast; to pull the Sheep-skin of Hypocrisy over his ears; and to expose his feming malice and sanguisugous cruelty to men's censure and detestation. Let those hands strike him, that have darts of authority put into their Quiuers. Our Land is no *Forest*, literally or metaphorically understood: but whether for *Church* or *Common-wealth*, profession or soil, an *Orchard* of God's own planting; fruitful in goods and good works. *Wolves* we have none, but some *Mystical* ones; whose ferocity is yet hidden under the habits and cases of those *Lambes*, they have devoured. These I have set in view, or at least meant my best to do it. I have seldom pretended that common poise, that (by their own report) sets so many mad pens, like wheels, a running, *Importunacy* of friends. I have willingly published, what I had hope would do good published. Only this I feared to keep from the Press, lest it should steal thither another way. Being there, I could not with better confidence fasten upon a known *Patron*, then yourself: who can both understand it, and will read it: not only the *Epistle*, but the whole *Book*. Though that fashion with many patrons, of perusing more then their own Titles, be now as a Sute of the old make. I know you spend some hours of all days in such good exercises; abandoning those idle and excessive customs, wherein too many will please themselves, and none else.

It is an unthrifty spending of time, and a sorry success will conclude it, when we are curious in plotting a method for our inferior delights; and leave our *Salvation* unwrought up. We strive to settle our Lands, to secure our monies, to confirm our estates; but to conform our lives, or to make *sure* our *Election* is vilipended. And yet when all is done; brains have plotted, means have seconded, bonds and laws have established; nothing can be made *Sure* but only our *Salvation*. But go you forward to adorn your eternal mind; and to plant your soul full of those *Flowers*, which give already a pleasant odour on earth, and shall one day be stuck like glories in Heaven. So shall your *memory* be sweet in the mouths and hearts of future generations; whiles the vicious, even alive, do not escape the Satire. Thus with true thankful love I behight you in my prayers, a happy Progress in *Grace*, till you shall come to your Standinghouse of *Glory*.

Your Worships in my best services, Tho: Adams.

LYCANTHROPY. OR THE WOLF Worrying The LAMBES.

Luke 10. 3.

Behold, I send you forth as Lambes among Wolves.

THE *Great Bishop of our souls* being now at the Ordination of his Ministers; having first instructed them *in via Domini*, doth here discipline them *in vita Discipuli*: and pre-arms them to that entertainment, which the *Samaritans* of the world are likely to give all those, whose *faces look toward Jerusalem*. Math. 10. ver. 22. *You shall be hated of all men for my names sake*. If they had but some opposers, there were some comfort; then it is probable that the rest would help: nay, *All*. Yet if they were but indifferently affected toward us, and would neither defend nor offend. but resign us up to our selves: nay, they shall oppose, they will *Hate*: your *persecutors shall be in every Citty*, not few but many, not neuters but maligners. If there were many and not *haters*, then as it is in the Proverb, *The more the merrier*: if *haters* and not many, then *the fewer the better cheare*: but they are for nature persecutors; for number many mē, most men, innumerable, *all men*. But we are here *praemoniti*, and therefore should be *praemuniti*: neither need we grudge to suffer in measure for *Him*, that hath suffered beyond measure for us. Whatsoever we endure for his names sake, the patience and passion of others hath matched it: but *His* grief for us could not be fitted with a *Sicut* in all the world.

But I would not, like a careless Porter, keep you without doors, til you had lost your stomachs. There is some cheare coming, and I will now unlock the gates of my *Text*, to let you in to it. The words contain the *Deputation* to an Office. *Behold, I send you forth as Lambes among Wolves*. Considerable in the

Deputation are a

Commission, wherein observe the

- *Sender: Christ*.
- *Sent: the Apostles*.
- *Sending; or warrant*.

Commixtion, which consists in a

- *Prescription*, what they should be that are *sent, Lambes*.
- *Description*, what they are, among whom *sent, Wolves*.

This is the Tree, and the branches: shall we now step forward to gather and taste the fruit? But stay. Here is a Gardener must first be spoke with: one that stands in the very entrance of my *Text*; for some purpose sure. *Behold*.

Behold, is like *John the Baptist*, in holy writ, evermore the vant-currer of some excellent thing. *Pontan*: compares it to the *sounding of a Trumpet, before some great Proclamation*. It is like the hand in the margin of a book, pointing to some remarkable thing, and of great succeeding consequence. It is a Direct, a Reference, a dash of the *Holy-Ghosts* pen; seldom used repletuely: but to impart & import some special note, worthy our deeper, and more serious observation. It is like the ringing of the great Bell, before the Sermon of some famous Preacher; & bids us here, as a *monitor*, keep silence, to hear what the *Eternal Word* speaketh

unto us. In a word, it is but a word, and yet the *Epitome* of that whole sentence. *Let him that hath ears to hear, hear: let him that hath eyes to see, Behold.*

This... was our Savior *Christ's Sermon ad Clerum*; whose Pulpit is now in Heaven: and sends us to preach on his preachings, to paraphrase his Lectures, and no more but to deliver that to you, which he hath dictated to us. Your attention is therefore charged in this *Behold*. Open your ears, those organical conduits of discipline: nay, your hearts are liable, and therefore should be pliable to this charge. Keep then patience in your minds, attention in your ears, meditation in your hearts, practice in your lives. *Behold.*

Behold what? *S. Matthew* recites this *Deputation*, together with a *Direction*. *Behold, I send you forth as Lames in the midst of Wolves: be ye therefore wise as Serpents, and harm-less as Doves.* Where *Christ* doth not only confer a Charge, but infer a Carriage. The former is *Institutio viae*, the other *Instructio vitae*. *I send: Be you, &c.* The *Deputation* or designing their office, shall only limit my speech, and your attention for this time. This Current parts it self into two rivulets, a *Commission*, a *Commixtion*. The *Missure, I send you: the Mixture, as Lames among wolves.* Every *Commission*, consists on necessity, besides the mere act, of at least two persons, the *Sender*, the *Sent*.

In the *Sender*, may be considered his *Greatness*, his *Goodness*. His *Greatness* that he can *send*: his *goodness*, that he will *send*, for the benefit of his church

1. His *Greatness*. The *Sender* is greater then the person *Sent*: as *Paul* said in a shallower inequality of *Melchizedek & Abraham*, being both men. *Heb. 7 Without all contradiction, the less is blessed of the greater.* Here the *Sender* is God and man: a King, the King; of pure, absolute, and independent authority: a *real Prince*, a *royal Prince*. *Real* in his right, in his might: *Royal* in his affects and effects: he purposeth, and disposeth good to his *Church*. Tyrants are the Kings of slaves: liberal Princes are the Kings of men: *Christ* is the King of Kings: here dispatching his *Legates* on an *Ambassage* to the world. This his *Greatness*.

2. His *Goodness*: he that is King doth send to his subjects, abjects; or rather to rebels, to make them subjects: with a pardon of all their treasons, ready signed and sea'ld to their accepting hands. *Ephes. 4. 8. When he had led captivity captive, he gave gifts unto men. When he had led captivity captive; there's his Greatness: he gave gifts unto men; there's his Goodness.* By the former he is *mirificans*: *mitificans* by the latter. *Behold*; he must *send* to us: we knew not, desired not access to him. He is *the way, the truth, the life*: and therefore *sends* out these as describers of the way, dispensers of the *truth*, cōductors to the *life*. If the way had not found us, we should never have found the way. Here then is his *Goodness*; though a King, yet he preacheth himself, and sends Preachers. As was *Solomon*, his type; both a *King over Israel*, and a *Preacher to Israel*. Time was; *Christ* refused to be a King, denied to be a Judge, but vouchsafed to be a Preacher. Without this sweet dignation to us, we should never have ascended to him, *nec opibus, nec operibus, nec opera*: neither by our wealth, nor by our worth, nor by our wills, nor by our works, nor by our wits, nor by our worship. Thus for the *Sender*.

In a Messenger sent

Is required *Celerity, Sincerity, Constancy*. That he be *speedy*, that he be *heedful*: and (as we say) that he be *deedy*; hold out till his Embassy be ended, and till he that sent him send after him a revocation. *Celerity* without *discretion* is like wings without eyes: *discretion* without *celerity* like eyes without wings: both without *constancy* are like *seete & eyes* without a *heart*.

1. For their *Speedinesse*. Before they are sent, they should not run at all: after they are sent, they cannot run too fast. We may say of these *Messengers*, as it was proverbied of the *Lacedemonian*... *Turpe est cuilibet fugere, Laconi etiam deliberasse. Go*... grant, all our consciences may witness with our selves, what *Paul* speaks of his vnretarded execution of *Christ's message*. When it pleased God to send me to preach his Son among the heathen, immediately I conferred not with flesh and blood. To adjure their posting *alacrity* to this business, the *Apostles* were charged to *salut no man by the way*: much less should the burying our dead friends, or taking leave of our living friends, procrastinate our course. Prov. 10. 26. As vinegar to the teeth, and as smoke to the eyes, so is a sluggard to them that send him. Isaiah 40. 31. But they that wait upon the Lord, shall renew their strength: they shall mount up with wings as Eagles: they shall run and not be weary, they shall walk & not faint. It is so, or it should be so: our diligence should tread upon the heels of our calling for haste; and we should make use of the first handsell of time. In *limine offendisse ominusum, odiosum*. To stumble at the threshold, is a bad heed, and a worse sign.

2. It is not enough to be *speedfull*; we must also be discreet and *faithful*. The messenger must do the *Senders* business, not his own. *Celerity* lays the raynes on our necks: *discretion* is the curb of the bridle. There are that run too fast; *Qui trans mare currunt*. As *Cyprian* writes of some *Schismatics*, that had put to sea for Rome; *quasi veritaspost eos nauigare non possit*. This is called by *Saint August*. *Cursus celerrimus praeter viam*. The four *Cherubims*. Ezek. 1. 7. had *pedes rectos, straight feet*: and the feet of *Ministers*, if they be beautiful, take *strait steps*. *Sunt opera quae videntur bona, et non sunt: quia non referuntur ad illum finem, ex quo bona sunt*. Indeed *Intentio facit bonum opus*; but then *fides dirigit intentionē*, saith the same *father*. It is not enough that conscience must lead us, but truth must lead our conscience. *Non est rectum, quod non est a Deo directum*. He that commands us *agere*, commands us *hoc agere: non aliud, sed illud*. With God, adverbs shall have better thanks then *nownes*.

Both good and well, must in our actions meet.

Wicked is not much worse then indiscreet.

Saies a moderne *Poet*. He that hath a nimble foot and a false *heart*, runs himself out of breath, ere he remembers his errand. *Fidelity* is requisite in a *Messenger*.

Non boue mactato coelestia Numina gaudent;

Sed, quae praestanda est, et sine teste, fide.

3. It is not yet enough to go *speedfully*, and *heedfully*; except also *deedfully*, with a constant holding out. Though soon enough, and fast enough, it is not well enough, except far enough. *Lauda nauigantem, cum peruenerit ad portum*. *Paul* must fight out his battle with victory: finish his race with winning the prize: and keep the faith, though he bear about in his body the marks of

the Lord Jesus. And then there is laid up for him a crown of righteousness, which the Lord the righteous Judge shall give him at the last day: and not to him only, but to them also that love his appearing. *Inueniat mittens missum iudicabundus praedicantem.*

Some begin hotly, and keep the Pulpits warm at first, barking loud against dumb dogs; thundering out, *Let him that labors not, not eat:* forbidding promotion without devotion. On a sudden, these *sons of thunder* are as mute as fishes. What's the matter? Now from their own lips, they should have no promotion. Oh Sir; they have the promotion already. You may perceive, the fish is caught by their hanging aside their nets. Perhaps in a Cathedral Church, to a refined audience, some Episcopal command may deliver him of *Elephanti partum*, a child of two years breeding... one whereof is spent in the conception, another in fashioning the members; and yet a mere Embrion when it is borne. Oh favor them. *Rarae fumant faelicibus arae.* Their beginning was *gold*, like that Monarchs drea med *Image*; but their conclusion is *dirty*, they end in *clay*; leaving the word, & cleaving to the world. It were good for the church, & not amiss for themselves if their gains might be decreased with their pains. But if a restraint of Pluralities, or a diminution and abatement of their demeanes, should be imposed, how would they complain! Let them complain; and be answered as certain *Monks* in *Winchester* were: who complaining to King *Henry* the 2. that their Bishop had taken away three of their Dishes, and left them but ten: the King replied, That the Bishop should do well to take away the ten, and leave them but three. As they have *crimen immane*, and *nomen inane*, so let them have *mercedem tenuem*, a slender recompense. *Inertes* should be justly *inopes*: especially *cum valuerunt, et non voluerunt praedicare.* Is this all? No: but as the *tree falls*, so it lies. If *Christ* find them at last loiterers, he will set them to work forever in torments.

You have heard the *Persons designing*, and *designed*: the *Designation* follows; which gives thē, 1. Their *Warrant*. 2. Their *Qualification*.

1. *Christ* seals them a warrant in his word, 〈 in non-Latin alphabet 〉 *I send you*. It is not *Humanum inuentum*, but *Diuinum Institutum*: authorised under the Broad-seal of heaven, in the power of the second *Person* of that State-royal. He says not, *I will pray to my Father to send you, but I send you*. For *All power is given to me in heaven, and in earth*. They come not then, without their *commission*; as those, *Ier. 23. 21. I have not sent these Prophets, yet they ran: I have not spoken to them, yet they prophesied*. Would you have a *Minister*? Seek to the Nurseries of *Christian* learning, the Universities: there you shall have them furnished with excellent parts and arts. Is it enough to have learning? No, the *man of God* must also be *holy*. Say, he be well learned, and well lived, may he instantly climb up into the Pulpit & preach? No; he must first have an inward *commission* from heaven, and an outward *Ordination* on earth by *imposition of hands*. You may see their *warrant*.

2. Their *Qualification* is inseparable to their *missure*. *Christ* not only speaks, but works effectually in them, and gives them a *Fieri faciam*, how unapt and unable soever they were before. So *Math. 4 Ego faciam vos piscatores hominum*. You made yourselves Fishermen, *I will make you Fishers of men*. He doth not in these days so enthusiastically inspire men: but sets them first to be *Cesternes* in the Vniuersity, before they be *Conduits* in the Country. Before they can *minister a word in time*, there must be a time to have it ministered to them. Ere their

words be like apples of gold, with pictures of silver; they must be refined in some *Academical* furnace, and by much study have this picture and impression of wisdom set on them.

Neither were these *Apostles* dismissed out of *Christ's College*, till they were made *fit to teach*. *Christ*, that set them up as *Lights*, & bad them *shine*, made them *shine*; and not as *Ardens* speaks of some since their days, that are *fumantes, magis quāflamantes*. Both our *Torches*, life and learning must burn brightly. It is for the *Papists* to build up a *B...ocke-house* of *Ignorance*; and to set dunces over fools; for so the *Jesuits* call their *Seculars*; that they may both fall into *the ditch*. It was a rule with them, the very *Epitome* of their *Canons* in that point.

Qui been Can, Con, le, poterit been Presbiter esse. And yet me thinks, they should be more circumspect in their choice: for they seem to magnify it beyond us, and make it a *Sacrament*, calling it the *Sacrament of Order*. O what you not why? they think the *Sacraments confer grace*, and let him be a devil before; the *Imposition of hands* shall make him holy enough.

We have examined their *Commission*, let us now consider their *Commixtion*. As *Lambs among Wolves*. Alas! it goes harsh, when these two natures meet. It must be miraculous, if one of them come not short home. Yet I find it prophesied of the days of the *Gospel*. *The Wolf and the Lamb shall feed together*. Indeed when *Wolves* become *Lambs*, of which supernatural effect these *Lambs* are sent forth as instrumental causes; this *peace* may be fulfilled. But *Wolves*, while they are *Wolves*, will not let the *Lambs* live in quiet. In this *mixture*, there is a *Prescription*, a *Description*. What we must be that are *sent*; what they are amongst whom *sent*.

The duty of our natures, and nature of our duties is exemplified in this word, *Lambes*. Not that there should be a *Metamorphosis* or transformation of us into that kind of beasts, *literally*. But as *Lambes*. As is sometimes a note of *Quality*, sometimes of *equality*, here it is only similitudinary. As *Lambes*, as *Doves*, &c. Neither is this enjoined *likeness* catholic, but partial: we must not be in every respect, as *Lambes*: but it must be taken in a limited and qualified sense.

Lambes! Let us observe here, *Quam ob rem, Quainre*. 1. *Wherefore*. 2. *Wherein*, we must be *Lambes*.

1. *Wherefore*. Good reason: he that sends thē forth was a *Lamb*. John 1. *Behold the Lamb of God that taketh away the sins of the world*. 〈 in non-Latin alphabet 〉 , *theLambe, that Lamb of God*, even from his own bosom: *taking away the sin of the world*. Other Levitical *Lambes* took away *sin* typically; this really. They were slain for the sins of the *Jews*, this of all the *world*. There is *tacita antithesis* in 〈 in non-Latin alphabet 〉 . *Christ* was a *Lamb*, (that we may take with us our *Precedent*) especially in three respects. Of his *Innocency*, *Patience*, *Profite*.

1. For his *Innocency*, John. 8. *Which of you can conuinceme of sin?* You may reprove, can you disprove? The world traduced him for a blasphemer, a Samaritan, a Sorcerer, an enemy to *Caesar*, a boone companion: so easy is it to auile, and revile, so hard to convince. The *Church* sweetly and truly commends him. Cant. 5, 10. *My beloved is white and ruddy, the chiefest among ten thousand. Candidussanctitate, rubicundus passion*. He was *white* of himself; made *red* by the wounds of his enemies. It was not praise enough for him, that he was (as it is said of *David*) *Ore rubicundo, of a ruddy color*: unless this *red* had been first grounded on *white*. His passion

had lost the virtue of merit, had he not been innocent. But he was *Agnus ill immaculatus*. 1. Pet. 1. 19. *A lamb, that lamb without blemish, without spot.*

A Sun without a mote, a rose without a canker, a clear heaven without any cloud.

2. For his *Patience*. Isaiah 53. *He was oppressed, he was afflicted, yet he opened not his mouth: he is brought as a Lamb to the slaughter; and as a sheep before the shearer is dumb, so openeth he not his mouth.* First, the shearers fleece him, and then the butchers kill him, yet he opens not his mouth: to wit, against them, but for them. *Father forgive them, they know not what they do.* He wrote that in the dust, which many engrave in brass and marble; wrongs. Behold, the King of heaven is *factus in terris, & fractus in terris*: yet calls not fire from heaven to consume his enemies: but quencheth that fire with his own blood by them shed; which they in shedding it had kindled against themselves. It is probable, that some of the agents in his death, were saved by his death. O strange inversion, wrought by mercy; that *Iniusti in homicidio*, should be made *Iusti per homicidium*; and that the blood, which was scarce washed from their guilty hands, should now whiten their consciences. Like that impostum'd Souldior; the blow that was thought to have killed him, cured him.

3. For his *Profite*. He was *profitable* in his fleece, *profitable* in his flesh, *profitable* in his blood, in his life, in his death, and after death eternally *profitable*.

1. His *Flesh* is *meat indeed*; though *non dentis, sed mentis*. *Our fathers did eat Manna*, which was the food of Angels, as it were; and yet died corporally: but whosoever eat the God of Angels spiritually, shall not die eternally.

2. His fleece good. We were cold, and naked. Is this all? Nay, and polluted too. The *fleece* of his imputed *Righteousness*, keeps us warm, clothes our nakedness, hides our uncleanness. Hence the *Prophet* calls him, *The Lord our righteousness*. Ours not inherent, but imputative. 2. Cor. 5. 21. We are made no otherwise *the righteousness of God in him*, then he was made *sin for us*: which was only by imputation. So Luther, *Christiana sanctitas non est actiua, sed passiuua sanctitas: extra nos est iustitia nostra, non in nobis*.

3. His *blood* excellent, and of most transcendent virtue; whether *lauando*, or *leuando*: we were *maculati, et mactati*: speckled with corruptions, dead in sins. Not only as the *Remists* say, *Diseased*: but as *Paul* saith, *Deceased*: Ephe. 2, 1. *Dead in sins and trespasses*. His blood hath recovered our life, our health; and washed us as *white*, as *the snow is*... *Salmon*. Thus he is in every respect *profitable* to us; more then we could either *expetere*, or *expectare*; deserve, or desire. *Satan* is against us: behold *Christ* is with us; and we overcome him by the blood of *the Lambe*.

Now, is *Christ* a *Lamb*? then must you be *sicut agni, as Lambes*. *Christ* is the principal and truest exemplar; a general rule without exception. Imitation doth soonest come, and best become Children and Scholars. We are Children. Math. 5. *Love your enemies, &c. That ye may be the children of your Father which is in heaven*. We are Servants to *Christ*. Io. 13. *Ye call me Master, & Lord, & ye say well: for so I am*. Though we cannot tread in his steppes, we must walk in his

path. As *Virgil* of *Ascanius*, son to *Aeneas*. *Sequitur{que} patrem non passibus aequis*. Now our imitation is confined (not to his miracles, but) to his moralls.

It is fit the *Disciple* should follow his *Master*. *Math. 16. If any man will come after me, let him denyhimselſe, and take up his cross, & follow me*. Some follow him, as *Peter*, a far off. Some go cheek by iowle with him, as the *Papists*; confounding their own merits with his, and therein themselves. Some out-run *Christ*, as *James* and *John*. *Luke 9. 54. in a preproperous, preposterous zeal; as hot as Mount Hecla*. Let us follow him close, but in meekness. *Vis capere celsitudinem Dei? cape priushumilitatem Dei*. We must be *Lambes* accordingly; and that in

1. *Patience*. We must take up *Christ's cross*, when we become his *Scholars*. Not only bear it, but take it up. *Tollere* and *Ferre* differ. An *Ass* bears, man takes up. There is a threefold cross: *Innocent*, *perient*, *penitent*. *Christ* bore the first: the perishing *thief* the second: the repentant; and we all must bear the last. The *lamb*, whether he be shorn or slain, is dumb to complaints.

We bless God, that we are well freed from the *Boners* and butchers of these *lambes*: but we have still fleecers enough, too many; that love to see Learning follow *Homer* with a staff and a wallet. This we must expect: *Christ* sends us not as *wolves* among *wolves*, or *Shepherds* among *wolves*, or *sheep* about *wolves*; but as *lambes* 〈 in non-Latin alphabet 〉, in themiddest of *wolves*; as *S. Matthew* hath it. If they cannot devour our flesh, they will pluck our fleeces; leave us nothing but the tag-locks, poor vicaredge tithes: whiles themselves and their children are kept warm in our wool, the *Parsonage*. Nay, and they would clippe off the tag-locks too; rauen up the vicaredges, if the law would but allow them a pair of sheares. Every *Gentleman* thinks the *Priest* mean; but the *Priests* means hath made many a *Gentleman*.

Well, he had need be a *lamb* that lives among such *wolves*. But as *Doctor Luther* was wont to say. *Mitte mundum vadere sicut vadit, nam vult vadere sicut vadit*. Merry Latin, but resolute *Patience*. Let the world go as it doth, for it will go as it doth. Let us comfort our selves, as our *Jewel* did his friends in banishment. *Haec non durabunt aetatem*. This world will not last ever.

He that enters this holy Calling, must be content, as *Paul*, to die daily. *1. Cor. 15. 31*. To preach the Gospel boldly, is to pull the world about our ears; and to conjure up the furies of hell against us. But

Frangit, et attollit vires in milite causa,

Yet *Patience* is the best gamester; for it winneth, when it looseth. He had need be a *Job*, that lives among the *Sabaeans* & *Chaldeans* of our times. Are you disparaged? suffer. Are you despised? suffer. Are you impoverished? suffer. This same *Bulapathū* is the best hearb in the garden, the hearb *Patience*. It shall amaze them, after all wrongs, to see your foreheads smooth, countenances mild, lips silent, and your habits vn-moved. The *Wolf* in the *Fable* (oh that it were but a fable) when he sees the *Lamb* drinking at the pool, comes blundering into the water and troubles it: then quarrels with the *Lamb*. *Quare turbasti aquam?* Why hast thou troubled the water?

Sic nocet innocuo nocuus, causam{que} nocendi Quaerit. So *Ahab* the wolf told *Elias* the lamb, that he troubled *Israel*. As it is truly reported; the Papists would have laid the Gunpowder-treason on the Puritaines; if it had been effected. Hebr. 10. *Ye haue need of patience; that after ye have done the will of God, ye might receive the promise.* But I fear, I have incited your impatience, by standing. so long upon *patience*.

2. Time and your expectation call me to the *Innocency* of these *Lambes*. It is not enough for them to suffer wrongs: but they must offer none. For he that doth injury, may well receive it. To look for good, and do bad, is against the law of *Retaile*. *Dyonisius* of *Syracusa* being banished, came to *Theodores* Court a suppliant; where not presently admitted, he turned to his Companion with these words. Perhaps I did the like, when I was in the like dignity. When thou receivest injury, remember what thou hast given.

It is no wonder, if those *lambes* be stricken, that strike. He that will be an agent in wrongs, must be a patient. How strange, and improper a speech is this; a contentious *lamb*, a troublesome Minister! How learned soever such men may seem, they are indeed illiterate. They are bad writers that have not learned to join: simple Grammarians, that have not their *Concords*. It is observed of *Lambes*; that *Caetera animalia armauit natura, solum agnum dimisit inermem*. Other living creatures *Nature* hath armed; but the *lamb* she sent into the world naked and unarmed: giving it neither offensive nor defensive weapons. The Dog hath teeth to bite: the Horse hoofs to trample: the Bear nails to tear: the Ox horns to dash: the Lyon paws and jaws to devour: The Bore hath his tush: the Elephant his snout: the Hind and Hare have swift feet, to save themselves by flight. Only the *Lamb* hath no means, either to help it self, or to hurt others.

Neither is this our *Innocency* only to be considered, in respect immediately of man, or of injuries directed to him. But these *Lambes* must be *innocent*, in regard of God, in regard of their Calling. The Priest in his breast-plate must not only have *Vrim* which is *Science*; but *Thummim* which is *Conscience*. We have manifold weakness; we must not have manifest wickedness. Though we be not in *Facto*, we must be in *Fieri*: and not then to begin, when we should be onwards half our journey. *Theodore* required, that the School-masters for his children should be 〈 in non-Latin alphabet 〉, as well as 〈 in non-Latin alphabet 〉: and *Christ's Apostles* were not only *Depurati*, but *Depurati*. John. 13. *If I wash thee not, thou hast no part with me. Bis peccat, qui peccat exemplo.* Uncleansed Ministers are like *Bilha* and *Zilpha*, *Jacob's* maids; that being bound themselves, brought forth children that were free. Such Church-men are like the *Pinacles* on some *Battlements*; that point upward to heaven, but poise downward to their Center.

The best *Schoolman* said, that Magistrates and Ministers, when they sin, do *Peccare in quid essentialiter*: all others but *in quale accidentaliter*. To smoke with the *Indian*, quarrel with the *Frenchman*, court a Lady with the *Venetian*, plot villainy with the *Italian*, be proud with the *Spaniard*, cogge with a *Jew*, insult with a *Turk*, drink down a *Dutchman*, and tell lies with the Devil—for a wager: are works for *wolves*, not for *lambes*. To conclude; as we have *Deputation*, we should have *Reputation*: and because called to be *lambes*, behave our selves in *Innocence*.

3. Our *Patience* and *Innocency* make us not complet *lambes*, without our *Profitablenes*. *Malum ferimus, malum non offerimus, bonum proferimus*. We offer no evil, we suffer evil, we return good. It is not enough to suffer wrongs, but we must do none. It is not enough to do no wrong, but we must do good for wrong. *Bonum pro malo reddere Christianum est*. Every thing in a *lamb* is good and useful. His fell good, his fleece good, his flesh good: *immo et viscera et exorementa commoda sunt*. The *lambes* of God, the Ministers of the Gospel, must universally abound with benefits.

1. To some this *lamb* gives his *fleece*: he clothes the naked; and keeps the sick and poor warm in his wool. He sees not a *lamb* of *Christ* stripp'd by poverty; but he lends him one lock, to hide his nakedness.

Sic vos, non vobis, vellera fertis oues.

2. He is no niggard of his *flesh*. Part of his meat and drink, and such refectiōns as God hath sent him, he willingly gives. The *Lamb* is not covetous. *If I have food and raiment, saith S. Paul, I have learned to be content*. Covetousness becomes a *lamb*, worse then rapine a *wolf*. *Jude* makes it the mark of false *teachers* to *feed themselves*: and *Jeremiah* saith, *the wind shall feed them*; nay feed on them, & eat them up. Saith *Gregor*. *Considerate, quid de gregibus agatur, quando lupi sunt pastores!* What shall become of the *Lambes*, under the tuition of *Wolves!*

3. Yea, even the *blood* of these *lambes* is *profitable*: which they grudge not to give for the glory of God, and benefit of the Church, when a just cause hath called for it. We know that the *blood* of *Martyrs*, was milk which nourished the Primitive Infancy of the *Church*, & God's tythe hath been paid in the lives of his servants. Every drop of *blood* so spilled hath been like a grain sown in mature ground, and brought forth a plenteous harvest of believers. Well may that *lamb* of God, that hath begot the *Church* by his *blood* on the Cross: & still nourisheth her with the same *blood* in the *Sacrament*: deservingly require this Circuncision and tribute of *blood*, at the hands of his *lambes*. The *Jews* sacrificed their beasts to God: we equal them in sacrificing our concupiscences and beastly lusts. But we far exceed those typicke times, whē we immolate our souls & bodies to God. What confirmation of faith, where it was weak: what inkindling of zeal, where it was not; hath been thus effected, the devout acknowledgment of many, *non obiter*, but *ex professo* hath demonstrated.

Innumerable are the benefits redounding to you by these *Lambes*. They are *eyes to the blind, and feet to the lame*; nurses to infants, and feeders of stronger *Christians*. They lend their eyes to those that cannot see: their feet to those that cannot go: speak comfortable things to the troubled heart; and inform others in the higher mysteries of salvation. If you truly prized, and duly praised the profits arising to you by them; you would not, as most do, more esteem a rotten sheep, then a sound Minister.

But I forget myself; as if I were so delighted with these *Lambes*, that I knew not how to leave them. Especially (blame me not, if I be) loath to come *among the wolves*: whereupon, by the next point of my *Text*, and last I purpose now to handle, I am enforced to venture. Of the *Wolf* I must speak: but I hope it cannot be said, *lupus in fabula*: there are any such present to hear me.

This is the *Description* of those, among whom the *Lambes* are sent. There is a natural antipathy of these, one against another; ever since God put *enmity*, an irreconcilable hatred and contrariety, between the *seed* of the *Woman* and of the *Serpent*. I have read, that a string made of *Wolves* guts, put amongst a knotte of strings made of the guts of sheep, corrupts and spoils them all. A strange secret in nature: and may serve to insinuate the malice of these *Lycanthropi* against *Lambes*: that they do not only persecute them living, but even infest them dead.

No marvel then, if the *lambes* care not greatly for the company of *wolves*. For if one scabbed sheep infect the whole flock for *morality*: what will one *wolf* do among the *lambes* for *mortality*! Therefore so far as we may, let us fly the society of *wolves*. *With the merciful thou shalt show thy selfemercifull, &c.* Therefore with the *Poet*; fly wicked company, *et te melioribus offer*. But how can this be, when we are sent as *Lambes in medio luporum*? The *lamb* would not willingly be alone: yet is far better when solitary, then in *woluish* society. *Plutarch* speaks of certain Law-givers, that would have their Priests abstain from Goats: a luxurious beast, and making men by contact obnoxious to Epilepsie. (As the *Jews* were commanded in *Leviticus*, to abstain from *unclean* things.) Though we cannot escape the company of *wolves*: let us abhor all participation of their vices.

The holy word of God, who can give most congruous names to natures, often compares the wicked to brute and savage creatures. God doth not only send reasonable *man*, to learn wisdom of the unreasonable beast. So he school'd *Israel* by the *Ox*, *Balaam* by his *Ass*; and *Solomon* sends the *Sluggard* to the *Pismire*. For it is certain, that many beasts exceed man in diverse natural faculties: as the dog in smelling, Hart in hearing, Ape in tasting, &c. But he matcheth degenerate man with beasts of the most notorious turpitudes.

The proud enemies of the *Church* are called *Lions*. *Psal. 58. Break out the great teeth of the young Lyons, O Lord.* *Wilde Boars. Psal. 80. The Boar out of the wood doth waste it: and the wild beast of the field devours it.* *Bulls. Psal. 22. Many bulls have compassed me: strong Bulls of Bashan have beset me round.* And in the same *Psalm*; *Unicorns*. The *Bull* hath 2. horns, the *Unicorn* one. The roaring *Bull*, (I had almost said the roaring Boy) the swaggering *Ruffian* hath two horns; *Ishmaels* tongue, and *Esau's* hand: with one horn wounding our bodies and estates, with the other our good names. The *Unicorn*, that's the *Hypocrite*, the fowl-brested, fair crested, factious *Puritaine* hath but one horn: but therewith he doth no small mischief. This *Unicorns* horn might be very good, if it were out of his head: but so long as it is there, it hurts rather.

David, Psal. 32. compares refractory men to horses and mules; which have no understanding: whose mouth must be held in with bitte and bridle, lest they come near unto thee. The *Mule*, if you heed not, will take his rider in his teeth, and lay him in the manger. And the *Horse*, when he hath cast his load, gives him a kind farewell with his heels. Experience justifieth this truth amongst us: for many of our *Parishioners* are so full of *Iadish* qualities, that the poor *Minister* can hardly keep his saddle.

Sometimes we have the wicked likened to fowls There is the *Peacock*, the *proud* man, stretching out his painted and gaudy wings. The desperate *Cock*, the *contentious*, that fights

without any quarrel. The house-bird, the *Sparrow*, the Emblem of an incontinent and hot adulterer. The *Lap-wing*, the *Hypocrite*; that cries, *here tis, here tis*: here's holiness: when he builds his nest on the ground; is earthly minded; and runs away with the shell on his head; as if he were *perfect*, when he is not begun. There is the *Owl*, the night-bird, the Jesuited Seminary; that skulks all day in a hollow tree, in some Popish vault; and at even howtes his masses, and skreeks downfall and ruin to King, Church, and Common-wealth. There is the *Bat*, the *Neuter*; that hath both wings and teeth, and is both a bird and a beast; of any religion, of no religion. There is the *Cormorant*, the *Corn-vorant*; the *Mire-drumble*, the *Covetous*: that are ever rooting and rotting their hearts in the mire of this world. There is also the *vulture*, that follows armies to prey upon dead corpses: the *usurer* that waits on Prodigalls, to devour their decaying fortunes. Some have in them the pernicious nature of all these foul fowls.

We may say of a wicked man, as their Schooleglosse saith of their Soul-Priests. *Malus Presbiter aequiparatur Coruo, in nigredine vitiorum, in raucedine vocis, in voracitate oblationum mortuorum, in foetore spiritus, in garrulitate, et in furto*. Such a man is resembled to a Raven; in the blackness of his vices, in the hoarcenesse of his voice, in his insatiable voracity, in his stench of breath, in his tattling garrulity, and in theft.

We find the wicked otherwhiles compared to *Dogs*. Psal. 22. *Dogs have compassed me*. And ver. 20. *Deliver my soul from the sword, and my darling from the power of the Dog*. And Psal. 59. *They return at Euening: they make a noise like a Dog, & go round about the City*. Saith Paul, Philip. 3. *Beware of Dogs*, &c. either grinning in malice, or barking with reproaches, or biting with mischief.

There is the great Mastiffe, the *usurer*; that worryeth all the *lambes* in a Country. The Bloodhound, the malicious *Murderer*, that kills any man which angers him; relying on a friend in the Court for pardon. There is the nimble Beagle, the cunning *Persecutor*; that hath always the innocent in the wind. The proud Gray-hound, the gay Gallant, that out-runs all moderation. The fawning Spaniell, the flattering *Sycophant*, that hath only learned to fetch and carry; to spring the Couey of his masters lusts, and to arride, and deride him. You have also Setters, Quicke-setters I should say, that undo the Country by making Commons several. You have your trencher-dogs, lazy Seruitors, that do nothing, but eat, drink, play, and sleep. There be Tumblers too, luxurious Scortators, and their infectious harlots. Some have yard-dogs, churlish Porters, to keep the poor away from their gates. And there be bawling Curres, rurall ignorants, that blaspheme all godliness under the name of Puritanism.

To come home, there be *wolves* everywhere in abundance. I do not mean literally those, whō the Greeks call 〈 in non-Latin alphabet 〉 : whereof I have read in diverse stories. And more authentically reported by Doctor *Joseph Hall*, in his short Epistolicall discourse of his Trauels, to abound in *Ardenna*; called by the Inhabitants *Lougarous*; in English, *Witchwolves*; witches that had put on the form of those cruel beasts. *Aristotle* in his second book of the nature of beasts, saith that in *India* is a *wolf*; that hath 3. rouse of teeth above, hath feet like a Lyon, face like a man, and the tail of a Scorpion: his voice like a man's voice, and shrill as a Trumpet: and is 〈 in non-Latin alphabet 〉 , as these *wolves* are.

But mystical *wolves*: ravenous in the forms of men: having a greater similitude to *wolves* in the disposition of their minds, then dissimilitude in the composition of their bodies. The wicked have many resemblances to *wolves*. Desire of brevity shall reduce them to four. *Sterrillity, ferocity, voracity, subtlety.*

1. For *Sterrillity*. The *wolf* is not very fertile in producing the one kind: (if less, better.) But utterly unprofitable in any good thing redounding from him. The horse carrieth his Master, the ox is strong to draw the plough, the sheep gives us wool for warmth, and flesh for nourishment, the Cowes vnder drops milk into our pailles. The Elephant hath virtue in his tooth, the Unicorn in his horn, the Ciuet-cat in her sent, the Goat in his blood, the Beuer in his genitals. The dog hath his service, and the catte keeps away vermin: not the ape, but makes some sport; and the very poison of serpents is by art made medicinal. For hyde, or hair, or horn, or hoof, or blood, or flesh, most beasts yield some profit; but the *wolf* is good for nothing.

A fit Emblem of a wicked man; that is universally evil whiles he lives: and not often doth so much good as a hog when he dyes. Only death hath bound him to the good forbearance, and restrains him from doing any further mischief. Perhaps he may give away some fragments in his Testament: but he parts with it in his will, against his will: and it is but a part, whereas *Judas* returned all, yet went to hell. The *wolf* living is like *Rumney Marsh*. *Hyeme malus, estate molestus, nunquam bonus*. Tide and time, morning and evening, winter and summer, never good. Thus every way is this *wolf* *infructuous*.

2. For *Ferocity*. The *wolf* is savage and cruel; and loves to lick his own lips, when they reeke with the luke-warm goare of the *lambes*. There is no such complacency to the wicked, as the wreaking their malicious teenes on the good. If they cannot reach with their claws, they vomit out fire, or at least smoke. *Omnis malitia cructat fumum*. The tongue of such a *wolf* is often like a war-arrow, which doubly hurts where it lights. It wounds the flesh in going in, and it rends it worse in pulling out. This is the *arrow they make ready on the string, to shoot privily at the upright in heart*.

Their *atrocit*y is not thus satisfied; but if opportunity give power, they will wound and worry the *lambes* first, and proclaim their guiltinesses afterwards. As *Cyril* observes, the *lamb of God* was served by the *Jews*. *Primùm ligant; deinde causas in eumquaerunt*. First they bind him, and then they seek matter against him. As it is reported of a Judge of the Stemery at *Lydford* in Deuonshire; who having hangd a felon among the *Tinners* in the forenoon, sate in judgment on him in the afternoon. So the *wolves* in *Queen Mary's* days, imprisoned the innocent *lambes* that had broken no law; and afterwards devised a law to condēn them. And having first martyr'd thē, then held disputation whether the act were authentical. These were the sanguisugous *wolves*, *Papists*. There are still *rapidi, rabidi lupi*, that must have somewhat to expiate their savage fury. *Auicen* speaks of the *wolf*; that if the Fishermen leave him no offall, he will rend their nets. These *Cannibals* look for somewhat; if it be but for a *Ne noceant*. Other *wolves* are afraid of burning flames: but these *Lycanthropi* budge not an inch for all the fire in hell.

3. For *voracity*. The *wolf* is ravenous of all beasts; especially the *she-wolf*, when she hath a litter: and eats the very earth when she hath no other prey, saith *Isiodore*. These mystical *wolves* rob the Ministers, & take away the *portion of their meat*, as *Melzar* did from *Daniel*, though against our wills; and force us to live with *pulse & water-gruell*. They love to have the Priest look through a Lattice; & would be loath, all his means should keep his house from Dilapidations. The main policy & piety of many, that would seem to be most religious & pure, consists in plotting and parlying how to lessen the Clergymans estate. They grudge not the Merchants wealth, nor envy the ditation of Lawyers, nor hinder the enriching of Physicians. These occupations provide for their bellies, their bodies, their estates. But (as if all were more precious then their souls) their whole labor is to devour the Ministers due, and to beggar him. I could tell them what *Paul* saith, *If we have sown to you spiritual thing, is it a great thing if we shall reap your carnal things?* but these have no faith in the *Scriptures*. They are very hot for the Gospel, they love the Gospel: who but they? Not because they believe it, but because they feel it: the wealth, peace, liberty that ariseth by it.

To cozen the Ministers of their tithes in private; or to devour them in public, and to justify it when they have done, and to have the wrested law taking their parts. (But alas! how should it be otherwise, when it is both Judges and Iurors own case too often!) to laugh at the poor Vicar, that is glad to feed on crusts, and to spin out 20. marks a year into a thread as long as his life; whiles the *woe...fe* innes a Crop worth three hundred pound *per annum*: this is a prey somewhat answerable to the *voracity* of their throats. Let every mā, of what profession soever, necessary or superfluous; be he a member or scabbe of the Common wealth, live: so the Priest be poor, they care not.

Aristotle saith, that when *wolves* go out of their dens to prey; they first sharpen and whet their teeth with *Origanum*, or wild Margerom. Before these *wolves* speak in public, or confer in private, theyedge their tongues against the Clergy: and like the merciless Spaniards to the Indians, they will set them a great deal of work, and but a little meat. Let them preach their hearts out: for they will see their hearts out, ere they restore them ought of their own.

Go to thou *wolf*: put that thou hast robbed the *Minister* of into the Inventory of thy goods: it shall be gravel in thy throat, hooks in the bellies of thy posterity, and ingender destruction to all the rest. *Aristotle* saith, that the wool of that sheep which was devoured by a *wolf*, infecteth and annoyeth the wearer. So the goods stolen from the Minister, though never so closely, is an infectious contagion, and a devouring pestilence to thy body, to thy state, to thy conscience; and will bring all thou hast to confusion. The world says now, *Alas poor Lamb*: It shall say one day, *Alas poor Wolf*; how art thou caught in the snares of Hell! Mean time they lie in the bosom of the *Church*; as that disease in the breast, called the *Cancer*, vulgarly the *wolf*: devouring our very flesh, if we will not pacify and satisfy them with our substance.

4. For *Subtlety*. The Fox is admired for craft: but he hath not stolen all from the *woe...fe*. It is observed of *wolves*, that when they go to the fold for prey, they will be sure to advantage themselves of the wind. And *Solinus* reports of them, that they hide themselves in bushes $\langle \diamond \rangle$ thickets, for the more sudden and guileful preying upon Goats and sheep. These

Lycanthropi in our times do more hurt by their subtlety, then by their violence. More is to be feared their *pax, quam fax: malitia, quam militia*. Beware of them which come to you in sheepescloathing, but inwardly are ravening wolves.

They have outsides of Christianity, but insides of rapine. *Intus, linum subtilitatis, extra lanam simplicitatisdemonstrant*. Saith Tertullian. *Quaenam sunt istae pelles ouium, nisi Christiani nominis extrinsecus superficies?*

Hic dolus est magnus, iupus est qui creditor agnus. If you take a wolf in a lamb-skin, hang him up, for he's the worst of the generation.

You will ask how we should know them. A wolf is discerned from a sheep, by his howling, and by his claws; *tanquam ex vngue leonem*. For the howling of these wolves; you shall hear them barking at the Moon, railing, reviling, swearing, blaspheming, abusing, slandering: for this is a *woluish* language. For their claws. Mat. 7, 16. *By their fruites you shall know them. Etsi non ex omnibus fructibus, tamen ex aliquibus cognoscetis eos*.

Their *woluish* nature will burst forth to their own shame, & the abhorring of all men. Thus saith Melancthon. *Ex malo dogmate, et ma...is moribus dignoscētur*. You see the nature of these wolves. O that they would consider it, that have power to menage thē: that they would protect the *lambes*; and as we have detected their enemies, so punish them. Muzzle the wolves, that they may not devour the flocks: give them their chain and their clog; bind them to the good behavior toward the Minister; and restrain their violences. Wolves fly him that is anointed with the oil of Lions. If Magistrates would use that sword, which the Lyon, the King hath put into their hands, to God's glory, the wolves would be in more fear and quiet.

Let him that hath *Episcopal* Jurisdiction consider what S. Bernard writes to *Eugenius*: that it is his office, *Magis domare lupos, quàm dominari ouibus*. And as they say, the Subject of the Canon law is, *Homo dirigibilis in Deum, et in bonum commune*: so that Court, which is called *Forum spiritual*, should specially consider the public tranquility of these *Lambes*, & to enervate the furious strength of wolves.

Let them that are deputed Superuisors of Parishes, Church-wardens; remember that nothing in the world is more spiritual, tender, and delicate, then the conscience of a man: and nothing binds the conscience more strongly then an oath. Come ye not therefore with *Omne been*, when there are so many wolves among you. If you favor the wolves, you give shrewd suspicion, that you are wolves yourselves. Is there nothing for you to present? God's house, God's day is neglected: the Temples vnrepaired, and vnrepaired too: neither adorned, nor frequented. Adultery breaks forth into smoke, fame, infamy. Drunkenness cannot find the way to the Church, so readily as to the Alehouse: and when it comes to the Temple, takes a nap just the length of the Sermon. And yet *Omnia been still*. Let me say; *Security* and *Partiality* are often the Church-wardens: *Conniuence*, and willful *Ignorance* the Sidemen. You will say, I take for the profit of the Commissary. I answer in the face and fear of God; I speak not to benefit his Office, but to discharge my own office.

When all is done, and yet all undone still, the *lamb*s must be patient, though *in medio luporū*. God will not suffer our labors to pass unrewarded. *Emittuntur, non amittuntur agni*. When we have *finished our course*, there is *laid up for us a crown of righteousness, which the Lord, the righteous Judge shall give us at the last day*. Aristotle in his *Ethics* affirms *virtue* to be only *Bonum laudabile*, making 〈 in non-Latin alphabet 〉 to be the adjunct thereof: but his *Felicity* to be *Bonum honorabile*; and gives for the adjunct 〈 in non-Latin alphabet 〉, making it the most honorable thing in the world. But God's reward to his servants surmounts all *Ethicke* or *Ethnicke* happiness: bestowing a *Kingdom* upon his *Lambes* on the *right hand*; while the *wolves* and *Goats* on the *left* be sent away to eternal malediction. Now the *Lamb of God* make us *Lambes*, and give us the reward of *Lambes*, his everlasting comforts.

Amen.

FINIS.

THE Spiritual Navigator BOUND For the Holy Land.

Preached at S^t. Giles without Cripplegate, on Trinity Sunday last, 1615.

By THOMAS ADAMS.

Revel. 15. 2. 3.

I saw as it were a Sea of Glass, mingled with fire; and they, that had gotten the victory over the Beast, and over his Image, and over his Mark, and over the number of his name, stand on the Sea of glass, having the Harps of GOD.

And they sing the Song of Moses the servant of God, and the song of the Lamb, saying; Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints.

LONDON, Printed by William Iaggard, 1615.

TO THE TRULY-Religious M. Crashaw, M. Milward, M. Dauyes, M. Heling, with other worthy Citizens, my very good Friends.

*GE*ntlemen, Because you have just occasion in your callings to deal often with Merchandise, I have been bold to call you a little from your Temporal, to a *Spiritual Traffique*: and have sent you a *Christian Nauigatour, bound for the Holy Land*; who without question will give you some relations of his Trauells, worthy two hours perusing. You shall find a whole *Sea* sailed through in a short time; and that a large *Sea*, not a foot less then the World. You will say, the description lies in a little volume: Why, you have seen the whole world narrow'd up into a small Map. They that have been said, after many years, at last to compass it, have not described all coasts and corners of it. Even their silence hath given succeeding generations hope to find out new Lands; and you know, they have found them. You cannot expect more of two hours discovery, then of seven years. I leave many things to be descried by others: yet dare promise this, that I have given you some necessary directions for your happiest voyage. Ouer this *glassy Sea* you must sails, you are now sailing. *Truth* be your Card, & the *Holy Ghost*

your Pilot. Your Course being well directed, you cannot possibly make a happier journey. The Haven is before your eyes, where your Savior sits with the hand of mercy wafting you to him. You cannot be *Sea-sick*, but he will comfort, and restore you. If the Tempest comes, call on him with *Peter, Lord save us*; and he will *rebuke the winds and the Seas*; they shall not hurt you. *Storm and tempest*, winds and waters obey his voice. What Rocks, Gulfes, Swallows, and the danger (worse then that is called the Terror of the *Exchange*, the Pirate; one plague which the Devil hath added to the Sea, more then Nature gave it) of that great *Leviathan*, Satan; and other perils that may endanger you, are marked out. Decline them so well as you may; and consider what Providence guides your course: this *Sea* is *Before God's Throne*. Keep you the Cape of *good Hope* in your eye: and what ever becomes of this weak Vessel, your *Body*; make sure to save the Passenger, your *Soul*, in the day of the Lord *Jesus*. What is here directed you, shall be faithfully prayed for, by him

That unfeignedly desires your Salvation, Tho: Adams.

THE Spiritual Navigator BOUND For the Holy Land.

Revel. Chap. 4. ver. 6.

Before the Throne there was a Sea of Glass like unto Crystal.

I Have chosen a member of the *Epistle* appointed by our Church to be read in the celebration of this *Feast* to the most *Sacred Trinity*. There is *One sitting on the Throne*, which is *God the Father*: on his *right hand* the *Lamb which was slain*, only worthy to vnseal the *Book*, which is *God the Son*: and *seven Lamps of fire burning before the Throne*, the seven-fold *Spirit*, which is *God the Holy Ghost*. *Vnus potentialiter, trinus personaliter*. Which blessed *Trinity in Unity*, and *Unity in Trinity* inspire me to speak, and you to hear. *Amen. Before the Throne &c.*

The *Revelation* is a book of great depth; containing *tot Sa...menta, quot verba*; as many wonders as words, mysteries as sentences. There are other books of the *Gospel*; but *Bullinger* calls this *Librum euangelicissimum*, the most *Gospel-like* book, a book of most happy consolation: delivering those eventual comforts, which shall successively and successfully, accompany the *Church* unto the end of the world. It presents, as in a perspective glass, the *lamb of God* guarding, and regarding his *Saints*: & giving them triumphant victory over all his and their enemies. The *writings* of *S. John*, as I have read it observed, are of three sortes. He teacheth in his *Gospel* especially *Faith*; in his *Epistles* *love*; *hope* in his *Revelation*.

This last (as of great consolation, so) is of great difficulty. There is *Manna* in the *Ark*, but who shall open it to us? Within the *Sanctum Sanctorum* there is the *Mercy-seat*; but who shall draw the *Curtain* for us, pull away the *veil*? Our *Savior* lies here; (not dead, but living) but *who shall roll away the stone* for us; open a passage to our understanding? The impediment is not *in Obiecto percipiendo*, but *in Organo percipiendi*; not in the object to be seen, but in our organ or instrument of seeing it: not in the *Sun*, but in the dim thickness of our sight. God must say unto us, as the *man* of *God* spake to *Eli* in the name of *Jehovah*. 1. *Sam.* 2. *Reuelando reuelauit &c. I have plainly appeared unto the house of thy father.*

For my own part, I purpose not to plunge to the depth with the *Elephant*; but to wade with the *lamb* in the shallows: not to be over-venturous in the *Apocalypse*, as if I could reveal the *Revelation*: but briefly to report what expositions others have given of this branch: and then gather some fruit from it, for our own instruction and comfort. Being bold to say with S. *Augustine*, whosoever hears me, *vbi pariter certus est, pergat mecum; vbi pariterhasitat, quarat mecum; vbi errorem suum cognoscit, redeat ad me: vbi meum, reuocet me*. If he be certain with me, let him go on with me: if he doubt with me, let him seek with me: if he find out his own error, let him come unto me: if mine, let him recall me.

With purpose of avoiding prolixity, I have limited myself to this member of the 6. *ver. And before the Throne there was a sea of glass like unto Crystal*. I find hereof seven several expositions. I will lightly touch them, and present them only to your view; then build upon the soundest.

1. Some expound this *glassy and Chrystal-like Sea*, of *Contemplatiue* men: so *Immanuel Sa*. But I find this foundation so weak, that I dare not set any frame of discourse on it.

2. Some conceive it to be an abundant *understanding* of the *Truth*; a happy and excellent knowledge, given to the *Saints*; and that in a wonderful plenitude: so *Ambrose*. *Per mare historica, per vitrum moralis, per Chrystallinum spiritualis intelligentia*. By *Sea* is intended an *historical knowledge*; by *glass* a *moral*; a *spiritual* and supernatural by *Crystal*.

3. Some understand by this *glassy Sea-like Crystal*, the *Fullness* of all those gifts & graces, which the *Church* derives from *Christ*. *In him dwells all fullness*: yea so abundant is his *oil of gladness*, that it runs (as it were) over the verges of his *human nature*, unto the *skirts of his clothing*; plentifully blessing his whole *Church*. Thus it is conceived by *Brightman*. As if this *mare vitreum* were an *anti-type* to that *mare fusum*: spoken of 1. Kings 7. this *glassy sea*, to that *molten sea*. Among other admirable works of that heaven-inspired King. *ver. 23. He made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about, &c. It contained twothousand Baths*. The end why it was made, and use for which it served, you shall find, 2. Chron. 4. *The sea was for the Priests to wash in*. Now this might well seem to prefigure some great *plenitude*. For otherwise, for *Aaron* and his sons to wash in, *Exiguus aliquis vrceolus vel guttulus suffecisset*: some cruet, bason, or laver might sufficiently have served.

4. Some intend this *glassy sea, like to Crystal*, to signify *Coelum Chrystallinum*, the *Crystalline heaven*: which they affirm to be next under that heaven of heavens, where the eternal God keeps his Court, and sits in his *Throne*. And somewhat to hearten the probability of this opinion; it is said here, this *Sea is before the Throne*.

5. Some expositions give this *sea* for the *Gospel*. And their opinion is probably deduced from the two attributes, *Glassy* and *Crystalline*.

1. The first expresseth *perlucidam materiem*, a bright and clear matter. Which sets a difference betwixt that *legal*, and this *Evangelical Sea*. That was *ex aere constatum*, which is *densa et opaca materies*: of *molten brass*, which was a thick, duskish, and shaddowy matter; not

penetrable to the sight. This is *mare vttreum*, a *Sea of glass*; more clear, perspicable, and transparent. That was a *Sea of Brasse*, this of *Glass*. In which disparity this latter far transcends the former. So that if *David* said, *Psal. 84. How amiable are thy Tabernacles, oh Lord of Hosts! My soul longeth, yea even fainteth for the Courts of the Lord:* speaking but of that *Legal Sanctuary*; which was adorned with those *Levitical Ordinances*, and *Typicall Sacrifices*: How much more cause have we to rejoice with *Peter & those two brethren*, *Matthew 17.* to see *Jesus Christ transfigured in the Gospel: his face shining as the Sun, and his raiment white as the light?* Being not come to the *Mount of terror*, full of *blackness, and darkness, and tempest*; whereat even *Moses himself* did exceedingly *fear and quake*. But unto *Mount Zion*, unto the *City of the living God*, the *heavenly Jerusalem*, and to an *innumerable company of Angels*. To the *general assembly and Church of the first borne*, which are written in *heaven, &c.* The greater glory gives •...s the greater joy. For, saith *Saint Paul* sweetly, *If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.* They saw (*Christum velatum, we reuelatum*) *Christ* shadowed in the law, we see him manifested in the *Gospel*. *Great, without controversy, is the mystery of godliness: God manifested in the flesh, justified in the Spirit, &c.* They saw *per fenestram, we sine medio*: they darkly through the windows, we without interposition of any cloud. Great then is the difference between that figurative *molten sea of brass*, and this bright *glassy sea* of the *Gospel*.

This *Glass* lively represents to us our selves, and our Savior. Our selves wicked and wretched, *damnatos priusquam natos*, condemned before we were borne: sinful, sorrowful: cast down by our own fault, but never restore-able by our own strength: without grace, *without Christ, without hope, without God in the world*. Our Savior descending from heaven to suffer for us; ascending to heaven to provide for us: discharging us from hell by his sufferings, and interressing us to heaven by his righteousness. Oh look in this blessed *Glass*, and *Behold the Lamb of God taking away the sin of the world*. Look in it again, and behold all the spots and blemishes in your own consciences: as you would discover to your eye any blot on your face, by beholding it reflected in a material glass. See, contemplate, admire, meditate your own misery, and your Saviors mercy, in this *Glass* presented.

2. *Crystalline* is the other attribute: which is not *idem significans*, but *plenioris, nec non planioris virtutis*: not signifying the same thing, but of a fuller and plainer virtue, or demonstration. *Chrystallum est quasi expers color is, accedens proxime ad puritatem aëris*. *Crystal* is described to be (as it were void of color, as coming next to the simple purity of the air. Now as the other attribute takes from the *Gospel* all *obscurity*: so this takes from it all *impurity*. There is no human inventions, carnal traditions, or will-worship mixed with this *Sea*: it is pure as *Crystal*. *Abundant plagues* shall be added to him, that shall add to this *Book*: and his part shall be taken away out of the *book of life*, that shall sacrilegiously take ought from it.

Let me say: God beholds us through this *Crystal, Jesus Christ*; and sees nothing in us lean, lame, polluted, or ill-favored. What ever our own proper, and personal inclinations and iniquations have been, this tralucient *Crystal*, the merits and righteousness of our Savior presents us *pure* in the eyes of God. Through this *Crystal Christ* himself beholds his *Church*; and then saith: *Thou art all fair, my Love, there is no spot in thee.*

6. There is a sixth opinion. Some by this *glassy* and *Crystal-sea*, conceived to be meant *Baptism*. Prefigured by that *Red sea*. Exod. 14. To which *red sea* Paul alludes in the point of *Baptism*. 1. Cor. 10. *I would not have you ignorant, how that all our fathers were under the Cloud, and all passed through the Sea. And were all baptized unto Moses in the Cloud, and in the Sea.* Of this mind are *Augustine. Tractat. 11.* in *John. Rupertus. Euthymius.*

The accordance of the *Type* and *Anti-type* stands thus. As none of the children of *Israel* entered the terrestrial *Canaan*, but by passing the *red Sea*: so ordinarily, no *Christian* enters the celestial *Canaan*, but through this *glassy Sea*. The *Lauer of regeneration* is that *Sea*, wherein we must all wash. *Verily, verily, I say unto thee:* (He said so, that could tell; and he doubles his asseveration) *except a man be borne of water and of the spirit, he cannot enter into the kingdom of God.* Ordinarily, no man comes to heaven dry-shod: he must wade through this ford. The Minister must *irrigare*. 1 Cor. 3. *John the Baptist* must pour on *water*: and *Christ* must *Christian* us with the *Holy Ghost* and with *fire*. There must be a *washed* body, a *cleansed* conscience. This is that the *Apostle* calls *pure water*. Heb. 10. *Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with Pure water.* So let us *draw near*: without this no daring to approach the *Throne* of *grace*. Through this *Sea* we must all sail, the *Holy Ghost* being our *Pilot*, the *word of God* our *Compass*; or how should we think to land at the haven of heaven!

7. Lastly others affirm, that by this *glassy Sea* is meant the *World*. So *Bullinger, &c.* This being the most general and most probable opinion, on it I purpose to build my subsequent discourse. A special reason to induce me, (as I think, the best light to understand the *Scripture* is taken from the *Scripture*: and as God best understands his own meaning, so he expounds it to us by conferring places difficult with semblable of more facility) I derive from *Revel. 15.* verse 2. *I saw as it were a Sea of glass mingled with fire, and they that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.* Where the *Saints* having passed the dangers of the *glassy sea*, all the perils and terrors of this brittle and slippery *World*: and now setting their triumphant feet on the shores of happiness; they sing a victorious song. *Great and marvelous are thy works, Lord God Almighty, just & true are thy ways, thou King of Saints.* Praising God with *harps* and *voices* for their safe waftage over the *sea* of this *World*.

Now for further confirmation of this opinion, in the 3. *verse*, the exultation which they sing, is called the *song of Moses the servant of God*. So that it seems directly to answer in a sweet allusion, to the delivery of *Israel* from the *Egyptians*. At what time the divided waters of the *red sea* gave them way; standing up as a wall on their right hand, and a wall on their left; and that so long, till the little ones, and the women with child might pass over dry-shod. But at last returning to their old course, swallowed up their pursuers. Immediately hereon, *Exodus 15.* *Moses* and all *Israel* turning back to behold the *Egyptians* drowned in the *sea*, or floating on the waves, whiles themselves stood secure on dry land; they sung a *song* to the *LORD*. The Children of *Israel* having passed the *red sea*, sing a *song* to the *LORD*: the children of *GOD* having past the *glassy sea* sing a *song* also; and this latter *song* is called by the name of that first, even the *song of Moses*.

So that the *Analogy* stands thus. 1. The *red sea* was a type of this *glassy sea*, the *World*. 2. The old *Israelites* of the new and true *Israelites*, the *Faithful*. 3. The *Egyptians* of all wicked persecutors and enemies of God's Church. 4. *Canaan* the Land of promise, of *Heaven* the Land of purchase, which *Christ* bought for us at so great a price. Our Adversaries like theirs, our dangers like theirs, our waftage like theirs: but the *Country* we sails to, far transcends that earthly *Canaan*. That did but flowe with *milk* and *honey* for a time: this with infinite joy, and illimited glory forever. Against this construction it is objected.

1. This *Sea* is before the *Throne*: how can the *World* be so said? *Answ.* Properly: to show that all things in the *World* are not subject to fortune, but governed by *Him that sits on the Throne*.

2. The *world* is rather thick and muddy: how can it be called *Crystal*? *Answ.* Fitly: not in regard of the own nature; for so it is polluted: but *respectu Intuentis*, in regard of God that beholds it: who sees all things done in it so clearly, as in *Crystal*.

The *Allegory* then gives the *World* 1. for a *Sea*. 2. for a *Sea of glass*. 3. Like to *Crystal*. 4. Lastly, it is *before the Throne*. Two of the circumstances concern the *world in thesi*, two in *hypothesi*. It is described *taliter* and *totaliter*: simply, and in reference. *Simply*, what it is in it self. *In reference*, what it is in respect of God. The *world* is

In regard of it self a	<i>Sea.</i>	A <i>Sea, for Tempestuousness.</i>
<i>Sea of Glass.</i>	<i>A Sea of Glass, for Brittleness.</i>	
In regard of God	<i>Like Crystal: for God's eye to see all things in it.</i>	
<i>Before the Throne: subject to God's governance.</i>		

A Sea.

The *World* is not a material, but a *Mystical Sea*. Time was, that the whole *world* was a *Sea*. Gen. 7. *The waters prevailed exceedingly upon the earth, and all the high hills, that were under the whole Heaven, were covered. Fifteene Cubites upward did the waters prevail, and the Mountains were covered.* As a *Poet* according with the *Scripture*:

Omnia Pontus erant, deerant quo{que} littora Ponto. All was a *Sea*, and that *sea* had no shores. The Deluge of sin is no less now, then was thē the deluge of Waters. The *flood* of wickedness brought that *flood* of vengeance. If their souls had not been first drowned, their bodies had not been overwhelmed. The same over-flowing of iniquity shall at last drown the *world* in fire.

The *World* may be very fitly compared to the *Sea* in many concurrences.

1. The *Sea* is an unquiet Element, a fuming & foaming beast, which none but the *Makers* hand can bridle. Math. 8. *What manner of man is this, that euen the Winds and the Sea obey him?* The world is in full measure as unruly. It is the Lord that stilleth the noise of the Seas, the roaring of their waves, and the tumult of the people. Where the Psalmist matcheth roaring waves, and roaring men: the raging of the *Sea* with the madness of the world. And yet God is able to still them both. The Prophet calls the *Sea* a raging creature, and therein yoakes it with the wicked. *The wicked are like the troubled Sea, when it cannot rest, whose waters cast up mire and dirt.*

Vnà Eurus{que} Notus{que} ruunt, creber{que} procellis

Affricus, et vastos tollunt ad littora fluctus.

Yet the Lord gathereth the waters of the sea together as an heap: and layeth up the depth in store-houses. Hear God himself speak to this boisterous Element. Job. 38. *Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed:* Let me say truly of God, what *Pliny* of Nature, in this Element. *Hic ipsa se Natura vincit numerosis modis.* God, who is marvelous in all his ways, wonderful in all his works; is in the *Sea* most wonderfully wonderful. It is called *Aequor, quasi minime aequum:* so (I think) the World *mundus, quasi minime mundus.* Sometime *Fretum à fremitu;* of a boisterous and troublesome nature. The World is full of molesting vexations, no less then the *Sea*.

1. Sometimes it swells with *Pride*, as the *Sea* with waves; which *David* saith, *mount up to heaven.* Behold that *Babylonian Lucifer*, saying, *I will exalt my throne above the stars of God. I will ascend about the heights of the Clouds: I will be like the most High.* *Pride* is haughty, and walks with a stretched out neck, and with an eleuated head: as if at every step it could knock out a star in heaven. Especially the proud man, like the *Sea*, swells if the Moon inclines, if his Mistress grace him.

2. *Vaine glory* is the wind, that raiseth up the billows of this *Sea*. The off spring of the revived world are erecting a turret, whose battlements were meant to threaten heaven. Did they it in an holy ambition of such neighbourhood? No: they loved not heaven so well. Did they it for security upon earth? Neither: for *Ferunt summos fulgura montes;* the nearer to heaven, the more subject to thunder, lightning, and those higher inflammations of heaven. Whereas *Procul a love, procul a fulmine,* was the old saying: *Far from Jupiter, far from his thunder.* Their purpose was only glory in this world. And as the Psalmist saith, that the wind raiseth the billows of the sea. *He commandeth & raiseth the stormy wind: which lifteth up the waves thereof.* So *Ambition* was the wind, that reared those waves and walls of pride.

3. The World like the sea, is blew with envy, liuid with malice. It is the nature of worldlings to over-vex themselves at the successful fortunes of others. God must do nothing for another man, but his evil eye thinks himself wronged. He repines at that shower, which falls not on his own ground. The pretions balms distill'd from heaven on neighbors break the malicious man's head. He hath in him no honesty, but especially wants an honest eye. He wounds himself to see others healed. Neither are the blows, he gives his own soul, transient flashes, or lashes that leave no impression behind them: but marks that he carries with him to his grave: a lean, macilent, affamished body; a soul self beaten black and blew.

4. Sometimes it boils with *wrath*: and herein the *world* and the *sea* are very semblable. A mad & impatient element it is; how unfit to figure man! Ye... such is his indignation; if in the rage and fury of the *sea* there be not more mercy.

There is a time when the *sea ceaseth from her raging*: but the turbulent perturbations of this passion in the *world* continue without remission or interruption. The *angry man* is compared to a Ship sent into the *sea quae Daemonem habet gubernator...m*; which hath the Devil for the Pilot. *Ira mortalium debet esse mortalis*. The anger of mortal man should be mortal, like himself. But we say of many, as *Va...er. Max. of Sylla: It is a question, whether they or their anger die first*: or whether death prevents them both together. If you look into this troubled *Sea of anger*, and desire to see the Image of a *man*: behold, you find fiery eyes, a faltring tongue, gnashing teeth, a heart boiling in brine, and drying up the moisture of the flesh; till there be scarce any part left of his right composition. The tumultuous rage of the *world* so reekes with these passions, that the company of those men is as ominous and full of evil bodings, as the foaming *Sea*.

5. The *Sea* is not more deep then the *World*. A bottomless subtlety is in men's hearts, and an honest man wants a plummet to sound it. Pollicy and Piety have parted company; and it is to be feared, they will hardly ever meet again. He is counted a shallow fellow, that is, as the *Scripture* commends *Jacob, a plain man, dwelling in tents*. New devices, tricks, plots, and stratagems are only in request. Do you not know the reason hereof? The *world* is a *Sea*; and in this *Sea* is *plain-dealing* drowned.

6. There is foaming luxury in this *Sea*: a corrupt and stinking froth, which the *world* casts up. The steam of *lust* in this *mare mortuum* fumes perpetually; poisons the air we breathe; and like a thick fog, riseth up to heaven, as if it would exhale vengeance from above the clouds. This spumy foam is on the surface of the *world*, and runs like a white leprosy over the body of it. Commend the *world*, ye affecters and affected of it: there is a *foam* that spoils the beauty. Praise it no further then *Naaman* was, 2. King. 5. He was *Captain of the host of the King of Syria, a great man with hismaister, and honorable, because the Lord by him had given deliverance to Syria: He was also a mighty man in valor, but he was a Leaper*. There is a blur in the end of the *Encomium*: a blank in the *Catastrophe*: a prickle under the rose. *But he was a leaper*. This *veruntamen* mars all. The *world* you say, is *spaciosus, speciosus*; beautiful, bountiful; rich, delightful: But it is *leprous*. There is a *Sed* to it: a filthy *some* that defiles it.

7. The *world*, as the *Sea*, is a swallowing Gulf. It devours more then the *Sea of Rome*: yea, and will devour that to at last. It swallows those that swallow it: and will triumph one day with insultation over the hugest *Cormorants*, whose gorges have been long ingurgitated with the *world*; *In visceribus meis sunt: They are all in my bowels*. The Gentleman hath swallowed many a poor man: the Merchant swallows the Gentleman: & at last this *Sea* swallows the Merchant. There are four great deuourers in the *world*, *Luxury, Pride, Gluttony, Covetousness*. The *Prophet I...l* speaks of four horrible destroyers. *That which the Palmer wormehath left, hath the Locust eaten: that which the Locust hath left, hath the Canker-worm eaten: and that which the Canker-worm hath left, hath the Caterpillar eaten*. The *Palmer* is *Luxury*: the *Locust* *Pride*: the *Canker* *Gluttony*: and you all know that the *Caterpillar* is *Covetousness*. *Luxury*, like the *Palmer*, swallows much in

the *world*: that which *luxury* leaves unspent, *Pride* the *locust* devours: the scraps of *Pride*, the *Canker Gluttony* eats, and the fragments of all the former, the *Caterpillar Covetousness* soon dispatcheth. These be the *worlds* four widethroated *Swallowers*.

These circumstances have demonstrated (the first instance of this comparison) the tumultuous *turbulency* of the *world*. There be many other resemblances of it to the *Sea*.

2. *Mare amarum*. The *Sea* is bitter, and therefore called the *sea*. *A quo dominatio, denominatio*. The waters thereof are also salt and brinish. *Al* demonstrates the *world* to have an unsavory relish. So it hath truly; whether we respect the *works* or the *pleasures* of it.

The *works* of this *sea* are the *waters* of *Marah*. *Exod. 15*. If we be true *Israelites*, when we come to the *waters* of this *Marah*, we cannot drink of the *waters* of *Marah*; for they are bitter. The *works* of the *world* have an unsavory relish. Would you know what they are? Ask *S. John*. *All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Haec tria pro trino Numine mundus habet*. Ask *S. Paul*. *Adultery, fornication, uncleanness, lasciuiousnesse, Idolatry, witch craft, hatred, variance, emulations, wrath, strife, seditions, heresies, enuyings, murders, drunkenness, reuellings*: These *opera tenebrarum* are bitter *works*: branches springing from that root, which beareth *gall and wormwood*. *Deut. 29*. Sour and wild *grapes* which the soul of God abhorreth. As the good *Simon* told the bad *Simon*. *Act. 8*. *Thou art in the gall of bitterness, and bond of iniquity*.

Nay even the *delights* of the *world* are bitter, sour, and unsavory. For if *medio de fonte lepôrum*, there hap not *surgere amari aliquid*; yet knowest thou not, it will be bitterness in the end? *Rejoice, oh young man, in thy youth, & let thy heart cheare thee, &c. But know thou, that for all these things, God will bring thee into judgment*. It may be honey in the *Palate*, it is gal in the *bowels*. *Job. 20*. *Though wickedness be sweet in his mouth, though he hide it under his tongue: Though he spare it, and forsake it not, but keep it still within his mouth. Yet his meat in his bowels is turned, it is the gall of Asps within him*. He that swims in a full *sea* of riches, and is borne up with whole floods of delights, is but like a *Sumpter-horse*, that hath carried the *Trunkes* all day, and at night his treasure is taken from him, and himself turned into a foul stable; perhaps with a galled back. The rich *worldling* is but a *hir'd Porter*, that carries a great load of wealth on his weary back all his day, till he groan under it: at night, when the *Sun* of his life sets, it is taken from him; and he is turned into a foul stable, a squalid grave: perchance with a galled shoulder, a raw and macerated conscience.

Say, the delights of this *world* were tollerably sweet; yet evē this makes them bitter, that the sweetest joys of eternity are lost by over-loving them. There was a *Roman*, that in his will bequeathed a *Legacy* of a hundred *Crowns* to the greatest fool. The *Executors* inquiring in the *City* for such a one, were directed to a *Nobleman*, that having left his own fair revenues, *Mannors & manners*, became a *Hog-heard*. All men consented, that he was the greatest fool. If such a *Legacy* were now given, the *Heirs* need not trouble themselves in scrutiny: there be fools enough to be found everywhere: even so many, as there be *worldlings*: that refusing the honors of heaven, and the riches of glory, turn *Hog-keepers*, nay rather *Hogs*; rooting in the earth, and eating husks.

But how *bitter*, saltish, and unsavory soever the *Sea* is, yet the Fishes that swim in it, exceedingly like it. The *World* is not so distasteful to the heavenly palate, as it is sweet to the wicked. Who have learned, though with that *woe* and curse. *Esa. 5. To call good evil, and evil good; bitter sweet, and sweete bitter.* They strip themselves to adorn it, as the *Israelites* did for the *Golden Calf*; and so adorned, adore it with devoted hearts. It is their *Baal*, their *Idol*, their *God*. Alas! it is no *God*; more like, they will find it a *Devil*. *M. Fox* in his *Martyrologie* hath a story of the men of *Cockeram* in *Lancashire*. By a threatening command from *Bon•...r*, they were charged to set up a *Rood* in their church: accordingly they compounded with a *Carver* to make it. Being made, and erected, it seems it was not so beautiful as they desired it; but with the harsh visage thereof scared their children. (And what should a *R•...od* serve for, but to please children and fools?) Hereupon they refused to pay the *Carver*. The *Carver* complains to the *Justice*. The *Justice* well examining and understanding the matter, answers the *Townsmen*. Go to, pay the workman; pay him: and get you home, and mark your *Roode* better. If it be not well-favored enough to make a *God* of; it is but clapping a pair of horns on it, and it will serve to make an excellent *Devil*. So add but your superstitious dotage, covetous oppressions, and racking extortions to the *World*, whereby you gore poor men's sides, and let out their heart-bloods: and though it be no *God* to comfort, you shall find it *Devil* enough to confound. The *world* then is extremely bitter in digestion, what ever it be at the first relish.

Well yet, as salt and bitter as this *Ocean* the *world* is, there is some good wrought out of this ill. That supreme and infinite goodness deswades his Children from affecting it, by their experienced tartnesse of it. So the *Nurse* embitters the *dugge*, when she would wean the *Infant*. How easily had *Solomon* been drowned in this *Sea*, had he not perceived the distastfulness? when his understanding & sense concludes, *All is vexations* his affections must needs begin to abhor it. *God's* lets his look into the *world*, as some go to *Sea*, to be *Sea-sick*: that finding by experience, what they would not credit by relation, they may loath this troublesome *world*, and long to be in the *Land of Promise*. He that once thoroughly feels the turbulency of the *Sea*, will love the •...ry land, the better whiles he lives. Our better spiritual health is not seldom wrought, by being first *Sea-sick*, disquieted with the *worlds* vexations. Salt water hath sometimes done as much good as sweet: hard things, as soft: as stones, as well as cotten, are good casting for a hawk. The crudities of sin in *David's* soul were vomited up by a draught of this *bitter* water. That *profuse* Son would have been a longer stranger to his *Fathers* house; if the *World* had not put him to a *Hogs* diet. *Peter* no sooner sees the billow, but he ejaculates to *Christ*, a short but substantial prayer, *Lord, save me*.

For this cause is the *world* made to us so full of afflictions. *Christ* promiseth to give a reward, but not to take away persecutions. *Blessed are they, which are persecuted for righteousness sake: for theirs is the Kingdom of heaven.* He doth not subtract all suffering, but adds a recompense, *God* doth so mingle, and compound, and make them both of one indifferency and relish: that we can scarce distinguish which is the meat, and which the sauce; both together norishing our spiritual health. You see the alike distastfulness of the *world* and *sea*. This is the second resemblance.

3. The *sea* doth cast forth her *dead* fishes; as if it labourd to purge it self of that which annoys it: giving only contentful solace and nutriment to those that naturally live in it. So does the *world*; cōtending to *spew* out those that are *dead* to it. 1. Cor. 4. *We are made as the filth of the world, & the off-scouring of all things unto this day.* No marvel if she pukes when we lie on her stomach. A body inured to poisons, grows sick & queasy at the receipt of wholesome nourishment. John. 15. *If ye were of the world, the world would love his own. But because you are not of the world, but I have chosen you out of the world, therefore the world hates you.* Not a piece of the *world*, but all the *world*. Math. 10. *You shall be hated of all men for my name sake.*

The *godly* are indeed the very health of the *world*. The *Family* thrives the better, that *Joseph* but *serves* in. The *City* is forborne so long as *Lot* is in it. The whole *world* stands for the *Elects* sake. And if their number were accomplished, it should be delivered to the fire. Yet: oh strange! *Elijah* is said to *trouble Israel*: and the *Apostles* are thrust out of *Cities* for turbulent fellows. But saith *Ambros.* *Turbatur illa nauis, in qua Judas fuit. The Ship was troubled wherein Judas was. Christ was in a Ship with the other Apostles, without Judas: behold the winds are still, the sea is calm, the Ship safe. Christ was in a Ship with Judas amongst the rest, and Turbatur illa nauis: the wind blusters, the waves roar, and a tempest endangers the vessel to ruin.*

Benefit multis ex societate boni. One goodman doth much good to many. He is not only as manacles to the hands of God, to hold them from the defulmination of judgments; but is also a happy prevention of sin. He keeps God from being angry: he calms him, when he is angry. A *godly* man is like *David's Harp*; he chaseth away the *evil spirit* from the company: and he doth (as it were) conjure the Devil. For in his presence, (as if he could work miracles) Impudence grows ashamed, ribaldry appears chaste, drunkenness is sober, blasphemers have their lips sealed up, and the *mouth of all wickedness is stopped*. This good comes by the good.

Yet because they are *dead* to the *world*, it casts them out. So the *Gergesites* did cast *Christ* out of *their borders*. Math. 8. So the *Pharisees* did cast the *Conuert* that was *born blind*, out of *their Synagogue*. John. 9. So the *Antiochians* did cast *Paul* and *Barnabas* out of *their coasts*. Act. 12. Like *Confectioners*, that throw away the juice of the *Orenges*, and preserve only the *rindes*: or as certain *Chymists*, that cast all good extractions to the ground, and only make much of the poison. But if you will not be picked up of the *world*, you must adhere close to it, and with alimantal congruence please his stomach. Will you go to the *Court*? you must be proud, or you shall be despised. Will you to the *city*? you must be subtle, or you shall be cheated. Will you to the *Country*? you must partake of their ignorant and blind dotage, and join in their vicious customs, or you shall be rejected. If you live in the *world*, and not as the *world*, this *Sea* will *spew* you up, as too holy for their company. But let them. For *God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

4. The *Sea* is no place to continue in. No man sails there to sails there: but as he propounds to his purpose a voyage, so to his hopes a return. You hold him a prisoner, that is shut up in close walls; the door of egress barred against him. He is no less a Prisoner, (though his Iaile

be as large as the *Sea*) that must not set his foot on dry ground. The banks and shores be his prison walls: & although he hath room enough for his body, he is narrow'd up in his desires. He finds bondage in liberty: the one half of the earth is but his prison; and he would change his walk for some little Island.

The *world* in like sort, is no place to dwell in forever. Self-flattering fools, that so esteem it. Psal. 49. *Their inward thought is, that their houses shall continue forever, and their dwelling places to all generations: therefore they call their lands after their own names.* As if the *Sea* were for mansion, not for transition. It was a glorious piece of the *world*, which ravished *Peter* desired to *build Tabernacles on*: Math. 17. yet it was perishable earth; and it might not be granted. Heaven only hath *mansions*. John. 14. *(In my Fathers house there are many mansions; all the world else is but of tottering Tabernacles.)* And *immobile regnum*. Heb. 12. *a kingdom that cannot be shaken; when all the kingdoms and Principalities of the earth shall be overturned.* This *world* then only is for waftage.

There is one *Sea* to all men common, but a different home. We are all in this *world* either *Strangers* or *Straglers*. The godly are *strangers*. 1. Pet. 2. *Dearely beloved, I beseech you as Pilgrims and strangers, abstain from fleshly lusts which fight against the soul.* So that aged *Patriarch* acknowledged to the *Egyptian King*. *Few and evil have the dates of thy servant been in his Pilgrimage.* In that true *golden legend* of the *Saints*, it is said of them. *They confessed that they were strangers & Pilgrims on the earth.* The wicked are *straglers* too; and howsoever *conentur figere pedes*, and to *take their portion in this life*. Psal. 17. yet they must, with *Judas*, to *their own home*. We grow upward, they go forward, to heaven or hell, every man to his *own place*. Let the rich man promise his soul a *Requiem* here. Lu. 12. 20. Let the *Atheistical Cardinal of Bourbon* prefer his part in *Paris* to his part in *Paradise*: yet the *sea* is not to be dwelt on: It is but for waftage, not for perpetuity of habitation. This is the fourth *Resemblance*.

5. The *Sea* is full of dangers. To discuss the perils of the *sea* belongs rather to the capacity of a *Mariner*, then of a *Divine*. I will only apprehend so much, as may serve to exemplise this dangerous *world*.

1. The *Sea* is one of those fearful elements, wherein there is no mercy. Oh that the *world* had but so much mercy, as might exempt and discharge it of this comparison. But if we take the *world* for the wicked of the *world*, we read that *the very mercies of the wicked are cruel*.

2. There be *Pirates* in the *Sea*. Alas! but a handful to that huge army of them in the *world*. Take a short view of them from our most excellent *Postillist*. *Fury* fights against us, like a mad *Turk*. *Fornication*, like a treacherous *Joab*; in kisses, it kills. *Drunkenness* is the master-gunner, that gives fire to all the rest. *Gluttony* may stand for a *Corporal*; *Avarice* for a *Pioner*; *Idleness* for a *Gentleman* of a company. *Pride* must be *C...ptaine*.

But the *Arch. Pirate* of all is the *Devil*; that huge *Leviathan*, that takes his pleasure in this *sea*. Psa. 104. And his pastime is, to sink the fraught of those *Merchants*, that are laded with holy traffic for heaven. *Canst thou draw out this Leviathan with an hooke? or his tongue with a cord which thou letst down? Canst thou put a hook into his nose, or bore his iaw th...rough with a thorn?* *Historians* speak of a fish that is a special, & oft-prevailing enemy to this *Whale*; called by

some *Vihuella*, or the *Sword-fish*. The most powerful thing to overcome this mystical *Leviathan*, is the sword of the *Spirit*: which to be seconded with the temporal sword of the Magistrate is of singular purpose. Whiles neither of these swords are drawn against this *Pirate*, & his malignant rabble; no marvel, if they make such massacres on the *sea* of this world. Let the *red Dragon* alone, & whilst himself comes tumbling down from *heauē*, he will draw down many stars with his tail.

3. There be *Rocks* in the *sea*; which if a skillful *Pilote* avoid not warily, he may soon have his vessel dash'd in pieces. How many Ships have been thus cast away! How many Merchants hopes thus split? They call their vessels by many prosperous names: as the *Success*, the *Good speed*, the *Triumph*, the *Safeguard*; How vain doth one *Rock* prove all these titles! The *Rocks* of our *Marine world* are *Persecutions* and *offenses*: which lie as thick, as those *fiery serpents* in the wilderness, with their venomous and burning stings. Numb. 21. *Christ's cause* and *Christ's cross* go most commonly together: and who shall be sooner offended then *his little ones*? *All that will live god...y in Christ Jesus, shall suffer persecution*. As if it were a fatal kind of destiny to them, not to be evaded. *Woevnto the world, because of offenses*; saith *He* that is able to execute vengeance upon his adversaries. *It must needs be that offenses come: but woe be to that man by whom the offense cometh*. *It were better for him, that with a Mil-stone hung about his neck, he were drowned in the depth of the material Sea*: as his soul hath been already drowned in this mystical *Sea* of wickedness. Well, put the worst: if these *Rocks* do shatter us, if these *pensecutions* shall splitte the *Bark* of our life, yet this be our comfort: our death is not *Mors* but *immortalitas*: not a death, but an entrance to life incapable of dying. *Rocks* in the *Sea* undo many a Merchant; these *Rocks* eventually make us happy: and often we have just cause to take up that saying. *Perieramus, nisi perijsemus*; we had been undone, had we not been undone.

4. Besides *Rocks*, in the *sea* there be also *gulfs*. In the *Sicilian sea* there is *Scylla*, a great *Rock*: and *Charybdis*, a place of dangerous swallows: whereout was drawn that proverb. *Incidit in Scyllam, cupiens vitare Charybdim*. Mystically, in this world there are not only *Rocks* of *persecutions*, but *gulfs* and *swallows* of *Errors* and *Heresies*. Let us beware, lest avoiding the one, we be devoured of the other. There is a perilous *Gulf* in the *Roman sea*: (too too many of our nation have found it.) Dangerous swallows about *Amsterdam*. It is good to fly from the *Gulf* of *superstition*; but withal to avoid the *swallow* of *separation*. It is ill turning either to the *right hand* or to the *left*: *mediocrity* is the safest way. When *Opinion* goes before us, it is a great question, whether *Truth* will follow us. Stragling *Dinah's* seldom return, but ravished home. *Singularity* in conceits concerning matters of *Religion*, are as perilous as to follow a plurality or *multitude* in evil customs. A man may perish as easily in the fair-color'd waters of *heresy*, as in the mud of iniquity. What matters it, whether thou be drowned in fair water or foul, so thou be drowned. Beware of these *gulfs* and *swallows*.

5. There be *Straites* in the *sea* of this world: those of *Magellan* or *Giberaltare* are less dangerous. The hard exigence of hatred, obloquy, exile, penury, misery: difficult *Straites*, which all *sea*. faring *Christians* must pass by to the Haven of bliss. Pirates that care not which way they direct their course, but only watch to rob and spoil, are not bound to these passages. So *worldlings*, that never aim or intend for heaven, but to ballace themselves with the wealth of

the world, from whomsoever, good or bad: or howsoever, by fair means or foul, they attain it; may keep the broad Ocean, and have sea-room enough. For *broad is the way of destruction, and many there be that keep it*. But the godly are bound for the Coast, that lies upon the Cape of *Bona Speranza*, and they must of necessity pass through these *Straights*. *Straite and narrow is the way that leadeth unto life, and few there be that find it*. But if, like those *Argo-nautae*, we will sails for the *Golden fleece* of joy and happiness, we must be (*militantes inter fluctus*) content with hard *Passages*. It is our solid comfort, (as it was fabled of that *Ship*, that it was made a *star* in heaven) that we shall be one day, (*inter syderatriumphantes*) *stars fixed in the right hand of God*; and shining forever in glory. This is the *fifth* danger of our mystical sea; *straights*.

6. There be *Sirens* in the Sea of this world. *Sirens? Hirens*, as they are now called. Those in the material Sea are described to have in their upper parts the proportion or beauty of women: downwards they are squalid and pernicious. *Virgo formosa superne, Decidit in turpem piscem*. They inchant men with their voices: and with sweet songs labor *sopire nautas, sopitos demergere*, to lull the Mariners asleep, and sleeping to sink and drown them. What a number of these *Sirens, Hirens, Cockatrices, Courteghians*, in plain English *Harlots* swim amongst us, happy is it for him that hath only heard, and not been infected.

Their faces, and their voices promise joy and iollity; their effects are only to drown and shipwreck men's fortunes, their credits, their lives, their souls. A Book called *Opus tripartitum* speaks of the *Storks*; that if they catch one *Stork* leaving his own mate, and coupling with another, they all fall upon him, and spoil him of his feathers and life to. But as if this sin were grown a virtue by custom among us, there are not wanting, *who knowing the judgment of God (that they which commit such things, are worthy of death) not only do the same, but have pleasure in them that do them*. If in Authority subordinate to inferior Magistrates (the persuasion of my heart excuseth the higher powers; and the impartial proceedings of the truly Reverend and godly *Prelates* of this land testify it) there were not some connivance, (God forbid Patronizing) of these enormities for some sinister respects: the *Sirens* about our River of *Thames* should be (if not sent swimming to *Graues-end*, yet at least) taken in at *Bridewell* stairs.

Perhaps a poor man incontinent may smart for it; but how often dares an Apparitor knock at a Great-man's gate? If Lust comes under the rank of Honorable, or Worshipful, who dares tax it? But let as many as would be one *Spirit* with the Lord *Jesus*, hate to be one *flesh* with a *Siren*. It is recorded of *Vlysses*, that he stopped his ears to the incantations of these *Sirens*; and having put the rest under the hatches, bound himself to the Mast; to prevent the power of their tempting witch-crafts. *Vlysses* was held a wise man: sure then they are no less than fools, that prove and approve their charms. No man loves a Gally-pot for the paint, when he knows there is poison in it. I end in the *Epigram* of a moderne *Poet*.

Si renum cupis inco...mem seruare salutem,

Sirenum cantus effuge, sanus eris.

7. Another peril in this mystical Sea is the frequency of tempests. Some have *tempestuous looks*, as *Laban*. Gen. 31. Some *tempestuous hands*, as *Samballat*. Nehem. 4. to hinder the

building of *Jerusalem*. Innumerable have *tempestuous* tongues, as *Ishmael*, *Shimei*, *Rabshakeh*. Such *tempests* have been often raised from the vapor of a malicious breath, that whole Kingdoms have been shaken with it. Master Fox mentioneth in his Book of *Martyrs*, that one in the street crying fire, fire; the whole assembly in *S. Mary's* in *Oxford* at one *Mallery's Recantation*, presumed it in the Church. Insomuch, that some labored at the doors, where through the crowd of many, not one could pass: some stuck in the windows: all imagined the very *Church* on fire, and that they felt the very molten lead drop on their heads: whereas all was but a false fire; there was no such matter. In like sort scandalous slanders, and invective contumelies begin at a little breach, one calumnious tongue; and get such strength, like mutiners which marching forward, that the *world* soon riseth in an uproar. These are called by *Ambrose*, *Procellae mundi*. And what *world-faring Christian* hath scaped these *storms*? But says *Epictetus*. *Si recte facis, quid eos vereris, qui non recte reprehendunt?* If thou do rightly, why shouldst thou fear them that blame wrongfully? Do well, and be happy, though thou hear ill. This is another *danger*, *Tempests*.

8. There is yet a last peril in the *Sea*; which is the fish *Remora*. A fish... as it is described of no magnitude, about a cubit in length; yet for strength able to stay a Ship. It is recorded, that *Gaius Caesar's* Galley was stayed by this fish.

There are many *Remora's* in this *world*, that hinder the good speed of *Christian* endeavors. Would *Herod* hear and obey *John Baptists* preaching? He hath a *Remora* that hinders him, *Herodias*. Would *Nicodemus* fain come to *Christ*? Fear of the *Jews* is his *Remora*. Would *Paul* come to *Thessalonica*? The Devil is his *Remora*. *We would have come to you once and again, but Satan hindered us*. Yea even doth *Christ Jesus* purpose in his infinite mercy to *suffer* for us, and pre-acquaint his *Apostles* with it? Even *Peter* will be his *Remora*. *Master favor thyselfe. This shall not be unto thee*. Hath that forward *young-man* any good mind to follow *Christ*? The parting with his goods to the poor is his *Remora*. Would you have him that is *rich* follow poverty?

Such are our *Remora's* now; that hang upon our arms, like *Lots wife*, deswading our departure from *Sodom*. Are we invited to *Christ's Supper*, the *Gospel*? Some *Oxen*, or *Farms*, or a *wives* idleness, the pleasures of the flesh retards us. Some business of our own is a *Remora* to God's business. Are we called to speak in the *Truths* cause boldly? The awful presence of some great man is our *Remora*, we dare not. Doth our consciences prompt us to parle for the restoring of the *Churches* right? Our own *Impropriations*, and the easy gain of the tenth of our neighbors goods, are a *Remora*, we cannot. Are we exhorted in the name of *JESUS CHRIST*, for God's mercy to us, to show mercy to his; to feed the hungry, succor the weak, relieve the poor, & make us friends of our *unrighteous Mammon* by charity? Alas! the *world*, covetous desire of gain is our *Remora*; we must not. Tell the *Covetous man*, that he is not God's Treasurer, but his Steward; and blame him for perverting the end of his Factor-ship; there is a Devil plucks him by the sleeve, thirst of gain, God he confesseth his Master; but the *world* his Mistrisse. If you ask him, why he doth not in charitable deeds obey his Master; he answers, his Mistress will not let him.

Would the young man repent? his harlot steps forth, and like a *Remora*, stays his course. Let a Sermon touch a man's heart, and begin remorse in him, that he purpose reformation;

good fellowship, like a *Remora*, stops him. Yea, let a man in an age, (for rare are the birds that drop such feathers) erect *Hospitals*: Piety and devotion shall meet with some *Remora*'s, that would overthrow them. You hear the dangers of the *sea of the world*; the *fifth* circumstance of this Comparison.

6. In the *sea* there be 〈 in non-Latin alphabet 〉 , *fishes* that eat up *fishes*: so in the *world* 〈 in non-Latin alphabet 〉 , men that eat up men. Psal. 14. *Have all the workers of iniquity no knowledge? who eat up my people as they eat bread.* Hab. 1. *The wicked man devoureth the righteous. Thou makest men as the fishes of the Sea.* The labors of the poor, even his whole heritage is worn upon the proud man's back, or swallowed down into his belly. He racks rents, wrings out fines, extorteth, inhaunceth, improueth, impouerisheth, oppresseth; till the poor Tenant, his wife, and children cry out for bread: & behold, all buys him scarce a suit of clothes; he eats and drinks it at one feast.

Oh the shrill cry of our Land for this sin, and the loud noise it makes in the ears of the Lord of Hosts! The Father is dead, that kept good hospitality in the Country: and the Gallant, his son must live in *London*; where if he want the least superfluity, that his proud heart desireth: (and how can he but want in the infinite pride of that City?) He cōmits all to a hard Steward: who must wrings the last drop of blood from the Tenants hearts; before the Land-Lord must want the least cup to his drunkenness, the least toy to his wardrobe.

If this be not to eat, swallow, devour men, blood and bones, then the fishes in the *sea* forbear it. Hear this ye oppressers! Bee merciful: you will one day be glad of mercy. The yellings of the poor in the Country, are as loud as your rorings in the City. The Cups you drink, are full of those tears, that drop from affamished eyes, though you perceive it not. You laugh, when they lament: you feast, when they fast: you devour them, that do your service. God will one day *set these things in order before you.*

7. The *sea* is full of *Monsters*. Innumerable, and almost incredible are the relations of Travelers in this punctual demonstration. As of *Estaurus*, a fish chewing the cudde like a beast: of the *Manate*, headed like an Ox: and of certain *flying fishes*, &c. And are there not in this *world* *Men-monsters*? I do not say of God's making, but of their own marring.

You would think it prodigious, to see a man with two *faces*. Alas: how many of these walk daily in our streets? They have one face for the Gospel, another for the mass-book: a brow of allegiance for the King, and a brow of apostasy of treason for the Pope; whensoever he shall call for it. You would think it a strange defect in nature, to see a man borne without a *head*: why there are innumerable of these *head-less* men among us: who like brute beasts, have no understanding, but are led by the precipitation of their feet; follow their own mad affections. Others redundantly have two *tongues*, dissemblers, *hypocrites*: the one to *bless God*, the other to *curse man made after his Image*. They have one to sing in a church, another to blaspheme and roar in a Tavern.

Some have their faces in their *feet*; whereas God (*Os homini sublime dedit, caelum{que} tueri iussit*) gave man an upright countenance, and framed him to look upwards; these look not to

heaven whence they did drop, but to hell whether they will drop. Insatiable earth-scrappers, covetous wretches; that would dig to the Center to exhale riches. Others have swords in their lips, a strange kind of people, but common; railers and revilers: every word they speak, is a wounding gash to their neighbors. Weigh it seriously. Are not these monsters?

8 On the *Sea* men do not walk, but are borne in vessels; unless, like our Savior *Christ*, they could work miracles. In the *world*, men do not so much travel of themselves, as they are carried by the stream of their own concupiscence. So saith S. *Chrysost.* *Hic homines non ambulat, sed feruntur; quia Diabolus cum delectatione compellit illos in mala.* Here men do not walk, but are carried: for the Devil bears them upon his back: and whiles he labors them to hell, wind and tide are on his side. When he hath them in *Profundis Abyssis*, upon that bottomless depth, he strives to exonerate his shoulders, and doth what he can to let them fall & sink into the infernal lake. So *Paul* saith, that *temptations and snares, foolish and hurtful lusts do* (no less then) *drown men in perdition.* You think yourselves on dry and firm ground, ye presumptuous wantons; Alas! you are on the *sea*, an inconstant *sea*,

Digitis a morte remoti Quatuor, aut septem, si sit latissima taeda.

Soone over-board. The winds will rise, the surges will beat, you will be ready to sink: cry faithfully, and in time with the *Apostles.* *Lord save us, or we perish.*

9. Lastly, the *Sea* is that great Cistern, that sends waters over all the earth: conueying it thorough the veins, the springs; till those dispersed waters become Rivers, & then those Rivers run back again into the *Sea*. This vast *world* scattereth abroad her riches; drives & derives them by certain passages, as by Conduit pipes unto many men. The rich man shall have many springs to feed him with wealth: the east & west winds shall blow him profit: industry, policy, fraud, luck shall contend to give his dition the addition of more wealth. At length when these springs have made a brook, and these brooks a river, this river runs again into the *Sea*. When the rich man hath sucked the *world* long, at last *absorbetur a mundo*, he is sucked up of the *world*. Whatsoever it gave him at many times, it takes away at once. War, exile, prison, displeasure of greatness, suits of law, death, empty that River in one moment, that was so many years a filling.

Mans wealth is like his life; long a breeding, soon extinct. Man is born into the *world* with much pain, nursed with much tenderness, kept in childhood with much care, in youth with much cost. All this time is spent in expectation. At last, being now (upon the point) a man, the prick of a sword kills him. Even so is our wealth piled, so spoiled: the *world*, like some politick Tyrant, suffering us to scrape together abundant riches, that it may surprise us and them at once.

Innumerable other relations would the *World* and the *Sea* afford us. I desire not to say all, but enough: and enough I have said, if the affections of any soul present shall hereby distaste the *world*, and grow heavenly. Oh, what is in this *Sea* worth our dotage! what not worthy our detestation! The sins of the *world* offend our God: the vanities hurt our selves: only the good blessings serve for our godly use, and to help us in our journey. *But we know that we are of God, and the whole world lyeth in wickedness.* Pray we, that this *Sea* infect us not; especially drown us

not. Though we lose, like the *Mariners* in the prophecy of *Jonah*, our wares, our goods, our vessel, our liberties, yea our lives, let us keep our *faith*. It is the most dangerous shipwreck, that this naufragous *world* can give us, the *shipwreck of faith*. They write of the serpent, that he exposeth all his body to the blow of the smiter, that he may save his head. So lose we our riches, our houses, lands, liberties, lives: but keep we *Faith* in our *Head, Jesus Christ*.

Though we live in the *world*, let us *not love the world*, saith S. *John*. Not *fashion our selves to it*, saith S. *Paul*: hate the vices, the villainies, the vanities of it. Think it easier, for that to pervert thee, then for thee to convert that. Water will sooner quench fire, then fire can warm water. A little wormwood embitters a good deal of honey; but much honey cannot sweeten a little wormwood. Call we then on our God to preserve us, that *the evil of the world* infect us nor. *Aristotle* saith, if a man take a vessel of earth new and raw, close up the mouth thereof, throw it into the salt *sea*, letting it lie there a day or two; when he takes it up, he shall find fresh water in it. Though we be sowsd in this Ocean-*world*, yet if the *Spirit of grace* seal us up, the brinish waters of sin shall not enter us; but we shall be vessels of *grace*, here, hereafter of *glory*.

Amen.

THE Spiritual Navigator BOUND For the Holy Land.

Revel. Chap. 4. ver. 6.

Before the Throne there was a Sea of Glass like unto Crystal.

IF I have been somewhat long on the *Sea*, you will excuse me. It is a great and vaste Element to travel over in so short a time. Some Observations I have given you; that I might not cross the *World* without some fruit of my voyage. Only what I have spoken of the *waters*, let it not be drowned in the *waters*, as the proverb saith; not perish in your memories, without some fruit in your lives.

The next circumstance gives the *world*, not only for a *Sea*, but *Mare vitreum, a Sea of glass*. You see, I must carry you further on this Element, and yet at last leave many coasts vnvisited, much smotherd in silence. Let not all be *via nauis*, as the *Wise man* speaketh, the way of a *Ship on the sea*, leaving no track or print in your meditations.

This *glassy* attribute shall give us observable *three* properties in the *world*. 1. *Colour*. 2. *Slipperiness*. 3. *Brittleness*. As certainly as you find these qualities in *Glass*, expect them in the *world*.

Colour.

There is a *Glassy color* congruent to the *Sea*. So *Virgil* insinuates, describing the *Nereades*, certain *marine Nymphs*.

Milesia vellera Nymphae Carpebant Hyali saturo fucata color.

And not far remou'd.

Vitreis{que} sedilibus omnes

Obstupuere. Which is spoken, not in respect of the matter, but of the *Colour*, and perspicuity. So *Ovid* in an *Epistle*.

Est nitidus, vitreo{que} magis perlucidus amne, Fons sacer.

All the beauty of *Glass* consists in the *Colour*: and what in the *world*, that is of the *world*, is commendable, *praeter Colorem*, besides the *Colour*? A Cottage would serve to sleep in, as well as a sumptuous Palace, but for the *color*. Russets be as warm as silks, but for the glistening *Colour*. The *Egyptian bondwoman* give as much content, as *Queen Vashti*, but for the *color*. The beauty of the fairest woman is but skin-deep: which if *nature* denies, *art* helps them to lay on *colors*. And when they are most artificially complexion'd, they are but walking and speaking pictures. It is the *color* of gold, that bewitcheth the avarice: the *colors* of lewels, that make the Ladies proud. If you say, these are precious and comfortable in themselves: then feed on them; and try, if those metals can (without meat) keep your life and soul together.

The truth is: man's corporal eye sees nothing but *color*. It is the sole indefinite object of our sight, whither soever we direct it. We see but the *lay-part* of things with these opticke organs. It is the understanding, the souls interiour eye, that conceives and perceives the latent virtues. All that we outwardly behold, is but the fashion of the *world*: and *S. Paul* saith, *The fashion of the world perisheth*. The *color* fades, and the splendor of things is decayed. That if the *world*, like aged and wrinkled *Helen*, should contemplate her own face in a *glass*; she would wonder, that for her beauties sake *Troy* should be sack'd and burned: man's soul endanger'd to eternal fire.

Oh how is the splendor and glory of the *world* bated & empair'd since the original creation! The skye looks dusky: the Sun puts forth a drowsy head: as if he were no longer, as *David* once described him, like a *Bride-groome coming out of his chāber*, or a *strong man rejoicing to run his race*. The Moon looks pale, as if she were sick with age: and the stars do but twinkle; as if they were dim, and looked upon the earth with spectacles. The *Colours* of the *Rain-bow* are not so radiant: & the whole earth shows but like a garment often died, destitute of the native hew.

It is but *color*, that delights you, ye *worldlings*: *Esau* lusts for the *pottage*, because they look *red*: and the drunkard loves the wine, because it looks *red*, and *sparkles* in the cup. *Prov. 23. Look not thou upon the wine when it is red, when it giveth hiscolour in the cup, when it moveth it self aright*. What babes are we to be taken with these *colors*, that only please the eye, or the sensual part of man, & harm the soul? like children, that play with *Glass*, till they cut their fingers.

Auicen saith, that *glass* among stones, is as a fool amongst men. For it takes all paint, and follows precious stones in *color*, not in virtue. So does this *world* give *colors* to her riches, as if there were some worth and virtue in them: till we are cosen'd of heavenly and substantial treasures by over prizing them. No matter (saith *Isidore*) is more apt to make mirrors, or to

receive painting then *Glass*. So men de•...ke the *world*, as the *Israelites* did their *Calf*; and then superstitiously dote upon it, as *Pygmalion* on his carved *Stone*.

But can *color* satisfy? Is man's imaginatiue power so dull and thick, as to be thus pleased? Shall a man toil to dig a pit, and laboriously draw up the water; and then must he sit by, and not drink? or drink, and not have his thirst quenched? Yes. Thus do we long after earthly things, which obtained give us no full content: thus disregard spiritual and heavenly; whereof but once rafting, we go away highly satisfied. Say then with *Bernard*.

Oh bone Jesus, fons indeficiens,

Humana corda reficiens:

Ad te curro, te solum sitiens:

Tu mihi salus sufficiens.

Oh Jesus, fountain ever flowing,

Thy graces on man's soul bestowing:

To thee I run with thirsty heart,

And none shall want, though I have part.

For others it shall be said. *Loe, this is the man that made not God his strength: but trusted in the abundances of his riches, and strengthened himself in his wickedness. But the faithful shall be like a green Olive-tree in the house of God; and of a fresher blee then Daniel; whom the mercy of God, wherein he trusts, waters forever and ever. The Colour of this glassy Sea vanisheth, like the beauty of a flower; and when it is wither'd, who shall revive it? Rub your eyes, and look on this world better: it hath but a surphul'd cheek, a color'd beauty; which God shall one day scour off with a flood of fire. Trust not this Glass for reflection; as if it could present you truly to your own judgments. It is but a false Glass, and will make you enamor'd both of yourselves and it: till at last, the Glass being broken, the Sea swallows you. Thus for the Colour.*

2. *Glass is a slippery met•...all: a man, that walks on it, had need be shod as the Germans, that slide upon Ioe. But go we never so steady on this glassy sea; even the just man falls seven times a day. How soon are we tripping in our most considerate pace! David said, he would take heed to his ways; but how soon did his foot slide upon this glass! Psal. 94. When I said, My foot slippeth, thy mercy, oh Lord, held me up. Let us all pray with him. Hold up my goings in thy paths, that my foot steps slip not. And if we have stood, let us magnify him in the next Psalm. Thou hast enlarged my steps under me; that my feet did not slip. For the wicked, how surely soever they think themselves fixed in the world: yet Psal. 73. they are are set in slippery places. They talk of strong and subtle Wrastlers: but the cunningst wrastler of all is the world: for whose heels hath not it tripp'd up! The wisest Solomon, the strōgest Sampson, have been fetchd up by this wrastler and measured their lengths on the ground. How dangerous then is it to run fast on this Sea, whereon men are scarce able to stand! No marvel, if you see them fall in troops, and lie in heaps: til with their weight they crack the Glass, and topple into the depth.*

There you shall see a knot of Gallants laid along on this *glass*, that have run headlong at *Pride*. There a Corporation of Citizens, that have run at *Riches*. Here a rabble of Drunkards that ran apace to the Tavern: there a crew of cheaters, that posted as fast to Tyburne. Thus the Devil laughs to see men so wildly running after vanity; and this *glassy s...* so easily hurling up their heels. It is reported of the *Irish*, that they dig deep trenches in the ground, and pave the surface over with green turves: that their unsuspecting enemies may think it firm ground.

This *World* is the devils vaulty *Sea*, full of trenches and swallows: <1 page duplicate> <1 page duplicate> which he pauses over with *glass*: the way seems smooth, but it is *slippery*: his intention is mischievous, *vt lapsu grauiore ruamus*, that we may have the surer and sorer fall. He that walks on this *slippery glass* had need of *three helps*. Circumspect eyes, sober feet, & a good staff in his hand.

1 He must keep his eyes in his head. Ephe. 5. *See that ye walk circumspectly, not as fools, but aswise.* Pliny writes of the Eagle, that when she would make the Stag her prey, she lights down between his horns, whence he cannot shake her: and with dust ready laid up in her feathers, she so filleth his eyes, that he blinded, breaks his own neck from some high cliffe or mountain. If the devil can blind a man's eyes with the dusts of vanities, he will easily fling him down on this *slippery glass*, and drown him in this dangerous *Sea*. Neither must our eyes only be careful to descry our way; but of sound and faithful discretion, not to be deluded with the spectacles, which this *glassy sea* presents us; so retarding our journey to heaven. Pliny reports, that when the Hunter hath stolen away the Tygresse whelps, he scatters in the way great mirrours of *glass*: wherein when the savage creature looks, she seeing her self presented, imagines there to be her young-ones: and whiles she is much troubled to deliver them, the Hunter scapes. If we stand gazing on the *glassy mirrours* of this *world*; fame, honor, beauty, wealth, wantonness: thinking we see therein presented those dear joys, we should seek for: behold, Satan in the mean time doth insensibly rob us of them. Let us look well about us: we walk upon *Glass*.

2. He must have *sober feet*: he had not need be drunken, that walks upon *glass*. If he be drunken with the vanities of this *world*, he may mistake himself, as that drunkard did; who seeing the resultant light of the stars shining in the water about him, thought he had been translated into heaven: and rapp'd in a great joy fell a wauing, as he imagined, in the air, till he fell into the water, not without peril of his life. He that is spiritually drunk, may in like sort imagine the stars to be fixed in this *glassy Sea*, which are indeed in heaven: and that the *world* can afford those true joys, which are only to be found above. I have heard of some coming out of a Tavern well lined with lycour, that seeing the shadows of the chimnies in the street, made by the Moon; have took them for great blocks, and down on their knees to climb and scramble over them. So *worldlings*, that are drunk but not with wine; enchanted with earthly vanities, think every shadow which is put in their way to heaven, a great block, and they dare not venture. *Sober feet* are necessarily required to our travel on this *glassy Sea*.

3 Lastly, and mostly: he that would walk steadfastly on this *glassy Sea*, had need of a good *Staff* to stay him. The best and surest, and that which will not let him fall; or if he do fall, will soon raise him, is that *David* speaketh of. <◇> . 23. *God's Staff. Though I walkthrough the valley*

of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy Staff, they comfort me: confortant; make me strong, bear and hold me up.

Egypt is but a broken reed; he that leans on it shall find the splinters running into his hand: and cursed is he that makes fl...sh his arm: but who leans faithfully on this Staff, shall never perish. Thus you have heard this glassy worlds Slipperinesse.

3. This Glass denotes *brittleness*. Proverb and experience justify this: *As brittle as glass*. A fit attribute to express the nature of *worldly things*: for *glass is not more fragile*. *The world passeth away, and the lust thereof*, saith S. John. Man himself is but *brittle stuff*, and he is the noblest part of the world. *Man that is borne of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down, he flieth as a shadow, and continueth not.*

Sic in non hominem vertitur omnis homo.

Let him have an ample *portion in this life*, and his belly be filled with *God's hidden treasures*. Let him be full of children, and leave the rest of his substance to his babes. Let him be happy in his Lands, in his children: in his success, and succession. *Yet a little while, and the wicked shall not be: thou shalt diligently consider his place, and shalt not find it.*

Glass, whiles it is melting hot and soft, is pliable to any form; but cold and hard, it is brittle. When God first made the world, it was malleable to his working hand; to his commanding word: for he spake the word, & things were created. The next time he toucheth it, it shall br...ke to pieces, like a pot-sheard. *The heavens shall pass away with a great noise, the Elements shall melt with fervent heat, and the earth also, and the works that are therein, shall be burnt up.* Isidore mentions one, that came to Tyberius the Emperor with a vial of glass in his hand: and throwing it down to the ground, it brake not; but only was bent, which he straiten'd again with his hammer. But, saith the same Author, the Emperor hanged him for his skill. How pleasing an invention should that false Prophet make; that should come, and tell the covetous *worldling*, or luxurious Epicure, that this *glassy world* is not brittle; but shall abide ever! But serve him, as the Emperor did; hang him up for an Atheistical liar, that so speaks.

The decay of the parts argues the dotage of the whole. *Aetna, Pernassus, Olympus* are not so visible, as they were. The sea now rageth where the ground was dry: and fishes swim, where men walked. Hilles are sunk, floods dried up, rocks broken, towns swallowed up of earthquakes: plants lose their force, and planets their virtue. The Sun stoops like an aged man; as weary of his course, and willing to fall asleep. All things are subject to violence and contrariety; as if both the Poles were ready to ruinate their climates. *The end of allthings is at hand: when*

Compage soluta, Secula tot mundi suprema coaggetet hara.

God hath given us many signs of this. *Portenta, quasi porro tendentia. Signa habent, si intelligantur, linguam suam.* Signs have their language, if they could be rightly understood. *Vltima tribulatio multis tribulationibus praeuenitur.* There are many calamities preceding the last, and universal calamity of the world. No Comet, but threatens; no

strange exhalations, alterations, seeming combustion in the heavens, but demonstrate the general deluge of fire, that shall destroy all.

Nunquam futilibus percanduit ignibus aether.

As God's tokens in the plague pronounce the infallibility of instant death: so these signs of the *worlds* sickness, are vantage-couriers of the destruction.

Men are desirous to buy the Calender; that in the beginning of the year they may know what will betide in the end; what dearth, or what death will ensue. Behold; *Christ* and his *Apostles* give us a Prognostication in the *Scripture*: fore-telling by *signs* in the Sun, Moon, Stars, in the universal decay of *nature*, and sickness of the *world*; what will happen in this old year, what in the new-year, which is the *world* to come. The Mathematicians and Astronomers of the Earth never dreamed of an universal Eclipse of the Sun: only *Christ's Almanac* reports this.

All beings are of one of these 4. sorts. 1. Some are from everlasting, not to everlasting. 2. Some to everlasting, not from everlasting. 3. One only thing is both from, and to everlasting. 4. The rest are neither to, nor from everlasting.

1 Some are from everlasting, not to everlasting: as God's eternal *decrees*; which have an end in their determined time, but had no beginning. So God before all worlds *determined* the sending of his *Son* to die for us: but he came *in the fullness of time*, saith the *Apostle*. This *decree* had no beginning; it had an ending.

2. Some are to everlasting, not from everlasting: as *Angels*, and men's *Souls*; which had a beginning in time, but shall never end; because they are created of an immortal nature.

3. One only thing, which is indeed *Ens Entium*, God himself, is both from everlasting and to everlasting. For he is an uncreated, and eternal subsistence: *Alpha*, and *Omega*; that *first*, and *last*; that had neither beginning, nor shall have ending. Whō *Plato* called 〈 in non-Latin alphabet 〉 ; and he calls himself to *Moses*, 〈 in non-Latin alphabet 〉 . *That was, that is, and that is to come*; the same forever.

4. Other things are neither from everlasting, nor to everlasting: for they had a beginning, and shall have an end. Of this sort are all *worldly* things. God will give them their end as he is *Omega*, that gave them their creation as he is *Alpha*. All these things do decay, and shall perish.

Mors etiam saxi, nominibusque venit.

Death shall extend the force even upon stones and names.

Who can then deny this *world* to be brittle? we see how slowly the tired earth returns us the fruits, which we trusted her bowels with. Her usury grows weak, like a decayed debtor, unable to pay us the interest, she was wont.

Ni vis humana quotannis Maxima quaeque manu legeret.

The *World* is lame, and every member, as it were out of joint. It caught a fall in the Cradle, as *Mephibosheth* by falling from his *Nurse*; and the older it waxeth, the more maimedly it halteth. Sin entered presently after the *worlds* birth, and gave it a mortal wound. It hath labor'd ever since of an incurable consumption; The noblest part of it, *Man*, first felt the smart, and in his curse both beasts and plants received theirs. It fell sick early in the morning; and hath now languished in a lingering lethargy, till the evening of dissolution is at hand.

Now, since the *world* is a *Sea*, and so brittle, a *Sea of glass*, let us seek to pass over well, but especially to land well. A Ship under sail is a good sight: but it is better to see her well moor'd in the haven. Be desirous of good life, not of long life: the shortest cut to our haven is the happiest voyage. Who would be long on the *Sea*? If a storm or wrack do come, let us save the best good: whatsoever becomes of the vessel, thy body; make sure to save the Passenger, thy soul, *in the day of the Lord Jesus*. I have now done with the *Sea*; and for this point, here cast anchor.

Thus far we have suruay'd this *glassy Sea* the *world*, in regard of it self. The other two attributes concern Almighty God's *Holding* and *Beholding*, *Guarding* and *Regarding*, his *Seeing* and *Ouer-seeing* it. *Et videt, et prouidet*: he contemplates, he governs it. His *Inquisition*, and his disposition is here insinuated. Some-what (and not much) of either.

1 That God may most clearly view all things being and done in this *world*; it is said to be in his sight, as clear as *Crystal*. As in *Crystal* there is nothing so little, but it may be seen: so there is nothing on earth, said or done, so slight or small, that it may escape his all-seeing providence. Heb. 4. *Omniasunt nuda et patentia oculis eius. There is no creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him, with whom we have to do.* In vain men hope to be hid from God. *He that planted the ear, shall he not hear? He that formed the eye, shall he not see?* All the earth is full of his glory. *Whither shall I go from thy Spirit? or whithershall Iflye from thy presence?* It is there amply proved, that neither heaven nor hell, nor uttermost part of the *Sea*, nor day nor night, light nor darkness, can hide us from his face. *For thou hast possessed my reins, thou hast covered me in in my mothers womb.* Our sitting, walking, lying down, or rising up, the thoughts of our hearts, works of our hands, words of our lips, ways of our feet, our reins, bones, bosoms, and our mothers wombs, wherein we lay in our first informity, are well known unto him.

Qualis, mihi dicite, Deus censendus est;

Qui cuncta cernit, ipse autem non cernitur!

Said an old Poet. Zach. 4. *The Lord hath seaueneyes, which run to and fro through the whole earth.* He is *totus oculus*. Let us not flatter our selves, with those, Psal. 10. that say *in their heart; God hath forgotten; he hideth his face, he will never see it:* and so endeavor to pluck out the eye of knowledge it self. But there is neither couch in chamber, nor vault in the ground, clouds of day, darkness of night; bottoms of Mountains, nor holes of Rocks, nor depth of Seas; secret friend, nor more secret conscience, heaven nor hell, that can obscure or shadow

us from the *eye* of the *Lord*. Wheresoever we are, let us say with *Jacob*. *The Lord is in this place*, though we be not *aware of it*.

Oh the infinite things and actions, that the *eye* of God sees at once, in this *Chrystal glass* of the *world*! Some caring to come out of debt, others to get into debt. Some deluing for gold in the bowels of the earth, others in the bowels of the poor. Some buying and bargaining, others cheating in the market. Some praying in their Closets, others quafflug in Taverns. Here some raising their Houses, there others ruining them. *Alterum consummantem matrimonium, alterum consummentem patrimonium*. One marrying, and going to the world; another miscarrying, the world going from him. There run honor and pride *aequis ceruicibus*. There walks fraud cheek by iowle with a Trades-man. There stalkes *pride*, with the pace of a Soldier, but habit of a Courtier; striving to *add to her own stature*: fetherd on the crown, cork'd at the heels, light all over: stretching her legs, and spreading her wings like the Ostrich, with ostentation of great flight: but *nil penna, sed vsus*; not an inche higher or bettet. There slugs *Idleness*: both hands are in the bosom, whiles one foot should be in the stirrup. Hollow in his ear, preach to him: if he will not waken, prick him with goads; let the corrective Law discple him. He cries not *Fodere nescio*, but *Fodere nolo*. Not, *I know not how to dignity*, but I will not dignity.

Here halts *Opinion*, lame not with the shortness, but length of his legs: one *foot* too long, that mars the *verse*. There runs *Policy*, and moves more with an Engine, then many men can do with their hands: leading the life after this rule. *Si occulte, been*. If close enough, well enough. There hurries the *Papist* to the *Mass*, and his wife the *Catholic*: *aequiucate* before a competent Judge, though *Christ* would not before a *Caiaphas*: climbing to salvation by an Attorney, and likely to speed by a Proxey.

There slides by the meager *ghost* of *malice*, her blood drunk up, the marrow of her bones wasted, her whole body like a mere Anatomy. There fly a crew of *Oaths*, like a flight of dismal Ravens; croking the *Plague to the House*, where the *Swearer* is. Zach. 5. Nay, ruin to the whole Land. Ier. 23. *For Oaths the Land mourneth*. Here reels *drunkenness*, with swollen eyes, stammering feet: befriended of that poor remnant of all his wealth, (the richlie stocked grounds, richly furnished house, richly filled purse, are all wasted; and nothing is left rich but) the nose. There goes murder from *Aceldama*, the field of blood, to *Golgotha* the place of dead sculs, and from thence to *Hinnon* the valley of fire and torments. There see *Atheism* proiecting to displant the Paradise of God, and turn it to a wilderness of Serpents. Heaven is held but a Poets fable: and the terrors of hell, like *Hercules club* in the Tragedy, of huge bulk, but rags and straw are the stuffing. Creatures that have a little time on earth, & then vanish. *Tu qui dicis, Transit Christianus, ipse transis sine Christianis*. Thou that sayest, the *Christians* perish, doest perish thysel, and leave the *Christians* behind thee. Whither go these *Atheists*? I believe not to heaven; for they believe there is no heaven. They shall never have those joys, they would nor believe. They are not in hell neither: there is no *Atheist*. Where then? In hell they are indeed, but not as *Atheists*. They no sooner put their heads within those gates, but *Atheism* drops off: they believe and feel now, there is a God.

There you shall hear *Hypocrites*, a pipient brood, cackling their own ripeness, when they are scarce out of their shelles. Whose words and works differ, as it is seen in some Tappe-houses:

when the painted walls have sober sentences on them, as *Fear God, honor the King, watch and pray, be sober, &c.* and there is nothing but drunkenness and swearing in the house. There is *Ignorance*, like a stricken *Sodomite*, groping for the way: nay indeed, neither discerning nor desiring it. He sees neither *Numen*, nor *Lumen*; neither *Diem* the daylight of the Gospel, nor *Deum*, the God of day and Gospel.

There goes slouenly *Faction*, like a *mal content*, that with incendiary scruples labors to deuide *Judah* from *Israel*. It was a strange doom, that *Valens* the Emperor gave against *Procopius*; causing him to be tied to two great trees bowed forcibly together, and so his body to be pulled asunder, that would have pulled asunder the body of the Empire. The *Humourists* thrust themselves into this throng, or else I would have spared them, and that for loves sake: but truth of love must not prejudice love of *Truth*. If they had as Imperative tounge, and Potential hands as they have Optatiue minds, they would keep an Infinitive stir in the lacerated Church. God sees the malicious *Jesuit* calling up a Parliament of Devils, to plot treasons. He hears their damnable consultations: and observes them, whiles they apparel blood-red murder, and black conspiracy, in the white robes of Religion. He saw *Garnet* plotting in his study; and *Faulx* digging in the vault; and meant to make the pit, which they digged for others, swallow themselves.

He beholds as in a clear mirror of *Crystal* all our impurities, impieties; our contempt of Sermons, neglect of Sacraments, dishallowing his Sabbaths. Well▪ as God sees all things so clearly; so I would to God, we would behold somewhat. Let us open our eyes, & view in this *Crystal glass* our own works. Consider we a little our own wicked courses, our perverse ways on this *Sea*. Look upon this Angle of the world; for so we think, *Anglia* signifies: how many vipers doth she nurse and nourish in her indulgent bosom, that wound and sting her! The Landlords oppression, Usurers extortion, Patrons Simony, Commons covetousness: our unmercifulness to the poor, over-mercifulnes to the rich; malice, ebriety, pride, profanation. These, these are the works, that God sees among us: & shall we not see them our selves? shall we be utter strangers to our own doings? *Be not deceived. Neither fornicators, nor Idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God.* Let not us then be such. *Let us not be desirous of vain-glory, provoking one another, enuying one another.* Me thinks here, *vain-glory* stalkes in like a Mountebank-Gallant: *Prouocation*, like a swaggering Rorer: & *Malice*, like a meager and melancholy Jesuit. All these things we do, and God sees in the light: and in the light we must repent them, or God will punish them with everlasting darkness. You see, how the *world* is clear to God's eye, as *Crystal*.

Lastly, this *glassy sea* is not only as *Crystal* for the transparent brightness; that the Almighty's eye may see all things done in it. But it lies for situation *before his Throne*; generally for the whole, and particularly for every member, subject to his judgment and governance.

His *Throne* signifies that imperial government, which he exerciseth over the *world*. Psal. 9. *The Lord shall endure forever: he hath prepared his Throne for iudgement. And he shall judge the world in righteousness; he shall minister judgment to the people in uprightness.* Neither is it all for *Judgment*: there is not only a terrible *thunder* and *lightning* flashing from this *Throne*; but out

of it proceed comfortable voices: speaking the solaces of the Gospel, and binding up the broken-hearted. Therefore it is said verse 3. there is a *Rain-bow about the Throne*; which is a sign of God's covenant, a seal of his eternal mercy towards us. This is *round about the Seat*; that God can look no way, but he must needs see it. So that to the faithful this *Throne* is not terrible. Heb. 4. *Let us therefore come boldly unto the Throne of grace, that we may obtain mercy, and find grace to help in time of need.* If there be the fire of *Judgment*, there is also the rain of *Mercy* to quench it.

Neither is this a transitory *Throne*, subject to changes and chances, as all earthly *thrones* are: but Heb. 1. *Thy throne, oh God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom.* Lu. 1. *He shall reign over the house of Jacob forever; and of his kingdom there shall be no end.*

He that sits on the *Throne* is not idle; to let all things in the world run at six and sevens: but *Omnia non solum permissa a Deo, sed etiam immissa.* So disposing all things, that not only the good are ordained by him, but even the evil ordered. The sin is of man, the disposition of God. But let God alone with *Oportet necessitatis*: let us look to *Oportet offi*...ii. *Sennacherib* cannot do what he lists. God can put a *bridle* in his lips, a *hook in his nose* thrills. Isaiah 10. *O Assyrian, the rod of mine anger: & the staff in their hand is mine indignation.* Jeremiah 51. *Thou art my battle-axe and weapons of war: for with thee will I break in pieces the Nations, and with thee will I destroy Kingdoms.* *Vltorius ne tend odijs.* Go no further upon God's wrath thou desperate wicked man. *Greg. Nazian.* speaks of the Emperor *Valentine*, infected with the *Arian* heresy: that being about to write with his own hand, the proscription and banishment of *Basil*; the pen thrice refused to let fall any ink. But when he would needs write, such a trembling invaded his hand, that his heart being touched, he rent presently, and recanted what he had written. But I press this point no further, having in other places liberally handled it.

The *four beasts* in the 8. ver. *rest not day & night, saying: Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.* The *Fathers* from these words observe the mystery of *Trinity* in *Unity*; and of *Unity* in *Trinity*: That God is thrice called *Holy*, signifies the *Tinity*: that once *Lord God Almighty*, the *Unity*. *Fulgent. Quid est, quod ter Sanctus dicitur, si non est vna in Diuinitate substantia?* Let us then with the *four and twenty Elders*, fall down before him that sits on the *Throne*, ascribing worship to to him that liveth forever: and casting our *Crowns* to the ground, renouncing our own merits, say to the ternall and eternal *Unity*, *Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are, and were created.*

Amen.

FINIS.